



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.



www.markazalsalam.com



t.me/markazalsalam



+97150 8008875



info@markazalsalam.com



t.me/dropletsofdew



Al Salam Islamic Center



بسم الله الرحمن الرحيم
لا حول ولا قوة إلا بالله

عش مع القرآن: سورة آل عمران LIVE WITH THE QUR'AN SURAH AAL IMRAAN

29 NOVEMBER 2022 | 05 JAMAD AL AWWAL 1444 | CLASS #42

INTRODUCTION

PRAISING ALLAH

أَلَا أَدُلُّكَ عَلَىٰ مَا هُوَ أَكْثَرُ مِنْ ذِكْرِكَ اللَّهِ اللَّيْلِ مَعَ النَّهَارِ؟ تَقُولُ :
الْحَمْدُ لِلَّهِ عَدَدَ مَا خَلَقَ ، الْحَمْدُ لِلَّهِ مِلْءَ مَا خَلَقَ ، الْحَمْدُ لِلَّهِ
عَدَدَ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ، الْحَمْدُ لِلَّهِ عَدَدَ مَا أَحْصَى
كِتَابُهُ ، وَالْحَمْدُ لِلَّهِ عَلَىٰ مَا أَحْصَى كِتَابُهُ ، وَالْحَمْدُ لِلَّهِ عَدَدَ كُلِّ
شَيْءٍ ، وَالْحَمْدُ لِلَّهِ مِلْءُ كُلِّ شَيْءٍ ، وَتَسْبِيحُ اللَّهِ مِثْلَهُنَّ . تَعْلَمُهُنَّ
وَعَلَّمَهُنَّ عِقَبَكَ مِنْ بَعْدِكَ

Should I not tell you of a remembrance that is
more than saying remembrance during the
night and day? It is to say: "All praises are due

to Allah the number of times for all He has created, all praises are due to Allah to fill all that He has created, all praises are due to Allah the number of things that are in the heavens and the earth, all praises are due to Allah the number of times of what is in the Preserved Tablet, all praises are due to Allah for what has been enumerated in the Preserved Tablet, all praises are due to Allah the number of times for all things, all praises are due to Allah to fill all things. And to glorify Allah in a similar way. Learn it and teach it after you.¹

◉ No matter how many times we say, “alhamdulillah”, it is not enough. To praise Allah (سبحانه وتعالى) is not about looking at the situation, but to see the perfection of Allah

¹ Sahih Aj Jam'ie 2615, Authenticated by Al Albani as Sahih

(سبحانه وتعالى) in His nurturing, provision and guidance. So we look at Allah (سبحانه وتعالى) before we look at the blessings and situations.

- Life is not perfect and even the blessings are mixed with responsibilities, duties and disturbances. However, the blessings will be pure when we praise Allah (سبحانه وتعالى), thank Him and have feelings for Him.
- If the blessings are perfect then no one will attach to Allah (سبحانه وتعالى) and no one will look forward to the delights Allah (سبحانه وتعالى) has prepared in the hereafter.
- The duniya is simply a mean to make us reach to something greater, but still there are disturbances in the duniya.

- Even when we go on vacation, there is still disturbance. A person may have money, but there is disturbance with it. A person may have a job, but there is disturbance. A person may be married, but there is disturbance. A person may have children, but there is disturbance.
- The blessings are for purification and to discover ourselves. And the closer a relationship, the more we will discover ourselves.
- Even if we get disturbed or hurt with the blessings, it is so that we are not inclined to the duniya and that it will purify us. And this disturbance of the duniya will make us look forward to the akhira and to believe in Allah (سبحانه وتعالى), and that itself is a blessing.

- Even pains and problems in this life are still a blessing, why? Because it is purification and elevation.
- We want to be firm in the time of blessings, otherwise how can we be firm in the time of trials, or when we are on the slippery sirat or when the people will ask for their rights on the Qantara? We ask Allah (سبحانه وتعالى) for the well-being. Ameen.
- We will be in great deception in this life when we think this life must be perfect. Everything in life can get spoiled, ruined and can change, but then how will we have attachment to Allah Al Hayy Al Qayyoom (The Ever-Living, The Self-Sustaining Master) if there is only perfection?

- Through the imperfections in this life we will attach to (لا إله إلا الله). (لا إله إلا الله) pulls us out all other attachments. It is important to be on the way to Allah (سبحانه وتعالى) before there is a Day when we cannot give, cannot repent and cannot speak.

QUESTIONS OF THE GRAVE

WHO IS YOUR LORD?

- If we go to any station in life, to any hotel, to open any account, we will be asked, “who are you?”, but in the grave we will not be asked, “who are you?”. We will be asked, “Who is your Lord?”.
- In this life we are discovering ourselves, but in the end it is to reach to, “Who is your Lord?”. He created us, fashioned us, provided us,

nurtured us and subjected this world to serve us, why? To know Him. And the one who knows is different from the one who does not know.

- We have to answer this question in this life before it is too late. When we are in the grave, we cannot have feelings for ourselves, but feelings for Allah (سبحانه وتعالى).
- The believer will say, “My Rabb is Allah”, and Allah (سبحانه وتعالى) will make them firm. And the angels who will ask this question are two stern and firm angels called Munkar and Nakeer.
- To be firm in this life is not an option, but a must. Everyone wants a good life, everyone wants to be saved, but Who will save us? Our Rabb.

- The blessings, the people, the actions and the feelings are all nurturing; it is all to reform us. If we are granted a blessing or if we face a trial, it is all nurturing for us. But in the hereafter, Allah (سبحانه وتعالى) is Ad Dayyaan (The Recompenser). This life is the abode of actions and the hereafter is the abode of recompense.
- We see nurturing as pain and problems, but our Lord is Allah Who nurtures us with blessings.
- Who is your Rabb? My Rabb is Allah Who nurtures me and the whole world by His blessings. He is the One I worship, there is no one else I worship besides Him. (ربي الله الذي رباني ورب). Allah (سبحانه وتعالى) is (كل العالمين بنعمه وهو معبودي لا معبود لي سواه). The One Who nurtures us and this will make us worship Him.

- No one can give us anything or say anything except by the permission of Allah (سبحانه وتعالى). When we are pleased with Allah (سبحانه وتعالى) as our Nurturer, we will see everything as a blessing. We do not want to slip in the time of blessings, so that we may remain firm in the time of difficulties.
- Allah (سبحانه وتعالى) can reform us through anyone, whether it is our husband, children or helper. Allah (سبحانه وتعالى) knows how to purify us, what situations we need to go through and what feelings need to be extracted from us.
- When Allah (سبحانه وتعالى) nurtures us, He will not force things from us. If we are not nurtured through a certain way, He will bring the nurturing in another way.

- When Allah (سبحانه وتعالى) nurtures us, it is not to make us perfect, but to be muttazeen and not show our desires through our weaknesses and faults.
- We have faults and the nurturing of Allah (سبحانه وتعالى) is not to make us someone else or lose our identity, but to cover our faults with taqwa so that we can deal with it, so that we not harm ourselves or others. If someone's nature is be angry, he will not be nurtured such that he becomes frozen, but he will be nurtured to have taqwa. The anger will be there but there will be taqwa. Nurturing is not about being numbed and no longer having feelings for anything. If we are perfect on this earth then it will be difficult to live on this earth, subhan Allah.

- For the Companions, Islam did not change their natures, but purified it to be in the best way. For example, someone might be joking and laughing all the time, but then after guidance, he feels that he can no longer joke or laugh like before, so he ends up suppressing himself, and this is not nurturing. Nurturing is still to be ourselves, but it will be purified.
- Alcohol is not permissible in this life but in paradise, there are rivers of wine. And that is because in this life alcohol is an intoxicant and has more harm, but in the hereafter, it will be purified and there will be no harm.

SURAH ASH SHAMS 1 TO 10

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1

وَالشَّمْسِ وَضُحَاهَا

By the sun and its brightness

2

وَالْقَمَرِ إِذَا تَلَاهَا

And [by] the moon when it follows it

3

وَالنَّهَارِ إِذَا جَلَّاهَا

And [by] the day when it displays it

4

وَاللَّيْلِ إِذَا يَغْشَاهَا

And [by] the night when it covers it

5

وَالسَّمَاءِ وَمَا بَنَاهَا

And [by] the sky and He who constructed it

6

وَالْأَرْضِ وَمَا طَحَاهَا

And [by] the earth and He who spread it

7

وَنَفْسٍ وَمَا سَوَّاهَا

And [by] the soul and He who proportioned it

8

فَالْهَمَّهَا فَجُورَهَا وَتَقْوَاهَا

And inspired it [with discernment of] its
wickedness and its righteousness,

9

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

He has succeeded who purifies it,

10

وَقَدْ خَابَ مَنْ دَسَّاهَا

And he has failed who instills it [with corruption].

○ Surah Ash Shams is about purification. Allah (سبحانه وتعالى) swears by our nafs, and this nafs can either exaggerate itself or it can have more taqwa. For any situation we go through, it is to purify us and not to hide us. It is not to extract ourselves or “delete any part of our life”.

○ We can use all that Allah (سبحانه وتعالى) has given us to use it for the best. The tiger is fast by nature, he cannot be told to become slow. If someone has a loud voice, he cannot lower

his voice, but he can use his voice to make adhaan.

- The nurturing of Allah (سبحانه وتعالى) is not to change our identity. We think the Companions will become all like the Prophet (ﷺ), but each a different nature and all are believers. Abu Bakr (رضي الله عنه) was quiet, calm, sensitive, humble and quick to cry. The Prophet (ﷺ) did not tell him that you cannot be sensitive. 'Umar bin Al Khattaab (رضي الله عنه) was very direct, in the face and quick to react and get angry. The devil feared him so much that he would change directions if he saw 'Umar bin Al Khattaab (رضي الله عنه). 'Uthman bin Affan (رضي الله عنه) was so shy and modest, he did not want the spotlight on him, and he was

very generous. Even the angels were shy of him. 'Ali bin Abi Talib (رضي الله عنه) was courageous and from the family of the Prophet (ﷺ). They were all given glad tidings of paradise, but their nurturing was not to make them all the same.

- Each has a nature and when we are ourselves, then we can benefit more of the nurturing. But if we hide ourselves, then we will be unable to understand our nurturing in the best way.
- Nurturing is not to be “copy and paste” of one another, but to be purified.

WHAT IS YOUR RELIGION?

- The next question of the grave is, “What is your religion? My Religion is Islam.”

- Islam is to submit to Allah by tawheed and to be free from shirk and its people (الإستلام لله بالتوحيد (والبراءة من الشرك وأهله). It is to be confident in what a person follows, and this gives peace and respect.
- It is to submit to Him because of (لا إله إلا الله). Islam is not only our rituals, but our behavior, attitude and ways.
- This is all firmness by going back to the foundations and to what is clear. These are questions of the grave and if a person is so truthful in his life with these questions, then there will be no questions of the grave for him.
- The prophets, sidiqeen and martyrs do not have questions of the grave because they are already answered them in this life.

WHO IS YOUR PROPHET?

- The Prophet (ﷺ) is our role model and something that we want to witness when we face any harm is to remember that the Prophet (ﷺ) went through more than what anyone else went through.
- We need a role model to remain firm and our role model is not our father or mother, but our Prophet Mohammed (ﷺ).
- Allah (سبحانه وتعالى) sent him to guide the people and to be a good example for us. If we do not take him as a role model then we can easily be distracted in this life and lose ourselves.
- The death of the Prophet (ﷺ) is the greatest calamity. And any trial we go through in this life cannot be equivalent to what we will go through in the grave and in the hereafter.

- The Prophet (ﷺ) said, "if you were to know what I know, then you will laugh little and cry much."

IF WE KNOW WHAT THE PROPHET (ﷺ) KNEW

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا"

The Prophet (ﷺ) said, "If you knew that which I know, you would laugh little and weep much."²

- The feeling of the messengers is (خشية الله) – humility of Allah (سبحانه وتعالى) and the angels are (مشفقون) – fear their Lord.
- Fear of loss makes us firm. We do not want to lose the hereafter and we do not want to lose the nurturing of Allah (سبحانه وتعالى) because it is

² Sahih al-Bukhari 6486

very valuable and precious. And when we fear Him then we will have gardens and we will receive blessings from Allah (سبحانه وتعالى).

- For example, we have strong feelings if losing a match, but why do we have these feelings in general? To value firmness.
- The three questions keep us firm and make us accept any blessings, even if there is disturbance, because we are pleased with Allah as our Lord, Islam as our religion and Mohammed (ﷺ) as our Prophet.
- Allah (سبحانه وتعالى) wants the good for everyone and we want to enjoy delights and blessings, so that we can move easily in life. It is simple, yet very serious – to be pleased with Allah as our Lord, Islam as our religion and Mohammed (ﷺ) as our Prophet.

- Nurturing in this life is an opportunity to say more of “Alhamdulillah Rabb Al ‘Alameen” because we praise Allah (سبحانه وتعالى) for His perfection.
- We love to be praised and hate to be dispraised, we love to be honored and hate to be disrespected, and when we face dispraise or disrespect, have we praised Allah (سبحانه وتعالى), have we honored Allah (سبحانه وتعالى)?

ALHAMDULILAH FILLS THE SCALES

وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ

And al-Hamdu Lillah (Praise be to Allah) fills the scale.³

- Alhamdulillah fills the scales because there is a great amount of feelings and nurturing that take place to say “alhamdulillah”.

³ Sahih Muslim 223

- And “alhamdulillah” is the first word said by Adam (as) and it will be the final words said after the judgement of Allah (سبحانه وتعالى).

SURAH AZ ZUMAR 75

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۖ
وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And you will see the angels surrounding the Throne, exalting [Allah] with praise of their Lord.

And it will be judged between them in truth, and it will be said, "[All] praise to Allah, Lord of the worlds."

LIVE WITH THE QUR'AN –
SURAH AAL IMRAAN

SURAH AAL IMRAAN 15

قُلْ أُوْنِبِّكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ ۖ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ
اللَّهِ ۖ وَاللَّهُ بِصِيرٍ بِالْعِبَادِ

Say, "Shall I inform you of [something] better than that? For those who fear Allah will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah. And Allah is Seeing of [His] servants -

جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ ()

(will be gardens (وَرِضْوَانٌ مِّنَ اللَّهِ ۖ وَاللَّهُ بِصِيرٍ بِالْعِبَادِ

beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah. And Allah is Seeing of [His] servants): to be continued in sha'a Allah.

MAY ALLAH MAKE US PLEASED WITH ALLAH AS OUR
RELIGION, ISLAM AS OUR RELIGION AND MOHAMMED (ﷺ)
AS OUR PROPHET. 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

OATHS IN THE QUR'AN – SURAH ASH SHAMS

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>

CLASS NOTES FOR WOMEN AND MEN

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ENGLISH

<https://t.me/markazalsalampublicationsENG>

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ARABIC

<https://t.me/markazalsalampublicationsAR>

FOR CHILDREN CLASS NOTES

<https://t.me/dropletsofdew>

FOR BEGINNERS TO ISLAM

<https://t.me/truthfulentry>