

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 MAKE THE QUR'AN
THE SPRING OF OUR HEARTS

اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أُمَّتِكَ نَاصِيَتِي بِيَدِكَ مَاضٍ فِيَّ
حُكْمُكَ، عَدْلٌ فِيَّ قَضَاؤُكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَهُ بِهِ
نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ
اسْتَأْثَرْتَهُ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي،
وَنورَ صَدْرِي وَجِلَاءَ حَزْني وَذَهَابَ هَمِّي

“O Allah, I am Your slave, the son of Your slave. My forelock is in Your Hand. Your judgment of me is inescapable. Your trial of me is just. I am invoking You by all the names that You call Yourself, that You have taught to anyone in

Your creation, that You have mentioned in Your Book, or that You have kept unknown. Let the Qur'an be the delight of my heart, the light of my chest, the remover of my sadness and the pacifier of my worries."¹

- The theme of Surah As Saff is to be one row regardless of how many people there may be. And this row is to be one in believing in Allah (ﷻ), following the Messenger (ﷺ) and struggling for His sake.
- We are all different, but all want to exalt the Name of Allah (ﷻ) and to show tawheed by being united. It is not about individual fame or recognition, but all are one, and all support one another.
- Surah As Saff is also known as the Chapter of Unity, all of the ummah is one unit. If we follow

¹ As Silsalah As Saheeha 199, Authenticated by Al Albani as Sahih

the Prophet (ﷺ) and do not blindly follow anyone, we will surely be one.

SURAH AS SAFF 1 TO 4

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

Whatever is in the heavens and whatever is on the earth exalts Allah, and He is the Exalted in Might, the Wise.

2

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

O you who have believed, why do you say what you do not do?

3

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

Great is hatred in the sight of Allah that you say what you do not do.

4

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَّرْصُوصٌ

Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly.

- The universe is united when they all glorify Allah (ﷻ) and each level of the earth are different, and all creations are different, but they will be united with tasbeeh.
- It is important to push away any negativity for the sake of Allah (ﷻ) because He is Al 'Aziz Al Hakeem, by the might and wisdom of Allah (ﷻ), everything in the universe will be in harmony.

SURAH AS SAFF 5

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ لِمَ تُوذُونَنِي وَقَد تَّعْلَمُونَ أَنِّي
رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْفَاسِقِينَ

And [mention, O Muhammad (ﷺ)], when Moses said to his people, "O my people, why do you harm me while you certainly know that I am the messenger of Allah to you?" And when they deviated, Allah caused their hearts to deviate.

And Allah does not guide the defiantly disobedient people.

- Faith unites the people, but when the messengers are harmed and people turn away, then Allah (ﷻ) will cause their hearts to turn away.
- Musa (عليه السلام) did nothing to the people, but his people harmed him by criticizing him and how he looks.

SURAH AS SAFF 6

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ
 مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي
 اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ

And [mention] when Jesus, the son of Mary, said, "O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad." But when he came to them with clear evidences, they said, "This is obvious magic."

- Eisa (عليه السلام) said to not idolize him, and this shows messengers are not be criticized or idolized.
- No matter how much people try to put off Islam by saying misconceptions, it will only make the religion clearer and more honored.

- Those who are united are those who follow Islam in the best way. Islam is to submit to Allah (ﷻ) and to free ourselves from any shirk. A Muslim does not harm other Muslims, not by his tongue or hand.

SURAH AS SAFF 14

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ
لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ
فَأَمَّنَتْ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَتِ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ
آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ

O you who have believed, be supporters of Allah, as when Jesus, the son of Mary, said to the disciples, "Who are my supporters for Allah?" The disciples said, "We are supporters of Allah."

- And the unity of the disciples shows they are supporters of Allah (ﷻ). It is not just about supporting the messenger, but a supporter of Allah (ﷻ). It is important to be united for the

bigger picture. There are many teachers, centers, study circles and masjids but all are supporters of Allah (ﷻ) so there is no division in the ummah.

SCIENCE OF THE QUR'AN (علوم القرآن)

- The Qur'an is full of treasures. It came down as a whole from the Preserved Tablet to the lowest heaven on the Night of Decree. Then it started to come down to the Prophet (ﷺ) in parts, according to the situations he was facing. This is called (منجم).
- When memorizing the Qur'an, it is important to see the reason of revelation. What happened to the Messenger (ﷺ) and

companions such that the ayat were revealed, and to read the tafsir.

- We always want to make our heart to live in jannah. We want to feel at rest, at peace and to be united. If we feel happy, then others will immediately feel happy.
- In life, it is difficult to synchronize feelings between people because this life is imperfect, but we long for the hereafter.

SURAH ASH SHU'ARA 192 TO 195

192

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ

And indeed, the Qur'an is the revelation of the Lord of the worlds.

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نَزَلَ بِهِ الرُّوحُ الْأَمِينُ

The Trustworthy Spirit has brought it down

194

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ

Upon your heart, [O Muhammad] - that you may be of the warners -

195

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ

In a clear Arabic language.

- The Qur'an does not just come without having an impact on us. Every ayah has an impact in our reforming and correcting any imbalance, deficiency and faults we have.
- The warnings make us take things seriously and to go forward. The message and warning are clear because the nurturing is clear, so it strikes the heart.
- We need to be so grateful because Allah (ﷻ) has shown us and made us feel many delights. May Allah (ﷻ) make us from the grateful ones. Ameen.

SUPPLICATION TO BE GRATEFUL

"يا معاذ، والله إني لأحبك، ثم أوصيك يا معاذ لا تدعن في دبر كل صلاة تقول: اللهم أعني على ذكرك وشكرك، وحسن عبادتك"

The Messenger of Allah (صلى الله عليه وسلم) held my hand and said, "O Mu'adh, By Allah, I love you and advise you not to miss supplicating after every Salat (prayer) saying: 'Allahumma a'inni 'ala dhikrika wa shukrika, wa husni 'ibadatika,' (O Allah, help me remember You, expressing gratitude to You and worship You in the best manner)".

- We will be protected and under (لا إله إلا الله) when we remember Allah (ﷻ), are grateful to Him and worship Him in excellence.

LIVE WITH THE QUR'AN – SURAH AAL IMRAAN

- Surah Aal Imraan is about firmness in times of trials and calamities. It is important to never give up our faith or leave it, even if we are given treasures.
- People do not want to give away their positions in the duniya, so why do we give up our faith and deen? Subhan Allah.

SURAH AAL IMRAAN 8

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

[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.

- After Allah (ﷻ) favors us with guidance, it is important to fasten our belts because in any moment we can leave it.
- We cannot trust the shaitan or any trial and how we will behave in it. We cannot trust ourselves and say, “I’m wearing hijab and will never leave it”, or “I’m praying since I was young and I will never leave it” or “I love the study circles and I will never leave it”, we ask Allah (ﷻ) for the well-being. Ameen.
- It is our job and duty to ask Allah (ﷻ) for firmness and never look down on anyone who has been misguided.
- Two things can cause someone to leave the religion: one who does not make dua, asking Allah (ﷻ) for firmness and one who mocks people and sees himself as better. For

example, to see a lady not wearing hijab and then looking at yourself for wearing hijab. It is important to never look down on anyone.

- We cannot advise someone in the religion while we look down on them. It is important to have taqwa. Allah (ﷻ) looks at our heart.

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قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ
تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۗ بِيَدِكَ الْخَيْرُ ۗ إِنَّكَ عَلَىٰ 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.

STAGES OF FIRMNESS

1. AFFLICTION AND TESTS (الإبتلاء)

2. ESTABLISHMENT (التمكين)

- Now we will look at the means we must take in order to be established, regardless of what our qualifications may be.
- Allah (ﷻ) is The All-Knower and He knows who is worthy to be established and who is not. People have to take means in order to be established.
- We all want to be established in the deen, but what why do we want it? Allah (ﷻ) tells us three reasons in the Qur'an. It begins from a lower, to higher to the highest and real purpose.

OBJECTIVES TO BE ESTABLISHED

TO BE APPARENT

- The first part of being established is to be apparent. No one knew who were the messengers were before, but when the prophethood came to them, Allah (ﷻ) made them distinct.
- This is not a goal itself, but part to serve the purpose of being established. For example, there are a chain of narrators for hadiths; it cannot be taken from someone unknown. Or someone to say, “I don’t want to be known to be sincere for the deen”, this is part of being established, so that others see it is authentic.
- Or imagine coming to a place that is unknown or that is not authorized.

TO DEFEAT THE ENEMY

- The purpose to be established is not just to build straight away, but to defeat the wrong, such as defeating the shaitan, our desires, shirk and disbelief.
- It cannot be that a person is talking about faith and belief, but without defeating shirk. And to defeat is not by screaming, shouting, protesting or harming because did the Prophet (ﷺ) do this? No. Defending the religion is not by being foolish, but with knowledge.
- The religion of Islam is moderate and not extreme.
- Did Musa (عليه السلام) gather Banu Israel and said, “let’s fight and defeat Firaoun?”? No because they are under the rule of Firaoun now, so he said to take their home as a qibla.

- The enemy can be defeated with good manners.

SURAH FUSSILAT 34

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا
الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend.

- Those who are fighting and shouting are those who are not established. When a man urinated in the masjid, the Prophet (ﷺ) did not scream at him, but allowed him to continue, and then he told him, “this is a masjid that is for prayer and remembering Allah.” So the Prophet (ﷺ) defeated his ignorance with knowledge.

TO BUILD UP THE RELIGION

- Let us take the example of a center which sets up a website, app, or access to research and different languages.
- An important purpose after sincerity for a student of knowledge, is to lift ignorance from ourselves and others.
- The greatest enemy is ignorance. We want to defeat the ignorance of not knowing Who is Allah and the Messenger (ﷺ).

3. HONOR (العزة)

MEANS TO BE ESTABLISHED

1. To believe and perform good deeds
2. To give victory to the religion of Allah (ﷻ)
3. To rely on Allah (ﷻ) and take the means
4. Firmness when meeting the enemy: do not give up or leave or say “I’m not worthy”

5. To make a great deal of dua and remembrance
 6. To beware of pride and self-amazement
 7. To beware of separation
- The opposite of these points are the reasons that will lead to not being established or losing establishment after being established.

Homework: Search for these means in the Qur'an

MAY ALLAH KEEP US FIRM AND MAKE US ESTABLISHED.

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

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>

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