which had not recognised the sultan of Marrakesh, had become a temporal power to be reckoned with, at a time when, in addition, the emergence of the *sharifs* of Tafilalt began to be a troublesome influence. An important event in the reign of this sultan was the defeat inflicted on him by the army of al-Dilāʾ on the Wādī ʾl-ʿAbīd, on 17 Djumādā II 1048/26 October 1638. In spite of this reverse, he succeeded in reigning for some twenty years and died on 22 Rabīʿ I 1065/30 January 1655 (date indicated, according to an official document, by the *Taʾrīkh al-Sūdān*, which contains effusive eulogies on the conduct of this sultan).

Bibliography: See that of the preceding article. (CH. PELLAT)

MAWLID (A.), or **MAWLŪD** (pl. *mawālid*), is the term for (1) the time, place or celebration of the birth of a person, especially that of the Prophet Muḥammad or of a saint [see WALĪ], and (2) a panegyric poem in honour of the Prophet.

1. Typology of the *mawlid* and its diffusion through the Islamic world.

From the moment when Islam began to bring the personality of Muḥammad within the sphere of the supernatural, the scenes among which his earthly life had been passed naturally began to assume a higher sanctity in the eyes of his followers. Among these, the house in which he was born, the *Mawlid al-Nabī*, in the modern Sūḳ al-Layl in Mecca, the history of which is preserved principally in the chronicles of the town (*Chroniken der Stadt Mekka*, ed. Wüstenfeld, i, 422), does not seem at first to have played a part of any note. It was al-Khayzurān (d. 173/789 [*q.v.*]), the mother of Hārūn al-Rashīd, who first transformed it from a humble dwelling-house to a place of prayer. Just as the pious made pilgrimages to the tomb of the Prophet in Medina, so they now visited the site of his birth to show their reverence for it and to receive a share of its blessings (*li ʾl-tabarruk*). In time, the reverence in which the house was held also found expresssion in its development in a fitting architectural fashion (Ibn Djubayr, *Riḥla*, 114, 163; and see for a description of the house in the late 19th century, Snouck Hurgronje, *Mekka*, i, 106, ii, 27).

Records of the observation of the birthday of the Prophet as a holy day only begin at a late date; according to the generally accepted view, the day was Monday, 12 Rabīʿ I. The earliest mention of a special public celebration on the occasion of the Prophet's birthday is found in Ibn Djubayr, 113. In his time (late 6th/12th century), a special celebration, as distinct from private observance, was arranged in Mecca. The essential feature of the celebration was however only an increase in the number of visitors to the *mawlid* house, which was open the whole day, as an exception, for this purpose. This visit and the ceremonies associated with it (*mashʾ*, etc.) were carried through entirely in forms which are characteristic of the older Muslim cult of saints. But just as the later cult of the Prophet had to be raised above the reverence shown to other holy men, so new and special forms developed for his birthday celebrations, which in spite of minor differences in time and place show the same general features everywhere and are comprised under the name *laylat al-mawlid, mawlid al-nabī*, or *mawlid al-nabawī*.

In Fāṭimid Cairo, the *mawlid* of the Prophet was celebrated by the court, as were the *mawlids* of ʿAlī, Fāṭima and the reigning *khalīfa* [*q.v.*]. Essential elements of these celebrations were the procession of the dignitaries to the palace of the *khalīfa* followed by three sermons, each by one of the three *khuṭabāʾ* [see KHAṬĪB] of Cairo (al-Maḳrīzī, *Khiṭaṭ*, i, 433 ff.; cf. i, 466, for the temporary suspension of the *mawlid* celebrations). These occasions were not festivals of the common people, however, but mainly of the Shīʿī ruling class. This no doubt explains why—except in al-Maḳrīzī and al-Ḳalḳashandī, the great historians of Fāṭimid Cairo—there is hardly any reference to these celebrations in the literature emanating from Sunnī circles.

The memory of these Fāṭimid *mawālid* seems to have almost completely disappeared before the festivals in which Muslim authors unanimously find the origin of the *mawlid*: the *mawlid* which we find first celebrated in Irbil in 604/1207-8 by al-Mālik Muẓaffar al-Dīn Gökburi, a brother-in-law of Ṣalāḥ al-Dīn [see BEGTEGINIDS]. The fullest account is given by the great historian Ibn Khallikān (d. 681/1282), himself a native of Irbil. Later writers base their statements upon his description of the *mawlid* (Ibn Khallikān, Būlāḳ 1299, ii, 550 ff.; see G. E. von Grunebaum, *Muhammadan festivals*, New York 1951, 73-6, for an English translation of the account).

In Cairo, the large-scale participation of the common people and the Ṣūfī orders dates from at least the 7th/13th century. In a comparatively short time thereafter, the observance of the festival spread all through the Muslim World. We have many descriptions of the festival from various parts of the Muslim World in different periods (see *Bibl.*).

In 996/1588 the Ottoman Sultan Murād III introduced the *mawlid* (Tk. *mevlid, mevlūd*) celebration at his court (cf. M. D'Ohsson, *Tableau général*, Paris 1787, i, 255 ff.; Von Hammer, *GOR*, viii, 441). From 1910, it was celebrated as a national festival in the Ottoman Empire. Today, the festival comprises one or more official holidays in the Arab states and in most of the countries where Islam predominates. In many of these countries, an official celebration attended by the head of government or his representatives is held in one of the main mosques in their capitals.

In West Africa, the anniversary of the Prophet's birthday is sometimes associated with pre- or non-Islamic festivals, e.g. among the Nupe in Nigeria, where it is identified with the *gani* age-grade ceremonies (F. Nadel, *Nupe religion*, London 1954, 217), and among the Kotocoli in Northern Togo, where it is associated with "the festival of the knives" (R. Delval, *Les musulmans au Togo*, Paris 1980, 151-3). For some Ṣūfī orders in this area, notably for the Tīdjānī branches in Senegal (in Tivaouane, Dakar and Kaolack), the occasion has become the principal yearly gathering for the members of these orders. Poems exist in Hausa, classed technically as *madīḥ* and *sīra*, which are used as *mawlids* (see M. Hiskett, *A history of Hausa Islamic verse*, London 1975, ch. 5), and in Fulani (Fulfulde), are to be found several panegyrics of the Prophet with phraseology very similar to that of the *mawlids* (see J. Haafkens, *Chants musulmans en Peul*, Leiden 1983, 173-216). In Chad, the Sudan, North-East and East Africa (see below), the feast is regularly celebrated, and indications exist that the occasion is becoming more widely observed throughout West Africa. The celebrations staged on this occasion are more or less identical to the ones known in the Arab lands.

Central to these celebrations is the recitation of a *mawlid*, i.e. of a panegyrical poem of a legendary character. These poems normally follow a standard sequence of introductory praises to God, an invocation, a description of the creation of *al-nūr al-muḥammadī* [*q.v.*], then proceed through various stages and digressions (e.g. on the Prophet's ancestry) to the actual physical birth, which is preceded by an account

of a miraculous announcement to his mother Amina [*q.v.*] that she is bearing the Prophet. In the Arab world, *mawlid* recitation became a common feature of the celebrations in the course of the 9th/15th century and had become universal at the end of the 12th/18th.

The origins of these recitals may be found in the religious addresses in Fāṭimid Cairo and in Irbil. The *K. al-Tanwīr fī mawlid al-sirādj*, which Ibn Diḥya composed during his stay in Irbil at the suggestion of Gökburi, was already famous as a *mawlid* at this period (Brockelmann, *GAL*[1], II, 310). It was not till later times, however, that *mawlid*s became a predominant element in the celebration, along with torchlight processions, feasting and the fairs in the street, ever increasing in size. The number of the poems used at *mawlid*s is quite considerable. Beside the famous *Bānat Suʿād* of Kaʿb b. Zuhayr of the older period, the *Burda* and the *Hamziyya* of al-Būṣīrī and their numerous imitations, there is a whole series of poems regularly employed here, some of which are intended to instruct like that of Ibn Ḥadjar al-Haytamī, while others are merely eulogistic.

One of the most widely recited *mawlid*s in Arabic at present is one composed by Djaʿfar b. Ḥasan al-Barzandjī (d. 1179/1765). It is also known under the title *ʿIḳd al-djawāhir* and has been published many times (cf. *GAL*[1], II, 384 and see J. Knappert, *Swahili Islamic poetry*, Leiden 1971, 48-60, for a slightly abridged English tr.). The most popular of the *mawlid*s in Turkish was composed by Süleymān Čelebi (d. 825/1421). It is still recited in mosques throughout Turkey and in mosques of the Turkish-speaking Sunnī community in West and South-Eastern Europe as part of the celebrations for the birthday of the Prophet. This *mawlid* was recited during the official Ottoman court celebrations (for a full translation, see F. Lyman MacCallum, *The Mevlidi Sherif*, London 1943; and E. J. W. Gibb, *A history of Ottoman poetry*, London 1900, i, 232-48, for a translation of extracts and data on the author). Similar *mawlid*s have been composed in Persian, Bengali, Sindhi and other languages of the Indo-Pakistani subcontinent (cf. A. Schimmel, *Die Verehrung des Propheten in der islamischen Frömmigkeit*, Düsseldorf-Cologne 1981, 136), and also in Serbian (cf. S. M. Zwemer, *Islam in South Eastern Europe*, in *MW* xvii [1927], 353), Albanian (Hafëz Ali, *Mevludi*, Grosvenor Dale, Conn. 1332/1916, 2nd edition. Waterbury, Conn. 1370/1950) and Swahili (cf. Knappert, *op.cit.*, 276-341).

A *mawlid* of the Imām ʿAlī by Sulaymān Djalāl al-Dīn, *Mawlūd-i Djanāb-i ʿAlī*, Istanbul 1308/1890-1, seems to have had some popularity in ʿAlevī circles in the Ottoman Empire in the last decades of the 19th century.

Apart from the occasion of the Prophet's birthday, a *mawlid* recital is sometimes held as part of the ceremonial of the rites of passage. Occasionally, the recitation of a *mawlid* takes place in fulfilment of a religious vow (T. Canaan, in *Jnal. Pal. Or. Soc.*, vi [1926], 55). When a *mawlid* is recited on any of these occasions, it is normally followed by a *dhikr* [*q.v.*] session. In some Ṣūfī orders (e.g. in the Mīrghaniyya and some branches of the Ḳādiriyya) a *mawlid* is recited as part of the standard liturgical ritual [see ḤAḌRA].

The *mawlid* celebration as an expression of reverence for Muḥammad has found almost general recognition in Islam, partly in consequence of the strength of the Sūfī movement. At all times, however, there has also been vigorous opposition to it by those who considered it to be a *bidʿa* [*q.v.*].

It is significant of the character of the opposition that its opponents object to those very forms which show the influence of Islamic mysticism (dancing, *samāʿ*, ecstatic phenomena, etc.) or of Christianity (processions with lamps, etc.). An interesting document concerning this feud is a kind of *fatwā* by al-Suyūṭī (d. 911/1505, Brockelmann, II[1], 157, *Ḥusn al-maḳṣid fī ʿamal al-mawlid*) which gives a brief survey of the history of the festival, then discusses the pros and cons very fully and concludes that the festival deserves approval as *bidʿa ḥasana*, provided that all abuses are avoided. Ibn Ḥadjar al-Haytamī in his *Mawlid*, and Ḳuṭb al-Dīn (*Chroniken der Stadt Mekka*, iii, 439 ff.), take the same view, while Ibn al-Ḥādjdj (d. 737/1336-7), as a more strict Mālikī, condemns it most vehemently (*K. al-Madkhal*, i, 153 ff.).

Although the height of this struggle was apparently reached in the 8th-9th/14th-15th centuries, it did not really die down in later years. Indeed, it received new life with the coming of Wahhābism [see WAHHĀBIYYA]. This movement, while deriving its arguments for their opposition to the *mawlid* celebrations mainly from Ibn Taymiyya, inspired the growth of non- or anti-mystical Islam throughout the Islamic world and of the opposition to reference to the Prophet, including the celebration of his birthday, in consequence. Wahhābī teaching is equally directed against the veneration of saints (*awliyāʾ* [see WALĪ]) and against the *mawlid*s held in many parts of the Islamic world in their honour. These *mawlid*s normally follow the Islamic calendar, but there are exceptions. Accounts of such *mawlid* celebrations exist from many parts of the Islamic world.

The term *mawlid* (colloquial, *mūlid*) to denote a feast held in honour of a saint is used in Egypt and the Sudan in particular. Elsewhere, different terms are used, e.g. *mawsim* [*q.v.*] (coll. *mūsem*) in the Maghrib and parts of the Middle East, *ḥawliyya* (coll. *ḥōliyya*) in the Sudan and the horn of Africa, *ʿurs* in the Indo-Pakistan sub-continent and *ḥol* in Malaysia. Everywhere, the characteristics of such celebrations are more or less the same: crowds gather for one or more days, a fair of varying size and importance accompanies the religious celebrations, *dhikr* and/or Ḳurʾān reading sessions take place inside and/or outside the sanctuary of the saint concerned, one or more processions are held in which the keeper of the sanctuary (often the saint's descendant) and (frequently) Ṣūfī orders participate, and the cloth (*kiswa*) covering the saint's shrine is replaced by a new one in the course of the celebrations. Frequently, communal meals are staged and a centrally organised distribution of alms takes place.

In some parts of the Sunnī world, like Afghānistān, no *mawlid*s are celebrated, notwithstanding the widespread cult of saints in these areas; in the Shīʿī world no *mawlid*s of the type described here seem to be known.

In Egypt, the celebration of the numerous *mawlid*s (about 300 *mawlid*s of varying size were celebrated yearly with official permission in the 1970s) is centrally co-ordinated and supervised (by the *mashyakhat al-ṭuruḳ al-ṣūfiyya*, in consultation with the Ministry of Awḳāf), so as to prevent these celebrations from overlapping and to guarantee public order. Some of these *mawlid*s were or still are known for special rituals or customs observed as part of the celebrations [see DAWSA]. During most of the *mawlid*s, special sugar dolls (*ʿarāʾis*, sing. *ʿarūsa*) are sold (cf. ʿAbd al-Ghanī al-Nabawī al-Shāl, *ʿArūsat al-mawlid*, Cairo 1977). In Egypt, the celebration of *mawlid*s is not limited to Islamic saints but extends to Coptic Christian ones as well.

The predominance of *mawlid* celebrations in Egypt

would seem to explain why it is in this country above all that the most abundant polemical literature concerning the religious status of *mawlid* celebrations was produced. Those critical of such celebrations range in their demands from minor reforms of ritual, such as the prohibition of musical instruments in processions and the staging of profane forms of amusement in the *mawlid* grounds, to total abolition. Most of those who have declared against the celebration of *mawlid*s in their traditional form seem to have been of Wahhābī inspiration. Some of the most vocal and well-known 20th century critics who deserve mention were Muḥammad Rashīd Riḍā, Maḥmūd Khaṭṭāb al-Subkī and Muḥammad Ḥāmid al-Fiḳī. Elsewhere in the Islamic world, similarly inspired groups and individuals have opposed or are still actively opposing veneration of saints.

Bibliography: In addition to the works mentioned in the article, see Ḥasan al-Sandūbī, *Ta'rīkh al-Iḥtifāl bi 'l-mawlid al-nabawī*, Cairo 1948 (mainly on the history of the *mawlid* in Cairo, with short excursions on the celebrations in Istanbul, Morocco and Tunisia in different eras; based upon published sources). For descriptions of *mawlid al-nabī* celebrations in different parts of the Islamic world and in various periods, see e.g. Wüstenfeld (ed.), *Chroniken*, iii, 438 ff.; Ibn Ḥadjar al-Haytamī, *Mawlid* (see Brockelmann, *GAL*[1], II, 389); Snouck Hurgronje, *Mekka*, ii, 57 ff., 147 (for Mecca); idem, *The Achenese*, i, 210, 212; idem, *Verspreide Geschriften*, iii, 8 ff., 83-5; and R. A. Kern, *De Islam in Indonesië*, The Hague 1947 (for Indonesia); J. S. Trimingham, *Islam in the Sudan*, Oxford 1949, 146 f. (for Omdurman), and also von Grunebaum, *Muhammadan festivals*, (a general discussion mainly derived from the article *Mawlid* in *EI*[1]).

Works containing descriptions and/or other information concerning the *mawlid al-nabī* and other *mawlid*s are e.g. T. Canaan, *Mohammedan saints and sanctuaries in Palestine*, London 1927, 193 ff.; Muṣṭafā Yūsuf Salām al-Shādhilī, *Djawāhir al-iṭlāᶜ*, Cairo 1350/1931-2, 241; J. Hornel, *Boat-processions in Egypt*, in *Man*, xxxviii (Sept. 1938), 145-6; J. W. McPherson, *The Moulids of Egypt*, Cairo 1941; Aḥmad Amīn, *Ḳāmūs al-ᶜādāt wa 'l-taḳālīd wa 'l-taᶜābīr al-miṣriyya*, Cairo 1953, 387-8; R. Kriss and H. Kriss-Heinrich, *Volksglaube im Berich des Islams. Band I. Wallfahrtswesen und Heiligenverehrung*, Wiesbaden 1960, *passim*; M. Berger, *Islam in Egypt today*, Cambridge 1970, 81-3; M. Gilsenan, *Saint and Sufi in Modern Egypt. An essay in the sociology of religion*, Oxford 1973, 48-64; P. Rabinow, *Symbolic domination. Cultural form and historical change in Morocco*, Chicago 1975, 89-94; D. F. Eickelman, *Moroccan Islam. Tradition and society in a pilgrimage center*, Austin-London 1976, 171-8; P. Shinar, *Traditional and reformist maulid celebrations in the Maghrib*, in M. Rosen-Ayalon (ed.), *Studies in memory of Gaston Wiet*, Jerusalem 1977, 371-413; F. de Jong, *Ṭuruq and Ṭuruq-linked institutions in nineteenth century Egypt. A historical study in organizational dimensions of Islamic mysticism*, Leiden 1978, 61-4 and *passim*; Fārūḳ Aḥmad Muṣṭafā, *al-Mawālid*, Alexandria 1981[2]; de Jong, *The Ṣūfī orders in post-Ottoman Egypt, 1911-1981* (forthcoming), chs. 3, 7, for a discussion of the conservative versus the reformist orientations and objections concerning the *mawlid*s with references to the relevant polemical literature. In addition, see ᶜAlī Mubārak, *al-Khiṭaṭ al-Tawfīḳiyya*, i, 90-2 (an enumeration of *mawlid*s in Cairo at the end of the 19th century), I. Goldziher, *Le culte des saints chez les Musulmans*, in *Revue de l'Histoire des Religions*, ii (1891), 257-351 (for a still valuable general discussion); and E. Sidaway, *Les manifestations religieuses de l'Egypte moderne*, in *Anthropos*, xviii-xix (1923-4), 278-96 (on Coptic *mawlid*s). There is no study devoted to the *mawlid* as a literary genre. (H. FUCHS - [F. DE JONG])

2. In East Africa.

In a region of the Islamic periphery, such as East Africa, the desire to preserve the communal rituals and devotional ceremonies—of which the *mawlid* is the most popular celebration—is often stronger than in the heartlands of Islam (see Annemarie Schimmel, *Mystical dimensions of Islam*, Chapel Hill, N. C. 1975, 216-17; J. Knappert, *Traditional Swahili poetry*, Leiden 1967, ch. 5). For the masses of people in the fringes, Muḥammad is the personage behind whose banner the faithful will enter Paradise. Numerous popular tales and poems about him raise him almost to a superhuman level of deification, and these form the basis for much *mawlid* material; also, the Prophet's life forms the closing section of the voluminous popular cycle on the lives of the 24 prophets who preceded him (see idem, *Swahili Islamic poetry*, Leiden 1971, i, ch. 3; idem, *Islamic legends*, Leiden 1985, i, 56-184; and cf. Th. G. Pigeaud, *The literature of Java*, The Hague 1967, 132).

In East Africa, proper *mawlid* poems contain at least some of the successive episodes of Muḥammad's life, culminating in his death—the date of this being popularly regarded as the same date as his birth—and the *wafāt al-nabī* may comprise an entire book, in prose or verse (see Hemedi bin Abdallah bin Saidi el Buhriy, *Utenzi wa kutawafu nabii*, tr. R. Allen, ed. J. W. T. Allen, Kampala 1956; similar examples can be quoted in Malaysia and Indonesia). Of these *mawlid* texts proper, by far the most popular in Kenya, Tanzania and Somalia (as also in Malaysia and Indonesia) is al-Barzandjī's one (see section 1. above), contained in a book—first printed *ca.* 1885 and noted as a red-bound book by Snouck Hurgronje in Atjèh [*q.v.*] and by Becker in Dar es Salaam—called the *Madjmaᶜ mawlid sharaf al-anām*, the best-known single prayer book in the Islamic world. It comprises prose and poetic versions (*nathr* and *nazm*) of al-Barzandjī's *mawlid* (both also translated into Swahili), the *Burda* of al-Būṣīrī and several other prayers. In Somalia, al-Barzandjī's *mawlid* composition is widely recited during the *mawlid* celebrations in Arabic form, although a Somali poetic version exists. In *The library of Muḥammad b. ᶜAlī b. ᶜAbd al-Shakūr, Sulṭān of Harar, 1272-92/1856-75*, in *Arabian and Islamic studies ... presented to R. B. Serjeant*, ed. R. L. Bidwell and G. R. Smith, London 1983, 68-79, A. J. Drewes has mentioned three *mawlid*s, including apparently Abu 'l-Ḥasan Nūr al-Dīn's *ᶜUnwān al-sharīf*. After al-Barzandjī's, the most popular *mawlid* in Kenya and Somalia is the *Mawlid al-sharīf* of Shaykh ᶜAbd al-Raḥmān b. ᶜAlī al-Dībaᶜī al-Zabīdī; the printed editions of this, from Cairo and Aden-Singapore respectively, contain at the end a *fatwā* by the *muftī* of Mecca permitting the use of drums at the *mawlid* festival. But the *mawlid* is often performed at other times too, e.g. 14 days after the birth of a child in Tanzania (see C. Velten, *Sitten und Gebräuche der Suaheli*, Göttingen 1903, ch. 2).

Bibliography: Given in the article.

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MAWLIDIYYA (A.) (or *mīlādiyya*; dial. *mūlūdiyya*), pl. *-āt*, a poem composed in honour of the Prophet on the occasion of the anniversary of his birth [see MAWLID] and recited as a rule before the sovereign