



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



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لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

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LIVE WITH THE QUR'AN
SURAH AAL IMRAAN

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INTRODUCTION

SURAH TA HA 25

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي

[Musa (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness).

- When we find things blurry, it is not because the ayat are not clear, or the decree is not valuable, or the legislation is off. We do not see clarity, wisdom and value in the ayat, decree and legislation due to ourselves.

- We find the value of every decree and the beauty in every creation when we are clear. But if we are disturbed, if there are many things going on then we cannot make any connections.
- The opening of the chest is important in order to see things clearly and with value. We should never underestimate the decrees of Allah (سبحانه وتعالى).

SURAH AL HAJJ 74

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۚ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

They have not appraised Allah with true appraisal. Indeed, Allah is Powerful and Exalted in Might.

- Nurturing is to be transparent and clear. The believer is clear, his heart is like a brilliant star, and when he is exposed to anything, he sees

the perfection of Allah (سبحانه وتعالى), and not because of the thing itself.

- We need purification, forgiveness, tasbeeh and trials in order to see the truth as it is and so that we value every decree.

SURAH AAL IMRAAN 191

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

"Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.

- What makes someone to look at everything as perfect in our life? Love of Allah (سبحانه وتعالى), love of the Prophet (ﷺ) and love of each other for Allah (سبحانه وتعالى).
- Most failures and slips are due to disregard to connections and feelings. When the duniya

comes, the feelings go and there is gap in the feelings and connections. When the duniya is highlighted, it dries up the feelings very quickly.

- We love Allah (سبحانه وتعالى), but how can we say we love Him if He places us in trials and we are not pleased with Him or not even patient?
- When we love, we close our eyes from our sensitivity and faults because Allah (سبحانه وتعالى) is perfect and flawless. Love is the highlight and this is what keeps people in relationships. If we love, we will not deal with justice, but with favor. If we do not love, then we will deal with justice.
- Allah (سبحانه وتعالى) loves the believers so He deals with them with favor, and for those who do not believe, they are dealt with justice.

- Even when we go through something we do not like, it is to nurture us to have more feelings for Allah (سبحانه وتعالى), for the Prophet (ﷺ) and for each other. When we go through something, we still tell ourselves, “Allah loves me and I love Allah. I trust Him”, and Allah (سبحانه وتعالى) loves those who struggle to maintain this love though they cannot see Him.
- If the connection between us and Allah (سبحانه وتعالى) is only rituals then the feelings will go away, but when there is the fold of love then the connection will not go.
- The shaitan will even make people to hear things which another did not say just to cause separated.

SURAH AL HAJJ 52

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى
 الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ
 آيَاتِهِ ۖ وَاللَّهُ عَلِيمٌ حَكِيمٌ

And We did not send before you any messenger or prophet except that when he spoke [or recited], Satan threw into it [some misunderstanding]. But Allah abolishes that which Satan throws in; then Allah makes precise His verses. And Allah is Knowing and Wise.

- And this is to show does the person believe in Allah (سبحانه وتعالى) and the messenger or the “stain of the shaitan”. Or sometimes we place something at home and our husbands asks us “where is it?” and we say we placed it there, but it's not there, and this is because the shaitan wants to cause separation.

- The shaitan will not go to something already broken, he will come to something good. The mission of the shaitan is to separate between people and spoil the feelings.
- Iblis will spread his throne every night over the water and calls on what each devil did, and the one who separated between husband and wife will be honored. We ask Allah (سبحانه) for the well-being. Ameen.

ACTS OF THE DEVILS

عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ إِبْلِيسَ يَضَعُ عَرْشَهُ عَلَى الْمَاءِ ثُمَّ يَبْعَثُ سَرَايَاهُ فَأَدْنَاهُمْ مِنْهُ مَنَزِلَةً أَعْظَمُهُمْ فِتْنَةً يَجِيءُ أَحَدُهُمْ فَيَقُولُ فَعَلْتُ كَذَا وَكَذَا فَيَقُولُ مَا صَنَعْتَ شَيْئًا قَالَ ثُمَّ يَجِيءُ أَحَدُهُمْ فَيَقُولُ مَا تَرَكْتُهُ حَتَّى فَرَّقْتُ بَيْنَهُ وَبَيْنَ امْرَأَتِهِ - قَالَ - فَيُدْنِيهِ مِنْهُ وَيَقُولُ نِعَمَ أَنْتَ " . قَالَ الْأَعْمَشُ أَرَاهُ قَالَ " فَيَلْتَزِمُهُ " .

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

Iblis places his throne upon water; he then sends detachments (for creating dissension) ; the nearer to him in rank are those who are most notorious in creating dissension. One of them comes and says: "I did so and so." And he says: "You have done nothing." Then one amongst them comes and says: "I did not spare so and so until I sowed the seed of discord between a husband and a wife." The Satan goes near him and says: "You have done well." A'mash said: He then embraces him.¹

○ The mission of the shaitan is to separate between good people. It is important to be patient and not turn our eyes to the attractions of the duniya. The attractions of

¹ Sahih Muslim 2813

the duniya may appear with no tests, but the religion is precious and it requires firmness.

SURAH AL KAHF 28

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ
وَجْهَهُ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۖ وَلَا تُطِعْ
مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect.

- Humans make faults, but because we believe in Allah (سبحانه وتعالى), it is important to go back to what is essential.

- To overlook the weakness of others is bearable but to face our weakness and reality is difficult. The shaitan will remind us and tell us, “you're not doing much, you don't react right”, but we are not here in this life to be perfect. We need to be patient with ourselves.
- Taqwa is not about being sinless or extracting our weakness, but taqwa is to keep us connected to Allah (سبحانه وتعالى).

LIVE WITH THE QUR'AN – SURAH AAL IMRAAN

- Those who have taqwa with their Lord are those who will have paradise. We cannot keep having taqwa forever, there has to be

something greater that will make us look forward to going, and that is the hereafter.

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) (will be gardens): Allah (سبحانه وتعالى)

mentions five matters in paradise which are the essentials of delights.

- First there are (جَنَّاتٍ) – gardens – and these are gardens which no eye has seen, no ear has heard and has never crossed the heart.
- In this life, when we hear “house”, we think, “is there a garden?” But if we are told there is a garden then we know there is a house as well.
- When we say the following words, we will have trees in paradise, what are they?

TREES IN PARADISE

عَنِ ابْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَقِيتُ إِبْرَاهِيمَ لَيْلَةَ أُسْرِيَ بِي فَقَالَ يَا مُحَمَّدُ أَقْرِئْ أُمَّتَكَ مِنِّي السَّلَامَ وَأَخْبِرْهُمْ أَنَّ الْجَنَّةَ طَيِّبَةُ التُّرْبَةِ عَذْبَةُ الْمَاءِ وَأَنَّهَا قِيَعَانٌ وَأَنَّ غِرَاسَهَا سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ "

The Messenger of Allah (صلى الله عليه وسلم) said: “I met Ibrahim on the night of my ascent, so he said: ‘O Muhammad, recite Salam from me to your nation, and inform them that Paradise has pure soil and delicious water, and that it is a flat

treeless plain, and that its seeds are: “Glory is to Allah (Subḥān Allāh) [and] all praise is due to Allah (Al-ḥamdulillāh) and ‘none has the right to be worshipped but Allah’ (Lā ilāha illallāh), and Allah is the greatest (Allāhu Akbar).”

◉ (تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ) (beneath which rivers

flow,): under the gardens are rivers – rivers of honey, milk, wine and water. And the flow of the rivers can change as we wish.

◉ In this life, a garden has land and roots under it, but under the gardens of paradise are rivers, subhan Allah. And we cannot imagine something like this. We may see glass floors with water underneath, but paradise is what no eye has seen.

◉ The soil of the gardens of paradise are saffron and the stones are rubies and jewels. The

duniya is so lowly relative to what is in paradise.

- There are many ayat in the Qur'an which mention gardens with rivers flowing underneath. And if there are gardens then surely there are homes. And we will remain firm when we remember the essentials.
- We hold ourselves in this life, but we will have all that we wish in paradise. We are even limited in our desires in this life, but our bodies and souls in the hereafter will be able to handle more.
- If a person has gone through trials every single day of his life but remained firm on the faith, when he is dipped in paradise, he will be asked, "did you ever see misery in your life?". And he will say, "never." He will forget all

misery of this life when entering paradise. And on the other hand, someone who never saw misery in this life but disbelieved, when dipped in the fire, he will be asked, “did you ever see any good in your life?”, and he will say, “never”. He will forget all the delights of the duniya when dipped in the fire.

○ When we remember the hereafter, it makes our life easy and it makes overcoming the struggles easier.

○ (خَالِدِينَ فِيهَا) (wherein they abide eternally,): even if we are in the best state while in this life, we still remember that we are not immune from death and disease. But in paradise, we will abide there forever.

○ And while in this life, we want to do what will remain “alive”, to have an ongoing charity

that continues after death and that is when we teach others, when we say a good word to others and so forth.

DEEDS AFTER DEATH

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إذا مات الإنسان انقطع عمله إلا من ثلاث: صدقة جارية، أو علم ينتفع به، أو ولد صالح يدعو له"

The Messenger of Allah (ﷺ) said, "When a man dies, his deeds come to an end, except for three: A continuous charity, knowledge by which people derive benefit, pious son who prays for him."²

- In paradise, everything will be maintained by Allah (سبحانه وتعالى), nothing will wear out. And each dweller of paradise will have a thousand servants, each doing a different task.

² Riyadh As Saliheen, Muslim, Book 6, Hadith 56

- Everyone wants gardens, wants homes and wants to live forever, and that is in paradise.
- Everything in paradise has a taste and delight, and it is more than just bodily pleasure, but there is mental delight and peace.
- What Allah (سبحانه وتعالى) has kept for us is very precious, but taqwa is needed. Taqwa is to not follow our desires but to believe in Allah (سبحانه وتعالى) and follow the Prophet (ﷺ). Most people will enter paradise due to taqwa and good manners. What causes people to have bad manners? Desires, ego and sicknesses of the heart.
- (وَأَزْوَاجٌ مُّطَهَّرَةٌ) (and purified spouses): the people of paradise are not alone. They will have purified spouses, what does this indicate? In this life, we are not purified and

we need to purify ourselves by performing wudhu, ghusl, seeking forgiveness, pardoning others, and especially with our spouses.

- (وَأَزْوَاجٌ) can be a husband, wife, companions, friends, parents, children or anyone close to us.
- To be purified is to be free of discharge, sweat, menses, postnatal, blood, answering the call of nature, mucus and it is to be purified from faults and weaknesses such as our jealousy, anger, ego and so forth.
- And to have purified spouses is not about having someone else as a spouse. It is the same spouse, but they will be purified, whether in their nature, physical structure and inner-faults. We will not appreciate the nurturing of Allah (سبحانه وتعالى) if it would be

another spouse. And when they are purified, they will be the most beautiful. And what disturbs the beauty in this life? The faults, but our faults are a way to get purified in order to go to paradise. Knowing this will keep us firm.

○ And there will be no one single or lonely in paradise. Everyone will have a spouse, if they were married in this life and are both believers, they will be husband and wife in the hereafter. And if they were single in this life, Allah (سبحانه وتعالى) will choose the spouse for them. For example, Asiya was a believer and her husband was Firaoun, a disbeliever, but this does not mean he will be purified to be in paradise with her. Allah (سبحانه وتعالى) will choose the husband for Asiya.

- And the marriages will be like new every time, and everyone will be the same age. Our children and parents will not be like in this life, but they will all be (أَزْوَاجٌ) – partners – all the same age. The responsibility is over. And this makes all the purification in this life worth it because paradise is worth it.
- (وَرِضْوَانٌ مِّنَ اللَّهِ) (and approval from Allah.): everything is beautiful and is of best standard in paradise, but there is something greater, and that is the pleasure of Allah (سُبْحَانَهُ وَتَعَالَى).
- We can have gardens, rivers, eternal life and purified spouses. There is no disturbance and everyone is peaceful, beautiful, connected and everyone is one heart.

- There are no responsibilities, there are no worships, but only the remembrance of Allah (سبحانه وتعالى). Everyone will feel delights at the same time and this itself is a pleasure.
- Allah (سبحانه وتعالى) will call the dwellers of the paradise, imagine being called with the messengers, righteous and angels. And there will be no awkwardness or formalities.
- Allah (سبحانه وتعالى) will ask the people of paradise, “are you pleased?”. Allah (سبحانه وتعالى) nurtured them, had mercy on them and admitted them to paradise, but He will ask them, “are you pleased?”
- “Are you pleased with your homes, castles, gardens, clothes, drinks and spouses?”. We want to live in paradise in this life before the next, and that is to be pleased now. We are

pleased with how Allah (سبحانه وتعالى) created us, we are pleased with what He has given us, we are pleased with whom He has joined us.

- When Allah (سبحانه وتعالى) asks them, they will say, “how can we not be pleased when You admitted us to paradise, brightened our faces and gave us delights?”. That's why we will live in paradise now if we believe in Him and are pleased with Him.
- Then the people of paradise will say we are pleased and He will say to them, “I will be forever pleased with you”. So the people of paradise will be in even more delight to know their Lord is pleased with them.
- Then Allah (سبحانه وتعالى) will reveal His Face to the people of paradise, so we will not only enjoy listening to the words of Allah (سبحانه وتعالى) and

His pleasure, but He will lift His Veil and all the people of paradise will enjoy looking at the Noble Face of Allah (سبحانه وتعالى). We ask Allah (سبحانه وتعالى) of His favor. Ameen.

SURAH AL QIYAMA 22 TO 23

22

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ

[Some] faces, that Day, will be radiant,

23

إِلَىٰ رَبِّهَا نَاظِرَةٌ

Looking at their Lord.

- When Allah (سبحانه وتعالى) is pleased with us, He will show us His beauty through His Names and Attributes. Ihsaan is to worship Allah (سبحانه وتعالى) as if we see Him. An essential in this life is to

seek the pleasure of Allah (سبحانه وتعالى) so that we witness His perfection and beauty.

○ And In this life, the study circles are gardens of paradise.

○ (وَاللَّهُ بِصِيرٍ بِالْعِبَادِ) (And Allah is Seeing of [His servants]): Allah (سبحانه وتعالى) is All-Seer of the slaves, He sees their actions, struggles, goodness, and wickedness. He sees who is worthy and who is not worthy. He sees deep inside us and when we know this, it will make us more conscious.

○ In conclusion, we need taqwa in our worships, we need taqwa with the people, and we need taqwa when facing trials and decrees.

SURAH AAL IMRAAN 16

رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

"Our Lord, indeed we have believed, so forgive
us our sins and protect us from the punishment
of the Fire,"

MAY ALLAH GRANT US HIS PLEASURE AND PARADISE AND
WE SEEK REFUGE FROM HIS WRATE AND FIRE. AMEEN.

REFERENCES

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