



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



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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

- We do not like shocks in life, but when we know the way of Allah (سبحانه وتعالى), it will protect us from any shocks.
- The way of Allah (سبحانه وتعالى) is subtle and gentle, He prepares us before He guides us and He prepares us before we face any tests.
- To know the way of Allah (سبحانه وتعالى) through His Names and Attributes will not cause us to be in a panic or shock.

- If there is no belief in Allah (سبحانه وتعالى), then we will see life as random, coincidental or those who do bad get away with it and those who do good are not rewarded, but knowing the ways of Allah (سبحانه وتعالى) makes us stable.
- Knowing Allah (سبحانه وتعالى) is Maalik Al Mulk – the Owner of Dominion – will not make us in a shock. Firmness is when we trust Allah (سبحانه وتعالى) and believe in Him, and that is when we know the way of Allah (سبحانه وتعالى).
- Before we go to any place or start work in any company, we find out what are their ways, and this makes us benefit by behaving our best, doing our best and grabbing opportunities.

- And while we are here in the Dominion of Allah (سبحانه وتعالى), everything belongs to Him and is owned by Him. The way of Allah (سبحانه وتعالى) is constant and it matches everyone. If we do good, we will find good. If we do bad, we will find bad. If we are grateful, Allah (سبحانه وتعالى) will increase us.
- People from different cultures have similar sayings and expressions because we all go through Sunnat Allah – the way of Allah (سبحانه وتعالى) which is set upon everyone.
- Our Lord is One, our Messenger is one, and what takes us up is one and what brings us down is one.
- If we know the way of Allah (سبحانه وتعالى), it makes us all one. We cannot grow if we are

not united – this is a rule. We will fail when we are divided – this is a rule.

- There is victory when there is justice and loss when there is injustice. This is a rule.
- Following the way of Allah (سبحانه وتعالى) gives us firmness and stability.

LIVE WITH THE QUR'AN – SURAH AAL IMRAAN

WAYS OF ALLAH (سُنَنُ اللَّهِ)

- There are rules of Allah (سبحانه وتعالى) that are exceptional and miraculous that only happened in the time of the prophets such as the miracles of the stick becoming a snake or the fire being cool and not hot for Ibrahim (عليه السلام). These are called (سُنَنُ خَارِقَةٌ).

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قُلِ اللَّهُمَّ مَالِكُ 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.

CONSTANT AND CONTINUOUS LAWS

(السنن الجارية)

1. UNIVERSAL LAWS (سنن كونية)

○ Such as the rising and setting of the sun. The sun, moon, mountains, rivers, earth, seas and so forth do not have a choice. They are subjected to us so that we may benefit from them. Allah (سبحانه وتعالى) creates everything for a purpose. We benefit:

- By using it
 - By looking at it as an ayah to increase in faith
 - By seeing it as admonition
- Universal signs are not connected to people, so we cannot say, “you brought the rain” if they came from a rainy country. Or if there is an eclipse, is it not because someone special was born or has died.
- No one has control over the sunrise, sunset or rain except Allah (سبحانه وتعالى). The Dajjal will come as a great trial before the Day of Judgement, and whoever disbelieves in the Dajjal has believed in Allah (سبحانه وتعالى), and whoever believes in him has disbelieved in Allah (سبحانه وتعالى). The Dajjal's paradise is fire and his fire is paradise.

- The universal signs are ayat and nurturing for us whether to teach us, benefit us or warn us. For example, Suleiman (عليه السلام) heard the speech of the ant which was nurturing for him. He made dua after hearing the ant, so he benefitted from that nurturing.
- If a person sees a star and believes it affects his future then he has not benefitted from it, but has fallen into shirk instead.
- The universal signs of Allah (سبحانه وتعالى) are to increase us in faith and not to be worshipped. For example, we do not worship the sun, moon or stars because people start to look at the universe and worship it.
- When we know the way of Allah (سبحانه وتعالى) then it will protect us from shirk.

SURAH YA SEEN 38 TO 40

38

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing.

39

وَالْقَمَرَ قَدَرْنَا مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ

And the moon - We have determined for it phases, until it returns [appearing] like the old date stalk.

40

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming.

◉ This shows the harmony of the universe because they all operate according to the rules of Allah (سبحانه وتعالى). The sun and moon do

not clash. The sun runs its course and the moon goes through phases.

- The universal signs are impacts of the Lordship and Nurturing of Allah (سبحانه وتعالى), but they are not to be worshipped. Imagine a classroom that has a desk, chairs and screen in order to help the students in learning, but do we worship the desk? Do we worship the chairs? Of course not. And similarly, we are in the “classroom” of this earth and there is a sun and moon to help us survive, but do we worship the sun or moon? No.

2. HUMAN LAWS (سنة بشرية)

- People need rules because they have a choice. People have a recompense when they follow and disobey. When they follow, they will find good. When they disobey, they

will find bad. These are sunnan of Allah (سبحانه و تعالی).

- When people choose good, good things will come to them. When people choose bad, bad things will come to them. These are sunnan of Allah (سبحانه و تعالی).
- If we are fair and just, surely good things will come. If we are unjust, surely bad things will come. These are sunnan of Allah (سبحانه و تعالی).
- If we are grateful, Allah (سبحانه و تعالی) will increase us.
- If there is hardship, there is ease with it.
- If we are pleased, Allah (سبحانه و تعالی) will be pleased with us.
- If we have taqwa, Allah (سبحانه و تعالی) will make a way out for us.

- This is all in the Qur'an and Sunnah, but people learn it as well in life and through time. But to know this from divine knowledge is easier than going through experience.
- The Qur'an is called (مثنائي) – which means duality – paradise and fire are mentioned, belief and disbelief are mentioned, happiness and sadness are mentioned. It is from the way of Allah (سبحانه وتعالى) to show us both sides.

SURAH AL BALAD 10

وَهَدَيْنَاهُ النَّجْدَيْنِ

And have shown him the two ways?

- Allah (سبحانه وتعالى) shows us both sides. He shows someone who does good in life and he gets good in life. And we find someone who is rude to his parents and then his children are rude to him. How we deal with others is how we will

be dealt with by others – these are sunnan of Allah (سبحانه وتعالى).

- Imagine a place that has no rules and can do whatever it wants, will it grow? No. But if there is a place that has rules that are followed and applied there will be growth. It cannot be someone who does good will get the same result as someone who does bad. It will be unfair.
- There are battles where the Prophet (ﷺ) and the Companions failed because they disobeyed the Prophet (ﷺ). This is the rule of Allah (سبحانه وتعالى), even if they are believers. Obeying Allah (سبحانه وتعالى), the Prophet (ﷺ), rulers and leaders are a reason for victory.

- In the Battle of Uhud, a few disobeyed by assuming the battle was over and they went after the war booty, and this made them all fail. It is like a ship, if one person makes a hole then everyone will drown.
- In the Battle of Hunain, they were over-confident since they had resources, experience, were large in number while the disbelievers were few in number, and this caused them to fail. This is the way of Allah (سبحانه وتعالى) – anyone who is proud and believes in himself will fail. And the way of success is to be humble and believe in Allah (سبحانه وتعالى).
- Or a doctor says “this operation is nothing, I’ve done more complicated ones” and then he ends up making a mistake in that operation.

- People will say when you disobey or are confident then then you will succeed, but do we take the way of people or the way of Allah (سبحانه وتعالى)?
- The way of Allah (سبحانه وتعالى) is when we obey and believe in Him then we will succeed.
- Allah (سبحانه وتعالى) gives us rules and laws, but He does not force us. We are free to choose, but we are responsible for what we choose.
- If we did good, then we should expect the best from Allah (سبحانه وتعالى). If we do bad, then we will find bad. Knowing this makes us alert and aware in the Dominion of Allah (سبحانه وتعالى).
- Allah (سبحانه وتعالى) never forces His rules on people. He will show us the rules and tell us

the two outcomes, and we are responsible for the choice we make.

- Iblis disobeyed Allah (سبحانه وتعالى) and blamed Him for it, subhan Allah. So he was cast out and Iblis said he will misguide the people. Iblis made a choice to disobey.
- Adam (عليه السلام) had a choice and he ate from the tree. He did not blame the shaitan for eating from the tree. He took full accountability of himself, unlike the shaitan who blamed Allah (سبحانه وتعالى). Adam (عليه السلام) felt guilty, repented to Allah (سبحانه وتعالى) and made dua to Him. So he also made a choice to return to Allah (سبحانه وتعالى) and was forgiven.
- Other names for human laws ((سنن بشرية)) are:
 - Laws that govern the self (سنن نفسية)

- Legislated laws (سنن شرعية)
- Commanded laws (سنن أمرية)
- Gathering laws (سنن اجتماع)
- Laws that build us up (سنن العمران)
- The rules of Allah (سبحانه وتعالى) connect us and they build us up; therefore, we want to choose the best and expect the best from Allah (سبحانه وتعالى).
- We need rules and recompense to balance us and keep us firm.

SUPPLICATION TO KEEP OUR HEARTS FIRM

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

Yā muqallibal-qulūbi thabbīt qalbī `alā dīnik
O Turner of the hearts, keep my heart firm upon
Your religion.¹

¹ Jami` at-Tirmidhi 3587

○ Allah (سبحانه وتعالى) gives when we fulfill our responsibility and He removes when we do not. Even if we make the wrong decisions, we can always repent and return back to Allah (سبحانه وتعالى). Everyone can come back to the middle path. It is not wrong to do wrong, and then return back, but it is not good to do wrong and remain on the wrong.

ALLAH AR RAOUF (الرؤوف) – THE MOST COMPASSIONATE

○ The word (رحمة) means mercy which is to attain all good and avert all harm. This can be something we like or even something we do not like. Just as sometimes we have to take bitter medicine, but there is mercy in it.

- But Allah Ar Raouf nurtures us with no pain. We thank Allah for the knowledge of the Qur'an and Sunnah.
- Sometimes we learn things in life the hard way. For example, we have heard, "expectations leading to disappointment" and this happens when we put someone up on a pedestal. We feel 'you are my rock, 'you are my all'. But only Allah (سبحانه وتعالى) is our all and everything. We go through pain to learn and see this.
- Allah (سبحانه وتعالى) teaches us laa ilaaha illa Allah (لا إله إلا الله) (There is no one worthy of worship except Allah) so we give the position of perfection and highness to Him alone. If we give this position to anyone else who does not

deserve it, surely he will be brought down and this is from the Divine Way of Allah.

- This is out of the compassion of Allah (سبحانه) is to teach us from the beginning that if we do good, we get good. He will teach us in the end either through رحمة (mercy) or رأفة (compassion). But we want ease and this is all from (رأفة) of Allah.

SURAH AAL IMRAAN 30

وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

And Allah warns you of Himself, and Allah is Kind to [His] servants."

- Out of His Compassion, He warns us Himself.
- And out of His Compassion, He opens good deeds for us so we are not occupied with sins. Every sin has an evil consequence. This can be through slight pain, sadness, loss of feelings

or not tasting the sweetness of good deeds. This is out of His mercy to make us go back to Him and not remain in sin.

- Also out of His Compassion He subjected the universe to us. For example, we do not need to operate the sun.

SURAH AL HASHR 10

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

"Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."

- We ask Allah (سبحانه وتعالى) to not place any kind of (غل) in our hearts which is extreme hatred and animosity to those who believe.
- What brings this hatred in relationships? Expectations that lead to disappointments.

We put them in a position that they are not deserving of which led to this hatred.

- It is better to say this dua than reach this point of hatred. We ask Allah (سبحانه وتعالى) for the wellbeing.

EASY WAY TO PARADISE

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ "

Narrated Abu Hurairah: that the Messenger of Allah (ﷺ) said: "Whoever takes a path upon which to obtain knowledge, Allah makes the path to Paradise easy for him."²

- Some people will reach paradise with pain and others with ease.
- What we learn in an hour in a study circle can save us from years of nurturing. We take the warnings and lessons from Allah (سبحانه وتعالى)

² Jami` at-Tirmidhi 2646

from the start without saying 'I need to see it to believe it'.

- Following the Prophet (ﷺ) is also mercy without pain. The sunnah of the Prophet (ﷺ) is called (حكمة) which means wisdom. And wisdom is when everything is in its place.
- The objective of nurturing is to bring us back to place. Following Allah (سبحانه وتعالى) and the Prophet (ﷺ) puts us in our right place.
- But if we go outside these boundaries, there are sunnah of Allah to bring us back.
- At the same time, we take the reasons to attain His (رأفة). We obey, take heed of His warning. We need to take action as the rules and recompense has already been set by Allah (سبحانه وتعالى).

- May Allah (سبحانه وتعالى) help us to accept His nurturing, to follow the Prophet (ﷺ) and not to make others go through pain in order to teach them a lesson.
- We want to be compassionate to others and not wish pain for them.

SURAH AL A'RAF 54

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds.

- We need creation and decrees in the universe and at the same time we need rules to make us better.

SURAH AT TAWBAH 127, 128

127.

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

There has certainly come to you a Messenger from among yourselves. Grievous to him is what

you suffer; [he is] concerned over you and to the believers is kind and merciful.

128.

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ
الْعَرْشِ الْعَظِيمِ

But if they turn away, [O Muhammad (ﷺ)], say,
"Sufficient for me is Allah ; there is no deity
except Him. On Him I have relied, and He is the
Lord of the Great Throne."

- We do not forget the Prophet (ﷺ) who wants ease for us.

MAY ALLAH HELP US TO ALWAYS CHOOSE WHAT IS
PLEASING TO HIM. AMEEN.

REFERENCES

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