

Reading Arrazy Hasyim's Oral Exegesis of The Law of Greetings Merry Christmas on Social Media

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Abstract

This article looks at the oral interpretation of the law of saying Christmas delivered by Arrazy Hasyim in the Close The Door podcast owned by Deddy Corbuzier. This study uses qualitative methods, so the data collection used by researchers is the method of observation, interviews, and documentation. This article uses an oral interpretation analysis initiated by Andreas Goerke. According to Goerke, the interpretation literature is experiencing dynamics that bring significant changes where all interpretations can be accessed easily both in hard and soft files, even online on social media. To see the form of Arrzy's oral interpretation, first, describe Arrazy Hasyim's view on the law of saying Christmas. Then this view is analyzed interpretively by comparing the opinions of other scholars. This study concludes that Arrazy Hasim regarding the law of saying Merry Christmas is permissible for Christians because it does not reduce the value of the 'aqeedah of someone who says it. And his views are so relevant in the Indonesian context today.

Keywords: *Arrazy Hasyim, Oral Interpretation, Saying Chrismast*

Introduction

The discourse on whether or not to wish merry Christmas has always been a polemic in Indonesia. Recently, the North Sumatran Indonesian Ulema Council (MUI) forbade Muslims from wishing Christians a Merry Christmas because it was not following

Islamic law.¹ This view is contrary to the permissibility of wishing me a merry Christmas put forward by Cholil Nafis as the representative of the central MUI. According to him, wishing Christians a Merry Christmas is a manifestation of mutual respect, especially for those who have Christian families. As for

¹ CNN Indonesia, "MUI Sumut Larang Umat Islam Ucapkan Selamat Natal," CNN Indonesia, 2021, <https://www.cnnindonesia.com/nasional/202112151>

34820-20-734368/mui-sumut-larang-umat-islam-ucapkan-selamat-natal.

the MUI fatwa on March 7, 1981, it was forbidden to participate in celebrating Christmas, not wishing you a merry Christmas.²

Many previous researchers have researched the law regarding the polemic of saying Merry Christmas, which tends to be in 2 aspects. First, parse the views of the scholars regarding the law of wishing me a merry Christmas.³ Second, explain the arguments that become the legal legitimacy of wishing me a Merry Christmas.⁴ From the research mentioned above, no one has reviewed Arrazy Hasim's views on the law of wishing me a merry Christmas on social media.

This article aims to fill in the blanks regarding the legal dynamics of wishing me a merry Christmas. This paper also wants to reveal Arrazy Hasim's views on Christmas greetings in social media studies. In this research, the writer asks two questions: What

is Arrazy Hasim's perspective on the law of wishing me a merry Christmas. Second, what are the implications of Arrazy Hasim's view on the law of saying Merry Christmas?

The study of the oral interpretation of the Qur'an regarding the law of wishing me a Merry Christmas on social media is significant because social media is one of the media that influences society.⁵ Arrazy Hasim is one of the religious figures through social media or YouTube channel Deddy Corbuzier expressed his views on the law for Muslims to wish Merry Christmas.

Method

This study uses qualitative methods, so the data collection used by researchers is the method of observation, interviews, and documentation.⁶ This article uses an oral interpretation analysis initiated by Andreas Goerke. According to Goerke, the interpretation literature is experiencing

² Sucipto, "Ketua MUI Pusat Cholil Nafis: Mengucapkan Selamat Natal Boleh Untuk Menghormati," *Sindonews.com*, 2021, <https://nasional.sindonews.com/read/631899/15/ketua-mui-pusat-cholil-nafis-mengucapkan-selamat-natal-boleh-untuk-menghormati-1639789925>.

³ Aspandi, "Halal Dan Haram Natal: Tinjauan Ulama Tentang Mengucapkan Dan Menghadiri Natal," *AL-'ADALAH: Jurnal Syariat Dan Hukum Islam* 3, no. 3 (2018): 225–34; Herlinda, "Studi Komparatif Pendapat Syekh Yusuf Al-Qardawi Dan Syekh Muhammad Bin Salih Al-Uthaymin Tentang Hukum Mengucapkan Selamat Hari Natal Kepada Umat Non-Muslim" (UIN Sunan Ampel, 2020); Ariyanda Saputra, "Hukum Mengucapkan Selamat Natal Kepada Non Muslim (Study Komparatif Pandangan Syeikh Utsaimin Dan Yusuf Al-Qardhawi)" (UIN Sulthan Thaha Saifuddin Jambi, 2019); Juhra Muhammad Arib, "Ucapan Selamat Natal Menurut Quraish Shihab

Dalam Tafsir Al Misbah Studi Analisis Terhadap Q . S . Maryam Ayat 33," *Jurnal Aqlam: Journal of Islam and Plurality* 2, no. 1 (2016): 11–21; Daniel Prima, "Penafsiran Ucapan Selamat Natal Dan Prinsip-Prinsip Toleransi Beragama Dalam Tafsir Al-Misbah," *Analytica Islamica* 4, no. 1 (2015): 1–26.

⁴ Asmuki, "Selamat Natal Dalam Al- Qur'an Dan Hadits," *Al-Insyrob* 2, no. 2 (2018): 138–60; Syamsul Bahri, "Mengucapkan Selamat Natal Dan Selamat Hari Raya Agama Lain," *Kalam: Jurnal Agama Dan Sosial Humaniora* 4, no. 2 (2016): 39–56.

⁵ Stig Hjarvard, "The Mediatization of Society A Theory of the Media as Agents of Social and Cultural Change," *Nordicom Review* 29, no. 2 (2008): 105–34, <https://doi.org/10.1515/nor-2017-0181>.

⁶ A. Muri Yusuf, *Metode Penelitian: Kuantitatif, Kualitatif, & Penelitian Gabungan* (Jakarta: Prenada Media Group, 2019), 380.

dynamics that bring significant changes where all interpretations can be accessed easily both in hard and soft files, even online on social media. So that the tradition of oral interpretation in the context of the media cannot be forgotten. Forms of oral-based activities in online media are no longer commonplace as examples of institutions delivering material, recitations, and lectures, with technological advances, especially in the field of communication and information, which represent the existence of oral traditions.⁷

In looking at the form of oral interpretation of Arrazy Hasyim, the author first describes Arrazy Hasyim's views on the law of saying Merry Christmas on YouTube Close The Door. Then analyze the form of interpretation interpretively. After that, look at the state of interpretation in the Indonesian context.

Discussion

Arrazy Hasim and Deddy Corbuzier's YouTube Channel

Arrazy Hasyim is a religious figure from Minangkabau who is now a lecturer at a state

Islamic campus in Jakarta. Arrazy was born on April 21, 1986, in Koto Tanah Payakumbuh, West Sumatra.⁸ In studying religion, he started when he was sitting on the bench of MAN/MAKN 2 Bukit Tinggi in his grandfather's village from his mother's path. He studied informally in surau by deepening the study of turath books to the scholars there, such as Shaykh Hasan Basri Jalil, Buya Nu'man Basyir, Buya Yasir, and others.⁹

The year 2004 was the beginning of Arrazy Hasyim's academic career. In that year he continued his education to a higher level at UIN Syarif Hidayatullah Jakarta. He graduated in 2009 with a scientific paper with the title Criticism of Scholars against Ibn 'Arabi's Theology. A year before his graduation he completed al-kutub al-sittah (Sahih al-Bukhari & Muslim, Sunan Abdu Dawud, al-Tirmidhi, al-Nasa'i, and Ibn Majah) under the direct guidance of KH. Ali Mustafa Ya'qub.¹⁰ In addition to formal education at Syarif Hidayatullah State Islamic University, in 2006, 2007, and 2008 he had the opportunity to take part in dawrat al-Tathqif organized by Islamic Zentrum. It was in this dawrat that he came into contact with Islamic experts from Syria,

⁷ Andreas Goereke, "Redefining the Borders of Tafsir: Oral Exegesis, Lay Exegesis and Regional Particularities," in *Tafsir and Islamic Intellectual History: Exploring the Boundaries of a Genre*, 12th ed. (Oxford University Press, 2010), 363–80.

⁸ Arrazy Hasyim, "Teologi Ulama Tasawuf Di Nusantara" (UIN Syarif Hidayatullah Jakarta, 2011), 170.

⁹ Arrazy Hasyim, *Teologi Muslim Puritan Genealogi Dan Ajaran Salafi* (Tangerang Selatan: Yayasan Wakar Darus-Sunah, 2019), 321.

¹⁰ Hasyim, 321.

India, and Kuwait, such as Shaykh Prof. Dr. Muhammad Hasan Hitu, Prof. Dr. Khaja Muhammad Sharif, and Hamd Sinan.¹¹

After graduating with a bachelor's degree, Arrazy immediately continued his education at the postgraduate program of UIN Syarif Hidayatullah Jakarta and graduated in 2011. His academic work was entitled Theology of Tasawuf Ulama Nusantara. Then in 2012-2017, he completed his doctoral program at the same institution with a focus on Salafi theology research.¹²

Currently, Arrazy Hasyim is active as a lecturer at UIN Syarif Hidayatullah as a lecturer in Islamic Kalam and Islamic Philosophy. He is also the supervisor of the Hadith books of Sunan al-Nasa'i and Sunan Ibn Majah at Darus-Sunnah, as well as Postgraduate IIQ Jakarta.¹³ In addition to actively teaching, he has also produced several written works such as *Kritik Para Ulama Terhadap Konsep Teologi Ibn 'Arabi* (2009), *Teologi Ulama Tasawuf Nusantara Abad ke-17 sampai ke-19* (2011), *Teologi Muslim Puritan: Genealogi dan Ajaran Salafi* (2017), dan *Akidah Salaf Imam al-Tahawi* (2020).¹⁴

Deddy Corbuzier's YouTube channel is a YouTube channel that has a large following. When this article was written alone, it had 17.2

million subscribers. The content presented by him is pretty diverse such as magic tricks, music videos, and podcasts. In particular, the discussion in this article focuses on the podcast contained on Deddy Corbuzier's YouTube entitled "Close The Door". This podcast has also attended many guest stars and figures, one of which is Arrazy Hasyim.



Scholar's Opinion Regarding Merry Christmas

Problems regarding the permissibility or prohibition of saying Christmas, as far as the author's search is concerned, include the issues of contemporary society. However, it should be necessary to look at the form of classical interpretation regarding this matter as a primordial form which is the subject of this discussion. Because the Qur'an as a book of guidance for Muslims is present in the reality of contemporary society, which is not limited in space and time.¹⁵

¹¹ Hasyim, 321.

¹² Hasyim, 322.

¹³ Hasyim, 322.

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“https://id.wikipedia.org/wiki/Arrazy_Hasyim,” 2022. diakses pada 06 Januari 2022

¹⁵ Abdul Mustaqim, *Epistemologi Tafsir Kontemporer* (Yogyakarta: LKiS, 2010), 1.

Imam Ja'far in the interpretation of At-Tabari, in QS. al-Mumtahanah [6]: 8-9, emphasizes that Allah SWT does not forbid Muslims to love and be compassionate or do good to unbelievers, whether they have blood relations or not, especially those who did not fight Muslims at that time.¹⁶ In line with the views of Tafsir Tabari, Imam al-Quthubi in his commentary believes that this verse is the basis for fostering friendly relations with people who do not fight and expel the believers.¹⁷ A similar view is also explained by Ibn Kathir in his commentary.¹⁸

In the context of contemporary interpretation, Yusuf Qardhawi argues that it is permissible for Muslims to wish Christians a Merry Christmas as a form of social interaction between religious communities.¹⁹ It is permissible to wish them a happy holiday (read: disbelievers) based on the QS. al-Mumtahanah [60] verses 8-9, the following means:

8. Allah forbiddeth you not those who warred not against you on account of religion and drove you

not out from your homes, that ye should show them kindness and deal justly with them. Lo! Allah loveth the just dealers. 9. Allah forbiddeth you only those who warred against you on account of religion and have driven you out from your homes and helped to drive you out, that ye make friends of them. Whosoever maketh friends of them – (All) such are wrong-doers.

This view aligns with Wahbah Az-Zuhaili's interpretation which does not forbid doing good to unbelievers.²⁰ Likewise, with Hamka in his interpretation of this verse, there is no prohibition against interacting with adherents of other religions. What is forbidden is to do good to the disbelievers who used to help against Islam first.²¹ Hasbie said the same thing if Allah does not prohibit doing good to unbelievers who do not fight Islam.²²

It is different from Quraish Shihab by quoting QS. Maryam: 30-38 as a basis for it is permissible to say Merry Christmas because it is part of the mere pleasantries.²³ Quraish Shihab also quoted QS. al-Nisa ' [4]: 86 because according to him, wishing me a Merry

¹⁶ Abu Ja'far Muhammad bin Jarir Ath-Thabari, *Tafsir Ath-Thabari Vol. 24* (Jakarta Selatan: Pustaka Azzam, 2007), 945–46.

¹⁷ Syaikh Imam Al-Qurthubi, *Tafsir Al-Qurthubi, Vol. 18* (Jakarta: Pustaka Azzam, 2009), 361–62.

¹⁸ Abdullah bin Muhammad, *Tafsir Ibnu Katsir, Vol. 8* (Bogor: Pustaka Imam Syafi'i, 2005), 143.

¹⁹ Saputra, "Hukum Mengucapkan Selamat Natal Kepada Non Muslim (Study Komparatif Pandangan Syaikh Utsaimin Dan Yusuf Al-Qardhawi)," IX.

²⁰ Wahbah Az-Zuzahili, *Tafsir Al-Munir, Vol. 1* (Jakarta: Gema Insani, 2004), 509.

²¹ Hamka, *Tafsir Al-Azhar, Vol. 9* (Singapura: Pustaka Nasional PTE LTD Singapura, 1999), 7303.

²² Muhammad Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Majdi An-Nur, Vol. 1* (Semarang: Pustaka Rizki Putra, 2000), 4193.

²³ Dewi Anggraeni and Siti Suhartinah, "Toleransi Antar Umat Beragama Perspektif KH. Ali Mustafa Yaqub" 14, no. 1 (2018): 74.

Christmas does not affect the faith of the people.²⁴ Slightly different from Quraish Shihab, according to Nadirsyah Hosen, there is no need to quote many views of the school's scholars regarding Christmas greetings because for him this is only a matter of manners and social interaction.²⁵

Meanwhile, according to Nurcholish Madjid, it is permissible to say congratulations on the condition that you do not live and believe in the teachings of Christians.²⁶ One of the NU figures, K.H Abdul Kodir, who is the leader of the Ula Nglawak Kertosono Islamic Boarding School, revealed three grounds that could be the arguments for saying Merry Christmas, namely: first, that saying Merry Christmas is the same as congratulating the birth of Prophet Isa. Second, saying Merry Christmas is a form of doing Ihsan (good) to non-Muslims who are not enemies of Muslims. Third, wishing me a merry Christmas is not by following non-Muslim beliefs.²⁷ Likewise, Syafi'i Maarif, the former chairman of Muhammadiyah, allowed him to wish me a Merry Christmas because it aimed to create peace.²⁸ According to NU Online,

the problematic Christmas greeting can be answered based on substantive-inclusive fiqh arguments. In this fiqh perspective, there is no Al-Qur'an and Hadith of the Prophet that explains prohibiting or allowing Christmas greetings, so this problem is included in the realm of ijtihad.²⁹

In contrast to the scholars above, according to Utsaimin, saying congratulations, including Christmas or other holidays, to the disbelievers is forbidden by ijma' by quoting the views of Ibn Qayyim. Furthermore, according to Utsaimin, it is prohibited to congratulate the unbelievers on the day of celebration because the secant can be illustrated if the Muslims agree to their disbelief. This is confirmed by the verse of the Qur'an QS. az-Zumar [39]: 7 as a basis for forbidding a greeting Christmas. The verse means:

7. If ye are thankless, yet Allah is Independent of you, though He is not pleased with thanklessness for His bondmen, and if ye are thankful, He is pleased in addition to that for you. No laden soul will bear another's load. Then unto your Lord is your return,

²⁴ Muhammad Syawal Rosyid Darman et al., "Tahniyyah Dalam Q.S Al- Nisa' [4]: 86," *El-Maqr'a* 1, no. 1 (2021): 58.

²⁵ Agus Irwanto, "Membaca Pemikiran Islam Secara Populer," *Jurnal Multikultural & Multireligius* 14, no. 3 (2015): 181.

²⁶ Hendri Gunawan, "Toleransi Beragama Menurut Pandangan Hamka Dan Nurcholis Majid" (Universitas Muhammadiyah Surakarta, 2015), 11.

²⁷ Nilna Fauza, "Fikih Inklusif Dalam Konteks Multikulturalisme Sosial Keagamaan Masyarakat

Indonesia (Studi Pemikiran KH. Abdul Qodir AF)," *At-Tabdzib: Jurnal Studi Islam Dan Muamalah* 6, no. 2 (2018): 109.

²⁸ Novia Nengsih, "Pluralisme Beragama Dalam Perspektif Hadist: Analisis Hukum Mengucapkan Selamat Natal," *Jurnal Ilmu Al-Qur'an Dan Hadist* 4, no. 1 (2021): 19.

²⁹ Moh Dahlan, "Paradigma Fikih Media Online Dalam Membangun Harmoni Umat Beragama Di Indonesia," *Nuansa* XII, no. 2 (2019): 286.

and He will tell you what ye used to do. Lo! He knoweth what is in the breasts (of men).

In contrast to Utsaimin, Ali Mustafa Ya'qub was of the view that if that is the basis for allowing saying Christmas, which is matched with greeting the Prophet Isa bin Maryam, it would need to be reviewed again.³⁰ Meanwhile, according to Abdul Somad, for a Muslim to wish Christians a Merry Christmas he has to acknowledge three things at once, namely: acknowledging Jesus' son of God, acknowledging Jesus was born on December 25, and accepting Jesus died on the cross.³¹

Ramlan Abdul Gani in his article stated that the meaning of Merry Christmas is deeper when compared to mere pleasantries because according to him every religious ritual is sacred and is related to faith.³² Meanwhile, according to Bobby Hariyanto from the point of view of the philosophy of Islamic law, wishing Christians a Merry Christmas in the context of Indonesia is haram li dzatihi (substantially haram) because it is related to faith and also while not in exceptional or emergency conditions.³³

³⁰ Prima, "Penafsiran Ucapan Selamat Natal Dan Prinsip-Prinsip Toleransi Beragama Dalam Tafsir Al-Misbah," 7-8.

³¹ Sofi Hizmi, "Pemaknaan Mahasiswa Unit Kegiatan Mahasiswa Universitas Islam Negeri Syarif Hidayatullah Jakarta Terhadap Polemik Ucapan Selamat Natal Di Vidio Ustadz Abdul Somad Dan Ustadz Abdul Mustaqim" (UIN Syarif Hidayatullah Jakarta, 2018), 61.

Arrazy Hasyim's view on Merry Christmas

On December 23, 2021, Deddy Corbuzier's YouTube channel uploaded a podcast titled "SELAMAT NATAL ILMU BUYA ARRAZY". This broadcast has more than 1.7 million views and 55 thousand likes. It can be seen that the legal polemic of saying Christmas has attracted the attention of many people in Indonesia. Moreover, the presence of the figure of Arrazy Hasyim is a religious figure whose views are usually awaited by the public.

At the beginning of the video, Arrazy first explained two major fatwas related to the law of saying Christmas. At the same time, the *Majelis Ulama Indonesia* (MUI) was more inclined toward one of these fatwas. These two big fatwas came from two countries, Egypt, represented by Al-Azhar and Dar al-Ifta Universities, and Saudi. As stated by Arrazy Hasyim, the fatwa from Egypt tends to allow to wish merry Christmas because it is not part of the 'aqidah. Meanwhile, the fatwa from Saudi, which was taken by the MUI

³² Ramlan Abdul Gani, "Toleransi Menurut Al-Qur'an Dan Hadits," *Al-Asbriyyah: Journal of Qur'an an Hadits Studies* 6, no. 02 (2020): 75.

³³ Bobby Hariyanto, "Pengucapan 'Selamat Natal' Oleh Umat Islam Kepada Umat Kristiani Perspektif Filsafat Hukum Islam," *QIYAS: Jurnal Hukum Islam Dan Peradilan* 1, no. 1 (2016): 16.

fatwa, did not allow saying Christmas because there was a value of 'aqidah in it³⁴

Furthermore, Arrazy has a unique opinion of himself who does not have a particular position in the company's government, leader, or director. For him, he has no reason to wish me a merry Christmas. However, Arrazy chimed in if he was obliged to convey the debates of the scholars regarding Christmas greetings.³⁵

Furthermore, Arazy Hasyim reaffirmed that if someone wished Christians a Merry Christmas, it had to be seen how the person's intentions were. If it is intended as a tribute to its neighbors, the relevant Egyptian views tend to be held by the majority of the world's Muslims. Then he chimed in, never blaspheme someone physically, especially wishing me a merry Christmas. Because each has a basis in this matter.³⁶

Implementation of Arrazy Hasyim's View in the Context of Indonesia

From the view expressed by Arrazy Hasyim, in the author's opinion, this opinion is more relevant in today's contemporary era. Moderate views that many clergies in Indonesia should convey seem to be indifferent. Moreover, as stated by Arrazy

Hasyim if two major fatwas have become the reference for the Muslims of the world.

Although the confusion is that Arrazy Hasyim did not state his position. Because in the context of social media, he must reaffirm his position. If it has entered the realm of social media, religion has experienced religious mediatization. Where religious authorities have depended on the media, the media represents religion itself. In this context, especially in Islam.³⁷

Furthermore, as the author has stated, the various views of scholars regarding the law of saying Merry Christmas show the dynamics of knowledge in Islam. And the need to express the views of the ulama, especially for the clergy, is a form of continuation of the dynamics of learning in Islam and an embodiment of Islam as a religion that is a mercy for every creature.

The problem of the permissibility or prohibition of saying Christmas to Christians is a study that continues to be repeated every year. In this paper, the researcher proposes a rewrite by taking several opinions from scholars with the current context or contemporary studies.

According to classical interpretations, such as Tabari, Qurtubi, and Ibn Kathir, as

³⁴“Selamat Natal Ilmu Buya Arazy,” YouTube, 2021, <https://www.youtube.com/watch?v=Mb2p3xkVIVo>. Diakses pada 08/01/2022.

³⁵ “Selamat Natal Ilmu Buya Arazy.” Diakses pada 08/01/2022

³⁶ “Selamat Natal Ilmu Buya Arazy.” Diakses pada 08/01/2022

³⁷ Nisa Nur Aulia, “Islam Dan Mediatisasi Agama,” *Communicatus: Jurnal Ilmu Komunikasi* 1, no. 1 (2017): 143–44, <http://journal.uinsgd.ac.id/index.php/cjik>.

stated in the QS. al-Mumtahanah [6]: 8-9, no prohibition exists to establish friendly relations with unbelievers. Especially in the context of saying Merry Christmas, which is a practice of friendship itself.³⁸

Likewise, in contemporary interpretations, Yusuf Qardhawi argues that it is permissible for Muslims to wish Christians a Merry Christmas as a form of social interaction between religious communities.³⁹ Meanwhile, according to Nurcholis Majid, it is permissible to congratulate him on the condition that he does not live and believe in the teachings of Christians. Likewise, Wahbah Az-Zuhaili allows doing good to unbelievers.⁴⁰

The view expressed by Arrazy Hasyim, in the opinion of the author, is the opinion that is more relevant in today's contemporary era. However, what must be considered is that this matter needs to be reviewed, as stated by Ali Mustafa Ya'qub, to not destroy the beliefs of Muslims, especially in Indonesia.⁴¹ Moderate opinions that many clergies in Indonesia should convey seem to be indifferent. The ability to say Merry Christmas, according to Arrazy Hasyim to Christians, does not mean reducing the value of the

aqidah of someone who says it. In the context of Indonesia, which has a pluralistic society, it perfectly fits the goal of tolerance which is in line with maintaining the value of unity..

Conclusion

The problem of the permissibility or prohibition of saying Christmas to Christians is a study that continues to be repeated every year. The researcher proposes a rewrite in this paper by taking several opinions from scholars in the current context or contemporary studies.

Yusuf Qaradawi thinks that it is permissible for Muslims to wish Christians a Merry Christmas as a form of social interaction among religious people. Meanwhile, according to Nurcholis Majid, it is acceptable to congratulate him on the condition that he does not live and believe in the teachings of Christians. Likewise, Wahbah Az-Zuhaili does not forbid doing good to unbelievers. Furthermore, according to Utsaimin, it is prohibited to congratulate the unbelievers on the day of celebration because the secant can be illustrated if the Muslims agree to their disbelief.

³⁸ Jarir Ath-Thabari, *Tafsir Ath-Thabari Vol. 24*, 945–46; Al-Qurthubi, *Tafsir Al-Qurthubi, Vol. 18*, 361–62; Abdullah bin Muhammad, *Tafsir Ibnu Katsir, Vol. 8*, 143.

³⁹ Saputra, "Hukum Mengucapkan Selamat Natal Kepada Non Muslim (Study Komparatif

Pandangan Syeikh Utsaimin Dan Yusuf Al-Qardhawi)," IX.

⁴⁰ Az-Zuzahili, *Tafsir Al-Munir, Vol. 1*, 509.

⁴¹ Anggraeni and Suhartinah, "Toleransi Antar Umat Beragama Perspektif KH. Ali Mustafa Yaqub," 74.

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