

## Not Imitating Celebrations

### First Khutbah

إِنَّ الْحَمْدَ لِلَّهِ , نَحْمَدُهُ , وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ , وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا , مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ , وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ , وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Verily, all praise is for Allah. We praise Him, we seek His assistance and we ask for His forgiveness. And we seek refuge in Him from the evils of our selves. Whoever Allah guides, none can misguide. Whoever He misguides, none can guide. And I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His servant and messenger.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ) [آل

عمران:102]

**Al Imran(3) 102 : O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.**

Oh Believers:

When an ummah (nations) weakens, divisions and differences increase within it and its ailments magnify. And deviations multiply to the point that they reach the foundations of their religion and creed and shake them. Just as they replace an agreed upon etiquette with an etiquette that does not belong to them. For their weakness leads to imitation.

And Allah the Exalted has decreed that this nation will depart from the straight path of its Lord in some periods of its life. And that it will embark on the path of the misguided. And that its sons will follow its enemies in every significant and insignificant matter. And in every major and minor

matter except for those whom Allah has relieved from this affliction and how few are they.

And the Prophet ﷺ has informed about this:

"لَتَتَّبِعَنَّ سَنَنَ مَنْ قَبْلَكُمْ، شِبْرًا بِشِبْرٍ، وَذِرَاعًا بِذِرَاعٍ، حَتَّىٰ لَوْ سَلَكَوا جُرْحَ ضَبٍّ لَسَلَكَتُمُوهُ"، قُلْنَا: "يَا رَسُولَ اللَّهِ، الْيَهُودُ وَالنَّصَارَىٰ؟!"، قَالَ

النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : "فَمَنْ؟!"; البخاري:7320، مسلم:2669

**"You will most certainly follow the ways of those who came before you, arm's length by arm's length, forearm's length by forearm's length, hand span by hand span, until even if they entered a hole of a spiny-tail lizard you will enter it too." They said: "O Messenger of Allah, (do you mean) the Jews and the Christians?" He said: "Who else?" [alBukhari 7320 and Muslim 2669]**

And in another hadith narrated by Abee Waaqed Al Laithy ( أَبِي وَقْدِ اللَّيْثِيِّ ) that the Messenger of Allah ﷺ when he went to Khayber passed by a tree for the polytheists named Dhaat Anwaat ( ذَاتَ أَنْوَاطٍ ) that they used to hang their weapons on and the companions said: Oh messenger of Allah make for us a Dhaat Anwaat ( ذَاتَ أَنْوَاطٍ ) like they have a Dhaat Anwaat ( ذَاتَ أَنْوَاطٍ ). The Prophet ﷺ said: "Subhan Allah! This is like what Musa's people said: Make for us a god like their gods. By the One in Whose is my soul! You shall follow the way of those who were before you." [Ahmad 21390, atTimithi 2180]

Ibn Masood (may Allah be pleased with him) said you are the ummah (nation) that most resembles Bani Israel in their manner and ways. You will follow their actions bit by bit. Except I do not know whether you will worship the cow or not!!

And in spite what the ummah (nation) has fallen into, and what it will fall into, by imitating other nations, it is a decree from the decrees of Allah that will not be turned away. But this does not mean that the Muslim should surrender to this decree. Rather he is required to take precautionary

measures. For Allah has warned us about the way of the disbelievers and commanded us to hold on to the most trustworthy handhold. And also by rectifying and enjoining good and forbidding evil. If a portion of the Muslims or even a majority of them, Allah forbid, imitate the disbelievers, this does not mean that the entire ummah (nation) has perished. For the textual evidences indicate that there will be a group from the ummah (nation) that will openly be on the truth until the Hour is established. And the Prophet ﷺ informed:

أَنَّ اللَّهَ لَا يَزَالُ يَغْرِسُ فِي هَذَا الدِّينِ غَرْسًا يَسْتَعْمِلُهُمْ فِي طَاعَتِهِ

**Allah will continue to plant new people in this religion and use them in His obedience.** [ibn Majah 8, Ahmad 17822]

Shaikh Al Islam ibn Taymiyyah said: He knew in his truthful news that in his ummah (nation) there will be those who will hold on to his guidance which is the pure religion of Islam. And those who will deviate to one of the sects of the Jews or one of the sects of the Christians. And the man does not disbelieve in every deviation. Also, he may not be immoral. Rather the deviation may be disbelief. And it could be an immorality. And it could be a sin. And it could be a mistake. And this deviation is a matter driven by one's nature and adorned by the shaytan. And for this reason the servant is commanded to consistently invoke Allah for the guidance to steadfastness that has no Jewish or Christian origins.

The Shariah of Islam clearly prohibited imitating the disbelievers in any matter. In the worships and the transactions. And in the manners and traditions. And the clothing and appearances. And the shariah texts in this regard are vast. For differentiating from the polytheist and disassociating from them is one of the foundations of the religion. A breach in it, is a breach in the religion. For this reason the Prophet ﷺ intended to differentiate from them always and forever.

When he ﷺ approached Madinah and observed the Jews fasting the day of Ashoorah he commanded the Muslims to fast a day before it or a day after

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it to be different than them. Even the prayer direction was changed from the Bayt Al Maqdes to the Kaba to differentiate their prayer direction.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ البقرة: 150

**Al Baqarah (2) 150: And from wherever you go out [for prayer], turn your face toward al-Masjid al-Harām. And wherever you [believers] may be, turn your faces toward it in order that the people will not have any argument against you, except for those of them who commit wrong;**

And from the precise matters in this regard: Is what the scholars have deduced from the starting and ending of the Muslim fasts and their Eids being based on sighting the crescent. And that is to differ from the way of the disbelievers. For they establish these matters based on calculations. And the sunnah prescribes hastening to break the fast and delaying the early dawn meal (suhoor) to differ from them. And it is prohibited to sit as they sit. It was narrated from Ibn Omar (may Allah be pleased with them) that he saw a man leaning on his left hand while he was sitting in the prayer so he said to him: "Do not sit like this, for this is the manner in which those who are tormented sit" and in another narration "this is the prayer of the ones who have incurred the wrath of Allah" [Abu Dawood 993-994]

أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ

I say what you have heard and I seek forgiveness from Allah for me and you from every sin. So seek forgives from Him, Verily He is Oft-Forgiving, the Most Merciful.

## Second Khutbah

الْحَمْدُ لِلَّهِ , وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ , وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ  
لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All praise is to Allah, and peace and blessings upon the Messenger of Allah, and I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His slave and messenger.

Oh people:

The issue of the celebrations of the disbelievers occupies the minds every year. For they have religious and secular celebrations. And the Muslim must know the stance regarding these celebrations.

And a celebration (eid) is defined as every general gathering that the people hold repeatedly during a specific period or in a specific place or in both. Ibn Taymiyyah said: "Every tradition from the new or old effects that the people bring to life and repeat it is considered an eid (celebration). And that is like the markets of the era of ignorance. And its effects and its idols. For the people before Islam had many celebrations designated by a specific time and a place. And all of them were prohibited and abolished by Islam. And the Muslims only have two legislated Eids."

And with this we know that the Messenger of Allah ﷺ did not observe any other eid, rather he forbade it. And neither did the companions or those who came after them in the virtuous centuries. Rather they used to prohibit doing so and used to warn against falling into them. And this is sufficient for the ruling on these contemporary observances and celebrations that they are plots from the plots of the falsifiers. And heedlessness and ignorance from the majority of the Muslims. No matter how the people try to justify them and are content with them. And bring religious decrees and interpretations that are not based on the book of Allah and the sunnah of the Messenger ﷺ. For any eid or celebration that does not have a basis in the Quran or Sunnah and was not observed in the era of the companions

and in the virtuous centuries is established on falsehood. And it is said to those who allow them or observe them:

هاتوا برهانكم إن كنتم صادقين البقرة: 111

Al Baqarah (2) 111: **Produce your proof, if you should be truthful.**

I ask Allah to guide us to the straight path. And to safeguard us from imitating the disbelievers. And to guide the lost Muslims. Indeed He is All Hearing Answering.

هَذَا وَصَلُّوا وَسَلِّمُوا عَلَى نَبِيِّكُمْ كَمَا أَمَرَكُمْ بِذَلِكَ رَبُّكُمْ , فَقَالَ

I conclude with this and send prayers of blessings and peace upon your Prophet as your Lord commanded:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Al Ahzaab (33) 56: Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [ Allah to confer] blessing upon him and ask [ Allah to grant him] peace.

اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ وَعَافِنَا فِيمَنْ عَافَيْتَ وَتَوَلَّنَا فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لَنَا فِيمَا  
أَعْطَيْتَ وَقِنَا شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذُلُّ مَنْ وَالَيْتَ  
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

O Allah, guide us with those whom You have guided, grant us well-being among those You have granted well-being, be an ally to us along with those whom You are an ally to, and bless what You have bestowed upon us, and save us from the evil of what You have decreed. For verily You decree and none can decree over You. He whom You support can never be humiliated. Glory is to You, our Lord, You are Blessed and Exalted.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ وَنَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَنَبِيُّكَ اللَّهُمَّ إِنَّا نَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لَنَا خَيْرًا

O Allah, We ask You for all that is good, in this world and in the Hereafter, what we know and what we do not know. O Allah, we seek refuge with You from all evil, in this world and in the Hereafter, what we know and what we do not know. O Allah, we ask You for the good that Your servant and Prophet has asked You for, and we seek refuge with You from the evil from which Your servant and Prophet sought refuge. O Allah, we ask You for Paradise and for that which brings one closer to it, in word and deed, and we seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And we ask You to make every decree that You decree concerning us good

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Servants of Allah. Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

أذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا لَهُ يَزِدْكُمْ وَاسْتَغْفِرُوا لَهُ يَغْفِرْ لَكُمْ وَاتَّقُواهُ يَجْعَلَ لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا ، وَأَقِمِ الصَّلَاةَ

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Remember Allah, the Great - He will remember you. Thank Him for His favors - He will increase you therein. And seek forgiveness from Him - He will forgive you. And be conscious of Him - He will provide you a way out of difficult matters. And, establish the prayer.