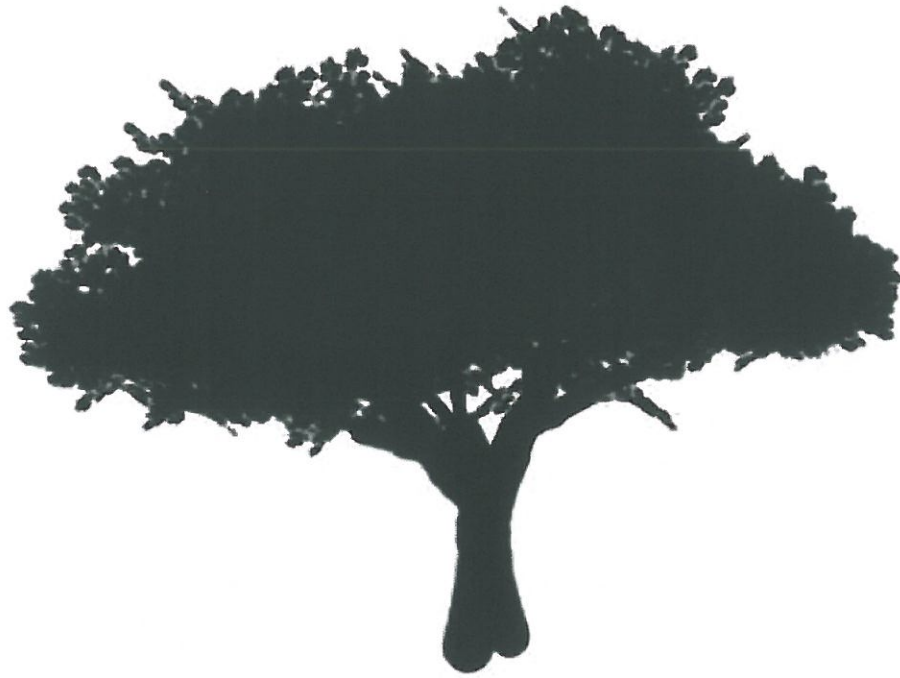


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With the name of Allah, the All-Merciful, the Most-Merciful



Road of the Shepherds

Abu Muhammad, Qasim ibn Inayat Ali

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Life is short, though to me the road seems long.

Shaytaan ambushes the weak, so I must stay strong.

I must lighten my load, for a burden it will be,

when I reach the end of the road and my final abode I see.

- Abu Muhammad, Qasim ibn Inayat Ali -

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

“Indeed, for you, in the Messenger of Allah there is an excellent example, for him who hopes in Allah and the Last Day, and remembers Allah much.”

- Qur'an 33:21 -

عن عبد الله ابن عمر رضي الله عنهما قال سمعت رسول الله صلى الله عليه وسلم يقول
كلكم راع و كلكم مسؤول عن رعيته والرجل راع في اهله وهو مسؤول عن رعيته والمرأة
راعية في بيت زوجها ومسؤولة عن رعيتها والخادم راع في مال سيده ومسؤول عن رعيته –
قال وحسبت ان قد قال – والرجل راع في مال أبيه ومسؤول عن رعيته وكلكم راع
ومسؤول عن رعيته

'It has been narrated from Abdullah the son of Umar (Allah be pleased with them), he said, "I heard the Messenger of Allah (Allah's peace and salutations be upon him) saying, "Each one of you is a shepherd, and every single one of you will asked with regards to his flock. And a man is a shepherd in his family and he will be asked with regards to his flock. A woman is a shepherdess in the house of her husband and she will be asked regarding her flock. And a servant is a shepherd in his master's wealth, and he will be asked with regards to his flock. – the narrator says and I recollect that he said – and a man is a shepherd in the wealth of his father, and he will be asked regarding his flock. And every single one of you is a shepherd and will be asked regarding his flock."

-Narrated by Imam Bukhari (may Allah have mercy upon him) -

Can You Imagine the Euphoria ...

... of Ubay bin K`ab ؓ, when to him Rasulallah ﷺ did say
"Allah has commanded me, to you, Surah Bayyinah I should pray."
Ubay ؓ was overwhelmed and exclaimed, "Did Allah name me to you?"
Oh how I wish Allah could have taken my name to Rasulallah ﷺ too.

... of Mu`adh bin Jabal ؓ; what went through his head?
When the following words to him by Rasulallah ﷺ were said,
"O Mu`adh ... I take an oath by Allah that I love you."
Oh how I wish he said those words to me too.

... of Abdullah ibn Abbas ؓ; a happier moment he could not have faced,
than the one in which by Rasulallah ﷺ he was embraced.
"O Allah, teach him the book," then Rasulallah ﷺ did pray.
Oh how I wish he embraced me too and those words for me he would say.

... of Sa`d ibn Abi Waqqas ؓ, when at Uhud, next to Rasulallah ﷺ he did stand,
whilst protecting Rasulallah ﷺ with bow and arrow at hand.
And Rasulallah ﷺ said, "Shoot Sa`d ... may my father and mother be sacrificed for you."
Oh how I wish I was stood there and he said those words to me too.

... of Ali ibn Abi Talib ؓ, when one of the forts of Khaybar would not fall.
To take the flag 'a man who loves Allah and His Rasul ﷺ and they love him,' Rasulallah ﷺ would call.

All the Sahabah wished for the flag but it was handed to Ali ؓ.
How I wish I could have been amongst them and wish it was handed to me.

... of Uthman ibn Affan ؓ, when the army for Tabuk needed to be prepared,
he donated copious amounts of wealth and between the Muslims it was shared.
Then Rasulallah ﷺ said, "Nothing Uthman does, will harm him after today."
Oh how I wish I too could have donated such and these words to me he would say.

... of Aa`isha bint Abi Bakr ؓ; she would have been elated,
when without any hesitation, her name Rasulullah ﷺ stated,
when he was asked, "Who amongst the people is most beloved to you?"
Oh how I wish I could have been amongst those he named too.

... of Abu Bakr as-Siddeeq ؓ, the man who was always by Rasulullah's ﷺ side,
when to the Sahabah, the following words Rasulullah ﷺ did confide.
"If I was to take a friend ... I would have taken Abu Bakr as a friend."
Oh how I wish I too could have accompanied him to the end.

... of Bilal ibn Rabah ؓ, when to him Rasulullah ﷺ conferred,
that the sound of his footsteps in front of him in Jannah he heard.
Rasulullah ﷺ asked, "In Islam what action is it that gives you most hope that you do?"
Oh how I wish I can also be one who is honoured by walking alongside him too.

... of Umar ibn al-Khattab ؓ, when to Rasulullah ﷺ he did go,
and asked permission to enter, from the Sahabah who guarded his door.
"Give him permission and give him glad tidings of Jannah," Rasulullah ﷺ said.
Oh how I wish that once it could have been me to knock on the door instead.

... of Abdullah bin Salam ؓ, for Islam his high position he forsook,
when at him Rasulullah ﷺ told people to look,
if a man from the people of Jannah they wanted to see.
Oh how I wish he could have said the same regarding me.

... of Abu Bakr ؓ, when by Rasulullah ﷺ he was told,
that his name from all the gates of Jannah will be called,
and the first of the followers to enter it he will be.
Oh how I wish for all the gates of Jannah to call for me.

... of Abu Ubaydah ؓ, when to the people of Najran a man Rasulullah ﷺ said he would send,
who is indeed trustworthy; by this Abu Ubaydah ؓ was the man he did intend.

As the trustworthy one of this Ummah he became well-known.
Oh how I wish in the company of Rasulullah ﷺ I too was born.

... of Abd ur-Rahman ibn Awf ؓ, when during the expedition of Tabuk, the prayer he did lead.

Rasulullah ﷺ arrived late and behind him his salaah he did read.

Though to lead anyone in prayer worthy I am not,
oh how I wish to pray behind Rasulallah ﷺ I chance I got.

... of Salman the Persian ؓ, who was not from the Muhajir or Ansaar men,

when to dig the trench around Madinah, Rasulallah ﷺ was splitting them into groups of ten.

“Salman belongs to us, he is from the Ahl ul-Bayt,” Rasulallah ﷺ said to Salman ؓ, who had no family.

Oh how I wish in his household he too could have included me.

... of all of the Sahabah, who saw Rasulallah ﷺ day and night.

who travelled with him and alongside him they did fight,
who prayed salaah behind him five times a day.
and heard from his blessed mouth the wonderful words he did say.

... of mine, if to me Rasulallah ﷺ was to say,

on the day that I meet him; on Judgement Day,
greeting me with open arms when me he does see,

‘You are my brother, who didn’t see me but believed in me.’

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Introduction

الحمد لله نحمده ونستعينه من يهده الله فلا مضل له ومن يضلل فلا هادي له واشهد ان لا اله الا الله وحده لا شريك له وان محمدا عبده ورسوله اما بعد

“All praise belongs solely to Allah. We praise Him and seek His assistance only. Whomsoever He guides none shall ever mislead him, and for whomsoever misguidance He decrees, none shall ever be able to guide him. I bear witness that there is no deity but Allah and I bear witness that Muhammad ﷺ is the servant and messenger of Allah.”

All praise is for Allah, the Lord of the worlds, who has saved us from the darkness of disbelief and has illuminated our hearts with the light of imaan. Glorified is ar-Rahman who sent the messengers, the best of men, to guide humanity towards the path of righteousness which leads to the pleasure of the Creator. Greatest is ar-Rahim, whose complete and all-encompassing mercy did not leave mankind blind in the depths of darkness, in which they would have been ignorant of the enlightened road to salvation. Majestic is as-Saboor, who gives mankind opportunity after opportunity to turn to Him in repentance despite mankind’s persistent disobedience and sinning. Magnanimous is al-Gaffar, who anticipates the moment his servants turn to Him in repentance and eagerly forgives all the sins of the sinners.

May His salutations be on His beloved Rasul ﷺ, who is a mercy to mankind and an exemplary role model who laboured tirelessly throughout his life to ensure each individual from his Ummah can reach man’s ultimate goal. He who constantly worried and made concern about how every person can be saved from the flaming fires of Hell and be granted entry into the gardens of eternal bliss. I pray that each of our actions is done solely for the pleasure of Almighty Allah.

All the messengers made an effort on their people to change their convictions, priorities and concerns, from acquiring the world to acquiring the hereafter, from earning wealth to earning everlasting rewards through good deeds and from relying on the creation to relying

on the Creator. Numerous examples of these can be found in the life of the Messenger ﷺ.

Umar ibn al-Khattab ؓ says that once I entered into a room in which the Messenger of Allah ﷺ was lying on date leaf matting. There was nothing between him and the bedding, the pattern of the matting could be seen imprinted on his body. He was leaning on a pillow which was a leather bag filled with the bark of the date-palm.

I said, "O Messenger of Allah! Pray that Allah may grant ample provisions for your Ummah. Verily the Persians and the Romans have been given ample provisions whereas they do not worship Allah."

The Messenger ﷺ said; "Are you falling in this matter, O ibn al-Khattab? They are a nation to whom their share of good has been hastened for them in the life of the world."

In another narration it is mentioned that the Messenger of Allah ﷺ said, "Does it not please you that for them is the world and for us is the hereafter?"

Look at the bedding of the most beloved of Allah; if this was his bedding we can imagine the simplicity and poverty in which he spent his life. If success was in this world then Allah would have given Rasulallah ﷺ the world, but true success lies in the hereafter. Though Umar's ؓ request was due to being unable to bear seeing Rasulallah ﷺ in such a state look at how Rasulallah ﷺ directs Umar's ؓ inclination of the temporary world to the eternal hereafter.

When the Muslims had conquered Khaybar and its booty and wealth became their lot, the companions of Rasulallah ﷺ began to buy and sell what had become their share. One man came to the Messenger ﷺ and said to him, "O Rasulallah, I made such profit that nobody will have profited today as much as I have profited."

Rasulallah ﷺ enquired, "How much did you profit?"

The man answered, "I continued buying and selling until I made a profit of three hundred ooqiyah of silver."

Rasulullah ﷺ said, "I will inform you of something better than that in terms of profit."

The man asked, "What is that? O Rasulullah!"

Rasulullah ﷺ replied, "Two rakaats (of nafl) after (obligatory) prayers."

Three hundred oqiyah of silver is approximately 36.74 kg. The Sahabi seemed to have shown partiality towards the wealth of the world, upon which Rasulullah ﷺ immediately reminded him of the everlasting reward of good deeds in the hereafter. We need to make an effort on our imaan such that two rakaats of salaah become more valuable to us than all the riches of the world.

The hands of Fatimah ؓ, the youngest daughter of Rasulullah ﷺ, were pained due to grinding and the heavy burden of the daily household chores. News reached her that some prisoners had come into the possession of Rasulullah ﷺ. She went to him (to ask for a prisoner as a servant) but did not find him there. She met Aa'isha ؓ, the wife of Rasulullah ﷺ, and informed Aa'isha ؓ of her situation.

When Rasulullah ﷺ arrived, Aa'isha ؓ informed him of the coming of Fatimah ؓ. Rasulullah ﷺ went to Fatimah ؓ and her husband, Ali ؓ.

They had retired to their bed, upon his arrival they made haste to get up, but Rasulullah ﷺ told them to stay in their place. He sat between them such that the coldness of his feet could be felt on her chest, then said, "Should I not inform you both of something better than that which you asked for? When you retire to your bed say 'Allahu-akbar' thirty four times, and 'Subhana-Allah' thirty three times and 'Alhamdu-lillah' thirty three times. This is better for you both than a servant."

Again the Rasul of Allah ﷺ is making an effort on the imaan of the Muslims. Rather than relying on the aid of the creation in our household chores he taught us that by reciting the above mentioned Tasbih ul-Fatimah one should seek the aid of the Creator, who will remove the tiredness of the day and help one in their daily tasks.

Three years after receiving revelation, Rasulullah ﷺ was ordered by Allah to openly preach Islam by commanding him to warn his near relatives. So Rasulullah ﷺ ascended Mount Safa and called out, "Ya Sabahah!" This was a call used to get people's attention of an imminent threat or attack. The people of Makkah became anxious and rushed towards Mount Safa and those who could not attend sent a representative.

Rasulullah ﷺ called his related tribes, "O Banu Abdul Muttalib, O Banu Fihir, O Banu Ka'b." He then asked, "Tell me, if I inform you that there is cavalry behind this mountain ready to charge at you, would you believe me to be true?"

All of them replied, "Yes!"

Rasulullah ﷺ said, "Thus I am a warner for you, of a severe punishment before it comes."

Abu Lahab retorted, "May you be perished forever. Did you call us only for this?" (In response to Abu Lahab's curse Allah revealed Surah al-Lahab, 'Perish the two hands of Abu Lahab and perish he.')

Ponder over the situation and demographics. Mount Safa is in the centre of Makkah, mere seconds away from the Ka'bah. It was the centre of paganism where all idolaters would flock for pilgrimage. It is one of the biggest cities in the Arabian Peninsula. It is surrounded by desert. For an army to have reached the centre of Makkah and be stationed behind Mount Safa without anyone noticing would be deemed impossible.

Firstly, an army that would attack Makkah would have to be significantly large as they are attacking a well-populated city. So the size of the army would not have gone unnoticed. Furthermore, Rasulullah ﷺ mentioned the army was mounted, so the clamour of the army and the horses would have been heard.

Similarly, the army would attack swiftly in order to take them by surprise. As Makkah is surrounded by desert, an army travelling at speed would have caused a lot of dust to rise, which the people of Makkah would have seen.

Moreover, as people regularly come to Makkah, news would have reached them of the preparation of an army or people coming from outside would have seen it and warned them of it. Despite not seeing the army, not hearing the army, not being informed of the army nor witnessing any indication towards the existence of the army, all those present testified that they believed Rasulallah ﷺ.

Rasulallah ﷺ was trying to elucidate towards the fact that they may not have seen, heard, been informed about nor witnessed anything which indicates towards what he preached. Just as they had believed him with regards to the army they too should believe him in what he preaches.

Observe how much faith the people had in Rasulallah ﷺ. They were willing to blindly believe him regarding the army, despite not having perceived any signs of the army with their senses. This brings to question our faith in the words of Rasulallah ﷺ. Though the people of Makkah denied the apostleship of Rasulallah ﷺ their actions spoke of their belief in his words. On the other hand we testify to the apostleship of Rasulallah ﷺ but our actions depict denial.

Contemplate over the witness the people of Makkah bore in the words of Rasulallah ﷺ when he addressed them from Mount Safa. Though everything indicated towards the contrary the people firmly believed that if Rasulallah ﷺ alleged there was an army on the other side of the mountain then it is undoubtedly true. We bear witness to the truth of Rasulallah ﷺ, so why do our actions not conform to our testimony?

عَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " وَكَلَّ اللَّهُ بِالرَّحِمِ مَلَكًا فَيَقُولُ أَيُّ رَبِّ نُطْقَةٌ، أَيُّ رَبِّ عِلْقَةٌ، أَيُّ رَبِّ مُضْغَةٌ. فَإِذَا أَرَادَ اللَّهُ أَنْ يَفْضِي خَلْقَهَا قَالَ أَيُّ رَبِّ ذَكَرٌ أَمْ أَنثَى أَشَقِيٌّ أَمْ سَعِيدٌ فَمَا الرِّزْقُ فَمَا الْأَجَلُ فَيُكْتَبُ كَذَلِكَ فِي بَطْنِ أُمِّهِ "

"Anas bin Malik رضي الله عنه narrates from the Messenger صلى الله عليه وسلم that he said, "Allah has given charge to an angel in the womb (of the mother). So the angel proclaims, 'O my Lord! It is now a drop of sperm (fertilized ovum), O my Lord! It is now something that clings. O my Lord! It is now a piece of flesh.' When Allah decides to complete its creation, the angel asks, "O my

Lord! (What shall I write), male or female? Whether wretched or blessed? How much will its sustenance be? What will its age be? So all that is written whilst it is still in the womb of its mother."

(Sahih al-Bukhari)

Rasulullah ﷺ has told us that our share of wealth and provisions had already been stipulated before we were born. Where is our faith in these words? Why do we continue to labour behind the portion of this world which has already been predetermined for us? Why do we not make the most of the lifespan which has been fixed for us?

Sa'd bin Mu'adh ؓ was a friend of Umayyah bin Khalaf. Whenever Umayyah used to pass by Madinah he would stay at Sa'd's ﷺ house and whenever Sa'd ؓ passed through Makkah he would stay at Umayyah's house. Rasulullah ﷺ and the Sahabah had emigrated from Makkah to Madinah.

After the migration, Sa'd ؓ went for Umrah. He stayed over at Umayyah's house in Makkah. He said to Umayyah, *"Find for me a time of isolation, so that I can circumambulate the Ka'bah."* Sa'd ؓ was a Muslim and he wanted to avoid confrontation with the Pagans, thus he asked for a time when people would be in their homes in order to circumambulate peacefully.

He came out with Umayyah close to midday, when it is hottest and people retire to their homes to shelter themselves from the excessive heat. On the way to the Ka'bah they were met by Abu Jahl, who asked, *"O Abu Safwan, who is this with you?"* (Abu Safwan was the teknonym of Umayyah, a teknonym is a name for an adult derived from that of a child, especially that of the eldest child)

Umayyah replied, *"This is Sa'd."*

Abu Jahl said to Sa'd ؓ, *"Do you not see that you are circumambulating in Makkah peacefully, whereas you have given shelter to those who have left their religion? You think that you can help them and aid them. I take an oath by Allah if you were not with Abu Safwan you would not return to your family safely."*

Raising his voice Sa'd ﷺ replied to him, "I take an oath by Allah that if you were to prevent me from this I would prevent you from something which is more severe to you than this is; your road pass Madinah."

Umayyah said to Sa'd ﷺ, "O Sa'd, don't raise your voice to Abul Hakam, the leader of the people of the valley." (Abul Hakam is the real name of Abu Jahl. Abul Hakam means 'the father of wisdom', but due to not accepting Islam he was renamed Abu Jahl which means 'the father of ignorance'.)

Sa'd ﷺ retorted, "Leave us O Umayyah, I take an oath by Allah that I heard the Messenger of Allah ﷺ saying, 'They (the Sahabah) are going to kill you.'"

Umayyah flustered, "In Makkah?"

To which Sa'd ﷺ replied, "I don't know."

Umayyah was terribly frightened by this news. When he returned home he confided in his wife, "O Umm Safwan! Did you not see what Sa'd said to me?"

She asked, "And what did he say to you?"

He answered, "He alleges Muhammad informed them that they (the Sahabah) are going to kill me."

She asked, "In Makkah?"

He said, "I do not know." Umayyah made a firm resolve saying, "I take an oath by Allah I will not leave Makkah."

When the day of Badr dawned upon them, Abu Jahl was mobilising the people. He told them to prepare their mounts. Umayyah detested the idea of leaving for the battle due to the fear of Rasulullah's ﷺ words, stating the Sahabah were going to kill him. But Abu Jahl came to him and said, "O Abu Safwan, when the people see that you have remained behind, whereas you are a leader of the people of the valley, they too will remain behind."

Abu Jahl continued insisting upon his joining the army until Umayyah resigned to Abu Jahl's persistence. Umayyah said, "Seeing as you have overwhelmed me, I take an oath by Allah, I will buy the finest camel in

Makkah.” Then Umayyah said, “O Umm Safwan, prepare me.”

She questioned him, “O Abu Safwan have you forgotten what your Yathribi brother said to you?” (His Yathribi brother was Sa'd رضي الله عنه, Madinah was previously known as Yathrib)

He answered, “No (I have not forgotten), I do not intend to go with them except a short distance.”

When Umayyah left Makkah, journeying towards Badr, he would not alight at any place except that he would keep his camel close at hand. He intended to turn back at every point, but Abu Jahl would keep insisting that he goes a little further. This continued until Allah killed him at Badr.

From this incident, we can glean the conviction that the disbelievers had in the words of Rasulullah ﷺ. When Sa'd رضي الله عنه told Umayyah that Rasulullah ﷺ had stated the Sahabah were going to kill him, he did not react to this by asking, ‘What does he know?’ or ‘How would he know?’ He immediately believed that he was going to be killed, thus he asked if he was going to be killed in Makkah. He had such faith in Rasulullah’s ﷺ words that if he could find out where the Sahabah were going to kill him then he would have avoided going to that place. Furthermore he did not leave it at that, rather he went home and informed his wife. His wife’s question was the same. They did not doubt Rasulullah ﷺ at all. To the extent that the truth of what Rasulullah ﷺ had foretold was embedded in them such that he was afraid to leave Makkah.

Reflect over the certainty and confidence Umayyah and his wife had in the words of Rasulullah ﷺ. They attested to this not only in words but in action also. If these people who denied Rasulullah ﷺ had such firm conviction in his words then how much greater should the conviction be of one who affirms, testifies and bears witness that Muhammad ﷺ is the messenger of Allah?

Ibrahim ibn Ad'ham رضي الله عنه was a pious ascetic, who was born in a place called Balkh. He was adopted by the King of Balkh and raised up in his palace. As the king had no apparent heir, he appointed him as his

successor and thus he became the king after him. He was inclined towards righteousness and piety and would make the following prayer, "O Allah! I desire to be connected with you. I long for your closeness."

One narration states, he was resting in his bedroom when he heard a clamour on the roof above him. When he asked someone to investigate the cause of the disturbance, a man was brought forth. Ibrahim ibn Ad'ham ؓ asked him, "How did you get on the roof? What were you doing there?"

The man replied, "I have lost my camels."

Ibrahim ibn Ad'ham ؓ retorted, "If you have lost your camels you should look for them in the desert or wilderness, not in a palace! Who can be more ignorant than the one who searches for camels on a palace roof?"

The man replied, "The one who searches for Allah sitting on a royal throne." These words had a profound effect on him. It is has been narrated he left his kingdom and set off to search for Allah immediately.

He left without notifying his people of his departure, so his soldiers, governors and ministers set out in search of him. After a long time they found him sitting by the ocean in a tattered state sewing his quilt. Upon seeing him in this condition they attempted to persuade him to return by mentioning all the comforts and luxuries of the kingdom he had left behind. They pleaded, "Live as you wish amongst us, but remain our king. We need your shade over us. Why have you left us?"

Ibrahim ibn Ad'ham ؓ threw the needle, with which he was sewing his quilt, into the ocean and called out, "My needle!" Thousands of fish appeared with golden needles in their mouths, but none had his original needle. He asked for his needle to be brought forth and a small fish surfaced with his needle in its mouth. Ibrahim ibn Ad'ham ؓ took the needle and said, "My kingdom now extends over the land and sea, what do I need your insignificant kingdom for?"

The world is such that the more we continue to chase it the more it will distance itself from us. But if we turn our backs to the world then it will

come and lay itself at our feet. Take the example of Ibrahim ibn Ad'ham ؒ, he left his kingdom to gain closeness to Allah for which Allah made the world subservient to him. What need would one have for a kingdom when they have the owner of the universe?

We have not been created to earn this world. We have been created to recognise Allah. So let us reflect over our purpose in life and what direction we are headed.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَلَّهِ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ، مِنْ أَحَدِكُمْ كَانَ عَلَى رَاحِلَتِهِ بِأَرْضٍ فَلَاةٍ، فَأَنْفَلَتْ مِنْهُ وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَأَيْسَرَ مِنْهَا، فَأَتَى شَجَرَةً، فَاضْطَجَعَ فِي ظِلِّهَا، فَذُ أَيَسَرَ مِنْ رَاحِلَتِهِ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذَا هُوَ بِهَا، فَأَيْمَةً عِنْدَهُ، فَأَخَذَ بِخَطَامِهَا، ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اللَّهُمَّ أَنْتَ عَبْدِي وَأَنَا رَبُّكَ، أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ

The Messenger of Allah ﷺ said, "Verily Allah is more pleased with the repentance of His slave when he turns to Him than one of you who is on his mount in a waterless desert and loses his camel, on which is his food and water. So he retires to a tree and lies down in its shade having lost all hope of (finding) his camel. Whilst he is in this state (expecting death) he finds that camel standing in front of him. He seizes its reins and out of ecstatic joy he blurts out, 'O Allah you are my slave and I am your Lord.' He makes a mistake out of extreme happiness." (Due to the endless joy he feels he mistakenly switched it around.)

(Sahih al-Muslim)

عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيءُ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيَتُوبَ مُسِيءُ اللَّيْلِ، حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا.

Abu Moosa ؓ narrates from the Messenger ﷺ, that he said, "Verily Allah ﷻ keeps his arms wide open at night, in order to accept the repentance of the one who sins during the day. And he keeps his arms wide open during the day, in order to accept the repentance of the one who sins during the night, He will continue to do this until the sun rises from its west." (The sun will rise from the west close to the day of judgement after which repentance will not be accepted).

(Sahih al-Muslim)

These two ahaadith give evidence of Allah's happiness at the repentance of his slave and Allah's eagerness to accept the repentance of His slave.

The man to whom his camel returned feels as though he has been given life after death. The ecstasy he would feel is indescribable.

Take the example of a father whose son ran away from home. For many years he did not hear any news of his son. Every day and night he stands at the entrance of his house. He forsakes all his worldly needs and desires. He no longer finds any pleasure in his food, his drink and in the luxuries of life. He spends every waking moment looking towards the horizon, gazing for a sign of his son. For years he stands there never losing hope. Then one day, whilst standing at his door, he sees his son walking towards his house. Imagine the father's ecstasy; how would he react. He would rush towards him with his arms wide open anticipating the moment he can embrace him. In a hadith Allah says, "When he (i.e. my slave) comes to Me walking, I go to him running." Similarly we are disobedient slaves who have turned away from Allah, but Allah has His arms wide open day and night waiting for the moment we turn to Him in repentance, so that He can readily forgive us. And when that slave walks towards Allah then Allah will rush towards him.

I pray that by reading some of the incidents from the life of Rasulallah ﷺ we are reminded of our true purpose in life and they serve as a means of strengthening our faith. We should further realise from these stories that in Rasulallah ﷺ there is an exemplary example for us. Success in this life and the hereafter lies only in following the way of Rasulallah ﷺ.

اللهم إني أسالك حبك، وحب من يحبك، والعمل الذي يبلغني حبك، اللهم اجعل حبك أحب إليّ من نفسي ومالي وأهلي،
ومن الماء البارد

"O Allah, Verily I ask you for your love and the love of those that love you and those actions which allow me to attain your love. O Allah, make your love more beloved to me than myself, my wealth, my family and cold water."

Ameen.



لهذا ولد محمد ﷺ عند الصباح

قيل الليل أظلم قبل الضحى

طلع كالشمس وملاً الدنيا بالضياء

لما بلغ ظلام الكفر عنان السماء

“They say the night is darkest before the dawn.

Thus it was in the morning, when Muhammad ﷺ was born.

When the darkness of disbelief had reached the sky’s height,

He came like the sun and filled the world with light.”

- Abu Muhammad, Qasim ibn Inayat Ali -

Arabia before

Rasulullah's ﷺ Birth

The people of Makkah had gone astray.

To man-made idols, they would pray.

Around the Ka'bah, many idols they did place.

In their worship, towards them they would face.

They had forgotten the religion which Ibrahim ؑ taught.

From the useless idols, good fortune they sought.

Instead of Allah, the idols Hubal, Laat and Uzza they praised.

They no longer believed that after they die they would be raised.

They would regularly gamble and drink wine.

Of the religion of Ibrahim ؑ, there was no sign.

They used to oppress the poor and the weak.

In the world, sin and vice had reached its peak.

Over petty issues the tribes would begin to fight.

Though their ancestors were one, they would not unite.

They would not forget the incidents of the past.

For many years, their civil wars would last.

Some buried their daughters alive out of shame.¹

Like items and commodities, women became.

Over them there was no leader or king,

Who truth and justice, to them, could bring.

In Arabia, partners to Allah they did ascribe.

In Makkah resided the Quraish tribe.

In this tribe there was the Banu Hashim clan.

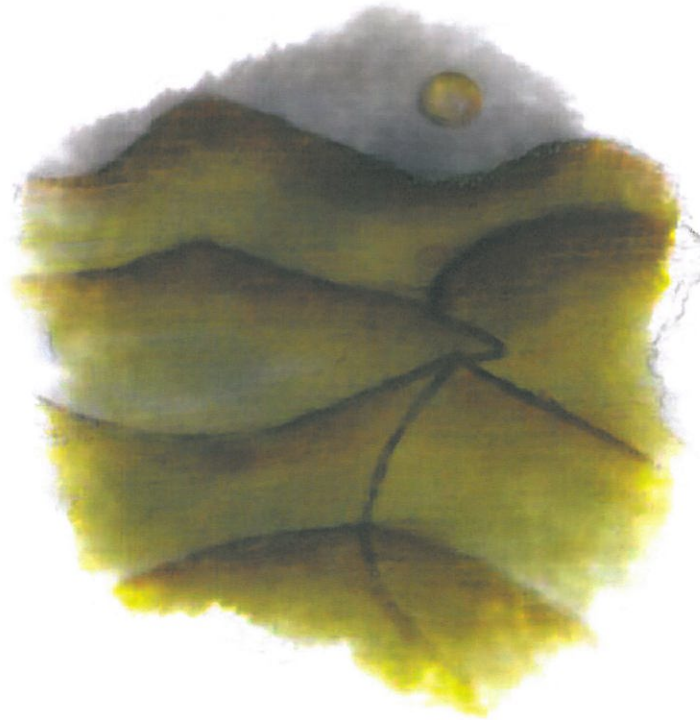
In them, the blood of Isma'eel ﷺ ran.

The Banu Hashim, Abdul Muttalib did lead.

The pilgrims to Makkah, he used to feed.

Abdullah was the name of one of the many sons he had.

Abdullah was Allah's beloved Messenger's ﷺ dad.



*How stars beautify the dark sky so too does good character beautify man who is enshrouded in the
darkness of his sins.*