



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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Al Salam Islamic Center



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

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SURAH AAL IMRAAN

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INTRODUCTION

DO NOT SKIP INCIDENTS IN YOUR
LIFE

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."

- When we highlight any incident we go through, we want to better understand the actions of Allah (سبحانه وتعالى) because this has a great impact in increasing our faith. As mentioned before, it is important to not separate life from religion.
- Now we may see increased school traffic in the mornings and this reminds us of life after death. We remember how two years ago, everyone was at home, cooking, sanitizing and just making orders. And alhamdulillah Allah (سبحانه وتعالى) opened for us to do the Names of Allah (سبحانه وتعالى), the Qur'an and Surah Al Kahf in the evenings.
- It was also a time of quiet where a person takes a step back and reflects on where they stand. It was similar to the barzakh –life of the

soul. In that time, the life of the body steps back, but the life of the soul is brought to the forefront. It was a time to have feelings. And then to return back to again, is the life of the body and soul together – now there are feelings and vastness in the heart, and not just fulfilling needs of the body.

IMPORTANCE OF GUIDANCE

SUPPLICATION FOR GUIDANCE

أن النبي صلى الله عليه وسلم كان يقول: "اللهم إني أسألك
الهدى والتقى والعفاف والغنى"

'Abdullah bin Mas'ud (May Allah be pleased with him) reported that the Prophet (صلى الله عليه)

(وسلم) used to say:

"Allahumma inni as'alukal-huda wat- tuqa wal-
'afafa wal-ghina

(O Allah! I ask You for guidance, piety, chastity
and self- sufficiency)".¹

GUIDANCE

○ It is important to always ask Allah (سبحانه وتعالى) for guidance. When we do not know something, we ask Allah (سبحانه وتعالى) to help us. But when we know something, when we know a hadith, when we the Qur'an, when we know our spouse or children, we still need to ask Allah (سبحانه وتعالى) for guidance.

WE ARE ALL IN NEED OF GUIDANCE

كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِكُمْ

¹ Riyadh As Saliheen, Muslim, Book 1, Hadith 71

My servants, all of you are liable to err except one whom I guide on the right path, so seek right guidance from Me so that I should direct you to the right path.²

- In one of the parables in Surah An Noor, a person can have a great deal of knowledge, but is in darkness and cannot see the light, why? Because he did not ask Allah (سبحانه وتعالى) for guidance. A person can have manuals and books, but there will be no benefit without guidance from Allah (سبحانه وتعالى).
- And there are people who are just acting without guidance from Allah (سبحانه وتعالى), so they are just following a mirage.
- We need guidance from Allah (سبحانه وتعالى) so that we are not deceived by our actions or

² Sahih Muslim 2577

knowledge. We need His guidance so that we do not follow a mirage or cannot even see our “hands”.

T A Q W A

- If we do not have guidance from Allah (سبحانه و تعالی) then we can end up stopping ourselves from something good. We can be so cautious that we end up depriving ourselves from something lawful and this will affect us internally.
- If we deprive ourselves from anything lawful then it will cause a gap within us. And if we disconnect deen from duniya then we will become more obsessed.

- If we do not have guidance from Allah (سبحانه) then we will end up making up our own rules and boundaries.
- We can end up depriving ourselves from something because someone told us to stay away from it or we read something and assume we should not have it.
- Taqwa means to not follow our desires. Sometimes people think taqwa is only to stay from haram, but it is even worse to deprive ourselves from something lawful.

CHASTITY

- This means to not have desires towards the unlawful, such as unlawful wealth, relationships, food and drinks.

- We will have chastity when we have taqwa because we are fulfilling our desires in the right way. If a person does not have guidance in fulfilling their desires, then it can lead to something worse. If there is no correct outlet then it can come out in a very wrong way.

ENRICHMENT

- When we have guidance then we will be enriched, but without guidance we will always feel we are in need, deprived and impoverished.
- We do not want to be firm while feeling shaky and deprived. We want to be firm while being enriched so that we can enjoy this path.

LIVE WITH THE QUR'AN – SURAH AAL IMRAAN

- The start of Surah Aal Imraan is about knowing the foundation – to know Who is Allah (سبحانه وتعالى), to refer back to the Book and to make dua to Allah (سبحانه وتعالى). What else will keep us firm?
- To see examples of those who were not firm. It is a great blessing to believe, but what can make a believer look at a disbeliever and see how they enjoy and laugh? Subhan Allah. Someone may see themselves as covered and see others as doing whatever they want. The duniya appears very attractive whether it is about partying, indulging and so forth.

- And the shaitan adorns the duniya. Why do people go to unlawful relations instead of marriage? Because they see there is no responsibility, it is fun and glamorous, while being married is boring, subhan Allah. It can appear as if they are happy, but they can be demanding and very aggressive.
- So how can this be resolved since we have feelings and desires, but at the same time we do not want our heart to incline to it.

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.

- First, it is important to appreciate that Allah (سبحانه وتعالى) has guided us. When we see the reality of the duniya, then it will keep us firm.
- Magic is haram and it is taught by the shaitan. Allah (سبحانه وتعالى) wants to teach people that it is bad and they will fall into great trials if they go to it. So Allah (سبحانه وتعالى) sent two angels, Harut and Marut, to teach the people magic and show them that it is nothing and has no power.
- Angels came to teach people magic, and not to practice it, but to teach them that it is a trial and to stay away from it, so that a person becomes firmer.
- If a person does not know the reality of matters, then they will not understand what others are going through. For example, if

someone went through depression and then came out of it, will they not be able to relate to others and speak to others about it? Yes.

- The messengers went through a great amount of experience, so they do not just say halal and haram without knowing. Even when the Prophet (ﷺ) would send people to call others to Islam, he would send people who had experience and know the natures of human beings so that they remain firm and not drown themselves.
- People can slip due to desires. They love money, gold, silver, women and so forth. It is important to understand that people have desires, and if we do not acknowledge that then we will be harsh to others.

- Even if we have millions, homes around the world, traveling the world, it will not enrich us or avail us from torment. Before, people were not as exposed to the lives of others, but now it is open and exposed to all.

SURAH AAL IMRAAN 10

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ
شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ

Indeed, those who disbelieve - never will their wealth or their children avail them against Allah at all. And it is they who are fuel for the Fire.

- When Allah (سبحانه وتعالى) tells us the reality then we will not be deceived. It is not about falling into desires, but inclining and being attracted to it. Deviation does not begin by immediately

going to the haram, but to have the heart inclined to it.

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.

- Belief in Allah (سبحانه وتعالى) enriches us. We can talk about all the names, but when we talk about the Name of Allah (سبحانه وتعالى), it takes us to the highest level. We can talk about desires, but then when we remember paradise, then we want it there. So we do not avoid it, but use the desires to be attracted to something real, pure and never-ending in

paradise. With faith, it will turn a desert into gold. With faith, it can give anything value. But with disbelief, it takes away the value from anything.

- It is important to understand the reality of matters so that it will be easy for us to be firm.

SURAH AAL IMRAAN 11

كَذَّابٍ آلٍ 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 this ayah, the Name of “Allah” is mentioned and it mentions that He is severe in punishment. (الْعِقَابِ) means an evil consequence as a result of a wrong. Who is

an example of someone who had so much money, wealth, properties, delights, children and followers, but it did not avail them? The people of Firaoun.

○ (كَدَّابٍ آلِ فِرْعَوْنَ) ([Theirs is] like the custom of the people of Pharaoh): (دَابٌّ) means the ways and customs of Firaoun.

○ (وَالَّذِينَ مِنْ قَبْلِهِمْ) (and those before them.): those before refers to the people of 'Aad and Thamud. Firaoun and his people were the last nation to be destroyed.

○ (كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ) (They denied Our signs, so Allah seized them for their sins. And Allah is severe in penalty.): in summary, when any ayah, decree, situation or

incident comes to us, we should not reject it, but take it as a sign from Allah (سبحانه وتعالى).

- To be continued in sha'a Allah.

DIVINE NURTURING LESSONS

- *We can talk about desires, but then when we remember paradise, then we want it there. So we do not avoid it, but use the desires to be attracted to something real, pure and never-ending in paradise. With faith, it will turn a desert into gold. With faith, it can give anything value. But with disbelief, it takes away the value from anything.*
- *It is important to understand the reality of matters so that it will be easy for us to be firm.*

MAY ALLAH GUIDE US AND ENRICH US. 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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