



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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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

- While we are in the kingdom of Allah (سبحانه), it does not mean we do not do anything (وتعالى), it does not mean we do not do anything and say, “He owns everything so I don’t need to do anything.”
- We all have to take means. We cannot say, “I won’t work, Allah will give me money”. “I’m sick and I will not take means, Allah will cure me”, or “I won’t study when I have an exam, Allah will make me pass”.

- When Ibrahim (عليه السلام) left his wife Haajar and Ismael in the desert, there was no food or water. But she still took the means by running back and forth, then Zamzam water gushed forth. Afterwards a tribe named Jurhum passed by and asked if they can inhabit the place since it had water. And this shows how Allah (سبحانه وتعالى) gave the honor of ownership of the land to Hajar and Ismael (عليه السلام) since there was water.
- Then Jurhum taught Ismael the Arabic language and so he became an Arab. And Mohammed (ﷺ) is from the line of Ismael (عليه السلام), and he looks like Ibrahim (عليه السلام).
- The word (عربي) means expressive, it is both logical and emotional. We can talk logically

but it's dry, and we can talk emotionally but it doesn't make sense. But Arabic uses both. We learn the Arabic language as a means to understand the Qur'an. And we ask Allah (سبحانه وتعالى) to bring us the means to learn the Arabic language.

LIVE WITH THE QUR'AN – SURAH AAL IMRAAN

TAKING THE LEGISLATED MEANS

- To take the means Allah (سبحانه وتعالى) brings to us is a way of firmness. Dhul Qurnain would not have succeeded if he did not take the means brought to him.
- When Allah (سبحانه وتعالى) gives us means that we do not use then it shows we do not appreciate it. For example, to have eyes is different from someone who does not have

eyes. We are responsible to use the means given to us. If we have jewelry, then why do we not use it.

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قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ
تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيدِكَ 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.

- When we take means, they must be right means legislated by Allah (سبحانه وتعالى). For example, if we want to become wealthy, stealing is not a means to become wealthy. Or if we want protection, hanging an eye or

hanging the Names of Allah or the Qur'an are not means.

- If we want to be strong, then we eat good food, exercise and make istighfaar. To be strong is not by wearing certain bracelets.

SURAH AN NAML 38 TO 40

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قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ

[Solomon] said, "O assembly [of jinn], which of you will bring me her throne before they come to me in submission?"

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قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَّقَامِكَ
وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ

A powerful one from among the jinn said, "I will bring it to you before you rise from your place, and indeed, I am for this [task] strong and trustworthy."

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قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ
 طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي
 أَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ
 رَبِّي غَنِيٌّ كَرِيمٌ

Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you." And when [Solomon] saw it placed before him, he said, "This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful - his gratitude is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Free of need and Generous."

- Suleiman (عليه السلام) is a king and he said, "who will bring me her throne before they become Muslims?". And this shows how he already knew they will become Muslims.
- Ifreet are "intermediate" jinn because there are levels of jinn. The ifreet said "I will bring it to

you before you rise from your council". The jinn can enter opened doors, that's why the Prophet (ﷺ) said to close open windows and doors at night.

- And the one with knowledge of the book said "I will bring it to you in the blink of an eye", and it is said he was a human with knowledge of Allah (سبحانه وتعالى) and knew the greatest dua. And surely the Names of Allah (سبحانه وتعالى) are powerful.
- When the throne was brought to him in the blink of an eye, he said that is from the favor of my Lord.
- People think in order to reach Allah (سبحانه وتعالى), it means we have to be sad or refuse taking means, but this is not the way. A person will be shaky in situations if he says, "I do not need to

take means, Allah will provide me". Taking means which Allah (سبحانه وتعالى) has given us makes us true slaves of Allah (سبحانه وتعالى).

MEANING OF THE WORD "MEANS" (سبب)

- (سبب) means rope and taking means are like a "rope" to reach something.
- (سبب) also means a path or way. It also means knowledge and knowledge is a means to become better and improve.
- (سبب) also means device or equipment, so a car or phone is a means to reach.
- And tomorrow in sha'a Allah, we will recite Surah Al Kahf on Friday, and (سبب) is mentioned in the Story of Dhul Qarnain.

SURAH AL KAHF 83 TO 85

83

وَيَسْأَلُونَكَ عَنِ ذِي الْقَرْنَيْنِ ۖ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا

And they ask you, [O Muhammad (ﷺ)], about Dhul-Qarnayn. Say, "I will recite to you about him a report."

84

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا

Indeed We established him upon the earth, and We gave him to everything a way.

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فَاتَّبَعَ سَبَبًا

So he followed a way

○ Allah (سبحانه وتعالى) made him established as a king and He gave him all types of means from knowledge, people, resources and equipment. And this indicates it is important to use the means given in order to be protected

from trials. May Allah (سبحانه وتعالى) help us use all the means given to us. Ameen.

- As for Firaoun, he used also used means, but for a wrong purpose.

SURAH GHAFIR 36 TO 37

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وَقَالَ فِرْعَوْنُ يَا هَامَانُ ابْنِ لِي صَرْحًا لَّعَلِّي أَبْلُغُ الْأَسْبَابَ

And Pharaoh said, "O Haman, construct for me a tower that I might reach the ways -

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أَسْبَابَ السَّمَاوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ كَاذِبًا ۚ
وَكَذَلِكَ زَيْنَ لِفِرْعَوْنَ سُوءُ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ ۚ وَمَا كَيْدُ
فِرْعَوْنَ إِلَّا فِي تَبَابٍ

The ways into the heavens - so that I may look at the deity of Moses; but indeed, I think he is a liar." And thus was made attractive to Pharaoh the evil of his deed, and he was averted from the [right] way. And the plan of Pharaoh was not except in ruin.

- Firaoun wanted Haman to build a tower for him so that he may see Allah (سبحانه وتعالى), subhan Allah. So we find an example of two kings, one using means for a correct purpose and another for a wrong purpose.

MAY ALLAH HELP US TO TAKE THE MEANS PLEASING TO
HIM. 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 AN NAML – SULEIMAN (عليه السلام) TAKES THE MEANS

SURAH AL KAHF – DHUL QARNAIN TAKES THE MEANS

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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