

# 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

## عش مع القرآن: سورة آل عمران

### LIVE WITH THE QUR'AN

#### SURAH AAL IMRAAN

08 FEBRUARY 2022 | 07 RAJAB 1443 | CLASS #7

## INTRODUCTION

SEVENTY THOUSAND WHO ENTER PARADISE WITH  
NO ACCOUNT OR TORMENT

SEVENTY THOUSAND WHO ENTER  
PARADISE WITH NO ACCOUNT

عَنِ ابْنِ عَبَّاسٍ، قَالَ لَمَّا أُسْرِيَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَعَلَ  
يَمُرُّ بِالنَّبِيِّ وَالنَّبِيِّينَ وَمَعَهُمُ الْقَوْمُ وَالنَّبِيُّ وَالنَّبِيِّينَ وَمَعَهُمُ الرَّهْطُ  
وَالنَّبِيُّ وَالنَّبِيِّينَ وَلَيْسَ مَعَهُمْ أَحَدٌ حَتَّى مَرَّ بِسَوَادٍ عَظِيمٍ فَقُلْتُ  
مَنْ هَذَا قِيلَ مُوسَى وَقَوْمُهُ وَلَكِنْ ارْفَعْ رَأْسَكَ فَانْظُرْ. قَالَ فَإِذَا  
سَوَادٌ عَظِيمٌ قَدْ سَدَّ الْأُفُقَ مِنْ ذَا الْجَانِبِ وَمِنْ ذَا الْجَانِبِ

فَقِيلَ هَؤُلَاءِ أُمَّتُكَ وَسَوَى هَؤُلَاءِ مِنْ أُمَّتِكَ سَبْعُونَ أَلْفًا  
يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ . فَدَخَلَ وَلَمْ يَسْأَلُوهُ وَلَمْ يُفَسِّرْ لَهُمْ  
فَقَالُوا نَحْنُ هُمْ . وَقَالَ قَائِلُونَ هُمْ أَبْنَاؤُنَا الَّذِينَ وَلِدُوا عَلَى  
الْفِطْرَةِ وَالْإِسْلَامِ . فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " هُمْ  
الَّذِينَ لَا يَكْتُمُونَ وَلَا يَسْتَرْقُونَ وَلَا يَتَطَيَّرُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ  
" . فَقَامَ عُكَّاشَةُ بْنُ مِحْصَنِ فَقَالَ أَنَا مِنْهُمْ يَا رَسُولَ اللَّهِ قَالَ "   
نَعَمْ " . ثُمَّ قَامَ آخَرُ فَقَالَ أَنَا مِنْهُمْ فَقَالَ " سَبَقَكَ بِهَا عُكَّاشَةُ "

Ibn 'Abbas (may Allah be pleased with him) narrated: "When the Prophet (ﷺ) was taken for the Night Journey, he passed by a Prophet, and, some Prophets and with them were some people, and a Prophet, and some Prophets and with them was a group of people, and a Prophet, and some Prophets and with them there was no one. Until he passed by a large multitude. The Prophet (ﷺ) said: 'Who is this?' It was said: 'Musa and his people. But raise your head and look.' There was a large multitude

that covered the horizon, from one side to the other. It was said: 'These people are your Ummah, and there are seventy thousand besides these from your Ummah that shall enter Paradise without a reckoning.' So he went inside, and they did not question him, and he gave no explanation to them. (Some of them) said: 'We are them.' Others said: 'They are the children who were born upon the Fitrah and Islam.' So the Prophet (ﷺ) came out and said: 'They are those who do not get themselves cauterized, nor seek Ruqyah, nor read omens, and upon their Lord they rely.' So 'Ukashah bin Mihsan stood and said: 'Am I among them O Messenger of Allah?' He said: 'Yes.' Then another one stood up and said: 'Am I among them?' So he said "Ukashah has preceded you to it."<sup>1</sup>

- The Prophet (ﷺ) told the Companions that 70,000 will enter paradise with no account or

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<sup>1</sup> Jami` at-Tirmidhi 2446

torment. So the Companions thought who those 70,00 may be. They thought they are the ones born into Islam. Then the Prophet (ﷺ) told them who they were. What are their qualities?

### 1. THEY DO NOT ASK OTHERS TO PERFORM RUQYAH ON THEM (وَلَا يَسْتَرْقُونَ)

- They do not ask others to perform ruqyah on them. They recite ruqyah on themselves because they trust Allah (سبحانه وتعالى) so much; they do not want anyone in between.
- It is not haram to ask someone to recite ruqyah on us, but the quality of the 70,000 is their trust in Allah (سبحانه وتعالى) is so great so they do not ask another to read on them.

## 2. THEY DO NOT CAUTERIZE THEMSELVES (لَا يَكْتَتُونَ)

- They do not cauterize which is a remedy of extreme heat that is a very effective.
- They are afraid to use it and they will end up finding results that can affect their faith.

## 3. THEY DO NOT READ INTO OMENS AND SUPERSTITIONS (وَلَا يَتَّطِئُونَ)

- They do not believe in superstitions or evil omens. For example, someone wants to get married and the clothes of the bride get burned. They do not read into as an evil omen that it will be a bad marriage. There is no connection between clothes and the outcome of a marriage.

- Other examples of reading into omens are avoiding a certain place just because an accident took place there. Or not wearing certain clothes because something bad took place before when it was worn.
- This is connecting between incidents as being signs of bad things will happen in the future. And it is all based on assumptions and not based on what Allah (سبحانه وتعالى) and the Prophet (ﷺ) said. Reading into omens and believing in them is a form of shirk – association with Allah (سبحانه وتعالى).
- Our minimum relationship with Allah (سبحانه وتعالى) is that we should never associate with Him or place any mediators. We ask Allah (سبحانه وتعالى) to protect us from shirk.

## SUPPLICATION TO NOT ASSOCIATE WITH ALLAH ANOTHER PARTNER

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا لَا  
أَعْلَمُ

O Allah! I seek refuge in you lest I associate anything with you while I know it, and I seek your forgiveness for what I do not know.<sup>2</sup>

- With Allah (سبحانه وتعالى), we get tested with situations. And the Prophet (ﷺ) would hate thinking negatively or that bad things will happen.
- Thinking bad is from the shaitan and evil omens are shirk because it controls our decisions instead of placing our trust in Allah (سبحانه وتعالى).
- Allah (سبحانه وتعالى) tests us with situations. For example, we might get a great job offer but it's

<sup>2</sup> Al-Adab Al-Mufrad 716, Authenticated by Al Albani as Sahih



on the 13<sup>th</sup> floor, or we want to go somewhere and we come across a black cat and think it will be bad.

- In the Battle of Uhud, the believers lost that battle and it was a test for their faith and not faults. It was a test for firmness. We have to remember that even if we make a mistake, we should not leave everything. We can always still come back.
- Many Companions died in the battle and could not find the Prophet (ﷺ). There was even a rumor that he died. This battle took place in Mount Uhud and the Prophet (ﷺ) said this mountain loves us and we love it, why? To remove any bad thinking of the place or that it is an ominous place.

## NOT TO HATE PLACES

عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَعَ لَهُ  
أُحُدٌ فَقَالَ " هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ "

Narrated Anas bin Malik (may Allah be pleased with him): That (mount) Uhud appeared to the Messenger of Allah (ﷺ) so he said: "This mountain loves us and we love it."<sup>3</sup>

- We should not be ominous about certain years either. For example, we should not think the year 2020 was a bad year. In that year, many accepted Islam, babies were born, marriages took place. We completed the series, "Names of Allah – Paradise in my Heart", many translation channels were opened in this time. We got to spend more time with our families, clean our homes, bring our children together.

<sup>3</sup> Jami` at-Tirmidhi 3922

- We should not think negatively about people, times or places.
- The word (تطير) comes from the word (طير) which means bird. What is the connection between “birds” and “evil omens”? The Arabs before Islam would make decisions based on the direction a bird would fly. For example, when they want to make a decision, they will take a bird and see in which direction it flies. If the bird flew to the right then yes, and if the bird flew to the left then no.
- It is important to think good of Allah (سبحانه وتعالى) and He will bring good to us. But if we think bad of Him then we will find bad.

## ALLAH WILL BE TO US AS WE THINK OF HIM

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " قَالَ  
اللَّهُ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي "

Narrated Abu Huraira (may Allah be pleased with him): Allah's Messenger (ﷺ) said, "Allah said, 'I am to my slave as he thinks of Me, (i.e. I am able to do for him what he thinks I can do for him).<sup>4</sup>

◡ It is a great sin to think bad of Allah (سبحانه وتعالى).

The Prophet (ﷺ) forbade thinking miserably and showing misery.

## TO NOT BE MISERABLE OR SHOW IT

إِنَّ اللَّهَ تَعَالَى إِذَا أَنْعَمَ عَلَى عَبْدٍ نِعْمَةً ، يَحِبُّ أَنْ يَرَى أَثَرَ النِّعْمَةِ  
عَلَيْهِ ، وَيَكْرَهُ الْبُؤْسَ وَالتَّبَاؤُسَ

<sup>4</sup> Sahih al-Bukhari 7505



Allah loves to see the impact of His blessings on His slaves and hates being miserable and showing gloominess.<sup>5</sup>

#### 4. THEY TRUST THEIR LORD (وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ)

- They have full trust in Allah (سبحانه وتعالى) so they always have hope in Him. They do not wait for someone to try something and then they will do it after they see the outcome. They are foremost in believing and placing their trust in Allah (سبحانه وتعالى).
- Tawakkul is not about being “copy and paste”. Tawakkul is we do not know what the result will be, but we are expecting the best from Allah (سبحانه وتعالى) and we go forward. And this is especially in critical times in our life.

<sup>5</sup> Sahih Aj Jami'e 1711, Authenticated by Al Albani as Sahih

- People may turn away from us, people may be talking bad about us, we can either not do anything, or we rely on Allah (سبحانه وتعالى) and He will bring the best to us.
- Tawwakul is to trust and delegate everything to Allah (سبحانه وتعالى). He will be sufficient for us and will be as we think of Him.

## SURAH AN NISAA 81

وَكَفَى بِاللَّهِ وَكِيلًا

And sufficient is Allah as Disposer of affairs.

- Then 'Ukasha immediately said to the Prophet (ﷺ), “ask Allah to make me among them”. He went forward with a natural action asking to be among them. He did not think, “if I should speak or not speak”. It shows he was foremost

because he did not think about what others think.

- After 'Ukasha, another spoke, and the Prophet (ﷺ) said, "'Ukasha beat you to it". It is different because this man already saw the result and then spoke.
- There are different ways to be among the foremost and this shows Allah (سبحانه وتعالى) is Al Wakeel and everyone is unique. The way we reach to Allah (سبحانه وتعالى) is unique.

### FROM THIS WE LEARN

- We ask Allah (سبحانه وتعالى) to make us among the mutwakileen (those who place their trust in Allah). We have great hope in Allah (سبحانه وتعالى)

to make us among the 70,000 because we trust Him and not our calculations.

- We never want to take Allah (سبحانه وتعالى) to account. We do not want to say, "I made this much dua and You didn't give me", astaghfar Allah. We never want to place boundaries with Allah (سبحانه وتعالى); we always want to deal with Him vastly and with no account.
- We delegate everything to Allah (سبحانه وتعالى) especially matters where we are in charge of something, whether we are a mother or for work.
- This means we will fulfill our responsibility and do our best, but we do not want to stress or push others or not care for them in order to fulfill our tasks.



- When Allah (سبحانه وتعالى) teaches us, it is not only with books, but with faith. Faith is feelings to believe in Him.

## SURAH ASH SHURA 52

مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ

You did not know what is the Book or [what is] faith,

- Alhamdulillah, Allah (سبحانه وتعالى) is teaching us both the book and faith. With tawakkul, we will have a stress-free life because we trust Him and He will give us better than what we think. We will not follow-up with Him, but we will patiently wait and expect great gifts from Him.
- Every day is a new day for renewed faith and renewed connections.
- Tawakkul does not mean to sit and not do anything and if Allah (سبحانه وتعالى) wants, He will

give me. It is important to try our best and take THE means. Someone who relies on Allah (سبحانه وتعالى) is not just “surface” or lazy, but is taking all possible means.

- When migrating, the Prophet (ﷺ) took all precautions to be protected. To have tawakkul does not mean being careless. A person takes medication and vaccines, but has trust in Allah (سبحانه وتعالى) that only He can make us benefit from it and protect us from harm. A person does not rely on the means and think “I did this so I’m ok”.
- The means are taken from the outside, but inside, the heart only depends on Allah (سبحانه وتعالى) and not the means.

- For example, we all want to be healthy and young, so we should take the means by eating good, exercising, taking care of our skin, being positive, but do we believe this is what will keep us young on its own? No. Only Allah (سبحانه وتعالى) will can make the means effective. And He can even create means which we might not consider.
- There is a story of a sister who ordered trees for her garden. And as it was being delivered, the driver told her to have a big shovel ready. She didn't have a shovel, but opened the door and saw a man outside with a shovel. She asked the man if she can borrow the shovel and he even helped with digging and planting the tree, subhan Allah. And this shows truly there is no

one like Allah (سبحانه وتعالى) and He is able to do all things.

## DIVINE NURTURING LESSONS

- *Tawakkul is not about being "copy and paste". Tawakkul is we do not know what the result will be, but we are expecting the best from Allah (سبحانه وتعالى) and we go forward. And this is especially in critical times in our life.*
- *Tawwakul is to trust and delegate everything to Allah (سبحانه وتعالى). He will be sufficient for us and will be as we think of Him.*
- *We never want to take Allah (سبحانه وتعالى) to account. We do not want to say, "I made this much dua and You didn't give me", astaghfar Allah. We never want to place boundaries with*



Allah (سبحانه وتعالى); we always want to deal with Him vastly and with no account.

- When Allah (سبحانه وتعالى) teaches us, it is not only with books, but with faith. Faith is feelings to believe in Him.
- Tawakkul does not mean to sit and not do anything and if Allah (سبحانه وتعالى) wants, He will give me. It is important to try our best and take THE means. Someone who relies on Allah (سبحانه وتعالى) is not just "surface" or lazy, but is taking all possible means.
- The means are taken from the outside, but inside, the heart only depends on Allah (سبحانه وتعالى) and not the means.

MAY ALLAH MAKE US FROM THE MUTAWAKKILEEN. 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



## ADDITIONAL RESOURCES

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