



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

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INTRODUCTION

- We will taste the sweetness of faith when we love Allah (سبحانه وتعالى) and love the Prophet (ﷺ) more than ourselves, when we love each other for Allah (سبحانه وتعالى) and when we hate to return back to disbelief.
- And to listen, recite, memorize, read the tafsir, ponder and act on the Qur'an are all worships.

LIVE WITH THE QUR'AN – SURAH AAL IMRAAN

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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.

DEEDS ARE RENDERED NULL (محبطات)
(الأعمال)

- The opposite of (حبط) (rendered null) is (حفظ) – to protect and preserve
- **What is the right of Allah (سبحانه وتعالى)?** The right of Allah (سبحانه وتعالى) is to worship Him alone and not associate with Him.

RIGHT OF ALLAH

وعن معاذ بن جبل ، رضي الله عنه ، قال: كنت ردف النبي صلى الله عليه وسلم، على حمار فقال: " يا معاذ هل تدري ما حق الله على عباده، وما حق العباد على الله. ؟ قلت: الله ورسوله أعلم. قال: "فإن حق الله على العباد أن يعبدوه، ولا يشركوا به شيئاً، وحق العباد على الله أن لا يعذب من لا يشرك به شيئاً، فقلت، يا رسول الله أفلا أبشر الناس؟ قال لا تبشرهم فيتكلوا"

I was riding a pillion with the Prophet (ﷺ) on a donkey. He (ﷺ) said, "O Mu'adh, do you know what is the right of Allah upon His slaves, and what is the Right of His slaves upon Allah?" I said: "Allah and His Messenger know better". Upon this the Messenger of Allah (ﷺ) said, "Allah's Right upon His slaves is that they should worship Him Alone and associate nothing with Him; and His slaves' right upon Him is that He should not punish who does not associate a thing with Him." He (Mu'adh) added: I said to the

Messenger of Allah: "Shall I give the glad tidings to people?" He (ﷺ) said, "Do not tell them this good news for they will depend on it alone".¹

SUPPLICATION TO BE PROTECTED FROM SHIRK

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

Allāhumma innī a`ūdhu bika an ushrika bika wa anā a`lam, wa astaghfiruka limā lā a`lam.

O Allah, I seek refuge in You lest I associate anything with You knowingly, and I seek Your forgiveness for what I know not.²

○ **How do we show respect to Allah (سبحانه وتعالى)?**

REVERENCE TO ALLAH

وعن أبي موسى رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن من إجلال الله تعالى إكرام ذي الشيبة

¹ Riyadh As Saliheen, Al Bukhair and Muslim, Introduction, Hadith 426

² Sahihut-Tarhib wat- Tarhib 1/19

المسلم، وحامل القرآن غير الغالي فيه، والجافي عنه وإكرام ذي السلطان المقسط"

Messenger of Allah (ﷺ) said, "It is out of reverence to Allah in respecting an aged Muslim, and the one who commits the Qur'an to memory and does not exaggerate pronouncing its letters nor forgets it after memorizing, and to respect the just ruler".³

- It is important to honor and respect the Muslim who is older than us and not just our parents.
- It is important to honor the Carrier of the Qur'an, the one who teaches us it and has memorized it, even if they are younger than us. It is said the blood of the scholars is poisoned, meaning whoever backbites them will be harmed more than backbiting someone else.

³ Riyadh As Saliheen, Abu Dawud, Introduction, Hadith 354

- It is important to teach our children this as well that it is important to show more respect to the one who teaches them Islam and Qur'an.
- And it is important to honor the one who is in a position of leadership.
- And all three have been given position due to their age, knowledge and responsibility.
- And when we honor them, then as if we are honoring Allah (سبحانه وتعالى).
- And the messengers have all three qualities because they are messengers at the age of forty, they are strong in faith and knowledge and they are leaders and role models.

Nullifiers of the deeds:

- **Shirk:** does not only mean to worship idols, but to have feelings of attachment, hope, fear,

trust in anything whether it is stars, magicians, horoscopes, amulets, jewelry, stones, energy, or anyone we think has the power to benefit or harm.

SURAH AN NISAA 58

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.

- **To be Muslim and then leave the religion:** it is important to be firm on faith and the religion.
- Anything about the religion is sacred, so we should not try to put it down. For example, we do not place the Qur'an on the floor or place

things on top of it or allow children to just play with it and tear its pages.

- **To make fun and mock the religion and its followers is considered disbelief and renders the deeds null.** For example, to make fun of paradise, the houris, someone with a beard or a lady who wears a hijab.

SURAH AT TAWBAH 65 TO 66

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وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِاللَّهِ وَآيَاتِهِ
وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ

And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allah and His verses and His Messenger that you were mocking?"

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لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۚ إِنْ نَعْفُ عَنْ طَائِفَةٍ مِّنْكُمْ
نُعَذِّبُ طَائِفَةً بَّآثِمِينَ كَانُوا مُجْرِمِينَ

Make no excuse; you have disbelieved after your belief. If We pardon one faction of you - We will punish another faction because they were criminals.

- The hypocrites were mocking the reciters of the Qur'an by saying they just leave and eat the moment there is food.
- They took it as jest, but Allah (سبحانه وتعالى) said this is mocking Allah (سبحانه وتعالى), His verses and the Messenger of Allah (ﷺ). And they came to apologize, but the Prophet (ﷺ) did not accept because Allah (سبحانه وتعالى) revealed, "do not give excuses, you have disbelieved after believing." And then it is up to Allah (سبحانه وتعالى) to pardon or punish them.
- Before the people would travel to learn, and there was a man who left his land and went

to Medina. And once there was an incident where there were elephants outside. This was something uncommon and the people left the teacher except for this one man. When the scholar asked him, "why did you not go?". He said, "I am here to learn and not to see an elephant."

- **To hate any part of the religion:** for example a person prays, but hates it, or a lady wears hijab but she hates it. That is why there is no compulsion in the religion. To act on the religion is not based on hate, but based on love. That's why it is important to not force others.

SURAH MOHAMMED 9

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ فَأَخْبَطَ أَعْمَالَهُمْ

That is because they disliked what Allah revealed, so He rendered worthless their deeds.

- We do not want to be a bad example to others such that they hate the religion due to our bad actions and behavior.

SUPPLICATION TO BE GUIDED TO THE BEST DEEDS AND MANNERS

اللَّهُمَّ اهْدِنِي لَأَحْسَنِ 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.⁴

⁴ Sunan an-Nasa'i 896

- **Riyaa (رياء) (to want to be seen by others for doing good deeds):** so a person's motive to perform good deeds is not for Allah (سبحانه وتعالى), but to be appreciated and recognized by others.
- **Sum'ah (سمعة):** is wanting others to hear about us and our good deeds.
- Allah (سبحانه وتعالى) does not accept shirk and if we want our reward from the people, then it will be said to us to get the reward from the people, and we will be unable to get it. That's why we never want to have a motive or feeling of wanting others to look at our deeds.

ALLAH WILL LEAVE US WITH OUR SHIRK

أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ ، مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِيَ
تَرَكْتُهُ وَشِرْكَهُ

Abu Huraira reported Allah's Messenger (ﷺ) as stating that Allah the Most High and Exalted said: I am the One, One Who does not stand in need of a partner. If anyone does anything in which he associates anyone else with Me, I shall abandon him with one whom he associates with Allah.⁵

- This is a divine hadith which is a hadith where Allah (سبحانه وتعالى) says.
- **To speak on behalf of Allah:** there were two people, one was a worshipper and the other was a sinner. The sinner would always make mistakes such that the worshipper became frustrated and said, “Allah will not forgive you”. Then both passed away, and Allah called on the one, “who speaks on my behalf that I will not forgive so and so?” So the one

⁵ Sahih Muslim 2985

who said this had his deeds rendered null and the sinner was forgiven.

- It is important to never put down anyone and to remember ourselves how we did not know and made mistakes.

NO ONE CAN SPEAK ON BEHALF OF ALLAH

أَنَّ رَجُلًا قَالَ: وَاللَّهِ لَا يَغْفِرُ اللَّهُ لِفُلَانٍ، وَإِنَّ اللَّهَ تَعَالَى قَالَ: مَنْ ذَا الَّذِي يَتَأَلَّى عَلَيَّ أَنْ لَا أَغْفِرَ لِفُلَانٍ، فَإِنِّي قَدْ غَفَرْتُ لِفُلَانٍ، وَأَحْبَطْتُ عَمَلَكَ، أَوْ كَمَا قَالَ.

Jundub reported that Allah's Messenger (ﷺ) stated that a person said: Allah would not forgive such and such (person). Thereupon Allah the Exalted and Glorious, said: Who is he who adjures about Me that I would not grant pardon to so and so; I have granted pardon to so and so and blotted out his deeds (who took an oath that I would not grant pardon to him).⁶

⁶ Sahih Muslim 2621

- Allah (سبحانه وتعالى) is Al Hayy Al Qayyoom and He is upright and never makes mistakes, but everyone else makes mistakes. Allah (سبحانه) is (قائما بالقسط) – and only He can balance, reform and change the people. So we should take care of ourselves before wanting to reform anyone else because we can be harsh or put others down. Though Allah (سبحانه وتعالى) is very merciful when He reforms us.
- (وَمَا لَهُمْ مِّنْ نَّاصِرِينَ) (and for them there will be no helpers.): to be continued in sha'a Allah.

MAY ALLAH GUARD OUR DEEDS AND PROTECT US FROM
NULLIFYING IT. 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

LISTEN TO THE CLASS – FOR WOMEN

<https://vimeopro.com/markazalsalam/live-with-the-qurn-surah-al-imraan>

TO REQUEST ACCESS TO THE RECORDING:

<https://markazalsalam.com/recordings-notes>

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