

# 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

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### LIVE WITH THE QUR'AN

#### SURAH AAL IMRAAN

31 MAY 2023 | 11 DHUL QU'DA 1444 | CLASS #81

## INTRODUCTION

- We can know the ways of Allah (سبحانه وتعالى) through the Qur'an and Sunnah, and with experience. However, the easiest and shortest way to know the way of Allah (سبحانه وتعالى) is through the Qur'an and Sunnah. A person may go through experience but does not always interpret it in the correct way.

TO HAVE ALL DEBTS AND  
RESPONSIBILITIES FULFILLED  
TO BE SUFFICED WITH THE MERCY OF  
ALLAH ALONE

قال رسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِمُعَاذٍ أَلَا أُعَلِّمُكَ دَعَاءً  
تَدْعُو بِهِ لَوْ كَانَ عَلَيْكَ مِثْلُ جَبَلِ أُحُدٍ دَيْنًا لَأَدَّاهُ اللهُ عَنْكَ قُلُوبًا  
مُعَاذُ اللهِمَّ مَالِكِ الْمَلِكِ تُؤْتِي الْمَلِكَ مِنْ تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِنْ  
تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ رَحْمَنَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا تَعْطِيَهُمَا مِنْ تَشَاءُ  
وَتَمْنَعُ مِنْهُمَا مِنْ تَشَاءُ اِرْحَمْنِي رَحْمَةً تُغْنِينِي بِهَا عَنْ رَحْمَةِ مَنْ

### سواك

*Allaahumma maalikal-mulki tu'-til-mulka man  
tashaa-u wa tanzi'ul mulka mimman tashaa-u,  
wa tu'izzu man tashaa-u wa tuthillu man  
tashaa'-, bi yadikal-khayr, innaka 'alaa kulli  
shay-in qadeer, raHmaanad-dunya wal-  
aakhirati wa raHeemahuma, tu'teehumaa man  
tashaa-u wa tamna'u minhumaa man tashaa',  
irHamnee raHmatan tughneenee bihaa 'an  
Rahmati man siwaak.*

The Prophet (صلى الله عليه وسلم) said to Mu'adh: "Shall

I not teach you a supplication if you invoke by  
it, if you have debt like the Mountain of Uhud,

Allah will relieve you of it.” Say, “O Mu’adh: “O Allah, Sovereign of all, You give dominion to whomsoever You will and You take dominion away from whomsoever You will, You exalt whomsoever You will and You bring low whomsoever You will. In Your hand is all goodness and You are able to do all things. Most Merciful and Most compassionate in this world and in the Hereafter, You give them to whomsoever You will and withhold them from whomsoever You will. Bestow mercy upon me in such a manner that I have no need of the mercy of anyone but You.”<sup>1</sup>

- If we have any debt, Who will pay it back for us? Maalik Al Mulk, the Owner of Dominion and Ar Rahman – The Most Merciful.

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<sup>1</sup> At Targheeb wal Tarheeb 3/55

- And when we seek forgiveness from Allah (سبحانه وتعالى), He will take us forward.

## SUPPLICATION FOR FORGIVENESS

كان رسول الله صلى الله عليه وسلم إذا قام إلى الصلاة يكون من آخر ما يقول بين التشهد والتسليم: "اللهم اغفر لي ما قدمت وما أخرت، وما أسررت وما أعلنت، وما أسرفت، وما أنت أعلم به مني، أنت المقدم، وأنت المؤخر، لا إله إلا أنت"

When the Messenger of Allah (ﷺ) was in Salat (prayer), he used to supplicate towards the end of prayer after Tashahhud and before the concluding salutations: "Allahum-maghfir li ma qaddamtu wa ma akh-khartu, wa ma asrartu, wa ma a'lanttu, wa ma asraftu, wa ma Anta a'lamu bihi minni. Antal-Muqqadimu, wa Antal-Mu'akh-khiru. La ilaha illa Anta (O Allah! Forgive my former and latter sins, which I have done secretly and those which I have done openly, and that I have wronged others, and those defaults of mine about which You have better knowledge than I have. You Alone are The

Expediter, and You Alone are The Delayer.  
None has the right to be worshipped but You."<sup>2</sup>

- Debts can hold us back, it even holds back the soul of the one who had died until it is paid. And we are held back from progressing due to sins. All humans make mistakes, but it is not to stop at the sin, but to return back to Allah (سبحانه وتعالى).
- Humans go through hardship in life in order to return to Allah (سبحانه وتعالى) – this is the way of Allah (سبحانه وتعالى). We are given blessings so that we may be grateful to Allah (سبحانه وتعالى) so that He increases us.
- It is the way of Allah (سبحانه وتعالى) we will progress when we seek forgiveness and we will be

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<sup>2</sup> Riyadh As Saliheen, Muslim, Book 15, Hadith 17

delayed when we sin and do not seek forgiveness.

## LIVE WITH THE QUR'AN – SURAH AAL IMRAAN

WAYS OF ALLAH (سُنَنُ اللَّهِ)

CONSTANT AND CONTINUOUS LAWS (السُّنَنُ  
الْجَارِيَةُ)

1. UNIVERSAL LAWS (سُنَنُ كَوْنِيَّة)

- We mentioned there are ways in the universe such as the rising and setting of the sun, and all that is in the universe is created for a purpose so that we may benefit:
  - By using it
  - By looking at it as an ayah to increase in faith
  - By seeing it as admonition

- For example, there was a man who was struggling to memorize the Qur'an, so he wanted to give up. But then he saw a small ant struggling to go up, and it continued to try and try until it went up. When he saw this, he was inspired to continue memorizing the Qur'an and not give up.

## 2. HUMAN LAWS (سُنَن بَشَرِيَّة)

- Rules unite the people and when they follow it, there will be progression. And the opposite is true, when there is disobedience then there is no progression.
- And we can observe the sunnan in history. People say, "history repeats itself", but it is the ways of Allah (سُبْحَانَهُ وَتَعَالَى) that are set and governs what happens. When someone does not fulfill his role, even if he is a believer, then



there is no victory. But if roles are fulfilled and there is no injustice, even if a disbeliever, then there is victory. This is from the way of Allah (سبحانه وتعالى).

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قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۗ 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.

- To have a way makes it easier to adopt, for example, if our husband has a way and we have a way, and each knows the way of the other, will it not make things easier? Yes.

## VIRTUES OF HAVING SUNNAN

- Firmness: the way of Allah (سبحانه وتعالى) is one and this keeps us firm so there are no surprises or contradictions.
- The way of Allah (سبحانه وتعالى) is constant and how He dealt with our grandmother is the same way He will deal with us. Whoever does good will find good and whoever does bad will find bad.
- Allah (سبحانه وتعالى) has set the rules and ways; everyone has a choice and is responsible for their choice.

## SURAH FATIR 40 TO 43

40

قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا  
خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ أَمْ آتَيْنَاهُمْ كِتَابًا

فَهُمْ عَلَىٰ بَيِّنَةٍ مِّنْهُ ۚ بَلْ إِن يَدُعُّ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا  
غُرُورًا

Say, "Have you considered your 'partners' whom you invoke besides Allah? Show me what they have created from the earth, or have they partnership [with Him] in the heavens? Or have We given them a book so they are [standing] on evidence therefrom? [No], rather, the wrongdoers do not promise each other except delusion."

41

إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا ۚ وَلَئِن زَالَتَا إِنْ  
أَمْسَكَهُمَا مِنْ أَحَدٍ مِّن بَعْدِهِ ۚ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

Indeed, Allah holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him. Indeed, He is Forbearing and Forgiving.

42

وَاقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ  
إِحْدَى الْأُمَمِ ۗ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا

And they swore by Allah their strongest oaths that if a warner came to them, they would be more guided than [any] one of the [previous] nations. But when a warner came to them, it did not increase them except in aversion.

43

اسْتِكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ ۚ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ ۚ  
فَمَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ ۚ فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا ۖ وَلَنْ  
تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا

[Due to] arrogance in the land and plotting of evil; but the evil plot does not encompass except its own people. Then do they await except the way of the former peoples? But you will never find in the way of Allah any change, and you will never find in the way of Allah any alteration.

- The way of Allah (سبحانه وتعالى) is firm (ثابته); it will not change whether people like it or not. Unlike ourselves who change our ways when

people do not understand or accept, so we change in a way suitable for them.

- There are things we cannot change, can we change our name or our nature for people? No. But we want to change according to what Allah (سبحانه وتعالى) and the Prophet (ﷺ) have said. For example, to be forbearing is a good quality, but some people do not like it when others are lenient and overlook mistakes.
- One of the Companions, Ashaj ibn Qays (may Allah be pleased with him) would take his time and not rush when coming to see the Prophet (ﷺ).
- The Prophet (ﷺ) told him that he has two qualities which Allah (سبحانه وتعالى) and the

Prophet (ﷺ) love – forbearance and taking one's time. But the human is hasty and likes to rush.

## TWO QUALITIES LOVED BY ALLAH

قال رسول الله صلى الله عليه وسلم لأشج عبد القيس: "إن فيك خصلتين يحبهما الله: الحلم والأناة"

The Messenger of Allah (ﷺ) said to Ashaj Abdul-Qais (May Allah be pleased with him), "You possess two qualities that Allah loves. These are forbearance and taking one's time."<sup>3</sup>

- Forbearance is to be patient with bad behavior. People may not be doing their work, but a person gives them time. And (أناة) is to take things slowly.
- Hastiness is not good for the duniya, but hastiness towards belief and good deeds is

<sup>3</sup> Riyadh As Saliheen, Muslim, Book 1, Hadith 632

good. For example to hasten to the prayer, to hasten to making up missed fasts, to hasten to the hajj.

- This was the Companion's nature and if we are born with good nature in line with what Allah (سبحانه وتعالى) and the Prophet (ﷺ) love, then we should not change it for the people, but keep it for the sake of Allah (سبحانه وتعالى).
- There is no exchange (تبديلا) in the way of Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) deals with favor with the good-doer and justice with the evil-doer; this will not change.
- And there is no change in direction (تحويلا) in the way of Allah (سبحانه وتعالى). For example, when provision comes to us, it is meant for us, and not for someone else.

- Someone might ask, “there is a change in the qibla”; this does not mean the way of Allah (سبحانه وتعالى) has changed, but it is to teach and nurture us.
- Or when an ayah is revealed that the Companions learn from, and then it is abrogated. This is to teach them flexibility.
- For example, we may always be writing, but in the beginning we were writing with a pen and then we are writing with a laptop, but it is still writing.
- Prophethood was first with Banu Israel and then to Mohammed (ﷺ) and this is because Allah (سبحانه وتعالى) has decreed it.
- The way of Allah (سبحانه وتعالى) is that He holds the sky and earth from perishing because they cannot handle the sins of the people. He will



hold them from perishing until the Day of Judgement because He is The Most Forbearing, Most Forgiving.

- And how Allah (سبحانه وتعالى) has dealt with the humans will not change.
- The way of Allah (سبحانه وتعالى) is the sun will rise from the east and it will set from the west, except from the signs of the Day of Judgement it will rise from the west.
- Someone who studies and takes the means will see results, but someone lazy and does not study will not find results.
- Someone fighting people will find separation, someone spreading salam will find peace.
- Someone making dua will attain more, someone not making dua will miss

opportunities. All of these are sunnan of Allah (سبحانه وتعالى).

### WHAT ARE THE BENEFITS WHEN WE KNOW THE WAY OF ALLAH IS FIRM AND CONSTANT?

- Tranquility: Our nafs will be at rest since we know the way of Allah (سبحانه وتعالى) is firm and does not change.
- To make good decisions and be decisive: will help us to make good decisions since we the way of Allah (سبحانه وتعالى) is firm. We know to seek forgiveness when we make a mistake, we know to choose good over bad. This helps us be decisive and not hesitate, and this keeps us firm.
- It is not random when Allah (سبحانه وتعالى) gives dominion to whomever He wills and when He

removes dominion from whomever He wills; it is all based on the Sunnan of Allah (سبحانه وتعالى).

We will be honored when we believe and do good and we will be dishonored when we disbelieve and do not do good.

- We will attain provision with no account when we focus on Allah (سبحانه وتعالى) and are devoted to Him, just as Maryam (peace be upon her) was a devotee and was granted with no account. When we do not follow our desires and follow what Allah (سبحانه وتعالى) loves then we will be granted with no hisaab.

## SURAH AT TALAQ 3 TO 4

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

And whoever fears Allah - He will make for him a way out

## وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

And will provide for him from where he does not expect.

- Being aware of the ways of Allah (سبحانه وتعالى) makes us alert. We will find the Name of Allah Al Haleem (The Most Forbearing) in mentioned with regards to the way of Allah (سبحانه وتعالى) because we are hasty, though things take time. And He is The All-Knowing, All-Able, All-Seer of the people.
- Knowledge of the ways of Allah is deep understanding of the knowledge, may Allah (سبحانه وتعالى) increase us in knowledge. Ameen.

## ALLAH AL JABBAAR (الجبّار) – THE COMPELLER, THE MENDER

- 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.
- Allah (سبحانه وتعالى) Al Jabbar is the mender, fixer and the One Who elevates.
- He will not only fix a problem but there will be a moment of subduing before the mending. A decree can come to bring a pause or break in a moment, but this is not the end of the matter.
- After subduing comes fixing. Many matters can be rectified, there will be so much blessings, stability and vaster understanding.

- After subduing and fixing comes the time for elevation from Allah Al 'Aliy (The Most High). When Allah (سبحانه وتعالى) fixes us, it is not to break us but to take us higher.
- We are not solid, we break - this is our way, but we have Allah Al Jabbar to fix us.
- If we are broken with sickness, we think that we need health to be fixed. If we are not married, we think that we need marriage to be fixed. If we do not have children, we think that we need children to be fixed. But this is from the narrow mindedness of the human. Allah (سبحانه وتعالى) is vast in the way He fixes us and mends us.
- We face situations where everything is suddenly dimmed and subdued but this is how matters are rebuilt to become better.

- We may build things but see it is falling apart. Then decrees happen to end matters so they can be rebuilt in the best way with much highness and honor.
- We may think some part of the duniya is missing in our lives, but Allah (سبحانه وتعالى) will mend and fix us through this matter to have more feelings toward Him. He then diverts us from seeing the gaps but to see Him alone.
- Whatever is missing in duniya will then be like a gift from Allah (سبحانه وتعالى). Always with Allah (سبحانه وتعالى), there is much vastness, and goodness.
- Allah (سبحانه وتعالى) will not only fix us, but expand our hearts and feelings.

- Perhaps a door of worship may close for us, but leads us to break down to Him, pray to Him till He opens more doors of worships after.
- This leads to more feelings, humility and tenderness rather than entering a door or worship while taking it for granted. This is Jabr of Allah (سبحانه وتعالى).
- Mecca was beloved for the Prophet (عليه الله صلى وسلم) but he had to migrate and leave because he was being harmed. In the end, he ended up with both Mecca and Medina.
- Sometimes matters stop, but to come back better with honor. We should always think good of Allah (سبحانه وتعالى). He is Al Jabbar, everything will comeback with more elevation.



- We are limited in in our thinking, but there is much vastness with Allah (سبحانه وتعالى).
- When something ends abruptly, it is not something bad, but to take us higher and that is when we believe in Allah Al Jabbar.

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

CLASS NOTES FOR WOMEN AND MEN

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