

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كِتَابُ تَفْسِيرِ الْقُرْآنِ

بَابُ { إِنَّ الْمُنَافِقِينَ فِي الْأَسْفَلِ مِنَ النَّارِ }

CV: "The hypocrites are in the lowest level of the Fire." (4:145)

وَقَالَ ابْنُ عَبَّاسٍ أَسْفَلَ النَّارِ { نَفَقًا } سَرَبًا

Ibn 'Abbas said that the lowest part of the Fire. "Nafaq" (6:35) is a tunnel.

- nafaq: a tunnel having two openings: one entrance and the other exit

حديث: 126

4602 - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ حَدَّثَنَا أَبِي حَدَّثَنَا الْأَعْمَشُ قَالَ حَدَّثَنِي إِبْرَاهِيمُ عَنِ الْأَسْوَدِ قَالَ كُنَّا فِي حَلَقَةٍ عِنْدَ اللَّهِ فَجَاءَ حَدِيثُهُ حَتَّى قَامَ عَلَيْنَا فَسَلَّمَ ثُمَّ قَالَ لَقَدْ أَنْزَلَ النَّفَاقُ عَلَى قَوْمٍ خَيْرٌ مِنْكُمْ قَالَ الْأَسْوَدُ سُبْحَانَ اللَّهِ إِنَّ اللَّهَ يَقُولُ { إِنَّ الْمُنَافِقِينَ فِي الْأَسْفَلِ مِنَ النَّارِ } فَتَبَسَّمَ عَبْدُ اللَّهِ وَجَلَسَ حَدِيثُهُ فِي نَاحِيَةِ الْمَسْجِدِ فَقَامَ عَبْدُ اللَّهِ فَتَفَرَّقَ أَصْحَابُهُ فَرَمَانِي بِالْحَصَا فَأَتَيْتُهُ فَقَالَ حَدِيثُهُ عَجِبْتُ مَنْ صَحَّحَهُ وَقَدْ عَرَفَ مَا قُلْتُ لَقَدْ أَنْزَلَ النَّفَاقُ عَلَى قَوْمٍ كَانُوا خَيْرًا مِنْكُمْ ثُمَّ تَابُوا فَتَابَ اللَّهُ عَلَيْهِمْ

Narrated Aswad: While we were sitting in a circle in `Abdullah's gathering, Hudhaifa came and stopped before us, and greeted us and then said, "People better than you became hypocrites." Aswad said: I testify the uniqueness of Allah! Allah says: "Verily! The hypocrites will be in the lowest depths of the Fire." (4.145) On that `Abdullah smiled and Hudhaifa sat somewhere in the Mosque. `Abdullah then got up and his companions (sitting around him) dispersed. Hudhaifa then threw a pebble at me (to attract my attention). I went to him and he said, "I was surprised at `Abdullah's smile though he understood what I said, (that:) Verily, people better than you became hypocrite and then repented and Allah forgave them."

- What he meant was that the best generation was of the companions, and that is what the Prophet (s) also said - the best generation is mine, then those who are after them and those after them
- So if hypocrisy existed at that time, do you think now hypocrites will not be present? In the time of the taabi'oon? So what he meant was that you should fear hypocrisy
- Hudhaifah would ask the Prophet (s) about the fitan, so he wanted to warn the people, that you should be afraid...
- Do not think that nifaq existed only at the time of the Prophet (s), or in Madina... no it can exist afterwards also, especially since they are not the best generation
- If out of the generation, there were some who were affected by hypocrisy then what do you think about yourself?
- So we should all fear the change of heart - that a person may get deceived, and begin thinking that he is too good... people like Omar also did not feel safe from nifaq
- The Prophet (s) informed Hudhaifa the names of the hypocrites - about 70 of them. Omar would ask Hudhaifa if his name was amongst them.... despite doing so much, he was afraid...
- And we feel so confident despite having done nothing...
- so we should all be afraid... be concerned about ourselves... do I have some nifaq in me?
- Abdullah b. Masud was a companion, and the taabi'oon sitting with him were his students, so Hudhaifa came and said this to them in order to warn them.... that do not feel over confident, do not feel safe... the sahabah were the best people, and in their generation there were those who became hypocrites...

- Now this does not mean that we become judgmental of others... that we start to judge people, who is hypocrite: Omar did not ask for the list of those 70, so that he would come to know who they were... rather he wanted to know if he was amongst them... so we should be concerned about ourselves
- Hudhaifah b. Yaman said what he had to say and then left... no argument. And since Aswad was amazed at his statement, he called him.
- 'They repented and Allah accepted their repentance' - meaning, those who repented from their hypocrisy then Allah also accepted their repentance
- A few important lessons:
 - Kufr, Iman, nifaq: are from Taqdeer: Allah decides who, which heart deserves what. He gives it. this does not mean that we become fearless and do nothing. No, we have to do our best. This is like if a person is genetically predisposed to certain illnesses, then he has to be more careful about his diet, habits, lifestyle, etc. If the doctor warns, its not that he wants to harm the patient... no he wants to save him. So when we are given such warnings, we should take them as warning, and caution... and do our best. This warning should make us careful and turn even more towards Allah: that what if I am tested with this.
 - The person who repents and does Islah (makes reform), so for example, he had some doubts about Allah, His Messenger, etc. and he repents then, then Allah will accept that repentance.
- *إِلا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ*
- We have to make our deen sincere for Allah: we fear for our image before people, but that does not matter: because if all the people are happy with us it does not matter if Allah is displeased. And the One who is concerned about Allah's Approval, then He will not twist the words, the commands of Allah, nor will he change it, alter it, pick and choose... because his main goal is to please Allah... so he will change himself, not the command of Allah.
- So what have you understood?
- Sometimes, when we wear Hijab, we put it on in such a way that we are more concerned about pleasing people, than pleasing Allah. We fear being 'unfit' - take this fear out... because people will look at you, may be get irritated, and then forget about you... they will not remember for the rest of their lives that they saw a woman in hijab whose hijab annoyed them.
- So when you wear your hijab then check yourself: have I fulfilled the right requirements? Does it cover my chest properly? when Allah has said this so clearly... so we can wear it different styles, but if we dont cover the chest properly... then what are we doing? neither are people pleased with us, nor do we attain Allah's pleasure?
- Likewise, your salah... any other deed.... do it for Allah, the way that Allah likes it
- When you do it for Allah, then you will not get tired, you will not break... despite peoples aversion, the fatigue...

- The sign of Allah's approval: a person gets the opportunity to do another good deed. If you make progress in your work, this means your deeds are inshaAllah being accepted...
- If we are making progress, improving: this is a good sign... and if we are regressing... then this is a dangerous sign
- The more sincere and strong ones Iman is, the more a person makes progress in obedience and amal. He will not regress then.
- At the end, no matter what you do, how you do things there will always be people who will find a problem with what you are doing. So at the end, if your goal is not Allah's approval, then you are losing out. So make Allah's Approval your goal, and mould your actions and behaviour accordingly.

بَاب قَوْلِهِ { إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ إِلَى قَوْلِهِ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ }

CVI: "We have revealed to you as We revealed to Nuh." (4:162)

حديث: 127

4603 - حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ حَدَّثَنِي الْأَعْمَشُ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى

Narrated `Abdullah: The Prophet (ﷺ) said, "None has the right to say that I am better than Jonah bin Matta."

- Yunus b. Matta: The Prophet of Allah, who ended up in the belly of the big fish because of his mistake. He made a mistake, but Allah forgave him.
- He was a Prophet, and yes the level for the Prophets is higher, and more was expected of him... so no person should think that they are better than Prophet Yunus, because they have not done what he did, and did not get caught in the fish like he did... never ever think like this, because no matter what you do, you can never reach his level.
- He was never demoted from Prophethood... no, Allah protected His Prophets. So in terms of Prophethood, all Prophets are equal... but then, in their qualities, yes they differ. Some Prophets: Allah preferred some over others. But we are not to differentiate between them: that we believe in some and reject others... no, we believe in all of them
- The Prophet (s) said this about himself: that no one should think that Muhammad (s) is better than Yunus. He said this out of extreme humility
- So never look at the faults of another and then think I am better, because I have not made this mistake... this kind of comparison we make all the time, unconsciously... we say things like, 'Thank God, we never do this', 'we have never done this'... we compare our children with others children.
- In Arabic it is said, for every scholar is an error— لكل عالم هفوة :
- Every human being is prone to error, no matter who they are
- Belittling a Prophet of Allah is kufr
- The mistake Prophet Yunus made: when he fled to the ship... its mentioned in detail in the Quran, so when you hear those verses, never consider yourself to be better... our true state will be exposed to us on the day of Judgment, our real status, where we stand, the merit of our deeds: what if we are doing things that are nullifying our actions, praying our Salah with so many errors that its

wasted... a person prays for 60 years and no prayers of his are accepted... because for Salah there are conditions, pre-requisites... and if we do not fulfill them, salah is not valid...

- For taharah: ghusl, wudu, there are conditions... and if a person is not fulfilling them, his prayers will not be valid... so a person does not know where he is at fault
- So the real message: never feel proud
- We are not allowed to make comparisons between Prophets. And this teaches us that we should not compare between people that we deal with, for example, do not compare your children: one will become spoilt because of being praised and favored all the time, and the other will feel discouraged... so no need for such comparisons: between friends.. etc.
- we talk so much about people: the Imam of that masjid is like this, and the Imam of that masjid is like that... everyone has their status: some people become famous and some people privately do so much good, and we dont know about their reality
- we make comparison between people because of our lack of knowledge, and then we also feel unsettled: when we go to extremes. so moderation is good.

حديث: 128

4604 - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ حَدَّثَنَا فُلَيْحٌ حَدَّثَنَا هَلَالٌ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى فَقَدْ كَذَبَ

Narrated Abu Huraira رضي الله عنه: The Prophet (ﷺ) said, "Whoever says that I am better than Jonah bin Matta, is a liar."

قَالَ لَا تَفْضَلُوا بَيْنَ أَنْبِيَاءِ اللَّهِ فَإِنَّهُ يُنْفَخُ فِي الصُّورِ فَيَصْعَقُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ - قَالَ - ثُمَّ يُنْفَخُ فِيهِ أُخْرَى فَأَكُونُ أَوَّلَ مَنْ بُعِثَ أَوْ فِي أَوَّلِ مَنْ بُعِثَ فَإِذَا مُوسَى عَلَيْهِ السَّلَامُ أَخَذَ بِالْعَرْشِ فَلَا أَدْرِي أَحْسِبُ بِصَعْقَتِهِ يَوْمَ الطُّورِ أَوْ بُعِثَ قَبْلِي وَلَا أَقُولُ إِنَّ أَحَدًا أَفْضَلُ مِنْ يُونُسَ بْنِ مَتَّى عَلَيْهِ السَّلَامُ. [صحيح مسلم: 6300]

Allah's Messenger (ﷺ) said: **Don't make distinction amongst the Prophets of Allah.** When the horn will be blown and whatever is in the heavens and the earth would swoon but he whom Allah grants exception, then another horn will be blown and I would be the first amongst those who would recover and Moses [?] would be catching hold of the Throne and I do not know whether it is a compensation for that when he swooned on the Day of Tur or he would be resurrected before me and **I do not say that anyone is more excellent than Yunus son of Matta**

Narrated Abu Hurairah: "In the market of Madinah, a Jew said 'No! By the One who chose Musa above all humans.'" He said: "A man from the Ansar raised his hand and struck him in his face. He said 'You say this while Allah's Prophet (ﷺ) is among us?' So the Messenger of Allah (ﷺ) said: Allah عزوجل said: **وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ** (And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills. Then it will blown another time and behold, they will be standing, looking on (39:68). **So I shall be the first to raise his head and there will be Musa holding on to one of the supports of the Throne. So I will not know if he raised his head before me, or if he was one of those whom Allah made the exception for. And whoever says: 'I am better than Yunus bin Matta, then he has indeed lied.'**"

- So a person could make a serious mistake, and if he repents, then we should not remind him of his past mistakes and taunt them, and make them feel bad
- Most of the time, when a husband and wife are not at good terms, they remind each other of their deficiencies, or their past mistakes.... forget about the past,

and focus on the now. Sometimes, they remind one another of their family backgrounds

- If we do compare ourselves with others, we should do so for the purpose of thanking Allah, not to judge the other person and feel proud of ourselves
- The arguments between mother-in-law and daughter-in-law are also because of this reason: that the mother in law is comparing herself with her daughter in law and expecting her to cook, etc, the way she herself does
- No one criticized Yunus (a), but there was a possibility that people might... so a warning is given, because this is in human nature, to compare with others
- Arrogance is a greater sin than the mistake that the other person may have made
- He was not informed through wahy about why Musa (a) will be standing holding the leg of the throne... so he did not come up with his own explanation
- we have to be very careful: I could also be wrong, I also make errors... we are very quick to notice the faults in others, but neglect our own faults

بَاب { يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنَّ أَمْرًا هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ }

CVII: "They will ask you for a definitive ruling. Say: 'Allah gives you a definitive ruling about people who die without direct heirs: If a man dies childless but has a sister she gets half of what he leaves. And he is her heir if she dies childless.'" (4:176)

وَالْكَلَالَةُ مَنْ لَمْ يَرْتَهُ أَبٌ أَوْ ابْنٌ وَهُوَ مَصْدَرٌ مِنْ تَكَلَّلَهُ النَّسَبُ

Kalala means someone who does not have a father or child to inherit from him. It is a verbal noun used when lineage comes to an end.

- Kalala is a person without parents or children
- No heirs (lineage) above: parents, nor below: children... so lineage comes to an end

حديث: 129

4605 - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ آخِرُ سُورَةٍ نَزَلَتْ بَرَاءَةً وَآخِرُ آيَةٍ نَزَلَتْ { يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ }

Narrated Bara رضي الله عنه: The last Sura that was revealed was Bara'a, and the last Verse that was revealed was: "They ask you for a legal verdict, Say: Allah's directs (thus) about those who leave no descendants or ascendants as heirs." (4.176)

- There are different narrations about which ayah is the last revelation: why this contradiction? because each companion spoke according to his knowledge - he did not know if anything was revealed after it
- This is not the statement of the Prophet (s), rather of the companions... so the companions differed in their understanding

سُورَةُ الْمَائِدَةِ

CVIII: Tafsir of Surat al-Ma'ida

بَاب { حُرْمٌ } وَاجِدُهَا حَرَامٌ

"Hurum" (5:1) has the singular, haram.

{ فَبِمَا نَقْضِهِمْ } بِنَقْضِهِمْ { الَّتِي كَتَبَ اللَّهُ } جَعَلَ اللَّهُ

"Because of their breaking" (5:13) is on account of their breach.

تَبَوُّءٌ تَحْمِيلٌ

"Tabu'a" (5:29) means "to bear".

{ دَايِرَةٌ } دَوْلَةٌ

"Da'ira" (5:52) is a turn.

- This is why wealth is also called daairah, because it keeps changing hands

وَقَالَ غَيْرُهُ الْإِغْرَاءُ التَّسْلِيْطُ { أَجْوَرَهُنَّ } مَهْوَرَهُنَّ

Another said that "ighra" (5:14) means to hold sway, and "their wages" (5:5) is their mahrs.

قَالَ سُفْيَانُ مَا فِي الْقُرْآنِ آيَةٌ أَشَدُّ عَلَيَّ مِنْ { لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أَنْزَلْنَا إِلَيْكُمْ مِنْ رَبِّكُمْ } {

Sufyan said, "There is no stronger ayat in the Qur'an than 'You have nothing to stand on until you implement the Torah and the Gospel, and what has been sent down to you from your Lord.'" (5:68)

- So until a person does not do what Allah wants him to do, then that person has no value near Allah.
- Think of it this way: Who do you value? Those who listen to you... so think of it, if we are disobeying Allah again and again, ignoring His commands, then what do we think ourselves? That we dont listen to Him, and yet be considered of His chosen beloved servants?
- So if someone were to ask us, which ayah do you find very hard? we would not have an answer... those who reflect on the Book of Allah have such answers: that this ayah we find very scary...
- we study the entire Quran, and yet our entire lives contradict the Quran...? may be a piece of paper certifies it, but near Allah our actions matter

وَقَالَ ابْنُ عَبَّاسٍ { مَخْمَصَةٌ } مَجَاعَةٌ

Ibn 'Abbas said that "makhmasa" (5:3) is hunger.

{ مَنْ أَحْيَاهَا } يَعْنِي مَنْ حَرَّمَ قَتْلَهَا إِلَّا بِحَقِّ حَيِّ النَّاسِ مِنْهُ جَمِيعًا

"Gives life" (5:32) means that someone who forbids killing someone except for a right gives life to all the people.

- so when the life of one is saved, the lives of many others are saved
- because murder to leads to revenge, and that causes many lives to be wasted

{ شِرْعَةٌ وَمِنْهَا جَا } سَبِيلًا وَسُنَّةً

"Shir'a wa minhajan" (5:48) is a path and a sunna.

{ الْمُحْيِمِينَ } الْأَمِينُ الْقُرْآنُ أَمِينٌ عَلَى كُلِّ كِتَابٍ قَبْلَهُ

"Muhaymin" (5:48) is a trusty one. The Qur'an is the trustee of every book before it.

بَابُ قَوْلِهِ { الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ }

CIX: "Today I have perfected your deen for you." (5:3)

حديث: 130

4606 - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ حَدَّثَنَا سُفْيَانُ عَنْ قَيْسِ بْنِ طَارِقِ بْنِ شَهَابٍ قَالَتْ الْيَهُودُ لِعُمَرَ إِنَّكُمْ تَقْرءُونَ آيَةً لَوْ نَزَلَتْ فِيْنَا لَاتَّخَذْنَاهَا عِيدًا فَقَالَ عُمَرُ إِنِّي لَأَعْلَمُ حَيْثُ أَنْزَلَتْ وَأَيْنَ أَنْزَلَتْ وَأَيْنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أَنْزَلَتْ يَوْمَ عَرَفَةَ وَإِنَّا وَاللَّهِ بِعَرَفَةَ قَالَ سُفْيَانُ وَأَشْكَ كَانَ يَوْمَ الْجُمُعَةِ أَمْ لَا { الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ }

Narrated Tariq bin Shihab: The Jews said to `Umar, "You (i.e. Muslims) recite a Verse, and had it been revealed to us, we would have taken the day of its revelation as a day of celebration."

- Meaning, its such a huge honour

`Umar said, "I know very well when and where it was revealed, and where Allah's Messenger (ﷺ) was when it was revealed. (It was revealed on) the day of `Arafat (Hajj Day), and by Allah, I was at `Arafat" Sufyan, a sub-narrator said: I am in doubt whether the Verse:-- "This day I have perfected your religion for you." was revealed on a Friday or not.

- In the narration of Qays bin Muslim it is reported that it was Friday - so Friday and Arafah both are eid

بَابُ قَوْلِهِ { فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا }

CX: His words, "If you cannot find any water, then do tayammum with pure earth." (5:5)

تَيَمَّمُوا تَعَمَّدُوا

"Tayammamu" means "to make for" - intend

{ آمِينَ } { آمِدِينَ } { آمَمْتُ } { وَيَمَّمْتُ } { وَاحِدٌ }

Ammin (5:2) means "resort to". Ammamtu and tayammamtu mean the same.

- This is not Amin after Surah Fatihah / dua... there is shaddah on the meem: Aammeen: those who intend

وَقَالَ ابْنُ عَبَّاسٍ { لَمَسْتُمْ } { وَ } { مَسُّوهُنَّ } { وَ } { اللَّاتِي دَخَلْتُمْ بِهِنَّ } { وَالْإِفْضَاءُ النَّكَاحُ }

Ibn 'Abbas said that "lamastum" (4:2; 5:6), "tamassuhunna" (2:236, 237; 33:49) and "been intimate with one another" (4:23) and "ifda" (4:21) refer to lawful intercourse.

- All the different words refer to the same thing

حديث: 131

4607 - حَدَّثَنَا إِسْمَاعِيلُ قَالَ حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَسْفَارِهِ حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ أَوْ بِذَاتِ الْجَيْشِ انْقَطَعَ عَقْدِي لِأَنَّ

Narrated Aisha عنها رضي الله عنها : The wife of the Prophet (ﷺ) : We set out with Allah's Messenger (ﷺ) on one of his journeys, and when we were at Baida' or at Dhat-al-Jaish, a necklace of mine was broken (and lost).

فَأَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى التَّمَاسِهِ وَأَقَامَ النَّاسُ مَعَهُ وَيَسُورُوا عَلَيَّ مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ فَأَتَى النَّاسُ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ فَقَالُوا أَلَا تَرَى مَا صَنَعَتْ عَائِشَةُ أَقَامَتْ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبِالنَّاسِ وَيَسُورُوا عَلَيَّ مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ

Allah's Messenger (ﷺ) stayed there to look for it, and so did the people along with him. Neither were they at a place of water, nor did they have any water with them. So the people went to Abu Bakr As-Siddiq and said, "Don't you see what Aisha has done? She has made Allah's Messenger (ﷺ) and the people, stay where there is no water and they have no water with them."

- So the Prophet (s) made everyone wait so that her necklace could be found
- Imagine what a huge problem this was for the people. Imagine if you dont have water in your house for one day

فَجَاءَ أَبُو بَكْرٍ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاضِعٌ رَأْسَهُ عَلَى فَخْذِي قَدْ نَامَ فَقَالَ حَبَسْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسَ وَيَسُورُوا عَلَيَّ مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ قَالَتْ عَائِشَةُ فَعَاتَبَنِي أَبُو بَكْرٍ وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ وَجَعَلَ يَطْعُنِي بِيَدِهِ فِي خَاصِرَتِي

Abu Bakr came while Allah's Messenger (ﷺ) was sleeping with his head on my thigh. He said (to me), "You have detained Allah's Messenger (ﷺ) and the people where there is no water, and they have no water with them." So he admonished me and said what Allah wished him to say, and he hit me on my flanks with his hand.

- People incited AbuBakr and he came
- The Prophet (s) is sleeping, so calm when people were all stressing out
- If a person can be so calm in a stressful situation, he is on the sunnah

وَلَا يَنْعُنِي مِنَ التَّحْرُكِ إِلَّا مَكَانُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى فَخْذِي فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَصْبَحَ عَلَى غَيْرِ مَاءٍ فَأَنْزَلَ اللَّهُ آيَةَ التَّيَمُّمِ فَتَيَمَّمُوا فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ مَا هِيَ بِأَوْلَ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ قَالَتْ فَبَعَثْنَا الْبَعِيرَ الَّذِي كُنْتُ عَلَيْهِ فَإِذَا الْعِقْدُ تَحْتَهُ

Nothing prevented me from moving (because of pain! but the position of Allah's Messenger (ﷺ) on my thigh. So Allah's Messenger (ﷺ) got up when dawn broke and there was no water, so Allah revealed the Verse of Tayammum. Usaid bin Hudair said, "It is not the first blessing of yours, O the family of Abu Bakr." Then we made the camel on which I was riding, got up, and found the necklace under it.

- This is not the first time muslims have benefitted through your family
- Musa (a) went looking for fire, and found Prophethood... so sometimes, a person goes out in extreme cold looking for something , and he dislikes going there, but Allah brings out some khay from it
- So her losing her necklace was difficult, but something good came out of it.. what a huge blessing muslims got

- So the family of AbuBakr had a barakah: so the companions enjoyed good through this family
- Barakah: abundant good, and its permanence and the fact that it remains
- BARakah is not in the flesh and blood of someone, it is in their deeds: Every persons taa'ir is tied to their neck: his deeds are attached to him
- How difficult it must have been for AbuBakr to hear all that from the people so he came to reprimand his daughter, and now when the tayammum verses were revealed the sAhabah began praising the same family
- This is the nature of people: one moment they praise, another moment they will be upset: so understand this: as the situation changes, people mood, words also change
- So on learning about tayammum, they were so happy...

Aisha was never proud despite being a source of so much good for people

عَنْ دَكْوَانَ حَاجِبِ عَائِشَةَ أَنَّهُ جَاءَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ يَسْتَأْذِنُ عَلَى عَائِشَةَ فَجِئْتُ وَعِنْدَ رَأْسِهَا ابْنُ أُخِيهَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ فَقُلْتُ هَذَا ابْنُ عَبَّاسٍ يَسْتَأْذِنُ فَأَكْبَّ عَلَيْهَا ابْنُ أُخِيهَا عَبْدُ اللَّهِ فَقَالَ هَذَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ يَسْتَأْذِنُ وَهِيَ تَمُوتُ فَقَالَتْ دَعْنِي مِنَ ابْنِ عَبَّاسٍ فَقَالَ يَا أُمَّتَاهُ إِنَّ ابْنَ عَبَّاسٍ مِنْ صَالِحِي بَنِيكَ لِيُسَلِّمَ عَلَيْكَ وَيُودِّعُكَ فَقَالَتْ ائْذَنْ لِي إِنَّ شِئْتِ قَالَ فَادْخُلْتُهُ فَلَمَّا جَلَسَ قَالَ أَبْشِرِي فَقَالَتْ أَيْضًا فَقَالَ مَا بَيْنَكَ وَبَيْنَ أَنْ تَلْقَيْ مَحَمَّدًا ﷺ وَالْأَحَبَّةَ إِلَّا أَنْ تَخْرُجَ الرُّوحُ مِنَ الْجَسَدِ كُنْتُ أَحَبَّ نِسَاءِ رَسُولِ اللَّهِ ﷺ إِلَى رَسُولِ اللَّهِ ﷺ وَكَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يُحِبُّ إِلَّا طَيِّبًا وَسَقَطَتْ فَلَدَاتُكَ لَيْلَةَ الْأَبْوَاءِ فَأَصْبَحَ رَسُولُ اللَّهِ ﷺ حَتَّى يُصْبِحَ فِي الْمَنْزِلِ وَأَصْبَحَ النَّاسُ كَيْسَ مَعَهُمْ مَاءٌ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { فَتَيَمَّمُوا صَعِيدًا طَيِّبًا } فَكَانَ ذَلِكَ فِي سَبِيكَ وَمَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ لِهَذِهِ الْأُمَّةِ مِنَ الرُّخْصَةِ وَأَنْزَلَ اللَّهُ بَرَاءَتِكَ مِنْ فَوْقِ سَمَوَاتٍ جَاءَ بِهِ الرُّوحُ الْأَمِينُ فَأَصْبَحَ كَيْسَ لِلَّهِ مَسْجِدٌ مِنْ مَسَاجِدِ اللَّهِ يُذَكِّرُ اللَّهُ فِيهِ إِلَّا يَتْلَى فِيهِ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ فَقَالَتْ دَعْنِي مِنْكَ يَا ابْنَ عَبَّاسٍ وَالَّذِي نَفْسِي بِيَدِهِ لَوَدِدْتُ أَيْ كُنْتُ نَسِيًا مَنْسِيًا [مسند أحمد: 2496]

- Aisha (r) was unwell, and was near her death, and IbnAbbas wanted to come see her, but she did not allow... so she was told that he wants to say salam to you and bid farewell, so she said okay. When he came in he sat and said, rejoice. Aisha said you also rejoice. IbnAbbas said, there is only so much time left for you to meet the PProphet (s) until the soul leaves the body.. you were the best wife, because of you the verse of tayammum was revealed, and your innocence Allah revealed from above the seven heavens, and these verses are recited in the masjid night and day.... she said, O Ibn Abbas, leave this... by the One in Whose Hand is my soul, I wish that I was forgotten, meaning no one knew me....
- So do not belittle someone on seeing their faults, and dont think highly of yourself because of your accomplishments
- IbnAbbas is trying to make her happy.... but she is not happy on hearing this... the sincere person is not happy on hearing praise... instead, it makes him more restless, that people say this about me, whereas I have so many faults

حديث: 132

4608 - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ حَدَّثَنِي ابْنُ وَهْبٍ قَالَ أَخْبَرَنِي عَمْرُو أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ حَدَّثَهُ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا سَقَطَتْ فَلَادَةً لِي بِالْبَيْدَاءِ وَنَحْنُ دَاخِلُونَ الْمَدِينَةَ فَأَنَاخَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَزَلَ فَتَنَى رَأْسَهُ فِي حَجْرِي رَاقِدًا أَقْبَلَ أَبُو بَكْرٍ فَلَكَرَنِي لَكَرَّةٍ شَدِيدَةً وَقَالَ حَبَسْتَ النَّاسَ فِي فَلَادَةٍ فِي الْمَوْتِ لِمَكَانٍ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ أَوْجَعَنِي ثُمَّ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَيْقَظَ وَحَضَرَتْ الصُّبْحُ فَاتَّمَسَ الْمَاءَ فَلَمْ يُوَجِدْ فَتَرَلَّتْ { يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ } الْآيَةَ فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ لَقَدْ بَارَكَ اللَّهُ لِلنَّاسِ فِيكُمْ يَا آلَ أَبِي بَكْرٍ مَا أَنْتُمْ إِلَّا بِرَكَّةٍ لَهُمْ

Narrated Aisha رضي الله عنها : A necklace of mine was lost at Al-Baida' and we were on our way to Medina. The Prophet (ﷺ) made his camel kneel down and dismounted and laid his head on my lap and slept.

- what an amazing husband he was, did not scold her

Abu Bakr came to me and hit me violently on the chest and said, "You have detained the people because of a necklace." I kept as motionless as a dead person because of the position of Allah's Messenger (ﷺ); (on my lap) although Abu Bakr had hurt me (with the slap). Then the Prophet (ﷺ) woke up and it was the time for the morning (prayer). Water was sought, but in vain; so the following Verse was revealed:-- "O you who believe! When you intend to offer prayer.." (5.6) Usaid bin Hudair said, "Allah has blessed the people on account of you, family of Abu Bakr! You are only a blessing for them.."

- Meaning, people always benefit from you
- When a person intentionally, deliberately strives to help people and be useful to them, then Allah will put you in situations, give you opportunities to be of use to people... even through something hard...
- Of the signs of acceptance of deeds: Allah creates opportunities for good for you