



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

11 MAY 2023 | 21 SHAWWAL 1444 | CLASS #73

LIVE WITH THE QUR'AN –
SURAH AAL IMRAAN

TO HAVE ALL DEBTS AND
RESPONSIBILITIES FULFILLED
TO BE SUFFICED WITH THE MERCY OF
ALLAH ALONE

قال رسول الله صلى الله عليه وسلم لمعاذٍ ألا أعلمك دعاءً
تدعوه لو كان عليك مثلُ جبلِ أُحدٍ دينًا لأدّاه اللهُ عنك قُلْ يَا
مَعَاذُ اللَّهِ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ
تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ رَحْمَنَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا تَعْطِيهِمَا مَنْ تَشَاءُ

وَتَمْنَعُ مِنْهُمَا مَنْ تَشَاءُ أَرْحَمَنِي رَحْمَةً تُغْنِينِي بِهَا عَنْ رَحْمَةٍ مِنْ

سواك

Allaahumma maalikal-mulki tu'-til-mulka man tashaa-u wa tanzi'ul mulka mimman tashaa-u, wa tu'izzu man tashaa-u wa tuthillu man tashaa'-, bi yadikal-khayr, innaka 'alaa kulli shay-in qadeer, raHmaanad-dunya wal-aakhirati wa raHeemahuma, tu'teehumaa man tashaa-u wa tamna'u minhumaa man tashaa', irHamnee raHmatan tughneenee bihaa 'an Rahmati man siwaak.

The Prophet (صلى الله عليه وسلم) said to Mu'adh: "Shall I not teach you a supplication if you invoke by it, if you have debt like the Mountain of Uhud, Allah will relieve you of it." Say, "O Mu'adh: "O Allah, Sovereign of all, You give dominion to whomsoever You will and You take dominion away from whomsoever You will, You exalt whomsoever You will and You bring low whomsoever You will. In Your hand is all goodness and You are able to do all things. Most Merciful and Most compassionate in this

world and in the Hereafter, You give them to whomsoever You will and withhold them from whomsoever You will. Bestow mercy upon me in such a manner that I have no need of the mercy of anyone but You.”¹

- We think firmness is just to keep up with our rituals, but we are not stone, we are humans, and we can be affected with trials and blessings, and with giving and withholding. Firmness is inside the heart and that is when we believe in Allah (سبحانه وتعالى).
- Firmness is internal and is reflected externally. For example, when we are indebted and have responsibilities and burdens, do we not get affected emotionally? Yes.

¹ At Targheeb wal Tarheeb 3/55

- So how can we be stable emotionally even when we face praising and dispraise of people? Believing in Allah (سبحانه وتعالى).
- We think we need firmness only in times of difficulties, but we need firmness when blessings come to us, when we are honored and when things come in our favor. We need even more firmness in times of honor and blessings.
- Leadership, prophethood and revelation came to the Prophet (ﷺ), so what does Allah (سبحانه وتعالى) tell him to do?

26

قُلِ اللَّهُمَّ مَالِكَ 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.

SURAH MARYAM

- We need more firmness in times of openings and success. Surah Maryam is about mercy and there we find the stories of Zachariah (عليه السلام) and Maryam (عليها السلام), both of them went through trials and both could not speak.
- The mercy on Zachariah (عليه السلام) is he did not have a child and wanted one after becoming old and found there is no one from Banu Israel to carry the message after him. A messenger knows that successors can be after him, but Zachariah (عليه السلام) looked around him and

could not see anyone suitable to carry the message after him. The intention of having a child is for the deen and for the message to be carried. His intention to have a child is not to carry the name after him or to have someone look after him or to look after properties and business. He wants the religion to continue and so he invoked Allah (سبحانه) (وتعالى).

SURAH MARYAM 1 TO 11

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1

كهيعص

Kaf, Ha, Ya, 'Ayn, Sad.

2

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا

[This is] a mention of the mercy of your Lord to
His servant Zechariah

3

إِذْ نَادَىٰ رَبَّهُ نِدَاءً خَفِيًّا

When he called to his Lord a private supplication.

4

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُن بِدُعَائِكَ رَبِّ شَقِيًّا

He said, "My Lord, indeed my bones have weakened, and my head has filled with white, and never have I been in my supplication to You, my Lord, unhappy.

5

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا

And indeed, I fear the successors after me, and my wife has been barren, so give me from Yourself an heir

6

يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا

Who will inherit me and inherit from the family of Jacob. And make him, my Lord, pleasing [to You]."

7

يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ
سَمِيًّا

[He was told], "O Zechariah, indeed We give you good tidings of a boy whose name will be John. We have not assigned to any before [this] name."

8

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ
الْكِبَرِ عِتِيًّا

He said, "My Lord, how will I have a boy when my wife has been barren and I have reached extreme old age?"

9

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ
شَيْئًا

[An angel] said, "Thus [it will be]; your Lord says, 'It is easy for Me, for I created you before, while you were nothing.' "

10

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا

[Zechariah] said, "My Lord, make for me a sign."
He said, "Your sign is that you will not speak to
the people for three nights, [being] sound."

11

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً
وَعَشِيًّا

So he came out to his people from the prayer
chamber and signaled to them to exalt [Allah]
in the morning and afternoon.

- This Is firmness in the religion because it shows
someone how loves the deen and wants a
child for this. He made dua to Allah (سبحانه وتعالى)
to grant him a wali – a good companion.
- When we know the deen with Allah (سبحانه وتعالى)
is Islam, even our dua will not be for our
personal needs, but all for Allah (سبحانه وتعالى).
- Allah (سبحانه وتعالى) gave him glad tidings of a son
and someone might think, "let me tell the
people". But he asked Allah (سبحانه وتعالى) for a

sign because he does not want the blessing to distract him from Allah (سبحانه وتعالى).

- Imagine someone who did not have a child and then has it at old age, this can make a person shaky. And in these situations, we need more firmness after being withheld something and then given. This can make us feel we are worthy or that we are deserving.
- Zachariah (عليه السلام) asked for a sign so that he is also not impressed with the dua he made. When we ask for anything of the deen and are given, we are scared to be impressed afterwards. For example, we ask for knowledge or dawah and Allah (سبحانه وتعالى) gives us. Or we ask for a righteous husband or a child who will memorize the Qur'an, and we get it.

- So Zachariah (عليه السلام) asked Allah (سبحانه وتعالى) for an ayah so that he is not distracted from Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) told him to not speak to the people for three days, except to glorify Allah (سبحانه وتعالى). And three days is a good amount of time to allow for the heart to settle.
- So firmness in this time is only to focus on Allah (سبحانه وتعالى). In the time of blessings, we need more firmness, and firmness is not to speak of ourselves or to speak of our blessings, but only to speak of Allah (سبحانه وتعالى).
- In times of problems and in times of glad tidings, we need firmness, but how we deal with each is different.

- In times of problems and pressure, our emotional state goes down, so what is needed? To be brought up, so we include ourselves in the dua.

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.

- But when there are blessings, opportunities, praise and openings, what can happen? We can end up bringing ourselves up, and this is not good.
- In the example of Banu Israel, they were put down and humiliated by Firaoun, but then they were given blessings and prophethood, so balance is needed. It is not to say we are

favored and special, but Allah (سبحانه وتعالى) is The Owner of Dominion.

- So when any blessing comes to us, it is because Allah is Maalik Al Mulk and He can take it away if we do not fulfill our responsibility. And this is protection from our ego and arrogance. Therefore, Allah (سبحانه وتعالى) tells the Prophet (ﷺ) to say the following, and notice it is all about Allah (سبحانه وتعالى).

SURAH AAL IMRAAN 26

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ
تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى 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.

- Allah (سبحانه وتعالى) brings an ayah that supports us and goes hand in hand. So Zachariah (عليه السلام) cannot say whatever he wants, and this shows Allah (سبحانه وتعالى) even owns our tongue and speech. He can only praise Allah (سبحانه وتعالى).
- Musa (عليه السلام) had an impediment in speech, but was fluent when speaking about Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) can give to those whom others do not expect. For example with our children, we think the one who can speak so much will be in the dawah, and the one who is quiet cannot be suitable. Or with

Dawud (عليه السلام) who did not have wealth, but he was made king.

- Something as a side-note, the singular for angels is (مَلَك) which means owned by Allah (سبحانه وتعالى). The angels are the most obedient and they worship Allah (سبحانه وتعالى).
- Let us look at the opposite with Maryam (عليها السلام) who was unmarried, so she was not invoking for a child.

SURAH MARYAM 16 TO 36

16

وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا

And mention, [O Muhammad (ﷺ)], in the Book [the story of] Mary, when she withdrew from her family to a place toward the east.

17

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا
سَوِيًّا

And she took, in seclusion from them, a screen.
Then We sent to her Our Angel, and he
represented himself to her as a well-
proportioned man.

18

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا

She said, "Indeed, I seek refuge in the Most
Merciful from you, [so leave me], if you should
be fearing of Allah."

19

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا

He said, "I am only the messenger of your Lord
to give you [news of] a pure boy."

20

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا

She said, "How can I have a boy while no man
has touched me and I have not been
unchaste?"

21

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَلْنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً
مِّنَّا وَكَانَ أَمْرًا مَّقْضِيًّا

He said, "Thus [it will be]; your Lord says, 'It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed.' "

22

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا

So she conceived him, and she withdrew with him to a remote place.

23

فَاجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا
وَكُنْتُ نَسِيًّا مَّنْسِيًّا

And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten."

24

فَنَادَاهَا مِن تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكَ تَحْتِكَ سَرِيًّا

But he called her from below her, "Do not grieve; your Lord has provided beneath you a stream.

25

وَهَزِّي إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رُطْبًا جَنِيًّا

And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates.

26

فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا ۖ فَإِمَّا تَرِينَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي

نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا

So eat and drink and be contented. And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man.' "

27

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ۖ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا

Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented.

28

يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا

O sister of Aaron, your father was not a man of evil, nor was your mother unchaste."

29

فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا

So she pointed to him. They said, "How can we speak to one who is in the cradle a child?"

30

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا

[Jesus] said, "Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet.

31

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

And He has made me blessed wherever I am and has enjoined upon me prayer and zakah as long as I remain alive

32

وَبِرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا

And [made me] dutiful to my mother, and He has not made me a wretched tyrant.

33

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا

And peace is on me the day I was born and the day I will die and the day I am raised alive."

34

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ ۖ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ

That is Jesus, the son of Mary - the word of truth about which they are in dispute.

35

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

It is not [befitting] for Allah to take a son; exalted is He! When He decrees an affair, He only says to it, "Be," and it is.

36

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ

[Jesus said], "And indeed, Allah is my Lord and your Lord, so worship Him. That is a straight path."

- She is a devotee, she is covered, no one comes to her, but Jibreel (عليه السلام) came to her as a handsome man. Imagine not being exposed to anyone one and then seeing someone like him, so she sought refuge with Allah (سبحانه وتعالى). And then she is given news of a child. How can she have a child while being

unmarried and is a worshipper, so this news brought her down.

- It was a time of stress, hardship, and shakiness. She was known as a worshipper, and now she is pregnant and unmarried, who can understand this? So she is sad for the religion and not for herself. She is a symbol of purity and devotion, and now she is pregnant. In both cases, their concern is for the deen and to remain firm.
- She was very sad and wished she was dead before. And what happened to Zachariah (عليه السلام) and Maryam (عليها السلام) was around the same time while being in an environment that was not good.
- How should one deal with people who are mentally down? It was not said, “go pray and

fast". It was said, "eat, drink and look at the river." Sometimes some activity needs to be done.

- And look it was said "from beneath her", and this shows we need to go down and tell them, and not be above and demanding.
- And to not talk because it can be a mess. If she were to speak, it can cause more humiliation, even if she is speaking the truth. So someone else will speak on her behalf.
- Imagine after eating and drinking and then telling the people, "I didn't do anything but this happened", will this make matters any better?
- Banu Israel used to have fasting with no talking and this is what Maryam (عليها السلام) had to do. Imagine if a woman has a problem,

doesn't she want to talk? Yes, but she has to busy herself with eating, drinking and looking at nice scenery.

- Most of the time when women are sad, they do not want to eat and just want to be under the blanket, but we should eat and move.
- Then Maryam (عليها السلام) came out with a baby and the people were in shock, “how can you commit a sin like this and your family are all righteous?” Subhan Allah. But Allah (سبحانه وتعالى) said, “it is not you who will talk, but your son Eisa (عليه السلام) will speak”.
- A baby is on the fitra and there is no ego. He spoke about himself and said, “I am a slave of Allah” and he did not mention Maryam (عليها) because she is still in the test. Allah (سبحانه)

(وتعالى) will assign someone to talk on our behalf so that we do not humiliate ourselves or bring ourselves up.

- In both situations, they got children and could not speak, and that is firmness. It is only to talk purely about Allah (سبحانه وتعالى) and not even the blessing with Zachariah (عليه السلام). And with Maryam (عليها السلام), Eisa (عليه السلام) will talk.
- In times of trials, we need Allah Maalik Al Mulk, The Most Merciful of the duniya and akhira. When we get something with no hisaab, we need Allah Maalik Al Mulk so that our nafs does not overpower us.
- And now the Prophet (ﷺ) takes the prophethood and leadership from Banu Israel who had knowledge which he did not have,

but must wait for revelation from Allah (سبحانه و تعالى).

- Even if we have position and authority, we are still under the Will of Allah (سبحانه و تعالى). We do not want to be deceived with our position.
- People think when we say, "in sha'a Allah" that it means no, but it means, "we want to do it", but we are still in the Dominion of Allah (سبحانه و تعالى) and nothing can happen without the permission of Allah (سبحانه و تعالى).

SURAH AL KAHF 23 TO 24

23

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا

And never say of anything, "Indeed, I will do that tomorrow,"

24

إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِي رَبِّي
لِأَقْرَبَ مِنْ هَذَا رَشَدًا

Except [when adding], "If Allah wills." And remember your Lord when you forget [it] and say, "Perhaps my Lord will guide me to what is nearer than this to right conduct."

SURAH AT TAKWEER 29

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ

And you do not will except that Allah wills - Lord of the worlds.

- And just in the story of the cow, when they said, "in sha'a Allah", the matter came to an end, and when we say, "n sha'a Allah", we will be guided by Allah (سبحانه وتعالى).
- In order to remain firm, we have to be under the will of Allah (سبحانه وتعالى), even if we have will and determination.

تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ (

(وَتُذِلُّ مَنْ تَشَاءُ بِإِذْنِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

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.):
to be continued in sha'a Allah.

MAY ALLAH MAKE US ONLY HIGHLIGHT HIM IN TIMES OF
BLESSINGS. 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

SURAH MARYAM – STORY OF ZACHARIAH (عليه السلام)

SURAH MARYAM – STORY OF MARYAM (عليها السلام) AND EISA (عليه السلام)

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>

[CLASS NOTES FOR WOMEN AND MEN](#)

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