

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](https://www.whatsapp.com/+971508008875)

info@markazalsalam.com

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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

- We will be firm when we are constant on the Sunnah of the Prophet (ﷺ). There are the ways of Allah (سبحانه وتعالى) and there is the way of the Prophet (ﷺ) – (لا إله إلا الله محمد رسول الله) .
- When we have something constant in our life, it gives stability in relationships. For example, some families have ways where they eat dinner together every night or every weekend. And with kids, they have ways to have a bedtime story every night. And this

brings more bond and connection, then there is upgrade and change. But what makes us not change for the best? When we do not have stability; when there are so many variables – eating at different times, doing different things all the time then we easily feel restless, feel imbalanced and cannot change for the best.

- To have sunnan in our life keeps us firm, stable, balanced and updated.

LIVE WITH THE QUR'AN – SURAH AAL IMRAAN

WAYS OF ALLAH (سُنَنُ اللَّهِ)

- Everything that happens in the dominion of Allah (سُبْحَانَهُ وَتَعَالَى) is not disconnected from His ways. For example, our mother, our mother-in-law and ourselves have different ways in

managing the house. Or when we look at different shops, each has a way of how they are defined. When we have a way of how we manage, it gives us identity and keeps us firm, and then we can work on ourselves. But if we feel we are going through changes all the time then it becomes harder.

- To know the way of Allah (سبحانه وتعالى) teaches us to be constant and to be the best and not to judge others.
- We have what is constant, but there is flexibility. For example, we have the five prayers every day, but there is flexibility in when we pray – whether at the start, middle or end of the time range.
- If we are constant in reciting a certain number of pages of the Qur'an everyday

then we find progression, even if it is little. But if we just recite sometimes and not consistently then we cannot see change.

- That's why the best deeds are those little, but are constant.

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قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۗ بِيَدِكَ الْخَيْرُ ۗ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

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.

- Banu Israel got used to always having prophets from their line; they never saw something besides it. And to have prophets requires obedience to them, but instead of

submitting to them, they defied them and killed them. So Allah (سبحانه وتعالى) took the prophethood away from the line of Banu Israel to the line of Isma'eel (عليه السلام). And this is the way of Allah (سبحانه وتعالى) when someone does not fulfill their role then it will go to someone else. We ask Allah (سبحانه وتعالى) for the well-being. Ameen.

- So Allah (سبحانه وتعالى) tells the Prophet (ﷺ) to say this ayah. When Allah (سبحانه وتعالى) grants us a blessing, do we remain firm and work hard for it, or do we take it for granted?
- Allah (سبحانه وتعالى) gave us money, but what did we do with it? Allah (سبحانه وتعالى) gave us health, but what did we do with it? Allah (سبحانه وتعالى)

gave us the religion, but what did we do with it?

- Just as in a company, when they hire someone and they give him a salary, benefits and so forth, but if he does not fulfill his role, then he is replaced.
- Allah (سبحانه وتعالى) gives dominion to whomever He wills and He can remove it from whomever He wills because this is His way. What is His way to honor and what His way to humiliate? Sure they did something to be honored and sure they did something to be humiliated. There are ways to keep the people constant in what Allah (سبحانه وتعالى) has given them. May Allah (سبحانه وتعالى) help us. Ameen.

- If someone does not study then he will fail and if someone studies then he will pass – these are ways.

WHAT IS THE MEANING OF (السُّنَنُ) ?

- (السُّنَنُ) is plural for (سُنَّةٌ); its root is (س-ن-ن).
- Constancy (الاستمرارية): to be consistent in doing it.
- Sequence (no gaps) (التتابع): for example, there is always the month of Ramadan and Dhul Hijjah every year. Or at home, every Thursday is visiting grandma's home, so we all the kids come, even if they have an exam. They should bring their studies. To not have gaps in the ways keeps the bond going. There can be adjustments, but not to remove it.

- Disciplined (الانتظام): it is something structured and follows a system.
- Framework, defined, outlined (التحديد): even if we see randomness, there is nothing random. Everything goes according to Sunnan Allah, when one change happens then this affects something else. Sunnan Allah go deep into our feelings. (حد) means boundary, borders, line, limit, it also means penalty. The Sunnah keeps the boundary from bida'ah. There are so many kingdoms in the dominion of Allah (سبحانه وتعالى), there is the kingdom of the birds, ants, lions, fish and all have sunnan and ways of how they operate. The birds fly, the snake bites – these are all sunnan.
- Clarity (الوضوح)

- When we do anything good consistently such as feeding someone or always feeding the birds, and then we will be rewarded for it. It is not about making up worships, but general good habits such as always gathering the family every week. And this defines us, gives us clarity and it has an impact on others to continue doing it.
- There are sunnan that always happen and there are sunnan that only happen once such as the miracles of the splitting of the moon, splitting of the sea and fire becoming cool. These types of sunnan are called (السُنَنُ الْخَارِقَةُ) – distinct and does not go according to the rules. The way of fire is to burn, but it became cool for Ibrahim (عليه السلام). Or when Suleiman (عليه السلام) could hear the ants or when Maryam

(peace be upon her) had a child who had no father.

- Any normal rules, ways and laws are called (السنن الجارية) – constant and continuous. For example, when we make dua, Allah (سبحانه وتعالى) responds. When we do good, we will find good.
- In conclusion, the meaning of (السُّنَن) (ways) is:
 - Constancy (الاستمرارية)
 - Sequence (no gaps) (التتابع)
 - Disciplined (الانتظام)
 - Framework, defined, outlined (التحديد)
 - Clarity (الوضوح)
- The types of (السُّنَن) (ways) are:

- Distinct and exceptional ways (السنن الخارقة):
such as miracles of the messengers.
- Constant and continuous ways (السنن الجارية)

MAY ALLAH KEEP US FIRM IN THE WAYS 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



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