



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.



www.markazalsalam.com



t.me/markazalsalam



+97150 8008875



info@markazalsalam.com



t.me/dropletsofdew



Al Salam Islamic Center



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

عش مع القرآن: سورة آل عمران

LIVE WITH THE QUR'AN

SURAH AAL IMRAAN

15 MARCH 2023 | 23 SHA'BAN 1444 | CLASS #63

INTRODUCTION

◌ We ask Allah (سبحانه وتعالى) for forgiveness and we repent to Him. And we are grateful for all the times we had good health.

SUPPLICATION BY ALLAH'S GREATEST NAME

قَالَ سَمِعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. رَجُلًا يَقُولُ اللَّهُمَّ إِنِّي
أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ الْمُنَّانُ
بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ ذُو الْجَلَالِ وَالْإِكْرَامِ فَقَالَ " لَقَدْ سَأَلَ
اللَّهُ بِاسْمِهِ الْأَعْظَمِ الَّذِي إِذَا سُئِلَ بِهِ أُعْطِيَ وَإِذَا دُعِيَ بِهِ أُجَابَ
"The Prophet (صلى الله عليه وسلم) heard a man say:

*'Allahumma! Inni as'aluka bi-anna lakal-hamd.
La ilaha illa Anta, wahdaka la sharika laka. Al-
Mannan. Badi'us-samawati wal-ard. Dhul-jalali
wal-ikram*

(O Allah! I ask You by virtue of the fact that all praise is due to You; none has the right to be worshiped but You alone, and You have no partner or associate, the Bestower, the Originator of the heavens and the earth, the Possessor of majesty and honor.' He said: 'He has asked Allah by His Greatest Name which, if He is asked thereby He gives and if He is called upon thereby He answers.'"¹

SUPPLICATION FOR ALLAH'S LOVE

اللهم إني أسألك حبك، وحب من يحبك، والعمل الذي يبلغني
حبك

O Allah! I ask You for Your Love, the love of those who love You, and deeds which will cause me to attain Your Love.²

¹ Sunan Ibn Majah 3858

² At Tirmidhi Book 17, Hadith 1490

- Surah Aal Imraan is about firmness and it is important to be firm in what we believe and our values.
- We cannot appreciate the outside if we do not appreciate what we have. And we will not appreciate others if we do not appreciate the Prophet (ﷺ). It is important to appreciate what we have and to follow it. When we are firm with the blessing Allah (سبحانه وتعالى) has given us, then we can appreciate what will come in the future.
- Firmness is to appreciate what we have and we will see in the upcoming ayah how deviation can take place when we do not appreciate what we have now.
- For example, a mother may always tell her children about prayer but they do not take

her advice, but when someone outside tells them, they take it. And this shows there is desire. We underestimate what we have, but will take it from outside, subhan Allah.

- The moment a person does not appreciate what he has then exceeding boundaries, disrespect and deviation can take place.

LIVE WITH THE QUR'AN – SURAH AAL IMRAAN

23

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ
لِيَحْكَمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ

Do you not consider, [O Muhammad (ﷺ)], those who were given a portion of the Scripture? They are invited to the Scripture of Allah that it should arbitrate between them; then a party of them turns away, and they are refusing.

- Our Rabb is Allah (سبحانه وتعالى).
- Our deen is Islam.
- Our prophet is Mohammed (ﷺ).
- After the truth comes, we find two groups:
 - Those who submit to the clear evidence
 - And those who do not: and the reason for not accepting is due to arrogance or jealousy.
- Those who do not submit will end up exceeding the boundaries and will even kill the messengers and truthful people. So what will happen to them? All of their deeds will be nullified.
- And here Allah (سبحانه وتعالى) gives clear evidence that they turned away from the truth, and not because it was difficult or hard for them.

○ (أَلَمْ تَرَ) (Do you not consider, [O Muhammad

(ﷺ)],): Allah (سبحانه وتعالى) addresses the Prophet

(ﷺ) and tells him did you not see, and to refers

to two matters:

○ To see with the eyes

○ To see with the heart; to see with belief: everyone sees the sun and moon, but believers see the sun and moon as ayat from Allah (سبحانه وتعالى), so they believe more in Allah (سبحانه وتعالى). Everyone sees a situation happening, but the believers see it as the power of Allah (سبحانه وتعالى) and His decree. Only Allah (سبحانه وتعالى) can grant us insight. May Allah (سبحانه وتعالى) grant us insight. Ameen.

- (إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ) (those who were given a portion of the Scripture?): Allah (سبحانه) (وتعالى) says to look at those who have been given a portion of the book. And notice it did not say the whole book, but a portion of the book is enough to submit to the truth.
- For example, we may not have memorized the whole Qur'an, but we submit to the entire Qur'an. Even if we know a little of the Qur'an, it is enough to believe in all of it.
- And that is why if we disbelieve in one pillar, then we have disbelieved in all pillars.
- Anyone who has a portion of the book should submit to the entire book.
- Abu Bakr As Siddique (رضي الله عنه) became "Siddique" (truthful) due to one incident, and

we do not know how with one incident, it can make us truthful. May Allah (سبحانه وتعالى) make us from the sidiqeen. Ameen.

- The real name of Abu Bakr (رضي الله عنه) is 'Abdallah bin Quhafah, but everyone knows him by Abu Bakr As Siddique (رضي الله عنه).
- When the Prophet (ﷺ) returned from the Israa and Mi'raaj, Abu Bakr (رضي الله عنه) did not know about it, but was told by the disbelievers that the Prophet (ﷺ) went from Makkah to Bait Al Maqdis and to the seven heavens in one night. He said "if the Prophet (ﷺ) said this then I believe it."
- And imagine this is not an easy test that he did not know what happened to his closet friend first and was told by the disbelievers

instead, though this incident did not shake him. He was so confident of what he already knew about the Prophet (ﷺ) and that he has the revelation, so did not feel, “oh he didn’t tell me”. It cannot be that with one incident the whole trust is wiped out. We need to believe in what we have and this should be sufficient for us.

- Another incident is about the Companions who participated in the Battle of Badr. It was the first battle for the believers and not all companions participated. Only the truthful ones went forward and Allah (سبحانه وتعالى) supported them with angels. And for those who participated in Badr, Allah (سبحانه وتعالى) told them to do whatever they do because He will forgive them. So if they do anything

afterwards, we cannot say, “oh why did they do this” because Allah (سبحانه وتعالى) has already forgiven them.

ALLAH HAS FORGIVEN THOSE WHO PARTICIPATED IN BADR

" اَطَّلَعَ اللَّهُ عَلَى أَهْلِ بَدْرٍ فَقَالَ اْعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ "

Allah looked at the participants of the battle of Badr (with mercy) and said : Do whatever you wish ; I have forgiven you.³

- Anyone who has a share of the book is not based on his might or power, but it has been given to him by Allah (سبحانه وتعالى). Even if someone memorizes the whole Qur'an, it has been given to him, and this itself makes a person humble.

³ Sunan Abi Dawud 4654, Authenticated by Al Albani as Hasan Sahih

- The book we get is from Allah (سبحانه وتعالى) and He is the Distributor, so we should not be jealous of anyone. Rather, we should ask Allah (سبحانه وتعالى) of His favor. Ameen.
- We would assume someone who has been given a share of the book will submit and not turn away. And the one without knowledge is the one who will escape and reject. And if we left, the problem is not with the book, but with ourselves.
- It is important to be confident with what Allah (سبحانه وتعالى) has given us and appreciate it. For example, if someone is working somewhere, then he should be confident of what he is doing, and not leave just because someone tells him otherwise.

- (يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ) (They are invited to the Scripture of Allah that it should arbitrate between them;): and the test takes place when a situation happens, and they are told to go to their book and see what it says. And when they do to their book, their wrong is exposed from their own book. And since they cannot accept it, they turn away.
- The Prophet (ﷺ) told the Jews to go to their book and see what it says about him. They know about the Prophet (ﷺ) in detail, just as they know about their children.
- If a person is not truthful with the book he has, then surely he will not go forward in the guidance. To deny anything from the religion shows there is ego and desire.

- We cannot move on if we do not appreciate what we have, and to appreciate what we have is when a test takes place.
- Allah (سبحانه وتعالى) sent to every messenger a book:
 - The scrolls of Ibrahim were revealed to Ibrahim (عليه السلام)
 - The Tawrat was revealed to Musa (عليه السلام)
 - The Injeel was revealed to Eisa (عليه السلام)
 - The Zaboor was revealed to Dawud (عليه السلام)
- All of the previous books have mentioned the Prophet (ﷺ). All the books are the same in belief – all of them call to (لا إله إلا الله) and to believe in the messenger, and the Last Day. But the books are different in their rituals and practices, but the same in belief.

- We believe in all the Books and they are suitable for their people in that time, but when another messenger and book are sent, it abrogates the book before and the latest messenger is followed. And the Messenger of Allah (سبحانه وتعالى) – Mohammed (ﷺ) – is the final messenger and he is to be followed by all.
- Surah Aal Imraan addresses the People of the Book because their approach is different from someone who does not have the divine revelation. So they are to go back to their book and find the answer, and then come to the Qur'an. When they accept Islam, their reward is double because they believed in their messenger and the final messenger.
- (ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ) (then a party of them turns away, and they are refusing.): and

due to their desires, they turn away because they do not want to accept the Prophet (ﷺ) since he is from the Arabs.

- (يَتَوَلَّى): is to turn away by body and (مُغْرَضُونَ) is to turn away by heart. And (يَتَوَلَّى) is a verb and (مُغْرَضُونَ) is a noun, and a noun is more intense than a verb, so they turn away by heart more.
- So what prevents people from following their own book? Desires. And if they do not follow their own book due to desire, what will make them follow the next? Subhan Allah.
- So we appreciate today before anything else in the future. We appreciate what we have now before anything else.

- In conclusion, firmness is by appreciating what we have, but deviation takes place when turning away due to desire.

MAY ALLAH MAKE US FROM THE TRUTHFUL ONES AND MAY
HE PROTECT US FROM TURNING AWAY FROM THE TRUTH.
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

BELIEF IN THE BOOKS

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

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ENGLISH

<https://t.me/markazalsalampublicationsENG>

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ARABIC

<https://t.me/markazalsalampublicationsAR>

FOR CHILDREN CLASS NOTES

<https://t.me/dropletsofdew>

FOR BEGINNERS TO ISLAM

<https://t.me/truthfulentry>