

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

عش مع القرآن: سورة آل عمران

LIVE WITH THE QUR'AN
SURAH AAL IMRAAN

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LIVE WITH THE QUR'AN – SURAH AAL IMRAAN

- Today we will learn about different “butters” – people are different types and we need to deal well with others. But do not go too soft with an oppressor such that he oppresses more, or too dry with someone that can be put off from becoming better.
- For example, if we see our kids not praying, we tell them to pray. We do not say, “it’s ok not to”, especially since we are responsible for them.

- However, if they are watching too much TV, though we do not like it, but we need to accommodate them so they feel comfortable and then by themselves they will leave it. And so we have to learn when to speak and when not to.

TO BE LENIENT SUCH THAT A PERSON COMPROMISES HIS RELIGION (مداهنة)

- “Bad buttering” is called (مداهنة). This is when people are doing wrong and a person is accepting of it. For example, to participate in practices against the deen.

SURAH AL QALAM 9

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ

They wish that you would soften [in your position], so they would soften [toward you].

- The disbelievers wanted the Prophet (ﷺ) to be lenient with his belief so that he compromises it.
- Another type of buttering is not to be so honest that a person will speak every time he dislikes something such as, “I don’t like this brand of water”, “why is this bottle of water placed here”, so this person causes too many sparks, especially about something that is not related to halal and haram. And he will slip and he will make others slip. We cannot expect everyone around us to be perfect. We can be quick to react especially with those near to us such as our husband, parents or children.

POLITENESS (مداراة)

- The meaning of (مداراة) is to say something nice even if you do not like it, especially since it is not about matters that are not halal or haram. For example, you always buy organic eggs for the children and the husband brings non-organic eggs that are on promotion. Instead of making it a big deal, a person just lets it go and says, “jazak Allah khair”. overlook it and be forbearing.
- The meaning of (مداراة) comes from caring and encircling, but without suffocating. Just as when a baby is walking for the first time, the mother is all around him to make sure he does not fall. So a person is gentle and easy; he cares for the feelings of others.

- (مداهنة) is related to the religion but (مدارة) is wanting the best for the person and caring for their feelings.
- Everyone has faults and we cannot straighten everyone, but we accept others with their faults.
- In order to keep up and maintain good relationship, we have to be accommodating, especially when it is not about matters that are halal or haram.
- Allah (ﷻ) is possessive of the hearts of the believers, and so He warns the believers to not take a “heart-to-heart” friend from the disbelievers, why? Because the believers will be affected. The believers are very gentle and accepting.

- After all the nurturing from Allah (ﷻ), surely He wants the believers to preserve their faith. And even the way He addresses the believers, it is said with gentleness. He does not tell them directly, but in the absent form.
- He does not say, “do not take the disbelievers as allies”, but “the believers do not take the disbelievers as allies.” So for example, when wanting to tell your son to not do something, the direct way of saying it is “don't do this”, but the gentle way is “good boys do not do this.” And this shows how Allah is Ar Rafeeq.

ALLAH AR RAFEEQ (الرفيق) – THE MOST GENTLE COMPANION

- Our Wali, Our Supporter and Ally, is Rafeeq – He is The Most Gentle Companion.
- Allah (ﷻ) rose over the Throne in a manner that suits His Majesty, but He accompanies us all the time. He never makes us feel awkward with Him or that we are not up to the standard. Whenever we are ready, He is ready. When we take a step, He will take a step. When we stop, He stops, so it is not an overwhelming relationship.
- Relationships become suffocating when it is based on two extremes. Someone is at such a high level because he knows so much, so he is constantly overprotective and warning the other.

- Ar Rafeeq goes at our speed, subhan Allah. Imagine He is perfect and great, but He does not intimidate us. He never makes us feel we are nothing; He never makes us feel uncomfortable. He is so easy with us.

28

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ
ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرُكُمْ
اللَّهُ نَفْسَهُ قُلْ وَإِلَى اللَّهِ الْمَصِيرُ

Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allah, except when taking precaution against them in prudence. And Allah warns you of Himself, and to Allah is the [final] destination.

AND WHOEVER [OF YOU] DOES THAT

HAS NOTHING WITH ALLAH (فَلَيْسَ مِنَ اللَّهِ فِي)

(شَيْءٍ)

- Allah (ﷻ) will disconnect free Himself from the person if he takes the disbelievers as allies, and surely we do not want this. We want Allah to be our Ar Rafeeq.
- Surah Aal Imraan teaches us how to be firm on our faith, but still being behaving the best – even if it is with disbelievers.
- We do not want to place anyone in a dark hole due to our comments thinking we are reforming a person.
- People of knowledge and worship need to be extra kind. Look at how Allah (ﷻ) reforms us by telling us gently, “Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allah”; He did not say, “if you do this, this will

happen to you” – though it is a very serious issue.

- This teaches us manners by how Allah (ﷻ) nurtures the believers. He mentions it without being so direct and this is Allah Ar Rafeeq.
- When someone accompanies us all the time, we can be very direct with them, but there is no one like Allah Ar Rafeeq.
- Aisha (رضي الله عنها) could hear the Prophet (ﷺ) saying as he is nearing death, “To The Most Gentle Companion, The Most High”. He was given a choice to be reigning a king in this life or to return to Allah, and he said, (إلى الرفيق الأعلى) (To The Most Gentle Companion, The Most High).
- He wants the Companionship of The Most High, with no pain.

- For any companion in this life , here has to be taqwa, there is still a struggle to fight our desires.
- And this is out of Allah's generosity to call Himself Ar Rafeeq. Imagine if you are told to be rafeeq to a five-year old – to go to school with him, go to all activities with him – you would not enjoy it. And to Allah (ﷻ) is the best example, He is Ar Rafeeq to accompany the slaves, subhan Allah.
- When something does not work out for us, Allah Ar Rafeeq will bring it to us in another way.
- Imagine being with elderly parents who take their time and we just want to get it over with, but Allah Ar Rafeeq takes time with us. He does not rush us, but moves at our speed.

- And when we are going through something, He brings the need required of us in that moment. For example, if we break our leg, He will bring a chair for us, He will bring medication to us, all that we need in that moment.
- When we deal with gentleness, it will balance all matter, but harshness will imbalance all matters, subhan Allah. The Name of Allah is Ar Rafeeq so this is what is right. There is no Name of Allah related to harshness and rushing.

GENTLENESS ADORNS EVERYTHING

وعنها أن النبي صلى الله عليه وسلم قال: "إن الرفق لا يكون في شيء إلا زانه، ولا ينزع من شيء إلا شانه"

The Prophet (ﷺ) said, "Whenever gentleness is added to something, it adorns it; and whenever

it is withdrawn from something, it leaves it defective."¹

SHARE OF GENTLENESS IS A SHARE OF GOOD

عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ أُعْطِيَ حَظَّهُ مِنَ الرَّفْقِ فَقَدْ أُعْطِيَ حَظَّهُ مِنَ الْخَيْرِ وَمَنْ حُرِمَ حَظَّهُ مِنَ الرَّفْقِ فَقَدْ حُرِمَ حَظَّهُ مِنَ الْخَيْرِ "

"Whoever was given his share of gentleness, then he has been given a share of good. And whoever has been prevented from his share of gentleness, then he has been prevented from his share of good."²

- Anyone deprived of gentleness is deprived of all goodness.
- (مداهنة) means to compromise our religion, for example, if people do not like our covering, then we remove it, and this is not good.

¹ Riyadh As Saliheen, Muslim, Introduction, Hadith 634

² Jami` at-Tirmidhi 2013

EXCEPT WHEN TAKING PRECAUTION
AGAINST THEM IN PRUDENCE (**إِلَّا أَنْ تَتَّقُوا مِنْهُمْ**)

(**تُقَاةً**)

- We may have disbeliever parents, so surely we need to deal good with them. Or we may be travelling abroad, we cannot take them as awliya, but not show enmity because this will give a bad impression of Islam, so there must be taqwa.
- Before the prophethood, the Prophet (ﷺ) had an associate from the disbelievers. Then the Companions said, “he must have not been good”, but the Prophet (ﷺ) said, “no, I have more knowledge of this man because he was my associate before. And he was a good associate. He was gentle and easy.”

- In any kind of partnerships, there can be clashes, but look at the Prophet (ﷺ) who did not ignore the goodness of his association, nor did he put him down. This is (مداراة) by having taqwa, speaking the best, but in the heart, a person hates the disbelief he has. A person does not go and celebrate with him, but has taqwa in the tongue.
- A person does not go too much and accept what they are doing and to be in agreement with their worships or practices because this will not help them. So taqwa is in tongue.
- In Medina, they used to conduct business with the mushrikeen and People of the Book, so a person has taqwa in his speech.
- And in another narration, the Prophet (ﷺ) was sitting with Aisha (رضي الله عنها) in her home and

someone took permission to enter their house. The Prophet (ﷺ) said, “let him come, but how bad is this person.”

- When the man entered, the Prophet (ﷺ) was kind with him. When this man left, Aisha (رضي الله عنها) said, “O Messenger of Allah, you said what you said, and then you spoke kindly with him?”. He said, “O Aisha, the worst ranks with Allah are those whom people leave because of his evil.” The Prophet (ﷺ) spoke well with him because had he spoken badly, the person will be more evil, subhan Allah. So the best is to have taqwa and speak well with him.

IF THE HEART IS GOOD, EVERYTHING ELSE WILL BE GOOD

عَنْ عَائِشَةَ، قَالَتْ اسْتَأْذَنَ رَجُلٌ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ "بِئْسَ ابْنُ الْعَشِيرَةِ". أَوْ "بِئْسَ رَجُلُ الْعَشِيرَةِ". ثُمَّ قَالَ "اُذْنُوا لَهُ". فَلَمَّا دَخَلَ أَلَانَ لَهُ الْقَوْلَ فَقَالَتْ عَائِشَةُ يَا رَسُولَ اللَّهِ أَلَنْتَ لَهُ الْقَوْلَ وَقَدْ قُلْتَ لَهُ مَا قُلْتَ. قَالَ "إِنَّ شَرَّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ مَنْ وَدَعَهُ - أَوْ تَرَكَهُ - النَّاسُ لِاتِّقَاءِ فُحْشِهِ".

A man asked permission to see the Prophet (ﷺ), and he said: He is a bad son of the tribe, or: He is a bad member of the tribe. He then said : Give him permission. Then when he entered, he spoke to him leniently. `A'isha asked : Messenger of Allah! You spoke to him leniently while you said about him what you said! He replied: The one who will have the worst position in Allah's estimation on the Day of Resurrection will be the one whom people left alone for fear of his ribaldry.³

³ Sunan Abi Dawud 4791, Authenticated by Al Albani as Sahih

- Hypocrisy is the opposite where a person hates the belief and the believers but shows goodness.
- A clear evidence for (مداراة) is in the story of Musa (عليه السلام) who spoke gently with Firaoun, though he is a tyrant, great disbeliever and enemy of Allah (ﷻ).

SURAH TA HA 43 TO 44

43

اذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

Go, both of you, to Pharaoh. Indeed, he has transgressed.

44

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ

And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]."

- Firaoun was calling himself the lord most high, yet Allah (ﷻ) said (طَغَىٰ) (he has transgressed).

And He told Musa (عليه السلام) to speak gently to him (لَيْنًا).

- One man told another, “I’m going to advise you but I’m going to be harsh and direct.” The other man said, “Allah told the best man (Musa (عليه السلام)) to speak gently to the worst man (Firaoun), and I am not Firaoun and you are not Musa (عليه السلام).”
- And in the story of Ibrahim (عليه السلام) and his father, Ibrahim (عليه السلام) was gentle in his approach and would mention the Name of Allah Ar Rahman – The Most Merciful – to him.

SURAH MARYAM 42 TO 47

42

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ
شَيْئًا

[Mention] when he said to his father, "O my father, why do you worship that which does not hear and does not see and will not benefit you at all?"

43

يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ
صِرَاطًا سَوِيًّا

O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path.

44

يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا
O my father, do not worship Satan. Indeed Satan has ever been, to the Most Merciful, disobedient.

45

يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونَ
لِلشَّيْطَانِ وَلِيًّا

O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire]."

46

قَالَ أَرَأَيْبُ أَنْتَ عَنْ آلِهَتِي يَا إِبْرَاهِيمُ لَئِن لَّمْ تَنْتَه لَأَرْجُمَنَّكَ
وَاهْجُرْنِي مَلِيًّا

[His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time."

47

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا

[Abraham] said, "Peace will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me.

- In the story of Shuaib (عليه السلام), he spoke gently with his people, reminding them to worship Allah (ﷻ) alone.

SURAH HUD 84

وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ
غَيْرُهُ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أَرَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ
عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ

And to Madyan [We sent] their brother Shu'ayb. He said, "O my people, worship Allah; you have no deity other than Him. And do not decrease from the measure and the scale. Indeed, I see you in prosperity, but indeed, I fear for you the punishment of an all-encompassing Day.

- We like people to reform us, but we do not like them to break us. With gentleness and kindness, everyone can change.

MAY ALLAH GRANT US TAQWA AND TO DEAL WITH OTHERS
IN THE WAY PLEASING TO HIM. AMEEN.

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