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الجمهورية الإسلامية الليبية
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25

بالإنجليزية

The Rulings relating to Celebrating:

The Higrie New Year

The Birthday of the Prophet, sollAllaahu
alaihi wa sallaam

The New Year's Day of the Christian

The Celebrations of the Christians

BY A GROUP OF SCHOLARS

Supervising its compilation:

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حُكْمُ الاحتفال

برأس السنة الهجرية وبمولد النبي ﷺ
وبرأس السنة الميلادية وبأعياد النَّصارى

لمجموعة من العلماء

(باللغة الإنجليزية)

اعتنى بجمعها

أبو محمد يوسف بن زين الدين العطار

In the name of *Allaah*,
the Entirely Merciful the Especially Merciful

The Introduction

Indeed all thanks and praises are due to *Allaah*. We thank and praise Him and also seek His help and forgiveness in all our mistakes and shortcomings. We also seek refuge in *Him* from the evils within us and from our bad actions. Whomsoever *Allaah* guides, absolutely no one can lead him astray and whomsoever He causes to go astray, then there is definitely no one to guide him. In addition, we witness that there is no true deity (worthy of worship) except *Allaah*, who is alone, and has no partner, and we witness that Muhammad is His slave and messenger.

Allah (the Almighty) said in His Holy Book:

O you who have believed, fear Allah as He should be feared and do not die except as *Muslims* [in submission to Him]. (Aali `Imraan 3:102)

O mankind! Fear your Lord, who created you from a single being and created its mate of the same kind and spread from these two, many men and women; and be careful of your duty to your Lord, by whom you demand one another your rights to the ties of relationship; surely Allah ever watches over you. (An-Nisaa 4:1)

O you, who believe, fear Allah and speak words of appropriate justice. (70) He will [then] amend for you your deeds and forgive you your sins. Moreover, whoever obeys Allah and His Messenger has certainly attained a great attainment. (Al-Ahzaab 33: 70 -71)

Indeed, the most truthful Speech is the Book of *Allaah*, and the best guidance is the guidance of Muhammad, *sollAllaahu `alaiyhi wa sallam*. The worst affairs in religion are newly invented matters, as every newly invented matter is a religious innovation, and every religious innovation is a misguidance, and every misguidance leads to Hellfire. May Allah save us from Hellfire?

Indeed the best affair that a Muslim can benefit from his Muslim Brothers is truthfulness, sincerity and advice to seek the pleasure of *Allaa*, and also the rectification of his brothers' conditions.

Indeed *Allaah*, (the Almighty) completed His religion with the Prophet, *sollAllaahu `alaiyhi wa sallam*. The righteous Sahabas (companions) of the Prophet understood this and their righteous predecessors followed them, and they acted based upon guidance and clear evidence, exemplifying the statement of *Allaah*, the Most High: **"There has certainly been for you in the Messenger of Allah an excellent pattern..."** (Al-Ahzaab 33:21), and His statement (the most high): **Say, "This is my way; I invite to Allah with insight, I and those who follow me...."** (Yusuf 12:108), and His (the Most High) other

statement: **"So if they believe in the same as you believe in, then they have been [rightly] guided..."** (Al-Baqarah 2:137)

As such, *Islaam* is a precise religion that is appropriate for all human beings in every generation and place.

From that which is innovated in the deen of *Allaah* (the Almighty), are the celebrations (*`Eid*) that does not have any basis in *Allaah's* Shar`eeah (Legislation). These have been introduced because of the influence of the Jews, Christians and other people of false upon some Muslims. Those who introduce into *Allaah's* deen what is not from it are surely fabricating lies upon *Allaah*, His Prophets and messengers. They create legislations and celebrations from themselves and their desires which do not have any foundation in the religion of Islam; rather it is from what Satan has beautified for them and made alleged appropriateness for it.

The two great, legitimate celebrations in our religion, which we celebrate, and from which the *ummah* (nation) of *Islaam* gains joy and happiness, are:

`Eid Al-Fitr which comes about because of the joy of completing the month of fasting and out of gratitude to *Allaah* for that (bounty), and *`Eid Al-Adhaa* which is the manifestation of gratitude to *Allaah* for the performance of the obligation of *Hajj* and the great sacrifice which is the *sunnah* (way) of our father *Ibraaheem `Alaiyi salaam*. Any other celebrations besides (these two) are innovated and as such invalid.

Before, *Muslims* used to cling to the light, guidance and the straight path that *Allaah* honored them with until innovations (*bid`ah*) began to creep into them, especially in the *`Ubaiydee* and *Faatimee* eras. The *Ubaiydees* who associate themselves falsely to *Faatimah*, may *Allaah* be pleased with her, took a lot of the beliefs and customs from Christians who influenced them because of their mixing with them in Egypt and other places. Thus, they followed and imitated them in many affairs, until they made those customs and imitations as part of the *deen* (of *Islaam*). In this way, they introduced many celebrations for which *Allaah* did not reveal any proof.

From amongst that which some *Muslims* innovated: is the celebration of the birth of the Prophet, *sollAllaahu `alaiyi wa sallam*, blindly following the Christians in their so-called celebration of Christmas.

From their innovation also: is the celebration of the beginning of the *Hijrie* New Year.

Another innovation that is considered as the most severe: is the celebration of the New Year's Day of the Gregorian calendar, thereby imitating the Christians and following them blindly in their celebrations.

In this time, the various modern day communication networks have assisted greatly in spreading the falsehood of the Jews, Christians, the people of innovation and other false religions, thereby influencing many *Muslim*

children who are ignorant of *Allaah's* religion, the correct teachings and beliefs of Islam. They blindly follow the enemies of *Islaam* in their beliefs and practices. Additionally, those deviant *Muslims* would be held accountable unless they understand and act upon the religion of *Allaah* and seek to increase their knowledge in the religion.

It is for this reason that I saw the need to gather some of the religious verdicts of some major Muslim scholars from different times and places, whose foundation of knowledge is *Quraan* and *Sunnah* of the prophet, in relation to the following issues:

- a) Celebrating the *Higrie* New Year,
- b) The birthday of the Prophet, *sollAllaahu `alaiyi wa sallaam*, and
- c) The festivals and Celebrations of the Christians.
- d) The Festivals and Celebrations of the Christians.

My intention behind this, is to educate the ignorant, alert the unaware and increase the understanding of the people of insight, those who seek the knowledge of Islam be it amongst *Muslims* or other seekers of beneficial knowledge.

May *Allaah* reward and bless those beloved students who aided me in compiling this study. I also ask *Allaah*, the Most High, to make this compilation beneficial to all *Muslims* and that He makes it acceptable to them, in their aims and righteous intentions, in their knowledge, actions and teachings.

And surely, *Allaah* is behind all guidance and who He guides is surely on the straight Path.



The first issue : The ruling relating to celebrating the new Hijri year

The scholar Ash-Sheikh Muhammad ibn Saalih al `Uthaiymeen, may *Allaah* have mercy on him, was asked about celebrating of the new *higrie* year and exchanging presents on this occasion.

He (may *Allaah* have Mercy on him) answered, saying: "Singling out specific days, months or years as occasions of celebration has to be referred to the Islaamic Law (*Shar`eeah*) for its ruling. Its ruling is not determined by customs". For this reason, when the Prophet, *sollAllaahu `alaiyi wa sallaam*, arrived in Al-Madinah, its people had two days during which they used to amuse themselves, he asked: "*What are these two days?*" They replied: "We used to amuse ourselves during these days in *jaahiliyah* (i.e. the time of Ignorance, before *Islaam*). So, the Messenger of *Allaah*, *sollAllaahu `alaiyi wa sallaam*, said: "*Allaah* has replaced them with two days that are better, the day of sacrifice (*Eid Al-Adhaa*) and the day of breaking the fast (*Eidd Al-Fitr*)." [Ahmad, Aboo Dawood and al-Albaanee authenticated it]

If the customs of people were the basis to determine *Islaamic* celebrations, then people would invent a celebration for every occasion and so, the celebrations legislated in *Islaam* would have no real significance. Additionally, there is the fear that those who celebrate the new *Hijrie* year are only following the Christians who celebrate their new year. So, another adversity would occur if the month of *Muharram* is taken as a month for celebration. The source: The collection of fataawaa and essays of al-'Uthaimeen



The Ruling Relating to Congratulating Someone on the Hijrie New Year

The permanent committee for research and *iftaa* was asked the following:

Is it allowed to congratulate non-*Muslims* at the beginning of the new Gregorian year, as well as, (congratulating) at the beginning of the new *Hijrie* year and on the birthday of the Prophet, *sollAllaahu `alaiyhi wa sallam*?

They answered:

It is not permissible to congratulate anyone on any of these occasions because; it is not allowed to celebrate any of them. With *Allaah* is all success, and may *He* send His *solaah* and *salaam* on our Prophet Muhammad, his family, and the righteous companions. Reference: fataawaa of the permanent committee.



The Second Issue: The ruling relating to the celebration of the Birthday of the Prophet, sollAllaahu `alaiyhi wa sallam.

1. Concerning the ruling of celebrating the birthday of the Prophet, *sollAllaahu `alaiyhi wa sallam*. The Imaam Ash Sheikh Aboo Hafs Taaj ad Deen al Faakahaanee al Iskandaraanee al-Misry al-Maaliky who died in year 734 *Hijrie*, said:

"I do not know of any basis for the celebration of the birthday of the Prophet, *sollAllaahu `alaiyhi wa sallam*, not in the Book, or the Sunnah". Additionally, it is not reported from any of the scholars of this *ummah* (the Muslims) who are examples to be followed in the religion, or those who held on to the way of those who came before them. Rather, an innovation initiated by the idle craving for self praise, and those who love to eat.

The proof that it is an innovation is if we apply to it the five different principles for rulings in *Islaam*, it would have to be obligatory, recommended, allowed, disliked or prohibited.

In fact, there is a consensus among the scholars that it is neither obligatory nor recommended. Since, for an action to be recommended, it must be required by the *Shar`eeah*

without there being a blame for leaving it off. The *Islaamic* law does not allow this, – and, to the best of my knowledge, the companions, those who followed them, and the scholars who held on to their religion, never did it. This would be my answer in front of *Allaah* if I were to be asked about it.

Additionally, it is not conceivable that it is permitted (**mubaah**, in *Shar`eeah*), since there is a consensus amongst the *Muslims* that innovation in religion is not allowed.

So, nothing remains to be discussed regarding its ruling, except that it is either disliked or forbidden. This will be discussed in two parts, differentiating between two situations.

The First ruling: The celebration of his birthday (*sollAllaahu `alaiyhi wa sallam*) is a hated and abominable innovation. This is when someone does it from his own wealth amongst his household and friends, without being excessive in gathering together to eat food, nor indulging in sinful activities. It is an innovation because; it was not done by any of our righteous predecessors who were the jurists of *Islaam*, the light and adornments of all times and places.

The Second Ruling: This is when transgression and prohibited acts enters into it (i.e. the *mawlid*), and it is given special attention by those in authority. Those who seek money from the people to celebrate it, so much so, that some people spend and their hearts which are connected to what they gave, pains because of the sinfulness that occurs in the celebration.

The scholars, may *Allaah* have mercy on them have also said: Taking money from people who are shy to withhold it, is like taking it by the sword (i.e. under duress). This is especially true if (the celebration) includes singing accompanied by vain instruments from the tambourine, young women, men, rebellious youths, who either freely mixes with each other or look at each other without being observed, along with dancing, inclining and overindulging in wasting time and forgetting the day that should be feared. In this case, everyone agrees that it is totally prohibited. What also confirms this is that even those who possess upright morals do not see it as something good. Actually, only those with dead hearts and those who do not even care to lessen their sins approve it. Rather, they see it as an act of worship and not as something prohibited or sinful.

And surely to *Allaah* do we belong and to him is our return, *Islaam* begun strangely and it will remain strange to the ignorants. Reference al mawrid in dealing with the ruling of the mawlid



2. The Scholar Ash Sheikh Aboo `Abdillaah Muhammad ibn `Ali al-Haffaar al-Maaliki al-Gharnaati who died in 811 *Hijrie* (my *Allaah* have mercy on him) said:

The righteous companions of the Prophet (*sollAllaahu `alaiyhi wa sallam*), their predecessors and those who follow

them never used to congregate for any type of worship on the night of the birthday of the Prophet (*sollAllaahu `alaiyhi wa sallam*). Additionally, they did not increase their worship during this night over any other night. This is because the Prophet, *sollAllaahu `alaiyhi wa sallam*, should not be revered except in a way that was legislated by *Allaah*, the Almighty. Revering him, *sollAllaahu `alaiyhi wa sallam*, is among the greatest acts of worship, however, one can only draw closer to *Allaah*, the Most High, through what He legislated.

What proves that these pious people never increased their worship on that night over others, is that they differed about the night of the birth of the Prophet, *sollAllaahu `alaiyhi wa sallam*. Some said that he was born in Ramadan, while others say that it is in Rabe'e (al-Awal). Moreover, there are four different opinions concerning the date of his birth, so if the night of his birthday was to be identified for any specific act of worship, then it would have been known and; there would be no difference of opinion concerning it. Therefore, additional reverence for that night above others is not legislated in Islam.

If these doors were to be opened, then some people would say the day he migrated to *Al-Madinah* was a great day, so they will come together and worship on that day. Others would also say that on the day of *Israa* when he, *sollAllaahu `alaiyhi wa sallam*, was honored in such a great way, so another act of worship would be invented and there would be no end to this. All good, lies in following the righteous predecessors who were chosen by *Allaah*, what they did, we try our best to do; and whatever they left off, we should also leave.

This makes it clear that to gather on that night is not something that is legislated, rather, the *Sharee'ah* commands leaving it off. Reference al-m`iyaar al m`urib by Al-Winshereese.



3. The scholar and reviver of Yemen, the imam Muhammad ibn `Ali ash Shawkaanee al Yamanie who passed away in 1250 *Hijrie* was asked about the celebration of the birthday of the Prophet, *sollAllaahu `alaiyhi wa sallam*,

He (may *Allaah* have mercy on him) answered:

Up to this time, I did not find a proof to allow it, not in the Book or the *Sunnah*, or *Ijmaa`* (consensus), or *Qiyaas* (analogy). Neither did I find any way to derive a proof for it. Rather, all *Muslims* agree that it was never found in the eras of the best generation, and those who followed them. They also agree that the one who invented it was as-Sultaan al-Muzaffar Aboo Sa`eed Kawkabooree Ibn Zain ad-Deen `Ali ibn Subukteen who was in charge of Irbil and was the one who took care of the Jaami` of al-Muzaffaree that is in Safh Qaasiyoon.

So, let us place the beginning of this innovation (*Mawlid*) in the seventh century.

He (As-Sultaan al-Muzaffar), lived in the seventh century, and at that time, not a single *Muslim* denied that it was an innovation.

If the above is established, then it becomes clear to any observer, that the one who says it is permissible, after submitting that it is an innovation, and we know that every innovation leads misguidance, according to the clear statement of the chosen one, *sollAllaahu `alaiyhi wa sallam*, then he is saying nothing except what totally contradicts the pure *shar'eeah*. What such a person is doing is blindly following those who divide innovations into categories that are baseless. In conclusion, we will not accept anything from anyone who claims that it is allowed except, that he provides a specific proof regarding this that takes it out of the general principle stated above, which he agrees to.

As for using a proof such, this said this or that, or wrote this or that and, then this has no value and the truth is greater than everything else. Even if we go back to what 'people said', and 'this was said', and 'that was said', then those people who allow it are only deviants who went against the consensus of the *Muslims*.

As for the purified family (of the Prophet, *sollAllaahu `alaiyhi wa sallam*) and those who follow them, we have not found, not even one letter from them saying that it is allowed. Rather, their words seems like a total agreement that after this innovation came about, that it is one of the ugliest and most confusing paths that causes corruption and evil. It is for this reason that we want to see the lands exposed to these things purified from all *sufistic* actions, of which is the celebration of the Prophet's birthday, and all praise is for *Allaah*.

The last *khalifah* who forbade celebrating the birthday of the Prophet (*sollAllaahu `alaiyhi wa sallam*) was al-Mahdi li Deenillaah al-'Abbaas ibn al-Mansoor. He ordered the levelling of a number of graves that the general masses believed in. We hope that *Allaah* (the Most High) makes the leaders of our time, may *Allaah* guide them, follow him. For verily awise man once said:

"I see among the coals one lighted coal and it is about to become a great fire".

Innovations spreads faster than fire, especially the innovation of celebrating the birthday of the Prophet, *sollAllaahu `alaiyhi wa sallam*, because the regular people passionately long for it, especially when people of knowledge and status are present amongst them. This will obviously cause them to think that it is from the most recommended *sunan*. So, the one who said the following has done well.

"A grave evil is a scholar who does not care about being exposed. And a greater evil than that is an ignorant person who seeks status. They are both a greatest test for the worlds and for the one who clings on to them in his religion".

There is no doubt that the regular people are the swiftest of people to do anything that involves any kind of evil that would allow them to indulge in some prohibited affairs like the *mawlid* and its like. Consequently, if the presence of people who are famous due to their knowledge, status and position were included in that group, then the prohibited acts would be elevated and look like an act of obedience. Thereafter, the regular people would proceed rashly into all kind of ignorance and misguidance, and they would free themselves from blame by saying so and so was present with us.

Leave alone the general mass; once an affluent student of knowledge came to study some matters relating to *ijtihad* with me. He told me that once he was present on the night of that day of this month of the *mawlid*. When I questioned him, and he said: My teachers, so and so and so, were with us.

I asked him about what happened in front of those people who others revered and respected.

From what he said was: that a man from the market read the *mawlid*, while those respected people were enjoying and listening until he reached a particular point. He then stood up as if he was just untied from a knot and said: "Welcome, O light of my eyes, welcome!"

When he stood, all those who were present also stood, including those people of status. He then started shouting out aloud and all those with him did the same. Some people who were present became tired and so sat down. One of the people of status shouted at them in anger, and said: "Stand up! This is no play." These were his words, and it was because they had no doubt that the Messenger of *Allaah*, *sollAllaahu `alaiyhi wa sallam* had just arrived at that very moment. Then they shook hands and thereafter, some regular people rushed forward, with different types of perfumes in their hands, as if they were seizing the opportunity because of his presence, *sollAllaahu `alaiyhi wa sallam*.

To *Allaah* we belong and to Him we are returning - where has the power of the religion gone! If that disappears, where would be the shyness, the magnanimity and the intellect?

Even if we were to say that these things do not happen in the presence of these people of status and knowledge as we think of them. Do they not know that the regular people take their presence as a means to get to every evil, and that they stamp every evil with their presence. Consequently, when the regular people have their own celebrations that are only attended by the lowly, worthless people, they do all kinds of evils and say: so and so was present at the *mawlid*, using the presence of those with status in a general way.

From this angle, one can see the weakness of the excuse of those who allow it saying that if nothing happens in it except gathering together to eat and in remembrance of

sallam, they revered him and his sunnah more than anyone else and although they had the first opportunity to do that (i.e. celebrating the *Mawlid*), yet, it was never reported that any of them intended to celebrate it. We are their followers so what they did is enough for us and it is known that they must be followed in the source, and the means.

In addition, our sheikh Basher ad-Deen al Qannoojee has a book on this subject which he called: "ghaa-ya-tul kalaam fi ib-taal amal il ma-wlid wal-qiyaam" a book without comparison on this subject. Reference: at-Taleeq al-Mughnee `a-laa Sunan ad-Daara-qutnee.



The Third Issue: The Ruling of celebrating the festivals of the Christians

1. Ash Sheikh al-Imam Aboo `Abdillaah Muhammad ibn Muhammad al-Abdary al- Faasee al-Maalikee who is known as Ibn al-Haaj who passed away in 737 Hijrie

Chapter: Mentioning some festive seasons of the People of the Book

What remains to be mentioned now is concerning the festive seasons (of the non-*Muslims*) that most of them (i.e. the *Muslims*) have become accustomed to, while they know that these seasons are specific for the People of the Book. Consequently, some people (i.e. *Muslims*) of this time imitated them in it, and joined them in honoring it. How I wish that this were only coming from the general masses! However, you would observe that from amongst those who claim to possess knowledge are those who involve in these festivities in their houses, assisting them (i.e. their household) in it, admiring them for being involved in it, and trying to enter happiness on those in his house, whether old or young, by spending more on them and buying clothes that they desire.

Actually, some of them even give gifts to the people of the Book in their festive seasons and they send to them whatever they need for these seasons, so they use that to increase in their *kufr* (disbelief)...and all of that goes against the noble *Sharee`ah*.

Ibn al-Qaasim held the opinion that it is *makhrooh* (disliked) to give presents to the Christians on their occasions in reciprocating what they gave. He also counted it to be from honoring their occasions and helping them in their disbelief.

Can't you see that it is not allowed for a Muslim to sell the Christians anything that would help them in their celebrations; no meat, nor curry, nor clothes! Additionally, neither should he lend them his animal nor should they be helped in any way in what relates to their religion because that leads to honoring their *shirk* (polytheism) and being helped in their disbelief.

Additionally, the ones in authority should ban the

Muslims from doing these things and this is the opinion of *Maalik* and others and I do not know of anyone who disagrees with this.

It is also prohibited to imitate them as was mentioned earlier, because of what was mentioned in the hadeeth: "Whoever imitates a people, he is from them". This means that *Muslims* should not imitate the disbelievers in those things that are specific for them. The Prophet, *sollAllaahu `alaiyhi wa sallam*, used to hate doing anything that the people of the Book did, until the Jews said: "Indeed Muhammad does not want to leave anything we do except that he goes against us in it."

Those mentioned, combined between imitating them and helping them in their disbelief. That is more severe in transgression because when they see *Muslims* following them or helping them or combining between imitating and helping them, then that causes them to be proud of their religion, and make them think that they are on the truth.

This poison has caught on amongst the regular *Muslims* and has become so widespread amongst them that they honor the seasons of the people of the Book. Moreover, they take the trouble of spending more in it although some of them might even be poor and don't have the ability to spend. However, his family and children would make him even borrow in order to spend on them.

The first thing that they introduced was: They started preparing food that was special for that day so they could imitate them in celebrating the New Year's Day of the Persians. Furthermore, if someone did not do it, that would cause problems between him and his family. So they had to have pancake, mash and other things on that day, everyone to the best of his ability.

How I wish if that this were only amongst the regular *Muslims*! However, it has spread to some people to whom knowledge is attributed. Consequently, you see in their schools on that day that there are no lessons and they would not even talk about any issue. Actually, you will find that some of these schools are closed so they play in these days and even if the teacher or any other person comes, they spring on him and even mistreat him...Reference: Al-Madhkal by Ibn Al-Haaj



The ruling of joining the Christians in their holidays and helping them in it

The honorable Sheikh `Abdul `Azeez Ibn Baaz was asked the following: Some *Muslims* join the Christians in their celebrations so what is your advice?

So he, (may *Allaah* be pleased with him), answered:

It is not permissible for any Muslim, man or woman, to join the Christians, Jews or any other disbelievers in their celebrations. Rather, it is obligatory upon them to abandon that, since, surely whoever imitates a people he

is from them. The Messenger, *sollAllaahu `alaiyhi wa sallam*, warned us against imitating them and against adopting their attitudes. Thus, the believing man or woman must be careful about that.

Moreover, it is not permissible to assist them in any way with their celebrations because they contradict the *Islaamic* Legislation. Consequently, it is not allowed to join in their celebrations nor to help them with it in any way, be it by giving tea or coffee or other than that, like utensils and so on, since Allah, the Most High, said: **...And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.** (Al-Maaidah 5:2) - Actually, helping the disbelievers in their festivals and celebrations is an aspect of helping them in sin and transgression. The source: The collection of fataawaa and various essays of Ibn Baaz.



The Ruling of greeting the disbelievers on their (Christmas) festival, and the way to deal with them concerning that.

The Honorable scholar Ash-Shaykh Muhammad ibn Soolih Al-'Uthaiymeen was asked this question: What is the Ruling of greeting the non-Muslim on their 'eid (Christmas)?

He, May *Allaah* have mercy on him, answered as follows:

Greeting the non-Muslim on their (Christmas) festival or any other of their religious holidays is *haraam* (prohibited), by consensus. This was transmitted from Ibn al-Qayyim, may *Allaah* have mercy on him, in (his book) 'Ahkaam Ahl al-Dhimmah', wherein he said: "Congratulating the non-Muslims on the religious symbols that are specific to them is *haraam* (prohibited) by consensus. This is like congratulating them on their festivals and fasts by saying: 'A happy festival to you' or 'May you enjoy your festival,' and so on.

If the one who says this has been saved from disbelief, it is still forbidden, since it is like congratulating him for prostrating to the cross. Rather, that is a greater crime with *Allaah*, and more abominable than congratulating someone for drinking wine, or murdering someone, or having illicit sexual relations, and so on.

Many of those who have no respect for their religion fall into this error; since they do not realize the offensiveness of what they are doing. Whoever congratulates a person for his disobedience or *bid'ah* or disbelief has exposed himself to *Allaah's* aversion and His anger."

Our congratulating them in that is Haraam... If they greet us on their festivals, we should not respond... Additionally, It is *haraam* for a Muslim to accept invitations for such occasions.

Furthermore, it is Haraam (prohibited) for *Muslims* to imitate the disbelievers; through parties for the occasion, exchanging gifts, sharing sweets, preparing food, suspending work, and the like, since the Prophet, *sollAllaahu `alayhi wa sallam*, said: "*Whoever imitates a people, then he is from them.*"

Whoever does any of the above is sinful, regardless if he/she does it as an act of courtesy, or out of love or due to shyness, or for any other reason, because it is deceit/hypocrisy in *Allaah's* deen and also a reason to strengthen the mind of the disbeliever and make them proud of their religion.

We ask *Allaah* to honor the *Muslims* with their religion, and provide them with firmness upon it, and to help them against their enemies, indeed He is Strong, Mighty.

The source: (The collection of fataawaa and essays of Ash-Shaykh Muhammad ibn Saalih al-`Uthaimeen.



Conclusion:

My Muslim brothers and sisters,

The putting together of this pamphlet has been completed so that the actions of people (relative to these issues) would be based upon insight and light from *Allaah*, the Almighty, who said: **...But if they had done what they were admonished with, it would have been better for them and would have strengthened their (Faith).** (An-Nisaa 4:66). In addition, He, the Most High said: **Then We put you, [O Muhammad], on an ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know.** (Al-Jaathiyah 45:18). He, the Most High, also said: **So remain on a right course as you have been commanded, [you] and those who have turned back (in repentance) with you [to Allah], and do not transgress. Indeed, He is Seeing of what you do.** (Hood 11:112)

So I hope that you would be from among those who actualize these characteristics through which guidance and success in this world and the Hereafter is achieved. Moreover, we hope that He makes you from those who embark upon the ship of deliverance and salvation; those who embarked with sincerity, about whom *Allaah*, the Most High said: **O you who have believed respond to Allah and to the Messenger when he calls you to that which gives you life...** (Al-Anfaal 8:24)

This pamphlet has been completed and we Ask *Allaah* to accept it and make it from that which is done to seek His Face in the Hereafter, and to make it acceptable to His creatures.

And we ask Allaah to send Solaat and salaam upon our Prophet Muhammad, all his family and companions.