



# 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



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

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LIVE WITH THE QUR'AN  
SURAH AAL IMRAAN

20 APRIL 2022 | 19 RAMADAN 1443 | CLASS #11

## INTRODUCTION

SUPPLICATION TO KEEP OUR HEARTS  
FIRM

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

*Yā muqallibal-qulūbi thabbit qalbī `alā dīnik*  
O Turner of the hearts, keep my heart firm upon  
Your religion<sup>1</sup>

SURAH AAL IMRAAN 8

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ  
أَنْتَ الْوَهَّابُ

<sup>1</sup> Jami` at-Tirmidhi 3587

[Who say], "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.

○ We all want firmness in our faith, worships, relationships, speech and all that we do, and we do not want to associate another partner with Allah (سبحانه وتعالى). Who can give us this firmness? Allah Al Hayy Al Qayyoom – The Ever-Living, The Self-Sufficient Master.

## SUPPLICATION TO NOT RELY ON OURSELVES

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِي شَأْنِي كُلَّهُ ، وَلَا تَكِلْنِي  
إِلَى نَفْسِي طَرْفَةَ عَيْنٍ

O Ever Living, O Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye.<sup>2</sup>

<sup>2</sup> Sahih Aj Jami'e 5820, Authenticated by Al Albani as Hasan

○ But what can make us shaky and unstable? When we have so many things to do and we panic, stress and go all over the place. But when Allah (سبحانه وتعالى) resolves and takes care of everything, then we will feel solid and firm.

○ We want Allah (سبحانه وتعالى) to always bring to us what is better. We can have all the means for firmness, but a person cannot remain firm. And we can have no means for firmness, but Allah (سبحانه وتعالى) keeps us firm.

○ Previously, we learned that firmness does not mean we have to understand everything. What can make us slip and lose focus? When we see something and ask, "I don't know why she did this, why did he say that, why did I do that?".

○ We do not need to answer every question, but to accept that everything is good from Allah

(سبحانه وتعالى). Not every ayah of the Qur'an can be understood, but can someone can go as far as to disbelieving in Allah (سبحانه وتعالى), astaghfar Allah.

## LIVE WITH THE QUR'AN – SURAH AAL IMRAAN

### SURAH AAL IMRAAN 7

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ  
وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ  
مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ  
وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ  
إِلَّا أُولُو الْأَلْبَابِ

It is He who has sent down to you, [O Muhammad (ﷺ)], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in

whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding.

○ (فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ) (they will follow that of it which is unspecific,): for those who have other intentions besides Allah (سبحانه وتعالى), they will follow something not solid. They follow just one word, one incident, one occurrence, one situation, instead going back to the many solid words and solid incidents. As a result they base their judgement on something not solid and lose all that is solid.

○ Many people lose their faith or lose relationships due to looking at just one point or one occurrence and forgetting all that is solid. We ask Allah (سبحانه وتعالى) for the well-being. Ameen.

○ We cannot test people; Allah (سبحانه وتعالى) tests people. What is the reason for those who base their decision on just one occurrence, and not something solid?

○ (ابْتِغَاءُ الْفِتْنَةِ وَابْتِغَاءُ تَأْوِيلِهِ) (seeking discord and seeking an interpretation [suitable to them].): (ابْتِغَاءُ) means to want, seek and desire. People like “spicy and different” news, not “normal, already known” news. In order to be firm, it is not about trying new things.

○ When someone is bored with what they have, and they do not have a problem with their wife or with their work, they start to feel they want to try something “more exciting”; going to the fitna. It is better to remain to what is solid and known than to go to something that appears exciting and as a “one-off”.

○ The meaning of (ابْتِغَاءُ الْفِتْنَةِ) – wanting fitna, wanting people to fight and hate each other. So this person will take words that do not make sense in order to cause a clash and separation between others. We do not want to put ourselves in any fitna or cause a fitna for anyone.

○ When we say something solid, there is no confusion, but when we say something unclear then this can make fitna and confusion.



- There are people who try to open controversial topics and bring about different opinions only to stir conflict and discord between others.
- There are people who take one comment from a scholar and take it out of context.
- And also in the end, we have one life, so why do we waste our time saying, “so and so said this, so and so said that” and not focusing on our real purpose of worshipping Allah (سبحانه وتعالى).
- And the other reason for going to something unspecific is in order to (ابْتِغَاءَ تَأْوِيلِهِ) – seek their own interpretation, and this will lead to deviation.
- For example, Allah (سبحانه وتعالى) tells us:

## SURAH AL QALAM 42

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ

(Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allah), but they (hypocrites) shall not be able to do so.

○ It is clear that it is the Shin of Allah (سبحانه وتعالى), but some will say, how can it be a “Shin”, so they will interpret it as something else as power or dominance. Or when it mentions the “Face of Allah”, they say, “a face is only for humans”, so they will say, it is pleasure or reward.

○ Allah (سبحانه وتعالى) says it is His Shin and His Face so we take it as that and not go in to some other interpretation.

○ (وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ﷻ) (And no one knows its [true] interpretation except Allah.): for anything

(مُتَشَابِهَاتٍ) – unspecific, Allah (سبحانه وتعالى) is the One

Who will give us the interpretation for it.

○ Just as the scenes with Al Khidr, he said:

### SURAH AL KAHF 78

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ ۚ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ

صَبْرًا

(Khidr) said: "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience.

○ Then he explained to Musa (عليه السلام) why a hole was made in the ship, why the boy was killed, and why the wall was built. And similarly in life, there are things we do not know why they happened, but Allah (سبحانه وتعالى) will tell us its

interpretation if He wills. And this is protection from any type of deviation.

○ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا (

يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ (But those firm in knowledge

say, "We believe in it. All [of it] is from our Lord."

And no one will be reminded except those of understanding.): to be continued in sha'a Allah.

## CONCLUSION

○ To not go to doubtful matters, wanting to cause discord or wanting to interpret things on their own.

MAY ALLAH PROTECT US FROM ANY FITNAS AND  
DEVIATIONS. 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



## ADDITIONAL RESOURCES

PAST CLASS NOTES AND NEW POSTS ON TELEGRAM

THIS IS OPEN TO BOTH WOMEN AND MEN

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