

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Series of Questions Addressed to Eminent Scholar Ata Bin Khalil Abu Al-Rashtah,
Ameer of Hizb ut Tahrir through his Facebook "Fiqhi" Page

Answer to Question

Congratulating Christians and Kuffar on their Feasts

To: Bahaa Alden Torman

(Translated)

Question:

Assalam Alaikum Wa Rahmatullah Wa Barakatuh, I am your brother in the Deen, Bahaa from Palestine, I pray you are in good health.

My question is about congratulating the Christians on their holidays and to participate in them? **What prompted me to ask this question is the Answer to Question by Sheikh Taqiuddin An-Nabhani**, may Allah have mercy on him, that permits that, please clarify this matter. Attached is the Answer to Question of Sheikh Taqi.

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh.

We have previously answered this question, find the answer below:

(Dear brother

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh.

With regards to your question about congratulating the Ahl al-Kitaab (People of the Book) on their holidays, before I answer I will mention to you some previous publications that are related:

[1- Previously issued on 30/1/1970: (- What is the ruling on visiting Christians during their joys and holidays, visiting their sick, and following the funeral processions? What should a Muslim do if he visits them? How is this related to the Hadith" Do not give greetings first to the Jews and Christians"

Answer: It has been proven from the Messenger (saw) that he (saw) visited a Jew while he was sick, and it was proven that he (saw) stood up for the funeral procession of a Jew, and it was proven that he (saw) advised good treatment of the dhimmis. All of the above and the like are evidence for the permissibility for visiting Christians during their joys and feasts, visiting their sick, and following the funeral processions, and the like. As for the Hadith "Do not give greetings first to the Jews and Christians" it is specific to greetings; if you meet them on the road, and it is a text of greeting and does not include anything else. 23 Dhul Qi'dah 1389-30/1/1970)

2- Then the issue on 7/17/1976: (- Is it permissible to greet Christians and Jews on their joyous occasions?

Answer: It is permissible to greet Christians because it is righteousness (*bir*), and it is permissible. 17/7/1976)

3- Also issued on 16/1/2010:

It is permissible to congratulate the People of the Book on their holidays, but if we say "and to you (Wa lakum)" it is as if you measured it according to what was mentioned in the Hadith by saying to them "and upon you (Alaikum)" when they say Assalam Alaikum.

But this is not that, for what was mentioned in the Hadith is the response to their saying "As-saam Alaikum," and "Saam" is death. The text of the Hadith in Bukhari and Muslim through the path of the Mother of the Believers Aisha, may Allah be pleased with her, that she said: 'A group of Jews asked permission to visit the Prophet (and when they were admitted) they said, "As- Samu 'Alaika (Death be upon you)." I said (to them), but death and the curse of Allah be upon you!' The Prophet (saw) said, «مَهْلًا يَا عَائِشَةُ إِنَّ اللَّهَ يُحِبُّ الرَّفْقَ فِي الْأَمْرِ كُلِّهِ»
"O `Aisha! Allah is kind and lenient and likes that one should be kind and lenient in all

matters.” I said, ‘Haven't you heard what they said?’ He (saw) said, «قَدْ قُلْتُ وَعَلَيْكُمْ» "I said (to them), 'Wa 'Alaikum (and upon you).

And in another narration by Muslim through Ibn Omar, may Allah be pleased with them both, he said: The Messenger of Allah (saw) said: «إِنَّ الْيَهُودَ إِذَا سَلَّمُوا عَلَيْكُمْ يَقُولُونَ أَحَدُهُمْ السَّامُ عَلَيْكُمْ فَقُلْ «عَلَيْكَ» «When the Jews greet you, one of them says, As-sam is upon you, then say upon you (Alaik).” So, you see this is because they said: “Death is upon you.”

But if they say a good word in congratulating/greeting us, then we accept it from them. If they say, “Eid Mubarak” we say to them a good and kind answer, as if we say thank you for the congratulations, and welcome, or similar answers that do not contradict the Islamic Shariah. 16/1/2010) **End of Quote.**

From this we can conclude the following:

1- It is permissible to congratulate the dhimmis on their festive occasion with good words that do not go against the Shariah, so we do not praise their festival, i.e., we do not say, your Eid is blessed or the like.

2- But this is only for those who meet the following conditions:

a- That they be dhimmis who live among Muslims in Muslim countries, and the dhimma contract applies to them, that they do not betray Muslims.

b- That they should not have fought us on the basis of the Deen or supported our expulsion as stated in the noble verse.

- As for the evidence that they must be dhimmis; the first answer on 30/1/1970 states that: (It is proven from the Messenger of Allah (saw) that he (saw) visited a Jew while he was sick, and it was proven that he (saw) rose for the funeral procession of a Jew, and it was proven that he (saw) instructed good treatment of dhimmis, so all this and the like are evidences for the permissibility of visiting Christians during their joys and feasts/holidays, and visiting their patients, walking in their funerals processions, giving condolences and the like...)

This is likely that what is meant by this are the people of dhimma (Ahl Adh-Dhimma) where they lived among Muslims and under their protection and the Messenger (saw) instructed good treatments of the dhimmis, and the funeral of the Jew was passing among them, also the Jew who was visited by the Messenger (saw) in his illness was serving the Messenger (saw), as it was narrated in the Hadith of Bukhari 1356 on the authority of Anas, may Allah be pleased with him: «أَنَّ غُلَامًا مِنَ الْيَهُودِ كَانَ يَخْدُمُ النَّبِيَّ ﷺ فَمَرَضَ، فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ، فَفَعَدَ عِنْدَ رَأْسِهِ، فَقَالَ: أَسْلِمَ. فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَ رَأْسِهِ، فَقَالَ لَهُ: أَطْعَ أَبَا الْقَاسِمِ ﷺ. فَأَسْلَمَ، فَخَرَجَ النَّبِيُّ ﷺ وَهُوَ يَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ) A Jewish boy used to serve the Prophet (saw). The boy became ill and the Prophet (saw) went to visit him. He (saw) sat by his head and said, "**Become a Muslim.**" The boy looked at his father who was also sitting by his head. His father said to him, "Obey Abu Al-Qasim (saw)." So, the boy became a Muslim. The Prophet (saw) left saying, "**Praise be to Allah who has saved him from the Fire!**"

All of this indicates that what was mentioned in the first answer is specific to the dhimmis.

As for the evidence that they must not fight us on the basis of Deen and do not support our expulsion...etc., it is the noble verse: «لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ * إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا أَنْ تَبْرُوهُمْ وَتُقْسَطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسَطِينَ * عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوْلَوْهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ» "Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly * Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers" [Al-Mumtahina: 8-9].

Ibn Katheer explained the *asbab an-Nuzool* (causes of Revelation) of this noble verse: (Regarding Allah's saying: «لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ» "Allah does not forbid you from those who do not fight you because of religion and do not expel

you from your homes -” [Al-Mumtahina: 8] That is, He (swt) does not forbid you to be kind to the disbelievers who do not fight you on the basis of the Deen, like women and the vulnerable of them, that you: ﴿أَنْ تَبْرُوهُمْ﴾ **“being righteous toward them”** ﴿وَتُقْسِطُوا إِلَيْهِمْ﴾ **“and act justly toward them”** ﴿إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ **“Indeed, Allah loves those who act justly.”**

Imam Ahmad said: A’rim said, Abdullah bin Al-Mubarak said, Musab bin Thabet told us, Amer bin Abdullah bin Al-Zubayr told us, on the authority of his father, he said: ‘Qateela came to visit her daughter, Asmaa bint Abi Bakr, with gifts: pine nuts, pickles, and ghee, and she was a polytheist. Asma’ refused her gift and did not allow her to enter her house. A’isha (ra) asked the Prophet (saw), then Allah (swt) revealed ﴿لَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ﴾ **“Allah does not forbid you from those who do not fight you because of religion”** [Al-Mumtahina: 8]. To the end of the verse, then he (saw) ordered her to accept her gift, and to allow her to enter her home. And His (swt) saying: ﴿إِنَّمَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ﴾ **“Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them”** [Al-Mumtahina: 9].

Meaning: He (swt) only forbids you from allying with those who take you as an enemy, so they fought you and expelled you, and helped to expel you. Allah (swt) forbids you from allying with them and commands you to have enmity with them. Then the threat affirmed not to ally with them, in the verse: ﴿وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾ **“And whoever makes allies of them, then it is those who are the wrongdoers”** [Al-Mumtahina: 9]. And the verse: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَاِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾ **“O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people”** [Al-Ma’ida: 51].

So, it is permissible to congratulate the dhimmis on their holidays with words that do not contradict the Shariah law, and it is also permissible to congratulate the non-dhimmis among the kuffar with words that do not contradict Shariah law. Greeting is an act of righteousness, but this is conditional to the terms mentioned in the noble verse that they should not be from those fighting us on the basis of the Deen, or expelled us from our homes, or helped to expel us. ﴿لَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبْرُوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ **“Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly”** [Al-Mumtahina: 8].

And they are few in numbers now. I pray that this is sufficient, and Allah is All Knowing and Most Wise.

Your Brother,
Ata Bin Khalil Abu Al-Rashtah
10 Jumada II 1443 AH
13/1/2022 CE

The link to the answer from the Ameer’s Facebook page:

<https://www.facebook.com/HT.AtaabuAlrashtah/posts/474761947544513>