



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



بسم الله الرحمن الرحيم
لا حول ولا قوة إلا بالله

عش مع القرآن: سورة آل عمران

LIVE WITH THE QUR'AN

SURAH AAL IMRAAN

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INTRODUCTION

FIRMNESS

- Knowledge is light but it can burn if we rely on our knowledge, or if use it as a “weapon” to command others.
- If we say something, even if it is difficult, but it is based on truth and guidance from Allah (سبحانه وتعالى) then it will have a good impact. It will not bring feelings of being down or worried.

SURAH TA HA 114

وَقُلْ رَبِّ زِدْنِي عِلْمًا

And say: "My Lord! Increase me in knowledge."

- We want knowledge that will make us humble and more human. Every part of Islam, whether it is about the testimonies of faith, prayer, zakat, fasting or hajj – we need to be a better person with a good heart. To not follow any desires in worships, but purely to believe in Allah (سبحانه وتعالى).
- Beneficial knowledge will not create arrogance, dominance, oppression or negativity. Beneficial knowledge is when we see how Allah (سبحانه وتعالى) is vast in knowledge and that He knows and we do not know.

- A challenge in knowledge is when we take that knowledge and use it to judge others. It is important to seek guidance from Allah (سبحانه وتعالى) and Surah Aal Imraan teaches us how to be firm, and to accept and expect differences, changes and faults.
- We want to be firm and not someone who judges or is angry. To be firm is not about not making mistakes or not expecting or accepting mistakes; this is not firmness. Firmness is to be someone who believes in Allah (سبحانه وتعالى), ask Him to be firm on guidance and to have mercy in our heart.
- What is the point of having knowledge without mercy? Mercy and knowledge are companions, if one is gone, the other goes as well.

SURAH AL 'ARAAF 156

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

and My Mercy embraces all things

- Allah (سبحانه وتعالى) wrote on Himself that His mercy precedes His anger, and this makes our relationship very relaxed. So who are we to not be merciful? Allah (سبحانه وتعالى) knows everything and He is The Most Merciful.
- Mercy is needed with knowledge to keep us firm. Firmness is to keep up the standard of good manners and harmonious living because this can quickly go away.
- We do not know how one word can take us to the lowest levels or one word can take us up to the highest levels.

A WORD CAN ELEVATE US IN PARADISE OR BRING US DOWN TO THE FIRE

وعنه عن النبي صلى الله عليه وسلم قال: "إن العبد ليتكلم
بالكلمة من رضوان الله تعالى ما يُلقى لها بالا يرفعه الله بها
درجات، وإن العبد ليتكلم بالكلمة من سخط الله تعالى لا يُلقى
لها بالا يهوي بها في جهنم".

The Prophet (ﷺ) said, "A man utters a word
pleasing to Allah without considering it of any
significance for which Allah exalts his ranks (in
Jannah); another one speaks a word
displeasing to Allah without considering it of any
importance, and for this reason he will sink
down into Hell."¹

¹ Riyadh As Saliheen, Al Bukhari, Book 17, Hadith 5

- Knowledge is light but it can be a fire when we believe in our knowledge and give authority to ourselves to judge others.
- Allah (سبحانه وتعالى) tells the Prophet (ﷺ) that He is not jabbar – someone who forces others.
- Women are like vessels, so we should be even more careful to be not be harsh with one another because we can quickly get affected.
- Firmness is to keep the standard of good feelings because this will have a long-term effect. But if we are harsh, then people may change, but it will not last. Allah (سبحانه وتعالى) deals with us in the Most Subtle, Gentle and Discreet way. He does not want us to change just because we are under pressure. He wants us to change with confidence and evidence.

That's why He shows us ayat, whether it is one ayah, ten ayat or constant ayat.

- Even Firaoun, whom Allah (سبحانه وتعالى) knows will not change, but still He brought ayat to him. Allah (سبحانه وتعالى) is so forbearing, accommodating and appreciative. Even if people do not change, it does not matter.
- The ayat that Allah (سبحانه وتعالى) brings to us is to keep us firm on the religion, to increase in faith and when we accept it, He will conceal our mistakes. When we believe in the ayat, He will overlook our mistakes and expiate our sins. May Allah (سبحانه وتعالى) make us believe in all His ayat. Ameen.
- On the other hand, when an ayah comes to us and we reject it, then our mistake will be

highlighted. And the opposite is true, and this is what we will look at in the upcoming ayah.

- For example, if our son shouts in front of people, and we raise our voice in order to show others we are disciplining him, he may stop, but we lost, why? Because this did not reform him in the long-term, it was just temporary.
- On the other hand, if he is shouting, but we try to distract him, show him something else, tell him there is something to see, this is inspiring and he will trust us more.
- If we tell our children, “you are a liar”, then they will take it in. If we say, “you are mean”, then they will take it in. Children are extremely sensitive and they can take in our feelings. They do not need someone to shout out at

them to tell them something is wrong. They can sense good and bad from our face.

- It is easier for a person to change by noticing the face. The face of the Prophet (ﷺ) was always smiling, but if there was a mistake, it would show on his face and he will not speak. This shows he is so transparent and truthful.
- If someone just points out one negative in us, then we will always remember it and we do not know how that comment will affect us. How many comments did we hear when we were young and we still remember it to this day? Subhan Allah, and only Allah (سبحانه وتعالى) can undo these knots.
- We can have a knot in our life such that it affects our decisions and what we do and not do.

ALLAH FORGIVES, PARDONS AND CONCEALS

ALLAH AL GHAFOOR, AL GHAFAR,
AL GHAAFIR – THE MOST
FORGIVING, THE ALL-FORGIVING,
THE FORGIVING

- There are many Names of Allah (سبحانه وتعالى) where it shows that we do not like to be exposed. The Names of Allah Al Ghafoor, Al Ghafar, Al Ghafir – He is The Most Forgiving, The All-Forgiving, The Forgiving, and He is the One Who covers and conceals the mistakes of humans. He created us with skin, clothes and accessories so that we cover. And there are many means of forgiveness. This is what will keep people firm.
- Our sins can shake us and the sins of others can shake us as well, but it is important to

believe that Allah (سبحانه وتعالى) forgives sins and this gives us a great amount of hope.

ALLAH AL 'AFUW – THE ALL-PARDONING

- Allah Al 'Afuw overlooks our mistakes and shortcomings.

SUPPLICATION FOR PARDONING

"اللهم إنك عفوتحب العفوفاعفُ عني"

*Allahumma innaka 'afuwwun, tuhibbul-'afwa,
fa'fu 'anni*

(O Allah, You are All-Pardoning, and love to pardon; so pardon me)."²

ALLAH AT TAWWAAB –THE INITIATOR AND ACCEPTOR OF REPENTANCE

- Allah At Tawwaab is the One Who accepts the repentance of the slave, and Allah (سبحانه

² Riyadh As Saliheen, At Tirmidhi, Book 9, Hadith 1195

(وَتَعَالَى) has initiated and driven that repentance to the slave in the first place.

- Allah (سُبْحَانَهُ وَتَعَالَى) will bring the slave back to Him whether through problems, blessings or good deeds. Some people return back to Allah (سُبْحَانَهُ وَتَعَالَى) as a result of the problems they are facing. He knows what suits each person to return to Him. And He knows for some people it will drive them further away from Him, so He gives them blessings to return back to Him. And for some He will open good deeds for them such as feeding the poor so that they return to Him.

ALLAH AS SITTEER – THE CONCEALER

- Allah As Sitteer is the One Who conceals the sins, faults and shortcomings of the slaves so that we all look beautiful. But what does the shaitan want to do? He wants to expose us and our faults to others so that we have bad feelings between each other, and so that our standard goes down.
- The shaitan made Adam (عليه السلام) and Eve slip, and then their shame was exposed, so they took leaves to cover their shame.
- When Allah (سبحانه وتعالى) covers our mistakes then we will be in peace.
- The more we accept Allah's ayat, the more He will expiate and conceal our sins. For example, the door bell just rang in the middle

of class. Either we take it as an ayah, and see that Allah is Al Qadeer – The All-Able and this will conceal our faults when we accept the ayat. Or we can be upset and say, “why is someone ringing the bell in the middle of class?” and then we scream, and this just exposes and highlights our fault. So when we accept the ayat, Allah (سبحانه وتعالى) will conceal our faults, and the opposite is true.

ALLAH AL HAYIY – THE MODEST ONE

- Allah (سبحانه وتعالى) is Al Hayiy – The Modest One – Who will not look at us as we make mistakes due to His great modesty. Unlike people who will start looking if a car accident happens, or if a child is crying on the plane, everyone will

look to see “who is the mother of that crying child.”

- Firmness is when we believe in Allah's ayat and know that one day everything will end, and Allah (سبحانه وتعالى) will gather everyone and account them.
- For example, a child may be doing something and the mother leaves them and does not account them, but the siblings speak and say, “why are you doing this?”. If the mother left him, so why do the siblings speak? Or sometimes a student does something and the teacher overlooks, but then other students start to account him. And to Allah (سبحانه وتعالى) is the best example, if He overlooks us, then why do we go accounting others? Subhan Allah.

- Allah Al Hayiy will not make us feel uncomfortable when we sin and He is so Modest to highlight our mistakes because we will be embarrassed. If this is how He deals with us, then this is the best way to deal with others as well.
- Humans are made of sand; they can slip, but they can easily be reformed and change to be the best with love.
- Allah Al Hayiy is so shy to not answer us, but He is never shy from the truth.

LIVE WITH THE QUR'AN – SURAH AAL IMRAAN

- The end of Surah Aal Imraan is about someone who will be so relaxed, that they become a “reflector”. If we are so busy running around then we will not have the space in our hearts to reflect.
- Their reflections are not based on desires or philosophies, but it is based on knowledge, and they will say, “our Lord, You did not create anything in vain”. They know everything is for a purpose and there is no need to change the harmony in this universe that Allah (سبحانه وتعالى) has set because it is the best.

- To be firm may appear difficult, but it will be easy when we accept Allah's ayat, and not judge or account others.
- Every situation we go through, good or bad, will increase us in faith in Allah (سبحانه وتعالى). And something that unites everyone are the Names of Allah (سبحانه وتعالى).

SEEKING REFUGE FROM DISBELIEF AND POVERTY

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ، وَالْفَقْرِ

Allāhumma innī a`ūdhu bika mina 'l-kufri, wa 'l-faqr

O Allah, I seek refuge in You from disbelief and poverty.³

³ Abu Dawud 4/324

- Something that will make us poor is when we disbelieve in Allah (سبحانه وتعالى) because we are denying His ayat, so we will always feel we are in need and are lacking. And the opposite is true, we will be enriched when we believe in Allah (سبحانه وتعالى) and accept His ayat. This will then increase us in more faith and enrich us.

SURAH AAL IMRAAN 11

كَذَّبُوا آلَ 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.

- (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.): the example of Firaoun and his followers is they may appear as rich and wealthy from the outside, but they disbelieved and this makes them impoverished.

- They denied Allah's ayat and this made them more particular. Allah (سبحانه وتعالى) brought nine ayat to them and they rejected them all. So Allah (سبحانه وتعالى) seized them in punishment due to their sins.
- Allah (سبحانه وتعالى) wants to enrich us and conceal our sins, and that is when we accept His ayat. The one who belies Allah's ayat will have his mistakes and sins highlighted, and this will show his neediness and shakiness. He cannot be firm.

- They disbelieved, so their sins become more exposed, and they brought the torment on themselves due to their disbelief and denial of Allah's ayat.

DIVINE NURTURING LESSONS

- *A challenge in knowledge is when we take that knowledge and use it to judge others. It is important to seek guidance from Allah (سبحانه و تعالی) and Surah Aal Imraan teaches us how to be firm, and to accept and expect differences, changes and faults.*
- *Firmness is to keep the standard of good feelings because this will have a long-term effect. But if we are harsh, then people may change, but it will not last. Allah (سبحانه و تعالی) deals with us in the Most Subtle, Gentle and*

Discreet way. He does not want us to change just because we are under pressure. He wants us to change with confidence and evidence. That's why He shows us ayat, whether it is one ayah, ten ayat or constant ayat.

○ *Allah (سبحانه وتعالى) wants to enrich us and conceal our sins, and that is when we accept His ayat. The one who belies Allah's ayat will have his mistakes and sins highlighted, and this will show his neediness and shakiness. He cannot be firm.*

MAY ALLAH MAKE US ACCEPT HIS AYAT AND MAY HE
ENRICH US AND FORGIVE 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

ALLAH AL GHAFOOR, AL GHAFAR, AL GHAFIR

ALLAH AL 'AFUW

ALLAH AT TAWWAB

ALLAH AS SITTEER

ALLAH AL HAYY

ADDITIONAL RESOURCES

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