

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

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LIVE WITH THE QUR'AN

SURAH AAL IMRAAN

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INTRODUCTION

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

○ Turner of the hearts, keep my heart firm upon Your religion¹

- We ask Allah (سبحانه وتعالى) to protect us from deviation and we only want to look at the Face of Allah (سبحانه وتعالى) and His ayat. We want our heart to move for the Sake of Allah (سبحانه وتعالى).
- There is a story of a lady who was in the study circles, but then stopped attending and she said the reason for it was because she turned to another direction –turning to energy. And she said it took her away from her family and religion, and she praised Allah (سبحانه وتعالى) for bringing her back. Truth and falsehood cannot go together. And of course it will not be said as shirk, but as power and energy.

¹ Jami` at-Tirmidhi 3587

- People go towards energy when they are weak and are at needy points in their life such as wanting to get married, have children, get a new job, have new change in their life and so forth.
- The way of guidance is the way of happiness, even if there are trials. And she said what brought her back was trial after trial. She said, “Allah is my Beloved though I was doing so much wrong.”
- She said even her friends would tell her this is wrong and this is not the way, but she would not listen, and only until she saw a video of a lady who was also into energy as well, but then she repented and came out.

- Allah (سبحانه وتعالى) makes us go through trials to not punish us, but to save us and bring us back to Him.

SURAH AS SAFF 5

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ

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

- When Allah (سبحانه وتعالى) gives us guidance and the Qur'an, we do not need to go to other philosophies and ways. If even the Tawrat and Injeel we do not go back to, so what about other things? Subhan Allah.
- She said she was told if she wants anything, then she must attract it. If she wants a husband then she attracts it, and she said in the end she is not married and the same job, and this is out of Allah's mercy. And she said

so much of her money was wasted to take lessons and courses about it.

- It is important to be confident and happy that we are Muslim and a moderate ummah – not materialistic and not monastic.
- And it is important to see who is our companion, who we accompany, it is important to have companions who love Allah (سبحانه وتعالى), love the Prophet (ﷺ) and so they do not accept that Allah (سبحانه وتعالى) is associated and the way of the Prophet (ﷺ) becomes innovated. We need to be firm on our faith, worship, manners and we want to be firm on people whom we love for Allah (سبحانه وتعالى).
- Deviation begins with the eyes turning, then the heart turning, then the talk changing, then

the behavior changing and the friends changing. It is a gradual change and with all of this, her lowest point was she was alone. She said Allah (سبحانه وتعالى) took her out from this shirk and brought her back to faith.

- It is the greatest blessing to have knowledge and evidence. We want firmness in order to be saved and when we have knowledge, we need to appreciate it more than someone who does not know.

SURAH AL JAATHIYAH 23

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ
 سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَن يَهْدِيهِ مِن بَعْدِ اللَّهِ ۗ
 أَفَلَا تَذَكَّرُونَ

Have you seen he who has taken as his god his [own] desire, and Allah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a

veil? So who will guide him after Allah? Then will you not be reminded?

- There must be purification with knowledge. It cannot be that we learn without being affected. Knowledge is to defeat the nafs and the shaitan.

SURAH TA HA 114

وَقُلْ رَبِّ زِدْنِي عِلْمًا

And say: "My Lord! Increase me in knowledge."

- A person may be doing the deeds of the people of paradise and towards the end, he commits deeds of the people of the fire and he dies on a bad end. And another person may be ignorant and does deeds of the people of the fire, and towards the end, he commits the deeds of the people of paradise, and he dies on a good end.

THE END MATTERS

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ الرَّجُلَ لَيَعْمَلُ
الزَّمْنَ الطَّوِيلَ بِعَمَلِ أَهْلِ الْجَنَّةِ ثُمَّ يُخْتَمُ لَهُ عَمَلُهُ بِعَمَلِ أَهْلِ
النَّارِ وَإِنَّ الرَّجُلَ لَيَعْمَلُ الزَّمْنَ الطَّوِيلَ بِعَمَلِ أَهْلِ النَّارِ ثُمَّ يُخْتَمُ
لَهُ عَمَلُهُ بِعَمَلِ أَهْلِ الْجَنَّةِ " .

Abu Huraira reported Allah's Messenger (ﷺ) as saying: Verily, a man would perform the deeds of the people of Paradise for a long time, then his deeds would be concluded with the deeds of the people of Hell. And verily, a man would perform the deeds of the people of Hell for a long time, and then his deeds would be concluded with the deeds of the people of Paradise.²

- So we cannot trust ourselves, but we can only hold on to Allah (سبحانه وتعالى) and ask Him to keep us firm, and at the same time we need mercy from Allah (سبحانه وتعالى). We need mercy

² Sahih Muslim 2651

in the time of trials because this is what will make us get over it.

- In the journey to Allah (سبحانه وتعالى), it is not fear alone or hope alone, but the head is the love of Allah (سبحانه وتعالى). That's why learning the Names of Allah (سبحانه وتعالى) fills all our gaps and weakness. What makes people go to energy and idols? Because of gaps.
- Loving Allah (سبحانه وتعالى), loving the Prophet (ﷺ) and loving each other for Allah (سبحانه وتعالى) fills our gaps so we are not looking and being attracted to other things.
- It is not only about wanting knowledge, but to have love because that fills our gaps. For example, if the husband loves the wife and the wife loves the husband, they will not look

right and left. Eyes go right and left when there are gaps and it is not filled with love, but being filled with duties, responsibilities and formalities. Even if more beautiful women come to him, his wife is his “model”, he does not look elsewhere.

- More than being grateful is to be happy. The highest level is when we are happy, and when we love then we will be happy.
- When we love someone, we are happy with them, we are happy with what they say or do, so will anything else distract us?
- When we love of Allah (سبحانه وتعالى) then we are happy, and happy with all He says and all He does, and this will not make us look elsewhere.
- When we are happy with the Prophet (ﷺ), will we look for another role model? No.

- When we love someone for the sake of Allah (سبحانه وتعالى), we will be happy all the time regardless of the situations – good or bad.
- We will be with whom we love, so it is important to express love to each other in order to remain firm. May Allah (سبحانه وتعالى) love us all.

SUPPLICATION FOR LOVE OF ALLAH

اللهم إني أسألك حبك، وحب من يحبك، والعمل الذي يبلغني
حبك

O Allah! I ask You for Your Love, the love of those who love You, and deeds which will cause me to attain Your Love.³

³ At Tirmidhi Book 17, Hadith 1490

LIVE WITH THE QUR'AN – SURAH AAL IMRAAN

26

قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ
تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۗ بِيَدِكَ الْخَيْرُ ۗ إِنَّكَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ

Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent.

27

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ ۗ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۗ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account."

SUNNAN (WAYS) OF ALLAH (سُنَنُ اللَّهِ)

WAYS OF ALLAH IN AFFLICTIONS AND TESTS

- We must know straight away that when Allah (سبحانه وتعالى) loves us, He will test us, and to be placed in a test is not to be broken, but to be purified and elevated.

REASONS FOR BEING TESTED

- Purification (تنقية): this is similar to “surface cleaning”. To be purified from shirk, disbelief, ignorance and from being a slave to people.
- We go through tests to purify us. For example, if someone believes in idols, he will go through tests to disbelieve in the idols and believe in Allah (سبحانه وتعالى). And this is only the action of Allah (سبحانه وتعالى).

- Deeper purification (تزكية): this is similar to “scrubbing” and closing it off with a “mask”, so there is purification together with beautification. It is to be purified from hatred to go to love or to be purified from disobedience and rebellion to obedience.

SURAH ASH SHAMS 9 TO 10

9

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

He has succeeded who purifies it,

10

وَقَدْ خَابَ مَنْ دَسَّاهَا

And he has failed who instills it [with corruption].

- Even-deeper purification (تمحيص): this is related to our personality and sensitivities. It is not about being purified from shirk or disbelief, but

to be tested with our sensitivities such as jealousy.

- **Nurturing (تربية):** at this stage, we are well-behaved and proper. Something that is made of sand becomes proper.

ALLAH AL MUTAKABBIR (المتكبر) – THE SUPREME

- No one can be greater than Allah Al Mutakabir (The Supreme). Only He is The Supreme. We are inspired by His Names so we can show those feelings and actions.
- Allah (سبحانه وتعالى) is Al Kareem (The Most Generous) so we love to be generous, He is Al Wadood (The Most Loving) so we love to show love, He is Ar Raheem (The Especially Merciful) so we love to show mercy.

- But to be arrogant or supreme does not suit the human being at all. This takes him down and deprives him. Only Allah (سبحانه وتعالى) is Al Mutakabir (The Supreme).

SURAH AL HASHR 23

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ
الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

He is Allah , other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.

- We are afraid to fall into shirk by taking a position that does not suit us.
- The root of arrogance is weakness and insecurity. An arrogant person may appear as someone high but he has weakness and insecurity.

- Iblis felt threatened his position would be taken away by Adam (عليه السلام) not considering that the mercy of Allah (سبحانه وتعالى) is vast had he submitted. Arrogance will not save us or protect us but it is a reason to be taken down.
- If a person takes himself up, then surely he has to be taken down.
- Firawn was arrogant to the truth and in the end he drowned in the sea and he is still preserved as a sign for us.
- Only Allah (سبحانه وتعالى) is The Creator and everything else is being created, only He is the Nurturer and everything else is being nurtured. Only He is the Provider and everything else is being provided. Only He has perfection and everyone else is imperfect and will perish.

- The heavens and earth are like a ring in the vast desert in relation to the Kursi of Allah And the Kursi of Allah is like a ring in the barren desert in relation to The Throne of Allah. This shows us clearly we are nothing.

ATOM'S WEIGHT OF ARROGANCE

عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . " لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبْرٍ وَلَا يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ "

It was narrated that Abdullah said: "The Messenger of Allah (ﷺ) said: 'No one will enter Paradise who has even a mustard-seed's weight of arrogance in his heart, and no one will enter Hell who has even a mustard-seed's weight of faith in his heart.'"⁴

- A person cannot enter paradise with an atom of arrogance.

⁴ Sunan Ibn Majah 59

SUPREMACY IS ONLY FOR ALLAH

عَنْ أَبِي هُرَيْرَةَ، - قَالَ هَنَادٌ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " قَالَ اللَّهُ عَزَّوَجَلَّ الْكِبْرِيَاءُ رِدَائِي وَالْعِظْمَةُ إِزَارِي فَمَنْ نَازَعَنِي وَاحِدًا مِنْهُمَا قَذَفْتُهُ فِي النَّارِ " .

Narrated Abu Hurayrah (may Allah be pleased with him): The Prophet (ﷺ) said: Allah Most High says: Pride is my cloak and majesty is my lower garment, and I shall throw him who view with me regarding one of them into Hell.⁵

- Nothing is like Allah but this parable is just to show His Grandeur.
- Who is the one who tries to compete with Allah (سبحانه وتعالى) and think he can take THE supremacy from Allah (سبحانه وتعالى) to himself. There is no one like Allah (سبحانه وتعالى).
- This hadith brings out feelings of how Supreme IS Allah. He has no son, daughter or partner. The best position for us is to be His slave.

⁵ Sunan Abi Dawud 4090

- Arrogance deprives a person from knowledge and makes him see things wrongly.
- Firawn not only saw things in a twisted way but his words were also twisted.

SURAH ASH SHU'ARA 19

وَفَعَلْتَ فَعَلْتِكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ

And [then] you did your deed which you did, and you were of the ungrateful."

- May Allah (سبحانه وتعالى) protect us from arrogance because we can lose the way.
- May Allah (سبحانه وتعالى) make us humble slaves who proclaim His greatness.
- If a person gets a position without test, surely he will be arrogant.
- Allah (سبحانه وتعالى) is the One Who gives position, so surely we need to be completely protected from arrogance.

MAY ALLAH KEEP US FIRM AND HAVE MERCY ON US

AMEEN.

REFERENCES

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2. تفسير ابن كثير – TAFSEER IBN KATHIR
3. تفسير الشيخ بن عثيمين – TAFSEER SHEIKH BIN UTHAYMEEN



ADDITIONAL RESOURCES

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