



# 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

BELIEVERS ARE LIKE BRICKS TO ONE ANOTHER, ENFORCING EACH OTHER

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ  
كَالْبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضًا "

The Prophet (ﷺ) said, "A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While (saying that) the Prophet (ﷺ) clasped his hands, by interlacing his fingers.

- When there are matters that are not very clear (متشابه), where we do not know who is

right or wrong, then it can cause discomfort. But then we go back to what Allah (سبحانه وتعالى) and the Prophet (ﷺ) said, then this resolves everything.

- We ask Allah (سبحانه وتعالى) for the guidance all the time because He knows and we do not know. And it is important in our way to Allah (سبحانه وتعالى) to have a pure heart with Him and with others.
- And there are four school of thoughts and all are good. No matter how much information we have, we cannot come close to them who spent their whole life with the Qur'an and Sunnah. And even they themselves would say "Allah knows best" because they do not want to create conflict, so the lesson is not about saying, "you are right or you are wrong".

- We find many opinions, but each scholar has placed their efforts. And for the hadith about mid-Sha'ban, what is (محکم) – solid and clear – in this hadith is that Allah (سبحانه وتعالى) does not forgive the mushrik unless he repents to Allah (سبحانه وتعالى).
- Believers need to respect one another and at the same time we respect the scholars who verified and did their best. We ask for forgiveness from anything wrong. And the lesson in the hadith as well is there should not be conflict with one another.

ALLAH FORGIVES EVERY MUSLIM ON  
MONDAYS AND THURSDAY EXCEPT  
TWO WHO HAVE FORSAKE ONE  
ANOTHER

عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . كَانَ يَصُومُ  
 الْاِثْنَيْنِ وَالْخَمِيسَ . فَقِيلَ يَا رَسُولَ اللَّهِ إِنَّكَ تَصُومُ يَوْمَ الْاِثْنَيْنِ  
 وَالْخَمِيسِ فَقَالَ " إِنَّ يَوْمَ الْاِثْنَيْنِ وَالْخَمِيسِ يَغْفِرُ اللَّهُ فِيهِمَا  
 لِكُلِّ مُسْلِمٍ إِلَّا مُهْتَجِرَيْنِ يَقُولُ دَعُهُمَا حَتَّى يَصْطَلِحَا " .

It was narrated from Abu Hurairah that the Prophet (ﷺ) used to fast on Mondays and Thursdays. It was said: “O Messenger of Allah, why do you fast on Mondays and Thursdays?”

He said: “On Mondays and Thursdays Allah forgives every Muslim except two who have forsaken one another. He says: ‘Leave these two until they reconcile.’”<sup>1</sup>

◡ The Qur'an has (متشابهات) as well, but is it to cause conflict? No, but to go back and say, (آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا) ("We believe in it. All [of it] is from our Lord.").

<sup>1</sup> Sunan Ibn Majah 1740

## 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.

- Those who have (زَيْغٌ) and only have surface knowledge will cause issues.
- And those who are grounded in knowledge, meaning the scholars, will say, “we believe in it, it is all from our Rabb”.
- Islam is to be firm in unity and Allah (سُبْحَانَهُ وَتَعَالَى) brings situations and incidents to be united and to bring happiness.

## LIVE WITH THE QUR'AN – SURAH AAL IMRAAN

### SURAH AAL IMRAAN AYAH 22

- We will taste the sweetness of faith when we love Allah (سُبْحَانَهُ وَتَعَالَى) and His Messenger (ﷺ) more than ourselves, and when we love each

for Allah (سبحانه وتعالى), and hate to go back to disbelief.

أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ  
نَاصِرِينَ

They are the ones whose deeds have become worthless in this world and the Hereafter, and for them there will be no helpers.

- Part of firmness is to preserve what we have, and to do something is easy, but to preserve it afterwards is not easy. For example, if we may have memorized Surah Al Baqarah, but then to preserve and maintain it afterwards is harder. Or when in a relationship, after struggling to have a good relationship, we then want to preserve it.
- And if we have a great amount of love and feelings, we want to preserve it.



- Firmness is not just about doing things, but to preserve what Allah (سبحانه وتعالى) has already opened for us. Allah (سبحانه وتعالى) gave us health, a heart, eyes, ears, so we want to preserve it.

## GUARD ALLAH'S COMMANDS AND HE WILL GUARD YOU

"احفظ الله يحفظك"

Be watchful of Allah (Commandments of Allah),  
He will preserve you.<sup>2</sup>

- We want to preserve all that Allah (سبحانه وتعالى) has given us from patience, gratitude and the result of all the nurturing we have gone through.

## SUPPLICATION FOR PROTECTION

اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

<sup>2</sup> Riyadh As Saliheen, At Tirmidhi, Book 1, Hadith 62

Allāhummaḥfaznī min bayni yadayya, wa min  
 khalfī, wa `an yamīnī, wa `an shimālī, wa min  
 fawqī, wa a`ūdhu bi`aẓamatika an 'ughtāla min  
 taḥtī.

O Allah, guard me from what is in front of me  
 and behind me, from my left, and from my right,  
 and from above me. I seek refuge in Your  
 Greatness from being struck down from  
 beneath me.<sup>3</sup>

- We ask Allah (سبحانه وتعالى) to preserve us from all directions.
- And in this ayah, there are people who did certain actions, but all their success and good deeds went away. We do not want to do something with our own hands that will cause us to lose everything.

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<sup>3</sup> Sahih Ibn Majah 2/332

- It is important to preserve our good deeds by not exceeding our boundaries with Allah (سبحانه) and the messengers.
- Two people may be connected to one another for Allah (سبحانه وتعالى), but will cause them to separate? When one of the two sins, so it separates them. And they will not return to one another until the person repents.

## SEPARATION BETWEEN TWO DUE TO SINS

عن النبي صلى الله عليه وسلم قال : "والذي نفس محمد بيده  
 "ما تواد اثنان ففرق بينهما، إلا بذنب يحدثه أحدهما"

The Prophet (ﷺ) said: "by the One Who soul of Mohammed is in His Hands, two who love each other become separated as a result of a sin committed by one of them."<sup>4</sup>

<sup>4</sup> Sahih At Targheeb wa Tarheeb 2219, Authenticated by Al Albani as Sahih

- So to preserve a relationship, we need to always ask Allah (سبحانه وتعالى) for forgiveness.
- (أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ) (They are the ones whose deeds have become worthless in this world and the Hereafter,): the previous ayah talks about People of the Book who do not submit to Allah (سبحانه وتعالى), so they disbelieve in Allah's ayat and unrightfully kill the messengers and people.
- As a result, they exceed the boundaries with Allah (سبحانه وتعالى) and the people, so Allah (سبحانه) says give them the news of a painful torment. Just as they caused pain to others, they will find pain themselves. From this we ask Allah (سبحانه وتعالى) to protect us from causing

pain to anyone – intentionally or unintentionally.

- They do not want to submit, so the outlet for their lack of submission becomes disbelief and killing others. May Allah (سبحانه وتعالى) protect us from bringing torment and causing pain to anyone. And if we have pain, then we repent and seek forgiveness from Allah (سبحانه وتعالى).
- Things happen but it is important to keep good feelings and then Allah (سبحانه وتعالى) will guide us. We need to look at how we are with Allah (سبحانه وتعالى) and how we are with people.
- Behaving well with Allah (سبحانه وتعالى) and behaving well with the people go together; they are not separate from each other.

- There is the hadith of the lady who would fast the days and pray the nights, but she hurt her neighbors with her tongue, as a result she was in the fire.

## IMPORTANCE OF BEHAVING WELL WITH OTHERS

سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قِيلَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ، إِنَّ فُلَانَةً تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ، وَتَفْعَلُ، وَتَصَدَّقُ، وَتُؤْذِي جِيرَانَهَا بِلِسَانِهَا؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا خَيْرَ فِيهَا، هِيَ مِنْ أَهْلِ النَّارِ، قَالُوا: وَفُلَانَةٌ تُصَلِّي الْمَكْتُوبَةَ، وَتَصَدَّقُ بِأَثْوَارٍ، وَلَا تُؤْذِي أَحَدًا؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هِيَ مِنْ أَهْلِ الْجَنَّةِ.

Abu Hurayra said, "The Prophet, may Allah bless him and grant him peace, was asked, 'Messenger of Allah! A certain woman prays in the night, fasts in the day, acts and gives sadaqa, but injures her neighbours with her tongue.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'There is no good in her. She is one of the people of the Fire.'

They said, 'Another woman prays the prescribed prayers and gives bits of curd as sadaqa and does not injure anyone.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'She is one of the people of the Garden.'" <sup>5</sup>

- What is the point of fasting and being in a bad mood but hurting others?
- And another lady was praying and fasting but she locked up a cat until it died, and she is in the fire. And this is to show that anyone in the path of worship will get tested with their worship, but a person must behave well with others.
- We want to preserve our deeds by believing in Allah (سبحانه وتعالى) and respecting others.
- We should not think that our sins will not affect us or our good deeds. If we want to preserve our good deeds, then we should preserve our

<sup>5</sup> Al-Adab Al-Mufrad 119, Authenticated by Al Albani as Sahih

relationship with Allah (سبحانه وتعالى) and with the people.

### **The meaning of (حبط):**

1. To shed, as in shedding blood
  2. To swell, as in swollen skin
  3. To be depleted, as in depleted water of a well
  4. To be scarred, as in scarred skin after injury
  5. To be bloated, to eat too much food and have a full stomach
  6. To be rendered null, as in deeds.
- In conclusion, we want to preserve what we have and be grateful so that Allah (سبحانه وتعالى) may increase us.
  - It is important to seek forgiveness so there is no torment or pain.



- To always go back to what is solid and not be in conflict or in doubt.
- The importance of unity, to love one another, and not to spoil our relationships due to our sins.
- (وَمَا لَهُمْ مِّن نَّاصِرِينَ) (and for them there will be no helpers.): to be continued in sha'a Allah.

MAY ALLAH PROTECT AND PURIFY 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



## RELATED RESOURCES

EFFECTS OF SINS AND FORGIVENESS

## ADDITIONAL RESOURCES

[LISTEN TO THE CLASS – FOR WOMEN](#)

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