

## The origin of the Mawlid

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Article taken and slightly adapted from: [salafi-dawah.com](http://salafi-dawah.com)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

The Mawlids were introduced in the fourth century after the Hijrah. And the first to introduce them were the 'Ubaydiyyoon (who were Shiites) who ruled Egypt during the fourth century after the Hijrah. And it was as Al-Maqrizee mentions in "Al-Khutat wa al-Athar fee Taareekh Misr", that:

"They introduced six mawlids;

- the Mawlid of the Prophet [(sallallaahu 'alayhi wa sallam) May the peace and blessings of Allaah be upon him]
- the Mawlid of Alee,
- the Mawlid of Fatimah,
- the Mawlid of Hassan and
- (the Mawlid of) Hussein [(rad iyallahu 'anhum) May Allaah be pleased with them] and sixthly...
- the Mawlid of the present ruler from among their rulers."

So therefore these celebrations and singling out these occasions with specific actions did not occur in the first three centuries which are the best of centuries and about which the Messenger [(sallallaahu 'alayhi wa sallam) May the peace and blessings of Allaah be upon him] said:

**["The best of people are my generation, then the generation that follows them, then the generation that follows them."]<sup>1</sup>**

This celebrating of the Mawlid was not present among the Sahaabah [(rad iyallahu 'anhum) May Allaah be pleased with them] nor among the Taabi'een (Followers, the generation after the Companions of the Prophet [(sallallaahu 'alayhi wa sallam) May the peace and blessings of Allaah be upon him] and the Atba'ut-Taabi'een. It wasn't present for a whole three hundred years. Rather it was introduced during the fourth century and the ones who introduced it were the 'Ubaydiyyoon who ruled Egypt at that time. So what then is the basis for this celebration? It is imitating the Christians, because the Christians celebrate the birthday of 'Isaa [(alaihissalaam) Peace be upon him] so we therefore have to celebrate the birthday of

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<sup>1</sup> Saheeh al-Bukhaaree and Saheeh Muslim

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Muhammad [(sallallaahu 'alayhi wa sallam) May the peace and blessings of Allaah be upon him]. Hence those who introduced it were the 'Ubaydiyyoon and the basis for it is imitating the Christians.

And it is well known that all goodness lies in what the Messenger [(sallallaahu 'alayhi wa sallam) May the peace and blessings of Allaah be upon him] and his companions [(rad iyallahu 'anhum) May Allaah be pleased with them] were upon. And the Messenger [(sallallaahu 'alayhi wa sallam) May the peace and blessings of Allaah be upon him] did not direct towards that and he didn't do it, nor the rightly guided caliphs, and neither did it emanate from the companions, the Taabi'een and the Atba'ut-Taabi'een. It is rather to be found in the fourth century and that is the reason why there is nothing in the books which were authored in the first three centuries indicating the permissibility of celebrating the Mawlids. There is nothing indicating that the people used to celebrate, order with celebrating and that they would practice that. It was not present for a whole three hundred years.

And what is well known is that all goodness lies in following those who have preceded (the Salaf). The love of the Messenger [(sallallaahu 'alayhi wa sallam) May the peace and blessings of Allaah be upon him] has to be in the hearts the strongest love for the beloved but in accordance with his [(sallallaahu 'alayhi wa sallam) May the peace and blessings of Allaah be upon him] Sunnah. And there is nothing in his Sunnah nor in the actions of the Salaf us-Saalih (pious predecessors) who are the Sahaabah and those who follow their path in that regard. Thus all goodness lies in the person following the Sunan and he has to be cautious not to fall into the newly invented and innovated affairs. Because it is obligatory that a person is a follower, like the poet says:

"All goodness lies in following those who have preceded (the Salaf) and all evil lies in the innovations introduced by those who came later (the Khalaf)."

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الموالد أحدثت في القرن الرابع الهجري. وأول من أحدثها العبيديون الذين حكموا مصر في القرن الرابع الهجري فإنه كما قال المقرئ في الخطط والأثر في تاريخ مصر قال إنهم أحدثوا سنت موالد ميلاد النبي صلى الله عليه وسلم وميلاد علي وميلاد فاطمة وميلاد الحسن وميلاد الحسين والسادس ميلاد الحاكم الموجود من حكمهم. فإذن هذه الإحتفالات وتخصيص تلك المناسبات بأعمال مخصوصة هذا ما حصل في قرون ثلاثة التي هي خير القرون التي قال الرسول صلى الله عليه وسلم خير الناس قرني ثم الذين يلونهم ثم الذين ينولهم. الصحابة لا يوجد عندهم هذا الإحتفال بالموالد والتابعون كذلك وأتباع التابعين كذلك. ثلاث مائة سنة كاملة لا يوجد فيها هذا الشيء وإنما أحدث هذا في القرن الرابع الهجري والذي أحدثه العبيديون الذين حكموا مصر. فإذن ما هو المستند في هذا الإحتفال؟ هو متابعة النصارى لأن النصارى يحتفلون بميلاد عيسى إذن نحتفل بميلاد محمد صلى الله عليه وسلم. فإذن الذي أحدثه العبيديون والمستند اتباع النصارى. ومعلوم أن كل الخير في ما كان عليه رسول الله عليه الصلاة والسلام وأصحابه. والرسول صلى الله عليه وسلم ما أرشد إلى ذلك ولا فعل ذلك ولا أيضا الخلفاء الراشدون والصحابة كلهم ما حصل منهم والتابعون ما حصل وأتباع التابعين ما حصل وإنما وجد ذلك في القرن الرابع ولهذا لا يوجد في الكتب المؤلفة في القرون الثلاثة شيء فيه الدلالة على الإحتفالات بالموالد أبدا ليس فيه شيء على أن الناس كانوا يحتفلون وأنهم يأمرن بالإحتفال وأنهم يفعلون ذلك ثلاث مائة سنة كاملة لا يوجد فيها ذلك. ومعلوم أن الخير كله في اتباع من سلف. محبة الرسول صلى الله عليه وسلم يجب أن تكون في القلوب أعظم المحبة والمحبوب ولكن وفقا لسنته صلى الله عليه وسلم. ولم يأت في سنته ولا بعمل السلف الصالح الذين هم الصحابة ومن كان على نهجهم شيء من ذلك. فإذن كل خير في كون الإنسان يتبع السنن ويحذر من الوقوع في الأمور المحدثّة المبتدعة لأن الواجب أن يكون الإنسان متبعا كما قال الشاعر كل خير في اتباع من سلف وكل شر في ابتداء من خلف