

# Al Kausar



## الكوثر

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“Verily from Allah  
has come to you a  
LIGHT and a  
Luminous Book”  
(Al Quraan Surah  
Ma'ida verse 15)

قَدْ جَاءَكُمْ  
مِّنَ اللَّهِ  
نُورٌ  
وَكِتَابٌ مُّبِينٌ



### Eid Meelad-un Nabi



## NOBILITY OF HAZRAT IMAM HASSAN رضي الله عنه

Without doubt, righteous education plays an important role in forming the child and in developing his or her mental faculties. Likewise, the parents' conduct has a great effect on developing their children's cleverness and general behavior. All these vital elements were available Imam Hassan رضي الله عنه during his childhood. The Prophet ﷺ took great care of educating his grandson and gave him his noble qualities. Hazrat Ali رضي الله عنه, supplied him with his wise maxims and ideals. Fatima, the principal of all women, planted in her son virtue and perfection. Accordingly, Imam Hassan رضي الله عنه's childhood was high and a model of human perfection, a title of highness and education, a symbol of cleverness and genius.

Some psychologists believe that the child greatly imitates others in habits, mental and moral qualities, the general attitude he or she takes toward others, the general viewpoint through which he or she ponders on life or work. Sometimes imitation is conscious and deliberate; however, in most cases, it is unconscious. So when the child imitates educated people, he or she will follow their ethics and sentiments. In the first place this effect is an imitation, but it quickly becomes a habit; the habit is a second nature. The imitation is one of the two ways through which individual qualities are acquired and the personal manners are formed.

According to this viewpoint, Imam Hassan رضي الله عنه was the first person in his mental and moral qualities, for he grew up in the House of the Revelation and was brought up in the School of the monotheism. Moreover, he saw his grandfather, who was the most perfect person in the world, always build an edifice for justice, virtue, and perfection. He encompassed people with his noble moral traits, gathered them around the word of Oneness (of Allah). That impressed Imam Hassan رضي الله عنه, the Prophet's grandson, and he followed the deeds of his grandfather in advising and guiding the people. During their childhood, Imam Hassan رضي الله عنه and Imam Hussain رضي الله عنه passed by an old man. The old man could not perform the ritual ablution well. So their high soul and their kindness did not let them leave the old man ignorant of performing the ritual ablution well. They made an informal dispute and they said to each other: "You do not perform the ritual ablution well!"

Then they calmly turned to the old man and appointed him as an arbitrator between them. They said to him: "O Sheikh (i.e., an old man), each of us will perform the ritual ablution before you, and you decide which of the two ablutions is better." They performed the ablution before him, and he carefully considered it. Accordingly, the old man paid attention to his mistake without any disdain, and then he said to them: "My masters, you both perform the ritual ablution well. However, I am an ignorant old man. I do not perform the ablution well. I have learned it from you and repented at your hands!"

This deed clearly shows us that the Prophet ﷺ guided the people through sound ways and noble moral traits. This way impressed Imam Hassan رضي الله عنه during his childhood, to the extent that it became among his qualities and natures.

Some psychologists believe that individual manner is inherited, that it has an important effect on forming man's ethics, and that it is not less in importance than imitation. Heksil says: "All effects and qualities of the organic being belong to heredity or to environment. Hereditary formation determines the bounds of that which is possible. And the environment decides that this possibility will be achieved. Therefore, the hereditary formation is mere the ability to react with any environment through a special way."

Jinjiz has confirmed this theory, saying: "Everyone has hidden hereditary forces, but the appearance of each of them depends on the circumstances surrounding these forces during their growth."

The rule of heredity decides that Imam Hassan رضي الله عنه was on top of those who got this phenomenon. He inherited the spiritual forces and the great, reformative wealth of his grandfather ﷺ. Besides, the righteous environment his family and the good, righteous Muslims created had an influence on him.

Due to his heredity, Imam Hassan رضي الله عنه got nobility and high reflection that none had got.

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# EXCELLENCE OF MEELAAD SHAREEF

MOULANA MUHAMMAD FAIZ-ULLAH

Before the dawn of this, the places began to tremble. The idols fell headlong. Angels began to salute the status of mankind a light spread out lightening up the universe this historical day the 12th Rabial-Awwal is the birthday of Prophet ﷺ who has lit the light of Islam till the day of Qiyaamah. This honourable day is called Millad-un-Nabi ﷺ. No doubt this day is a more joyous day than Eid-ul-Fitr or Eid-ul-Adha. The distinguish scholars Hazrat Imaam Maalikt and Hazrat Shiekh Abdul Haq Muhaddith Delvi have stated that layla tul Milaad (night of Milaad) is greater than laylatul Qadr. The reason for this is that on Laylatul Qadr the Holy Quraan was revealed and on Laylatul Milaad the personality on whom the Quraan was revealed and who introduced the Quraan was born. The night which is blessed because of the arrival of the Holy Prophet ﷺ is better than the night which is blessed because of the descent of the angels. **ALMIGHTY ALLAH SAYS:**

\* In the bounty of Allah in his mercy in there let them rejoice. That is better than all their wealth. (Surah 10 V 58)

\* Publicized well the bounty of your lord (Surah 93 V 58)

\* Teach them to remember the days of Allah.

Therefore it is Allah's will that mankind must show appreciation for his bounties. Undoubtedly showing appreciation is a form of thanks giving which is a form of worship. No doubt the greatest bounty of Allah to mankind is birth of the Holy Prophet ﷺ who has sent as a bounty and mercy to mankind. We are in the Ummah of the Holy Prophet ﷺ his Ummah is superior to all otyher Ummahs is called KHAIRUL UMMAH (The best of Nations). Our deen Islaam is a complete code of life chosen by Allah himself. On the day of Qiyaamah it will be through his kausar that we will quench our thirst and through his intercession we will gain salvation from Allah.

We have unlimited bounties. All these bounties and favours are through the wasilah of his beloved personality. In many years of Quran Almighty Allah has given clear instructions for publicizing his bounty. We can understand from the above verses that the greatest bounty of Allah is Nabi ﷺ. Therefore we learn from (S-93 Viland S10 v58). That we should make the life, works and qualities of Nabi ﷺ publicly known in abundance. Thus it is the demand of this act that big gathering of milad should be held in milad lectures and poetic salaami (Arabic, English, urdu etc). There is only Durood salaam and the life of the Holy Prophet ﷺ which is related to the people and they are thus informed of Prophet ﷺ exemplary actions of his practical life. This is Islam's most important obligation and best form of worship and therein is success and goodness for all muslim Ummah.

The Holy Prophet ﷺ was asked about fasting on

Monday which he observed. He replied "It is the day I was born and it is the day revelation first descended upon me". The Holy Prophet ﷺ did not command the fasting on Monday but he observed it himself at it was the day of his birth. So whoever commemorates his birth and rejoices is the recipient of great good and reward. From the enlightened period of Nabi ﷺ and the four chaliphs there is sufficient and strong proof that the esteemed companions of the Holy Prophet ﷺ had established in their homes and in the gatherings of Milaad-un-Nabi further all the mentors accomplished saints and learned of Islaam held milaad functions. The hatefull infidel Abu Lahab freed his slave Suwaibah when she brought him the good news of the glorious prophet's birth. Because of his display to happiness at the birth of the Holy Prophet ﷺ after his death some people saw him in pitiful state and asked him as to what had happened he replied " I have received no happiness after leaving you but I received water every Monday through my index finger because by using this finger I freed my slave girl Suwaibah. Abu lahab celebrated Milad not with intention of (Bakhari hadeeth No 5101). the birth of Allah's Messenger but with the intention of having a nephew and still he was rewarded. Abu Lahab a Kaafir receives relieve in his punishment on the eve of every Monday. So what of a Believer, a lover of the Holy Prophet ﷺ who in the happiness of the Holy Prophet ﷺ 's birth hold celebration recounts the events of the birth of the Holy Prophet ﷺ in prose and poetry, recites the Quraan Durood and Salaam. Indeed this is a great reward and elevated station.

The entire creation rejoiced on the birth of Rasool ﷺ and Alhamdulillah even to this day the lovers rejoice on this most joyous occasion. to host the Milad functions is a sign of love and respect for our beloved Nabi ﷺ, which is the base of Imaan. We should not only respect the Prophet ﷺ by word of mouth, but we should also obey his commands and teachings such as Salaah, fasting, Zakaat, Haj etc and follow His Sunnah. May Allah grant us the Shafaa'at (intercession) of the most honoured of creations Muhammad-ur-Rasulullah ﷺ may He also grant us his true love. Ameen

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## A WITNESS TESTIFIES TO HIS EXCELLENCE UMM MA'BAD - A WOMAN COMPANION

This hadith is considered to be one of the best and most complete physical descriptions of Prophet Muhammad PBUH. I learned that it's almost impossible to translate the beautiful words into English and here, I've tried to find an English version.

When the Prophet Muhammad (sallallahu alaihi wasallam) emigrated from Makkah to Madīnah, he passed by the tent of Umm Ma`bad. She witnessed some of his miracles, then swore fealty to him in Islam before he departed. When her husband came back, he was surprised to find with her a quantity of milk. He asked her: "Where you have got this from, O Umm Ma`bad, while our sheep is alone and untouched and we have no milk cow in our home?" She said: "Nay, but by Allah, a blessed man passed by our way and did so and so." He said: "Describe him to me, O Umm Ma`bad."

She said:

"I saw a man who is handsome, of glowing countenance, and of good proportions, with neither a large stomach nor a small head. He is smart of appearance, with balanced features, deep black eyes, and long eyelashes. His voice is not coarse. He has a long neck, a full rounded beard, and thick eyebrows that meet each other. When he is silent, he is stately and composed, and when he speaks, his appearance is impressive.

"He is the most beautiful and striking man from a distance and the best and most beautiful from close up. He is well spoken, clear in what he says, saying neither too much nor too little, his words flowing forth like a perfect string of pearls.

"He is neither too tall nor overly short, a stately man in the company of two other stately men (one of them was Abu Bakr RA), and he is the most prominent among them and the most well-respected.

"He has companions who surround him. If he

speaks, they listen to him, and if he commands, they hasten to fulfill his command. He is well served and attended, though he is neither stern nor argumentative."

### THE HOLY GREETING

(Irshad Ahmed Siddiqi Sabri)

Who was he?  
The Hidden  
Became Apparent  
For God  
To be Known  
To Know  
To Praise  
Be Praised  
Light from the Light  
Upon Light  
Essence from Essence  
For Creation  
Pride of Creation  
Man?  
He was  
Is and will be  
Muhammad  
Son  
Of Amina and  
Abdullah  
Muhammad mercy  
Of God  
Seeker of mercy  
Of God  
Be generous  
Beg  
By giving  
Charity of Love  
Humbly  
His response  
Mercy upon thee  
Evoked  
Ya Nabi  
Salaam Alaikum!  
Salawaatullah  
Alaikum!

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"O Mankind! Eat of the lawful and good things from what is in the earth, and follow not the evil. Surely he is an open enemy to you (S2: V168)

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## MAWLID BARZANJI

Imam Barzanji, ؑ name is Muhammad ibn `Abdul Rasul ibn `Abdul Sayyid al-`Alawi al-Husayni . He was born on Friday, the 12th of Rabi al-Awwal, 1040 AH. He grew up in the town of his birth, learning the Qur'an from an early age, and started travelling from his early adulthood to many towns and cities including Aleppo, Damascus, Baghdad, Yemen, and Egypt to seek knowledge, and study under the many famous resident Sheikhs he found in each of these places. He finally settled in Madina, the City of the Prophet ﷺ, and was appointed Chief Mufti of the Shafi`is in Madina. The Shaykh passed away in Muharram in Madina in 1103 AH. He was buried in al-Baqi .

One of Imam al-Barzanji's descendants, Imam as-Sayyid Ja'far ibn Hasan ibn `Abdal Karim al-Barzanji (1690-1766 C.E) ؑ composed a mawlid eulogy in praise of the Holy Prophet Muhammad ﷺ. It is a poetic biography of the Holy Prophet Muhammad ﷺ with his birth as its main theme, and such eulogies are universally recited by Muslims to celebrate his birth (mawlid) on twelfth Rabi' u'l Awwal. Based on the Holy Qur'an and hadith shareef and books on the seerah of the Holy Prophet Muhammad ﷺ and His Noble Companions. The Barzanji Mawlid is contained in two books; the first is Mawlid Barzanji Nathr, a 19 fasl (chapter) history of the Holy Prophet ﷺ in poetic prose extending to 355 verses; while the second is Mawlid Barzanji Nazm, a similar 16 chapter history in poetic form with 205 verses all of which rhyme with the letter 'noon'.

After the recitation of each verse in this mawlid eulogy as in all mawlid eulogies, the congregation responds: Sallallahu `Alaih Allah's blessings be upon him or Allahumma Salli wa Sallim `Alaih Allah's blessings and peace be upon him. The spiritual benefits of reciting these salawaat are obviously immeasurable.

Mawlid Barzanji is in 'Arabic, it has been translated into Swahili by Mzee bin Ali Muhammad from the Comoro Islands of Africa, it is printed in Singapore, its introduction is in the Indonesian language in the Java dialect, it has been transcribed by Mawlana Uthman Abdulkarim Nasserpuri (RA) of Kenya, it has been applauded in Zikr-e-Habib (Remembrance of the Beloved Prophet) by Ad-Daa'ee al-Kaamil

Mawlana Abdul `Aleem Siddiqi ؑ who incidentally composed salaams in Urdu, it has been reproduced in countless other kutub (books) including Baaqatun 'Atirah (A Perfumed Bouquet) of Imam as-Sayyid Muhammad `Alawi al-Maliki of Makkah, and it is recited from Makkah to Mombasa, from Madina to Singapore, from Arafat to Jakarta and from Mina to Toronto, that is throughout the world by Muslims of all the four madhabs and all Tariqats.

When the munshid (reciter) reaches the narration of the actual birth of the Holy Prophet ﷺ, all rise with respect and devotion in a standing ovation to the Holy Prophet ﷺ and they all offer Him salaams from the depths of their hearts with deep love and affection in a resounding chorus which practically all Muslims know by heart, and indeed many other salaams whether in Arabic, Urdu or English have adopted this very same chorus.

The eulogy to the Prophet also includes the following recitation, and the congregation stands and recites in Arabic:

And your face that shines like the sun  
Has been unveiled on the finest night  
The night of your birth bestowed happiness on religion  
And splendour on its day  
The day the daughter of Wahb succeeded in getting  
Of prestige what other women never succeeded in attaining  
She came to her people with a pregnancy  
Superior than that of the blessed virgin Mary before her  
A birth that resulted for the disbelievers  
In nothing but woes and epidemics  
And the glad tidings of rejoicers came one after another  
That the chosen one was born and happiness was a must.



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## YAA NABI SALAAM ALAY KA

Although this Qiyam (standing ovation) is normally printed together with the Mawlid-u'n-Nabi Sallallahu 'alaihi wa Sallam composed by Imam Barzanji, it cannot yet be established who actually composed it because it is also reproduced in the Mawlid-u'n-Nabi Sallallahu 'alaihi wa Sallam titled Sharaf al-Anaam (Noble In The Whole World) composed by al-'Allamah Shaykh Ahmad bin Qasim Rahmatu'llahi 'alahi, as well as the one composed by al-Hafiz Shaykh Abdirrahman ibn Ali ad-Dayba'ee Rahmatu'llahi 'alahi. Interestingly, Shaykh ad-Dayba'ee is called al-Hafiz because he knew more than 100,000 Hadith Shareef of the Holy Prophet Sallallahu 'alaihi wa Sallam by heart. Such is the stature of the ulama who have composed Mawlid-u'n-Nabi Sallallahu 'alaihi wa Sallam.

Of the 35 verses in this qiyam following the chorus, the ones that are normally recited are:

يا نبي سلام عليك  
يا رسول سلام عليك  
يا حبيب سلام عليك  
صلوات الله عليك

Yaa Nabi Salaam 'alayka  
Yaa Rasul Salaam 'alayka  
Yaa Habib Salaam 'alayka  
Salawaatu'llah 'alayka

Salutations on you, O Prophet  
Salutations on you, O Messenger of Allah  
Salutations on you, O Beloved  
Blessings of Allah be upon you.

Ashraqa'l Badru 'alaina  
Fakhtafat Minhu'l Buduru  
Mithla Husnika Maa Ra'aina  
Qattu Yaa Wajhas-Suroori  
A full moon rises over us  
The other moon disappears  
We never saw the like of your beauty  
O face of gladness

Anta Shamsun Anta Badrun  
Anta Noorun Fawqa Noori  
Anta Ikseerun wa Ghaali  
Anta Misbaahu's-Sudoori  
You are the sun, you are the moon  
You are light upon lights  
You are gold and even more priceless  
You are the light of hearts

Yaa Habibee Yaa Muhammad  
Yaa 'Arusa'l Khaafiqayni  
Yaa Muayyad Yaa Mumajjad  
Yaa Imama'l Qiblataini  
O my beloved, O Muhammad  
O star of east and west  
O supporter, O praised one  
O leader of both Qiblas

Man-ra'aa Wajhaaka Yas'ad  
Yaa Kareem al-Waalidaini  
Hawdhuka's-Saafi'l Mubarrad  
Wirdunaa Yawm an Nushoori  
Whoever sees your face, gets happiness  
O the kind one to both parents  
Your clear and cool fountain

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# يا نَبِيَّ سَلامَ عَلَیکَ یا رَسولَ سَلامَ عَلَیکَ یا حَیبَ سَلامَ عَلَیکَ صَلواتُ اللّهِ عَلَیکَ

The reciters love to add to the qiyam these verses of the qasida that the children of Madina recited on *daf* in greeting the beloved Prophet Muhammad Sallallahu 'alaihi wa Sallam and his noble companions when they entered that blessed city, as narrated by Imam al-Ghazali Rahmatullahi 'alaih in his *Ihya 'Ulum al-Deen* (Revival of the Religious Sciences).

*Tala'al Badru 'Alayna  
Min Thaniyyaatil Wadaa'  
Wajabah Shukru 'Alayna  
Maada'a Lillahi Daa'  
The full moon rises on us.  
From Thaniyyatil Wadaa'*

And it is obligatory on us to express thanks Whenever called upon by a summoner for the sake of Allah

Muslims never tire of sending salaams on the beloved Prophet Sallallahu 'alaihi wa Sallam and they keep on finding novel and more interesting ways of sending salaams. An alternative resounding chorus for this salaam is:

*Yaa Nabi Salaam Alayka  
Yaa Rasool Salaam Alayka  
Yaa Habib Salaam Alayka  
Salawa tulla Alayka*  
Salutations on you, O Prophet  
Salutations on you, O Messenger of Allah  
Salutations on you, O Beloved  
Blessings of Allah be upon you.

*Marhaban Yaa Nural 'Ainee  
Marhaban Jaddal Husaini  
Marhaban Ahlan wa Sahlan  
Ahlan wa Sahlan  
Marhaban Yaa Khaira Dad'ee  
Welcome! O the light of my eyes,  
Welcome! The grandfather of Imam Husain  
Welcome! Greetings! Greetings!  
Welcome! O the best caller and inviter to Islam.*

*Yaa Nabi Salaam Alayka  
Yaa Rasool Salaam Alayka  
Yaa Habib Salaam Alayka  
Salawa tulla Alayka*

From Madina receive divine light  
The sun and moon reflects it oh so bright  
You are the light and soul of creation  
Of your Lord you are His reflection

*Yaa Nabi Salaam Alayka  
Yaa Rasool Salaam Alayka  
Yaa Habib Salaam Alayka  
Salawa tulla Alayka*

With love and hope my heart is waiting  
With your light its saturating  
With your name I'm safe from falling  
Muhammad I'll keep on calling

*Yaa Nabi Salaam Alayka  
Yaa Rasool Salaam Alayka  
Yaa Habib Salaam Alayka  
Salawa tulla Alayka*

Your companions show us compassion  
Saving us from worldly fashion  
Too much joy sometimes melancholy  
Aboo Bakar, Umar, Uthmaan, Ali

*Ya Nabi Salaam Alayka  
Ya Rasool Salaam Alayka  
Ya Habib Salaam Alayka  
Salawa tulla Alayka*

Every friend of yours a shining star  
Guiding all who seek from near and far  
So many shine both seen and unseen  
So let us greet Saabir Allahuddin

*Yaa Nabi Salaam Alayka  
Yaa Rasool Salaam Alayka  
Yaa Habib Salaam Alayka  
Salawa tulla Alayka*



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# CELEBRATING THE BIRTH OF THE HOLY PROPHET ﷺ

## MOULANA SHAH FAISAL KHAN SAHEB

Q. Kindly explain the ruling on celebrating the birth of the Holy Prophet ﷺ

A. The physical arrival of Rasoolullah ﷺ to this world is a great bounty upon humanity at large. For the people of Imaan there's no greater blessing and bounty than this.

Allah Ta'aala has stated in the 3rd chapter of the glorious Quraan:

"Indeed Allah conferred a great favour upon the believers when he sent a messenger from amongst themselves". (S. Al Imraan V 16.4)

If you have accepted the Holy Quraan then you have to also accept the fact that the arrival of the beloved Prophet is the greatest favour to all of us. Therefore in order to continuously receive this bounty we must appreciate it. The philosophy of appreciating Allah Azzawajal's bounties has also been learnt from Al Quraan.

Allah Ta'aala says: "And remember when your lord proclaimed if you give thanks I will grant you more but if you are ungrateful verily my punishment is indeed severe". (S Ibraheem V. 7)

It is natural for the recipient of a gift to be overjoyed, thus the greater the gift so too will be the joy and happiness.

The glorious Quraan itself commands us to rejoice upon the divine bounties of Allah Almighty" Say, in the bounty of Allah and in His Mercy therein let them rejoice that is better than what they amass" (S Yunus V58)

Elsewhere in the Quraan Allah Ta'aala states" And proclaim the bounty of your Lord" (S Duha V 11)

Everybody knows that the expressions of happiness is a natural thing, yes the manners and customs of expressions various according to different cultures.

After these different statements of the glorious Quraan for strengthening the hearts of the people of Imaan let us view the statement of our Holy and pious sages.

\* The first successor of Rasoolullah ﷺ Hazrat Abu Bakr Siddique ؓ says "Whoever spends one dirham in rejoicing the birth of the Holy Prophet ﷺ he will be my companion in Jannah".

\* The second successor Hazrat Umar Farouq Azam ؓ says "Whoever respected the birth of the Holy Prophet ﷺ it is as if he revived Islam".

\* The third successor Hazrat Uthmaan Ghani ؓ says "Whoever spends one dirham in commemorating the birth of the Holy Prophet ﷺ it is as if he attended the great battles of Badr and Hunain.

\* The fourth successor Hazrat Ali ؓ says "The

commemorator of Meelad-un-Nabi ﷺ will die in the state of Imaan and will enter Jannah without accountability" (Al Nimatul Kubra alal Alam bi maulidi Sayyidi wuldi Adam)

A famous critic in the science of hadeeth Allama Abdurahman ibn Jawzi says: "One of the special blessings of commemorating the gathering of Meelad-un-Nabi ﷺ is that he will be in the divine protection of Allah Azzawajal for the entire year and his desires would be fulfilled shortly".

The great commentator of Bhukari Shareef Imaam Qastalani says "Since Rabi-al-awwal is the birth month of the Prophet ﷺ therefore all the people of Imaan have always been commemorating the blessed birth of Meelad-un-Nabi ﷺ. They discharge charities in its nights and engage in good works especially attaining divine mercy by attending the gatherings of celebrations and due to it the whole year passes with peace and prosperity. May Allah shower his mercy and favour upon that person who celebrated this day of Eid. (Al Mawaahib al-Ladunya)

The beloved Nabi ﷺ says "observe fast on a Monday because I was born on this day" This hadeeth shows that it is sunnah to fast in order to remember and respect this day that Nabi ﷺ was born in the same manner the same ruling is given to all those good practices which are linked to his Holy birth.

Even the kuffar gain some benefit due to expressing their happiness on this occasion it is a famous narration in Bukhari Shareef, that when the slave girl of Abu Lahab (Thuwayba) brought the news of the birth of Nabi ﷺ In reply to this glad tiding he set her free. Although he died on kufr and an entire surah was revealed cursing him, still every Monday he is given a sip of water due to expressing happiness on Meelad-un-Nabi ﷺ and a reduction takes places in his punishment.

Comenting on this narration Allamah Abul khair Shamsuddeen ibn Jazree says "Even though this kaafir was cursed in the Quraan he receives some reward due to expressing happiness upon the blessed birth of Nabi ﷺ what about a Muslim who expresses his happiness on Meelaad-un-Nabi ﷺ and spends according to his capacity. I take oath that Allah will reward him with Jannatun Naeem".

The spiritual mentor of all the Ulama of Deoband Hajee Imdaadullah Muhaajir Makki mentions his own practices: "The practices of this humble servant is that I attend the gatherings of Mouloud and regard it as a means of attaining blessings and hold it annually, and I enjoy the qiyaam (sending Salaatus Salaam to Nabi ﷺ whilst standing). (Faisilahe haft Mas'ala pg 9)

## DILLU RAMS DYING WISH

When the British still ruled India there lived, in Delhi, a well-known Hindu poet by the name of Dillu Ram Kausari. This poet, though a Hindu, wrote encomiums and poems in praise of the Prophet Muhammad (upon him be blessings and peace.) He became famous for writing such poetry and his poems became well known to such an extent that it scandalised his fellow Hindus who accosted him and said, Dillu Ram, what is the matter with you? You have disgraced the name of Hindus! You are a Hindu and yet you sing praises of and write poetry praising the Prophet of the Muslims?

'Do not stop me', answered Dillu Ram, 'for I am forced to write such poetry'.  
Who or what is forcing you? his fellow Hindus asked.  
'I am forced by my love', he cried. 'I have fallen in love with the Prophet' (salla lahu alayhi wa'ale hi wasallam)!

How can you, being a Hindu, fall in love with the Muslims Prophet? they asked, perplexed.  
To this Dillu Ram replied, 'Love is not forced it just happens'.

How much do you love the Prophet then? they asked him, still astonished that one of their own could love the Prophet ﷺ. To this Dillu Ram wept like a lover departed from his beloved and recited a poem of his. He said:

***Kuch ishq e Muhammad mein nahin shart e  
Musulman!  
Hai Kausari Hindu bhi talabgaar e  
Muhammad!  
Allah re! kyaa raunaq e bazaar e Muhammad  
Ke Mabood e Jahan bhi hai kharidaar e  
Muhammad!***

Being a Muslim is not a condition for loving  
Muhammad ﷺ!  
Kausari, the Hindu, is also a seeker of Muhammad  
By Allah! How delightful is the bazaar of  
Muhammad ﷺ  
For the Lord of the Worlds is also a buyer of  
Muhammad ﷺ!

They left him in disgust. The poetry of Dillu Ram became more widespread and one quatrain, in particular, shocked the entire community in India, both Muslims and Hindus. In this quatrain he imagined himself on the Day of Judgement and wrote these words, which were published in a Urdu magazine called "Maulvi" printed in Delhi.

This was the controversial quatrain:  
***Rahmatulilalamin kay Hashar mein maana?  
khulay  
Khalq saari Shaafa e Roz e Jaza kay saath  
hai  
Laykay Dillu Raam ko jannat mein jab  
Hazrat gaye  
Maloom huwa kay Hindu bhi Mahboob e  
Khuda kay saath hai!***

The meaning of Mercy unto the Worlds became apparent on Judgement Day:

The whole creation is with the Intercessor of The  
Day of Acquittal  
When the Prophet took Dillu Ram with him into  
Paradise  
It was known that this Hindu too is with the  
Beloved of God!

This quatrain scandalised both Hindus and Muslims! It annoyed the Hindus who objected to his continued praise of the Prophet ﷺ and it scandalised the Muslims who were angered by the sheer audacity of this Hindu to speak like that about the Day of Judgment! How can a Hindu go to heaven? they asked.

Undeterred by this criticism, Dillu Ram continued most of his life to sing the praises of the Prophet ﷺ although he never became a Muslim and remained a Hindu. It is also said that Dillu Ram, delirious with his love, would sometimes stand in the middle of the bazaar in Delhi, put chains around his neck and feet and shout at the top of his voice to all passers-by, Muhammad! Muhammad! Muhammad! Yes! Muhammad is the Beloved of God! Muhammad is the first and only Beloved of God! If God loves you, He loves you because of His Beloved! ﷺ, Some people even stoned him and he would often come home covered in blood but he was totally lost in his love of the Prophet (peace and blessings be upon him!)

As he got older, and when he became seriously ill, he was on his deathbed, seriously weakened and surrounded by well-wishers, friends, family, and admirers of his poetry including many other poets, he was so weak he couldn't leave his bed. Strangely, he continued to stare at the door and after a while his face brightened and he got up and stood on his feet and hands-folded, asked all those gathered there to also stand up. Astonished his intimates asked him, What is the matter? Weeping Dillu Ram said, The one whom I have spent my whole life praising has arrived! The blessed Father of Fatima (upon him be peace and blessings!) is here, visiting me! And I have not even accepted his religion! How generous my beloved is! Weeping, he began to converse with the spirit of the Prophet ﷺ who said to him, Dillu Ram! Your time is almost upon you. Izrael is almost here! I do not want anyone who has praised me like you have to go to the hellfire! I wish to take you into Paradise with me! Weeping Dillu Ram recited the Kalimah and then said to the Prophet ﷺ, Master! You have taught me the Kalimah now also give me a Muslim name of your choice! I can feel The Angel of Death is almost upon me! The Prophet ﷺ gave him the name Kausar Ali Kausari. After that the fortunate former Hindu poet passed away. Verily we are from God and unto Him is our return!

His name has become famous amongst Sunni Barelvi Muslims of the Subcontinent as a lover of the Prophet ﷺ who attained a blessing only given to God's chosen few the vision of the Beloved whilst in a state of waking! May God give us all the love of Dillu Ram Kausari! Ameen.

## BLESSINGS IN THE LIVING HAIR OF THE PROPHET ﷺ

It is narrated by Bukhari in his Sahih in the Book of Clothes, under the chapter "What is mentioned about gray hair", that Usman bin 'Abdullah bin Mawhab ؓ said, "my family sent me to Ummu Salamah ؓ with a cup of water. And Ummu Salamah ؓ brought out a silver bottle which contained one of the hairs of the Prophet ﷺ, and it used to be that if anyone came under the evil eye or ill health they used to send her a cup of water through she would pass this hair [for drinking] and we used to look into the silver bottle: I saw some reddish hairs."

Imam Hafiz ibn Hajar in Fath al-Baari, Volume 10, page 353, said, "they used to call the silver bottle in which the hair of the Prophet ﷺ was kept 'jiljalan' and that bottle was in the home of Ummu Salamah ؓ."

Imam al-'Ayni said, "Ummu Salamah ؓ had some of the hairs of the Prophet ﷺ in a silver bottle, and when some people got ill, they used to go and obtain blessings from these hairs and they would be healed by means of its blessings. They used to take the hair of the Prophet ﷺ and they used to pass it through a cup of water and they would immediately be healed. And this explanation of the hadith is mentioned in Bukhari."

It is said in 'um dat il-Qari, a section in Sharh Sahih al-Bukhari, volume 18, page 79, "If a person were struck by the evil eye or by any sickness, he would send his wife to Ummu Salamah ؓ with a mikhdabba [i.e. cup of water] and she used to pass the hair through that water and then he would drink the water and he would be healed, after which they would return the hair to the 'jiljal."

Muslim narrated in his Sahih that Anas ؓ related, "The Prophet ﷺ came to Mina and threw stones and then he came to his tent in Mina after he made the sacrifice, and he told the barber 'take my hair' and he pointed first to his right, then to his left. Then he began to distribute the hair to the Sahaba."

According to Muslim, in the same hadith, according to another narration by Hafs ؓ, "the Prophet ﷺ when he shaved his right side, began to distribute either one hair or two hairs to every Sahabi, then he did the

same with the hairs from the left side."

In Musnad, Imam Ahmad said, transmitted by Anas ؓ, "when the Prophet ﷺ shaved his head in Mina, he gave me the hair of the right side and he said, 'O Anas! take it to Ummu Salim.' When the Sahaba saw what the Prophet ﷺ gave us, they began to compete to take the hair from the left side, and everyone was getting a share from that."

Imam Ahmad in his Musnad said, "from Ibn Sireen from Ubaydah Salmani that he said, 'O Allah! If only I would have a hair of the Prophet ﷺ which I could keep with me: that would be more precious to me than the white and the yellow and everything that is on the earth and what is inside it.'"

In 'Umdat il-Qari, a section of Sharh Sahih al-Bukhari, "Khalid bin Waleed used to keep in his clothes some hairs of the Prophet ﷺ and for that reason he was always victorious."

It is said in the same volume of the same book, "Khalid bin Waleed asked Abu Talhah to give him from the hair of the Prophet ﷺ when the Prophet ﷺ distributed his hair among the Sahaba ؓ. And he asked to give him from the front side of the head. And Abu Talhah gave him from the front side. And that is the reason he was always in the front."

There are many other hadith on this subject, such that it is impossible to mention them all here. May Allah give us the blessing of the Prophet ﷺ his family and his Sahaba.

"Whoever held enmity towards one hair from me held enmity to me and whoever held enmity to me Allah has become enemy to him." [Kunz al-Ummal, Haakim, ibn Majah, Ibn Hibban, Ahmad: authenticated by others as well]

"Verily, those who malign Allah and His Messenger -- Allah has cursed them in this world and in the Hereafter, and has prepared for them an abasing punishment." [Ahzab, 58]

Servant of the Sunnah of the Prophet,  
Hisham Muhammad Kabbani



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# MESSENGERS OF ALLAH: HAZRAT ADAM ﷺ

MOULANA SAYED IMRAN ZIAEE

Hazrat Adam ﷺ was the first man created by Allah ﷻ and the first to come to Earth. He was a Blessed Nabi (Prophet) of Allah ﷻ.

Allah ﷻ states in the Holy Quraan S:2 V:30 "And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You." He (Allâh) said: "I know that which you do not know."

Hence, Allah created Nabi Adam ﷺ using clay. Divine Spirit was then blown into Nabi Adam ﷺ body. Allah ﷻ taught Adam the knowledge of all types. At one occasion, Allah ﷻ asked the Angels to identify an object, but the Angels did not know what it was. He asked Adam ﷺ to identify it, and Nabi Adam mentioned what it was.

Allah ﷻ states: (S:2 V:31-33)

And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful." They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise." He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the Ghaib (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

Prominent Scholars have commented that if the knowledge of Adam was put on one side of the balance / scale, and the accumulated knowledge of all his children, from his time to the end of time, Nabi Adam ﷺ knowledge will be greater.

One day, Adam ﷺ was sleeping in the gardens of the Heaven and when he awoke, there was a lady sitting beside him. He asked her who she was, and she replied that she is Hawa (Eve). The Angels asked Adam ﷺ who the lady was when they saw him with her, he replied, "She's Hawa". Bibi Hawa was the wife of Nabi Adam ﷺ. He loved her very dearly.

And as we well know, the Angels were ordered to prostrate before Nabi Adam ﷺ. The Angels prostrated, except one, Iblees. He refused to obey Allah's order and prostrate before Adam u due to his arrogance and pride. He felt himself superior to Nabi Adam ﷺ as he was made from fire while Adam u from clay. This invoked Allah ﷻ anger, but due to their previous obedience to Allah, Allah gave them respite.

And (remember) when We said to the angels: "Prostrate yourselves before Adam.". And they prostrated except Iblis (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allâh) (S:2 V:34)

After some time, the Iblees managed to persuade Hawa to go close to the Forbidden tree, the one tree that Allah ﷻ has forbidden Nabi Adam ﷺ from as well. Allah ﷻ sent them down to Earth and Shaytaan was now expelled from the heavens.

And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the Zâlimûn (wrong-doers)." Then the Shaitân (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time." (S: 2 V:35-36)

After many efforts Nabi Adam ﷺ request to Allah ﷻ for pardon got accepted. Adam ﷺ asked for the Forgiveness of Allah 'for the sake of Muhammad " (wasila) Allah ﷻ asked Adam how did he know of Muhammad ﷺ. Adam ﷺ said that during one of his lessons from Allah ﷻ, he noticed the name of Muhammed ﷺ next to the name of Allah ﷻ on the throne thus he knew that Muhammad ﷺ must be someone very loved by Allah ﷻ

Both of them were united at the field of Arafat . An Angel was sent to teach them how to live on their new environment. They had children and continued to spread the Ummah.

(Brief points taken from the writing of Ibn Kathir).

Al Kausar



What could this be? Obviously the URS of HAZRAT SABIR PAAK  
Feel the current! Urs Mubarak all Sabri  
Fans and followers From Al Kausar