

عيد الأم

سؤال: وسئل فضيلة الشيخ محمد بن صالح العثيمين عن حكم الاحتفال بما يسمى عيد الأم؟

جواب: إن كل الأعياد التي تخالف الأعياد الشرعية كلها أعياد بدع حادثة لم تكن معروفة في عهد السلف الصالح وربما يكون منشؤها من غير المسلمين أيضا، فيكون فيها مع البدعة مشابهة أعداء الله. والأعياد الشرعية معروفة عند أهل الإسلام، وهي عيد الفطر، وعيد الأضحى، وعيد الأسبوع (يوم الجمعة)، وليس في الإسلام أعياد سوى هذه الأعياد الثلاثة، وكل أعياد أحدثت سوى ذلك فإنها مردودة على محدثيها وباطلة في شريعة الله ﷻ، لقول النبي ﷺ: "من أحدث في أمرنا هذا ما ليس منه فهو رد"¹، أي مردود عليه غير مقبول عند الله وفي لفظ: "من عمل عملا ليس عليه أمرنا فهو رد"²، وإذا تبين ذلك فإنه لا يجوز في العيد الذي ذكر في السؤال والمسمى عيد الأم، لا يجوز فيه إحداث شيء من شعائر العيد، كإظهار الفرح والسرور، وتقديم الهدايا وما أشبه ذلك، والواجب على المسلم أن يعتز بدينه ويفتخر به وأن يقتصر على ما حده الله لعباده فلا يزيد فيه ولا ينقص منه، والذي ينبغي للمسلم أيضا ألا يكون إمعة يتبع كل ناعق بل ينبغي أن يكون شخصيته بمقتضى شريعة الله حتى يكون متبوعا لا تابعا، وحتى يكون أسوة لا متأسيا، لأن شريعة الله والحمد لله، كاملة من جميع الوجوه كما قال ﷺ: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ [المائدة: 3]، والأم أحق من أن يحتفى بها يوما واحدا في السنة، بل الأم لها الحق على أولادها أن يرعوها، وأن يعتنوا بها، وأن يقوموا بطاعتها في غير معصية الله ﷻ في كل زمان ومكان. (مجموع فتاوى ورسائل فضيلة الشيخ محمد بن صالح العثيمين رقم ٣٥٣)

البخاري (2697) ومسلم (1718).¹
مسلم (1718) (18).²

Mother's Day

Question: Shaikh Muhammad Ibn Saalih Al-'Uthaimeen was asked concerning the ruling of celebrating that which is called Mother's Day.

Answer: Indeed every celebration that opposes the Islamic celebrations are all recent innovations, not known in the time of the Righteous Predecessors (Salaf) and perhaps its founders are from the non-Muslims also. So there is in it, along with innovation, resembling the enemies of Allaah ﷻ. The Islamic celebrations are well-known with the people of Islaam, and they are 'Eid of Fitr, 'Eid of Adhaa and the weekly 'Eid "the day of Jum'ah." There is not in Islaam days of celebration besides these three days. Every celebration introduced besides these, then they are rejected from their inventors, and are false and futile in the legislation (Sharee'ah) of Allaah, due to the saying of the Prophet ﷺ : **"Whoever innovates into this affair of ours (religion) that which is not from it then it is rejected."**³ Meaning, rejected from him, not accepted with Allaah, and in another wording: **"Whoever performs an action which is not in accordance with our affair (religion), then it is rejected."**⁴ So when this is clear, then indeed it is not permissible to celebrate that which was mentioned in the question, that which is called 'Mother's Day'. It is not permissible to initiate anything from the signs of celebration, such as bringing about joy and happiness, giving presents and whatever resembles that. That which is obligatory upon the Muslim is that he takes pride in his religion and is proud of it, and that he restricts himself to what Allaah ﷻ has restricted for His slaves, so he doesn't increase upon that neither does he decrease from that. And that which is befitting for the Muslim also, is that he isn't an imam'ah (a person with a character that follows the opinions of the people freely) who follows every Tom, Dick and Harry. Rather, it is befitting that he comprises of a character necessitated by the legislation of Allaah, so as to become one who is followed (an example) and not a follower, and a good example, not one who consoles himself by the example of others. Because the legislation of Allaah, and all praise belongs to Allaah, is complete from all angles, just as He ﷻ said:

"This day, I have perfected your religion for you, completed My favour upon you, and have chosen for you Islaam as your religion." [Al-Maa'idah 5:3]

And the mother is far more deserving than being commemorated for one day in the year. Rather, the mother has the right upon her children that they take care of her and are concerned with her, and that they establish obedience to her in that which doesn't involve disobedience to Allaah ﷻ in every time and place.

(Majmoo' Fataawa wa Rasaa'il Fadeelatu-Shaikh Muhammad bin Saalih al-'Uthaimeen, no. 353)
Translated by Abu Humaid

³ Al-Bukhaaree (2697), Muslim (1817).

⁴ Muslim (1817) (18).