



RABI' AL-AWWAL

This piece is based upon the book, *Lata'if al-Ma'arif fi ma li Mawasim al-'Am min al-Waza'if* written by Hafiz Abd al-Rahman ibn Ahmad ibn Rajab – more famously known as Ibn Rajab al-Hambali.

The Prophet mentions, “I was decreed in the original Book by Allah as the Seal of the Prophets whilst Adam was still in the ground in his clay.” He further states, “I am a product of the supplication of my forefather, Ibrahim which Isa gave to his people, and my mother’s dream in which she saw a light shining from her and it shone on the palaces of Syria. Other mothers of the Prophets were also made to see (these sorts of signs).” Imam Hakim narrates this and says, “Its chain of narrators is authentic.”

Imran ibn Husayn narrates that the Messenger of Allah says, “Allah was in existence and there was nothing before Him. His Throne was on the water. He recorded everything in al-Dhikr and then created the Heavens and the Earth.”

There are three levels of existence, in the case of the Prophethood of the Prophet and other matters.

1. Level of Knowledge
2. Level of Recording
3. Level of Visual and External Existence

This should explain the apparent contradiction in sequence of events of the Prophet being the Son of Adam but also being a Prophet whilst Adam was yet to be created.

When Adam was created he saw Muhammad’s name on the Throne and Allah informed him that had it not been for Muhammad, “I would not have created you.” This is narrated by al-Hakin in his Sahih. This would then be that when Adam was created from clay, Muhammad was extracted from him, given prophethood and the covenant taken from him. He was then returned to the loins of Adam at the time he came out when Allah decreed so. A narration of Qatada confirms this order, the Messenger of Allah said, “I was the first of the Prophets to be created and the last of them to be sent (as a Prophet). (Ibn Sa’d in al-Tabaqat and al-Hindi in al-Kanz).

Abu Qatada narrates that the Messenger of Allah was asked about fasting on a Monday, so he replied, “It is the day on which I was born and the day on which I received prophethood.”

There are many reports that he was born circumcised and with the umbilical cord cut. He is also reported to have fallen on his hands and he faced the heavens.

There is a difference of opinion amongst the Ulama as to the date of this month in which the Prophet was born, the following dates are put forward; 2nd, 8th, 10th, 12th, 17th, 18th, and 21st. The majority opinion is that he was born on Monday 12th Rabbi al-Awwal. The majority opinion is he was born in the Year of the Elephants.



In fact from the hadith earlier we saw that the Prophet was fasting on Monday and when asked he replied, “It is the day on which I was born and the day on which I received prophethood.”

It is reported that he passed away on Rabbi al-Awwal and the consensus is that it was on the 12th.

There is no discussion about the celebration of the Prophet’s birth in Ibn Rajab al-Hambali’s treatise but he does indicate towards the actions one should partake in during this month or more specifically on the 12th if they choose. He mentions that one should show gratitude to Allah for blessing this Umma by sending such an individual, so how does he describe this shukr?

He draws a similarity to Nuh and Musa when they were delivered from their respective people, those who denied them, in terms of how they showed their gratitude towards Allah. It is reported that they fasted on that particular day as a show of gratitude. In fact the Prophet asked the Jewish people why they were fasting on Ashura and they informed him that the Prophets did it as a show of gratitude. As a result the Prophet started and ordered his community to do likewise. Therefore, legislated acts of worship of which fasting has been prescribed as an act of showing gratitude is the correct way, rather than some of the acts individuals become involved in over this month.

If anyone has to cry, he must cry over the Messenger of Allah

He must not forget the grave which is in Madina

May Allah reward Muhammad on our behalf with every good

He was most certainly guided and he guided others

The Messenger of Allah was a mercy and a beneficence

He was a light and a clear proof from Allah

The Messenger of Allah used to command good and prohibit immorality and evil

The Messenger of Allah used to uphold justice

And when his slave asked him for reprieve, he reprieved him

The Messenger of Allah used to invite towards guidance

The Messenger of Allah continued inviting towards his call

Can the person who was most affectionate towards people ever be forgotten?

Can the one who was from the noblest family, mountain pass and valley ever be forgotten?

Can the Messenger of Allah who was the noblest of all who walked on the Earth ever be forgotten?



His relics in the two masjids are as they were

Everything that was pure became soiled after the Prophet Muhammad

We became inclined towards this base world after his passing

And our greed has exposed our evils

How many lighthouses he lit for us

And how many flags were raised by day and night

If a person does not wear the clothes of piety

He will be naked even if he is clothed

The best quality of a person is obedience to his Rabb

There is no good in the person who is disobedient to Allah

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