

RABIUL AWWAL BIRTH AND DEMISE

The Holy Qur'an declares:
"And we relate unto you from the incidents of the Prophets, that whereby we strengthen your heart, and in it has come to you the truth, advice and remembrance for the believers."

Thus to discuss the life of Rasulallah (*sallallahu alaihi wasallam*) would be a means of strengthening our hearts immensely. Indeed, one should continuously be discussing the noble traits and qualities of our beloved Master at all times.

The month of *Rabiul Awwal* also brings back to mind the incidents pertaining to the Beloved of Allah Ta'ala (*sallallahu alaihi wasallam*). The month of *Rabiul Awwal* ushered in the noble and miraculous birth of the greatest of Allah's creation.

His birth was indeed miraculous. During the delivery of Rasulallah (*sallallahu alaihi wasallam*) a resplendent light appeared which brightened the east and west and what was between them. An earthquake shook the palace of the Zoroastrian emperor of Persia, bringing down structures and decorations. The religious fire which burned continuously for thousands of years in the temple of Persia was suddenly extinguished. The world was on the threshold of an unprecedented revolution which would first transform the Arabs from being the most downtrodden nation to becoming stars of guidance.

Great differences of opinion exist regarding the actual date of the blessed birth of Rasulallah (*sallallahu alaihi wasallam*). Among the various views, most of the historians are of the opinion that the noble birth occurred on the eight of *Rabiul Awwal*, while some believe it was on the twelfth. Allama Zarqani (*R.A.*) writes:

"The majority of the *Muhadditheen* (persons having authority on *Hadith*) and historians are of the opinion that the noble birth of Rasulallah (*sallallahu alaihi wasallam*) occurred on the eighth of *Rabiul Awwal*. This is the preferred view. This has also been reported by Abdullah bin Abbas and Jubair bin Mut'im (*R.A.*). Allama Qutbuddin Qastalani has also adopted this view" (*Zarkani* - vol.1, pg.131 - from *Seeratul Mustapha* - vol.1, pg.51).¹ Nevertheless this month brings back the ecstasy and joy of the noble birth of Rasulallah (*sallallahu alaihi wasallam*). However, this month also brings back the pain and agony experienced by the Sahaba (*radhiallahu anhum*) upon the demise of Rasulallah (*sallallahu alaihi wasallam*). The historians are unanimous that the leader of all mankind left this temporary abode in the month of *Rabiul Awwal*.

On that fateful day the Sahaba (*radhiallahu anhum*)

were deeply stricken with grief. Hazrath Usman (*radhiallahu anhu*) was totally dumbstruck. He remained sitting in one spot unable to say a word. Hazrath Ali (*radhiallahu anhu*) fell unconscious due to excessive weeping. The grief and agony of the beloved wives of Rasulallah (*sallallahu alaihi wasallam*) was beyond imagination. Hazrath Umar (*radhiallahu anhu*) was so overcome with grief that he drew out his sword and declared: "I will behead whosoever says that Muhammad (*sallallahu alaihi wasallam*) has passed away. He has merely gone to meet his Creator just as Moosa (*alaihis salaam*) had gone to the mountain to meet Allah Ta'ala."

It was only Hazrath Abu Bakr (*radhiallahu anhu*) who, despite the mountain of grief, maintained his composure and controlled the situation. Surely even if one sits today and ponders over that fateful day, the pain and grief is still experienced.

Hence any intention to celebrate the birthday of Rasulallah (*sallallahu alaihi wasallam*) would be unimaginable and dispelled by the fact that the demise of the leader of mankind occurred in the same month.

Indeed, every true lover of Rasulallah (*sallallahu alaihi wasallam*) remembers and "celebrates" the noble birth everyday by excessively reciting *durood*, discussing the virtues and greatness of the Master of mankind and striving to revive the exemplary *sunnah* of the "Perfect Example."

Thus this is a time of mixed feelings. Therefore, while avoiding all customs not practiced by Rasulallah (*sallallahu alaihi wasallam*) and the illustrious Sahaba (*radhiallahu anhum*), this should be a time to ponder over the object and purpose of the birth of the greatest of all creation. It should be an opportunity to reflect on the mission of his prophethood with a firm resolution to enact and perpetuate this mission.

Various verses of the Holy Qur'an as well as many *Ahadith* explain the mission of Rasulallah (*sallallahu alaihi wasallam*). Let us consider our position with regards to just three of these narrations. If we find that we are lacking, it is necessary for us to rectify ourselves and uphold the mission of Rasulallah (*sallallahu alaihi wasallam*). Just imagine the happiness and joy experienced by our beloved Rasulallah (*sallallahu alaihi wasallam*) when he is informed about the effort to keep his mission alive.

✱ Rasulallah (*sallallahu alaihi wasallam*) is reported to have

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¹ See also: *Murawwijuz Zahab* - [vol.1, pg.205], *Seeratul Halbiyya* - [vol.1, pg.274], *Al-Bidaya Wan Nihaya* - [vol.1, pg.260]

RABIUL AWWAL

(CONT. FROM PG. 1)

said: **"I have been sent as a teacher."**

Rasulullah (*sallallahu alaihi wasallam*) has taught the *Ummah* every aspect of *Deen*. How much have we learnt? It is thus necessary for us to acquaint ourselves with the beautiful teachings of our beloved Master (*sallallahu alaihi wasallam*) and teach it to our children, families and the *Ummah* at large.

✳️Rasulullah (*sallallahu alaihi wasallam*) is reported to have said: **"I have been sent to complete good character."**

The exemplary character of the Holy Prophet (*sallallahu alaihi wasallam*) is a practical example for every person to follow. How much have we inculcated this wonderful character into our lives? This is also an extremely important matter wherein we lack greatly. Urgent attention has to be paid in this regard.

✳️Rasulullah (*sallallahu alaihi wasallam*) is reported to have said: **"I have been sent to destroy musical instruments."**

Have we forsaken musical instruments totally? Or are we involved in what Rasulallah (*sallallahu alaihi wasallam*) was sent to destroy? If the latter applies to us we should immediately repent and abandon listening to music - that which brings down the wrath of Allah Ta'ala. In fact may Allah Ta'ala protect such people who are attempting to oppose the very mission of Rasulallah (*sallallahu alaihi wasallam*).

CALAMITIES

It has been reported by Hazrath Anas (*radhiallahu anhu*) that the Holy Prophet (*sallallahu alaihi wasallam*) said: "So long as a person says *'Laa ilaha illallah'* (no one is worthy of worship but Allah), he receives spiritual benefits and is saved from miseries and calamities unless he neglects its rights." His companion said: "O Messenger of Allah, (*sallallahu alaihi wasallam*) how are its rights neglected?" He answered: "When sins are committed openly, and the person who recites the *Kalima* does not prevent the sinners from

A FAST TV SWITCH OFF

You can't look at telly and think at the same time - which is another way of saying that watching TV scrambles your brains. The light from your television screen changes your brain patterns. The human brain gives off electrical impulses that can be measured. Studies show two kinds of patterns - thinking patterns and resting patterns. When you're resting or asleep your brain gives off alpha, or slow waves. As soon as you waken the wave patterns change to beta - the attention or thinking pattern. Put it another way: You can't think when you're resting and you can't rest when you're thinking.

It was an American psychologist, Herbert Krugman, who measured brain patterns for different activities. He found that reading a book or newspaper caused the brain waves to snap to the attention pattern - the beta wave. Exposure to telly, no matter how interesting the subject, brought a change to alpha. This happened fast if the telly subject was boring. It was as if someone was pulling a switch.

The Emerys, a husband and wife team of Australian researchers, blame it on the light emitted by the screen. Humans see by using ambient or reflect light. Nobody looks directly at the sun or into a torch or even into a bright fire. We spend our lives looking at things on which light is falling from somewhere else. What we see is the light reflected off the object into our eyes and then to the brains. The brain processes the information instantaneously and tells us what we are looking at. The TV tube blasts the human eye with radiant or direct light. What happens? The brain shuts off. Having spent the last million years or so evolving to handle reflected light, it is not quite ready for the miracle of the 20th century. Television, as far as your brain is concerned, is a no-no. Worse, the light from the screen pulsates at the same rate as the electricity that generates it - about 50 times a second. You can't see it but your brain does and tries to adjust to the rhythm. In other words, while you're trying to get the message, your brain is getting the rhythm. There's not much difference between that and hypnotism. And it all happens within about 30 seconds of sitting down in front of the box. That's how long it takes for some people to be switched to the alpha pattern.

One theory is that the left, or thinking, side of the brain tires more easily than the right side. It's the right side that allows you to drive all the way home while day dreaming - and not remember much about the journey. When the monotony of a journey causes a long-distance driver to fight to stay awake it's not because his brain is working too hard but because it isn't working enough.

Other findings suggest that when the brain shuts down there is no control over irritability and aggression. The implication is that TV watching causes violence regardless of what the viewer is watching.

Computer operators who spend their days looking into monitor screens don't have the problem because they are working with the machine, giving and receiving information. This keeps brain activity in the beta pattern. It doesn't say much for educational TV. The Aussie researchers are blunt about it - TV for school is just a waste of time. Which brings us back to telly-watchers and soap opera fans - amazing to think it all adds up to porridge in the head.

(Courtesy - Natal Mercury 29/07/86)

PREPARE FOR THE HEREAFTER

The Holy Prophet (*sallallahu alaihi wasallam*) has said: "The one who loves the world spoils his Hereafter while one who loves the Hereafter spoils the world. So when this is the rule, then prefer the thing which is everlasting over the one which will perish" (*Mishkaat*).

DUROOD UPON RASULULLAH

(SALLALLAHU ALAIHI WASALLAM)

Being bestowed with the mantle of prophethood was a sublime honour of every apostle of Allah Ta'ala.

However the honour granted to Rasulullah (*sallallahu alaihi wasallam*) supersedes the honour granted to any other prophet. This is apparent from many *ayaat* of the Holy Qur'an. Rasulullah (*sallallahu alaihi wasallam*) was promised a vast and extensive honour of recognition and remembrance in the following verse: "O Muhammad, we will raise for you your remembrance."

Furthermore in a *Hadith-e-Qudsi*, Rasulullah (*sallallahu alaihi wasallam*) is promised to be remembered whenever Allah is remembered. Allah Ta'ala says: "Oh Muhammad (*sallallahu alaihi wasallam*), whenever I will be remembered you too will be remembered." The fulfillment of this promise is explicit in many aspects of the *Shariah* and global means and avenues have been chosen for it.

CONTINUOUS DUROOD

The *azaan*, *salaah* and the Holy Qur'an are some of the globally recognized salient features of Islam which are revered and honoured in the heart of every Muslim. The *azaan* constitutes a loud and bold proclamation of the prophethood of Rasulullah (*sallallahu alaihi wasallam*). "I bear witness that Muhammad (*sallallahu alaihi wasallam*) is the messenger of Allah" is called out five times a day in every corner of the globe and is heard by Muslims and non-Muslims as well. The rotation of day and night around the world constitutes at least one *salaah* time in some part of the world, wherein reciting *durood* upon Rasulullah (*sallallahu alaihi wasallam*) is an obligation. Hence Rasulullah (*sallallahu alaihi wasallam*) is a recipient of *durood* throughout the day from some corner of the world. The Qur'an, the words of Allah repeatedly bear the words of praises and honour for the sublime personality of Rasulullah (*sallallahu alaihi wasallam*) and will be preserved till the day of *Qiyamah*. Hence Rasulullah (*sallallahu alaihi wasallam*) will be the bearer of praises and honour in the words of Allah till the day of *Qiyamah*.

The greatness of Rasulullah (*sallallahu alaihi wasallam*) is also clearly understood by Rasulullah (*sallallahu alaihi wasallam*) being a recipient of *durood* from Allah Ta'ala Himself as well as from the noble angels, as mentioned in the verse: "**Verily Allah and His angels send *durood* upon Rasulullah (*sallallahu alaihi wasallam*).**" Allama Sakhawi states that "*durood* sent by Allah Ta'ala and His angels is not confined and restricted to time and quantity. Rather it is a continuous practice. Hence Rasulullah (*sallallahu alaihi wasallam*) is and will continuously be a recipient of *durood* from Allah Ta'ala."

One *durood* of Allah Ta'ala or an angel is sufficient to encompass the entire world with blessing and mercies. Imagine Rasulullah (*sallallahu alaihi wasallam*) being a sole bearer on infinite blessing and mercies. What a great personality!

PRACTICE OF ALLAH TA'ALA

The believers are also instructed to follow the practice of Allah Ta'ala by sending *durood* upon Rasulullah (*sallallahu alaihi wasallam*). The instruction of *durood* is the only law ordained by Allah Ta'ala and also carried out by Himself. The supremacy of sending *durood* upon Rasulullah (*sallallahu alaihi wasallam*) is self evident by Allah Ta'ala himself sending *durood*. The reciter of *durood* is also honoured because of his practice conforming with the practice of Allah Ta'ala.

Apart from many opinions with regards to the meaning of *durood*, according to the great scholar Abul Aaliya the *durood* that is attributed to Allah Ta'ala means that Allah Ta'ala praises Rasulullah (*sallallahu alaihi wasallam*). *Durood* attributed to the angels and Believers means that they request Allah Ta'ala to increase His blessings upon Rasulullah (*sallallahu alaihi wasallam*).

VIRTUES OF DUROOD

The books of *Ahadith* are replete with the virtues of sending *durood* upon Rasulullah (*sallallahu alaihi wasallam*). The following are some of the numerous virtues.

1. It is narrated on the authority of Hazrath Anas (*radhiallahu anhu*) that Rasulullah (*sallallahu alaihi wasallam*) said: "Whosoever sends one *durood* upon me Allah Ta'ala will reward him by sending ten *durood* upon the reciter, forgive ten of his sins and elevate his status ten times" (*Ahmad*).
2. Rasulullah (*sallallahu alaihi wasallam*) is reported to have said: "Whosoever sends one *durood* upon me, Allah Ta'ala appoints an angel to send *durood* upon the reciter till the day of *Qiyamah*" (*Targheeb*).
3. It is narrated on the authority of Ibn Mas'ood (*radhiallahu anhu*) that Rasulullah (*sallallahu alaihi wasallam*) is reported to have said: "The people nearest to me on the day of *Qiyamah* will be those who abundantly send *durood* upon me" (*Tirmidhi*).
4. It is reported on the authority of Hazrath Abu Darda (*radhiallahu anhu*) that Rasulullah (*sallallahu alaihi wasallam*) is reported to have said: "Whosoever sends *durood* upon me ten times in the morning and evening will receive my intercession on the day of *Qiyamah*" (*Tabrani*).

Every Believers ultimate wish and desire is to attain eternal success which, according to the above-mentioned

EXTRACT THE LOVE OF THE WORLD FROM YOUR HEART

(Sayings of Sheikh Abdul Qadir Jilani rahmatullahi alaihi)

Someone asked: "How do I remove the love of the world from my heart?"

Our Sheikh (rahmatullahi alaihi) replied: "Look at the world. Examine carefully how unsparingly it stirs and turns its patrons and children upside down. See how it tricks them, fools and amuses itself with them, lures them to run after it and raises their status until they preside over each other. Further on, see how it lets them have control over people's needs and parades its treasures and wonders before their eyes. Once they feel secure and rejoice about their high-ranking position in this world with all the comforts and service it offers them, suddenly the world will strike back at them, deceive them, tie them up and then throw them down from that height to fall and crush their heads, to be shattered into pieces to their destruction. Meanwhile the world will stand besides *shaitaan* and together they will laugh at them.

This is what the world did to many sultans, kings and rich people amongst the children of Adam, upon whom be peace, and it will continue to do so until the day of reckoning. Thus, with such implements, it will exalt then abase, bring someone forward and then push him back, enrich him then impoverish him, lure him to its side then slaughter him. In fact, only the rarest of mankind will evade its plots, overcome it and never let it conquer him, and only the select few will be helped against it and are protected from its evils. These are the rare ones. One who truly knows the world, one who has experienced it and becomes vigilant to its cunning tricks will be saved from its evils.

A SUMMARY OF THE VIRTUES OF DUROOD BY MUHADDITH SHEIKH ABDUL HAQ DEHLAWI (R.A.)

1. Reciting *durood* alleviates worldly difficulties.
2. It is a cure to many a sickness.
3. It grants refuge against enemies.
4. It increases wealth.
5. It creates a retentive memory.
6. It alleviates the pangs of death.
7. It creates unity in the hearts.
8. It is a means of shaking hands with Rasulullah (*sallallahu alaihi wasallam*) on the day of *Qiyamah*.
9. It is a means of getting the shade of the throne of Allah Ta'ala on the plains of *Hashr* (The plain on which mankind will be gathered on the day of *Qiyamah*).
10. It is a means of being remembered in the presence of Rasulullah (*sallallahu alaihi wasallam*) and being honoured by getting the *salaams* of Rasulullah (*sallallahu alaihi wasallam*).

ADMONISHMENT AGAINST THOSE WHO FAIL TO SEND DUROOD

1. It is narrated on the authority of Hazrath Kaab Ibn Ujra (*radhiallahu anhu*) that on one occasion Rasulullah (*sallallahu alaihi wasallam*) said: "When I ascended on the second step of the pulpit, Hazrath Jibraeel (*alaihis salaam*) said: "Curse be upon that person who hears your name and does not send *durood* upon you. Upon this I said *Aameen*" (*Bukhaari*).
2. It is narrated on the authority of Hazrath Qatada (*radhiallahu anhu*) that Rasulullah (*sallallahu alaihi wasallam*) said: "It is unjust of a person in whose presence my name is mentioned and he does not send *durood* upon me" (*Daarmi*).

What doubt can there be with regards to the destruction of that person who is cursed by Jibraeel (*alaihis salaam*), especially when this is further intensified by the "AAMEEN" of Rasulullah (*sallallahu alaihi wasallam*).

May Allah Ta'ala grant us the *tawfeek* (ability) to excessively recite

DUAS UNANSWERED?

Hazrath Aisha (*radhiallahu anha*) says: "The holy Prophet (*sallallahu alaihi wasallam*) came to me and I could read from his noble countenance that something extraordinary had happened. He did not utter a single word but, having performed ablution, repaired straight to the mosque. I too stood by the wall of the mosque to hear what he had to say. The Holy Prophet (*sallallahu alaihi wasallam*) ascended the pulpit and, after the usual holy exordium, said: "O People, Allah Ta'ala has ordained you to enjoin good and forbid the evil, lest a time should come when you call and He may not respond, you ask for a favour and He may not grant it, and you call for help and He

OFFENSIVE WORD

It is reported: "Sometime a man speaks an offensive and sinful thing unconsciously, by which he is thrown into hell deeper than the distance between east and west!" (*Bukhari*)

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