

CELEBRATING THE HOLIDAYS OF THE INFIDELS



Ahmad Musa Jibril

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Publisher's Note

All praises are due to Allah, the Lord of all that Exists, and May the Peace and Blessings of Allah be Upon the Seal of Prophets, Muhammad, and upon his family and his companions until the last day.

This is a short treatise written by *Shaykh* Ahmad Musa Jibril and is available on his website ahmadjibril.com. However, we felt that it was appropriate to format it into a book and republish it, while fixing some minor mistakes. In terms of editing we have replaced the Salutations of the Prophet with the Arabic equivalent and we have also inserted the Qur'an *ayaat* in Arabic. We have also added some minor footnotes in some places. We have also added a short biography at the beginning of the treatise so that the readers may familiarise themselves with the author. May Allah reward the author and accept this work from us.

Please report any mistakes, corrections and comments to info@adviceforparadise.com

Arabic	Transliteration	Translation
صلى الله عليه وسلم	Sallallahu alayhi wa sallam	May the Peace and Blessings of Allah be upon him
رضي الله عنه/عنها/عنهما/عنهم	Radiallahu anh/anha/anhuma/anhum	May Allah be Pleased with him/her/them both/them
رحمه الله	Rahimahullah	May Allah have Mercy on him
سبحانه وتعالى	Subhanahu wa ta'ala	Glorified and Exalted be He
عليه السلام	Alayhi-salam	Peace be upon him

Biography of the Author

Birth and Early Years

Shaykh Ahmad Musa Jibril was born in the United States, and spent part of his childhood in the city of Madinah in the Kingdom of Saudi Arabia when his father, *Shaykh* Musa Jibril, was a student at the Islamic University of Madinah. It was there where *Shaykh* Ahmad memorized the Qur'an at the age of 11. He memorized *Sahih al-Bukhari* and *Sahih Muslim* before graduating from high school. *Shaykh* Ahmad then spent the rest of his younger years back in the United States graduating from high school in 1989. He later on memorized the chains of Bukhari & Muslim, then memorized the 6 books of Hadith. Thereafter, he studied at the Islamic University of Madinah as his father did, and graduated with a degree in the shari'ah.

His Teachers & Study

Shaykh Ahmad had the opportunity to study under many great scholars of our time in Madinah and elsewhere. Not only that but he was able to benefit from his father who was a *Shaykh* in his own right.

- **Ibn Uthaymeen** - he studied several books cover to cover with him and has a rare *Tazkiyyah* from him.
- **Shaykh Bakr Abu Zayd** - he studied some books of Muhammad Ibn Abd al-Wahhab and Ibn Taymiyyah in private classes with him.
- **Shaykh Muhammad Mukhtar Ash-Shinqitee** - he studied under him for 4 years.
- **Allamah Hamoud bin Uqla ash-Shu'aybi** - who gave Ahmad Jibril a *Tazkiyyah*.
- **Shaykh Ehsan Ellahi Zaheer** - who was a classmate of his father. Also when Ahmad Jibril was a teenager, *Shaykh* Ehsan said about him: 'This boy knows my books more than me.' This was when *Shaykh* Ehsan was invited to the U.S by *Shaykh* Musa, and he also said to *Shaykh* Musa, 'You raised a *Mujaddid* (reviver) insha'Allah'.
- **Shaykh Saifur-Rahmaan Mubarakpuri** the author of the famous book 'The Sealed Nectar' - *Shaykh* Ahmad studied under him for 5 years.
- **Shaykh Muqbil ibn Hadi al-Wadi**
- **Shaykh Abdullah al-Ghunayman**
- **Shaykh Muhammad Ayyub** who was *Shaykh* Ahmad's Qur'an teacher.

- **Shaykh Atiyah as-Salim** - who was the main student of Muhammad Ameen ash-Shinqitee. He is also the one who completed *Shaykh Shinqitee's* best and final Tafsir 'Adwa al-Bayan. *Shaykh Ahmad* said that he was very close with this *Shaykh*.
- **Shaykh Ibrahim al-Husain** - who was *Shaykh Ibn Baz's* right hand man and trustee for decades.
- **Shaykh Abdullah al-Qaood** - who was among the early *Ulama'* of *Ifta*. *Shaykh Ahmad* made Hajj with him.
- **Shaykh Saalih al-Husain** - who was the head of the committee for the two holy mosques.
- **Al-Muhaddith Shaykh Hamad al-Ansari** - who gave him a *Tazkiyyah*.
- **Shaykh Musa al-Qarni** - who is the son in law of Rabi al-Madkhali.
- **Shaykh Muhammad Ma'bad** - who gave Ahmad Jibril an *Ijazah* in the Qur'an.
- **Shaykh Abu Malik Muhammad Shaqrah** - who was very close to *Shaykh al-Albani*, to the extent that Albani asked him to lead his funeral prayer in his will.
- **Ibn Baz** - he has a *Tazkiyyah* from him (3 months before he passed away) stating that Ahmad Jibril is a *Shaykh* with good Aqeedah (Beliefs) and is well known to him. He also encouraged students in Saudi to benefit from him and his father.
- **Safar al-Hawali**
- **Salman al-Awdah** - *Shaykh Ahmad* was very close to Salman al-Awdah and supported him during his initial imprisonment. After 5 years in prison al-Awdah came out 'rehabilitated' and changed many of his opinions that got him into prison in the first place. *Shaykh Ahmad* continued to advise him even after this, however when *Shaykh Ahmad* went through the same trial (prison) he was abandoned, not just by al-Awdah but by even his own students.

The *Shaykh* has also travelled to other countries such as Egypt and Jordan to study.

He then returned to the United States and finished his JD/LLM (master of law) degree from Michigan law schools. He now currently resides in Detroit, MI.

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 deity 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 Dhar (رضي الله عنه) said, "The Messenger (صلى الله عليه وسلم) did not even leave a bird flapping its wings in the sky except that he mentioned to us knowledge regarding it."¹ Also a man from among the *mushrikeen*² said to Salman al-Farsi (رضي الله عنه), "Your Messenger teaches you (so much), even toilet manners." So Salman 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."³

Allah has explained in this Great Qur'an the fundamentals of the religion and its branches. He has explained *Tawheed* with all its types, *Aqeedah*⁴ 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.

Allah said,

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ ۚ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾﴾

[الأنعام/٣٨]

¹ Narrated by Ahmad #20399. See *Majma' al-Zawa'id*, 8/263. al-Haythami said: it was narrated by at-Tabarani and its men are the men of *sahih* apart from Muhammad ibn 'Abd-Allah ibn Yazeed al-Muqri' who is *thiqah* (trustworthy).

² Pagans (Those who associate partners to Allah, i.e. Believe in multiple gods).

³ Reported by at-Tirmidhi (16); he said it is a *sahih hasan* hadith; also reported in *Sahih Muslim* and elsewhere.

⁴ Core of Belief.

﴿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.﴾

[al-An‘am 6:38]

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,

﴿أَفَمَنْ يَمْشِي مُكَبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٢﴾﴾

[الملك/٢٢]

﴿Is then one who walks headlong, with his face grovelling, better guided, or one who walks evenly on a straight way.﴾

[al-Mulk 67:22]

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 *fatawa* 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 Qur’an and Sunnah and understand them according to the only understanding approved by Allah and His Messenger; the understanding of the *salaf* (sahabah)⁵. When one mentions anything, we ask for their proof rather than be ignorant, blind 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

⁵ Companions of the Prophet (صلى الله عليه وسلم), in more specific terms ‘**anyone who has seen the Prophet (صلى الله عليه وسلم) and died as a Muslim**’ is considered a *sahabi* (companion).

(Qur'an and Sunnah).⁶ They said this so that people do not be their blind followers.

This booklet is based on the Qur'an and the Sunnah, according to the guided path of the companions (رضي الله عنهم). It will prove, by no doubt, to any reader who takes the Qur'an 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.

Ahmad Musa Jibril

⁶ Imam Abu Hanifa (رحمه الله) said, **'It is unlawful for anyone to accept our opinion if he does not know from where we took it.'** Cited by Ibn al-Qayyim in *I'lam al-Muwaqqi'in* (3/470).

Imam Malik said, **'Indeed, I am but a human being. At times I am correct, at [other] times I err. So look into my sayings: whatever agrees with the Book and the Sunnah, accept it; whatever contradicts them, ignore it.'** Cited by Ibn 'Abd al-Barr in *Jami' Bayan al-'Ilm* (775; #1435).

Imam ash-Shafi'i said, **'For everything I say and there is something authentic from the Prophet (صلى الله عليه وسلم) that opposes my view, then the hadith of the Prophet comes first. So do not make taqlid of me.'** Cited by Ibn Abi Hatim in *Adab ash-Shafi'i* (93) also by al-Albani in *Sifat as-Salat an-Nabi* (52).

Imam Ahmad said, **'Do not make taqlid of me, nor of Malik, ash-Shafi'i, al-Awza'i or ath-Thawri. But take from where they took.'** *I'lam al-Muwaqqi'in* (3/469).

General Proof on the Prohibition of 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 from the conduct of the *salaf*. Therefore anything not established in Islam should not be followed, as this will lead to punishment, especially in area of *ibaadah*.⁷

Every single detail of one's life from birth to grave falls under one of the following categories: *munkar* (evil), *mubah* (permissible), *haram* (prohibited), *mustahabb* (encouraged) and *wajib* (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 (صلى الله عليه وسلم) said, “*Nothing of what would bring you closer to the Jannah and further away from the fire, but I have clarified for you.*”⁸

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 (صلى الله عليه وسلم) in plenty of ahadith prohibited imitating the infidels, he said “*Whomever imitates the kuffar is one of them*”.⁹

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

Being different from the infidels is an important principle in Islam. Following the path of those cursed by Allah (سبحانه وتعالى) is not part of Islam.

There is a pattern of showing this important principle that one can clearly see throughout the Qur'an and the Sunnah:

1. The changing of the Qiblah from Bayt al-Maqdis to the Ka'bah was to be different from the Jews who faced the same direction.

⁷ Ibn Taymiyyah (رحمه الله) said, ‘**Worship (al-'Ibaadah) is obedience to Allah by following that which He ordered upon the tongues of His Messengers.**’ And he also said, ‘**Worship (al-'Ibaadah) is a comprehensive term covering everything that Allah loves and is pleased with - whether sayings, or actions, outward and inward.**’ *Majmu' al-Fatawa* (10/149).

⁸ Narrated by Ahmad in his *Musnad*.

⁹ Narrated by Abu Dawud in his *Sunan* (4/314, 4031); Ahmad in his *Musnad* (2/50); Ibn Taymiyyah in his *Fatawa* (25/331) said it is an authentic hadith; Ibn Hajar mentioned it in *Fath al-Bari* (6/98); As-Suyuti narrated it in *Al-Jami' as-Sagheer* and said its chain of authenticity is good (1/590).

2. Ibn Umar (رضي الله عنه) said the Prophet (صلى الله عليه وسلم) said, “Be different from the mushrikeen, grow your beards and trim your moustaches”.¹⁰

3. Abu Hurayrah (رضي الله عنه) said the Prophet (صلى الله عليه وسلم) said, “The Jews and Christians do not dye their hair, therefore be different than them.”¹¹

4. Anas bin Malik (رضي الله عنه) said, “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 (صلى الله عليه وسلم) about that and Allah revealed, ﴿They ask thee concerning women’s courses. Say: they are a hurt and a pollution so keep away from women and do not approach them until they are clean.﴾ [al-Baqarah 2:222]. They heard about that and said, ‘There is nothing this man is attempting to leave common amongst us and them’.”¹²

5. Ibn Abbas (رضي الله عنهما) said the Prophet (صلى الله عليه وسلم) said, “Fast Ashura and be different from the Jews by fasting a day before it or a day after it along with it.”¹³

6. Amr bin Maymun said, “I saw Umar in Jam’¹⁴ and I heard him say the people of *jaahiliyah* used to leave this area after sunrise and the Prophet Muhammad (صلى الله عليه وسلم) wanted to be different and departed this area before sunrise.”¹⁵

7. Deterring from praying after Fajr 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 (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم) in the previously mentioned hadith that his goal was to change

¹⁰ Narrated by al-Bukhari in his *Sahih* (5892).

¹¹ Agreed Upon.

¹² Narrated by Muslim in his *Sahih* (302) and Ahmad in his *Musnad* (3/132).

¹³ The scholars differed regarding the soundness of this hadith. *Shaykh* Ahmad Shakir classed it as *hasan*, but the editors of the *Musnad* classed it as *da’eef*. It was also narrated by Ibn Khuzaymah with the same wording. Al-Albani said: “**Its *isnad* is *da’eef*, because of the poor memory of Ibn Abi Layla, and it was contradicted by a *mawqoof* report narrated by ‘Ata’ and others from Ibn Abbas, the *isnad* of which is *sahih* according to at-Tahawi and al-Bayhaqi.**” Al-Bayhaqi narrated this hadith in *as-Sunan al-Kubra* with the wording mentioned above, and in another report with the wording “Fast one day before it and one day after it,” saying “and” instead of “or”. Al-Hafidh Ibn Hajar narrated it in *It-haaf al-Mahrar* (2225) as follows: “**Fast one day before it and one day after,**” and he said: “**It was narrated by Ahmad and al-Bayhaqi with a *da’eef* *isnad*, because of the weakness of Muhammad ibn Abi Layla, but he is not the only one who narrated it; Saalih ibn Abi Saalih ibn Hayy followed him in that.**”

¹⁴ An area that is visited during the *Hajj* (pilgrimage).

¹⁵ Narrated by al-Bukhari in his *Sahih* (1684).

everything in common with the non-Muslims, we must realize this important principle of Islam and apply it.

The Prophet Muhammad (صلى الله عليه وسلم) 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 will see clearly that celebrating the holidays of the infidels in any manner is prohibited because it is not from Islam.

Specific Proof: From the Qur'an

﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا﴾ (٧٢)

[الفرقان/٧٢]

﴿Those who witness no falsehood and if they pass by some evil play or evil talk, they pass by it with dignity.﴾

[al-Furqan 25:72]

Ibn Taymiyyah (رحمه الله) narrated that Muhammad Ibn Sireen said “Falsehood” (الزور) in this verse means the holiday of “Shaneen” where the Christians claim Isa (عليه السلام) entered Palestine.¹⁶

Ibn Abbas (رضي الله عنه), Abu Aliyah¹⁷, Tawus, Ibn Sireen, ad-Dahak, ar-Rabi' bin Anas and others all said “falsehood” in this verse means the holidays of the infidels.¹⁸

“Who witness no falsehood,” means they do not participate in it.¹⁹

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 (سبحانه وتعالى). 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 (سبحانه وتعالى) commanded the believers not to witness falsehood, let alone participate in it. This includes giving greetings, gifts or anything of that nature.

¹⁶ *Iqtida' as-Sirat al-Mustaqeem* (1/427) where he references from Jami' by Abu Bakr al-Khallal.

¹⁷ *Ad-Dur al-Manthur* by as-Suyuti (5/80).

¹⁸ *Tafseer ibn Katheer* (3/439).

¹⁹ *Ibid*

Specific Proof: From the Sunnah

1. Hadith narrated by Thabit Ibn ad-Dahak²⁰ (رضي الله عنه) said, “At the time of the Messenger of Allah (صلى الله عليه وسلم), a man vowed to sacrifice some camels in *Bawanah*.²¹ He came to the Messenger of Allah (صلى الله عليه وسلم) and said, ‘I have vowed to sacrifice some camels in *Bawanah*.’ The Prophet of Allah (صلى الله عليه وسلم) said, ‘Were there any idols there that were worshipped during the *jaahiliyah*?’ He said, ‘No.’ The Prophet (صلى الله عليه وسلم) said ‘Did they hold any of their holidays there?’ He said, ‘No.’ The Messenger of Allah (صلى الله عليه وسلم) said: ‘Then fulfil your vow, for there is no fulfilment of any vow which involves disobeying Allah (سبحانه وتعالى), or with regard to something that the son of Adam does not own.’²²

- 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 hadith the Prophet (صلى الله عليه وسلم) said, “Then fulfil your vow.” Meaning the only reason he was ordered and ordained to fulfil his vow was because his vow was free from those two aspects: no idols worshipped and no holidays. The Prophet (صلى الله عليه وسلم) asked him because had he said yes to any of those two, he would have prohibited him from sacrificing there.
- The Prophet (صلى الله عليه وسلم) concluded the hadith by saying, “There is no fulfilment of any vow which 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 (سبحانه وتعالى), otherwise this phrase of the hadith would be meaningless.
- If it were permissible for one to sacrifice in an area where the *kuffar* held their holidays, then the Prophet (صلى الله عليه وسلم) would have immediately

²⁰ Thabit was a companion of the Prophet (صلى الله عليه وسلم) and gave the *bay'ah* (allegiance) at Ridwan. He died in 64H.

²¹ A high area near the shores of Yanbu just North of Makkah.

²² Narrated by Abu Dawud in al-Ayman wan-Nudhur (3133). According to another report, the one who asked the question was a woman (2133). It was also narrated by at-Tabarani in al-Kabir (1431). *Shaykh* al-Islam said: **its *isnad* is according to the conditions of *as-Sahihayn*. All of its narrators are *thiqat* (trustworthy) and *mashur* (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-Iqtida’ (1/634). It was classed as *sahih* by al-Hafidh in al-Bulugh (5041). There is also similarly worded authentic hadith narrated in *Sunan Abu Dawud* (3/607-609); in *Ibn Majah* (2131, 1/688); in *Musnad Ahmad* (3/419) and a third hadith in *Sunan Abu Dawud* (3315, 3/609) and the men in its chain of authenticity are strong.

responded, ordering him to carry out with his vow.²³ It would be meaningless for the Prophet (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم) would have immediately told him to carry out his vow, but there were restrictions that the Prophet (صلى الله عليه وسلم) had to ask about.
- If carrying one of the most important matters of worship (sacrifice) and obeying Allah (سبحانه وتعالى) 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 (صلى الله عليه وسلم) said '*Did they hold any of their holidays there?*' in the past.

2. The hadith narrated under the authority of Anas bin Malik (رضي الله عنه) who said, "The Prophet (صلى الله عليه وسلم) came to Medina, the people had two days on which they played in. The Prophet (صلى الله عليه وسلم) said, '*What are these two days?*' They said, 'These are two days we used to play in, in our *jaahiliyah*.' The Prophet (صلى الله عليه وسلم) said, '*Allah has replaced them with two better days: Eid al-Adha and Eid al-Fitr*.'"²⁴

It is explicitly clear how the Prophet (صلى الله عليه وسلم) did not allow them to continue in their play because it was a celebration from before Islam.

He (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم), "*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's (صلى الله عليه وسلم) commands by celebrating the non-Muslim Holidays; we are adopting a characteristic of Bani Israel in which Allah (سبحانه وتعالى) told them, {*Will ye exchange the better for the worse?*} [al-Baqarah 2:61].

These two days of celebrations were abandoned and no longer practiced. Had the Prophet (صلى الله عليه وسلم) not prohibited them in this celebration, they would

²³ Iqtida' as-Sirat (1/441).

²⁴ Narrated by Abu Dawud in his *Sunan* (1134, 1/675) and classed as *sahih* by al-Albani in *Silsilah as-Sahihah* (2021). Also narrated through another authentic chain in *Musnad Ahmad* (3/103,235,250) and *Sunan an-Nasa'i* (3/179-180, 1556).

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 (صلى الله عليه وسلم), with the aid of Allah (سبحانه وتعالى), made him successful.

This hadith 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 hadith the Prophet (صلى الله عليه وسلم) saw kids playing. When he asked about this, he was told that in the past, they played in *jaahiliyah*. Note that in no part of the hadith was there any religious significance, nor was there any worshipping attached to this holiday, yet the Prophet (صلى الله عليه وسلم) 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 hadith puts a dead end to that.

3. These Sayings of the Prophet Muhammad (صلى الله عليه وسلم) among others all prove that there were celebrations during the time of the *jaahiliyah*. With the coming of the Prophet Muhammad (صلى الله عليه وسلم), all that was banned.

Had it not been for the Prophet (صلى الله عليه وسلم)'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 (صلى الله عليه وسلم)'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 (صلى الله عليه وسلم) is considered to be *haram*.

Some claim that since the Prophet (صلى الله عليه وسلم) 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 *shirk*.²⁵

4. The hadith narrated under the authority of Aisha (رضي الله عنها) who said, "Abu Bakr entered my house when I had two young girls from the Ansar²⁶ signing lyrics that were said in the day of Buath.²⁷ Abu Bakr (رضي الله عنه) said, 'in the devils tone do you sing in the Prophet (صلى الله عليه وسلم)'s house?' And it was a day

²⁵ The act of associating partners with Allah.

²⁶ The special group of companions who sheltered the Prophet (صلى الله عليه وسلم) when he migrated to Madinah.

²⁷ A famous battle that took place in the *jaahiliyah* between al-Aws and al-Khazraj (Two competing tribes from the Ansar).

of Eid, so the Prophet (صلى الله عليه وسلم) said, ‘Oh Abu Bakr, for every group is an Eid and this is our Eid’.²⁸

In another narration he said, “Oh Abu Bakr for every people is an Eid, and today is our Eid.”²⁹

From the above hadith we can conclude that:

- A) The Prophet (صلى الله عليه وسلم)’s saying, “for every group is an Eid,” means that there are special festivals and holidays for every religion that make them distinct from each other.

As Allah (سبحانه وتعالى) said, ﴿To each among you we have we prescribed a Law and a clear way﴾ [al-Ma’idah 5:48]. 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 hadith, the Prophet Muhammad (صلى الله عليه وسلم) 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 holidays.³⁰

The above does not mean that the Prophet (صلى الله عليه وسلم) is limiting our only day of celebration to that one day. He (صلى الله عليه وسلم) 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 mean you are limiting Muslims’ prayer to this special one; this one is just an example.

In another hadith, the Prophet (صلى الله عليه وسلم) named the specific days in which Muslims can celebrate. He (صلى الله عليه وسلم) said, [47] “*The day of Arafa, the day of Sacrifice, the day of Muna are our holidays, O’ people of Islam, they are days of eating and drinking.*”³¹

- C) Since the Muslims celebrations do not extend into, and blend with, the holidays of the *kuffar*, the Prophet (صلى الله عليه وسلم) allowed the young girls

²⁸ Narrated by al-Bukhari (952) and Muslim (892).

²⁹ Narrated by al-Bukhari (3931).

³⁰ *Iqtida’ as-Sirat al-Mustaqeem* (1/447).

³¹ *Sunan Abi Dawud* (2419), classed as *sahih* by al-Albani.

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 al-Khattab (رضي الله عنه) ousted them during the time of his leadership. It was even a known fact that the Prophet (صلى الله عليه وسلم) died with his war shield kept as collateral by a Jew. There were 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 one can accept without 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.

The Prophet (صلى الله عليه وسلم)’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 (سبحانه وتعالى) and His messenger (صلى الله عليه وسلم), 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 al-Khattab (رضي الله عنه) banned them from.³²

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 al-Khattab (رضي الله عنه) 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

³² *Iqtida as-Sirat al-Mustaqeem* (1/448-50).

Halloween, exchanging gifts and greetings on Mother's Day, Father's Day, and so on?

6. The hadith narrated by Abu Hurayrah, *"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."*³³

In another hadith the Prophet (صلى الله عليه وسلم) said, *"Allah strayed from the ummah those before us. Jews had 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."*³⁴

These, and other ahadith, all emphasize that we have our separate holidays.

Also, note how the Prophet (صلى الله عليه وسلم) 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 Muhammad, the Lincoln belongs to Abdullah and the Cadillac belongs to Abd ar-Rahman. 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 (صلى الله عليه وسلم) divided them out between us.

Commenting on this hadith, Ibn Taymiyyah (رحمه الله) said, *"If we celebrate their days then we disobey this hadith. 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 the Jews."*³⁵

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 (صلى الله عليه وسلم) 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 (سبحانه وتعالى) honored us with being rewarded first.

³³ Narrated by al-Bukhari (238) and Muslim (855).

³⁴ Narrated by Muslim (856).

³⁵ *Iqtida as-Sirat al-Mustaqeem* (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 (سبحانه وتعالى) and His messenger (صلى الله عليه وسلم) by celebrating only those days specified to us.

The Prophet (صلى الله عليه وسلم) emphasized in this hadith 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 (صلى الله عليه وسلم) 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 (سبحانه وتعالى) 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 waste it away merely to join those lower than us in their holidays?

7. Kuraib, the servant of Ibn Abbas, narrated that, "Ibn Abbas sent me and other companions of the Prophet (صلى الله عليه وسلم) to Umm Salamah (رضي الله عنها) to ask her: 'what days did the Prophet (صلى الله عليه وسلم) 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."*³⁶

Not only is 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*. 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, enjoin in them, or even greet them.

³⁶ Narrated by Ahmad in his *Musnad* (6/323-324) and al-Hakim in his *Mustadrak* (1/109) who said its chain is authentic. Ibn Taymiyyah mentioned it in another chain as well and said many have said it is authentic, *Iqtida' as-Sirat al-Mustaqeem* (1/453).

Specific 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 (صلى الله عليه وسلم) that we not enjoin them in their holidays, we would have heard many situations in which the Prophet (صلى الله عليه وسلم)'s companions and their followers did so.

2. Umar (رضي الله عنه), the rest of the *sahabah*, and their followers from the most famous scholars, united upon a clause Umar (رضي الله عنه) 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 *kuffar*.³⁷

³⁷ *Iqtida as-Sirat al-Mustaqeem* (1/454).

Specific Proof: From the Sayings of the Salaf

1. Umar (رضي الله عنه) said "Beware of the languages of the non-Arabs, and beware not to enter on the Mushrikeen on their holidays in their places of worship."³⁸
2. Umar (رضي الله عنه) said, "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."³⁹
3. Umar Ibn al-Khattab (رضي الله عنه) said, "Keep away from the enemies of Allah on their holidays."⁴⁰
4. Abdullah Ibn Umar (رضي الله عنهما) said, "whomever builds in the lands of the non-Arabs, and makes their Nayruz⁴¹ and festivals and imitates them, until he dies like that, will be stuck in hell fire with them."⁴²
5. Abdullah Ibn Amr (رضي الله عنه) said, "whomever builds in the lands of non-Arabs and makes their Nayruz and festival and imitates them until he dies like that he will be stuck in hell fire with them."⁴³
6. Muhammad Ibn Sireen said, "Ali (رضي الله عنه) was brought a gift for the holiday of Nayruz. He said, "What is this?" They said, "Oh leader of the Muslims, this is the day of the *Nayruz*." Ali (رضي الله عنه) said, "Make everyday a *Fayruz*."

Abu Usamah (a narrator in the chain of that hadith) said that Ali (رضي الله عنه) called it *Fayruz*, and hated them to call it what the *kuffar* called it.

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

Umar (رضي الله عنه) 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?

³⁸ Narrated by al-Bayhaqi in *Sunan al-Kubra* (9/234), and referenced in *Kanz al-Ummal* (3/886, 9034).

³⁹ Narrated in the *Musannaf* of Abd ar-Razzaq (1/411, 1609) and in the *Sunan al-Kubra* of al-Bayhaqi (9234).

⁴⁰ *Kanz al-Ummal* (1/405, 1732); *Sunan al-Kubra* of al-Bayhaqi (9/234).

⁴¹ Holiday of the Persians.

⁴² Al-Bayhaqi (9/234).

⁴³ *Ibid*, also another chain for the same hadith.

And if the curse of Allah (سبحانه وتعالى) 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's curse.

Umar (رضي الله عنه) 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 (رضي الله عنهما), said of those who celebrate the *kuffar* holidays shows that he considered them *kuffar* themselves, or big sinners.

Ali (رضي الله عنه) hated the commonality of the name and day, so how would he have 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 above.⁴⁴

⁴⁴ *Iqtida as-Sirat al-Mustaqeem* (1/455-61).

Commentary

1. Festivals of the infidels are part of the belief and path in Islam that Allah said about, ﴿For every nation We have ordained religious ceremonies, which they must follow﴾ [al-Hajj 22:67]. These are like facing the 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 (سبحانه وتعالى). To say that we will look at their holidays from the best point of view is like praying to Bayt al-Maqdis in Palestine instead of the Ka'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 (سبحانه وتعالى) and even overwhelm it to reach a point where it will kill Islam and give life to *kufr*. 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 Isa (عليه السلام). 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 *kaafir* 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, 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 (صلى الله عليه وسلم) predicted, “*you will follow the path of those before you.*”⁴⁵

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 insha’Allah.

1. The Prophet (صلى الله عليه وسلم) said, “*There are no people who bring about an innovation but Allah takes away a Sunnah like it.*”⁴⁶

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 *kufr*. 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.

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 of itself is dangerous because people tend to react to each other in a special way when they become close. Mixing

⁴⁵ Narrated by al-Bukhari and Muslim.

⁴⁶ *Musnad Ahmad* (4/105); As-Suyuti said its authenticity was good in *Al-Jami’ as-Sagheer* (2/480).

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. Their attitude and thinking is that of the *kuffar*, but what may distinguish them from the *kuffar* is their name, except for some whom Allah (سبحانه وتعالى) 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 (سبحانه وتعالى) emphasized in the Qur’an in hundreds of verses:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ
وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ فَتَرَى
الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَائِرَةٌ
ۚ فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرَوْا
فِي أَنفُسِهِمْ نَادِمِينَ ﴿٥٢﴾﴾

[المائدة/٥١،٥٢]

﴿O you who believe! Take not the Jews and the Christians as Awliya' (friends, protectors, helpers, etc.), they are but Awliya' to one another. And if any amongst you takes them as Awliya', then surely he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust). And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allah may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.﴾

[al-Ma'idah 5:51-52]

The verses like this in the Qur'an are plenty: one who loves the *kuffar* is not a true believer. Imitating them implies loving them, therefore it is prohibited.

Allah (سبحانه وتعالى) said,

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ...﴾ (٢٢)

[المجادلة/٢٢]

﴿You (O Muhammad) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad), even though they were their fathers, or their sons, or their brothers, or their kindred (people)...﴾

[al-Mujadilah 58:22]

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 Father's or Mother's Day, rather every day of a Muslims life is Father's and Mother's 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 tumour in the core of the Islamic belief that will spread and will not stop until it devastates us and causes us to lose 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 (صلى الله عليه وسلم). Allah (سبحانه وتعالى) makes this point clear in the Qur'an. He said,

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴿٣٦﴾﴾

[الأحزاب/٣٦]

﴿It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error.﴾

[al-Ahzab 33:36]

Allah said,

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾﴾

[النساء/٦٥]

﴿But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴾

[an-Nisa 4:65]

May we be of those who accept Allah and His Messenger (صلى الله عليه وسلم)'s commands totally, happily and willingly and not be like the hypocrites whom Allah humiliated in the Qur'an,

﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنكَ صُدُودًا ﴿٦١﴾﴾

[النساء/٦١]

﴿And when it is said to them: "Come to what Allah has sent down and to the Messenger (Muhammad)," you (Muhammad) see the hypocrites turn away from you (Muhammad) with aversion.﴾

[an-Nisa 4:61]