



عش مع القرآن: سورة آل عمران

LIVE WITH THE QUR'AN: SURAH AAL IMRAAN

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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

16 NOVEMBER 2022 | 21 RABI' AL AKHIR 1444 | CLASS #39

INTRODUCTION

○ (لا إله إلا الله محمد رسول الله) unites the people because it unites the hearts, but if there is shirk or desires then it disconnects.

SURAH TA HA 25 TO 26

25.

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي

[Musa (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness).

26.

وَيَسِّرْ لِي أَمْرِي

"And ease my task for me;

SUPPLICATION FOR TAQWA

أَنْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: "اللَّهُمَّ إِنِّي أَسْأَلُكَ

الْهُدَى وَالتَّقَى وَالْعِفَافَ وَالْغِنَى"

"Allahumma inni as'alukal-huda wat- tuqa wal-
'afafa wal-ghina

(O Allah! I ask You for guidance, piety, chastity
and self- sufficiency)".¹

SUPPLICATION FOR TAQWA

اللَّهُمَّ آتْ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيَّهَا

وَمَوْلَاهَا

O Allah! Grant me the sense of piety and purify
my soul as You are the Best to purify it. You are
its Guardian and its Protecting Friend.²

¹ Riyadh As Saliheen, Muslim, Book 1, Hadith 71

² Riyadh As Saliheen, Muslim, Book 17, Hadith 1479

SUPPLICATION FOR A SOUND HEART

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي صَلَاتِهِ " اللَّهُمَّ
 إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَالْعَزِيمَةَ عَلَى الرُّشْدِ وَأَسْأَلُكَ شُكْرَ
 نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَأَسْأَلُكَ قَلْبًا سَلِيمًا وَلِسَانًا صَادِقًا
 وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ وَأَسْتَغْفِرُكَ
 لِمَا تَعْلَمُ " .

The Messenger of Allah (ﷺ) used to say in his
 prayer:

"Allahumma inni as'aluka at-thabbuta fi al-amr
 wal-'azimata 'alar-rushdi wa as'aluka shukr
 ni'matik wa husna 'ibadatik wa as'aluka qalban
 saliman wa lisanan sadiqan wa as'aluka min
 khairi ma at'lamu wa author bika min sharri ma
 at'lamu wastaghfiruka lima ta'lam

(O Allah, I ask You for steadfastness in all my
 affairs and determination in following the right
 path, I ask You to make me thankful for Your

blessings and to make me worship You properly.

I ask You for a sound heart and a truthful tongue. I ask You for the best of what You know and I seek refuge in You from the worst of what You know and I seek Your forgiveness for what You know.)"³

- Allah (سبحانه وتعالى) is The All-Knower and even if we have knowledge, we still need Him to teach us and guide us.
- Surah Al Baqarah and Surah Aal Imraan will come together as two clouds on the Day of Judgement.
- Surah Al Baqarah is about rules and legislations, but in the end, “we listen and we obey” and not ask too many questions even if we cannot understand. Then after

³ Sunan an-Nasa'i 1304

knowledge, we have to be in life, we have to apply our knowledge. So Surah Aal Imraan gives us firmness and confirmation. It is not about going into a “classroom” again and learning like Surah Al Baqarah, but to expect the unexpected, and Allah (سبحانه وتعالى) is The All-Knower of what we need to face.

- It is not about going back to what we know before, but to be in complete and total submission to Allah (سبحانه وتعالى) because He is The All-Knower.
- Elevation with Allah (سبحانه وتعالى) requires more attachment to Him and freeing ourselves from our might and power.
- From the start of Surah Aal Imraan until ayah 18, it is all to keep our heart firm on (لا إله إلا الله) despite different challenges.

- We also find debates in Surah Aal Imraan and it is with those who already have knowledge in their books. If we are not firm in our knowledge then it can raise doubts in us and we can get affected. That's why not everyone should go into debates.
- To have firmness in (لَا إِلَهَ إِلَّا اللَّهُ) is not just based on what we learned before, but in situations where we witness (لَا إِلَهَ إِلَّا اللَّهُ) so that a person can remain firm when facing situations.
- If we do not believe, “our Lord is Allah, our religion is Islam and our Prophet is Mohammed (ﷺ)”, then we can get affected.
- So in Surah Aal Imraan, a person needs firmness when facing outsiders and a person needs firmness with those around him.

- Nowadays, there is so much exposure to different mentalities and explanations. A person does not want any religion except Islam, and does not want to worship anyone except Allah (سبحانه وتعالى) and does not want to follow anyone except the Prophet (ﷺ).
- When we go through trials, it is to be firm in our faith, and when we see attractions, it is to keep us firm so that we will be firm in our religion.

SPREAD THE SALAM

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " وَالَّذِي نَفْسِي بِيَدِهِ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا أَفَلَا أَدُلُّكُمْ عَلَى أَمْرٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ "

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying: By Him in whose hand my soul is,

you will not enter Paradise until you believe, and you will not believe until you love one another: should I not guide you to something doing which you will love one another: spread out salutation among you.⁴

- We cannot go to paradise if we do not believe, and we cannot attain faith if we do not love each other. We cannot have faith if we hate people. And how will we love each other? When we spread the salam. The salam will make us love each other and it will complete our faith.

SUPPLICATION FOR TAQWA

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ
لَكَ صَدَقَةٌ "

⁴ Sunan Abi Dawud 5193

(O Allah! I ask You for guidance, piety, chastity and self- sufficiency)".⁵

- If we cannot give money, we can give a smile and this does not cost anything. And we will benefit before the other person. And smiling is contagious.
- Adam (عليه السلام) is the first human Allah (سبحانه) created and the first thing He told him to say was salam to the angels. And this teaches us that we should first teach our children the salam.

⁵ Riyadh As Saliheen, Muslim, Book 1, Hadith 71

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.

- These matters are also mentioned because if there is no desire for any of these matters, then there cannot be stability in society either.

FINE BRANDED HORSES

(وَالْخَيْلِ الْمُسَوَّمَةِ)

SURAH AL 'AADIYAAT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1

وَالْعَادِيَّاتِ ضَبْحًا

By the racers, panting,

2

فَالْمُورِيَّاتِ قَدْحًا

And the producers of sparks [when] striking

3

فَالْمُغِيرَاتِ صُبْحًا

And the chargers at dawn,

4

فَأَثَرُنَ بِهِ نَقْعًا

Stirring up thereby [clouds of] dust,

5

فَوَسَطْنَ بِهِ جَمْعًا

Arriving thereby in the center collectively,

6

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

Indeed mankind, to his Lord, is ungrateful.

7

وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ

And indeed, he is to that a witness.

8

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

And indeed he is, in love of wealth, intense.

9

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ

But does he not know that when the contents of
the graves are scattered

10

وَحُصِّلَ مَا فِي الصُّدُورِ

And that within the breasts is obtained,

11

إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ

Indeed, their Lord with them, that Day, is [fully]
Acquainted.

- (وَالْخَيْلِ الْمُسَوَّمَةِ) does not refer to any kind of horse, but horses with distinct breeds and qualities.
- And (الْمُسَوَّمَةِ) means there is a sign or a mark that distinguishes them and makes them recognizable.
- And the value in these horses is when they are used.
- In Surah Al 'Aadiyaat, Allah (سبحانه وتعالى) swears by horses while they are in a state of running and panting. This shows they have been trained to have this endurance and stamina.
- And when they run, their hooves strike the rocky path they are running on, and this creates sparks. The appearance of sparks

shows they are running in the darkness of the night until dawn.

- And when they reach their target, they stop and it causes a dust cloud to appear behind them indicating their great speed and ability to stop. This reminds of the image of a sports car being driven at high speed and when it brakes, there's dust everywhere.
- Allah (سبحانه وتعالى) swears by the horse while it is in its best condition and that they are in peak performance because they have a target. And the target is not for themselves, but for their master. Why would they go forward though it is not for them? Because they appreciate the training of their master. They appreciate it that their master fed them, quenched them and took care of them. As a

result, they want to perform for their master. And this example is for us. Allah (سبحانه وتعالى) has fed us, provided us, nurtured us and reformed. He has given us talents and abilities to perform in peak performance, so why do we not exalt His Name?

- These horses only have a target as their destination, but what about ourselves who have a greater destination to reach?
- Our Lord has taken care of us and given us, but we just hold stiff and do not go forward. The person loves wealth and wants it only for himself. Though we need to give and work, otherwise we will not have value. And it is firmness to give and act, and not to preserve.
- We want to use what Allah (سبحانه وتعالى) has given us from our energy now because then

all that is in the grave will come out. And all that is in the chest will come out, from good and bad.

- If we just eat and do not move then we will be imbalanced, if we just learn and do not act then we will be imbalanced, if we are just being nurtured without producing anything then we will be imbalanced.
- For example, if we find our child is very intelligent, but he is just playing around, then we feel bad because he has potential but it is being wasted with what is not worthwhile. And if we just tell him to study, he will not accept it. But when we give an example of the horses, then this is more moving.
- Horses are also mentioned in the Qur'an with regards to Suleiman (عليه السلام). He to look at

the parade of his horses and once he was admiring them until the sun set and he missed his prayer. Suleiman (عليه السلام) did not accept this for himself, so he repented to Allah (سبحانه وتعالى), saw them as a trial and got rid of them.

○ After this, Allah (سبحانه وتعالى) gave Suleiman (عليه السلام) the ability to direct the wind, and it could even take him and his soldiers wherever they wanted.

○ The word (المُسَوِّمَةُ) also refers to signs and marks, and we find this being referred to in the hadith when the Prophet (ﷺ) will recognize his followers based on the traces of wudhu on their body.

TRACES OF WUDHU

إِنِّي سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّ أُمَّتِي يُدْعَوْنَ
يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، فَمَنْ اسْتَطَاعَ
مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ "

"I heard the Prophet (ﷺ) saying, "On the Day of Resurrection, my followers will be called "Al-Ghurr-ul- Muhajjalun" from the trace of ablution and whoever can increase the area of his radiance should do so (i.e. by performing ablution regularly).'"⁶

○ And it can be shown on someone's face if they are good, believe and are obedient.

SURAH AL FAT'H 29

سَيَمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ

Their mark is on their faces from the trace of prostration.

⁶ Sahih al-Bukhari 136

وَالْأَنْعَامِ وَالْحَرْثِ ۚ ذَٰلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ ۙ

(حُسْنُ الْمَا۟بِ (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 MAKE US AMONG THOSE WHO EXALT HIS NAME
AND ARE GRATEFUL TO HIM. AMEEN.

REFERENCES

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2. تفسير ابن كثير – TAFSEER IBN KATHIR
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