



# 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

SUPPLICATION TO HAVE THE FAITH  
ADORNED IN OUR HEARTS

اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا

O Allah, make us love belief and adorn our  
hearts with it.<sup>1</sup>

- All of us need our faith to be renewed and that is by being reminded of the essentials. First to believe in Allah (سبحانه وتعالى), and believe

<sup>1</sup> Al Adab Al Mufrad, Book 1, Hadith 699, Authenticated by Al Albani as Sahih

in His Lordship, Perfection and Names and Attributes.

- And there is belief in the angels. We have to remember there are angels who search for the study circles, and when they come, they encircle them. Angels like good smell and turn away from bad odors, bad words and arguments.
- And to believe in the Books is to believe the Qur'an is the Word of Allah, and that it is guidance, cure and criterion.
- To believe in the messengers and to believe the Prophet (ﷺ) is the seal of the messengers whom we all follow.
- And we will see the result of our faith on the Last Day and that is belief in the Last Day. There is a Day when Allah (سبحانه وتعالى) will

gather everyone, account them and there will be eternal abode for each in either of two destinations – paradise and hellfire. May Allah (سبحانه وتعالى) admit us to paradise and never make us enter the hellfire. Ameen.

- And belief in the decree is when our faith is tested. It is not about saying, “she did this or he did this”. It is an honor for us when Allah (سبحانه وتعالى) uses us in the decree because it does not show our power, but the power and plan of Allah (سبحانه وتعالى).
- Faith is shown through situations, through matters we like and dislike. Surah Aal Imraan is about firmness on the guidance and faith through situations.
- In the Battle of Uhud, the Prophet (ﷺ) told the arrow bearers to remain in their place and not

move until he tells them. But they disobeyed and the one who got harmed the most in the end was the Prophet (ﷺ). But even with this, Allah (سبحانه وتعالى) told the Prophet (ﷺ) it does not concern him what they did.

- It is all to show that they are the slaves of Allah (سبحانه وتعالى) and He can direct them as He wills, according to His perfect knowledge and wisdom. So firmness is selfless, it is not about, “why did he do this, why did she not thank me, why didn’t he answer”. The decree belongs to Allah (سبحانه وتعالى) and He can do as He wills, and this is submission to believe in the decree.

- And we have a choice when a decree befalls us, will we react well or not, will we believe in Allah (سبحانه وتعالى) or not, will we do good or not.
- All matters for the believer are good because if good happens, he is grateful, and if bad happens, he is patient. And the believer will not say, "if only", but will say, "It is the Decree of Allah and He does whatever He wills."

### DO NOT SAY IF ONLY

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف وفي كل خير. احرص على ما ينفعك، واستعن بالله ولا تعجز. وإن أصابك شيء فلا تقل: لو أني فعلت كان كذا

وكذا، ولكن قل: قدر الله، وما شاء فعل؛ فإن لو تفتح عمل

## الشيطان"

The Messenger of Allah (ﷺ) said, "A strong believer is better and dearer to Allah than a weak one, and both are good. Adhere to that which is beneficial for you. Keep asking Allah for help and do not refrain from it. If you are afflicted in any way, do not say: 'If I had taken this or that step, it would have resulted into such and such,' but say only: 'Allah so determined and did as He willed.' The word 'if' opens the gates of satanic thoughts".<sup>2</sup>

- To go back to essentials always important – to always go back to what is solid, to go back to belief and its pillars.

<sup>2</sup> Riyadh As Saliheen, Muslim, Introduction, Hadith 100

# LIVE WITH THE QUR'AN – SURAH AAL IMRAAN

## SURAH AAL IMRAAN 14

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ  
الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ  
وَالْحَرْثِ ۚ ذَٰلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ

Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return.

## SUPPLICATION TO NOT MAKE THE DUNIYA OUR GREATEST CONCERN

ولا تجعل الدنيا أكبر همنا، ولا مبلغ علمنا

Do not let not worldly affairs be our principal concern, or the ultimate limit of our knowledge.<sup>3</sup>

<sup>3</sup> Riyadh As Saliheen, At Tirmidhi, Book 5, Hadith 834



- While we are in the “boat of life”, we do not want our final station to be the duniya. The duniya is simply a stopover, a step and means to reach what is higher, and not what is less.
- The duniya is just a tool to use, but the moment we place the duniya in our heart, then our heart will be very tight. The duniya is very limited and if we place it in our heart, then it will be difficult to connect to Allah (سبحانه وتعالى) and reflect on His ayat.
- If we do not have the love of the duniya then it will not be a challenge. The control is not about “I do not want it and I will not take it”, but the control is in our heart, when we take and leave for Allah (سبحانه وتعالى).

## HEAPED-UP SUMS OF GOLD AND SILVER

(وَالْقَنَاطِيرُ الْمُقَنْطَرَةُ مِنَ الذَّهَبِ وَالْفِضَّةِ)

- The words (وَالْقَنَاطِيرُ) and (الْمُقَنْطَرَةُ) come from the same root (قطر) which means drops. Just as collecting coins in a coin box and when we count them all, we see a great amount has been piled. That's why even children appreciate it more if they get ten coins and not just one piece of paper money.
- And on the Day of Judgement, the final station before entering paradise is called the Qantara and that is when everything between the people has to be settled.
- Someone may have a mountain of good deeds, but if he insulted someone, then this person will come to take from his good deeds. Imagine mocking families and nations, these

deeds will be taken, even if it is a disbeliever, it will reduce from his good deeds. And if he has no good deeds left, then he will take from the sins of the other. And then he will go to the hellfire to be purified until he can be admitted to paradise. May Allah (سبحانه وتعالى) admit us to paradise with no account and not make us harm anyone.

## THE BANKRUPT

وعن أبي هريرة رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال: "أتدرون من المفلس؟" قالوا: المفلس فينا من لا درهم له ولا متاع فقال: "إن المفلس من أمتي يأتي يوم القيامة بصلاة وصيام وزكاة، ويأتي قد شتم هذا، وقذف هذا وأكل مال هذا، وسفك دم هذا، وضرب هذا، فيعطى هذا من حسناته،

وهذا من حسناته، فإن فنيت حسناته قبل أن يقضي ما عليه،

أخذ من خطاياهم فطرحت عليه، ثم طرح في النار"

Messenger of Allah (صلى الله عليه وسلم) said, "Do you know who is the bankrupt?" They said: "The bankrupt among us is one who has neither money with him nor any property". He said, "The real bankrupt of my Ummah would be he who would come on the Day of Resurrection with prayer, fasting and Sadaqah (charity), (but he will find himself bankrupt on that day as he will have exhausted the good deeds) because he reviled others, brought calumny against others, unlawfully devoured the wealth of others, shed the blood of others and beat others; so his good deeds would be credited to the account of those (who suffered at his hand). If his good

deeds fall short to clear the account, their sins would be entered in his account and he would be thrown in the (Hell) Fire".<sup>4</sup>

- That's why it is important to never oppress anyone and give them their rights.
- Allah (سبحانه وتعالى) does not get affected by our wrongs, but not the people. They cannot handle it when we wrong them, and that is why it is important to forgive others, ask for forgiveness, return the rights to the people and make dua for them.
- Allah (سبحانه وتعالى) will not make someone enter paradise until all rights have been settled between the people. There cannot be anything held in the hearts against anyone while being in paradise.

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<sup>4</sup> Riyadh As Saliheen, Muslim, Book 1, Hadith 218

- In life we go through situations with people, but we do not want to be the oppressor. And this directs us to the blessing of having a good friend such that when there is any kind of wrong talk, the companion reminds the others and turns the talk to what is better.
- On the Day of Judgement, no matter what a person collected from gold and silver, it cannot be avail him.
- The plural of (قنطار) is (قناطير) which is a great amount of money which a person preserves for difficult times, and it is something so great in amount and it is perpetual that a person cannot enumerate it.
- Qaroon had a great amount of treasures such the key to his treasures had to be carried by many men.

- All of these matters mentioned are also to keep stability in a society. If there are no treasuries then nations cannot be stable. If there are only boys and not women, then there will be imbalance.
- And the words **وَالْقَنَاطِيرُ الْمُقَنْطَرَةُ** – show repetition and multitude. It also refers to someone who worked hard to earn these amounts, so he values it, more than the one whom it will be passed on to.
- And similarly, the Prophet (ﷺ) said the best generation are the Companions who were with him because they are the nearest to the revelation, so they value and appreciate the faith. And the best group after them are those who came after them, and the next and the next.

## BEST GENERATION

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " خَيْرُ النَّاسِ قَرْنِي، ثُمَّ

الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ

Narrated `Abdullah (may Allah be pleased with him): The Prophet (ﷺ) said, "The best people are those of my generation, and then those who will come after them (the next generation), and then those who will come after them (i.e. the next generation).<sup>5</sup>

- Even before the Prophet (ﷺ) passed away, he asked if all that he had was given away.
- Whoever makes the hereafter his concern, the duniya will come to him. But if the duniya is our concern, then we will only get what is decreed for us after struggling. And we ask

<sup>5</sup> Sahih al-Bukhari 6429



Allah (سبحانه وتعالى) to enrich us so that we focus on the hereafter.

- If our desire is the duniya, then it will never satisfy us. The duniya is like a beautiful woman from behind, so a person follows it, and when she turns around, he sees her ugly face.
- The meaning of “duniya” is lowly and it is worth less than a mosquito wing with Allah (سبحانه وتعالى).
- The (وَالْقَنَاطِيرُ الْمُقَنْطَرَةُ) are like ongoing investments that a person will use these preserved amounts in times of difficulties. And we want to “invest” in good deeds that are ongoing.
- Our time is limited, so what are the best deeds to benefit us? There are reasons for deeds to be multiplied which are:

- Ikhlas and following the sunnah of the Prophet (ﷺ)
- Beneficial knowledge
- Deeds that are beneficial to others are greater than deeds that only benefits ourselves
- We all want something that we left behind in our life from good deeds to be ongoing.
- وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۚ ذَٰلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۚ (fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return.): to be continued in sha'a Allah.

MAY ALLAH OPEN FOR US THE GOOD DEEDS THAT WILL  
LAST UNTIL THE LAST DAY. 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

ESSENTIALS FOR EVERY MUSLIM

MULTIPLICATION OF REWARDS

## 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:

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CLASS NOTES FOR WOMEN AND MEN

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