

عش مع القرآن: سورة آل عمران

LIVE WITH THE QUR'AN: SURAH AAL IMRAAN

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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

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INTRODUCTION

SUPPLICATION TO BE PROTECTED BY ISLAM

اللَّهُمَّ احْفَظْنِي بِالْإِسْلَامِ قَائِمًا وَاحْفَظْنِي بِالْإِسْلَامِ قَاعِدًا
وَاحْفَظْنِي بِالْإِسْلَامِ رَاقِدًا وَلَا تُشْمِتْ بِي عَدُوًّا وَلَا حَاسِدًا، اللَّهُمَّ
إِنِّي أَسْأَلُكَ مِنْ كُلِّ خَيْرٍ خَزَائِنُهُ بِيَدِكَ وَأَعُوذُ بِكَ مِنْ كُلِّ شَرٍّ
خَزَائِنُهُ بِيَدِكَ

Allahumma-ahfadni bil-islami qa'iman wah-
fadni bil-islami qa'idan wah-fadni bil-islami
raqidan wa la tushmit bi aduwaw wa-la hasida,
Allahumma inni asaluka min kulli khairin
khaza'inuhu biyadik, wa a'udhu bika min kulli
sharrin khaza'inuhu biyadik

O Allah, protect me with Islam while standing, protect me with Islam while sitting, protect me with Islam while lying down and do not give my enemies a chance to rejoice over me, nor those who envy me. O Allah, I ask you for every good that is stored in your hand and I seek refuge in you from every evil that is stored in your hand.¹

◦ Islam is protection and we want to stand as a Muslim, sit as a Muslim and lie down as a Muslim, and this is to show to be a Muslim in all states. But if we show bad behavior as Muslims then it will only cause an enemy to rejoice over it.

¹ Classed Hasan by al-Albani in Saheeh al-Jaami, 2/398

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إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا
مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ
اللَّهَ سَرِيعُ الْحِسَابِ

Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.

- The religion with Allah (سبحانه وتعالى) is Islam, so we need to show confidence, but there are people who are not confident, so they make separation.
- We appreciate all those who represent Islam in their worship, in their dawah, in their

manners, but why is there division? Because of jealousy, arrogance and thinking one is better than the other.

- Islam is the religion of unity, but why is there separation? Not because of Islam, but the ego.
- The student of knowledge should show the most unity, and not separate between each other, “what are you wearing, what are you doing?”. Even if the Companions have knowledge, they want to say it in a pure way that does not cause division.
- **(بَغْيًا)** is to disrespect and cross the boundaries of others. And Allah **(سبحانه وتعالى)** is fast in account **(لِلَّهِ سَرِيعُ الْحِسَابِ)** – He is quick in recompense in the duniya and akhira. Allah

(سبحانه وتعالى) will show humiliation to the one who uses knowledge to separate between people. And He will show it in this life before the next. And Allah (سبحانه وتعالى) said they have disbelieved in His signs.

- Islam is the religion of peace and but when a person calls himself “Muslim”, but disrespects and hurts others, then Allah (سبحانه وتعالى) will show it because He is quick to account.
- An enemy will hate us and if any mistake is made then he will be quick to point it out.
- And now let us see what is Islam, what is faith and what is excellence?

HADITH JIBREEL

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيْضًا قَالَ: " بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ

شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ
السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ. حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ . فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ،
وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا
رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ،
وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قَالَ: صَدَقْتَ . فَعَجِبْنَا
لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ! قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ: أَنْ تُؤْمِنَ
بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ
وَشَرِّهِ. قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ. قَالَ: أَنْ تَعْبُدَ
اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: فَأَخْبِرْنِي عَنِ
السَّاعَةِ. قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ:
فَأَخْبِرْنِي عَنِ أَمَارَاتِهَا؟ قَالَ: أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ
الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ. ثُمَّ انْطَلَقَ،
فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ: يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ؟. قُلْتُ: اللَّهُ
وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّهُ جَبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ ". [رَوَاهُ
. مُسْلِمٌ]

While we were one day sitting with the Messenger of Allah (ﷺ) there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down close by the Prophet (ﷺ) rested his knees against the knees of the Prophet (ﷺ) and placed his palms over his thighs, and said: "O Muhammad! Inform me about Islam." The Messenger of Allah (ﷺ) replied: "Islam is that you should testify that there is no deity worthy of worship except Allah and that Muhammad is His Messenger (ﷺ), that you should perform salah (ritual prayer), pay the zakah, fast during Ramadan, and perform Hajj (pilgrimage) to the House (the Ka`bah at Makkah), if you can find a way to it (or find the means for making the journey to it)." He said: "You have spoken the truth." We were astonished at his thus questioning him (ﷺ) and then telling him that he was right, but he went on to say, "Inform me about Iman (faith)." He (the Prophet) answered, "It is that you believe in Allah and His angels and His Books and His

Messengers and in the Last Day, and in fate (qadar), both in its good and in its evil aspects." He said, "You have spoken the truth." Then he (the man) said, "Inform me about Ihsan." He (the Prophet) answered, "It is that you should serve Allah as though you could see Him, for though you cannot see Him yet He sees you." He said, "Inform me about the Hour." He (the Prophet) said, "About that the one questioned knows no more than the questioner." So he said, "Well, inform me about its signs." He said, "They are that the slave-girl will give birth to her mistress and that you will see the barefooted ones, the naked, the destitute, the herdsmen of the sheep (competing with each other) in raising lofty buildings." Thereupon the man went off. I waited a while, and then he (the Prophet) said, "O `Umar, do you know who that questioner was?" I replied, "Allah and His Messenger know better." He said, "That was Jibril. He came to teach you your religion." [Muslim]²

- This hadith is a great foundational hadith and we will learn many things from it. It is important to learn from it and memorize it.

² Hadith 2, 40 Hadith an-Nawawi

- 'Umar bin Al Khattab (رضي الله عنه) narrated this hadith and he was seated with the Prophet (ﷺ) and other Companions in a gathering.
- Jibreel (عليه السلام) entered this gathering while others did not know him. He came as a student to learn. Jibreel (عليه السلام) appeared in white clothes and very black hair, so he looked very proper and his good care for his appearance can be seen when seeking knowledge.
- And it shows that he did not come from travel. So he did not arrive carrying loads and panting and rushing. And this itself shows manners in seeking knowledge.
- And among all the people, he came forward to the Prophet (ﷺ) and rested his knee on the

knee of the Prophet (ﷺ) and placed his palms on his thigh, and this shows the importance of sitting properly.

○ Then he asked the Prophet (ﷺ), “tell me about Islam”, and the Prophet (ﷺ) told him:

- To testify to (لا إله إلا الله محمد رسول الله)
- Pray five times a day
- Give zakah
- Fast the month of Ramadan
- Perform hajj once in a lifetime if one is able and if the lady has a mahram

○ So Jibreel (عليه السلام) began by asking about Islam.

○ First a person enters Islam by testifying to (لا إله إلا الله محمد رسول الله). And to pray each day because that is our connection to Allah (سبحانه وتعالى). And

if our prayer is good then all others deeds will be good.

- And to fast the month of Ramadan and give zakah is all purification for us.
- The pillars of Islam show purity and submission, and it makes us a good Muslim.
- Then Jibreel (عليه السلام) said, “you have said the truth”, and the Companions were astonished since he asked a question and then told the Prophet (ﷺ) you said the truth. And this a method of teaching when the role is reversed.
- Then Jibreel (عليه السلام) asked the Prophet (ﷺ), tell me about the pillars of faith:
 - Belief in Allah: we believe that Allah (سبحانه) exists, He is above the seven heavens and He rose over the Throne in a

manner that suits His majesty. He is with us by His knowledge, seeing and hearing. His Names are the Most Beautiful, His Attributes are the Most Lofty.

- Belief in His angels: the angels are made of light, they are obedient slaves of Allah (سبحانه وتعالى), they love the Qur'an, they come to the study circles. And the angels will not enter a house with images hanging or a dog inside. When there are angels, there will be tranquility and happiness. Everyone wants peace in their house. And if the angels leave then the devils enter. The angels love what is clean and they do not like the odor of garlic and onions. They do not like bad words, arguing or quarrels.

Belief in His books: to believe in the Tawrat, Injeel, Qur'an, Zaboor and scrolls of Ibrahim (عليه السلام). The more Qu'ran we read, the more we will be purified and elevated. On the Day of Judgement, it will be said to read and we will be elevated by every ayah we used to recite in this duniya. May Allah (سبحانه وتعالى) make us learn and memorize the Qur'an. Ameen.

READ, RECITE AND ASCEND

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يُقَالُ لِصَاحِبِ الْقُرْآنِ
اقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرْتِّلُ فِي الدُّنْيَا فَإِنَّ مَنَزْلَكَ عِنْدَ آخِرِ
آيَةٍ تَقْرُؤُهَا "

The Messenger of Allah (ﷺ) said: One who was devoted to the Qur'an will be told to recite, ascend and recite carefully as he recited

carefully when he was in the world, for he will reach his abode when he comes to the last verse he recites.³

- Belief in His messengers: we love all the messengers and do not make divisions.

SURAH AL BAQARAH 285

أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ

The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers."

- Belief in the Last Day: our qiyamah begins at the moment of death, it means our hisaab has begun because we cannot do more Islam, more belief or more prayer. And there is a Day when Allah

³ Sunan Abi Dawud 1464, Authenticated by Al Albani as Hasan Sahih

(سبحانه وتعالى) will gather everyone. To believe in the Last Day is a big wake-up call and reformer for us all.

It is important to believe in the Day of Judgement more than our life since it said to believe in the Last Day, but not in the duniya. May Allah (سبحانه وتعالى) grant us a good end and make us die as Muslims. Amene.

- And in the decree, good and bad of it: Allah (سبحانه وتعالى) is Al Qadeer (The All-Able), Al 'Aleem (The All-Knower), Al Hakeem (The Most Wise), wrote all the decrees of what will happen more than 50,000 years before our creation. Musa (عليه السلام) told Adam (عليه السلام) because of you, we have come down to this earth.

Then Adam (عليه السلام) corrected him and said, "why do you blame me for something already written before my creation?"

ADAM (عليه السلام) AND MOSES (عليه السلام)

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اِحْتَجَّ آدَمُ وَمُوسَى فَقَالَ لَهُ مُوسَى أَنْتَ آدَمُ الَّذِي أَخْرَجْتِكَ خَطِيئَتِكَ مِنَ الْجَنَّةِ فَقَالَ لَهُ آدَمُ أَنْتَ مُوسَى الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلَامِهِ ثُمَّ تَلَوْمُنِي عَلَى أَمْرٍ قَدْ قُدِّرَ عَلَيَّ قَبْلَ أَنْ أُخْلَقَ فَحَجَّ آدَمُ مُوسَى . "

Abu Huraira reported Allah's Messenger (ﷺ) as saying: There was an argument between Adam and Moses. Moses said: Are you that Adam whose lapse caused you to get out of Paradise? Adam said to him: Are you that Moses whom Allah selected for His Messengership, for His conversation and you blame me for an affair which had been

ordained for me before I was created? This is how Adam came the better of Moses.⁴

- Belief in the decree shows faith. So for every incident, it is not to look at the actions of people, but it is all from Allah (سبحانه وتعالى). And the final pillar, belief in the decree, is mentioned separately because our belief in all the five be shown in our belief in the decree.
- Then Jibreel (عليه السلام) asked, “What is ihsaan (excellence)?”. We want to do our best in Islam and in faith.
- The Prophet (ﷺ) said is to worship Allah (سبحانه وتعالى) as if we see Him. He is The Most Merciful, so we are merciful. He gives us provision, so we are grateful to Him. So we do things

⁴ Sahih Muslim 2652

because we see Allah (سبحانه وتعالى) and not because we see someone and copy them.

- And if we do not see Him, then He sees us.
- Then Jibreel (عليه السلام) asked, “tell me about the Hour”, and the Prophet (ﷺ) said, the one who is asked about it does not know more than the one who is asking. Then Jibreel (عليه السلام) asked him, “tell me about its signs?”
- And the Prophet (ﷺ) mentioned two signs. It is when the one being born will become master to his parents. And now the child rules over and has power over the parents. And now we see a great amount of disrespect and disobedience towards the parents and elderly, such that the parents fear their own children.

- And the second sign are to see the barefooted shepherds becoming wealthy and building buildings.
- Then the Prophet (ﷺ) asked, 'Umar bin Al Khattab (رضي الله عنه), do you know who that was?'. 'Umar (رضي الله عنه) may Allah be pleased with him, said, "Allah and His Messenger (ﷺ) know best", then the Prophet (ﷺ) said, "that was Jibreel to teach you your religion."

○ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ)

(بَغِيًّا بَيْنَهُمْ ۗ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

(And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the

verses of Allah, then indeed, Allah is swift in [taking] account.): to be continued in sha'a Allah.

MAY ALLAH MAKE US DIE AS MUSLIMS. AMEEN.

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