

## **GREETINGS HAPPY HOLIDAYS TO NON-MUSLIMS**

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**ABSTRACT:** *The relationship between Muslims and non-Muslims in history has been exemplified by the Prophet Muhammad and Muslims with Christians and Jews in Medina. This is part of Islam's recognition of followers of other religions and the Prophet did not coerce his preaching. Because Islam did not come to kill and destroy other religions, but followers of other religions can live side by side and work together. This paper wants to provide views on the attitude of a Muslim in interacting in social life, including how to respond to differences. One example is how a Muslim responds to differences in beliefs by conveying Happy Holidays to non-Muslims. Amid the life of pluralism with a variety of religious, ethnic, cultural and so forth. So that raises the question of how the law says or conveys congratulations on the big day to non-Muslims. The polemic arose when approaching the celebration of non-Muslim holidays in Indonesia. The first opinion, according to Al-Utsaimin, is that congratulating them is forbidden, it is the same whether they (infidels) are involved in business with someone (Muslim) or not. The second, according to Yusuf Qardawi, is that if you are honored with an honor, then repay that honor with something better than him, or repay that honor. However, Sheikh Yusuf Al-Qaradawi explicitly stated that it is not lawful for a Muslim to participate in religious rituals and celebrations that belong specifically to other religions.*

**Keywords:** *Non-Muslim Holidays, Human Typology*

### **INTRODUCTION**

*Pluralism is a necessity in human life and difficult to avoid. In the context of Indonesia, which consists of very diverse ethnicities, cultures, languages, tribes and religions, this is a challenge in itself. When Muslims view pluralism as something positive, this view will make an important contribution to the realization of pluralism which can bring grace. Conversely, if Muslims view pluralism as something negative, then this view has the potential to trigger conflict. In this context, it is very important that a positive perspective on pluralism continues to be promoted among Muslims.*

*Indonesia is one example of many countries in the world where religious people develop tolerance. In Indonesia there are several official religions recognized by the government, namely Islam, Catholic Christianity, Protestantism, Hinduism and Buddhism as well as Confucianism. The five religions live side by side and are in harmony, peace and greeting one another among adherents of one religion and another.<sup>1</sup> Therefore, with the existing conditions, social relations between religious communities are established, such as partnerships at work, neighbors, and so on. Likewise, people who continue their education*

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<sup>1</sup> Nurdin Muhammad, *Perbandingan Ilmu Agama*, Banda Aceh: Ar-Raniry Press, 2004, pp. 351-352

abroad, in America for example, where the majority of the population is non-Muslim, will definitely establish social relations with non-Muslims.

Indonesia as a country with a plural population pattern both in language and religion has given rise to various problems. Among the issues that are no less important to discuss is the issue of religion. The theme of religion is a very sensitive part because it involves belief. If someone has believed in something religious teachings, it is very difficult to accept the teachings of other religions, even being able to be objective in understanding and evaluating other religions is not an easy matter. At the same time, it is not uncommon for conflicts to arise between religious communities both in matters of faith and worship. Inter-religious harmony will become a national agenda that will never end. This is understandable because the future of our nation depends more or less on the extent to which inter-religious relations are harmonious. Failure to realize this agenda will lead us to the trauma of being divided as a nation.<sup>2</sup>

Islam is a religion that teaches respect for all creatures created by Allah, both humans and animals. In a hadith the Prophet stated that, "Whoever kills a small bird without a justified reason ('abats), then the bird will cast a summons before Allah in the form of a charge: O my Lord, that person has killed me without reason, he killed me without benefit."

أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، عَنْ  
صُهَيْبٍ، عَنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو، يَرْفَعُهُ قَالَ " مَنْ قَتَلَ عُصْفُورًا  
فَمَا فَوْقَهَا بِغَيْرِ حَقٍّ سَأَلَ اللَّهُ عَزَّ وَجَلَّ عَنْهَا يَوْمَ الْقِيَامَةِ " فَمَا  
حَقُّهَا قَالَ " حَقُّهَا أَنْ تَذْبَحَهَا فَتَأْكُلَهَا وَلَا تَقْطَعُ رَأْسَهَا فَيُرْمَى بِهَا "

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It was narrated from 'Abdullah bin 'Amr, who attributed it to the Messenger of Allah: "There is no person who kills a small bird or anything larger, for no just reason, but Allah will ask him about it." It was said: "O Messenger of Allah, what does 'just reason mean?' He said: "That you slaughter it and eat it, and do not cut off its head and throw it aside," (Sunan an-Nasa'i 4445)<sup>3</sup>

In line with this, Abdullah bin 'Amr's friend said, that the Prophet once said: "Whoever kills a bird or other animal that is smaller than him without right, Allah will hold him accountable." The Messenger of Allah was asked about the bird's rights, he said: "The bird has the right to be slaughtered and then eaten, not to cut its neck and then throw it (wasted)."<sup>4</sup>

<sup>2</sup> Q. Shihab, *Atas Nama Agama: Wacana Agama Dalam Dialog Bebas Konflik*, Bandung : Pustaka Hidayah, 1998, p. 133.

<sup>3</sup> <https://sunnah.com/nasai:4445>

<sup>4</sup> Al-Hakim, *al-Mustadrak 'Ala al-Shahihain*, vol. I, Beirut: Dar al-Kutub al-'Ilmiyah, 1990, p. 261

*In this hadith it is clear that animal rights are highly respected by Islam. Any form of arbitrariness and tyranny will receive criticism from religion. Of course there are still many other things that need attention and care, especially in respecting God's creatures. Compared to our attitude towards animals or plants, Islam values and respects humans more. This respect is very clearly stated by Allah SWT. in the Qur'an surah al-Isra' verse 70:*

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوَجْرِ وَأَنبَأْنَا هَرْمَهُمْ مِّنْ نَّ  
الطَّيِّبَاتِ وَقَضَّيْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْصِيلًا

*In the context of this verse, it is explained that the Almighty informs about His respect for the children of Adam, and His respect for them, in His creation of them in the best and most perfect form. This respect is not limited to Muslims but also to those who are not Muslim. Because both those who are Muslim and those who are non-Muslims are all "children of Adam". However, the typology between Muslims and non-Muslims is of course different, so Islamic respect for them is also different.*

*In terms of communication and social relations, it does not always run smoothly. Especially in the area of religious ritual celebrations that involve ideology, such as Christmas. The question arises whether it is permissible for a Muslim to wish a Merry Christmas, for example, whether it be to colleagues at work, friends from a campus, and also neighbors with polite words that have become a habit.<sup>5</sup>*

*As we know, in the context of the Indonesian state, many religions are legally recognized, namely Islam, Christianity, Hinduism, Buddhism and Confucianism. Each of these religions also has its own big day celebrations. The plurality of Indonesian society, with its religious characteristics, has colored the dynamics of people's lives to this day. There are people who are tolerant of other religions, work with them, socialize, have a family, and some others are stereotyped, prejudiced-exclusive. This also invites polemic and a question mark whether in Islam it is permissible to wish other religions a happy holiday?*

*Regarding the law on whether or not a Muslim may wish Christians a Merry Christmas, there are differences of opinion among contemporary clerics. In this case, Yusuf al-Qordhowi said that there is no prohibition on congratulating them (infidels) on their (unbelievers) holidays, because they also congratulate us on Islamic holidays. We have been commanded to repay kindness and return congratulations at (tahni'ah) better,<sup>6</sup> because according to him we (Muslims) have holidays and so do they (non-Muslims). However, it is okay to participate in wishing those who have family ties, schoolmates, workmates or neighbors, or other social connections, with great respect and affection. This is nothing but a form of association and interacting well between fellow human beings ordered by Islam.*

*In addition to the opinion that strictly forbids it, we also find fatwas from scholars who tend not to forbid saying congratulations to Christians. What's interesting is that it turns out that those who behave like this are not only from liberalists or secularists, but*

<sup>5</sup> Yusuf Al-Qaradhawi, *Fiqh Maqasid Syariah*, Jakarta: Pustaka Al-Kautsar, 2007, pp. 292-293

<sup>6</sup> Y. Al-Qaradhawi, *Fatwa-fatwa Kontemporer*, Jakarta: Gema Insani, 2002, p. 846.

*from figures of the caliber of Yusuf Al-Qaradawi, Ali Jumah, Wahbah Zuhaili, Quraish Shihab and so on. Pros and cons regarding merry Christmas and other religious holidays conveyed by scholars of course have their own basic arguments. In this article the researcher does not just convey one opinion about "Happy Holiday Greetings to Non-Muslims".*

## **LITERATURE REVIEW**

*There are several previous authors who discussed whether or not it is permissible to wish non-Muslims a happy day. As written by Juhra Muhammad Arib<sup>7</sup> about "Congratulations According to Quraish Shihab in Tafsir Al-Misbah Analysis Study of QS. Maryam verse 33". He concluded that there were two things that became polemic about Christmas, namely the law of wishing Merry Christmas and the law of participating in Christmas ritual celebrations. The law of wishing Merry Christmas still differs among the scholars while participating in the ritual celebration of Christmas is unlawful according to almost all the scholars. The second is the opinion that it is not permissible to say Merry Christmas is the opinion of a small number of scholars in general who have a background in the Wahhabi Salafi ideology which is known to be extreme and intolerant even towards other groups within Islam itself.*

*Rozmida Febrianti also conducted research on "Fatwa of Yusuf Qardawi and Al-Utsaimin regarding Merry Christmas Greetings from the Perspective of Da'wah Communication". Where is the result of his research, firstly that the fatwa of wishing Merry Christmas according to Al-Utsaimin is congratulating them, the law is haram, it is the same whether they (infidels) are involved in business with someone (Muslim) or not. The second is related to the Fatwa wishing non-Muslims a Merry Christmas according to Yusuf Qardawi saying that if you are honored with an honor, then repay that honor with something better than him, or repay that honor. Verily Allah takes into account all things. (QS. An-Nisa': 86) However, Sheikh Yusuf Al-Qaradawi explicitly stated that it is not lawful for a Muslim to participate in religious rituals and celebrations that belong specifically to other religions.<sup>8</sup>*

*Meanwhile, Nur Imami Rahman, et al.,<sup>9</sup> conducted research on Aswaja's views on Christmas and Christian New Year greetings. They conclude that there is no sharih (firm and clear) text that allows or prohibits it. Merry Christmas, according to some scholars, is a form of expression of affection that is prohibited. In addition, the Prophet forbade impersonating Jews and Christians. Who resembles a people, then they are like part of them. Questioning Jews and Christians is one of the greatest missions of the Prophet's treatise. Following or following their customs, sharing the happiness of their holidays, moreover appointing them as their allies or leaders are forbidden acts of wrongdoing.*

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<sup>7</sup> M. Arib, *UCAPAN SELAMAT NATAL MENURUT QURAISH SHIHAB DALAM TAFSIR AL MISBAH*, vol. 2, Manado: IAIN Manado, 2016, pp. 11-21.

<sup>8</sup> R. Febrianti, *Fatwa Yusuf Qardawi dan Al-Utsaimin tentang Pengucapan Selamat Natal Perspektif Komunikasi Dakwah*, vol. 19, Padang: IAIN Padangsidempuan, 2021, pp. 157-168.

<sup>9</sup> Nur Imami Rahman, *Pandangan Aswaja terhadap ucapan Natal dan tahun baru Masehi*, vol. 4, Lampung: IAIN Metro Lampung, 2022.

Meanwhile, according to some other scholars, the reason, among other things, is that there is no argument against it, just wishing Merry Christmas does not mean acknowledging the truth of Christianity which consequently automatically apostates (leave Islam) for Muslims.

## RESEARCH METHODS

In this paper the research method used is descriptive qualitative, namely a research method that is carried out by giving an overview of the research results in the form of writing or sentences. Meanwhile, the approach used in this research is literature study, which is a research method in which the main source of this research is from books, scientific articles, and other sources in the form of writing. As for what is used as a source of study regarding congratulatory holidays to non-Muslims.

## RESULTS AND DISCUSSION

### 1. Human Typology

The discussion about humans is an object that is always interesting and discussed in various dimensions. In the view of Islam, humans cannot be separated from the figure of the Prophet Adam as the first human being. Adam was the first human created by God with his human character (Ujam Jaenudin, 2012). As the word of God at Surah al-Baqoroh verse 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

Meaning: "And remember when your Lord said to the angels, I want to make a caliph on earth, they said, Do you want to make people who destroy and shed blood there, while we exalt Your praise and sanctify Your name, He said, truly I know what you don't know. (QS. Al-Baqoroh: 30)

From various sides, many people have discussed human beings, but from the perspective of the Al-Qur'an as a holy book which is a collection of God's words, it is felt necessary and very necessary. This is because the information contained in the Al-Qur'an is very complete and accurate. Even humans are unable to know the essence of themselves without information from revelation, namely the Qur'an. Because humans are one of the creatures in which there is a divine spirit. In order to get a clear and distinctive understanding of human beings from the perspective of the Qur'an, this will be explained here.

Humans in the perspective of the Koran in this paper are a description or understanding of humans from the perspective of the following Al-Qur'an:<sup>10</sup>

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<sup>10</sup> A. Sutoyo, *Manusia dalam Perspektif Al-Qur'an*, 1 ed., Yogyakarta: Pustaka Pelajar, 2015, pp. 31-32.

- a. *The existence of humans does not exist by itself, but there are those who deliberately create, namely God.*
- b. *Because God created humans, surely God knows better the characteristics of the humans he created.*
- c. *Information from the Supreme Being who created human beings and the ways of their development are contained in the holy book of the Qur'an.*
- d. *Human knowledge about everything, especially about humans is very limited, and it is impossible to match God's knowledge about humans.*

*Another thing that is found in humans is that humans have fitrah, namely belief in the oneness of Allah, accepting the truth, fitrah as a condition or condition of creation that exists in humans which makes them potentially able through their fitrah to know God and His Shari'a. Fitrah as the elements and systems that God bestowed on every creature.<sup>11</sup>*

*Fitrah referred to here is fitrah as the elements and systems that God bestowed on humans, which includes physical, spiritual, nafs and faith. Where the fitrah of faith is the basis as well as the core of the other three fitrahs. The potential of faith is seen as the core and basis because if a person's faith has developed and functions properly then the other fitrah (physical, spiritual and nafs) will also develop and function properly.*

*Since its origin, humans have been equipped with a religious fitrah, namely acknowledging the oneness of Allah and submitting to Him (QS. 30: 30). M. Quraish Shihab revealed based on al-Biq'a'i's opinion in interpreting verse 30 of surah ar-Rum, explaining that every human being was created on the basis of faith in Allah, this is different from animals and plants. It is with this potential that humans can easily understand God's commands and have the nobility of character which is a reflection of the Islamic fitrah.*

*Humans were created by God equipped with a mind that allows humans to be able to distinguish between right and wrong, between what is beneficial and what is not beneficial for him. With human reason it is possible to be creative, to create new things. Therefore this understanding can be seen in the reality of everyday life, the houses that humans live in, the clothes worn by humans develop and change all the time. This is different from animals that live and develop only on the basis of their instincts, so that the house (nest) of the animal from the past until now has not changed.<sup>12</sup>*

*Relations between religions or between groups of different religions are not always harmonious and friendly. The relationship is sometimes or often colored by conflict, hatred, and hostility. Forms of inter-religious relations, both harmony and conflict, although more often caused by socio-political factors, are never separated from religious factors. Therefore, in fostering and maintaining harmonious relations between communities of different religions, religious factors cannot be ignored.*

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<sup>11</sup> Q. Shihab, *Tafsir AlMisbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, Vols. Juz-I, Jakarta: Lentera Hati, 2022, pp. 53-54.

<sup>12</sup> A. Sutoyo, *Manusia dalam Perspektif Al-Qur'an*, Yogyakarta: Pustaka Pelajar, 2015, p. 137.

*Differences and pluralism is a given nature. Humans were created by God in pairs as well as nations, tribes, and pairs.<sup>13</sup> But God wants humans to be multifaceted, to test their response to His grace and to know one another and compete in goodness.*

*Allah Subhanahu wata'ala says in Al-Qur'an Surah al-Hujarat: 13:*

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا  
وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ  
خَبِيرٌ

*Meaning: O people! Indeed, We have created you from a male and a female, then We made you nations and tribes so that you may know one another. Verily the most noble of you in the sight of Allah is the one who is the most pious. Indeed, Allah is All-Knowing, All-Aware.*

*Difference is a recognized fact in Islam. In fact, one of the prayers of the Prophet that was not answered was to prevent the people from being divided, so that one group felt the ferocity of another group. The Prophet SAW said:*

*"I asked my Lord three things. Two granted, one not. I asked my Lord not to destroy my people with famine, He granted it. I begged Him not to destroy my people by drowning them, He granted. I begged Him so that my people would not feel each other's fierceness, He refused." [10]*

*This hadith confirms the message of the Qur'an about the human tendency to have differences and disputes. If Allah made humans one nation, they would not stop having different opinions, which means: "If your Lord had willed, He would have made humans just one nation, but they are always at odds." (Q.S. Hud: 118)*

*Among the themes that contain debate every year are Christmas greetings from Muslims to Christians who celebrate it on December 25 every year. Contemporary scholars differ in the determination of fiqh law in terms of congratulating this Christmas, between those who support the congratulation and those who oppose it. Both of these groups rely on a number of propositions. Even though this Merry Christmas greeting is partly within the realm of aqidah, it has fiqh laws that rely on a deep understanding, a detailed study of various syar'i texts.*

## **2. Opinions Regarding Non-Muslim Holiday Greetings**

*The pros and cons of whether or not Christmas greetings are permissible because there are no texts that explain clearly and unequivocally whether they allow or prohibit it. For those who don't wish Merry Christmas or Happy New Year, they have their own reasons, on the contrary, those who do. Mutual respect and not feeling the most right is the best action. Only in matters of ushul the qathi must agree, in matters of furu' the*

<sup>13</sup> Yusmarlina, *Peran Orang Tua dalam Pendidikan Iman Anak*, Junal Al-Qiyam, 2017, pp. 109-118.

*zhanni need to tolerate differences. Ijma' in the matter of furu' which Zhanni is not easy to achieve, there are many opinions on this matter. [9]*

*Those who forbid Christmas greetings refer to classical texts compiled in the configuration of Daulah Islamiyah. Classical text references from various schools generally forbid tahniah to non-Muslims on their religious holidays. The guidelines are the verses of the Qur'an regarding the prohibition of making disbelievers as guardians/leaders/allies (Q.S. Ali Imran: 28, Q.S. An-Nisa: 144), reproach for compassion to those who oppose Allah and His Messenger (Q.S. Al-Mujadilah: 22), the prohibition of making those who disbelieve and are enemies of the Prophet as loyal friends (Q.S. Al-Mumtahanah: 1), the prohibition of making Jews and Christians as guardians/leaders/allies (Q.S. Al-Maidah: 51) and the prohibition of following the wishes of the Jews and Christianity (Q.S. Al-Baqarah: 120).*

*Based on these verses, some scholars forbid all forms of association and affection for non-Muslims. Merry Christmas greetings, according to them is a form of expression of affection that is prohibited. In addition, the Prophet forbade impersonating Jews and Christians. Who resembles a people, he is part of them. Distinguishing Jews and Christians is one of the greatest missions of the Prophet's treatise. Following or following their customs, sharing happiness on their holidays, especially appointing them as their allies or leaders are forbidden acts of wrongdoing.*

*Another thing that needs to be understood is that whoever believes that God is more than one, God has a son, Isa al-Masih, who is his son, then that person is a disbeliever and polytheist, based on the word of Allah in the Al-Quran surah al-Maidah verse 72:*

*Meaning: Indeed, those who disbelieved said: "Indeed Allah is Al, still the son of Maryam", even though Al still (himself) said: "O Children of Israel, worship Allah, my Lord and your Lord". Verily, whoever associates (something with) Allah, Allah will surely forbid paradise to him, and the place is hell, there is no helper for the wrongdoers." (QS. al-Maidah [5] : 72)*

*Here are some opinions of scholars regarding Christmas greetings:*

- a. Ibn Taimiyah, Ibnul Qoyyim and their followers such as Sheikh Ibn Baaz, Sheikh Ibn Utsaimin—may Allah have mercy on them—as well as others such as Sheikh Ibrahim bin Muhammad al-Huqoil are of the opinion that wishing Merry Christmas is law the mnya is unlawful because this celebration is part of their religious symbols. Allah does not accept the disbelief of His servants. Indeed, in congratulating them is tasyabbuh (resembling) with them and this is forbidden. Among the forms of tasyabbuh include participating in these holidays and transferring their celebrations to Islamic countries. They are also of the opinion that it is obligatory to stay away from various celebrations of the disbelievers, to stay away from attitudes like their actions, to stay away from the various means used to attend these celebrations, not to help a Muslim in celebrating their holidays, not to congratulate them on the holidays. them and stay away from the use of various special names and terms in their worship.*



*Al-Utsaimin emphasized that following non-Muslims in celebrating religious holidays is a sin. Either this is done outside the norms of decency or on the basis of tolerance, because it is considered hypocrisy in Islam. This was also expressed by Muhammad Rashid Ridha who stated the same discussion in his fatwa, prohibiting Muslims from taking part in non-Muslim religious celebrations.<sup>14</sup>*

- b. The majority of contemporary scholars are allowed to wish Merry Christmas. Among them is Sheikh Yusuf al-Qaradawi who argues that it is changes in global conditions that make him different from Sheikhul Islam Ibn Taimiyah in forbidding the greeting of happy Religious days for Christians or others. I (Yusuf al-Qaradawi) allow this pronunciation if they (Christians or other non-Muslims) are people who love peace towards Muslims, especially if there is a special relationship between him (non-Muslim) and a Muslim, such as : relatives, neighbors, college friends, co-workers and others.<sup>15</sup> This includes doing good deeds that are not forbidden by Allah but are loved by Him. Qardhawi also explained that there was nothing to prevent congratulating non-Muslims on celebrations but not commemorating their religious rituals nor celebrating. We may live with them (non-Muslims) by doing something that is not contrary to Allah's sharia. So there is no prohibition for Muslims congratulating non-Muslims in simple sentences that do not contain an acknowledgment of their religion or are willing to do so.<sup>16</sup>*
- c. In the MUI Fatwa Concerning Joint Christmas Celebrations dated 1 Jumadil Awal 1401 H/7 March 1981 which was signed by KH. Syukri Ghozali as Chairman of the Fatwa Commission and Drs. Mas'udi as the Secretary of the Fatwa Commission, the Indonesian Ulema Council issued a fatwa that:*
- 1. Although the aim of celebrating Christmas in Indonesia is to celebrate and honor Prophet Isa, Christmas cannot be separated from the issues described above.*
  - 2. Participating in the Christmas ceremony together for Muslims is forbidden.*
  - 3. So that Muslims do not fall into doubts and prohibitions of Allah SWT, it is recommended not to take part in Christmas celebration activities.*

*Therefore, from the fatwa it can be clearly seen that MUI forbids Muslims from participating in Christmas celebrations (following their religious ritual process). However, the Merry Christmas greeting itself was not discussed and explained in the MUI fatwa. In this case, it can be seen that there is no official MUI fatwa regarding the ban on Christmas greetings, but what does exist is a prohibition on participating in joint Christmas ritual celebrations.<sup>17</sup>*

*Regarding the permissibility of pronouncing other religious holidays, Yusuf Qordhowi [12] commented on the hadith of the Prophet Muhammad. which means:*

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<sup>14</sup> Sulaeman, *Hukum Mengucapkan Selamat Natal Menurut Yusuf Al- Qaradhawi Dan Syaikh Muhammad Ibn Shaleh Al- Utsaimin*, vol. 7, Yogyakarta: UIN Sunan Kalijaga, 2019, p. 131.

<sup>15</sup> *Ibid*

<sup>16</sup> Apandi, *Halal dan haram natal; tinjauan ulama tentang mengucapkan dan menghadiri natal*, vol. 3, Mojokerto: Institut Pesantren KH. Abdul Chalim, 2018, pp. 225-234.

<sup>17</sup> Q. Shihab, *Tafsir AlMisbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, Vols. Juz-I, Jakarta: Lentera Hati, 2022, pp. 53-54.

*"From Abidzar Jundab bin Junadah and Abi Abdurrahman Mu'adz bin Jabal r.a from Rasulullah SAW said: Fear Allah wherever you are, follow bad deeds with good deeds that will erase them, and get along with humans well".*

*That the meaning of "associate with humans" is not just "associate with Muslims" with good morals. The Messenger of Allah also recommended that Muslims get along with and act fairly, kindly, friendly towards non-Muslims, as well as to be careful of their deceit and attempts at treason.<sup>18</sup> Therefore, there is no prohibition on congratulating non-Muslims on holidays, if they congratulate Muslims on major Islamic holidays, then Muslims are also ordered to repay kindness with kindness and return greetings congratulations with a better or with a similar as the word of Allah SWT in the Qur'an Surah An-Nisa verse 86:*

**وَإِذَا حُيِّئْتُمْ بِهِ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا**

*Meaning: "And if you are honored with a (greeting) respect, then repay that honor with a better one, or repay (the honor, which is commensurate) with it. Truly, Allah takes into account all things."*

*Thus, in al-Qaradawi's opinion, it is inappropriate for a Muslim to act unfavorably, disrespectfully, and lack morals with adherents of other religions. In fact, a Muslim should have more respect, be more civilized, and have perfect morals, as exemplified by the Prophet. (Qordhowi, 2002)*

*In the view of the author, what is conveyed by contemporary scholars such as Yusuf Qordhowi is something that aims to build good relations in social life in a benefit. What needs to be considered here is the limit of expressing holiday greetings without believing in them. What is meant by maslahat here is the maintenance of human rights in syara', namely the maintenance of religion, soul, intellect, heredity and property. So that humans respect and appreciate each other, all of which can avoid evil or harm. Therefore, by trying to realize and display that Islam is a religion of mercy that highly upholds compassion for all creatures, one of which is by showing a good attitude towards followers of other religions who do not fight and commit injustice to Muslims, from this it is hoped that this will be the realization of a benefit in the form of friendship between fellow human beings as well as the maintenance of religion.*

## CONCLUSION

*In responding to problems in the social life of the community that involve the law of wishing non-Muslims a happy holiday, whether in a Muslim-majority country or vice versa, you must look wisely at the conditions that exist in the community itself. Because it needs views and various opinions on this matter in order to be wiser in addressing the problems that occur.*

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<sup>18</sup> Ibid

*Opinions or fatwas that emerged from several contemporary scholars aimed at realizing a benefit in interacting between humans in everyday life. Therefore it would be nice if you weren't too fanatical about just one opinion or fatwa because such a thing would cause a split, especially in legal matters wishing you happy holidays outside of your belief, which would have a direct impact on the very aspect of faith/belief. sensitive.*

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