

When you recite the Du'a where is your heart? What is your heart occupied with? Answer yourself, you do not have to give me the answer.

AbuBakr (r)’s status was unlike the rest. How did he excel? What is it that takes a person forward? When he puts his heart into what he is doing. Otherwise, the actions are meaningless. So in this sitting, you recited the dua at least 10 times - if you didnt ‘make’ it, ‘ask’ it - then what good was this effort?

So dont just sit here and recite the dua because you have been made to.

If you really ask Allah for what you are saying - your life would be so peaceful. So make sure your heart is present while you are reciting these duas. And make sure you actually ‘make’ it. So make the dua once in your heart.

كتاب المغازي

باب سريّة عبد الله بن حذافة السهميّ وعلقمة بن مجرز المدلجيّ ويقال إنّها سريّة الأنصار

Chapter: The Sariyya of the Ansar

The background of this sariyya is that news reaches the Prophet that the people of Jaddah had seen some people of Habashah advancing towards the Prophet (s) in MAdina.

So the Prophet (s) sent this sariyya who chased them to the sea, an island and then finally they fled. When the muslims were making their way back, some people returned sooner than they were supposed to. Then an incident happened which is mentioned in the hadith:

Hadith: 629:

4340 - حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا عَبْدُ الْوَاحِدِ حَدَّثَنَا الْأَعْمَشُ قَالَ حَدَّثَنِي سَعْدُ بْنُ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَرِيَّةً فَاسْتَعْمَلَ رَجُلًا مِنَ الْأَنْصَارِ وَأَمْرَهُمْ أَنْ يُطِيعُوهُ فَخَضَبَ فَقَالَ أَلَيْسَ أَمْرَكُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُطِيعُونِي قَالُوا بَلَى قَالَ فَاجْمَعُوا لِي حَطَبًا فَجَمَعُوا فَقَالَ أَوْقِدُهَا نَارًا فَأَوْقَدُوهَا فَقَالَ ادْخُلُوهَا فَهُمُوا وَجَعَلَ بَعْضُهُمْ يُمْسِكُ بَعْضًا وَيَقُولُونَ قَرَرْنَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ النَّارِ فَمَا زَالُوا حَتَّى حَمَدَتِ النَّارُ فَسَكَنَ غَضْبُهُ فَبَلَغَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا إِلَى يَوْمِ الْقِيَامَةِ الطَّاغُةُ فِي الْمَعْرُوفِ

Narrated by **رضي الله عنه Ali** (رضي الله عنه) sent a Sariyya under the command of a man from the Ansar (Abdullah b. Hudhafah) and ordered the soldiers to obey him. He (i.e. the commander) became angry (because the people under him returned home without permission) and said "Didn't the Prophet (رضي الله عنه) order you to obey me?" They replied, "Yes." He said, "Collect fire-wood for me." So they collected it. He said, "Make a fire." When they made it, he said,

"Enter it (i.e. the fire)." So they intended to do that and started holding each other

Some intended to go into the fire thinking they were supposed to obey the leader, but others held their hand saying no

and saying, "We run towards (i.e. take refuge with) the Prophet (رضي الله عنه) from the fire." They kept on saying that till the fire was extinguished and the anger of the commander abated.

When that news reached the Prophet (رضي الله عنه) he said, "If they had entered it (i.e. the fire), they would not have come out of it till the Day of Resurrection. Obedience (to somebody) is required when he enjoins what is good."

Here, a very important lesson is to be learned.

The first thing is that decisions made in anger are not to be implemented, especially when they contradict the shariah.

Anger covers the mind of a person.

A hukm is not applicable unconditionally: so for example, if we are commanded to obey the leader, it does not mean we are to obey the leader in everything and in all situations - no, there are conditions.

A general order is not applicable unconditionally. So remember this principle.

They were to obey the leader, but not when the leader is angry, or when he is commanding them to do something wrong.

This simple small sentence should be written somewhere as a reminder: that whether it is the husband, or the family, friend, parents, society, no matter who - obedience is only in ma'roof.

We are instructed to obey our parents, be good to them etc. but does this mean we obey our parents unconditionally? No.

Because in the Quran Allah tells us that if the parents strive against you, pressuring you to do something wrong then do not obey them.

Likewise, the husband: many women will not observe proper Hijab saying that my husband does not want me to. He does not like it. The question is, are you really that obedient to your husband that you have left everything that your husband does not like? no. You do what you want, and if he does not like it, you somehow manage to convince him.

So dont make your husband the excuse. Allah is watching - how much effort did we really put in to convince the husband?

Sometimes our friends, we dont want to leave certain things out of fear that our friends will feel bad or their heart will break... well think about the fact that if you are disobeying Allah, then you are angering Him...

So remember that you are independent of people - you obey them and care for them, but you are to surrender to Allah alone: When there is His command, then your wish and the wish of other people does not matter.

Obedience to the leader

Obedience is only in Good

★ عَنْ أَبْنَىٰ عُمَرَ عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ عَلَى الْمَرْءِ الْمُسْلِمِ السَّمْعُ وَالطَّاعَةُ فِيمَا أَحَبَّ وَكَرِهٌ إِلَّا أَنْ يُوْمَرَ بِمَعْصِيَةٍ
فَإِنْ أُمِرَّ بِمَعْصِيَةٍ فَلَا سَمْعٌ وَلَا طَاعَةٌ [صحیح مسلم: 4869]

It has been narrated on the authority of Ibn 'Umar that the Prophet ﷺ said: It is obligatory upon a Muslim that he should listen (to the ruler appointed over him) and obey him whether he likes it or not, except that he is ordered to do a sinful thing. If he is ordered to do a sinful act, a Muslim should neither listen to him nor should he obey his orders.

Not cooperating with leader on tyranny and oppression

★ عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ تِسْعَةُ فَقَالَ إِنَّهُ سَتَكُونُ بَعْدِي أُمَرَاءُ مَنْ صَدَّقُهُمْ بِكَذِبِهِمْ وَأَعْنَاهُمْ عَلَى ظُلْمِهِمْ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ وَلَيْسَ بِوَارِدٍ عَلَيَّ الْحَوْضُ وَمَنْ لَمْ يُصَدِّقُهُمْ بِكَذِبِهِمْ وَلَمْ يُعْنِهِمْ عَلَى ظُلْمِهِمْ فَهُوَ مِنِّي وَأَنَا مِنْهُ وَهُوَ وَارِدٌ عَلَيَّ الْحَوْضُ [سنن نسائي: 4207]

It was narrated that Ka'b bin Ujrah said: "The Messenger of Allah came out to us, and there were nine of us. He said; **'After me there will be rulers, whoever believes in their lies and helps them in their wrongdoing is not of me, and I am not of him, and he will not come to me at the Hawd.** Whoever does not believe their lies and does not help them in their wrongdoing, he is of me, and I am of him, and he will come to me at the Hawd."

So, in everything you are to obey the leader, unless the leader is telling you to disobey Allah and His Messenger.

If the leader is making an unwise decision, then advise him

Apart from disobedience, order to obey the leader

★ يَكُونُ بَعْدِي أُمَّةٌ لَا يَهْتَدُونَ بِهُدَائِي وَلَا يَسْتَنْدُونَ بِسُنْتِي وَسَيَقُولُ فِيهِمْ رِجَالٌ قُلُوبُ الشَّيَاطِينِ فِي جُثُمَانِ إِنْسَانٍ قَالَ قُلْتُ كَيْفَ أَصْنَعُ يَا رَسُولَ اللَّهِ إِنْ أَدْرَكْتُ ذَلِكَ قَالَ تَسْمَعُ وَتُطِيعُ لِلأَمِيرِ وَإِنْ ضَرَبَ ظَهْرُكَ وَأَخْذَ مَالُكَ فَاسْمَعْ وَأَطِعْ [صحيح مسلم: 4891]

The Messenger of Allah ﷺ said: There will be leaders who will not be led by my guidance and who will not adopt my ways? And soon there will be among them men who will have the hearts as the heart of devils in the bodies of human beings. I (Huzaifah) said: What should I do O Messenger of Allah, if I (happen) to live in that time? He replied: You will listen to the leader and carry out his orders; even if your back is flogged and your wealth is snatched, you should listen and obey.

Meaning, do not turn away from the leader because of personal grudges. If the leader has oppressed you or hurt you then dont go on creating division.

This is so sad, that wherever we have 4 people working, there is difference, and people become divided. Another important lesson: The Sahabah were human and had emotion. IF emotions are within control they are beautiful, and if they are out of control they become destructive.

Many people get emotional, especially anger is something that people find hard to control. How many times we get angry with our children, coworkers, and many times others dont even know why we are angry. How should we control our anger?

It is necessary that we train our selves emotionally. We need to train our emotions: some people are tooooooo mild, and some people are toooo emotional... too bland or too difficult to deal with.

You may have heard of emotional Intelligence, which is more important than iq.

We have to be emotionally strong. The strong one is not the one who defeats the other in a fight, but the strong one is the one who can control himself in anger.

The sahabah who were willing to go into the fire... look at how obedient they were! to the Prophet (s) - that he told us to obey the leader, so we have to... but then the Prophet (s) later explained, that no you are to obey only in ma'roof.

باب بَعْثُ أَبِي مُوسَى وَمُعَاذٍ إِلَي الْيَمَنِ قَبْلَ حَجَّةِ الْوَدَاعِ

Chapter: Sending Abu Musa and Mu'adh to Yemen

حدیث:

4342-4341 - حَدَّثَنَا مُوسَى حَدَّثَنَا أَبُو عَوَانَةَ حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ أَبِي بُرْدَةَ قَالَ بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَا مُوسَى وَمُعَاذَ بْنَ جَبَلٍ إِلَي الْيَمَنِ قَالَ وَبَعَثَ كُلَّ وَاحِدٍ مِنْهُمَا عَلَى مِخْلَافٍ قَالَ وَالْيَمَنُ مِخْلَافَانِ

ثُمَّ قَالَ يَسِّرَا وَلَا تُعَسِّرَا وَبَشِّرَا وَلَا تُنْفِرَا فَإِنْطَلَقَ كُلُّ وَاحِدٍ مِنْهُمَا إِلَى عَمَلِهِ وَكَانَ كُلُّ وَاحِدٍ مِنْهُمَا إِذَا سَارَ فِي أَرْضِهِ كَانَ قَرِيبًا مِنْ صَاحِبِهِ أَحْدَثَ بِهِ عَهْدًا فَسَلَمَ عَلَيْهِ فَسَارَ مُعَاذًا فِي أَرْضِهِ قَرِيبًا مِنْ صَاحِبِهِ أَبِي مُوسَى فَجَاءَ يَسِيرُ عَلَى بَغْلَتِهِ حَتَّى اتَّهَى إِلَيْهِ وَإِذَا هُوَ جَالِسٌ وَقَدْ اجْتَمَعَ إِلَيْهِ النَّاسُ وَإِذَا رَجَلٌ عِنْدُهُ قَدْ جُمِعَتْ يَدَاهُ إِلَى عُنْقِهِ فَقَالَ لَهُ مُعَاذًا يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ أَئِمَّةُ هَذَا قَالَ هَذَا رَجُلٌ كَفَرَ بَعْدَ إِسْلَامِهِ قَالَ لَا أَنْزُلُ حَتَّى يُقْتَلَ قَالَ إِنَّمَا جِيءَ بِهِ لِذَلِكَ فَأَنْزُلْ قَالَ مَا أَنْزُلُ حَتَّى يُقْتَلَ فَأَمَرَ بِهِ فُقْتَلَ ثُمَّ نَزَلَ فَقَالَ يَا عَبْدَ اللَّهِ كَيْفَ تَقْرَأُ الْقُرْآنَ قَالَ أَتَقْوَّفُهُ تَقْوِيًّا قَالَ فَكَيْفَ تَقْرَأُ أَنْتَ يَا مُعَاذًا قَالَ أَنَا مُؤْمِنٌ أَوَّلَ اللَّيْلَ فَأَقْرُؤُهُ وَقَدْ قُضِيَتْ جُزِئِيًّا مِنْ النَّوْمِ فَأَقْرَأُ مَا كَتَبَ اللَّهُ يِ فَأَحْتَسِبُ نَوْمَتِي كَمَا أَحْتَسِبُ قَوْمَتِي

Narrated Abu Burda: Allah's Messenger (ﷺ) sent Abu Musa and Mu'adh bin Jabal to Yemen. He sent each of them to administer the province of Yemen (which consisted of two districts). The Prophet (ﷺ) said (to them), "Facilitate things for the people and do not make things difficult for them (Be kind and lenient (both of you) with the people, and do not be hard on them) and give the people good tidings and do not repulse them.

These were his teachings: the training he gave to the leaders he sent. This is important for all people in authority to follow.

create ease: not difficult

give good news: make them happy

do not repulse them: do not spread hatred

Who has to develop this culture? The leader. The leader is not just to do the work, but also to keep the environment pleasant

So each of them went to carry on his job. So when any one of them toured his province and happened to come near (the border of the province of) his companion, he would visit him and greet him. Once Mu'adh toured that part of his state which was near (the border of the province of) his companion Abu Musa. Mu'adh came riding his mule till he reached Abu Musa and saw him sitting, and the people had gathered around him. Behold! There was a man tied with his hands behind his neck. Mu'adh said to Abu Musa, "O 'Abdullah bin Qais! What is this?" Abu Musa replied. "This man has reverted to Heathenism after embracing Islam." Mu'adh said, "I will not dismount till he is killed." Abu Musa replied, "He has been brought for this purpose, so come down." Mu'adh said, "I will not dismount till he is killed." So Abu Musa ordered that he be killed, and he was killed. Then Mu'adh dismounted and said, "O 'Abdullah (bin Qais)! How do you recite the Qur'an?" Abu Musa said, "I recite the Qur'an regularly at intervals and piecemeal. How do you recite it O Mu'adh?" Mu'adh said, "I sleep in the first part of the night and then get up after having slept for the time devoted for my sleep and then recite as much as Allah has written for me.

So I seek Allah's Reward for both my sleep as well as my prayer (at night).

Many important things in this hadith.

No matter what work you are doing, especially if you are dealing with people from a position of authority: As a teacher, at reception, managerial position... write this rule for yourself: يسرا ولا تعسرا وبشرا ولا تنفرا

Ease vs. difficulty, and making people happy vs. making them upset

Creating ease: Does this mean you allow people to not do their work? No. For example, if someone is supposed to do their work but is not doing it properly because of 'work at home' for example. So what is the ease here? Allow them to leave their work? No. Listen to them, advise them to manage their time better. Teach them skills of time management. If the person says I need a day off to do this work, and the leader says no, this is not ease. Ease is that you help them figure out when they can do their work. How they can prioritize and manage their work.

This is also the leaders responsibility: to help people manage their work.

Give good news, make them happy: How? The Prophet (s) went to see someone who was unwell and he (s) said to him, 'abshir' - is this something to be happy about? yes - sins are going away, you get to rest, and so much more good. we only see the illness, not the good with it. so what is the leader supposed to do? Show his subordinate the good in the difficulty, show him what he is not able to see, and in extreme difficulty also give him a reason to be happy about.

we usually think negative of every situation...

A man had to have a surgery and was not able to get anesthesia, so they went ahead with it. The man was just lying down peacefully so the doctor asked him later that how come you were not in pain? What did you do? He said, I have not caused pain to anyone in my life. So if you are merciful to those on earth, Allah the Most Merciful will show mercy to you. Create ease for people, Allah will create ease for you. You create ease for others and Allah will remove difficulty from you. In life and in death.

Sometimes we see a person carrying so much stuff but we just watch and let them struggle - just because a person is a leader does it mean that the entire burden should be placed on them? Are you not going to do something? By putting others in difficulty we put ourselves in difficulty.

Give space to others, and you will be given space. Allah will ensure that. So be giving, and Allah will give you.

Create ease in matters in which there is facilitation: so for example, if a person is not able to stand and pray he can sit and pray, not that he leaves the prayer all life long. And when there are two difficult options, choose the easier of the two.

Wanting ease for yourself does not mean that you want difficulty for the other. If you like ease for yourself, then like it for others also.

Discipline does not mean hardship. For example, for every prayer there is a time window. So if a person does not pray on time and then says this is too difficult. No this is discipline.

Mother should remember this. And mother in law too.

Both Muadh and AbuMusa go for their work and stay connected, they keep meeting each other - what a beautiful conversation they had: how do you recite the Quran.

Discipline: the hadd is to be implemented, so he refused to come down until the hadd is carried out.

Every area, country, place has its law and order that are necessary to protect the people and keep peace. This is the responsibility of those in authority. So in Islam also there are laws. The Prophet (S) was sent to save people from hell. So if there is a person who has abandoned Islam he is going to spread his evil and take many people to hell with him. The leader is supposed to save people from hell, so if such a mafsid person is left, spared, then many people would suffer.

Now from other narrations we learn that this man was actually Jewish who pretended to accept Islam and then left it - this is mentioned in the Quran also: they did this as a tactic to mislead people. so this man was punished according to the law.

The conversation they had: how do you recite Quran? One said, I recite it in parts: through the day, a little here and a little there. The other: recited Quran in the night.

Two people have the same responsibility: they were both governors, both are reciting Quran, but both are reciting differently, at different times, they both managed their time differently. So what matters is that the work is done, target is achieved, and the manner and methodology is unique to each individual. In Madina they were in a different situation, but now they were in a far away place - so they asked each other about how they stayed connected with the Quran in their busy lives. these conversations are necessary.

4343 - حَدَّثَنِي إِسْحَاقُ حَدَّثَنَا خَالِدُ عَنْ الشَّيْبَانِيِّ عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ عَنْ أَبِيهِ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَهُ إِلَى الْيَمَنَ فَسَأَلَهُ عَنْ أَشْرَبَةٍ تُصْنَعُ بِهَا فَقَالَ وَمَا هِيَ قَالَ الْبَيْتُ وَالْمِزْرُ فَقَلْتُ لِأَبِي بُرْدَةَ مَا الْبَيْتُ قَالَ نَبِيُّ الْعَسْلِ وَالْمِزْرُ نَبِيُّ الشَّاعِرِ فَقَالَ كُلُّ مُسْكِرٍ حَرَامٌ رَوَاهُ جَرِيرٌ وَعَنْدُ الْوَاحِدِ عَنْ الشَّيْبَانِيِّ عَنْ أَبِي بُرْدَةَ

Narrated Abi Burda: That Abu Musa Al-Ash`ari (رضي الله عنه) said that the Prophet (صلوات الله عليه) had sent him to Yemen and he asked the Prophet (صلوات الله عليه) about certain (alcoholic) drink which used to be prepared there he (صلوات الله عليه) said, "What are they?" Abu Musa said, "Al-Bit' and Al-Mizr?" He said, "Al-Bit' is an alcoholic drink made from honey; and Al-Mizr is an alcoholic drink made from barley." He (صلوات الله عليه) said, "All intoxicants are Haram (prohibited)." This is also another rule: every intoxicant is haram - we have learnt many principles today. so whatever the drink is called it doesn't matter - if it intoxicates then it is haram. Look at the situation: The Prophet (s) is sending AbuMusa to Yemen, he gives him instructions. The Prophet (s) gives answers to his questions also. If the mufti is not share about the matter, then he should ask about it further. The Prophet (s) enquired about the drinks, what they were. ABuMusa did not say, dont you know? HE did not know, so he asked . So a mufti does not know everything, and where he does not know he should ask before giving the answer.

632: حديث

4344-4345 - حَدَّثَنَا مُسْلِمٌ حَدَّثَنَا شُعْبَةُ حَدَّثَنَا سَعِيدُ بْنُ أَبِي بُرْدَةَ عَنْ أَبِيهِ قَالَ بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَدَهُ أَبَا مُوسَى وَمَعَادًا إِلَى الْيَمَنِ فَقَالَ يَسِّرَا وَلَا تُعَسِّرَا وَبَشِّرَا وَلَا تُنَفِّرَا وَتَطَاوِعَا فَقَالَ أَبُو مُوسَى يَا نَبِيَّ اللَّهِ إِنَّ أَرْضَنَا بِهَا شَرَابٌ مِنْ الشَّعِيرِ الْمَزْرُ وَشَرَابٌ مِنْ الْعَسْلِ الْبَيْتُ فَقَالَ كُلُّ مُسْكِرٍ حَرَامٌ فَانْطَلَقَا فَقَالَ مُعَاذٌ لِأَبِي مُوسَى كَيْفَ تَقْرَأُ الْقُرْآنَ قَالَ قَائِمًا وَقَاعِدًا وَعَلَى رَاحِلَتِي وَأَتَقْوَفُهُ تَقْوُقًا قَالَ أَمَّا أَنَا فَأَنَا مُوْمَنٌ وَأَقْوَمُ فَأَحْتَسِبُ نَوْمَتِي كَمَا أَحْتَسِبُ قَوْمَتِي وَضَرَبَ فُسْطَاطًا فَجَعَلَ يَتَّزاوِرَانِ فَزَارَ مُعَاذًا أَبَا مُوسَى فَإِذَا رَجُلٌ مُوثَقٌ فَقَالَ مَا هَذَا فَقَالَ أَبُو مُوسَى يَهُودِيٌّ أَسْلَمَ ثُمَّ ارْتَدَ فَقَالَ مُعَاذٌ لِأَسْرِيَنَ عِنْقَهُ تَابَعَهُ الْعَقْدِيُّ وَوَهْبٌ عَنْ شُعْبَةَ وَقَالَ وَكِيعٌ وَالنَّضْرُ وَأَبُو دَاؤِدَ عَنْ شُعْبَةَ عَنْ سَعِيدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَوَاهُ جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ الشَّيْبَانِيِّ عَنْ أَبِي بُرْدَةَ

Narrated Abu Burda: That the Prophet (صلوات الله عليه) sent his (i.e. Abu Burda's) grandfather, Abu Musa and Mu`adh to Yemen and said to both of them "Facilitate things for the people (Be kind and lenient) and do not make things difficult (for people), and give them good tidings, and do not repulse them and both of you should obey each other." Abu Musa said, "O Allah's Prophet! In our land there is an alcoholic drink (prepared) from barley called Al-Mizr, and another (prepared) from honey, called Al-Bit'" He (صلوات الله عليه) said, "All intoxicants are prohibited." Then both of them proceeded and Mu`adh asked Abu Musa, "How do you recite the Qur'an?" Abu Musa replied, "I recite it while I am standing, sitting or riding my riding animals, at intervals and piecemeal."

And we have put restrictions on ourselves: sit on the musalla, make wudu, and then recite. Then we complain, why do our children not want to recite Quran? because we have put so many limits. Let your children recite in the car, while playing, etc. So the Quran can be recited in any of these conditions: sitting, standing, riding...

Mu`adh said, "But I sleep and then get up. I sleep and hope for Allah's Reward for my sleep as I seek His Reward for my night prayer." Then he (i.e. Mu`adh) pitched a tent and they started visiting each other. Once Mu`adh paid a visit to Abu Musa and saw a chained man. Mu`adh asked, "What is this?" Abu Musa said, "(He was) a Jew who embraced Islam and has now turned apostate." Mu`adh said, "I will surely chop off his neck!" It is corroborated by al-'Aqadi and Wahb from Shu'ba, and it is related from Abu Musa from the Prophet, may Allah bless him and grant him peace. Ash-Shaybani related it from Abu Burda.

633: حديث

4346 - حَدَّثَنِي عَبَّاسُ بْنُ الْوَلِيدِ هُوَ النَّرْسِيُّ حَدَّثَنَا عَبْدُ الْوَاحِدِ عَنْ أَيُّوبَ بْنِ عَائِدٍ حَدَّثَنَا قَيْسُ بْنُ مُسْلِمَ قَالَ سَمِعْتُ طَارِقَ بْنَ شِهَابٍ يَقُولُ حَدَّثَنِي أَبُو مُوسَى الْأَشْعَرِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ بَعْثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَرْضِ قَوْمِي فَجِئْتُ وَرَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُنِيَخٌ بِالْأَبْطَحِ فَقَالَ أَحَاجَجْتَ يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ قُلْتُ نَعَمْ يَا رَسُولَ اللَّهِ قَالَ كَيْفَ قُلْتُ قُلْتُ لَبَّيْكَ إِهْلَلَا لَكَ قَالَ فَهُلْ سُقْتَ مَعَكَ هَذِيَا قُلْتُ لَمْ أَسْقُ قَالَ فَطُفْ بِالْبَيْتِ وَاسْعَ بَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ حِلَّ فَفَعَلْتُ حَتَّى مَشَطْتُ لِي امْرَأَةً مِنْ نِسَاءِ بَنِي قَيْسٍ وَمَكْثُنَا بِذَلِكَ حَتَّى اسْتُخْلِفَ عُمَرُ

Narrated Abu Musa Al-Ash`ari (رضي الله عنه) sent me (as a governor) to the land of my people, and I came while Allah's Messenger (صلوات الله عليه) was encamping at a place called Al-Abtah. The Prophet (صلوات الله عليه) said, "Have you made the intention to perform the Hajj, O 'Abdullah bin Qais?" I replied, "Yes, O Allah's Messenger (صلوات الله عليه)!" He said, "What did you say?" I replied, "I said, 'Labbaik' and expressed the same intention as yours." He said, "Have you driven the Hadi along with you?" I replied, "No, I did not drive the Hadi." He said, "So perform the Tawaf of the Ka`ba and then the Sa'i, between Safa and Marwa and then finish the state of Ihram." So I did the same, and one of the women of (the tribe of) Banu-Qais combed my hair. We continued follow in that tradition till the caliphate of `Umar.

Banu Qais is his family. So who was that woman? we dont know. must have been related to him somehow.

634: حديث

4347 - حَدَّثَنِي حِبَّانُ أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ زَكْرِيَّاءَ بْنِ إِسْحَاقَ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِي عَنْ أَبِي مَعْبُدٍ مَوْلَى ابْنِ عَبَّاسٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمُعاَذِ بْنِ جَبَلَ حِينَ بَعَثَهُ إِلَى الْيَمَنِ إِنَّكَ سَتَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ فَإِذَا جِئْتَهُمْ فَادْعُهُمْ إِلَى أَنْ يَشْهُدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَإِنْ هُمْ طَاعُوا لَكَ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلِيَلٍ فَإِنْ هُمْ طَاعُوا لَكَ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَاهُمْ فَتُرْدُ عَلَى فُقَرَائِهِمْ فَإِنْ

هُمْ طَاعُوا لَكَ بِذَلِكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ وَاتَّقَ دَعْوَةَ الْمُظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَ اللَّهِ حِجَابٍ قَالَ أَبُو عَبْدِ اللَّهِ طَوَّعْتُ طَاعَتْ وَأَطَاعْتُ لُغَّةَ طِعْتُ وَطُعْتُ وَأَطَعْتُ

Narrated Ibn 'Abbas (رضي الله عنهم) Allah's Messenger (ص) said to Mu'adh bin Jabal when he sent him to Yemen. "You will come to the people of Scripture, and when you reach them, invite them to testify that none has the right to be worshipped except Allah and that Muhammad is His Apostle. And if they obey you in that, then tell them that Allah has enjoined on them five prayers to be performed every day and night.

Teach things step by step, one at a time

And if they obey you in that, then tell them that Allah has enjoined on them Sadaqa (i.e. rak'at) to be taken from the rich amongst them and given to the poor amongst them. And if they obey you in that, then be cautious! Don't take their best properties (as Zakat) and be afraid of the curse of an oppressed person as there is no screen between his invocation and Allah. Abu 'Abdullah said that tawwa' is tâ' and atâ' is a dialect. There is ti'tu, tu'tu and ata'tu.

The dua of the oppressed person is immediately accepted.

This hadith shows: Teach things one by one, do not overwhelm people. Go step by step. Even when teaching children salah: Dont make them pray all 5 at once, gradually one by one help them develop the habit of praying all 5.

Tadreej: Gradual teaching is also a way of creating ease for people.