

Al-Qawlul Mufeed

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Indeed all Praises are for Allah alone. We praise Him, seek His assistance, and seek His forgiveness. And we seek refuge in Him from the evil of our own selves and the evil consequences of our actions. Whomever Allah guides, there is no one to lead him astray, and whomever is lead astray, there is no guide for him. I testify that there is no deity worthy of worship except Allah, who is alone without any partner, and I testify that Muhammad is His slave and final messenger. To proceed:

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Holidays and Festivals of Non-Muslims

Shaikhul Islam
Ahmed ibn Abdul-Haleem
Ibn Taymiyah
(رحمه الله)

Shaikh Ibn Taymiyah was asked about the Muslims who cook Christian foods on Nayrooz (the Persian new year celebration), partake in the remaining seasonal events such as Jesus' baptism, his birthday (i.e. Christmas), Easter, Holy Saturday, etc. and sell products which they use to establish their celebrations. Is it permissible for the Muslims to do any of this or not? He said:

All praise is for Allah. It is not permissible for the Muslims to imitate the non-Muslims in any manner specific to their celebrations; not food, clothing, ritual bathing, lighting candles (stringing lights), or taking a day off of regular habits, work, worship etc. Likewise it is not permissible to hold a banquet, exchange gifts, or sell them products which they use for these celebrations. The Muslims are also not to allow their children to take part in their

games or decorate. In acts intentionally some of general, they should not the scholars, from both practice any action which the past and present, hold is specific to the non-Muslim in their holidays this to be hated (meaning treating these days like previously mentioned activities, there is no dis- any other normal day of agreement between the the year and if they do fall into some of these scholars regarding their

Holiday Greetings

Imam Muhammad ibn Abi Bakr
Ibn al-Qayyim (رحمه الله)

Congratulating non-Muslims on the occasion of their un-Islamic rituals which are specific to them is impermissible as unanimously agreed upon by the scholars (of Islam). An example of this is congratulating them on their holidays and fasting (or other acts of worship) saying, "have a blessed holiday or celebration", "congratulations to you for this holiday", or what resembles this (like merry Christmas, happy thanksgiving, happy Easter, happy new year, happy Valentines day, etc.). So if the one who congratulates them doesn't fall into an act of disbelief (with statement) then it is deemed impermissible (as opposed to being an act of disbelief) and equivalent to congratulating them for prostrating to the cross. In fact it is a greater sin and more hated by Allah than congratulating them for drinking alcohol, murder, or fornication etc (from the sinful acts). There are many who have no concern (or knowledge) of Islam that do this and do not know the extent of evil that they have fallen into. Thus whoever congratulates a servant (of Allah be he Muslim or not) for their sins, innovations, or disbelief has exposed themselves to Allah's anger and wrath.

Translated by John 'Eesa' Starling

ruling. In fact some of the people of knowledge hold the opinion that whoever takes part in such acts has fallen into (an act of) disbelief due to them glorifying the ceremonies of disbelief. Some of the scholars have said that whoever slaughters a sheep in the non-Muslim celebrations is like the one who slaughters a swine.

Abdullah ibn Amar Al-Aas said, "whoever imitates the non-Arab countries (i.e. non-Muslims at that time) and takes part in their celebrations and festivals imitating them until they die will be raised with them on the day of resurrection". In Sunan Abi Dawood, Thabit ibn ad-Dahhak said, "In the time of the Prophet (salla Allahu alaihi wa sallam) a man took a vow to slaughter a camel at Buwanah (a known location at the time). He came to the Prophet (salla Allahu alaihi wa sallam) and said: I have taken a vow to sacrifice a camel at Buwanah. The Prophet (salla Allahu alaihi wa sallam) asked, "Did the place contain any idol worshipped in pre-Islamic times?" He said, "No." He (salla Allahu alaihi wa sallam) then asked, "Was any pre-Islamic festival observed there?" He replied, "No", so the Prophet (salla Allahu alaihi wa sallam) said, "Fulfill your vow, for a vow to do an act of disobedience to Allah must not be fulfilled nor a vow taken for that which the human being has no control over." So the prophet (salla Allahu alaihi wa sallam) did not allow this man to fulfill his vow, with the fact the fulfilling a vow is obligatory, until he (the man) informed him (the prophet) that there was no pre-Islamic festival observed there in which the prophet (salla Allahu alaihi wa sallam) said, " for a vow to do an act of disobedience to

Allah must not be fulfilled". So if offering a ritual sacrifice in a place where there was a non-Muslim festival or celebration observed is sinful, then what about taking part in that very same festival?! In fact Umar ibn al-Khattab, the companions (may Allah be pleased with them all), and the remaining Muslim leaders made it a condition upon the non-Muslims that they were not to publicly display their celebrations in the Muslim lands but could partake in them privately in their homes. So what about the Muslims who publicly observe such celebrations themselves?! Umar ibn al-Khattab (may Allah be pleased with him) went so far as to say, "do not learn their lingo nor enter the churches with the non-Muslims on their holidays because (Allah's) anger descends upon them". So if the one entering to take a peek or something like that is prohibited because (Allah's) anger descends upon them then what about the one who does what Allah is angry with from their religious rituals?! More than one of the scholars of the past has said that the verse, "And those who do not witness falsehood..." (Al-Furqan 25:72) refers to the non-Muslim's celebrations (and holidays). So if this verse is referring to the one who is a witness of such events then what about the one who takes part in those activities which are characteristic of their holidays?! It has been authentically reported in al-Musnad and as-Sunan that the prophet (salla Allahu alaihi wa sallam) said, "whoever imitates a people is from them" and in another wording, "whoever intimates others besides us (Muslims) is not from us". If this hadeeth and its consequences are referring to imitating the non-Muslims even in

that which could be considered habit, custom, and manners, then what about imitating them in that which is greater in degree from that which the majority of the scholars have deemed to be hated, either impermissible or extremely disliked, such as eating what they have slaughtered for their holidays and festivals, sacrificed for other than Allah, and what has been slaughtered on (an-Nusub) stone alters?! Similarly the scholars have deemed it impermissible for the Muslims to help the non-Muslims with their holidays (, festivals, and celebrations) by exchanging gifts and selling them their needed goods, saying, "it is not permissible for the Muslims to sell anything to the Christians which benefits their holidays be it meat, blood, clothes, etc. nor are they to loan them transportation or aid them with anything from their religion, because that is a form of glorifying and supporting their disbelief. It is also a must that the rulers prohibit the Muslims from doing so." This is because Allah the Most High said, "Help you one another in virtue, righteousness and piety; but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment." (Al-Ma'idah 5:2) It is also impermissible for the Muslims to assist the non-Muslims in drinking alcohol by making it for them, so what about that which is from the rituals of disbelief?! If it is not permissible to help and aid them, then what about the one who actually takes part in such activities and behavior?! Allah knows best.

Translated by John 'Eesa' Starling