

Is 8 Rabi-ul Awwal, the date of birth written in Fatawa Razawiyyah?

Darulifta Ahlesunnat

(Dawateislami)

Question

What do the blessed ‘Ulama and Muftis state regarding the following matter: Some people have published a sticker, giving the reference of A’la Hazrat Imam-e-Ahl-e-Sunnat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ, in which it is mentioned that A’la Hazrat has written in his booklet Nutq-ul-Hilal, Fatawa Razawiyyah, volume 26 that the [date of] blessed birth of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is 8 Rabi-ul-Awwal and [date of] his blessed demise is 12 Rabi-ul-Awwal. Is it really the opinion of A’la Hazrat Imam-e-Ahl-e-Sunnat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was born on 8 Rabi-ul-Awwal?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

The research of A’la Hazrat, Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ is the same that the blessed birth of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ should be celebrated on 12 Rabi-ul-Awwal.

It is stated on page 411 of Fatawa Razawiyyah, volume 26: There are various opinions regarding it (i.e. date of birth). There are 7 opinions, 2, 8, 10, 12, 17, 18 and 22 but the most famous, accepted and authentic is 12. In Makkah Mukarramah, the blessed house where the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was born is visited always on the same date as mentioned in Mawahib-ul-Ladunniyyah and Madarij-un-Nubuwwah, and the blessed Meelad congregation is organised on the same date especially in this holy house.

It is stated on page 427 of Fatawa Razawiyyah, volume 26: ‘In the blessed Shari’ah, being famous amongst Jamhooor [most Ulama] has great significance (i.e. the opinion held by most Ulama is itself a great proof) and 12 Rabi-ul-Awwal is famous amongst the Jamhooor [most Ulama], and according to astronomy, the date of blessed birth is 8 Rabi-ul-Awwal.’ He has further stated: ‘The common practice of the Muslims of Haramayn Sharifayn, Egypt, Syria, [other] Islamic countries and Hindustan is [to celebrate the blessed birth] on 12; one should act accordingly.

When a researcher of an era writes on any matter, he also mentions the opinions and sayings of different people regarding that matter. At this point, Imam-e-Ahl-e-Sunnat, A’la Hazrat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has adopted the same style and mentioned the opinions of various people as well; and he also mentioned the opinion of astronomers that all of them declare 8 Rabi-ul-Awwal to be the day of the blessed birth.

It is unfair and a wrong practice to make propaganda by quoting only one part of the text and neglect the fact that Imam-e-Ahl-e-Sunnat رَحْمَةُ اللهِ عَلَيْهِ has declared which date to be the opinion of Jamhooor [most Ulama] and he has given emphasis on which date to celebrate the

blessed birth of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. In his poetry, Imam-e-Ahl-e-Sunnat رَحْمَةُ اللهِ عَلَيْهِ has himself mentioned the 12th date as being the moments of happiness. Moreover, the brother of A'la Hazrat has written a complete Kalaam having 'Barhween tareekh'[12th date] as Qaafiyah [rhyme]; he passed away in the lifetime of Imam-e-Ahl-e-Sunnat, and Imam-e-Ahl-e-Sunnat kept emphatically advising to recite his Kalaam. After all this, it is greatly unfair to say and portray that celebrating the blessed birth of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on 12 Rabi-ul-Awwal is contrary to Imam-e-Ahl-e-Sunnat's opinion.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمَ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

Answered by: Mufti Abu Muhammad Ali Asghar Attari



Dar-ul-Ifta Ahlesunnat (Dawat-e-Islami)



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