

WHAT ARE THE ORIGINS OF THE MAWLID?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Among the innovations that people introduced in the later centuries after the first three virtuous centuries is the celebration of the birthday of Sayyidunā Muḥammad Rasūlullāh ﷺ.

As for the era of the Ṣaḥābah رضي الله عنهم, the Tābi'īn, and those who came after them, no one in it celebrated the birth of Rasūlullāh ﷺ, neither his righteous Companions, nor those who came after them from among the scholars and followed select imams, neither from the imams of jurisprudence such as Abū Ḥanīfah, Mālik, al-Shāfi'ī, and Aḥmad, nor from the ḥadīth scholars such as al-Bukhārī, Muslim, and others. [May Allah shower his infinite mercy upon them all]

This heretical celebration was introduced in the late fourth century AH, and the first to innovate it were the Ubaidi Shia (who are falsely and deceptively called the Fatimids).

They invented it, along with what they innovated on the Day of 'Āshūra—such as beating the chest, slapping the cheeks, cutting the head, and other heresies—to express grief over the killing of Al-Ḥusayn ibn 'Alī, عليه السلام—in one year. This is a historical fact that only someone ignorant of history would deny. Al-Maqrizi, who died in 845 AH, documented this in his book “Al-Khitat” (2/436). He mentioned that they

had introduced a number of heretical birthdays and celebrations, including the birthday of Rasūlullāh ﷺ, the birthday of ‘Alī, Fāṭima, Al-Ḥasan, and Al-Ḥusayn, ﷺ and other birthdays. He even listed twenty-seven celebrations for them, all of which became extinct with the fall of the Ubaydi state in 567 AH at the hands of Ṣalāḥ ad-Dīn al-Ayyūbī رحمه الله.

فإنَّ ممَّا أَحَدَثَهُ النَّاسُ فِي الْقُرُونِ الْمُتَأَخِّرَةِ بَعْدَ الْقُرُونِ الثَّلَاثَةِ الْأُولَى الْمُفَضَّلَةِ: الْإِحْتِفَالُ بِيَوْمِ وِلَادَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَمَّا قُرْنُ الصَّحَابَةِ وَالتَّابِعِينَ وَمَنْ جَاءَ بَعْدَهُمْ، فَلَمْ يَكُنْ أَحَدٌ فِيهِ يَحْتَفِلُ بِمَوْلِدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَا صَحَابَتُهُ الْأَبْرَارَ، وَلَا مَنْ جَاءَ بَعْدَهُمْ مِنَ الْعُلَمَاءِ وَالْأُئِمَّةِ الْمُتَبَوِّعِينَ الْأَخْيَارِ، لَا مِنْ أُمَّةٍ الْفَقْهَ كَأَبِي حَنِيفَةَ وَمَالِكٍ وَالشَّافِعِيِّ وَأَحْمَدَ، وَلَا مِنَ الْمُحَدِّثِينَ كَالْبُخَارِيِّ وَمُسْلِمٍ وَغَيْرِهِمَا، وَإِنَّمَا أُحْدِثَ هَذَا الْإِحْتِفَالُ الْبِدْعِيُّ فِي أَوَاخِرِ الْقَرْنِ الرَّابِعِ الْهَجْرِيِّ، وَأَوَّلُ مَنْ أَحَدَثَهُ وَابْتَدَعَهُ هُمُ الرَّاغِضَةُ الْعَبِيدِيُّونَ (الَّذِينَ يُسَمَّوْنَ زُورًا وَتَلْبِيسًا بِالْفَاطِمِيِّينَ)؛ ابْتَدَعُوهُ مَعَ مَا ابْتَدَعُوهُ فِي يَوْمِ عَاشُورَاءَ - مِنْ ضَرْبِ الصُّدُورِ، وَلَطَمِ الْخُدُودِ، وَشَجَّ الرُّؤُوسِ وَغَيْرِ ذَلِكَ مِنَ الْبِدَعِ؛ إِظْهَارًا لِلْحُزْنِ عَلَى مَقْتَلِ الْحُسَيْنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا - فِي عَامٍ وَاحِدٍ، وَهَذِهِ حَقِيقَةُ تَارِيخِيَّةٌ لَا يُنْكِرُهَا إِلَّا جَاهِلٌ بِالتَّارِيخِ؛ فَقَدْ سَطَّرَهَا الْمُقْرِيزِيُّ الْمُتَوَفَى عَامَ 845 هـ فِي كِتَابِهِ ((الْخَطَطُ)) (436/2)، وَذَكَرَ أَنَّهُمْ أَحْدَثُوا عِدَدًا مِنَ الْمَوَالِدِ وَالْإِحْتِفَالَاتِ الْبِدْعِيَّةِ؛ مِنْهَا: مَوْلِدُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَوْلِدُ عَلِيٍّ وَفَاطِمَةَ وَالْحُسَيْنِ وَالْحَسَنِ، وَغَيْرُهَا مِنَ الْمَوَالِدِ، حَتَّى عَدَّدَ سَبْعَةً وَعِشْرِينَ إِحْتِفَالًا لَهُمْ، كُلُّهَا انْقَرَضَتْ بِسُقُوطِ الدَّوْلَةِ الْعَبِيدِيَّةِ عَامَ 567 هـ عَلَى يَدِ صَلاَحِ الدِّينِ الْأَيُّوبِيِّ رَحِمَهُ اللَّهُ.