

A Western Festival — From Religious Beliefs to Entertainment
and Superstitions, a Treatise Highlighting Its Un-Islamic Aspects"

صِيَانَةُ الْمُسْلِمِينَ مِنْ خُرَافَةِ هَالْوِين

The Shari'ah Ruling on Celebrating Halloween

Authored by:

Abu Al-Faizan MUFTI IRFAN AHMAD Madani مُدَّةُ ظِلَّةِ الْعَالِي

Presented by:

MAJLIS-E-IFTA
(Dawat-e-Islami)

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الحمد لله رب العالمين والعاقبة للمتقين

والصلوة والسلام على سيد المرسلين وعلى آله واصحابه اجمعين

اما بعد! فاعوذ بالله من الشيطان الرجيم. بسم الله الرحمن الرحيم

Preface:

Allah, the Exalted, created humans as the noblest of all creation and divided them into different tribes, nations, and communities. For their guidance, He sent the Noble Prophets عليهم السلام from time to time. Finally, He sent the Holy Prophet عليه الصلوة والتسليم as His Beloved and put an end to the chain of prophethood with him. He granted the nation of His Beloved Prophet ﷺ superiority over all other nations and gave them Islam, the highest of all religions, which contains guidance on every aspect of life, whether it be acts of worship or worldly affairs, the customs of joyous and sorrowful occasions, or festivals. Indeed, the Holy Prophet ﷺ provided a practical example of how to live according to the pleasure of Allah in every walk of life. The Holy Prophet ﷺ not only laid the foundation for Islamic culture but also strictly forbade the customs of the Age of Ignorance and non-Islamic

festivals. This is why when the Merciful Prophet ﷺ arrived in Madinah Munawwarah, he granted Muslims two great festivals in contrast to the festivals of the non-Muslims:

1.Eid al-Fitr: which is celebrated as a reward for the worship, patience, and piety of the month of Ramadan.

2.Eid al-Adha: which is celebrated in memory of the Sunnah, sacrifice, and devotion of Sayyiduna Ibrahim عليه السلام.

These two Eids carry a spiritual, social, and moral message, in which there is no indecency, no polytheism, no purposeless joy, and no mixing of any non-Islamic belief.

In contrast, in the present era, Muslims, influenced by Western culture, have started participating in many such non-Islamic festivals, which are based on false ideologies, have no connection to Islam, and contain no goodness or spirituality.

Keeping this in view, we received a question asking: "What is the Shari'ah ruling on celebrating

Halloween? This festival is now being celebrated at the school and college levels here. What is the status of participating in such festivals in the light of Islamic teachings?"

In response to this question, a concise yet comprehensive booklet has been compiled. In it, the reality of this festival and its non-Islamic nature are explained, along with the following points:

- Introduction to Halloween
- Beliefs found regarding Halloween
- Refutation of the false beliefs of Halloween
- The Shari'ah status of celebrating this festival and participating in it
- Reasons for this festival being impermissible
- The ruling on giving and receiving gifts on this festival

Furthermore, this booklet explains with clarity that Halloween has no connection to Islam whatsoever. It is a purely non-Islamic festival based on false beliefs, and it is not permissible for a Muslim to participate in it or follow its customs. A Muslim should not only protect their beliefs and the

foundations of their faith but should also preserve their culture, traditions, and religious identity at all times. This is a great responsibility, and any negligence in it can be a threat to both one's faith and deeds.

Therefore, it is incumbent upon every Muslim to completely abstain from all such festivals that are connected with non-Islamic traditions and false beliefs, and to limit their happiness and joy to only those Islamic festivals that Allah, the Exalted, and His Messenger ﷺ have granted us.

May Allah Almighty, protect us from intellectual slavery, save us from the effects of false cultures, and grant us the ability to live our lives with a correct understanding and awareness of Islam. Aameen, O Lord of the worlds.

Abu al-Faizan Irfan Ahmad Madani

Dar Al-Ifta Ahl Al-Sunnah (Faisalabad)

08 Sha'ban al-Mu'azzam 1146H / 07 February 2025

What do the scholars of Islam and muftis of the sacred law say regarding the matter of celebrating Halloween?

Nowadays, this festival is even celebrated in our schools and colleges. According to the teachings of Islam, what is the ruling on participating in such festivals and exchanging gifts on these occasions?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

For Muslims, celebrating or participating in festivals like Halloween which are based on satanic beliefs, un-Islamic ideologies, and superstitions is impermissible, forbidden, a sin, and a deed that leads to Hell.

Detailed Answer:

The detailed answer will cover the following aspects:

1. An introduction to Halloween.
2. A refutation of the beliefs behind Halloween.
3. The ruling on celebrating and participating in this festival.
4. The reasons for its impermissibility.
5. The ruling on exchanging gifts during this festival.

1. An Introduction to Halloween:

Halloween is a Western festival that originated from beliefs related to the souls and remembering the dead. Some have cited Celtic or pagan roots while others refer to the feast of All Hallows' Eve. Furthermore, it was believed by some that on this day vengeful souls would roam the earth and harm their enemies, so to protect themselves from such harm, people disguised their identities through masks and costumes. Over time, this festival also took on a recreational form. In this day and age, Halloween is no longer a religious festival; it is now celebrated as a form of entertainment, a practise that has spread to some Islam countries too.

2. A Refutation of the Beliefs Behind Halloween:

The belief behind celebrating Halloween, that spirits roam the earth and that fires are lit and costumes are worn to ward them off, is based on superstition and falsehood and has no connection to reality. According to Islamic belief, the wicked souls of disbelievers are confined to fixed places where they are imprisoned. Some remain at their cremation sites or graves. Therefore, they do not roam freely, and no evil spirit can cause harm in this way.

3. The Ruling on Celebrating and Participating in This Festival:

For Muslims, celebrating Halloween, or any other festival rooted in pagan beliefs, un-Islamic ideologies, and superstitions, and participating in it, is impermissible, a sin, forbidden, and a deed that leads to Hell. This is because it is a festival consisting of practises that oppose the teachings of Islam. The honour of the believers is that when they pass by such unlawful activities, they preserve their dignity and avoid participation. Therefore, Muslims should obey Allah Almighty and His Messenger ﷺ and uphold their honour and dignity on such occasions, and avoid the sin of taking part in them.

4. Reasons for the Impermissibility of this Festival:

(i) Imitation of Sinners and Disbelievers:

Celebrating Halloween involves imitating the practices of sinners and disbelievers by participating in their festivals and unlawful customs. Hadith tradition strongly condemns such imitation.

(ii) Increasing the Numbers of Sinners and Disbelievers: Participating in this festival strengthens the gatherings of sinners and disbelievers. The Holy Prophet ﷺ said: "A person who increases

the gathering of a people is one of them."

(iii) Disfigurement through Halloween Makeup:

Halloween makeup, which creates strange and frightening appearances by drastically changing the face, is—from a religious point of view—a form of disfigurement and altering the creation of Allah. Both the Quran and Hadith forbid such practises.

(iv) Frightening People and Causing Distress: In today's Halloween celebrations, scary costumes, frightening masks, and makeup are used to scare others, especially children, causing fear and distress. In the sacred Shariah, it is not permissible to frighten anyone, even as a joke.

5. The Ruling on Exchanging Gifts on This Festival:

Gifts should never be exchanged on this festival because:

- This festival is based upon beliefs that oppose Islamic doctrine, so exchanging gifts on this occasion can, in effect, promote, publicise, and encourage these ideas. Islam commands its followers to end such superstitions, discourage them, and strive to eliminate evil. Therefore, gifts must never be exchanged on such occasions.
- Exchanging gifts is a cause of love and affection,

and Allah has forbidden affinity with disbelievers.

- Exchanging gifts on such occasions can also lead to leniency in religious matters (e.g., failing to forbid an evil act due to greed or someone's status, or not disliking their evil as bad in your heart if you do not have the power to stop them, etc.) for your worldly gain, and the sacred Shariah has declared it to be impermissible and a sin.

Therefore, Muslims must avoid exchanging gifts with disbelievers and wrongdoers on this festival.

The detailed rulings will be mentioned in due course.
Regarding the reality of Halloween, it is mentioned in the Encyclopedia of American Folklore:

"Halloween/All Hallows' Eve although far from a national holiday, Halloween is one of the most pervasively and extravagantly celebrated annual holidays in the United States.

The origins of Halloween are probably in the Celtic Day of the Dead or festival of Samhain, an occasion that marks summer's end and the arrival of a new pagan year. Folk belief suggested that all who had died in the previous year entered the next world at this time. Their spirits could be sensed more keenly

because of the special importance of this occasion. By tradition, this is a time when mortals are most capable of glimpsing the spirit world. At this time, the pagan gods are believed to respond by playing tricks and making mischief. Humans, in turn, try to hide or shield themselves from such influences. Therefore, Halloween is integrally related to the prospect of contact with spiritual forces, many of which threaten or frighten. Mortals responded to this fear by such means as concealing themselves, attempting to appease such spirits, or trying to deflect harm through such practices as lighting bonfires."⁽¹⁾

Similarly, it is mentioned in another book regarding the historical background of Halloween:

"Halloween started from the ancient Celtic festival Samhain, which was celebrated about 2,000 years ago in what is now Ireland and the UK. During Samhain, people believed that on October 31st, the boundary between the living and the dead would disappear, and spirits would roam the earth. To drive away these spirits, they would light fires and wear costumes. As Christianity spread, it influenced the

1.... Encyclopedia of American Folklore, page 187, Facts on Files

festival, and Pope Gregory III established All Saints' Day (also known as All Hallows' Day) on November 1st in the 8th century, which led to the term All Hallows' Eve, later shortened to Halloween. Over time, new traditions were added to Halloween, such as children wearing scary masks and going door-to-door for candy, and carving scary faces into pumpkins, which became especially popular in America. These traditions have roots in both Celtic rituals and Christian beliefs, and today, they have become a part of Western culture, making up modern Halloween."⁽¹⁾

In this day and age, Halloween is not celebrated as a religious festival, as is stated in a detailed book written on Halloween:

“The American Halloween became a Cultural celebration rather than a religious one”.⁽²⁾

Similarly, it is stated on a famous social media website:

“Today, Halloween is not generally associated with any particular religion or tradition and is commonly viewed as a secular community holiday, primarily focused on the young, and a boon for

1.... Reference, “The Halloween Encyclopedia” by Lisa Morton

2.... Reference, Halloween, Page 33 , publisher Llewellyn Publications , USA

businesses offering candy and decorations as well as the entertainment industry which releases films, TV specials.”⁽¹⁾

The evil spirits and souls of disbelievers are imprisoned; they do not have the freedom to roam. Accordingly, Allah Almighty states:

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ ؕ

Translation: Truly, indeed the record of evildoers is in Sijjīn.⁽²⁾

Under this blessed verse, the Quranic exegete, Qāḍī Thanā' Allāh Pānīpatī رَحْمَةُ اللَّهِ عَلَيْهِ, writes:

وجه تسمية ذلك الموضع بالسجين ان هناك يحبس أرواح الكفار أجمعين وذلك الموضع هو الأرض السابعة وتحت الأرض السابعة اخرج ابن مندة والطبراني وابو الشيخ عن حمزة بن حبيب مرسلًا قال سئل رسول الله صلى الله عليه وسلم عن أرواح المؤمنين فقال في طير خضر تسرح في الجنة حيث شاءت قالوا يا رسول الله! وأرواح الكفار قال: محبوسة في سجين، وروى ابن المبارك والحكيم الترمذي وابن أبي الدنيا وابن مندة عن سعيد بن المسيب عن سلمان قال نفس الكافر في سجين، قال البغوي قال عبد الله بن عمرو قتادة ومجاهد والضحاك سجين هي الأرض السابعة السفلى فيها أرواح الكفار وقتل كذا اخرج ابن أبي الدنيا عن عبد الله بن عمرو روى البغوي بسند لا عن البراء قال قال رسول الله صلى الله عليه وسلم

1....<https://www.worldhistory.org/article/1456/history-of-halloween/#:~:text=Halloween%20is%20among%20the,and%20the%20dead.%20The>

2.... Al-Quran, Al-Mutaffifin verse 7; translation from Kanz al-‘Irfān

سجين أسفل سبع ارضين وعليّون في السماء السابعة تحت العرش وقد ورد في حديث طويل عن البراء بن عازب مرفوعاً في ذكر موت المؤمنين وموت الكفار فذكر في الكفار انه لا يفتح لهم أبواب السماء فيقول الله عز وجل اكتبوا كتابه في سجين في الأرض السفلى فتطرح روحه طرْحاً

Translation: The reason this place is called Sijjīn is that all the souls of the disbelievers are imprisoned there, and this place is the seventh earth or below the seventh earth. Ibn Mandah, Imam Ṭabarānī, and Abū al-Shaykh رَحْمَةُ اللهِ have narrated from Ḥamzah ibn Ḥabīb in a Mursal Hadith that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ was asked about the souls of the believers, to which he replied: "(The souls of the believers) are in green birds that roam in Paradise wherever they wish." They asked: "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! And what about the souls of the disbelievers?" The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ answered: "They are imprisoned in the place of Sijjīn." Ibn al-Mubārak, Ḥakīm Tirmidhī, Ibn Abī al-Dunyā, and Ibn Mundah رَحْمَةُ اللهِ have narrated from Saʿīd ibn al-Musayyab, who narrated from Sayyidunā Salmān, that he said: "The soul of a disbeliever is in Sijjīn." Imam Baghawī رَحْمَةُ اللهِ says that ʿAbdullāh ibn ʿUmar, Sayyidunā Qatādah, Imam Mujāhid, and Imam Ḍaḥḥāk رَحْمَةُ اللهِ said: "Sijjīn is the seventh earth, and the souls of the disbelievers are in its lowest part." I say that Ibn Abī al-Dunyā has

narrated this from Sayyidunā ‘Abdullāh ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا in the same way. Imam Baghawī رَحِمَهُ اللهُ عَلَيْهِ has narrated with his chain of narrators from Sayyidunā Barā’ رَضِيَ اللهُ عَنْهُ that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "Sijjīn is the lowest part of the seven earths, and ‘Ilīyyūn is in the seventh heaven under the Throne." There is a long marfū‘ Hadith from Sayyidunā Barā’ رَضِيَ اللهُ عَنْهُ in which the death of the believers and the death of the disbelievers is discussed. Concerning the disbelievers, it is mentioned that the doors of the heavens are not opened for them. Then Allah says: 'Write his book in Sijjīn in the lowest earth,' and his soul is cast down.⁽¹⁾

In Muṣannaf ‘Abd al-Razzāq, it is narrated in a long hadith from Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ that he said: "وتحسى روحه في سجين" **Translation:** "And the soul of a disbeliever is imprisoned in Sijjīn."⁽²⁾

The same is also mentioned in the book, Al-Zuhd wa al-Raqā’iq of Imam ‘Abdullah ibn al-Mubārak Marwazī رَحِمَهُ اللهُ عَلَيْهِ (d. 181 AH).⁽³⁾

The Imam of Ahl al-Sunnah, Imam Aḥmad Raza

1.... Al-Tafsīr al-Maẓharī, vol. 10, p. 220, published in Quetta

2.... Muṣannaf ‘Abd al-Razzāq, vol. 4, p. 284, published by Dār al-Tāṣīl

3.... Kitāb al-Zuhd, Bāb Mā Jā’a fī al-Tawakkul, p. 144, published by Dār al-Kutub al ‘Ilmiyyah, Beirut

Khan رَحْمَةُ اللهِ عَلَيْهِ, also quoted this in Fatāwā Razawiyyah.

It is stated in Bahar-e-Shariat: "The wicked souls of disbelievers also have fixed places; they do not roam freely. Instead, some of them stay at their cremation or burial grounds, some in the well of Barhūt (a valley in Yemen), some in the first, second, or seventh earth, and some in Sijjīn below even that. Wherever they are, they can see, recognise, and hear the words of anyone who passes by their grave or cremation ground, but they do not have the power to go anywhere, as they are imprisoned. The notion that a soul transmigrates into another body-human or animal, known as Tanāsukh or reincarnation, is completely false, and believing in it constitutes disbelief."⁽¹⁾

Believers do not participate in the festivals or special occasions of disbelievers, nor in such futile activities. Allah Almighty states:

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ ۚ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٤٢﴾

Translation: And those who do not testify falsely, and when they pass by indecency, they pass by protecting their honour.⁽²⁾

1.... Bahār-e-Sharī'at, vol. 1, part 1, p. 103, Maktabat-ul-Madīnah, Karachi

2.... Al-Quran, Al-Furqan, verse 72; translation from Kanz al-'Irfān

Regarding ﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ﴾, it is stated in Tafsīr Durr al-Manthūr:

"عن ابن عباس في قوله ﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ﴾ قال: أعياد البشركين"

Translation: Regarding ﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ﴾ Sayyidunā Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا said that it means they do not participate in the festivals of the polytheists. ⁽¹⁾

Regarding ﴿إِذَا مَرُّوا بِاللَّغْوِ﴾, Tafsīr al-Nasafī explains:

"﴿إِذَا مَرُّوا بِاللَّغْوِ﴾ بالفحش وكل ما ينبغي أن يدعى ويطرح والبغى وإذا مروا بأهل اللغو والبشتغلين به ﴿مَرُّوا كَرَامًا﴾ معرضين مكرمين أنفسهم عن التلوث به كقوله وإذا سبعوا اللغو عرضوا عنه"

Translation: And when they pass by something futile, meaning an obscene or worthless matter that should be abandoned. So, when they pass by people engaged in frivolous activities, they pass by with dignity, meaning they turn away from it and protect themselves from involvement, just as Allah states that when they hear vain talk, they turn away. ⁽²⁾

Regarding participating in the festivals of disbelievers and sinners and keeping their company, Allah Almighty states:

1.... Tafsīr Durr al-Manthūr, vol. 6, p. 282, published by Dār al-Fikr, Beirut

2.... Tafsīr al-Nasafī, vol. 2, p. 551, published by Dār al-Kalim al-Ṭayyib, Beirut

وَأَمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَتَّقُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

Translation: And if Satan causes you to forget, then on remembering, do not sit with the oppressors.⁽¹⁾

Explaining the aforementioned verse, ‘Allāmah Mullā Ahmad Jīwan رَحْمَةُ اللَّهِ عَلَيْهِ (d. 1130 AH / 1718 AD) writes:

"وان القوم الظالمين يعم البتدع والفاسق والكافر، والعود مع كلهم مبتدع"

Translation: The word ﴿الْقَوْمِ الظَّالِمِينَ﴾ (oppressive people) includes innovators in religion, sinners, and disbelievers. It is forbidden to sit with any of them.⁽²⁾

It is stated in Fatawā Razawiyyah: "It is forbidden, impermissible, and a sin to willingly adopt anything that is the practice of disbelievers, innovators in religion, wicked people, and sinners without a genuine religious need, even if it is just a single thing. This is because doing so will certainly be an imitation of them, and this is sufficient for prohibition, even if there is no imitation in other ways. The example for this is that of a bottle of rosewater and urine. A bottle

1.... Al-Quran, Al-An‘ām verse 68; translation from Kanz al-‘Irfān

2.... Tafsīrāt-e-Aḥmadiyyah, Surah al-An‘ām, under the verse 68, p. 388, published in Qutta

filled with rosewater containing a single drop of urine is impure and ruined; it is not necessary for the entire bottle to be filled with urine to render it impure."⁽¹⁾

Regarding the Imitation of Disbelievers It is stated in a hadith:

"عن عبد الله بن عمرو، قال: من بنى ببلاد الأعاجم وصنع نيروزهم ومهرجاناتهم وتشبه بهم حتى يهوت وهو كذلك حشر معهم يوم القيامة"

Translation: It is narrated from Sayyidunā ‘Abdullāh ibn ‘Amr رَضِيَ اللهُ عَنْهُ that he said: "A person who builds a house in the lands of the non-Arabs (disbelievers), celebrates their festivals of Nairūz and Mihrījān, and imitates them until he dies in that state, will be resurrected with them on the Day of Judgement."⁽²⁾

Regarding the imitation of a people, it is narrated from Sayyidunā ‘Abdullāh ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا:

"قال رسول الله صلى الله عليه وسلم: من تشبه بقوم فهو منهم"

Translation: The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "A

1.... Fatāwā Razawiyyah, vol. 24, p. 536, published by Raza Foundation, Lahore

2.... Sunan Kubrā li-l-Bayhaqī, vol. 9, p. 392, published by Dār al-Kutub al-‘Ilmiyyah, Beirut

person who imitates a people is one of them."⁽¹⁾

Commenting on this Hadith, it is stated in Fayḍ al-Qadīr Sharḥ Jāmi' al-Ṣaghīr:

(من تشبه بقوم) أى تزيى فى ظاهره بزيهم وفى تعرفه بفعلهم وفى تخلقه بخلقهم وسار بسيرتهم
وهديهم فى ملبسهم وبعض أفعالهم -- (فهو منهم)

Translation: 'A person who imitates a people' means a person who adopts their outward appearance, emulates their actions, their character, and imitates their ways in clothing and some of their actions 'is one of them'.⁽²⁾

Participating in the festivals of disbelievers and sinners increases their numbers, as stated in a hadith:

"من كثر سواد قوم فهو منهم، ومن رضى عمل قوم كان شريكاً في عمله"

Translation: "A person who increases the number of a people is one of them, and a person who is pleased with the actions of a people is a partner in their actions."⁽³⁾

In the same way, it is stated under a similar Hadith in Fayḍ al-Qadīr Sharḥ Jāmi' al-Ṣaghīr:

1.... Abū Dāwūd, vol. 4, Kitāb al-Libās, Bāb Fī Libās al-Shuhrah, p. 44, published by Al-Maktabat-ul-‘Aṣriyyah, Beirut

2.... Fayḍ al-Qadīr Sharḥ Jāmi' al-Ṣaghīr, vol. 6, p. 104, published by Al-Maktaba- al-Tijāriyyah al-Kubrā, Egypt

3.... Kanz al-Ummāl, vol. 9, p. 22, published by Mu'assasah al-Risālah

"من كثر سواد قوم بأن ساكنهم وعاشرهم وناصرهم فهو منهم وإن لم يكن من قبيلتهم أو

بلدهم"

Translation: "Whoever increases the number of a people by living among them, socialising with them, and supporting them is considered one of them, even if he is not from their tribe or city.⁽¹⁾

Regarding Changing the Creation of Allah Allah states in the Quran:

وَالْأَضْلَٰغَهُمْ وَأَلْأَمَنِيَّهَهُمْ وَأَلْأَمَرْتَهُمْ فَلَئِبَتِيَّكَنَّ أَزْوَاجُ الْأَنْعَامِ وَأَلْأَمَرْتَهُمْ فَلَئِعَٰبِ الرَّسُولِ ۚ وَكَذَٰلِكَ خَلَقَ اللَّهُ ۖ وَ مَن

يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرًا مُّبِينًا ﴿١١٩﴾

Translation: And I shall most definitely lead them astray, and I will most certainly rouse ambition in them, and I shall indeed command them, and so they will surely slit the ears of animals. And I shall indeed command them, and so they will certainly change the creation of Allah. And whosoever takes Satan as a friend instead of Allah has indeed incurred a clear loss.⁽²⁾

The Quranic exegete and Hadith expert, Mufti Muhammad Qasim Qadrī, writes in the exegesis of this verse: " Satan said he would command people,

1.... Fayḍ al-Qadrī, vol. 6, p. 156, published in Egypt

2.... Al-Quran, Al-Nisa` verse 119; translation from Kanz al-ʿIrfān

and they would surely change the creation of Allah. Remember, changing Allah's creation in ways contrary to Shariah is forbidden, as detailed in numerous Hadith.⁽¹⁾

Regarding Disfigurement It is stated in Ṣaḥīḥ Muslim:

"لعن الله الواشيات والمستوشيات و النامصات والمتنصات والمتفلجات للحسن
البعيرات خلق الله تعالى"

Translation: "Allah Almighty has cursed women who tattoo and have others tattoo them, women who pluck facial hair and get them plucked, women who widen their teeth for beauty, and women who change the creation of Allah."⁽²⁾

A hadith also states:

"كان رسول الله صلى الله عليه وسلم --رينها ناعن البثلة"

Translation: "The Prophet ﷺ forbade us from mutilation."⁽³⁾

1.... Tafsīr Sirāṭ al-Jinān, vol. 2, pp. 312-313, published by Maktabat-ul-Madīnah, Karachi

2.... Al-Ṣaḥīḥ li-Muslim, Kitāb al-Libās wa al-Zīnah, vol. 2, p. 205, published in Karachi

3.... Abū Dāwūd, vol. 3, Kitāb al-Jihād, p. 6, published by Al-Maṭba'at-ul-Anṣāriyyah, Hind

Regarding the details of mutilation, it is stated in Al-Bināyah Sharḥ al-Hidāyah:

"(المثلة) بضم الميم ما يتمثل منه في تبديل خلقه وبتغيير هيئته، سواء كان بقطع عضو أو

تسويد وجه وتغييره... وقال تاج الشريعة: المثلة ما يتمثل فيه في القبح"

Translation: "Muthlah with a ḍammah on the mīm, refers to altering one's nature and form, whether by cutting off a limb or by darkening or changing the face. Taj al-Shariah said that muthlah is that which is done to become ugly."⁽¹⁾

The Imam of Ahl al-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ (d. 1340 AH/1921 AD), writes: "Disfiguring the face by smearing it with mud is considered mutilation, and distorting is forbidden. During war, it is prohibited to mutilate combatant disbelievers, as reported in a ṣaḥīḥ hadith. Even mutilating those whom there is a command to kill is not permissible. It is a pity that Muslims smear mud on one another's faces or mark someone's face with ink while they are asleep as a joke. All of this is forbidden, and abstaining from it is obligatory."⁽²⁾

1.... Al-Bināyah Sharḥ al-Hidāyah, vol. 1, p. 527, published by Dār al-Kutub al-‘Ilmiyyah, Beirut

2.... Fatāwā Razawīyah, vol. 3, p. 667, Razā Foundation, Lahore

Regarding Frightening Someone It is stated in a hadith:

"عن عبد الرحمن بن أبي ليلى، قال: حدثنا أصحاب محمد صلى الله عليه وسلم، أنهم كانوا يسيرون مع النبي صلى الله عليه وسلم، فنام رجل منهم، فانطلق بعضهم إلى حبل معه فأخذة، ففزع، فقال رسول الله صلى الله عليه وسلم: لا يحل لمسلم أن يروع مسلماً"

Translation: It is narrated from Sayyidunā ‘Abd al-Raḥmān ibn Abī Laylā رَضِيَ اللهُ عَنْهُ that he said: the Companions of Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ told him that they were travelling with the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ when one of them fell sleep. Some of them took hold of a rope near him, which frightened him. Then the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said it is not permissible for a Muslim to frighten another Muslim.⁽¹⁾

Imam Sarakhsī رَحِمَهُ اللهُ عَلَيْهِ (d. 483 AH/1090 AD), writes:

"لا يحل من تخويف المسلم"

Translation: "Frightening a Muslim is not permissible."⁽²⁾

Since the foundation of this festival does not conform to Islamic beliefs, exchanging gifts on this

1.... Sunan Abī Dāwūd, vol. 4, Kitāb al-Adab, p. 301, published by Al-Maktabat-ul-‘Aşriyyah, Beirut

2.... Mabsūṭ li-l-Sarakhsī, vol. 24, p. 37, published by Dār al-Ma‘rifah, Beirut

occasion may promote and encourage fallacies. Islam, however, encourages the elimination of superstitions, discouraging them, and protecting Muslims from involvement in evil. Allah states:

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْعُرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ ۗ وَأُولَٰئِكَ مِنَ الصَّالِحِينَ ﴿١١٣﴾

أُولَٰئِكَ مِنَ الصَّالِحِينَ ﴿١١٣﴾

Translation: They believe in Allah and the Last Day, command good and forbid evil, and hasten towards acts of virtue—and they are among the chosen people 'of Allah'.⁽¹⁾

Regarding the condemnation of those who do not forbid evil, Allah says:

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ ۚ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٩١﴾

Translation: They were not forbidding one another from the evil they did. They were doing the most evil deeds.⁽²⁾

Forbidding evil is necessary. As such, Mawlānā Naʿīm al-Dīn Murādābādī رَحْمَةُ اللَّهِ عَلَيْهِ, writes: "The verse proves that forbidding evil is necessary, and refraining from preventing a wrongful act is a grave sin."⁽³⁾

1.... Al-Quran, Āal-ʿImrān, verse 114 translation from Kanz al-ʿIrfān

2.... Al-Quran, Al-Mā'idah, verse 79; translation from Kanz al-ʿIrfān

3.... Tafsīr Khazā'in al-Irfān, p. 232, published by Maktabat-ul-Madīnah,

Regarding the duty of stopping evil, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

"من رأى منكم منكرا فليغيره بيده. فإن لم يستطع فبلسانه. ومن لم يستطع فبقلبه. وذلك أضعف الإيمان"

Translation: "Whoever among you sees an evil, he should change it with his hand. If he is unable to do so, he should change it with his tongue. If he is unable to do so, he should hate it in his heart, and that is the weakest of faith."⁽¹⁾

Exchanging gifts on this festival can lead to kinship with disbelievers, which is forbidden. Allah Almighty commands:

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ
إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتَ ۚ وَيَحْذَرُكُمْ اللَّهُ نَفْسَهُ ۖ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾

Translation: Muslims should not befriend disbelievers instead of believers; and whosoever does this has no bond with Allah except if you fear something from them. And Allah warns you of His Wrath. And to Allah is the return.⁽²⁾

Karachi

1.... Al-Şaḥīḥ li-Muslim, vol. 1, p. 69, published by Dār Iḥyā' al-Turāth al-ʿArabī, Beirut

2.... Al-Quran, Āl-ʿImrān, verse 28; translation from Kanz al-ʿIrfān

Under this verse, it is stated in Tafsīr Sirāt al-Jinān: "Affinity for disbelievers is forbidden. It is impermissible to make them confidants and to form a deep connection with them. However, if there is fear for one's life or wealth, a person may adopt only an outward accommodating demeanour. Here, only external conduct is permitted; it does not mean one should hide their faith or adopt falsehood as belief. Rather, it is better and more virtuous to stand firm against falsehood, even at the cost of one's life, just as Imam Husayn رَضِيَ اللهُ عَنْهُ gave his life but never concealed the truth. The verse forbids taking disbelievers as confidants, and from this, it can also be understood how grave it is to form alliances with disbelievers against Muslims."⁽¹⁾

Exchanging gifts on such occasions generally leads to compromising religious principles, which is condemned in the Quran and Hadith. It is stated in the Quran regarding such compromise:

فَلَا تُطِعِ الْكَافِرِينَ ۚ وَادْعُ إِلَىٰ تَدْوِينِ قُلُوبِهِمُ

Translation: So do not comply with the deniers.

1.... Tafsīr Sirāt al-Jinān, vol. 1, p. 457, published by Maktabat-ul-Madīnah, Karachi

They desired that you somehow show leniency so they can show leniency too.⁽¹⁾

Tafsīr Sirāt al-Jinān defines compromising [in religion] as: "Compromising is to be lenient in religious matters for the sake of worldly gain, such as not forbidding someone from evil due to greed or respect for their status, or, if one cannot stop them, not considering their wrongdoing as evil in your heart."⁽²⁾

Regarding those who compromise, it is narrated from Sayyidunā Nu'mān ibn Bashīr رَضِيَ اللهُ عَنْهُ in Ṣaḥīḥ al-Bukhārī that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

"مثل البدهن في حدود الله والواقع فيها، مثل قوم استهموا سفينة، فصار بعضهم في أسفلها وصار بعضهم في أعلاها، فكان الذي في أسفلها يرون بالباء على الذين في أعلاها، فتأذوا به، فأخذ فأسا، فجعل ينقر أسفل السفينة، فأتوه فقالوا: مالك، قال: تأذيتم بي ولا بد لي من الباء، فإن أخذوا على يديه أنجوه ونجوا أنفسهم، وإن تركوه أهلكوه وأهلكوا أنفسهم"

Translation: "The example of a person who is lenient in the bounds of Allah and falls into them is like a group of people who drew lots for a ship. Some ended up in the lower part, and some in the upper

1.... Al-Quran, Al-Qalam, verse 8-9; translation from Kanz al-'Irfān

2.... Tafsīr Sirāt al-Jinān, vol. 10, p. 282, published by Maktabat-ul-Madīnah, Karachi

part. The people in the lower part had to pass the people in the upper part to get water, causing annoyance. So, a person from the lower section took an axe and made a hole in the bottom of the ship. The people from above came to him and said: 'What is wrong with you?' He replied: 'You were annoyed by me, and I cannot do without water (so I am making a hole in the ship so that I can get water and remove your annoyance). 'If they grab his hand, they will save him and themselves, but if they leave him (and do not stop him from making a hole), they will destroy him and themselves.'⁽¹⁾

Regarding the Ruling on Mudāhanat It is stated in Al-Barīqah al-Maḥmūdiyyah Sharḥ al-Ṭarīqah al-Muḥammadiyah:

"البدارة الرفق بالجاهل في التعليم وبالفاسق في النهي عن فعله وترك الأغلاظ عليه
والبداهنة معاشرة الفاسق وإظهار الرضا بما هو فيه الأولى مندوبة والثانية محرمة"

Translation: "Mudārāt is the name of a soft and pleasant demeanour adopted to teach an ignorant person and to stop a sinner from committing sin. Refraining from harshness with a sinner is also mudārāt. Mudāhanat, however, is to socialise with a

1.... Şaḥīḥ al-Bukhārī, vol. 3, p. 181, published by Dār Ṭawq al-Najāt

sinner and show approval of their sinful deeds. The first, mudārāt, is recommended, whereas the second, mudāhanat, is forbidden.⁽¹⁾

والله اعلم عز وجل ورسوله اعلم صلى الله تعالى عليه وآله وسلم

Answered by: Abul Faizan Irfan Ahmed Madani

Verified by: Mufti Muhammad Qasim Attari

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" THE BLESSED HADITH "

The Final Prophet ﷺ said:

"مَنْ كَثَّرَ سِوَا دَقُومٍ فَهُوَ مِنْهُمْ، وَمَنْ رَضِيَ عَمَلَ قَوْمٍ كَانَ شَرِيكَاً فِي عَمَلِهِ"

Translation: "Whoever increases the number of people in a nation, is one of them, and whoever is pleased with the deed of a nation is a partner in their deed."

(Kanz al-Ummal, vol. 9, p. 22, published by Mu'assasah al-Risalah)



Faizan-e-Madinah, Muhallah Sodagaran, purani sabzi mandi, Karachi.



+92 21 111 25 26 92



0313-1139278



www.maktabatulmadinah.com / www.dawateislami.net



feedback@maktabatulmadinah.com / ilmia@dawateislami.net