

In this article we will examine the quotes of Shafiee scholars (who were on the view of Bidah Hasanah) wrongly used by the Brailwis to prove their innovations and shirk. First of all Celebration of Mawlid is not proven from Imam ash-Shafiee and his direct students. So it is clear that celebrating the mawlid was not practiced in their time.

Let us see what the Shafiee scholars say regarding this matter

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1. Dhaheer Ad-Deen Ja'far At-Tizmanti as-Shafee said

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This action (of celebrating the Mawlid) did not occur during the early times of the pious predecessors out of their exaltation and love for him (SalAllahu 'alayhi wa sallam), **yet all of us together could not match even a single one of them in their love and exaltation of him** (SalAllahu'alayhi wa sallam). This is a good innovation If the intention of performer is to gather the righteous and send salat on Prophet peace be upon him and to feed the poor and needy with these conditions this much will be rewarded **all the**



"The order to stick to the jamâ'ah means sticking to the truth and its followers; even if those who stick to the truth are few and those who oppose it are many, since the truth is that which the first jamâ'ah from the time of the Prophet (sall Allâhu 'alayhi wasallam) and his companions (may Allâh be pleased with them) were upon. No attention is given to the great number of the people of futility coming after them." [Paydh al Qadir 4/19, Al-Bâ'ith `alâ Al-Bid`ah wal-Hawâdith page 19]

**Comment:** So according to Imam Abu Shama the best is to stick to the companions of Prophet peace be upon him, charity and doing good deeds are recommended not only on the mawlid of Rasool rather whole of the year. Plus if Imam Abu Shama would know about the wrong things done by the innovators on the celebration of Rasool he would never say such thing regarding mawlid. He only allowed charity and doing good deeds etc. He did not allow (as brailwis of subcontinent do) asking help from Prophet and auliyah in the celebration, he did not allow standing and thinking that Prophet Peace be upon him is in us, he did not allow slandering and accusing those who are against celebration, he did not allow dancing (as tahir ul qadri, kabbani, dawat e Islami's followers do).

Imam Abu Shaama tore the aqeeda of brailwiya into peices as he writes in his book Al-Ba'ith ala' Inkar Al-Bid'ah wa 'l-Hawadith, p.100-101

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A person tells them that he saw in a dream that a pious person and a friend of Allah is buried there. **They start honouring these pious people and being particular about this, despite the fact that they are neglecting the obligations of Islam and the Sunnah practices**

**They believe that they are doing good by venerating these pious people. Then, they take this to a more extreme level until the veneration of these places overcomes their hearts. Thereafter, they start honouring the places themselves and they begin hoping that sick people will be cured and their needs will be fulfilled by making oaths at these places. These areas tend to be between fountains, trees, walls, and rocks.**

In the city of Damascus - may Allah preserve it - there are many such places, including a specific spring near the Tawma gate, a specific pillar near the 'small gate,' and the accursed dry tree near Bab al-Nasr - may Allah facilitate the cutting of this tree and uproot it. How similar are these places to the thorn tree which is mentioned in the books of hadith related to the battle of Hunayn" (end)

He also wrote against the taqleed of brailwiya

Abu Shama Maqdisi (d. 656) says

Four schools of thought became famous and the rest disappeared. Majority followed them with the exception of few, after that they did taqleed. Taqleed of the one who is not messenger (of Allah) is prohibited, and the sayings of their Imams became root for them. And this is the meaning of the saying of Allah tala "They took their rabbis and their monks to be their lords besides Allah"

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Mujtahid became lesser and Muqallideen, Fanaticism and Kufr with Rasool became more... Madhhab became greater upto an extent that when the evidence from the Book of Allah or from the Saheeh Sunnah of Prophet Salallahu aleyhi wassalam was shown to them against their madhhab then they would try every quibble to do ta'weel to repel it...The things became more worst, Many of them(Muqallideen) did not seem being engaged with Quran and Sunnah as permissible [Khutbah al kitaab al Momil liraddi ilal amril awal. pages 41-42 with the tehqeeq of Salah ad-din Maqbool Ahmad Published by Darul Uloom Deoband - 1403]

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Note: Abu Shaamah said Abu al-Khattaab Ibn Dihya (D. 633) writes (He is same Ibn Dihya who wrote first book on Mawlid) in his book "Maa Jaa Fee Shahr Sha'baan

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("The people of Jarh wat Ta'deel say that no report regarding 15th Sha'baan is Saheeh") [al-Baa'ith by Abi Shaamah: Pg 33]

Imam Muhammad Taahir Fattani alHanafi (d 986 h) said

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Comment: Brailwis should accept these sayings also otherwise they are servent of shaytaan according to Ibn Dhaiya

3. Imam al-Iraqi said

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This practice of making food and providing it, is not known from salaf, even though Providing food is desirable act at any time, but what if adding joy and happiness on the appearance of light of Prophet Hood in this month. This was not done by the predecessors but that does not mean this innovation is disliked because many innovations are not only desirable rather wajib.[Quoted by Tahir ul qadri in his book Meelad un Nabi page no: 344 and attributed it to [ 136 : .....

I don't know whether this book is by al Iraquee or not but, He only talked about providing food with joy and happiness in this month, he did not talked about how brailwis do today like asking help from auliyah, standing in veneration of Prophet peace be upon him thinking that he is present and accusing those who do not celebrate. That also on specific day. And he openly said feeding is desirable at any time. And this is not proven from Salaf. Brailwis should ponder over these fatwas rather using these fatwas for their innovations and shirk.

**Note:** Abul Abbas Ahmad bin Yahya al Tilmassani (d 914 h) said

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Innovations which are known to make food on some events

"Among those (i.e. bid'a) which are known is to make food for the birthday of the prophet peace be upon him and in some events" [al Myar al Morab 2/489 by Imam Ahmad bin Yahya al Tilmassani (d 914 h)]

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4. Imam Yusaf bin Ali ash-Shami

He saw a dream where Prophet peace be upon him hit him so that people may not leave sunnah and mawlid, then he said

.....

"I am practicing mawlid from past twenty years till today" [Subul Al-Hudaa War-Rashaad fi Seerati Khayril 'Ibaad" 1/443]

**Comment:** Here we can see he was practicing mawlid i.e. to give charity, to feed the poor and needy, mawlid is not asking help from auliyah and accusing those who do not celebrate and standing in veneration of Prophet peace be upon him and thinking that he is within us. We can not see brailwis feeding poor like Imam Yusaf did ever day. But yes we see them quoting his fatwa to promote their shirk.





6. Hafiz Ibn Hajar Asqalani who said

«...»

As for the origin of the practice of commemorating the Prophet's birth, it is an innovation that has not been conveyed to us from any of the pious early Muslims of the first three centuries, despite which it has included both features that are praiseworthy and features that are not. If one takes care to include in such a commemoration only things that are praiseworthy and avoids those that are otherwise, it is a praiseworthy innovation, while if one does not, it is not. (end quote from al-Hawi lil fatawi of Jalal ud din suyuti)

Comment: All the scholar of ahlu Sunnah are agreed upon that Mawlid is an innovation, Ibn Hajar Asqalani also said the BEST IS TO FOLLOW SALAF which can be seen below, he based his opinion on the condition that if people do good things on this day then it is good otherwise it is not because none of the pious salaf celebrated it. If Ibn Hajar asqalani Rahimullah would see the things happening in the mawlid he would issue the fatwa against it. Because People ask help from dead, they say Prophet peace be upon him is in us please stand. They put forth fatwas of blasphemy against those who are not celebrating.

Ibn Hajar rah said:

It is agreed upon that Itteba al Tabiyeen remained for two hundred and twenty years, That was the time innovations appeared [Fath al Bari vol 7 page 8 chapter on the virtues of companions of Prophet peace be upon him]

With the fatwa of Mawlid being good ONLY IF their are no wrong things in it like standing etc. Ibn Hajar said it is best to follow the Salaf as mentioned in Fath al Bari. He said:

«...»

People innovated dhikr and sending blessings on Prophet peace be upon him before the time of Jummah for the purpose of calling people for jummah. This is done in some places and not in other places, THE BEST IS TO FOLLOW SALAF SALEH. [Fath al Bari 3/45]

He also said:

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Last, but not the least, How was Mawlid at the time of Ibn Hajr al Asqalani? He himself said regarding Rabi al Awwal:

«...»





He was a generous, mighty master, and glorious ruler, whose works were very good. He built Jamiya al Muzaffari near Qasiyun... During Rabi ul Awwal he used to celebrate Mawlid ash Shareef with great celebration, Moreover, he was benevolent, brave, wise, a scholar, and just person - Rahimullah wa Ikraam. [Tarikh Ibn Kathir, Al Bidayah Wan Nihaya Volume 13, Page No. 174]

**Comment:** Nowhere Ibn Kathir said that celebrating mawlid is sunnah, he just praised his courage and bravery. Malik Muzaffar used music in celebrations, Ibn Kathir did not spoke against that. Does that mean Ibn Kathir also supported Music in Mawlid un Nabi? Just like Music can not be allowed, same way celebrating mawlid is also not allowed.

**Ibn Kathir also spoke against the acts of Malik Muzaffar**

**He said:**

Shaykh Sahab al-Din mentioned in "Dhayl" this year the Kings of peninsula i.e. King of Mosal, King of Sanjar, KING OF IRBIL and with him son of his brother al-Zaahir who was the King of Halb and King of ar-Rum helped each other to go against al-Aadil, fight against him and to take the government from his hands. And that King of arl-Rum Khasro bin Qeelj Arsalan address them. They sent a message to al-Karj to come for siege of Khilaat (the city). The King al-Awhad bin al Aadil also promised to help against him. I (Ibn Katheer) say: This is Transgression and wrong Allah prohibits this. [al Bidaya wal Nihaya 12/82]

So, to say that The king of Irbil was an evidence is totally false. May Allah forgive his mistakes as he did many good acts also. According to Ibn Kathir Mawlid is an innovation for sure because

**1. He was student of Taj ud din Faakihani** as Ibn Kathir said in his biography when he came to Damascus I heard from him and with him. In this year he did Hajj from Damascus and heard from him on the way. [al Bidaya wal Nihaya 14/193]

**Comment:** and it is known that Taj ud din Fakihani wrote a special fatwa against mawlid celebrations.

**2. Ibn Kathir said**

Contrary to this is the position of Ahl us-Sunnah wal-Jama'ah: They say about any act or saying that has not been reported from the Companions: "It is an innovation. If there was any good in it, they would have preceded us in doing it, because they have not left off any of the good characteristics except that they hurried to perform them." [Tafsir of Surah al-ahqaf verse 11]

He also said:

The followers of the religions before us had differences of opinions and split into false sects, each group claiming to be following the truth. This Ummah too has split into sects, all of which are misguided apart from one, which is Ahlus-Sunnah Wal-Jama'ah, those who adhere to the Book of Allah and the Sunnah of the Messenger of Allah and what was followed by the first generations, the Companions, their followers, and the Imams of the Muslims of earlier and later times. [Tafsir Ibn Katheer under 30:32]

And it is known that Mawlid was not celebrated by the Sahaba, even Brailwis accept this as said by Tahir ul Qadri. So Mawlid is an



[al-Zukhruf 43:59]

“Verily, the likeness of ‘Eesa (Jesus) before Allaah is the likeness of Adam. He created him from dust, then (He) said to him: ‘Be!’ – and he was”

[Aal ‘Imraan 3:59]

-- and other clear verses which unambiguously show that he was one of the creatures created by Allaah, and a slave of Allaah, and one of the Messengers of Allaah.

And the words “and seeking for its hidden meanings” mean, they distort it as they wish. [Tafseer Ibn Katheer under 3:7, Islamqa]

#### 9. Muhammad bin Yusuf as-Salihi ash-Shami (student of Jalal ud din as-Suyuti)

Tahir ul Qadri mentioned his name that he quoted many scholars regarding mawlid un nabi in his book seerah ash-shami, which is actually true but again he fails to quote his "Tannbeeh" (Alert). He said

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“It has become a habit amongst many of the lovers of the Prophet peace be upon him that whenever they organise a gathering in his (peace be upon him) remembrance they stand up in veneration, whereas this standing is an innovation which has no basis.”[Subl al-Hudaa War-Rishaad (1/415 under the heading of Alerts, Alert no: 2)]

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10) Sakhawee

Mulla Ali Qari quoted Sakhawee that

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He (Sakhawee) said: As for reciting Mawlood is concerned , then we should consider those statements adequate which the Imams of Hadith have brought in their books written on this subject, such as "....." or those books which are not specifically meant for this subject but "Milad" is discussed impliedly, like in the book "....." of Imam Baihiqi and "....." of Abdur Rehman Bin Ahmed Bin Rajab Al Salami Baghdadi. Because majority of the preachers narrates not only lies and fabrications but worse than that, listening and stating of which are not permissible. Whoever has knowledge of these fabrications, it is obligatory upon him to refute them and ask the common folks to refrain from reading it. Moreover, mentioning the context of Milad is not necessary but recitation of Quran, feeding people, giving charity and reciting Naats in praise of the Prophet peace be upon him are sufficient, which persuades the hearts to noble deeds and struggle for the hereafter. [al Mawrid al Ruwi fe Mawlid an-Nabi page 18]

He also said that Prophet peace be upon him can not be seen while awake as some mawlid celebrators say that they saw him in Mawlid or he comes in every mawlid gatherings naudhubillah

Qastalani said that My teacher Sakhawi said regarding seeing Prophet peace be upon him while awake.

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Such things doesn't reach him from the companions or those who came after them. As an example he gives Fatima (r.a) who died due to feeling lonely after her fathers death, and yet she didn't see him after his death while she was awake.[Qastalani quoted in Mawahib li-duniya 2/371, Sharah az-Zarqani 7/292 that his teacher means Sakhawi]

In short:

- 1. Prophet peace be upon him can not come in Mawlid gatherings as per Sakhawi.
2. Quoting fabrications in the name of Mawlid as brailwis do is Haram according to him.
3. Mulla Ali Qari responded Sakhawi even on the few things he allowed on Mawlid in his book on Mawlid. See the article Hanafi scholars on Mawlid

11) Ibn al Nahas ad-Dayamiti (d 814)

He wrote in detail against Mawlid under the heading

الابتكارات في ممارسة مولد في شهر ربيع الأول

The innovations of practice of Mawlid in the month of Rabi al Awwal

Ibn al Haaaj said:

"In short among the innovations they invented is that it is the greatest of the Ibadah and slogans of Islam is to celebrate the mawlid in Rabi al Awwal, And in it they practice many innovations and prohibited acts, like singing etc. **Even if none of the aforementioned evil or haram actions take place, it is still in and of itself a bid'ah (innovation) because of the same intention only.** This is because that is making an increase in the religion and also it is was not from the conduct of the pious predecessors (As-Salaf). It has not reached us that a single one of them ever celebrated it nor intended to do so. Thus following in the footsteps of the Salaf is paramount, rather it is obligatory..."

(Ibn an-Nahaas said on page 500) "And know that the Muslims imitating the Christians during the festivities in food and acts and sending culinary gifts to them and accepting the same from them in their festivals is of the hideous and vilest innovations. This has become rampant with the populace of Misr and signifies the diminishing of religious values and increasing Christian numbers and their apparent imitation by Muslims'

This mutual courtesy and exchange of gifts during festivals leads to the development of affectionate relations between the two communities and acts as a precursor to mutual love even though Allah has said "You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred." [58:22]. Moreover this imitation has the perils of ending up revering their festivals and showing appeasement to their religion and what they have legislated which cannot be overlooked."

[in his book Tanbeeh al Ghafileen an Amaal al Jahileen page 499-500, this passage is translated by Brother Suhail Khaliq]

ومنها : ما أحدثوه من عمل المولد في شهر ربيع الأول :  
قال ابن الحاج ومن جملة ما أحدثوه من البدع ، مع اعتقادهم أن ذلك من  
أكبر العبادات ما يفعلونه من المولد ، وقد احتوى ذلك على بدع ومحرمات ثم ذكر  
منها استعمالهم المغاني بآلات الطرب وحضور المردان والشباب ورؤية النساء لهم  
وما في ذلك من المقاسد .

ثم قال : فإن خلا المولد من السماع وعمل طعاماً فقط ونوى به المولد ودعا  
إليه الإخوان ومسلم من كل ما تقدم ذكره فهو بدعة بنفسه : إذ أن ذلك  
زيادة في الدين وليس من عمل السلف الماضين واتباع السلف أولى بل أوجب من  
أن يزيد نيته مخالفة لما كانوا عليه .

قلت : وليته يسم من المناظرة والمفاخرة والرياء والتكلف ، ومهما علم بقرائن  
الأحوال أن الباعث على ذلك ما ذكرناه كرهه أكل ذلك الطعام .  
لأن النبي ﷺ نهى عن أكل طعام المبخازين<sup>(١)</sup> .

وقد يكون الباعث على ذلك التعرف بالكبار الذين بدعوتهم من القضاة  
والأمرء والمشايخ ونحوهم .

وقد يكون الباعث لبعض المشايخ طلب التوسعة على نفسه بما يفضل عن  
حاجته مما يحصل النامس إليه بسبب المولد على نوع المساعدة أو الهدية أو الحياء أو  
المناظرة لأقرانه من بحبي الشيخ وأتباعه ونحو ذلك .

وقد يكون من أهل الشر ومن ينقي لسانه ويخشي نفسه فيفعل المولد ليحمل  
إليه ضعفاء القلوب ومن يخاف منه ما تصل قدرته إليه خوفاً من ذمه وطول  
لسانه في عرضه وتسببه في أذى يصل إليه ونحو ذلك .

وقد يكون الباعث خلاف ذلك مما لا ينحصر لتنوع المقاصد الفاسدة  
واختلافها فهو يظهر أن قصده إكرام النبي ﷺ وإظهار الفرح والسرور بمولده  
والتصدق بما يفعل على الفقراء وباطن قصده خلاف ذلك مما ذكر .

(١) أنظر : ص : ٤٠٣ .



12. Imam an-Nawawi

Al-Nawawi said:

... .. .

This hadeeth clearly indicates that it is forbidden to single out the night of Friday from other nights for praying, and to single out that day for fasting. It is unanimously agreed (among the scholars) that this is makrooh. That is why the scholars said regarding "Salaat al Raghaaib" that its an innovation. May Allaah curse the one who fabricated and introduced that, for it is a reprehensible innovation, one of the innovations which constitute misguidance and ignorance, and it involves obvious evils. A number of imams have written valuable works explaining that those who offer this prayer and the one who invented it are misguided, and they quoted a great deal of evidence to show that it is wrong and false, and that those who do it are misguided.

[Sharh Muslim, 8/20.]

When he was strict against singling out one night for worship, then how could he allow to singling out a night in a year i.e. 12th Rabi ul Awwal for worship? That is why he did not even mention Mawlid celebrations in his ANY of the book, because that was not even important for him.

13. Shams al-din ad-Damishqi

Beautiful poetry by Hafidh Shams al-din ad-Damishqi in praise of the people, who love Prophet peace be upon him and died on tawheed.

Imam Shams-ud-din Damishqi (Rahima hullah) writes:

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It is proven that Abu Lahab's punishment of fire is reduced on every Monday because he rejoiced on birth of Prophet (salallahu alaihi wasalam) and freed the slave-woman Thawba (RA).

"When Abu Lahab, whose eternal abode is hell fire and regarding whom whole surah of Tabat Yada (i.e. Surah Lahab) was revealed, he gets Takhfif in his Adhaab every Monday then Imagine the situation of a (momin) who has spent his life in rejoicing over him (peace be upon him) and died as a Mawhid [Mawrid as Sadi Fi Mawlid al Hadi by Imam al-Dimishqi and as-Suyuti in Hassan al Maqsad fi Amal al Mawlid, Page No. 66]

**Shaykh Muhammad Raees Nadwi commented:**

"We pray for mercy and forgiveness for Hafidh (Shams ud din damishqi), and approve his truthful saying that what about him, who rejoice all of his life over Ahmad Mustafa (peace be upon him) and die on the tawheed. Meaning Hafidh Damishqi had a hope to get the reward of rejoicing over Prophet peace be upon him from Allah. Not that, He hoped for reward only in one night (the night of mawlid) every year after 354 days. And He relates that hope of reward with dying upon tawheed..."

[Alwi Maaliki se do do batien Gumrah kum Aqaid o Khyalaat ki tardeed page 60, Shaykh Abdul Aziz ibn Baz wrote a Muqaddima over this book]

#### 14. Allegation of some innovators: Whoever is not celebrating is friend of shaitan

We can see this allegation on ahlus sunnah in any gathering of Mawlid specially in Pakistan. They should fear Allah because indirectly they are accusing Sahaba and Tabiyeen and four Imams and many others who never celebrated Mawlid. Prophet Muhammad (peace be upon him) said: "The best of mankind is my generation, then those who come after them, then those who come after them..."

**Imam Sufiyan at-Thawri said**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَشْكُرَهُ لَوْلَا رَحْمَتُ اللَّهِ عَلَيْنَا لَفُتْنَا فِي الْقَوْمِ الْكَافِرِينَ

Bidah is more beloved to satan than sin. Because there is repentance from sin but there is no repentance from Bidah[Sharah as-Sunnah 1/216]

**Ibn Umar** said: "Every innovation is misguidance, even if the people see it as something good." Reported by Abu Shaamah (no. 39)

**In Short:**

1. Mawlid is an innovation according to some shafiee scholars like Ibn Kathir because it was not celebrated by Sahaba.
2. For some Shafiee scholars mawlid is allowed any part of the year not on specific day only. As Imam Abu Shamah said. And for him mawlid just means charity, sending blessings etc. Not asking help from Prophet, making juloos, accusing those who are not celebrating.
3. For some shafiee scholars Mawlid is allowed ONLY if there are ALL good things in them, if there is EVEN SINGLE wrong thing happening in it like standing in veneration of Prophet peace be upon him or mentioning false stories etc than it is Haram to take part in that celebration. As Ibn Hajar Makki and Sakhawi and Muhammad bin Yusaf Saalihi mentioned.
4. When it is not proven from Sahaba and Tabiyeen and Imam ash-Shafiee as scholars say than we should not celebrate it because we can not love Prophet peace be upon him more than Sahaba and tabiyeen.