



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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LIVE WITH THE QUR'AN

SURAH AAL IMRAAN

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INTRODUCTION

- When anyone does anything for us, we say, “jazaki Allah khair” (May Allah reward you all goodness). We are limited in being able to appreciate what others do for us because there are many things behind the scenes from the feelings, time and preparing, but it is tawheed when we know that it is not the people that can reward us, it is Allah (سبحانه) Who can reward us. And this makes us

accept what the people can give us, and we only look to Allah (سبحانه وتعالى).

- And when we do not get things, it is all to purify us and seek it from Allah (سبحانه وتعالى).
- We think to be firm is about not being emotional, but we have emotions so that we purify it for Allah (سبحانه وتعالى). We have feelings for things around us, but only by having these feelings that we can overcome our weakness, desires and faults, and then channel it to Allah (سبحانه وتعالى).

SURAH AN NAJM 43

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى

And that it is He who makes [one] laugh and weep

- Allah (سبحانه وتعالى) can make us laugh and He can make us cry for whatever reason, but what is important is tawheed. So that we cry for Allah (سبحانه وتعالى), laugh for Him and experience feelings for Him. No one is like Allah (سبحانه وتعالى) in His beauty and perfection.
- We may have emotions and feelings due to our desires such as not getting something we want, but when we direct these emotions to Allah (سبحانه وتعالى), then we will see that the journey to Allah (سبحانه وتعالى) is beautiful and it will make us look forward to the hereafter.
- Human beings are different from angels. Angels do not get attracted to the duniya, but human beings get attracted to the duniya, though they channel these feelings for

Allah (سبحانه وتعالى), so the angels will invoke for them.

- For all that Allah (سبحانه وتعالى) nurtures, we need to be firm at that level and keep it, and Allah Al Hayy Al Qayyoom will revive the feelings and take us through different stations of purification in order to be firm and upgraded.
- When there are emotions, there are inner-battles, but then there will be actions of heart, tongue and limbs that will keep us firm on Allah's guidance.
- The more Allah (سبحانه وتعالى) nurtures us, the more we see our imperfections and faults. People leave the path because they cannot handle seeing themselves in the mirror. They see themselves as sinners, not worthy and or

always making mistakes, but it is ok. A person should continue because this is the way.

- When we are experiencing different things, it is all to keep us humble and down-to-earth, and not as someone proud and stubborn.
- What prevents us from learning and progressing? Our ego – my sins, my desires, my goals and my actions.
- The wives of the Prophet (ﷺ) are so close to him and we would expect the best, but there were emotions of jealousy and they all decided to go to the Prophet (ﷺ) to ask for more money. They said, “why do others get more and not us?”. They reacted, but this reaction was good for their purification and elevation. The Prophet (ﷺ) did not know what to do so he left them.

- Then Allah (سبحانه وتعالى) revealed an ayah in Surah Al Ahzaab affirming the high position of the Prophet (ﷺ), and that he does not depend on anyone to praise him because Allah (سبحانه وتعالى) and the angels praise him.

SURAH AL AHZAAB 56

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.

- He is The Messenger of Allah (سبحانه وتعالى) before being their husband, and then they were given the choice:

SURAH AL AHZAAB 29 TO 29

28

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِن كُنْتُمْ تُرِيدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا
فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا

O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release.

29

وَإِن كُنْتُمْ تُرِيدْنَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ
لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا

But if you should desire Allah and His Messenger and the home of the Hereafter - then indeed, Allah has prepared for the doers of good among you a great reward."

○ Allah (سبحانه وتعالى) then praised them and said "you are not like other women".

SURAH AL AHZAAB 32

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۚ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ
بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا

O wives of the Prophet, you are not like anyone
among women.

- Sometimes vastness comes through sins and faults because there are desires, but then Allah (سبحانه وتعالى) purifies and elevates us.
- It is important to think good of Allah (سبحانه وتعالى) and never think He wants to take us out, but the person takes himself out because he cannot handle himself.

SURAH AAL IMRAAN 8

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ 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.

- It is better to be purified in this life before the grave, the hereafter or the fire. Why is there standing in the hereafter? Because the person did not settle it in this life to face his weakness and faults.
- Firmness is to be firm on the truth and the nurturing of Allah (سبحانه وتعالى) because this makes us live a truthful life.
- When we see anyone, we always want to make dua for them and to see the light in the people. If we see someone down, we make dua to Allah (سبحانه وتعالى) to make them happy.
- If we have an intention and want people to be saved and enter Islam, and to have a

good life, and to have the best in this life and the next, Allah (سبحانه وتعالى) will reward us for that intention. We want mercy for all and Islam teaches us to love and Allah (سبحانه وتعالى) will love us. To give and Allah (سبحانه وتعالى) will give us. To protect and Allah (سبحانه وتعالى) will protect us. To sponsor and Allah (سبحانه وتعالى) will sponsor us.

- Allah (سبحانه وتعالى) will open for us different ways to exalt His Name because the vision is so great of (لا إله إلا الله محمد رسول الله).
- When we make dua for others, there is an angel who will say “ameen” and the same for you, so we should not be limited in our dua.

MAKE DUA FOR OTHERS AND AN ANGEL WILL SAY AMEEN AND THE SAME FOR YOU

عَنْ صَفْوَانَ بْنِ عَبْدِ اللَّهِ بْنِ صَفْوَانَ، قَالَ وَكَانَتْ تَحْتَهُ ابْنَةُ أَبِي
الدَّرْدَاءِ فَأَتَاهَا فَوَجَدَ أُمَّ الدَّرْدَاءِ وَلَمْ يَجِدْ أَبَا الدَّرْدَاءِ فَقَالَتْ لَهُ
تُرِيدُ الْحَجَّ الْعَامَ قَالَ نَعَمْ . قَالَتْ فَادْعُ اللَّهَ لَنَا بِخَيْرٍ فَإِنَّ النَّبِيَّ .
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . كَانَ يَقُولُ " دَعْوَةُ الْمَرْءِ مُسْتَجَابَةٌ لِأَخِيهِ
بِظَهْرِ الْغَيْبِ عِنْدَ رَأْسِهِ مَلَكَ يُؤَمِّنُ عَلَى دُعَائِهِ كُلَّمَا دَعَا لَهُ بِخَيْرٍ
قَالَ آمِينَ وَلَكَ بِمِثْلِهِ "

It was narrated from Safwan bin ‘Abdullah bin Safwan said that he was married to a daughter of Abu Darda’. He came to her and found Umm Darda’ there, but he did not find Abu Darda’. She said to him: “Do you intend to perform Hajj this year?” He said: “Yes.” She said: “Pray to Allah for us to grant us goodness, for the Prophet (ﷺ) used to say: ‘The supplication of a

man for his brother in his absence will be answered. By his head there is an angel who says Amin to his supplication, and every time he prays for his brother, he says: "Amin, and the same for you."¹

- Firmness is with feelings, balance and vastness, all praises are due to Allah, Lord of the Worlds.

¹ Sunan Ibn Majah 2895

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.

- There are attractions in the duniya so that we can choose the best for Allah (سبحانه وتعالى) and use it for Allah (سبحانه وتعالى).
- All that is mentioned are important to keep a person and society firm, and at the same time it can shake a person and society.

CATTLE AND TILLED LAND

(وَالْأَنْعَامِ وَالْحَرْثِ)

- The meaning of (الأنعام) are cattle which includes: camels, cows, sheep and goats. There is an entire surah called (الأنعام) – “The Cattle” which is about tawheed in the simplest form.
- And we will notice those who raise horses have different qualities than those who raise cattle. All the messengers were shepherds because it requires a great amount of patience, tolerance and humility. It teaches a person to be selfless. If a person can handle cattle then he can handle people and he can lead them. Cattle will disrespect, they will not show gratitude, they can make a mess, but a person does not give up.

- And the meaning of (الْحَرْثِ) is fertile land for agriculture and farming. And this teaches us when our heart is good then there will be so much growth, it will produce much, and more good will emerge.
- Allah (سبحانه وتعالى) even gives an example of the woman as a good land and when she is good, then the “fruits” produced will be good.

SURAH AL BAQARAH 223

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ ۖ وَقَدِّمُوا
لِأَنفُسِكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُّلاقُوهُ ۖ وَبَشِّرِ الْمُؤْمِنِينَ

Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allah and know that

you will meet Him. And give good tidings to the believers.

- The actual meaning of the word (شكر) is land that will always take in and flourish. It accepts whatever is given to it.
- Both cattle and fertile land are the basis of good provision in a society and in times of famine. Just as in the time of Yusuf عليه السلام when they stored food in the time of famine.
- Similarly, we want a “fertile heart” that produces, supplies and reaches far. Just as the parable of the lantern in Surah An Noor whose lights reach far and are glowing examples in society. May Allah make us all lanterns in society.

- The state of the believer is always best because whether good or bad comes to him, he will produce good.

EXCELLENT IS THE STATE OF THE BELIEVER

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الْأَزْدِيُّ، وَشَيْبَانُ بْنُ فَرُّوخَ، جَمِيعًا عَنْ
 سُلَيْمَانَ بْنِ الْمُغِيرَةِ، - وَاللَّفْظُ لِشَيْبَانَ - حَدَّثَنَا سُلَيْمَانُ، حَدَّثَنَا
 ثَابِتٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ، قَالَ قَالَ
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ
 كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ
 فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ " .

Suhaib reported that Allah's Messenger (ﷺ) said:

Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he thanks (God), thus there is a good for him in

it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it.²

- And this reminds us of the believer being similar to the date palm tree in which every part of it is beneficial.

A BELIEVER IS LIKE A DATE PALM TREE

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ، عَنْ زُبَيْدٍ، عَنْ مُجَاهِدٍ، قَالَ سَمِعْتُ ابْنَ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "مِنَ الشَّجَرِ شَجَرَةٌ تَكُونُ مِثْلَ الْمُسْلِمِ، وَهِيَ النَّخْلَةُ".
 Narrated Ibn `Umar: The Prophet (ﷺ) said, "There is a tree among the trees which is similar to a Muslim (in goodness), and that is the date palm tree."³

² Sahih Muslim 299

³ Sahih al-Bukhari 544

- (ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا) (That is the enjoyment of worldly life): all that is mentioned are enjoyment of the worldly life, but at the same time it is all essential and foundational. And this is balance.
- The attraction of these matters can make a person overindulgent and attached to it, so the balance is to make it a bridge to the hereafter and not an end result.
- It is all temporary to keep us stable in this life, but it will not keep us stable forever in this life because there is something better.
- (وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ) (, but Allah has with Him the best return.): Allah (سبحانه وتعالى) has kept the best return with Him. This duniya is not our home; we will not live here forever. The earth

is too lowly to be our eternal home. If that was the case then it would be a pity and letdown for us.

- The meaning of duniya is low and accessible, but this life is just training to be upgraded and return back to our real home.
- People move to another country to work, but they send all their savings and money to their original home. Our original home is paradise, our father's home Adam (عليه السلام) was paradise. And what is our ticket to return? (لا إله إلا الله محمد رسول الله) – to believe and do good deeds.

BE IN THIS LIFE AS A STRANGER OR TRAVELER

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي، وَقَالَ: "كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ."

On the authority of Abdullah ibn Umar (may Allah be pleased with him), who said: The Messenger of Allah (peace and blessings of Allah be upon him) took me by the shoulder and said, "Be in this world as though you were a stranger or a wayfarer."⁴

○ Our home is paradise, in the vicinity of Allah (سبحانه وتعالى) and all His messengers (peace be upon them all). However, we cannot go to this pure land until we are purified from our earthly components. We want to detox from it, how? Allah (سبحانه وتعالى) will nurture us.

⁴ Al Bukhari, Hadith 40, 40 Hadith an-Nawawi

- He knows what is our nature and all our components. Some are soft, some are hard, some are delicate, some are difficult. Some are fast, some are slow. Some think of actions, some think of feelings. The purification of gold is different from the purification of silver or diamond.
- People are all different natures and it is not about who is better or not, but Allah (سبحانه وتعالى) knows what nurturing is good for each in order to be purified and go to paradise.
- The angels cannot live on the earth because they do not have earthly components, so they are inhabitants of the heavens.
- What we have in this life can never be equivalent to what is in the hereafter. No one will want to take anything they have from this

life and place it in paradise. No one will want to take their jewelry, clothes, homes or land from this earth to paradise. In this life, we just know the names of things, but what it is like in paradise is different.

- Even at the time of death, the believer will see beautiful angels filled with light, giving him glad tidings, so his soul will be happy to submit and exit the body. And the grave is vast even if we see it as small.
- We all want to die as a Muslim who has submitted to Allah (سبحانه وتعالى). And in this life, we want to submit so that it is easy for our soul to submit and exit our body at the time of death.
- However, the more we submit to our desires, the more our soul will not want to come out of

our body, and since we did not train is to submit, then the soul will be pulled out by the angels.

- We all want our hearts to be firm on guidance. And after tasting faith and mercy, we do not want to lose it. Beauty comes with purity and not artificially.

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.⁵

MAY ALLAH PURIFY AND ELEVATE US. AMEEN.

⁵ Jami` at-Tirmidhi 3587

REFERENCES

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2. تفسير ابن كثير – TAFSEER IBN KATHIR
3. تفسير الشيخ بن عثيمين – TAFSEER SHEIKH BIN UTHAYMEEN



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