

## Bism-Allah Al-Rahman Al-Raheem

### INTRODUCTION:

Verily, all praise belongs to Allah alone, we praise Him, seek His aid and His forgiveness. We repent to Him and seek refuge in Him from the evils of our souls and the evils of our actions. Whomsoever Allah guides there is none to misguide and whomsoever He misguides there is none to guide. I bear witness that there is no diety worthy of worship except Allah alone and I bear witness that Muhammad is His servant and messenger. Allah sent him with the guidance and the true religion and he conveyed the message, fulfilled the trust, advised the ummah and strove for Allah as He ought to be strived for until there came to him the certainty. He left his ummah on a pure and clear path, whose night is like its day and none deviates from it except one who is destroyed.

He explained (in this clear path) everything which the ummah is in need of in all of its affairs. This was done to the extent that Abu Dharr (radya Allah Anh) said, "The Messenger (sallah Allahu alayhi Wasalam) did not even leave a bird flapping its wings in the sky except that he mentioned to us knowledge regarding it." Also a man from among the <sup>1</sup>mushrikeen said to Salmaan al-Farsy (radya Allahu Anh), "Your Messenger teaches you (so much), even toilet manners." So Salmaan replied, "Yes! He has also forbidden us to face the qiblah while passing water or excrement or that we clean ourselves with less than three stones, or that we clean ourselves with the left hand or that we clean ourselves with dung or bones."

Allah has explained in this Great Quran the fundamentals of the religion and its branches. He has explained Tawheed with all its types, Aqeedah<sup>2</sup> in great detail, the etiquette of meeting in gatherings, and even the details on the number of times to seek permission to enter people's houses.

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<sup>1</sup> pagans

<sup>2</sup> Core of Belief

Allah Said, <sup>3</sup>“There is not an animal that lives on the earth, nor a being that flies on its wings, but forms part of communities like. Nothing have we left out from this book, and they shall be gathered to their lord in the end.”

Among the widely spread deviations of the ummah concerning those in the west and fiercely invading Muslim countries is the celebrations of the holidays and festivals of the infidels. They have become a trend and a tradition to some, that one who does not celebrate them, and does not go along with the flow is in their eyes a burden, outcast, or even a radical and a fundamentalist. But that’s only in the scale of those walking on their faces, Allah said, <sup>4</sup>“Is then one who walks headlong, with his face groveling, better guided, or one who walks evenly on a straight way.”

What is more saddening than the “general masses” of the ummah deviating from this important aspect that concerns the core of our belief, are those ignorant heads who pave the path and justify these deviations. These so-called “scholars” give fatwa’s to this ummah based solely and purely on what the devil instigates to them and what their minds spill out for them. They do this, leaving behind their back the revelations that were inherited to guide us to success and victory. The deviations they are introducing only await humiliation and destruction.

For Muslims to even see the light of victory, they must begin to adhere to the Quran and Sunnah and understand them according to the only understanding approved by Allah and his messenger; the understanding of the salaf <sup>5</sup>(sahabah). When one mentions anything, we ask for their proof rather than be ignorant, blind

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<sup>3</sup> Al-Anaam 38

<sup>4</sup> AlMulk 22

<sup>5</sup> Companions of the Prophet (Sallah Allahu Alayhi Wasalam)

followers of humans who lead us to the brinks of hell without us perceiving it. It was the repeated saying of the four major imams in one form or another to continuously tell people to take from where they themselves took from (Quran and Sunnah). They said this so that people do not be their blind followers.

This booklet is based on the Quran, and Sunnah, according to the guided path of the companions (radya Allahu Anhum). It will prove, by no doubt, to any reader who takes the Quran and Sunnah as his guide the clear prohibition of participating, by any means, no matter how small it may seem, in the holidays of the kuffar.

I ask Allah for sincerity in this humble effort, and I ask Him that it be used as a tool to guide with to the right path. May Allah reward those who helped and advised me, especially my father, along with those who gave their valuable effort in editing it. May the peak of Jannah be their reward.

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## **General proof on prohibiting celebrating the holidays of the Infidels:**

A) Celebrating the holidays of the infidels is an innovation. These celebrations are not from within Islam, nor are they conduct of the salaf <sup>6</sup>(sahabah). Therefore anything not established in Islam should not be followed, as this will lead to punishments, especially in area of <sup>7</sup>ebaddah.

Every single detail of ones life from birth to grave falls under one of the following categories "munkar (evil), mubaah (permissible), haram (prohibited), mustahabb (encouraged) and waajib (obligatory). Islam is complete, and we derive our total lifestyle from Islam that Allah has completed for us, we cannot add nor eliminate any teachings from this completed religion as the Prophet (sallah Allahu alayhi Wasalam) said,<sup>8</sup> "nothing of what would bring you closer to the Jannah and further away from the fire but I have clarified for you."

As we will see not only is celebrating, and contributing by any means to the holidays of the kuffar an innovation to Islam but it is disobeying the explicit sayings forbidding it.

b) Celebrating the holidays of the infidels is an imitation of the kuffar. The prophet <sup>9</sup> (sallah Allahu alayhi Wasalam) in a plenty of ahadith prohibited imitating the infidels, he said "Whomever imitates the kuffar is one of them " .

c) Muslims must differ in areas of similarities with non-Muslims.

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<sup>6</sup> Companions of the Prophet (Sallah Allahu Alayhi Wasalam)

<sup>7</sup> Worship

<sup>8</sup> Musnad Ahmad

<sup>9</sup> Narrated by Abu Dawoud 4/314 Hadith # 4031; Ahmad In Musnad 2/50; Ibn Taimieh in the Fatawa 25/331 said it is an authentic hadith; Ibn Hajar mentioned it in Fateh Albary 6/98; Alsuty Narrated it in Jame Sagheer and said its chain of authenticity is good. 1/590.

Being different from the infidels is an important principle in Islam. Following the path of those cursed by Allah <sup>10</sup>(Subhanahu wa ta'aala) is not part of Islam.

There is a pattern of showing this important principle that one can clearly see through the Koran and sunnah:

1. The changing of the Kiblah from Beit El Makdus to the Kabah was to be different from the Jews who faced the same direction.
2. Ibn Umar (radiya Allahu Anh) said the Prophet (sallah Allahu alayhi Wasalam) said <sup>11</sup> : (Be different than the Jews and Christians and grow your beards and trim your mustaches).
3. Abu Hurairah (radiya Allahu Anh) said the Prophet (sallah Allahu alayhi Wasalam) said, <sup>12</sup> "The Jews and Christians do not <sup>13</sup> dye their hair, therefore be different than them."
4. Anas Bin Malik (radiya Allahu Anh) said, <sup>14</sup> "when Jewish women used to get their monthly period the Jewish men used to refuse to eat or sleep with them, the companions asked the Prophet (sallah Allahu alayhi Wasalam) about that and Allah revealed <sup>15</sup> 'They ask thee concerning wome's courses. Say: they are a hurt and a pollution so keep away from women and do not approach them until they are clean.' They heard about that and said, 'There is nothing this man is attempting to leave common amongst us and them'."
5. Ibn Abbas (radiya Allahu Anhuma) said the Prophet (sallah Allahu alayhi Wasalam) said, <sup>16</sup>

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<sup>10</sup> May He be Exalted

<sup>11</sup> AlBukhary #5442

<sup>12</sup> AlBukhary #5448; Muslim 3926

<sup>13</sup> Changing the hair to other than black when it turns gray.

<sup>14</sup> Muslim 455

<sup>15</sup> Albakarah 222

<sup>16</sup> Sunan Ahmad

“Fast Ashura and be different from the Jews by fasting a day before it or a day after it along with it.”

6. Amro Bin Maymoon said, <sup>17</sup> “I seen Umar in <sup>18</sup>Juma’ and I heard him say the people of jahilyah used to leave this area after sunrise and the Prophet Muhammad (sallah Allahu alayhi Wasalam) wanted to be different and departed this area before sunrise.”
7. Deterring from praying after fajer until sunrise and before Maghrib was also because non-Muslims specialized those times for worship.

This is a mere sample of the tens of orders that the Prophet Muhammad (sallah Allahu alayhi Wasalam) deterred from doing or changed because we had them common with non-Muslims. So just as it was clear to the Jews during the Muhammad (sallah Allahu alayhi Wasalam) in the previously mentioned hadith that his goal was to change everything in common with the non-Muslims, we must realize this important principle of Islam and apply it.

The prophet Muhammad (sallah Allahu alayhi Wasalam) ran a pattern of trying to be different from the Kuffar and we see those ignorant heads with spoiled followers who attempt to run a contradicting pattern of imitating and enjoining them!

However, there are issues of tradition we are similar in, but we do not derive it from them, so there is a difference between innovating practices, traditions, saying and greetings to become similar to the infidels and those traditions that just coincidentally continued on. From showing you some examples of proof, we see clearly that celebrating the holidays of the infidels in any manner is prohibited because it is not from Islam.

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<sup>17</sup> Nasaey #2997

<sup>18</sup> Area visited during Hajj

## **The detailed proof of prohibition from the Quran, Sunnah and unification of scholars are as follows:**

### **From the Quran:**

<sup>19</sup>“Those who witness no falsehood and if they pass by some evil play or evil talk, they pass by it with dignity.”

Ibn Taymiyyah <sup>20</sup>(Rahimahu Allah) narrated a Hadeeth that Muhammad Bin Sireen said <sup>21</sup>“Falsehood” in this verse means the holiday of “Shaneen” where the Christians claim Iesa <sup>22</sup>(Alayhi Alsalam) entered <sup>23</sup>Palestine.

Ibn Abbas <sup>24</sup>(Radia Allahu anh), <sup>25</sup>Abu Alaieh, Tawoos, Ibn Sireen, Al-Dahak, Al Rabee bin Anas and others all said “falsehood” in this verse means the holidays of the <sup>26</sup>infidels.

“ Who witness no falsehood,” means they do not participate in <sup>27</sup>it.

There were other meanings given by other companions and major scholars regarding “falsehood.” Some said it was a statue, some said it was music, and some even said it meant associating a partner with Allah (Subhanahu wa ta’aala). All of the above does not contradict the verse referring to the holidays of the infidels. This was the path of the salaf to name a certain detail of a broad meaning of a verse to allow the listener to understand.

Therefore, Allah (Subhanahu wa ta’aala) commanded the believers not to witness falsehood, let alone participate in it. This includes giving greetings, gifts or anything of that nature.

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<sup>19</sup> Al-Furqan 72

<sup>20</sup> May Allah have mercy on him.

<sup>21</sup> {Zoor}

<sup>22</sup> (Jesus) Peace be upon him

<sup>23</sup> Ektida El Sirat ElMustakeem 1/427 Referencing from Jamee by Abu Baker Alkhalal.

<sup>24</sup> May Allah bless him.

<sup>25</sup> Aldur Almanthoor by Alsuyooty 5/80

<sup>26</sup> Tafseer Ibn Katheer 3/439

<sup>27</sup> See Above.

### **From the Sunnah:**

1. Hadeeth narrated by <sup>28</sup>Thabeit Ibn Al-Dahhaak (radia Allahu anh) said, <sup>29</sup> "At the time of the Messenger of Allah (sallah Allahu Alayhi Wasalam), a man vowed to sacrifice some camels in <sup>30</sup>Bawanah. He came to the Messenger of Allah (sallah Allahu Alayhi Wasalam) and said, 'I have vowed to sacrifice some camels in Bawanah.' The Prophet of Allah (sallah Allahu Alayhi Wasalam) said, 'were there any idols there that were worshipped during the <sup>31</sup>Jahiliyah?' He said, 'No.' The Prophet (sallah Allahu Alayhi Wasalam) said 'Did they hold any of their holidays there?' He said, 'No.' The Messenger of Allah (sallah Allah Alayhi Wasalam) said: 'Then fulfill your vow, for there is no fulfillment of any vow which involves disobeying Allah (Subhanahu wa ta'aala), or with regard to something that the son of Adam does not own.'"

- This clearly shows the prohibition of conducting ceremonies or Islamic gatherings in areas where the Kuffar have used and were known by them to be used for worship and holidays.
- In the Hadeeth the Prophet (Sallah Allahu Alayhi Wasalam) said, "Then fulfill your vow." Meaning the only reason he was ordered and ordained to fulfill his vow was because his vow was free from those two aspects: no idols worshipped and no holidays. The Prophet (Sallah Allah Alayhi Wasalam) asked him because had he said yes to any of those two, he would have prohibited him from sacrificing there.
- The Prophet (Sallah Allah Alayhi Wasalam) concluded the Hadeeth by saying, "There is no fulfillment of any vow which

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<sup>28</sup> Thabit was a companion of those who aided the prophet sallah Allahu Alieh Wasalam who give the prophet commitment of Ridwan. He died in 64H.

<sup>29</sup> Narrated by Abu Dawoud in al-Aymaan wa'l-Nudhoor, 3133. According to another report, the one who asked the question was a woman (2133). It was also narrated by al-tabaraani in al-Kabeer (1431). Shaykh al-Islam said: its isnaad is according to the conditions of al-Saheehayn. All of its narrators are thiqaat (trustworthy) and mashhoor (well known), and the chain is intact, with no 'an'anah (none of the links of the chain are connected with the word 'an, meaning 'from'). See al-Iqtidaa', 1/634. It was classed as saheeh by al-Haafiz in al-Buloogh 5041. There is also similarly worded authentic hadith narrated in sunan Abu Dawoud 3/607-609; in Ibn Majah 2131 1/688; In Musnad Ahmad 3/419;

And also a third hadith sunan Abu Dawoud 3315 3/609 and the men in its chain of authenticity are strong.

<sup>30</sup> a high area near the shores of Yanbu just North of Makkah.

<sup>31</sup> Jahiliyah is a term used to the time before Islam in general, or specific used to mean ones personal Jahiliyah is when he was a non-Muslim.

involves disobeying Allah.” Meaning that sacrificing an area where the Kuffar used to sacrifice in is prohibited. This is due to the fact that it involves disobeying Allah (Subhanahu wa ta’aala), otherwise this phrase of the Hadeeth would be meaningless.

- If it were permissible for one to sacrifice in an area where the kuffar held their holidays, then the Prophet (sallah Allahu Alayhi Wasalam) would have immediately responded, ordering him to carry out with his <sup>32</sup>vow. It would be meaningless talk of the prophet (sallah Allahu Alayhi Wasalam) to ask about those two factors if he was not going to base a prohibition on them.
- When the man came asking about his vow, the prophet (sallah Allahu Alayhi Wasalam) would have immediately told him to carry out his vow, but there were restrictions that the Prophet (sallah Allahu Alayhi Wasalam) had to ask about.
- If carrying one of the most important matters of <sup>33</sup>worship and obeying Allah (subhanahu wa ta’aala) is prohibited in these areas because the kuffar had held their celebrations there. What should be said about those that go to the infidel’s celebrations and participate with them? These people who participate with the infidels will be dirtying themselves and not following Islam.
- Note that this was not an ongoing event; the Prophet (sallah Allahu Alayhi Wasalam) said ‘Did they hold any of their holidays there?’ in the past.

2. The Hadeeth narrated under the authority of Anas Bin Malik (Radia Allahu Anh) who said, “The Prophet (Sallah Allah Alayhi Wasalam) came to Medina with two days they played in. The Prophet (Sallah Allahu Alayhi Wasalam) said, ‘What are these two days?’ They said, ‘These are two days we used to play in, in our Jahiliyah.’ The Prophet (Sallah Allahu Alayhi Wasalam) said, ‘Allah has replaced them with two better days: Eid Al Adhaa and Eid Al <sup>34</sup>Fitr’.”

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<sup>32</sup> Iktidal Sirat 1/441

<sup>33</sup> Sacrificing for the sake of Allah

<sup>34</sup> Sunan Abu Dawoud # 1134; 1/675

Also narrated through another authentic chain in Musnad Ahmad 3/103-235-250; Sunan Nasey 3/179-180

It is explicitly clear how the Prophet (sallah Allahu Alayhi Wasalam) did not allow them to continue in their play because it was a celebration from before Islam.

He (Sallah Allahu Alayhi Wasalam) also told them "Allah has replaced them," meaning you must leave what was replaced and go by that which it was replaced by with.

Also his saying (sallah Allahu Alayhi Wasalam), "better days," means to take that which is better and was pointed out to us by Islam, instead of what is worse, and has no basis in Islam. Not only are we disobeying the prophet (Sallah Allahu Alayhi Wasalam)'s commands by celebrating the non-Muslim Holidays; we are adopting a characteristic of <sup>35</sup>Bany Israel in which Allah (Subhanahu wa ta'aala) told them, <sup>36</sup> "Will ye exchange the better for the worse?"

These two days of celebrations were abandoned and no longer practiced. Had the Prophet (sallah Allahu Alayhi Wasalam) not prohibited them in this celebration, they would have continued. It takes a very strong deterrence to change habits that have been in the hearts for a long time. Over the centuries, leaders and kings tried to change habits and traditions of their people unsuccessfully. The determined deterrence of the prophet (Sallah Allahu Alayhi Wasalam), with the aid of Allah (subhanahu wa ta'aala), made him successful.

This Hadeeth is a reply to those who claim that it is permissible to celebrate traditions of the Kuffar as long as it holds no religious significance.

In this Hadeeth the Prophet (sallah Allahu Alayhi Wasalam) saw kids playing. When he asked about this, he was told that in the past, they played in Jahiliyah. Note that in no part of the Hadeeth was there any religious significance, nor was there any worshipping

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<sup>35</sup> The Children of Israel

<sup>36</sup> Al-baqarah 61

attached to this holiday, yet the prophet (sallah Allahu Alayhi Wasalam) barred them from it.

We heard of some scholars who excuse some Kuffar holidays like Thanksgiving or New Years as being permissible, because they have no religious significance. This authentic Hadeeth puts a dead end to that.

3. These Sayings of the prophet Muhammad (sallah Allahu Alayhi Wasalam) among others all prove that there were celebrations during the time of the Jahiliyah. With the coming of the prophet Muhammad (sallah Allahu Alayhi Wasalam), all that was banned.

Had it not been for the prophet (Sallah Allahu Alayhi Wasalam)'s determination and strong deterrence to his companions, they would have continued with these traditions and celebrations, and no one would have left them. If it had not been for the prophet (sallah Allahu Alayhi Wasalam)'s successful attempt of abolishing the smallest traces of their celebrations, they would have continued to celebrate them. What was strongly deterred by the Prophet (sallah Allahu Alayhi Wasalam) is considered to be <sup>37</sup>haram.

Some claim that since the Prophet (Sallah Allahu Alayhi Wasalam) permitted the Kuffar to celebrate their holidays, is a reflection that Muslims are permitted to do the same. This would mean that we can participate in the biggest sin humanity can commit. This false statement can lead to <sup>38</sup>shirk.

4. The Hadeeth narrated under the authority of Aisha <sup>39</sup>(Radia Allahu Anha) who said, "Abu Baker entered my house when I had two young girls from the <sup>40</sup>Ansar signing lyrics that were said in the day of <sup>41</sup>Buath. Abu Baker (Radia Allahu Anh) said, 'in the devils tone do you sing in the Prophet (Sallah Allahu Alayhi Wasalam)'s house?'

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<sup>37</sup> Prohibited

<sup>38</sup> Polytheism

<sup>39</sup> May Allah be pleased with her.

<sup>40</sup> Those who aided the Prophet (Sallah Allahu Alayhi Wasalam)

<sup>41</sup> A famous battle that took place in the Jahiliyah between the Awos and khajraj.

And it was a day of <sup>42</sup>Eid, so the Prophet (Sallah Allahu Alayhi Wasalam) said, 'Oh Abu Baker, for every group is a Eid and this is our <sup>43</sup>Eid'."

In another narration he said, "Oh Abu Baker for every people is a Eid, and today is our <sup>44</sup>Eid."

From the above Hadeeth we can conclude that:

- a.
  - The prophet (sallah Allahu Alayhi Wasalam)'s saying, "for every group is a Eid," means that there are special festivals and holidays for every religion that make them distinct from each other.
  - As Allah (Subhanahu wa ta'aala) said, <sup>45</sup> "To each among you we have we prescribed a Law and a clear way." Just like we do not allow the Kuffar to join us in our religious holidays, or any religious aspect for that matter, we do not join them in theirs. Among other things, we differ from them in our holidays, our Lord, and the direction we face to worship Him.
- b.
  - In the Hadeeth, the prophet Muhammad (sallah Allahu Alayhi Wasalam) said, "and today is our Eid." Meaning that our holiday ("Eid") is confined in this day and we do not have any other festivals or <sup>46</sup>holidays.  
The above does not mean that the prophet (Sallah Allahu Alayhi Wasalam) is limiting our only day of celebration to that one day. He (Sallah Allahu Alayhi Wasalam) spoke in a general sense and was not giving a specific example. To make this point clearer, imagine yourself explaining prayer to someone that knows nothing about it. You would begin with the basics, and then say: "This is the prayer of the Muslims." That doesn't

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<sup>42</sup> One of the Muslims religious holidays

<sup>43</sup> Saheeh Muslim # 892 2/607-608; Saheeh AlBukhary # 952 2/445.

<sup>44</sup> Saheeh AlBukhary 3931 7/264

<sup>45</sup> Al-ma'idah 48

<sup>46</sup> Iktida Sirat Al Mustakeem 1/447

mean you are limiting Muslims' prayer to this special one; this one is just an example.

- In another Hadeeth, the Prophet (Sallah Allahu Alayhi Wasalam) named the specific days in which Muslims can celebrate. He (Sallah Allahu Alayhi Wasalam) said, <sup>47</sup> "The day of Arafa, The day of Sacrifice, The day of Muna, are our holidays we the people of Islam, they are days of eating and drinking."

c.

- Since the Muslims celebrations do not extend into, and blend with, the holidays of the Kuffar, the prophet (sallah Allahu Alayhi Wasalam) allowed the young girls to continue singing. The reason he allowed for this to take place comes from his saying, "for every group is a holiday and this is our holiday." This reason is specific for the Muslims. Had this reason been for any festival, it would have been meaningless to specify our holiday in particular. Yet he did specify our holiday, meaning that the permissibility is specific to our holidays, and us. This is not general to any holiday.

5. The lands of the Arabian Peninsula had Christians and Jews in them until Umar bin Alkhatib (Radia Allahu Anh) ousted them during the time of his leadership. It was even a known fact that the prophet (sallah Allahu Alayhi Wasalam) died with his war shield ke[t as collateral by Jew. There was non-Muslims in every land where Islam spread.

That is an undeniable aspect. Those Jews followed their traditions, and holidays. They ate, drank, and wore new clothes, along with other things during those holidays.

A historic fact that can accept no doubt is that Muslims never enjoined in their holidays. They did not greet them, and they did not make any changes from their daily routines on the Kuffar holidays. Some used to fast, or called on to fasting, during the days of the infidels' holidays in order to be different from them.

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<sup>47</sup> Abu Dawoud 2/804 #2418

The Prophet (sallah Allahu Alayhi Wasalam)'s order was strict and decisive that we not celebrate with the infidels. Had this not been the case, we would have heard of those who enjoined in their holidays or at least greeted them, as doing so was a tradition they were raised on. Had it not been for an order from Allah (Subhanahu wa ta'aala) and His messenger (sallah Allahu Alayhi Wasalam), they would have continued with their old ways. The farthest extent some went to during the times of the infidels' holidays was narrated to us: they used to go merely to watch. Even this, however, Umar Ibn Alkhatib (Radia Allahu Anh) banned them <sup>48</sup>from.

The narration's that have reached us have been so detailed and specific so as to pass along, over the years, that some of the Salaf used to watch the infidels' festivals. With this in mind, would you not agree that if they had participated in the celebrations themselves, or at least greeted the Kuffar during their holidays, this would have made the history books?

Umar Ibn Alkhatib (radia Allahu Anh) banned them from "looking" at the festivals of the infidels. What would he have done if he saw Muslims decorating their homes for Christmas, eating Turkey on Thanksgiving day, putting out pumpkins for Halloween, exchanging gifts and greetings on Mothers day, Fathers day, and so on?

6. The Hadeeth narrated by Abu Hurayrah, <sup>49</sup> "We are the last in this world, first on the judgment day. They were given the book before us; we were given the book after them. This is their day that Allah ordered them in, they disputed it but Allah guided us to it; the people are followers for us in it: Jews are tomorrow and Christians are the day after."

In another Hadeeth the prophet (Sallah Allahu Alayhi Wasalam) said, <sup>50</sup> "Allah astrayed from the <sup>51</sup>jumma those before us. Jews had

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<sup>48</sup> Iktida Sirat Almustakeen 1/448-50

<sup>49</sup> Bukhary #238; Muslim 855

<sup>50</sup> Muslim 2/586 # 856

<sup>51</sup> Friday

Saturday, and Christians Sunday. Then Allah brought us and guided us to Friday. So he made Friday, Saturday, and Sunday. They are behind us in the judgement day. We are the last of this people on this earth, and the first who will be judged on the judgement day.”

These, and other hadeeth’s, all emphasize that we have our separate holidays.

Also, note how the prophet (Sallah Allahu Alayhi Wasalam) divided the days: Friday for us, Saturday for the Jews, and Sunday for the Christians.

That is like saying there are three cars: a Mercedes, Lincoln and a Cadillac. The Mercedes belongs to Mohammad, the Lincoln belongs to Abdullah and the Cadillac belongs to Abd-Alrahman. Each car belongs to an individual alone. No one other than this individual has the right to the car. The same applies to the days and how the prophet (Sallah Allahu Alayhi Wasalam) divided them out between us.

Commenting on this Hadeeth, Ibn Taymiyyah (Rahimahu Allah) said,<sup>52</sup> “If we celebrate their days then we disobey this Hadeeth. And if this is a weekly celebration, then the same applies to their yearly celebrations with no difference. In fact, if this is a celebration that may be known through Arabic calculations and calendars, then it is even worse for holidays of infidels that are not known except through the calculations of the Romans, Coptic, Pharisees, or Jews.”

Although in this life we are the last of all religions and revelations, we will be the leaders on the Day of Judgement. Our Prophet (Sallah Allahu Alayhi Wasalam) will be privileged with opening the gates of heaven. This is so because we were given the book after them, we were guided to that which they disputed, and our good actions preceded them. When we beat them to the right path, Allah (Subhanahu wa ta’aala) honored us with being rewarded first.

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<sup>52</sup> Iktida Sirat Mustakeem 1/451

Islam is a complete religion. It is the way of life. Every detail of our life, we take from it. Among these details is our specialty in our specific holidays. Therefore, to maintain our position as leaders on the Day of Judgement, we must follow that which was prescribed to us by Allah (Subhanahu wa ta'aala) and His messenger (Sallah Allahu Alayhi Wasalam) by celebrating only those days specified to us.

The prophet (Sallah Allahu Alayhi Wasalam) emphasized in this Hadeeth that we will be the first to be rewarded on the Day of Judgement because we were guided when the rest went astray. Yet out of all the things the Kuffar went astray in, whether it be major or minor, the Prophet (Sallah Allahu Alayhi Wasalam) chose to mention that they went astray in their days of holidays. This proves the importance of this topic and that it is a major issue, and not just a minor detail, as some claim.

By joining those who are less in rank than us, we are wasting away the privilege that Allah (Subhanahu wa ta'aala) has granted us. We need this privilege most on the day of Judgement, when the Sun is less than a meter away from us, and each person is drowning in his sweat depending on his actions. So, why waist it away merely to join those lower than us in their holidays?

7. Kuraib, the servant of Ibn Abbas, narrated that, <sup>53</sup> "Ibn Abbas sent me and other companions of the prophet (Sallah Allahu Alayhi Wasalam) to Um Salamah (Radia Allahu Anha) to ask her: 'what days did the prophet (Sallah Allahu Alayhi Wasalam) fast most?' She said, 'he fasted Saturday and Sunday, and he used to say, "They are holidays of the infidels and I love to be different from them in them."'

Not only is not enjoining their holidays a major sin, but being different than them is a principle commanded by Islam.

However, it must be noted, that scholars of the past have different point of views on what one must do on the holidays of the kuffar.

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<sup>53</sup> Musnad Ahmad 6/323-324; Hakem in Mustadrak 1/109 and said it chain is authentic; Ibn Taimieh mentioned it in another chain as well and said many have said it is authentic, Iktida Sirat Almustakeem 1/453

Some said be different from them by fasting, some said disregard it totally and continue as though it was a normal day, and some went on to differ between Arabic and non-Arabic holidays in this matter. Note, that not a single one of them said it is permissible to celebrate their holidays, enjoy in them, or even greet them.

### **PROOF FROM THE CONSENSUS OF THE SCHOLARS:**

1. It was previously mentioned that the Jews, Christians, and their likes were in the Muslim lands, and that they celebrated their holidays there. Not once was it recorded that the Muslims joined them in their celebrations, or even greeted them for their holidays. Had it not been for a strong command from the prophet (Sallah Allahu Alayhi Wasalam) that we not enjoin them in their holidays, we would have heard many situations in which the prophet (Sallah Allahu Alayhi Wasalam)'s companions and their followers did so.
2. Umar (radia Allahu anh), the rest of the sahabah, and their followers from the most famous scholars, united upon a clause Umar (radia Allahu anh) placed with treaties on lands he conquered. This stated that the people of the book, who are under the rule of Muslims, are not permitted to publicly express their celebrations in the lands the Muslims.

If the Muslims agreed that the Kuffar cannot celebrate their own holidays openly in lands under Muslim rule, then how can a Muslim, by any means, do so? Is it not a worse crime if it was a Muslim that was celebrating their holidays?

They were banned from it because it is either a sin or a symbol for them. In any situation, a Muslim is prohibited from committing sins and from contributing to the symbols of the <sup>54</sup>Kuffar.

### From the Sayings of the Salaf:

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<sup>54</sup> Iktida Sirat Almustakeem 1/454

1. Umar (Radia Allahu Anh) said <sup>55</sup> "Beware of the languages of the non-Arabs, and beware not to enter on the Mushrikeen on their holidays in their places of worship."
2. Umar (Radia Allahu Anh) said, <sup>56</sup> "Do not learn the languages of the non-Arabs, and do not enter on the Mushrikeen in their churches on their holidays because the curse of Allah falls down upon them."
3. Umar Ibn Alkhatab (radia Allah anh) said, <sup>57</sup> "Keep away from the enemies of Allah on their holidays."
4. Abdullah Ibn Umar <sup>58</sup> (Radia Allahu Anhuma) said, <sup>59</sup> "whomever builds in the lands of the non-Arabs, and makes their <sup>60</sup>Naiyrooz and festivals and imitates them, until he dies like that, will be stuck in hell fire with them."
5. Abdullah Ibn Amr (Radia Allahu anh) said, <sup>61</sup> "whomever builds in the lands of non-Arabs and makes their Naiyrooz and festival and imitates them until he dies like that he will be stuck in hell fire with them."
6. Muhammad Ibn Sireen said, "Ali (radia Allahu anh) was brought a gift for the holiday of Naiyrooz. He said, "What is this?" They said, "Oh leader of the Muslims, this is the day of the Naiyrooz.' Ali (radia Allahu anh) said, "Make everyday a Fayrooz."

Abu Usamah, a narrator in the chain of that saying, said that Ali (Radia Allahu Anh) called it Nayrooz, and hated them to call it what the Kuffar called it.

Notice how Ali (radia Allahu anh) changed the name of the holiday, as well as the days of it, so as to be different from the non-Muslims.

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<sup>55</sup> Baihaky – Sunan Kubra 9/234; Kanz Alumat 3/886 #9034

<sup>56</sup> Abalrazak in Musnaf 1/411 #1609; Sunan Kubra for Baihaky 9/234

<sup>57</sup> Kanz Alumat 1/405 # 1732; Sunan Kubra for Baihaky 9/234

<sup>58</sup> May Allah be pleased with them both.

<sup>59</sup> Baihaky 9/234

<sup>60</sup> A holiday of the Persians.

<sup>61</sup> Baihaky 9/234, there is also another chain for the same hadith.

Umar (Radia Allahu anh) deterred from talking in their language, and the mere fact of entering their churches on their holidays. Knowing this, how can one do their actions, or that which may be symbolic or part of their religion? Isn't it worse to be like them in their religion than in their language? Aren't some of their holiday actions worse than merely entering the church?

And if the curse of Allah (Subhanahu wa ta'aala) falls on them on their holidays because of their actions, then whoever enjoins them in their actions or some of their actions receives the same punishment and subjects himself to Allah curse.

Umar (Radia Allah Anh) ordered us to "keep away from enemies of Allah on their holidays." Is this not an order to keep away from them and meet with them on those days? What about those who intentionally go to the extent of doing some of what they do?

What his son, Abdullah Ibn Umar (Radia Allahu Anhuma), said of those who celebrate the Kuffar holidays shows that he considered them Kuffar themselves, or big sinners.

Ali (Radia Allahu anh) hated the commonality of the name and day, so how would have he reacted if he saw the Muslims nowadays agreeing with them in their actions?

Imam Ahmad, as well as many other known scholars have agreed to the narrations of the companions <sup>62</sup>above.

Commentaries:

1. Festivals of the infidels are part of the belief and path in Islam that Allah said about, <sup>63</sup>"For every nation We have ordained religious ceremonies, which they must follow."

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<sup>62</sup> Iktida Sirat Mustakeem 1/455-61

<sup>63</sup> Al-hajj 67

These are like facing the <sup>64</sup>Qiblah, praying, and fasting. There is no difference between enjoining them in a holiday of theirs and in any other aspect of their belief. In fact, celebrations are a specialty of the infidels and one of the biggest signs of distinctions between them, and us. Accepting their holidays is an invitation for a curse from Allah.

2. Their celebrations and festivals are abrogated and based on disobedience of Allah (Subhanahu wa ta'aala). To say that we will look at their holidays from the best point of view is like praying to Beit Al-Maqdis in Palestine instead of the Kaa'bah in Makkah. A Muslim who celebrates or greets the infidels in their holidays has implicitly approved their falsified religion or an innovated aspect of it.
3. If it had been permitted to associate with them in their holidays, even if it was by only greeting them, this would have drastic circumstances. More and more Muslims will do it, and soon enough it will be a habit between Muslims to greet the Kuffar on their holidays! It may even reach the extent that it will be considered a kind of holiday for us, in fact those who live in Kuffar countries can sense that now! It will then compete in the celebrations of Allah (Subhanahu wa ta'aala) and even overwhelm it to reach a point where it will kill Islam and give life to kufer. This has already begun to happen between the "westernized" Muslims.
4. Most of the celebrations of the infidels are a decoration from the devil to them. The biggest example of this is Christmas. They themselves, and among themselves, dispute the date of the birth of Issa (Alayhi Alsalam). In fact, all leaders from their sources point to him being born in the summer, not in the winter, as this is the time when they celebrate his birthday! In documentaries, a more realistic Kafer admitted, that Christmas is more of a business holiday than it is a spiritual one. Merchants and businesses take the lead role in making it as popular a holiday as it is today. However,

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<sup>64</sup> Makkah

what is sad is Muslims actually fall for this foolishness, and ignorance and approve of it! The rest of their holidays are similar to this one.

This entirely deviant act by Muslims is something that the prophet (Sallah Allahu Alayhi Wasalam) predicted, <sup>65</sup> "you will follow the path of those before you."

Following the infidels starts off small, or in a small detail, by a small group of people. The majority do not forbid and crush that evil, so it spreads. The result is a westernized generation with a new spoiled religion that may be referred to as "Westernized Islam," where you cannot tell a Muslim from a Jew, or Christian. The general trend among "westernized Muslims" now, has become to follow the path of interfaith, which I will present its details in a separate booklet <sup>66</sup>insha' Allah.

1. The prophet (Sallah Allahu Alayhi Wasalam) said, <sup>67</sup> "There are no people who bring about an innovation but Allah takes away a Sunnah like it."

Islam and Sunnah are food of the soul, if you do not fill it with one kind of food, you will need to fill it with another. Therefore, it is an established fact that innovation takes the place of the Sunnah like Islam takes the place of kufer. An example of that is looking forward for it, and taking days off from work. If you celebrate the holidays of the infidels, or at least part of them, you will become too tired to celebrate the holidays of Islam. Its anticipation and love will not be the same to you if it was only one holiday to look forward to or to take time off for. Therefore, your soul will lose and be deeply affected.

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<sup>65</sup> Narrated by Bukhary and Muslim

<sup>66</sup> God willing

<sup>67</sup> Musnad Ahmad 4/105; Suyooty said its authenticity was good in Jame Sagheer 2/480

Can you take two weeks off school, and work for Christmas like you take for Eid and have the same energy and inspiration for both?

Can you buy and give to your loved ones the same way you would have had there been only either Christmas or Eid?

Would you look forward to Christmas or Eid had there only been one of the two? Would you be inspired in those holidays had it only been one? If someone says, "I can handle both," the answer is "if you commit yourself to one, it will be by all means more fulfilling than if you choose both."

There is a distinction between one who enjoys, celebrates and focuses his energy to what is halal and one who refuses but to choose the sinful path and the worst of the two.

2. Mixing and mingling with the infidels in it self, is dangerous because people tend to react to each other in a special way when they become close. Mixing during celebrations is even worse than normal, because it can lead those who mix to act in a way in which cannot distinguish between the two except by name.

We have already seen this happen in Bosnia. Most Muslims there were similar to the Croats and Serbs. They were not distinguishable from them by anything other than their names. This is the effect of mixing and mingling with them for such a long time!

We see the same problems here in the United States. The new younger generation that has grown up in the states and was raised in its schools has become a spoiled, "westernized" generation with its mentality. The attitude and thinking is that of the Kuffar, but what may distinguish them from the Kuffar is their name, except some whom Allah (Subhanahu wa ta'aala) was merciful with.

Therefore, mixing with the infidels in their holidays, greetings, or decorating for them, gives the Muslims the cursed characteristics of the Kuffar.

3. Imitating others externally initiates love, and affection internally, just like love internally initiates external imitation of that loved. That's why it is proven that those with commonalities and similarities have a special bond more than others. If two people from the same homeland meet in a foreign land they will have a special bond and close ties. In fact, those who wear the same or those who work in the same type of jobs have special bonds, ties and emotions that tie them together.

Therefore, if imitation or a common bond in materialistic matters results in love, loyalty and special bond. The matter regarding religious issues makes bonds stronger and increases love and loyalty. Love and loyalty to non-Muslims is against Islam as Allah (Subhanahu wa ta'aala) emphasized in the Quran in hundreds of verses:

<sup>68</sup> "Oh ye who believe take not the Jews and the Christians for your friends and protectors. They are but friends and protectors to each other. And he amongst you that turns to them is of them, verily Allah guidith not a people of unjust. Those in whose hearts is a disease-thou seest how eagerly they run about amongst them, saying: 'we do fear lest a change of fortune bring us a disaster.' Ah! Perhaps Allah will give thee victory or a decision from him then will they regret of the thoughts which they secretly harbored in their hearts."

The verses like this in the Quran are plenty: one who loves the Kuffar is not a true believer. Imitating them implies loving them, therefore it is prohibited.

Allah (Subhanahu wa ta'aala) said, <sup>69</sup> "Thou will not find any people who believe in Allah and the last day loving those who oppose Allah and His messenger even though they were their fathers or their sons or their brothers or their kindred."

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<sup>68</sup> Al-Ma'idah 51-52

<sup>69</sup> Al-Mujadilah 22

## **Conclusion:**

From what was mentioned it is clear to anyone who has a heart and understanding that it is prohibited to celebrate the holidays of the kuffar. Whether this be by participating with in them in any way, greeting them, mingling with them on their holidays, entering the places where their parties are taking place, or any symbolic move, action or gesture that would appear symbolic or sympathetic for their holiday.

We should not purchase gifts for parents on fathers or mothers day, rather every day of a Muslims life is fathers and mothers days.

We should not celebrate birthdays because those better than us did not do so, and its origin was by the kuffar.

We should not decorate for their holidays as they do on Christmas, nor should we wear like them as they do on Halloween, nor should we eat as they do on Thanksgiving.

We should not eat Turkey and say our intention was otherwise; there are 364 days in the year for you to enjoy your Turkey, to choose that day specifically is symbolically participating in their holidays.

The same applies to those who decorate their homes with Christmas trees or seasonal lights during Christmas season, then claim their intention was otherwise.

If we do not wake up and take a stand, we will wake up one day before a hopeless generation that knows Islam only by its name. This is because celebrating and enjoining in the holidays of the infidels is a cancerous tumor in the core of the Islamic belief that will spread and will not stop until it devastates us and causes us to loose our identity and dignity. Worst of all, it will subject us to the curse and wrath of Allah.

It is not appropriate to find excuses and rationales in order to find a way out merely to satisfy surrounding pressure or to please the west and go along with the flow. It is our only duty in this life to adhere, listen and totally and fully accept the commands that come down to us from Allah and His messenger (Sallah Allahu Alayhi Wasalam). Allah (Subhanahu wa ta'aala) makes this point clear in the Quran. He said, <sup>70</sup> "It is not fitting for a believer man or women when a matter has been decided by Allah and his messenger to have nay option about their decision. If anyone disobeys Allah and his messenger, he indeed is on a clearly wrong path."

Allah said, <sup>71</sup> "But no by they lord, they can have no real faith, until they make thee judge in all disputes between them. And find in their souls no resistance against they decisions, but accept them with the fullest and total conviction."

May we be of those who accept Allah and his messenger (sallah Allahu alayhi Wasalam)'s commands totally, happily and willingly and not be like the hypocrites whom Allah humiliated in the Koran, <sup>72</sup>"When it is said to them come to what Allah hath revealed and to the messenger thou seest the hypocrites avert their faces from thee in disgust."

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<sup>70</sup> Alahzab 36

<sup>71</sup> Alnisaa 65

<sup>72</sup> Alnisaa 61