

رسول الله صلى الله عليه و سلم کی تاریخ ولادت کی تحقیق

An Investigation into the Date of Birth of Rasulullah ﷺ

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Book: *Fatawa Dar al-Ulum Zakariyya, Hadhrat Mufti Radha ul-Haq, Sheikh ul-Hadith at Darul Uloom Zakariyya, South Africa*

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According to [various] research scholars, the Prophet ﷺ was born on the morning of the 9th of Rabi' al-Awwal, which corresponds to April 20th, 571 CE in solar years.

Research on the Date of Birth

Year

It is undisputed that the Messenger of Allah ﷺ was auspiciously born in the Year of the Elephant. All historians and biographers of the Prophet ﷺ agree upon this.

How many days after the 'Incident of the Elephant' did the Prophet's birth ﷺ take place? There are several opinions regarding this, however, the most popular view is 50 days: "He was born in the Year of the Elephant.... It is said [his birth was] a month after it... and it is said [in another opinion]: 50 days after, and that is more famously known." (*Al-Bidayah wa an-Nihayah* 2:322).

Month

Allamah Qastallani رحمه الله has narrated 6 opinions regarding the birth month of the Prophet ﷺ: Muharram, Safar, Rabi' al-Awwal, Rabi' al-Aakhir, Rajab, and Ramadhan, however, the majority agree that the Prophet ﷺ was born in the month of Rabi' al-Awwal. Hafiz Ibn Katheer رحمه الله has said: "Then the majority agreed that it was in the month of Rabi' al-Awwal" (*Al-Bidayah wa an-Nihayah* 2:320).

The renowned Islamic researcher and scholar Allamah Muhammad Zahid Kauthari (d. 1371 AH) conducted thorough investigation into the date of birth of the Prophet ﷺ. He states that any month other than Rabi' al-Awwal is considered a slip of the pen [thus being less credible and not supported by reliable documented evidence] according to scholars who critique and evaluate

historical claims [emphasizing that Rabi' al-Awwal is the accepted and established month for the Prophet's birth ﷺ] (*Maqalat al-Kauthari* 405).

Day of the Week

Regarding this, the masters of *seerah* and history agree that the Prophet ﷺ was born on a Monday.

وَسُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ يَوْمِ الْإِثْنَيْنِ؟ قَالَ: ذَلِكَ يَوْمٌ وَلِدْتُ فِيهِ، وَيَوْمٌ بُعِثْتُ ۖ

The Messenger of Allah ﷺ was asked about Monday. He said: "That was the day I was born and the day I was sent." (Sahih Muslim 1162; Al-Bidayah wa an-Nihayah 2:319)

Date

Which date of Rabi' al-Awwal was the Prophet ﷺ born on? On this matter, some scholars claim it was a Monday in Rabi' al-Awwal, although the exact date remains uncertain. On the other hand, most scholars argue that the exact day of the month can, indeed, be determined. So this raises the question: which date is it?

Allamah Qastallani رحمه الله has reported a total of seven opinions, stating that it falls on either the 2nd, 8th, 10th, 12th, 17th, 18th, or 22nd of Rabi' al-Awwal.

Allamah Kauthari رحمه الله reports three opinions. He suggests it is the 10th, 12th or the day after the 8th day ended; in other words, the 9th of Rabi' al-Awwal. Apart from these three opinions, the other four opinions (the 2nd, 17th, 18th, and 22nd) are not noteworthy or relevant. So, now the main focus of the discussion will be the preference for the strongest of these three opinions.

The 10th of Rabi' al-Awwal: Ibn Sa'd (d. 68 AH) has attributed this opinion to Muhammad Baqir (d. 114 AH); however, there are three problematic narrators in its chain of narration. For this reason, the opinion of the 10th cannot be given preference. Allamah Kauthari رحمه الله has also hinted at his preference for this opinion, which is found and cited from the following narration of *Tabaqat*:

"The Messenger of Allah ﷺ was born on the 10th of Rabi' al-Awwal.... So, between the Incident of the Elephant and the birth of the Prophet ﷺ, there are fifty-five nights." (Al-Tabaqat al-Kubra 1:100)

The 12th of Rabi' al-Awwal: This opinion has been reported by Muhammad ibn Ishaq (d.151 AH); however, no chain of narration has been reported for it, even though this opinion is the most famous, and the people of Makkah used to hold gatherings on this day. Even now, worldwide

celebrations and gatherings are held on this day, however there is no proof to establish the birth of the Prophet on this day. A report in *Mustadrak Hakim* mentions that Muhammad ibn Ishaq said: “The Messenger of Allah ﷺ, was born on the 12th night of the month of Rabi’ al-Awwal” (*Al-Mustadrak ‘ala al-Sahihayn* 4183). This narration is also unreliable because the chain of transmission is not continuous, and its status is the same as that of a narration without any chain of narration.

The 9th of Rabi’ al-Awwal: Both rationally and transmission-wise, it is given preference to the fact that the Prophet ﷺ was born after the 8th date ended, which means, on the 9th. Reports in support of this include the following:

Transmission-wise:

1. Allamah Ibn Abd al-Barr (d. 463 AH) while discussing the disagreement regarding this topic, he mentioned this narration first [among all the others he related, thereby indicating his preference for it over the other narrations]: “Abu Umar said: It has been said: eight [days] passed from it [Rabi’ al-Awwal], and it was said.... and it was said... [he mentioned other narrations]” (*Al Isti’aab fi Ma’rifatul As’haab* 1:30).

2. Hafiz Ibn Kathir رحمه الله has said: “Eight [days] passed from it [Rabi’ al-Awwal]; al-Humaydi narrated it from Ibn Hazm, Malik, Aqil, Yunus ibn Yazid, and others narrated it from az-Zuhri who narrated it from Muhammad ibn Jubayr ibn Mut’im. Ibn Abd al-Barr narrated it from the historians that authenticated it, and the great Hafiz Muhammad ibn Musa al-Khwarizmi confirmed it, and Hafiz Abu al-Khattab ibn Dihya preferred it in his book *Al-Tanwir fi Mawlid al-Basheer an-Nadheer*” (*Al-Bidayah wa an-Nihayah* 2:320).

3. Hadhrat Maulana Hifzur Rahman writes: Among the public, the popular opinion is that it was the 12th of Rabi’ al-Awwal, and some weak narrations even support this, whereas the majority of scholars say it is the 18th of Rabi’ al-Awwal. However, the most correct and authentic opinion is that of the 9th. Renowned scholars of history, hadith, and highly-ranked imams also deem this date authentic and well-proven. Consequently, this view is shared by many influential scholars, such as Humaydi, Aqil, Yunus ibn Yazid, Ibn Abdullah, Ibn Hazm, Muhammad ibn Musa al-Khwarizmi, Abd al-Khattab ibn Dihya, Ibn Taymiyyah, Ibn Qayyim, Ibn Kathir, Ibn Hajar al-Asqalani, and Sheikh Badr al-Din Aini رحمه الله (*Qisas al- Qur’an* 4:253).

4. Allamah Syed Sulaiman Nadwi has also proclaimed the 9th of Rabi’ al-Awwal as the preferred date of birth (*Rahmatul -lil- Aalameen* 1:38-39).

Rationality and Plausibility:

1. Muhammad ibn Musa al-Khwarizmi (d. 235 AH) is a great imam of astronomy (his approval provides further support for this opinion). He has been referenced in the text above.

2. Astronomer Allamah Mahmood Pasha Falki Misri (d. 1302 AH), a prominent scholar of mathematics, authored a book in French that includes examples and models on the subject of “the Arab calendar before Islam.” This work was translated into Arabic by Allamah Ahmad Zaki Pasha (d. 1353 AH) who named it *Nata'ij al-Afham fi Taqwim al-'Arab Qabl al-Islam wa fi Tahqiq Maulidih wa 'Umrih 'Alayh as-Salatu wa as-Salam* (*The Results of Understanding the Arab Calendar Before Islam and the Verification of the Prophet's Birth and His Age, Peace and Blessings Be Upon Him*). Taking into account the research of numerous astronomers from both the East and the West, the 9th of Rabi' al-Awwal is also clearly favored in this book (*Nata'ij al-Afham* 28-35). Among all the reasons mentioned by the author, one reason is along these lines: In the 10th year of Hijrah in the blessed life of the Messenger of Allah ﷺ, the sun eclipsed on the last date of the month of Shawwal, on that same day his son Hadhrat Ibrahim رضي الله عنه passed away, and Hafiz Ibn Hajar also mentions:

“The day Ibrahim died, [referring to] the son of the Prophet ﷺ, the majority of biographers mentioned that he died in the 10th year of the Hijrah. So, it was said: “Most of them are of the opinion that it occurred in the tenth month (Shawwal)” (Fathul Bari 2:529)

According to this calculation, if we count backwards, the 9th of Rabi' al-Awwal is established as the blessed birthdate of the Prophet ﷺ. This is because the Prophet ﷺ being born on a Monday is widely agreed upon, and in the Rabi' al-Awwal of the Year of the Elephant, this day, in fact, falls on the 9th. Allamah Mahmood Pasha states:

“They all agreed that the birth was on a Monday, and since between the 8th and 12th of this month, there is no Monday other than the 9th day of it, it is not possible to consider the day of birth as other than this day.”

Maulana Hifzur Rahman writes: “Mahmood Pasha Falki (a famous astronomer of Constantinople) compiled a celestial map to calculate every solar eclipse and lunar eclipse from the time of Muhammad ﷺ to his own time. With extensive research into this, he found that the

Monday of the auspicious birth of the Prophet ﷺ did not fall on the 12th of Rabi' al-Awwal by any calculation, rather, it, in fact, falls on the 9th. Considering the strength and validity of the reports, along with evidence from calculations and astrology, the most reliable date is the 9th of Rabi' Al-Awwal" (*Qisas al-Qur'an* 4:253).

3. The renowned historian Sheikh Ali Tantawi (d. 1420 AH) wrote a preface for one edition of the above-mentioned book, *Nata'ij al-Afham fi Taqwim al-'Arab Qabl al-Islam wa fi Tahqiq Maulidih wa 'Umrih 'Alayh as-Salatu wa as-Salam* (*The Results of Understanding the Arab Calendar Before Islam and the Verification of the Prophet's Birth and His Age, Peace and Blessings Be Upon Him*) in which he strongly supports the author's declaration of the 9th of Rabi' al-Awwal being the auspicious date of birth for the Prophet ﷺ (*Muqaddimah at-Tantawi* 4).

4. The esteemed hadith scholar and researcher, Sheikh Ahmed Shakir (Ahmed ibn Muhammad Abd al-Qadir d. 1377 AH) also adopted the research of Sheikh Mahmood Pasha Falki and took aid from his work in determining the eclipse of the sun (*Al Muhallah Bil Ahthaar Fi Sharh Al Mujallah Bil Ikhtisaar* 5: 115-116).

5. Scholar Abdullah ibn Muhammad ibn Ibrahim (d. 1416 AH), a researcher and renowned astronomer from Saudi Arabia, writes in his book *Taqweem Al-Azmaan* (*Calendar of Times*):

"It has been proven without any doubt from authentic transmission that his birth ﷺ was on April 20, 571, the Year of the Elephant... It is possible to determine the day of his birth and the day of his death with precision. Based upon this, his birth ﷺ was on Monday, which corresponds to the 9th of Rabi' al-Awwal, 53 years before Hijrah, which corresponds to April 20, 571, according to transmission and calculation." (*Taqweem Al-Azmaan Li'irshaad Thawil-Albaab Li-Ma 'rifati Mabaadi' al-Sineen Wa al-Shuhur Min Thariq al-Hisaab* 143)

Further Evidence:

1. A detailed article titled *Tahdeed Milaadihi Ash-Shareef* (*Determining His Noble Birthdate*) is also mentioned in our book *Masha'a wa lam Yuthbit fi as-seerah al-Nabawiyyah* (*What Was Rumored And Not Proven in the Prophetic Biography*), authored by Muhammad ibn Abdullah al-Oushan (published by Dar ut-Thaiba in Riyadh). In this article, in addition to the aforementioned text by Sheikh Abdullah ibn Muhammad ibn Ibrahim, it declares preference of the 9th of Rabi' al-Awwal in light of the opinions of various respected scholars.

2. Allamah Muhammad Zahid Kauthari رحمه الله (d. 1371 AH) has published a short scholarly paper on this subject entitled *Al-Mawlid al-Sharif al-Nabawi*. He also utilized information from Mahmood Pasha Falki's aforementioned book and used lofty words to praise the author. Please refer to *Maqalat al-Kauthari* p. 405 to 408, by the publisher Mutabi'atul Anwar in Cairo.

3. Hadhrat Maulana Mufti Umar Farooq Luharvi دامت برکاته, Shaikh al-Hadith of Darul Uloom London, UK, in his valuable, well-grounded booklet entitled *Fiqhi Jawahir* has an article entitled *Rasulul Allah salla Allahu 'alayhi wa sallam ki tarikh e Wiladat (The Birthdate of the Messenger of Allah May Peace and Blessings be Upon Him)*. This booklet contains commentary from pioneering scholars, including Sheikh al-Hadith of Darul Uloom Deoband and Hadhrat Mufti Saeed Ahmad Sahib Palanpuri.

Note:

Some scholars have adopted the opinion of the 8th of Rabi' al-Awwal, so it should be kept in mind that an effort has been made to give preference to both the opinions of the 8th and 9th. One of the interpretations of Hadhrat Maulana Hifzur Rahman states, "The difference of opinion between the 8th and 9th is not a real dispute." Rather, it is based on the calculation of the 29th and 30th of the month, therefore when it was proven by calculation that the correct date was the 21st of April, then all the reports regarding the 8th can actually be seen as supporting the 9th (*Qisas al-Qur'an* 4: 254).

Time

It is clear from [various] biographical books that the Prophet ﷺ was born at the time of true dawn. In Makkah on the 20th of April, true dawn occurs at 4:39 AM. Therefore, it can be said that the Prophet ﷺ made his blessed entrance into this world on the 9th of Rabi' al-Awwal, in the Year of the Elephant, which corresponds to the 20th of April, 571 AH, on a Monday, in the morning at approximately 4:40 AM [according to the research of those scholars].

Summary

The result of all the above-mentioned details is that, based upon both transmission and reason, the birth of the Holy Prophet ﷺ is established as the 9th of Rabi' al-Awwal. It can be concluded from this that our Master Muhammad ﷺ, was born on Monday, the 9th of Rabi' al-Awwal, corresponding to the 20th of April in the year 571 of the Christians, so beware of this

research, and do not be influenced by imitation (*Nata'ij al-Afham fi Taqwim al- 'Arab Qabl al-Islam wa fi Tahqiq Maulidih wa 'Umrih 'Alayh as-Salatu wa as-Salam* 35).

Place of Birth

According to the majority, he ﷺ was born in Makkah. Then, there are three further opinions regarding the specific location in Makkah. The most popular opinion is that the Prophet ﷺ was born in *Shi'b Bani Hashim* (Valley of Bani Hashim), which was a well-known site that was often visited by people, up until recently when the Saudi government closed it down and converted the area into a library.

"In the house located in the alley known as Mawlid Alley (the Alley of Birth) in the famous Shi'b Bani Hashim (Valley of Bani Hashim)." (Subul Al-Huda Wa-ar-Rashaad Fi Siraat Khayr al-'ibaad 1:338)

"From the eastern edge of Makkah, it is visited and blessed to this day." (Tarikh Al-Khamees Fi Ahwal Anfus al-Nafis 1:198)

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