

## Rabi al-Awwal

**Rabī al-Awwal** ([Arabic](#): رَبِيعُ الْأَوَّلِ, *Rabī al-ʿAwwal*) is the third month in the [Islamic calendar](#) after Muharram and Safar. The name *Rabī al-awwal* means "the first [month] or beginning of [spring](#)", referring to its position in the pre-Islamic Arabian calendar.

Rabi'ul-Awwal is the most significant month in the Islamic history, because humanity has been blessed in this month by the birth of the Holy Prophet Muhammad, Sall-Allahu alayhi wa sallam. The Messenger of Allah (SWT) was born an orphan, in Makkah in 570 CE, and is described by Allah (SWT) as a mercy to the worlds.

**"It was only as a mercy that We sent you (Prophet) to all people."** (Qur'an, 21:107)

Before the birth of the Holy Prophet, Sall-Allahu alayhi wa sallam, not only the Arabian peninsula, but also the so-called civilized nations of Rome and Persia were drowned in the darkness of ignorance, superstitions, oppression and unrest. The Holy Prophet, Sall-Allahu alayhi wa sallam, came with the eternal truth of *Tawhid* (Oneness of Allah), the only faith which provides a firm basis for the real concepts of knowledge, equity and peace. It was this faith which delivered humanity from ignorance and superstitions and spread the light of true knowledge all over the world.

During this month, majority of Muslims celebrate [Mawlid](#) - the birthday of the Islamic prophet, [Muhammad](#). Other Muslims do not believe the celebration is evidenced as necessary or even Islamically permissible in the Quran or authentic Hadith and has evolved as an innovation. Islam has not prescribed any festival for the birthday of any person, however great or significant he may be. The prophets of Allah are the persons of the highest status amongst all human beings. But the Holy Prophet, Sall-Allahu alayhi wa sallam, or his noble companions never observed the birthday or anniversary of any of them. Even the birthday of the Holy Prophet, Sall-Allahu alayhi wa sallam, which was the most happy day for the whole mankind was never celebrated by the Holy Prophet, Sall-Allahu alayhi wa sallam, himself, nor by his blessed Companions.

The Companions of the Holy Prophet, Sall-Allahu alayhi wa sallam, remained alive after him for about a century, but despite their unparalleled and profound love towards the Holy Prophet, Sall-Allahu alayhi wa sallam, they never celebrated the birthday or the death anniversary of the Holy Prophet, Sall-Allahu alayhi wa sallam. Instead, they devoted their lives for promoting the cause of Islam, for bringing his teachings into practice, for conveying his message to the

four corners of the world and for establishing the Islamic order in every walk of life.

## Disagreement About the Date

[Sunni Muslims](#) believe the date of birth of [Muhammad](#) to have been on the twelfth of this month, whereas [Shia Muslims](#) believe him to have been born on the dawn of the seventeenth day.

The observance of the 12th of this month as the birthday of the Holy Prophet, Sall-Allahu alayhi wa sallam, is not only an innovation having no basis in the Islamic teachings, but the accuracy of this date as the real birthday of the Holy Prophet, Sall-Allahu alayhi wa sallam, is also very much doubted. There are different dates suggested in different traditions, and the majority of the authentic scholars is inclined to hold that the Holy Prophet, Sall-Allahu alayhi wa sallam, was born on the 9th of Rabi'ul-Awwal. This difference of opinion is another evidence to prove that the observance of the birthday is not a part of the religion, otherwise its exact date would have been preserved with accuracy.

The life of the Holy Prophet, Sall-Allahu alayhi wa sallam, is, no doubt, the most important source of guidance for all the Muslims, and every Muslim is under an obligation to learn and study the events of his life, and to follow the practical example set by him in every sphere of life. The narration of his pious biography (the Seerah) in itself is a pious act, which invites the divine blessings, but the Holy Qur'an and the Sunnah have not prescribed a particular time or method for it. This pious act should be performed in all the months and at all the times. The month of Rabi'ul-Awwal has not been designated by the Shariah as a special season for holding such congregations to commemorate the birth or life of the Holy Prophet, Sall-Allahu alayhi wa sallam. It is thus an innovation (*Bid'ah*) to restrict the Seerah meetings to the month of Rabi'ul Awwal only, or to believe that the meetings held in this month are worthy of more reward than the meetings held on any other date during the year. In fact, the Companions of the Holy Prophet, Sall-Allahu alayhi wa sallam, used to commemorate the life of the Holy Prophet, Sall-Allahu alayhi wa sallam, throughout the year, not only by studying and conveying his message to others, but also by following his way of life and acting upon his teachings in each and every branch of their activities, and this is exactly what a Muslim is required and supposed to do.

By this we do not mean that the Seerah meetings should not be held in the month of Rabi'ul-Awwal. The point is only that they should not be restricted to it, nor should it be believed that the Shariah has laid any kind of emphasis on holding such meetings in this particular month.

Another point that should always be kept in mind while holding such meetings is that they must be in complete conformity with the rules of Shariah. A Muslim is supposed to abide by the rules of Shariah in all his activities. But at least the meetings held in the memory of the Holy Prophet, Sall-Allahu alayhi wa sallam, should be free from all the acts forbidden by the Shariah.

### **Meaning**

The word "Rabi" means "[spring](#)" and Al-awwal means "the first" in [Arabic language](#), so "Rabi' al-awwal" means "The first spring" in [Arabic language](#). The name seems to have to do with the celebration events in the month as "spring" is the end to winter (symbol of sadness) and consequently the start of happiness. The Arabic calendar being [lunar calendar](#), the month is naturally rotating over years and Rabi' al-awwal can be in spring or any other season every now and then, so the meaning can not be related to the actual season.

Although historians and scholars disagree on the exact date of Muhammad's birth, it is celebrated by some Muslims on 12th or 17th of Rabi' al-awwal.

However, many Muslims do not celebrate the Prophet's birthday as neither the Prophet himself nor any of his [Companions of the Prophet](#) observed any such birthday celebrations and they do not consider it an Islamic obligation nor an act of any religious merit with any basis in the Quran or in any authentic [Hadith](#).

### **Why is Rabi al-Awwal important to Muslims?**

Muslims consider Rabi al-Awwal to be significant because the following events took place during this month:

1. The birth of the Prophet Muhammad (saw), the final Messenger to whom the Qur'an was revealed.
2. The Hijrah of the Prophet (saw), when he emigrated from Makkah to Madinah. The Islamic calendar is dated from this event.
3. The death of the Prophet (saw), on 12th Rabi al-Awwal in the eleventh year of Islam

## Does Rabi al-Awwal have any special blessings or benefits?

Unlike, for example, the months of Ramadan or Dhul-Hijjah, there are no special recommendations to fast, pray or make du'a during Rabi al-Awwal. However, the events that took place during this month mark it as specifically blessed.



Ibn Katheer (rh) explains, **'Allah has chosen elites from His creation: from among the angels He chose Messengers, from among mankind He chose Messengers, from among speech He chose remembrance of Him (dhikr), from among spaces on earth He chose the mosques, from among the months He chose Ramadan and the sacred months...So, venerate that which has been chosen by Allah, for people of understanding and wisdom respect that which has been chosen by Him'.**

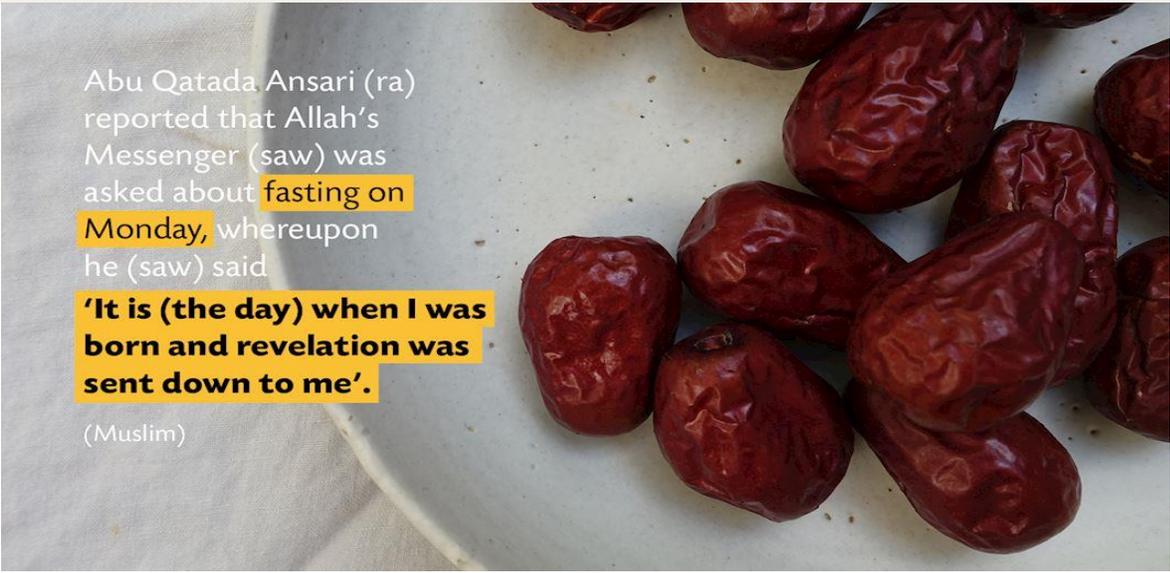
(Tafseer Ibn Katheer)

Allah chose Rabi al-Awwal to send the Prophet (saw) into the world, and to take His Beloved (saw) back to Him. Out of the twelve months in the lunar calendar, He chose to bless only Rabi al-Awwal in this way. Therefore, it is of course a special month and deserves our attention and respect. With that in mind, let's take a more detailed look at the blessed events of this month and what we can learn from them.

### Event One: The Birth of the Prophet Muhammad (saw)

Rabi al-Awwal is one of the most significant months in Islamic history, because humanity was blessed by the birth of the Prophet (saw) during this month. He (saw) would eventually lead the world - beginning with the Arabs, Persians and Romans - from the darkness of ignorance and oppression into the light of Tawhid, and true justice and peace. His birth was 'a mercy to the worlds' [The Noble Qur'an, 21:107], and Allah chose Rabi al-Awwal to illuminate us with this mercy.

The Prophet (saw) was born in Makkah on a Monday in Rabi al-Awwal, though narrations differ on the exact date. Many narrations say the 12th, but others have mentioned different dates between the 8th and the 17th. Nevertheless, he (saw) was definitely born on a Monday:



Abu Qatada Ansari (ra) reported that Allah's Messenger (saw) was asked about fasting on Monday, whereupon he (saw) said

**'It is (the day) when I was born and revelation was sent down to me'.**

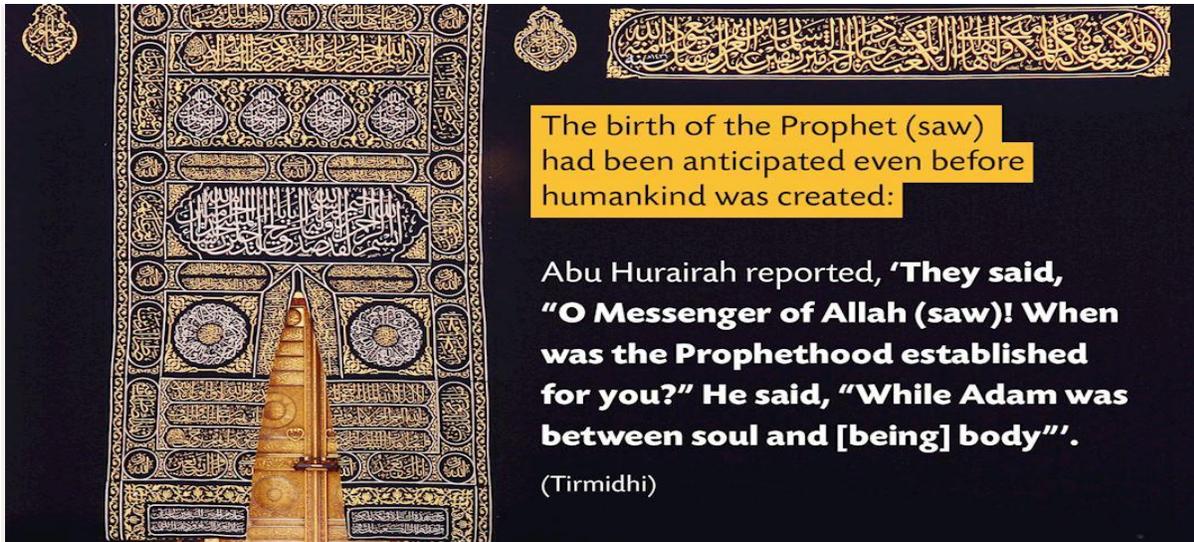
(Muslim)

His birth had been anticipated for a long time. Isa (as) had mentioned it to his people five centuries earlier.

'And remember when Isa, the son of Maryam, said, "O Children of Israel! I am the messenger of Allah [sent] to you, confirming the Torah (Law) [which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad". [The Noble Qur'an, 61:6]

Ibrahim (as) and Isma'il (as) had also prayed for the Prophet's (saw) birth when they were rebuilding the Ka'bah.

'Our Lord, send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise'. [The Noble Qur'an, 2:129]



The birth of the Prophet (saw) had been anticipated even before humankind was created:

Abu Hurairah reported, **‘They said, “O Messenger of Allah (saw)! When was the Prophethood established for you?” He said, “While Adam was between soul and [being] body”’.**

(Tirmidhi)

There were many miracles surrounding his birth. The Prophet’s (saw) mother, Aminah, was conscious of a light within her when she was pregnant with him, which one day shone from her so intensely that she could see the castles and palaces of Syria. [Ibn Ishaq]

There were also the miracles witnessed by his foster mother, Halimah, who had been hoping for a rich child to nurse, because her family was suffering from drought. Nevertheless, she took fatherless Muhammad (saw) as her foster child, and her family were blessed for years afterwards:

**‘No sooner did I put him [Muhammad] in my bosom than my breasts overflowed with milk. He drank his fill, and with him his foster-brother likewise drank his fill. Then they both slept; and my husband went to that old she-camel of ours, and amazingly her udders were full. [...] In the morning my husband said to me, “By God, Halimah, it is a blessed creature that you have taken” [...] We reached our tents in Bani Sa’d, and I know of no place on God’s earth more barren than that. But after we brought him to live with us, my flock would come home to me and would be full of milk [...] and we did not stop enjoying this increase and this bounty from God until the baby’s two years passed’.**

(Ibn Ishaq)



It is clear the Muhammad's (saw) arrival was much-anticipated and it was widely recognised that he was a blessed and special child. Even his name was unique; it means 'one who is praised', and no one else used that name at the time. His mother, grandfather ('Abdul-Muttalib) and foster-parents all knew that great things lay in his future.

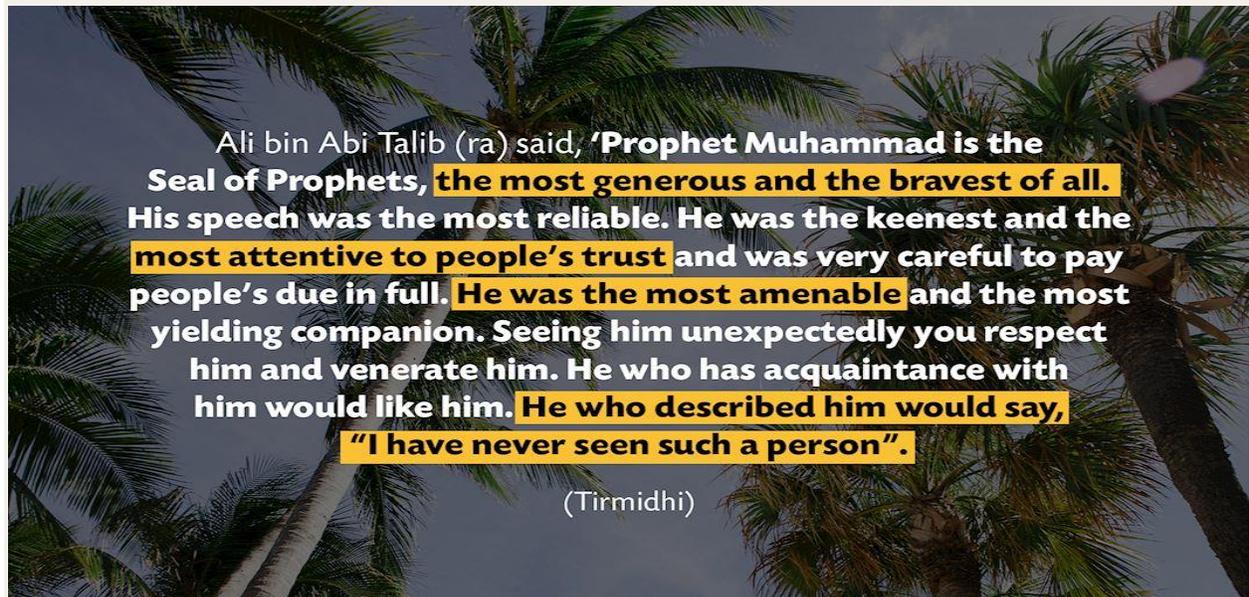
So what lessons can we draw from his (saw) birth this Rabi al-Awwal?

## The Importance of Loving the Prophet Muhammad (saw)

The Prophet is closer to the believers than their own selves'. [The Noble Qur'an, 33:6]

The month of Rabi al-Awwal is a good time to remind ourselves of the place of the Prophet (saw) in our lives. He is the best of creation, and he should be dearer to us than any place or person, including ourselves.

If we do not feel this closeness to the Prophet (saw), the solution is simple: learn more about his character and his life, and naturally our love for him will grow.



This Rabi al-Awwal, why not begin reading the Sirah (the Prophet's (saw) biography) so you can learn more about the best of creation? It is also a good idea to start

following Prophetic habits, such as visiting the sick and elderly, smiling often, and feeding the poor.

## **Event Two: The Hijrah of the Prophet Muhammad (saw)**

The Prophet (saw) and his Companion, Abu Bakr (ra), also emigrated from Makkah to Yathrib during Rabi al-Awwal. This event is known as the Hijrah, and we date the Islamic calendar from it. So, the first year they spent in Madinah was the first Islamic year, the second year was the second Islamic year, and on. The Islamic year is denoted by 'AH', which stands for 'After Hijrah'. We are currently in the year 1443 AH.

Umar (ra) said, 'The Hijrah has separated truth from falsehood, so calculate dates from it'. [Ibn Hajar al-Asqalani]

The Hijrah marked the beginning of a new chapter for the Muslims. The Prophet (saw) united the tribes of Yathrib, guiding them with justice, wisdom and mercy. The city of Yathrib became known as 'Madinah al-Munawarah', the Illuminated City, and is now commonly called Madinah.

**Did you know that the first masjid was also built in Rabi al-Awwal?** The Prophet (saw) left Makkah with Abu Bakr (ra) and they crossed the desert to Quba, a town near Yathrib. They stayed there for three days and built the first masjid, before travelling on to Yathrib, where they would begin building a second masjid, known as Masjid An-Nabi today.



The Prophet (saw) greeted the people of Quba by saying, **‘O people, give one another greetings of peace, feed the hungry, honour the ties of kinship, and pray in the hours when men sleep. Then you shall enter Paradise in peace’.**

The anniversary of the Hijrah should remind us of these words. In both Quba and Madinah, the Prophet (saw) established a community centred around Allah’s worship, where the beautiful lessons of the Qur’an and Sunnah were followed. The Prophet (saw) said, ‘Leave me as I leave you, for the people who were before you were ruined because of their questions and their differences over their prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can’. [Bukhari]

This Rabi al-Awwal, we should strive to follow the Sunnah of the Prophet (saw) as much as possible in our daily lives.



Sa’d ibn Hisham reported that he asked Aisha (ra), **“O Mother of the Believers, tell me about the character of the Messenger of Allah”.** She said, **“Don’t you read the Qur’an?”** I said, **“Yes”.** She said, **“The character of the Messenger of Allah (saw) was the Qur’an”.**

(Nasa’i)

The best way to follow the Prophet’s (saw) example is to read, understand and follow the Qur’an. Increase your Qur’anic recitation, and bring life to the Qur’an and Sunnah in your house by reminding yourself to be kind, generous, patient and grateful. The Prophet (saw) is the best example for us, and this Rabi al-Awwal, we should take the opportunity to remind ourselves of the lessons he taught and build good habits.

## **Event Three: The Death of the Prophet Muhammad (saw)**

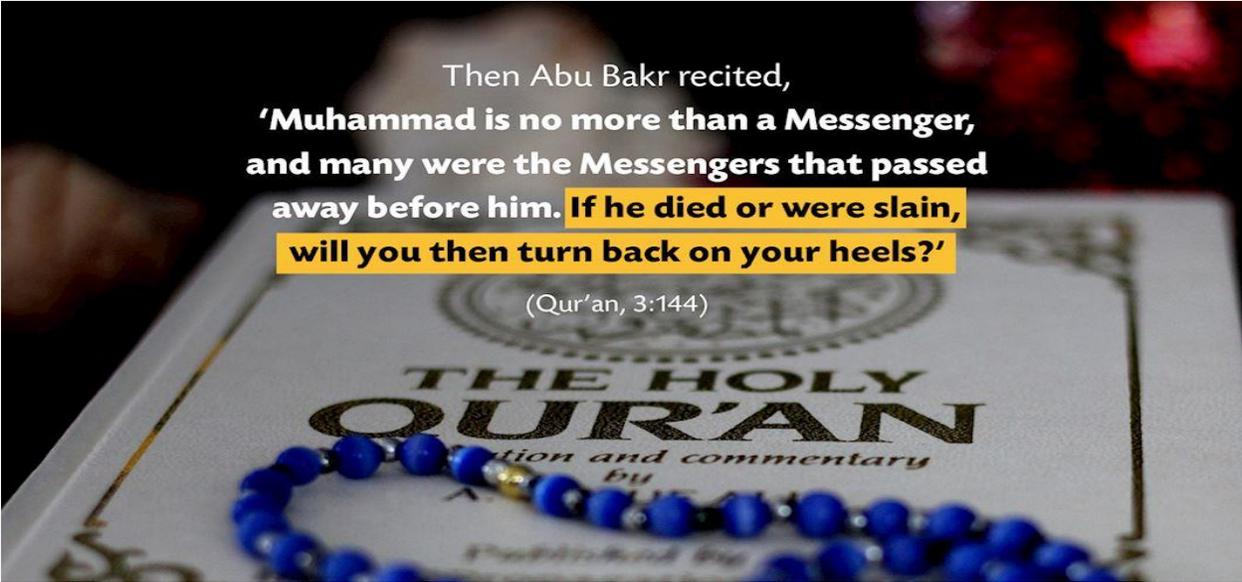
On Monday 12th Rabi al-Awwal, in the eleventh year of Islam, the Prophet (saw) passed away.

A day or two before his death, he had gone into the Masjid and told the people from the pulpit, **'There is a slave amongst the slaves of God to whom God has offered the choice between this world and that which is with Him, and the slave has chosen that which is with God'**. He had been ill for a few days, and his family and closest friends knew that it would soon be time for him to go back to Allah.

Nevertheless, it was still a great shock to the Muslims when he died, so much so that some of them refused to believe that he had passed away. Just a few hours before his death, he had gone into the Masjid and watched the people praying, and Anas (ra) later said, 'I never saw the Prophet's face more beautiful than it was at that hour'. It seemed impossible that he (saw) should have left them, and even Umar (ra), one of his closest Companions, was adamant that it was a lie.

Abu Bakr (ra), however, reminded the people that the Prophet (saw) was only a human Messenger, and he was not immortal. Abu Bakr (ra) said,

'O people! If it was Muhammad whom you worshipped, then know that he is dead. But if it is Allah whom you worshipped, then know that He does not die'.



Then Abu Bakr recited,  
**'Muhammad is no more than a Messenger,  
and many were the Messengers that passed  
away before him. If he died or were slain,  
will you then turn back on your heels?'**

(Qur'an, 3:144)

It was as if the people had not known of the revelation of this verse until Abu Bakr recited it that day. They took it from him, and it was on all their tongues. Umar (ra) said afterwards, **'When I heard Abu Bakr recite that verse, I was so astounded that I fell to the ground. My legs would no longer carry me, and I knew that Allah's Messenger had died'**.

Allah had presented the Prophet (saw) with the choice to live a little longer or to return to Him. Allah's Beloved chose to return to him. The grief and sorrow felt by the Muslims was immense, in Madinah in particular. They were grieving not just for the Prophet (saw), whom they loved more than anyone else, but for the end of Revelation:

**'I don't weep for him', said Umm Ayman, who had been like a mother to the Prophet (saw). 'Don't I know that he has gone to something which is better for him than this world? But I weep for the tidings of Heaven which have been cut off from us'**.

Since the Prophet Muhammad (saw) is beloved to all Muslims, it is natural for us to mourn the Prophet's (saw) death, and to feel great sadness at his loss. With that in mind, here is one final lesson we can draw from the month of Rabi al-Awwal.

## **Gratitude for the Prophet Muhammad (saw)**

**It is only through the sacrifices, efforts and immense love of the Prophet (saw) that we have been given the incredible guidance of the Qur'an and Sunnah.** Allah says in the Qur'an:

**'Indeed Allah conferred a great favour on the believers when He sent among them a Messenger from among themselves, reciting unto them His verses, and purifying them, and instructing them (in) the Book (Qur'an) and Al-Hikmah, (the wisdom and the Sunnah of the Prophet (saw)), while before that they had been in manifest error'.** [The Noble Qur'an, 3:164]

We naturally tend to remember the beautiful character of the Prophet (saw) more in Rabi al-Awwal, but we should not single out this month to connect with him and follow his Sunnah. Rather, we should use this month as an opportunity to build good habits so we can emulate him throughout the year.

Above all, Rabi al-Awwal is a time for being grateful to Allah for the amazing blessing of sending the Prophet (saw) to us and guiding us to His Light. It is a time for grounding ourselves in our purpose once more and reviving our connection with Allah and His Messenger by learning more about the Qur'an and Sunnah. This is the ultimate blessing and significance of Rabi al-Awwal.

There are countless virtues that we have inherited from the life and teachings of the Prophet Muhammad (PBUH). The month of Rabi' Al-Awwal also provides us the opportunity to reflect and take stock of the lessons we can derive from his precious life.

Also, The birth of the Prophet Muhammad (PBUH) and the advent of Islam changed the course of history.

Allah (SWT) guided humanity through the Prophet Muhammad (PBUH), the best of creation, to revolutionize the rights of women and oppressive structures within society. The impact he made during his lifetime created foundations of good for the rest of time.

## **Reflect on the Sunnah of the Prophet (SAW)**

There are so many precious and beautiful Sunnah of the blessed prophet (PBUH) that we can benefit from and strive to embody all year round. Here are a few easily integrated Sunnahs to start building as successful habits this Rabi' Al-Awwal:

- Orphan care. The Prophet (PBUH) was born an orphan, and in a famous hadith said:  
**“I and the one who cares for an orphan will be together in Paradise like this” and he (PBUH) held his two fingers together to illustrate.** (Bukhari)
- Fasting the Sunnah days (Mondays and Thursdays among others)  
**“The deeds are presented on Monday and Thursday. Thus, I love for my deeds to be presented while I am fasting.”** (Tirmidhi)
- Speaking good or keeping silent

## Other Islamic Events

- Rabī' al-Awwal 897 AH, the fall of the Emirate of Granada, the final Muslim kingdom of al-Andalus

The **Emirate of Granada** (Arabic: إمارة غرناطة, romanized: *Imārat Ġarnāṭah*), also known as the **Nasrid Kingdom of Granada** (Spanish: *Reino Nazarí de Granada*), was an Islamic realm in southern Iberia during the Late Middle Ages. It was the last independent Muslim state in Western Europe

Muslims had been present in the Iberian Peninsula, which they called Al-Andalus, since the early eighth century. At its greatest geographical extent, Muslim-controlled territory occupied most of the peninsula and part of present-day southern France. From the ninth to the tenth century, under the Caliphate of Córdoba, the region was one of the most prosperous and advanced in Europe. Conflict with the northern Christian kingdoms was recurrent, while mounting civil strife led to a fragmenting of Muslim states in the early eleventh century. This marked a precipitous decline in Muslim power and facilitated the centuries-long Christian Reconquista.

By 1230, the Almohad Caliphate in Morocco ruled the remaining Muslim territories in southern Iberia, which roughly corresponded to the modern Spanish provinces of Granada, Almería, and Málaga. Exploiting the Almohad's dynastic strife, the ambitious Muhammad ibn al-Ahmar rose to power and established the Nasrid dynasty over these lands. By 1250, the emirate was the last Muslim polity in the peninsula. Although effectively a vassal of the rising Crown of Castile, for over two centuries, Granada enjoyed considerable cultural and economic prosperity; much of the famed Alhambra palace complex was built during this period, and the Nasrids would be the longest-lived Muslim dynasty in Iberia.

Nascent Christian power in Iberia meant that Granada's existence was always precarious. In 1491, after a decade of intermittent warfare known as the Granada War, the emirate was forced to capitulate to the Catholic Monarchs. The following year, Muhammad XII, the last Nasrid ruler of Granada, formally relinquished his sovereignty and surrendered his territories to Castile, eventually moving to North Africa in exile. This marked the end of independent Muslim rule in Iberia.

- 12 Rabī' al-Awwal, the birth of our Prophet Muhammad (SAW)

Before the Prophet Mohammad (S.A.W.) was born, people were living in a state of ignorance and darkness. They worshiped different deities. They were deviating from the path of Allah. As the Prophet (S.A.W.) was born, he brought with him the Message of Truth, the Message of Allah, His Oneness. This message led the

people towards the path of enlightenment, helping them distinguish between right and wrong.

One of the most important merits of our Prophet (S.A.W.) is that he is the last of all Prophets (A.S.) and no Prophet will come after him. Mohammad (S.A.W.) will remain the Prophet for all mankind till the end of days. As Allah says in Quran:

“.... He (S.A.W.) is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All Aware of everything.” **(Surah Ahzab 33:40)**

The Prophet Muhammad (S.A.W.) is the epitome of perfection. He is the role model chosen for us by Allah and we are to follow his Sunnah in order to lead an ideal lifestyle which is not only defined to us by religion but is in fact beneficial for all mankind if we were to follow it. Allah Says in Quran:

“Indeed in the Messenger of Allah (Muhammad S.A.W.) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much.” **(Surah Ahzab 33:21)**

Without any doubt, life of Prophet (S.A.W.) is the most important source of guidance for all the Muslims and Prophet (S.A.W.) is a mercy not only upon us but all worlds and creations of Allah. As Allah Says in Quran:

“And We have sent you (O Muhammad S.A.W.) not but as a mercy for the 'Alamin (mankind, jinns and all that exists).” **(Surah Anbiya 21:107)**

So every Muslim should learn and follow the practical examples set by him in every aspect of life.

May Allah direct us all to the blessings of the Glorious Quran and the Sunnah of His Messenger (S.A.W.).

- 13 Rabi al-Awwal, Death of Bibi Rabab ( Beloved Wife of Imam Hussain)

Hazrat Rabab (s.a.) also known as Umm Rabab (a.s.) , was the wife of the King of Martyrs, Imam Hussayn (a.s.) and the mother of the “ Princess of Karbala”, Hazrat Sakina (s.a.) and the “ Little Victor of Karbala”, Hazrat Ali al-Asghar (a.s.).

She was the daughter of the chief of the tribe of Bakr bin Wael, Imru’al Qays. It is reported that she was a learned woman. She and her father both were fond of poetry.

She had an exceptional faith in Imam Hussayn (a.s.). Her sacrifice and dedication is note worthy in the tragedy of Karbala. When she left Madinah, along with the Ahlul Bayt (a.s.), Hazrat Ali al-Asghar (a.s.) must have been about one month old. Although, Hazrat Fatima al-Sughra insisted that the little Ali al-Asghar (a.s.) may be left with her in Madinah. The travelling from Madinah to Karbala was very difficult and one can imagine how painful it must have been to a mother of two children aging one month and four years; Hazrat Sakina (s.a.) was about four years old. Even at Karbala, when water supply was cut-off by the brutal Yazidi forces from 7<sup>th</sup> of Muharram, there is no report of any narration in the books, of

any complaint from Umm Rabab (s.a.) about an infant's thirst in the desert of scorching heat.

On the Day of Ashura, when Imam Hussayn (a.s.) asked Umm Rabab to bring Hazrat Ali Asghar (a.s.) so that he may get some water for the infant, Hazrat Umm Rabab's trust in Imam Hussayn (a.s.) is unimaginable. The barbaric people, who had mercilessly slaughtered the family and friends of Imam Hussayn (a.s.) in one day, would be kind enough to quench the thirst of the infant. Umm Rabab was the symbol of reliance, confidence, dedication, patience and sacrifice. In this action, Hazrat Umm Rabab was no less than Hazrat Hajira (a.s.) when she was left alone in the desert of Makkah with her little son, Hazrat Isma'eel (a.s.). She must have given the benefit of doubt about the so called Muslims and thought that a slight ray of humanity must have been left in them. But in a matter of few minutes that apprehension was shattered when Hurmalah (l.a.) released a three-pronged arrow towards the delicate neck of Hazrat Ali Asghar (a.s.) which pierced through the infant's throat and injured Imam Hussayn (a.s.)'s hand. When Imam Hussayn (a.s.) brought the infant and Hazrat Umm Rabab (s.a.) witnessed the slaughtered baby, she said: "Does infants are slaughtered like camels!" Because such three pronged arrows were used to slaughter (Nahar) camels. After some time, when she witnessed the tiny head of Hazrat Ali Asghar (a.s.) on the top of a spear, her heart must have been shattered. But she remained a symbol of patience!

It is reported that when the caravan of Ale Muhammad (a.s.) returned to Karbala, she refused to go back to Madinah and did not sit in a shade. We can imagine the state of her mind; her husband, the King of Martyrs Imam Hussayn (a.s.) was brutally slaughtered and his body remained without being covered or properly washed and buried! Her "Little Victor of Karbala" Hazrat Ali Asghar(a.s.)'s tiny body was exhumed by the barbaric Yazidi army from the fresh grave prepared by Imam Hussayn (a.s.) and his tiny head was severed and raised on top of a spear like other martyrs. Her "Princess of Karbala" Hazrat Sakina (s.a.) was brutally fastened on the back of a camel on way to Damascus. When the camel ran fast, she was bleeding along the route to Damascus. The blood dried on her dress and when she died in the dungeon of Shaam (Syria), Imam Zayn al-Abedin (a.s.) had to bury her beloved sister in the same dress because it was completely attached to her skin! Can we imagine the enormity of atrocities, oppressions and shameful behavior of the people who paid back the "Compensation of Prophet Hood" to the Chief of Prophet's Progeny! The famous poet Aale Raza had written about Hazrat Umm Rabab (s.a.) on the eve of "Shaam-e-Ghareeban":

"Na Is Tarah koi Kheti Hari Bhari Ujri; Tumhari Mang Bhi Ujri Hai Kokh Bhi Ujri – Meaning no harvest has ever been destroyed like the destruction of

the Garden of Hazrat Fatima Zahra (s.a.); Your sacred husband was martyred and your both children were also martyred!"

- 18 Rabī' al-Awwal, birth of Umm Kulthum bint Ali

**Zaynab al-Sughra** (Arabic: زَيْنَبُ الصُّغْرَى, lit. 'Zaynab the Younger'), also known by her kunya **Umm Kulthum bint Ali** (Arabic: أُمُّ كَلْثُومِ بِنْتِ عَلِيِّ), was the granddaughter of Prophet Muhammad SAW and the daughter of Ali. Whether or not she married Umar is a controversial topic between Sunnis and Shia. She is given the epithet 'the Younger' to distinguish her from her older sister, Zaynab the Elder (Zaynab al-Kubra).

Ali wanted his daughters to marry his brother Ja'far's sons, but Umm Kulthum's hand in marriage was requested by the Caliph, who promised, "No man on the face of the earth will treat her better than I will."

Ali protested that she had not yet reached puberty, but Omar commanded that she be presented to him. Ali gave his daughter a striped garment and instructed her: "Take this to the Commander of the Faithful and tell him: 'My father says, "If you like this garment, keep it; if you don't like it, return it." When Umm Kulthum brought this message to Omar, she reported, "He did not undo the garment nor look at anything except at me." He told her that he was pleased, and so Ali consented to the marriage. Omar gave his bride a dower of 40,000 *dirhams*, and the marriage was consummated in November or December 638 (Dhu'l-Qaada 17 AH).

They had two children, Zayd and Ruqayya. Ruqayya later married Ibrahim, a son of Sa'd ibn Abi Waqqas, by whom she had a daughter.

One story from their married life tells how Umm Kulthum sent a gift of perfume to the Empress of Byzantium. The Empress sent back a "superb" necklace for Umm Kulthum. Omar believed that his wife should not have conducted a private correspondence at the expense of the state postal service, so he reimbursed her for the cost of the perfume and placed the Empress's necklace in the state treasury. Nevertheless, it was said that Omar treated Umm Kulthum "with extreme honour and respect" because she was Muhammad's granddaughter.

She is reported to have been present at the Battle of Karbala, during which her earrings were taken from her by an attacking soldier. Afterwards, Umm Kulthum is said to have given a eulogy condemning the people of Kufa for abandoning her brother Husayn, who was killed in the battle.

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## Death

Tomb of Umm Kulthum bint Imam Ali at Bab al-Saghir

Umm Kulthum and her son Zayd died at the same time, in Abdullah's lifetime: Eighty people attended their funeral where Sa'id ibn al-'As conducted the prayers, and the congregation included Abdullah ibn Omar and Abu Hurairah.

Umm Kulthum is buried in Baab Sagheer cemetery in Damascus, Syria: The Mausoleum of Umm Kulthum is located in Arrawiya village in Damascus

Fatimids believe that she is also known as "Zaynab the Younger" and that she is buried at Sayyidah Zaynab Mosque, Damascus; whereas Zaynab the Elder lived at the end of her life in Cairo and was buried there at Al-Sayeda Zainab Mosque.

- 26 Rabī' al-Awwal, death of Abu Talib ibn Abdul Muttalib:

**Abu Talib ibn Abd al-Muttalib** (Arabic: أَبُو طَالِبِ بْنِ عَبْدِ الْمُطَّلِبِ 'Abū Ṭālib ibn 'Abd al-Muṭṭalib; c. 535 – c. 619) Abu Talib means; The father of Talib, born 'Imrān (عِمْرَان) or 'Abd Manāf (عَبْد مَنَاف),<sup>[1]</sup> was the leader of Banu Hashim, a clan of the Qurayshi tribe of Mecca in the Hejazi region of the Arabian Peninsula. He was an uncle of the Islamic Prophet Muhammad, and father of the Rashid Caliph Ali. After the death of his father Abd al-Muttalib ibn Hashim ibn Abd Manaf, he inherited this position, and the offices of *Siqaya* and *Rifada*. He was well-respected in Mecca, despite a declining fortune.

## Early Life

Abu Talib was born in the city of Mecca in the Hijaz region in 535 CE. He was the son of the Hashimite chief, Abd al-Muttalib. He was a brother of Muhammad's father, Abdullah, who had died before Muhammad's birth. After the death of Muhammad's mother Aminah bint Wahab, Muhammad as a child was taken into the care of his grandfather, Abd al-Muttalib. When Muhammad reached eight years of age, Abd al-Muttalib died. One of Muhammad's uncles was to take him in. The oldest, Al-Harith was not wealthy enough to take him in. Abu Talib, despite his poverty, took in Muhammad because of his generosity. Another tradition states that, Abdul Muttalib, the father of Abu Talib on his death bed, chose Abu Talib amongst his sons to entrust them to take the task of raising Muhammed. Although

Abu Talib was responsible for *Siqaya* and *Rifada* (Food and Beverages) of Hajj pilgrims, he was poor. For this, he had to borrow the amount from his uncle Abbas, which he failed to return and had to give up and let Abbas undertake the duty, as it was pre-conditioned to do so. Although this did not harm his position.

Muhammad loved his uncle, and Abu Talib loved him in return. Abu Talib is remembered as a gifted poet, and many poetic verses in support of Muhammad are attributed to him. Once, as Abu Talib was about to leave for a trading expedition, Muhammad wept and could not bear to be separated from him. To this Abu Talib responded, "By God I will take him with me, and we shall never part from each other."

Later in life, as an adult, Muhammad saw that Abu Talib was struggling financially after a severe drought. Muhammad decided to take charge of one of Abu Talib's children and he convinced Al-'Abbas to do the same. They discussed this matter with Abū Ṭālib, who asked that his favorite child 'Aqīl be left with him. Al-'Abbās chose Ja'far, and Muhammad chose 'Alī.

In tribal society, a tribal affiliation is important, otherwise a man can be killed with impunity. As leader of the Banu Hashim, Abu Talib acted as a protector to Muhammad. After Muhammad began preaching the message of Islam, members of the other Qurayshite clans increasingly came to feel threatened by Muḥammad. In attempts to quiet him, they pressured Abū Ṭālib to silence his nephew or control him. Despite these pressures, Abu Talib maintained his support of Muḥammad, defending him from the other leaders of the Quraysh. Leaders of the Quraysh directly confronted Abu Talib several times. Abu Talib brushed them off and continued to support Muhammad even when it put a rift between him and the Quraysh. In one account, the Quraysh even threatened to fight the Banu Hashim over this conflict. In a particular narration of one such confrontation, Abu Talib summoned Muhammad to speak with the Quraysh. Muhammad asked the Quraysh leaders to say the shahada and they were astounded.

The Quraysh even tried to bribe Abu Talib. They told Abu Talib that if he let them get hold of Muhammad, then he could adopt 'Umarah ibn al Walid ibn al Mughirah, the most handsome youth in Quraysh. When this also failed, the Quraysh elicited the support of other tribes to boycott trading with or marrying members of the Banu Hashim lineage. This boycott started seven years after Muhammad first received revelation and lasted for three years. The goal was to put pressure on the Hashimites and even starve them into submission. For the sake of security, many members of the Banu Hashim moved near to Abu Talib (Encyclopedia of Islam), and the place became like a ghetto. This didn't cause undue hardship because many had family members in other tribes that would smuggle goods to them. Abu Talib's brother, Abu Lahab, sided with the Quraysh

on this issue; he moved to a house in the district of Abd Shams to demonstrate support for the Quraysh.<sup>1</sup> He thought Muhammad was either mad or an impostor.

Protecting Muhammad put considerable pressure on Abu Talib and the Banu Hashim. In one instance Abu Talib exclaimed to Muhammad, "Save me and yourself, and do not put a greater burden on me than I cannot bear." Muhammad responded, "Oh uncle! By God Almighty I swear, even if they should put the sun in my right hand and the moon in my left that I abjure this cause, I shall not do so until God has vindicated it or caused me to perish in the process. Seeing his nephew's emotion, Abu Talib responded, "Go, nephew, and say what you like. By God, I will never hand you over for any reason."

## **DEATH**

Abū Ṭālib died around 619 AD, at more than 80 years of age, about 10 years after the start of Muhammad's mission. This year is known as the Year of Sorrow for Muhammad, because not only did his uncle Abu Talib die, but also his wife Khadijah bint Khuwaylid, within a month of Abu Talib.

Before Abu Talib died, Muhammad asked him to pronounce the Shahadah. In another tradition Abu Talib was dissuaded from saying the Shahadah by the Quraysh. According to the historiographer Fred McGraw Donner, both of these traditions have very old isnads but the first variation has two different isnads which might suggest that the second variation is a modification of the older, first variation.

In yet another variation of Abu Talib's death, his brother, Al-'Abbās, who was sitting next to Abu Talib as he died, saw Abu Talib moving his lips. Al-'Abbās claimed that Abu Talib had said the shahada but Muhammad replied that he had not heard it.

After Abu Talib's death, Muhammad was left unprotected. Abu Talib's brother and successor as the Chief of the family, that is Abu Lahab, did not protect him, as he was an enemy of Muhammad, so Muhammad and his followers faced incredible persecution. Muhammad is quoted as exclaiming, "By God, Quraysh never harmed me so much as after the death of Abu Talib. The early Muslims relocated to Abyssinia and then to Medina in order to escape persecution by the Quraysh.

## **FAMILY**

Abu Talib was married to Fatimah bint Asad. They had four sons:

- Tālib ibn Abī Ṭālib
- 'Aqīl ibn Abī Ṭālib (Abu Muslim), married Fatima bint Al-Walid and had many children: Abu Sa'id, Muslim, Musa, Abdullah, Ramla, Ja'far, Muhammad and Abd al-Rahman

- Ja'far ibn Abī Tālib (Abu Awn), married Asma bint Umays and had 3 sons: Abdullah, Muhammad and Awn also had a daughter: Na'mi.
- 'Alī ibn Abī Tālib (Abu Hasan), married a number of women, including Fatimah bint Muhammad. He had many children like Hassan, Hussain, Abbas, Zainab, Umme Kulsum

and three daughters:

- Fākhītah bint Abī Tālib (Umm Hani), married Hubayra ibn Abi Wahb and had four sons: Umar, Fulan, Yusuf, Amr and two daughters: Hani and Ja'dah
- Jumānah bint Abī Tālib (Umm Sufyan), married Abu Sufyan ibn al-Harith and had two sons, Sufyan and Ja'far, Ali
- Raytah bint Abī Tālib (Umm Talib), married Awn ibn Umays and had a son, Talib.

By another wife, Illa, he had a fifth son:

- Tulayq ibn Abī Tālib

### **Education to his children**

- Muhammad and his wife, Khadija bint Khuwaylid, educated Ali
- Al-'Abbas ibn 'Abd al-Muttalib and his wife, Lubaba bint al-Harith, educated Talib
- Hamza ibn Abd al-Muttalib and his wife, Salma bint Umays, educated Ja'far
- Az-Zubayr ibn 'Abd al-Muttalib and his wife, Atika bint Abi Wahb, educated Aqil
- Abu Talib ibn Abd al-Muttalib and his wife, Fatimah bint Asad, educated Fakhītah, Jumanah and Raytah

### **Other events:**

- The Hijra (migration) took place in this month
- Marriage of Muhammad to Khadijah bint Khuwaylid
- Building of the Quba Mosque (first mosque in Islam)

## Origin of Milad ul Nabi

There are many versions of history regarding the origin of the celebration of Mawlid Nabi. The first version explains that Sultan Al-Muzhaffar pioneered this celebration as a form of respect for the Prophet Muhammad.

According to Ibn Kathir, King Ibril (now Iraq) named Muzhaffaruddin Al-Kaukabri at the beginning of the 7th century Hijriyah celebrated the Prophet's Birthday on a large scale.

Other scholars relate that Sultan Muzaffar spent more than 300,000 dinars giving alms on the anniversary of the Prophet's Birthday and invited many people and scholars. The Ottomans declared it an official holiday in 1588 known as Mevlid Kandil.<sup>1</sup>The term *Mawlid* is also used in some parts of the world, such as Egypt, as a generic term for the birthday celebrations of other historical religious figures such as Sufi saints

At that time, some scholars justified and approved of Sultan Al-Muzhaffar's actions because they thought Mawlid Nabis was good to be commemorated using charity like that. Since the first celebration of Mawlid Nabi, a similar tradition has been carried out by some Muslims until now.

While the second version argues that Saladin al-Ayyubi in 1193 AD, was the first figure to pioneer Milad un-Nabi, other sources say that the celebration of the Prophet's Birthday was first initiated by the Fatimid dynasty as stated by many historians.

<https://muslimhands.org.uk/>

<https://www.albalagh.net/general/rabi-ul-awwal.shtml>

<https://www.islamicreliefcanada.org/>

Wikipedia

