

Lessons From The Biography Of The Prophet (صلى الله عليه وسلم)
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه أجمعين

Class 05

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Class 05: The Birth Of The Prophet (صلى الله عليه وسلم)

The Prophet (صلى الله عليه وسلم) Was Born As An Orphan.

The prophet (صلى الله عليه وسلم) was born as an orphan since his father ‘Abdullāh ibn ‘Abdul Muṭṭalib died when the prophet (صلى الله عليه وسلم) was still in his mothers womb. Some scholars say his father died shortly after the prophet (صلى الله عليه وسلم) was born. The agreement amongst the scholars is that the prophet (صلى الله عليه وسلم) grew up as an orphan. Allāh (سبحانه و تعالى) says,

﴿ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى ﴾

“Did He not find you (O Muḥammad) as an orphan and gave you shelter (with your grandfather and uncle)?” [Sūrah Al-Ḍuḥá 93: 6]

The scholars of Sunnah that specialize in history like Al-Ḥāfiẓ Ibn Kathīr and Ibn Al-Qayyim (رحمهما الله) agreed that the father of the prophet (صلى الله عليه وسلم) died when he was still a fetus in the womb.

The Date And Birth Of The Prophet (صلى الله عليه وسلم).

The Month Of The Birth Of The Prophet (صلى الله عليه وسلم)

There is a disagreement regarding when the prophet (صلى الله عليه وسلم) was born. Some say he (صلى الله عليه وسلم) was born on the tenth of Rabī' Al-Awwal. Others said it was the twelfth of Rabī' Al-Awwal, which is the statement of the majority of the people of knowledge. This is why so many of the Muslims celebrate that day. The reality is that no one knows the exact date of the prophet's (صلى الله عليه وسلم) birth. It has also been said that he was born on the eighth or ninth day of Rabī' Al-Awwal.

Ibn Kathīr (رحمه الله) said in his famous book 'Al-Bidāyah wa Al-Nahāyah,' **that the prophet (صلى الله عليه وسلم) was born on the eighth of Rabī' Al-Awwal. This is the most confirmed statement regarding the birth date of the prophet (صلى الله عليه وسلم).** Not the tenth and not the twelfth.

Which Day Of The Week Was The Prophet (صلى الله عليه وسلم) Born?

It is confirmed that the prophet (صلى الله عليه وسلم) **was born on a Monday.** The proof for this is that when the prophet (صلى الله عليه وسلم) was asked why he used to fast on Mondays, he (صلى الله عليه وسلم) replied saying Monday is the day he was born and also the day he was sent as a messenger. There is no difference amongst the scholars that the prophet (صلى الله عليه وسلم) was born on a Monday.

The Time Of Day Of The Birth Of The Prophet (صلى الله عليه وسلم).

There is a disagreement about whether the prophet (صلى الله عليه وسلم) was born during the night or day. The strongest opinion amongst the scholars of Sunnah is that the prophet (صلى الله عليه وسلم) was born at night close to the break of dawn (just before fajr) and this was mentioned by Al-Ḥāfiz Ibn Asākir and Al-Zubayr Ibn Bakkār (رحمهما الله) and other scholars. 'Abdul Muṭṭalib, the grandfather of the prophet (صلى الله عليه وسلم) said, 'last night near the break of dawn, I was given a new born,' and he was speaking about the prophet (صلى الله عليه وسلم). This was also narrated by Abū Na'im (رحمه الله) in his book Dalā'il Al-Nubuwah,' – 'The Proofs and Evidences Of Prophethood.'

Could The Prophet (صلى الله عليه وسلم) Have Been Born In Ramaḍān?

A point that needs to be considered is that it has also been said that the prophet (صلى الله عليه وسلم) was born in Ramaḍān because the revelation came down upon him at that time and he was sent as a prophet at the age of forty. However, the statement that he (صلى الله عليه وسلم) was born in Ramaḍān is not correct and Ibn Kathīr said this is a strange statement in his well known book ‘Al-Uṣūl min Sīrat Al-Raṣūl,’ – ‘Chapters from the History of the Prophet (صلى الله عليه وسلم).’ This book is very beneficial and it is a summarized version of ‘Al-Bidāyah wa Al-Nahāyah.’ The scholars of the Sunnah deemed this narration to be odd. What is correct is that he (صلى الله عليه وسلم) was born in Rabīʿ Al-Awwal, and this is according to the majority of the scholars, however, the exact day and date in Rabīʿ Al-Awwal is unknown.

The Year Of The Prophet’s (صلى الله عليه وسلم) Birth.

It is famously reported that the prophet (صلى الله عليه وسلم) was born in the ‘**Year of the Elephant.**’ Khalifah Ibn Khayyāt said in his book ‘The History of Khalīfah Ibn Khayyāt,’ ‘The consensus amongst the people of Sunnah is that the prophet (صلى الله عليه وسلم) was born during the ‘Year of the Elephant.’ This was also narrated from Ibn ‘Abbās (رضي الله عنهما) and others. Ibn Al-Qayyim said in his book ‘Zād Al-Ma‘ād,’ ‘The Provisions of the Traveler,’ and Ibn Ishāq (رحمهما الله) in his book ‘Al-Sīrah,’ that the prophet (صلى الله عليه وسلم) was born in that year. The evidence for this is that Qays Ibn Makramah said, ‘me and the prophet are lidatān – born in the same year. This narration is deemed ḥasan by a group of scholars including Al-Dhahabī and Al-Albānī (رحمهما الله) in Silsilat Al-Ṣaḥīḥah. The consensus of the scholars strengthened this ḥadiīth even further. Not a single scholar has any doubts about the birth of the prophet (صلى الله عليه وسلم) during the year of the elephant.

Why Was It Called The Year Of The Elephant?

The Arabs of that time used to document the dates of birth according great events that happened in history during that year. The story of the elephant is well known. This tradition still exists amongst the Arabs (especially the elders). If you ask an elder Arab, ‘what year were you born?’ They would say, ‘do you remember the year the Italian plane fell out of the sky? I was born a week after that!’ The Arabs are known to be an

illiterate nation. They do not follow history according to the dates that we know of in other nations.

The story of the elephant is known. Abraha was sent with a great army and he was a deputy of Al-Najāshī of Abyssinia and he wanted to destroy the Ka‘bah in Makkah. When he reached the area of Muzdalifah, the elephant he was riding at the head of the army sat down and refused to move forward. If the elephant was facing a different direction, the elephant would get up and move. But when they put the elephant in the direction of the Ka‘bah, it would refuse to go towards the Ka‘bah. Up until Allah (سبحانه و تعالی) sent a great flock of birds with stones in their mouths to destroy the army of Abraha.

The Place Where The Prophet (صلى الله عليه وسلم) Was Born.

He (صلى الله عليه وسلم) was born in Makkah according to the consensus of the scholars. Ibn Qayyim (رحمه الله) mentioned this in his book ‘Zād Al-Ma‘ād.’ There is no difference amongst the scholars regarding the birth place of the prophet (صلى الله عليه وسلم). It was said that he was born in the house of his paternal uncle Abū Ṭālib in a place between two mountains in the area of the sons of Hāshim.

Was The Prophet (صلى الله عليه وسلم) Born Circumcised?

There is a disagreement regarding whether the prophet (صلى الله عليه وسلم) was born circumcised or not. It was said that he was born circumcised and that he was born with his umbilical cord in tact, meaning it had already been cut off. There is a ḥadīth where the prophet (صلى الله عليه وسلم) said, **‘one of the virtues that Allah bestowed upon me, is that I was born circumcised and nobody ever saw my private parts.’** This ḥadīth was authenticated by Al-Ṭabarānī (رحمه الله) in his book ‘Al-Mu‘jīb Al-Ṣaghīr,’ as well as ‘Al-Mu‘jīb Al-Awsaṭ.’ It was also authenticated from the way of Anas, but the ḥadīth is deemed to be weak by the scholars of the Sunnah. Being born circumcised is not to be considered as one of the special or virtuous characters of the prophet (صلى الله عليه وسلم) because it has been proven that some people were born circumcised naturally and did not need to be circumcised by a doctor, or that the majority of the skin that is supposed to be removed did not even exist.

Many scholars, including Ibn Al-Qayyim (رحمه الله) in 'Zād Al-Ma'ād,' said that the prophet (صلى الله عليه وسلم) was not born circumcised. It is also reported that the prophet (صلى الله عليه وسلم) grandfather 'Abdul Muṭṭalib circumcised the prophet (صلى الله عليه وسلم) on the seventh day after his birth and 'Abdul Muṭṭalib had a big meal to celebrate his circumcision.

The Prophet (صلى الله عليه وسلم) Was Human Like Other Human Beings.

The prophet (صلى الله عليه وسلم) is to be considered like the rest of mankind when it comes to his human attributes. But in certain circumstances, the prophet (صلى الله عليه وسلم) has specific virtues and characteristics that are unique to him. Anything that makes him (صلى الله عليه وسلم) different to the rest of mankind is not to be taken except with proof and evidence from the sunnah. For example, the ṣūfīs claim that the prophet (صلى الله عليه وسلم) was the first creation of Allah (سبحانه و تعالی) amongst mankind. Where is the proof to show that the prophet (صلى الله عليه وسلم) was the first creation of Allah?

Deviant Ideas From The Sūfīs.

Another deviance the ṣūfīs say, is that the city of Madīnah is called Madīnah Al-Munawwarah (the enlightened city) because when the prophet (صلى الله عليه وسلم) was born, he filled the city of Madīnah with light. This is wrong and the ṣūfīs should be asked where is your proof from the Sunnah regarding that? We do not take anything about the prophet except if it is supported by proof and evidence. The ṣūfīs use the ḥadīth reported by Anas that Madīnah became full of light when the prophet (صلى الله عليه وسلم) came to it and when he (صلى الله عليه وسلم) died, the city of Madīnah became dark. Anas was referring to light that is not physical. It is not a real light. Rather it was a spiritual light, meaning, when the prophet (صلى الله عليه وسلم) came to Madīnah, he filled it with what Allah bestowed upon him of revelation and Prophethood that Allah (سبحانه و تعالی) had specified him with. For example, he (صلى الله عليه وسلم) filled it with commanding the good and forbidding evil. He (صلى الله عليه وسلم) filled it with knowledge of Islām, tawḥīd and other blessings from Allah.

In summary, we say the prophet (صلى الله عليه وسلم) was not born circumcised, he was circumcised after birth. Whoever claims otherwise should present their proofs. The

scholars that said that he was not born circumcised are Al-Ḥafīz Ibn ‘Abdil Bar, Ibn Al-Qayyim, Al-Dhahabī, Ibn Kathīr (رحمهم الله) as well as a group of scholars of sunnah.

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم

