THE CONCEPT OF THE TRINITY
IN THE PERSPECTIVE OF THE INTERPRETATION *MAFĀTĪH AL-GHAIB*
BY FAKHRUDDIN AL-RĀZĪ

THESIS
Submitted to Faculty of Ushuluddin and Humanities in Partial Fulfillment of the Requirements for the Degree of Bachelor in Qur'anic Science and Tafseer

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2023

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The writes

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Telah di munaqasyahkan oleh Dewan Penguji Skripsi Fakultas Ushuluddin dan Humaniora UIN Walisongo Semarang pada tangga 28 Desember 2022 dan telah diterima sebagai salah satu syarat guna memperoleh gelar Sarjana Agama dalam Ilmu Ushluddin dan Humaniora.

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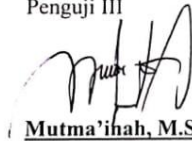**Moh Hadi Subowo, S.Kom., M.T.I.**
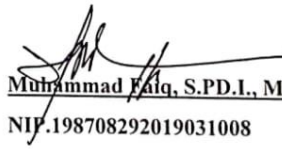NIP.198703312019031003

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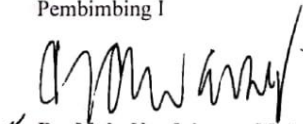Penguji III

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MOTTO

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ١٢٨ فَإِن تَوَلَّوْاْ فَقُلْ حَسْبِىَ ٱللَّهُ لَآ إِلَـٰهَ إِلَّا هُوَ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَهُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ١٢٩

There hath come unto you a messenger, (one) of yourselves, unto whom aught that ye are overburdened is grievous, full of concern for you, for the believers full of pity, merciful. Now, if they turn away (O Muhammad) say: Allah sufficeth me. There is no Allah save Him. In Him have I put my trust, and He is Lord of the Tremendous Throne.

DEDICATION

I dedicate my work to:

My parents,

Hamdani Mu'in (alm) and Duroh, my prayers are always be with you both. I wish you a healthy and blessed life. No words can describe how lucky I am to have you as my number pne supporter throughout my life journey. Thank you for My beloved husband and daughter, Husni Mubarok and Helen Azkia Mubarok, who are a source of enthusiasm for the writer in studying, who always give their prayers and support

*

All of my beloved lecturers for giving me amazing knowledge, inspiration and experiences along my edycation journey

*

A big family of FUPK, and the students of Quranic Sciences and Tafsir Department

*

Everyone who appreciates my work

The transliteration of Arabic words used in writing this thesis is guided by the "Arab-Latin Transliteration Guidelines" based on the Joint Decree of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia number: 158/1987 and number 0543b/U/1987. dated January 22, 1988, as follows:

1. Consonant Words

Arabic consonant phonemes which in the Arabic writing system are denoted by letters, in this transliteration some are represented by letters and some are represented by signs and some by letters and signs at the same time.

Huruf Arab	Name	Latin word	Information
ا	Alif	Not symbolized	Not symbolized
ب	Bā'	B	Be
ت	Tā'	T	Te
ث	Śā'	Ś	es (with dot above)
ج	Jīm	J	Je
ح	Hā'	Ḥ	ha (with dot belove)
خ	Khā'	Kh	ka dan ha
د	Dāl	D	De
ذ	Żāl	aŻ	zet (with dot above)
ر	Rā	R	Er
ز	Zai	Z	Zet

س	Sīn	S	Es
ش	Syīn	Sy	es dan ye
ص	Śād	ṣ	es (with dot below)
ض	Dād	ḍ	de (with dot below)

ط	Ṭā	ṭ	te (with dot below)
ظ	Ẓả'	ẓ	zet (dengan titik di bawah)
ع	'Ain	'	Inverted comma on top
غ	Gain	G	Ge
ف	Fā'	F	Ef
ق	Qāf	Q	Qi
ك	Kāf	K	Ka
ل	Lām	L	El
م	Mīm	M	Em
ن	Nūn	N	En
و	Wāw	W	W
ه	Hā'	H	Ha

ء	Hamzah	´	Apostrof
ى	Yā'	Y	Ye

2. Vowel

Arabic vowels like Indonesian vowels, consist of a single vowel or monphthong and multiple vowels or diphthongs.

a. single vowel

The Arabic single vowel whose symbol is in the form of a sign or vowel, the transliteration is as follows:

Huruf Arab	Name	Latin word	Information
--َ--	Fathah	A	A
--ِ--	Kasrah	I	I
--ُ--	Dhammah	U	U

b. Double Vowel

Arabic double vowels whose symbols are a combination of vowels and letters, transliteration in the form of a combination of letters, namely:

Huruf Arab	Name	Latin word	Information
--َ—ي	Fathah and ya'	Ai	a-i
--َ—و	Fathah and wau	Au	a-u

كَتَبَ   kataba   بَيْنَكُمْ   bainakum

فَعَلَ   fa'ala   قَوْلَ   qaul

كَيْفَ   kaifa

3. Maddah

Maddah or long vowels whose symbols are vowels and letters, transliteration in the form of letters and signs, namely:

Huruf Arab	Name	Latin word	Information
ا	Fathah and alif	Ā	A and garis diatas
ي	Fathah and ya	Ā	A and garis diatas
ي	Kasrah and ya	Ī	I and garis diatas
و	Dhammah and wau	Ū	U and garis diatas

جَاهِلِيّة   Jāhiliyyah

تَنسَى   tansā

كَرِيْم   karīm

فُرُوْض   furūd

4. Ta'marbutah

There are two transliterations for ta marbutah:

a. Ta marbutah live

Ta marbutah who live or get harakat fathah, kasrah and dhammah, the transliteration is /t/

b. Ta marbutah dies:

Ta marbutah who dies or gets sukun, the transliteration is /h/

c. If the last word with ta marbutah is followed by a word that uses the article al and the reading of the two words is separate, then ta marbutah is transliterated with ha (h)

Example :

رَوْضَةُ الأَطْفَال   - raudah al- aṭfāl

رَوْضَةُ الأَطْفَال   - raudatul aṭfāl

5. Syaddah

Syaddah or tasydid which in the Arabic writing system is symbolized by a sign, shaddah sign or tasudid sign, in this transliteration the shaddah sign is denoted by a letter, which is the same letter as the letter marked with the shaddah.

Example :

رَبانَ   rabbanā   نَزَلَ   nazzala

البَر   al-birru

6. Article

Articles in the Arabic writing system are denoted by letters, but in this transliteration, articles are distinguished by articles followed by the letter syamsiyah and the word sandnag followed by the letter qamariah.

a. The article is followed by the letter syamsiyah

The article followed by the letter syamsiyah is transliterated according to its sound, namely the letter /i/ is replaced with the same letter as the letter that immediately follows the article

السَّمَاء   As-Samā'

الشَمس   Asy-Syamsu

b. Articles followed by the letter qamariah

Articles followed by the letter qamariah are transliterated according to the rules outlined in front and according to their sound. Whether followed by the letter syamsiyah or the letter qomariah, the article is written separately from the word that follows and is connected to the article.

القُرْأَنُ   al-Qur'ān

القِيَاس	al-Qiyās

7. Hamzah

It is stated in advance that hamzah is transliterated with an apostrophe, but that only applies to hamzah which is located in the middle and at the end of the word. If the hamzah is located at the beginning of the word, it is not symbolized, because in Arabic it is an alif.

Example:

تَأْخُذُونَ	taʾ khużūna
أَكَلَ	akala
النَوْءُ	an-nauʾ

8. Word writing

Basically every word, whether fi'il, isim, maupyn harf, is written separately, only certain words written in Arabic letters are usually combined with other words because there are letters or vowels that are omitted, so in this transliteration the writing of these words is also arranged in other words following it.

وان لله لهو خير الرازقين	wa innallāha lahuwa khai arrāziqīn
و لله على الناس حج البيت	walillāhi nāsi ʿalan nāsi hjju al-baiti

9. Capital letters

Although in the Arabic writing system capital letters are not recognized, in this transliteration they are used as well. The use of capital letters is like what is done in EYD, including: capital letters are used to write the first letters of self-names and the beginning of sentences. If the personal name is preceded by an article, then what is written in capital letters remains the initial letter of the personal name, not the initial letter of the article.

Example:

وما محمد الا رسول	wa mā Muhammadun illā rasul
الحمد لله رب العالمين	alhamdu lillāhi rabbi al-ālamin
	Alhamdulillāhi rabbil ālamīn

The use of capital letters for Allah only applies if the Arabic script is complete and if the writing is combined with other words, so that letters or vowels are omitted, capital letters are not used.

Example:

لله الامر جميعا	lillahi al-amru jami'an
	Lillahi amru jami'an
والله بكل شيء عليم	wallahu bikulli syai'in alim

10. Tajweed

For those who want fluency in reading, this transliteration guide is an integral part of the Science of Tajweed. Therefore, the inauguration of the Latin Arabic transliteration guidelines (international version) needs to be accompanied by recitation guidelines.

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6. My beloved husband and daughter, Husni Mubarok and Helen Azkia Mubarok are a source of enthusiasm for the writer in studying, who always give their prayers and support.

7. My Big Family both from my mother, my father and my husband. Thank you for all of your kindness for me and my family. Thank you for always being there whenever I can't help my family. Wishing you all a blessed life.

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Finally, I realized nothing is perfect in this world, especially what I've done as a human being in the thesis work. Nevertheless, I hope this thesis can benefit me, especially for all the readers and me.

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ABSTRACT

Every religion actually teaches compassion and peace. However, differences in beliefs between religious communities often trigger conflicts. Likewise what happened between followers of Islam and Christianity. The two largest religions in the world have fundamental differences in theological doctrines. Islam based on the holy Qur'an has a doctrine of monotheism, while Christianity names its theology trinity, namely the belief in one God who has three persons or expressions, the Father, the Son, and the Holy Spirit. The Qur'an calls the trinity consisting of three gods, namely Allah (Father), Isa (Son), and Maryam (Mother). This difference in concept raises accusations from Western scholars that the Qur'an does not understand the doctrine of the trinity. Is it possible that the Qur'an is misunderstood?

To answer the above questions, this research proposes research questions, How is the Concept of the Trinity in the Perspective of the Interpretation of Mafātīh Al-Ghaib by Fakhruddin al-Razi? This study aims to find the The Concept of the Trinity In the Perspective of the Interpretation Mafātīh al-Ghaib by Fakhruddin al-Rāzī.

This research is a qualitative research with a type of literature research. The main source of this research is the Concept of the Trinity in the Perspective of the Interpretation of Mafātīh Al-Ghaib by Fakhruddin al-Razi with thematic techniques as the data collection method. To analyze the data that has been collected, the authors use content analysis techniques or content analysis as a research data analysis method.

The trinity in the perspective of Tafsir Mafatih al-Ghaib by Fakhruddin al-Razi is different from the trinity that Christians understand. The trinity according to al-Razi is the belief in three gods consisting of Allah (God the Father), Isa or Jesus (God the Son), and Mary (God the Mother). The trinity explained by the Qur'an which mentions Allah (God the Father), Jesus or Jesus (God the Son), and Mary (God the Mother) is a response to the beliefs of the followers of the Christian religion that developed in the Arabian Peninsula. They believe Mary and Jesus are gods because both of them have miracles. In their belief, the miracles that Mary and Jesus had were the powers that both of them possessed. Meanwhile, according to al-Razi in Tafsir Mafatih al-Ghaib, the miracles that Mary and Jesus had were gifts from God, the Creator.

Keywords: Trinity, The Interpretation of *Mafātīh al-Ghaib*

CHAPTER I

INTRODUCTION

A. Background

Christianity is one of the divine religions that came before Islam. Holy religion comes from revelation (revealed religions), including Judaism, Christianity, and Islam.[1] Islam is the last revealed religion that is present to humans. Islam's presence is considered the successor and perfection of the two previous religions, namely Judaism and Christianity. Islam first appeared in Mecca when Judaism and Christianity were well established.

Islam, the religion brought by the Prophet Muhammad, became the last divine religion that teaches the oneness of God (tawhid). Islam continues the teachings of the previous heavenly religions, namely Judaism and Christianity, which both teach the teachings of one God.[2] The unity and similarity of the teachings of these three religions by Frithjof Schuon are called a monotheistic religion, namely a dogmatic conception of the oneness of God. Islam, Christianity and Judaism are grouped into the so-called Abrahamic religions in the history of religion. The term Abrahamic religion was first introduced by Louis Massignoon as an attempt to dialogue the three divine religions, namely Judaism, Christianity, and Islam. The term is used in three functions: common lineage, a meeting point of religions, and the doctrine of monotheism.[3]

According to Philip Hitti, the three Abrahamic religions, namely Judaism, Christianity, and Islam, originate from the same spiritual life,

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[1] Komaruddin Hidayat, *Wahyu di Langit Wahyu di Bumi: Doktrin dan Peradaban Islam di Panggung Sejarah,* (Jakarta: Paramadina, 2003), p. 2

[2] Sa'dullah Affandy, *Menyoal Status Agama-agama Pra-Islam: Kajian Tafsir al-Qur'an atas Keabsahan Agama Yahudi dan Nasrani Setelah Kedatangan Islam*, (Bandung: Mizan, 2014), p. 49

[3] Mun'im Sirry, *Islam Revisionis: Kontestasi Agama Zaman Radikal.* (Yogyakarta: Suka Press, 2018), p. 105.

namely Semitic spirituality.[4] Literally, Semitic means a descendant of Shem. Shem was one of the sons of the Prophet Noah (as), from this name the word semitic came from.[5] Derived from the same spirituality and sourced from the same revelation, these three divine religions both teach belief in one God (monotheism), which in Islamic terms is called monotheism.

Although at first it was considered to teach the same teachings, namely monotheism, but along the way there were differences between Islam and Christianity in terms of belief. As is known, Christianity is the religion brought by the Prophet Isa as. or Jesus in terms of Christians have a belief called the trinity. Literally the trinity is three in one, in other words one God having three expressions.[6] In Christian belief, the expression of the trinity is discussed with the Father, Son, and Holy Spirit. It is not known exactly who the term Father in this trinity refers to, while the term son refers to Jesus, the key figure and center of Christian teaching.[7]

The Trinity comes from the Latin Tres which means three, and unus which means one, single, or one. So the trinity is three in one. That is one God who has three persons or expressions.[8] The trinity in Christian belief is God the Father, God the Son, and the Holy Spirit. Christian theologians explain that God is actually one essence, one incomprehensible substance (ousia), but that he has three forms of expression (hypostases) that make Him known. God in himself is One: there is only one divine self-consciousness. However, when He allows a part of Himself to be known

[4] Philip K. Hitti, *History Of The Arabs: From the Earliest Times to the Present,* terj. Cecep Lukman Yasin dan Dedi Slamet Riyadi, (Jakarta: PT Serambi Ilmu Semesta, 2010), p. 4.

[5] Huston Smith, *Agama-Agama Manusia,* terj. Saafroedin Bahar, (Jakarta: Yayasan Obor Indonesia, 1985), p. 255

[6] Hasyim Muhammad, *Kristologi Qur'ani: Telaah Kontekstual Doktrin Kekristenan dalam Al-Qur'an*, (Yogyakarta: Pustaka Pelajar, 2005), p. 125

7 Mun'im Sirry, *Polemik Kitab Suci: Tafsir Reformasi Atas Kritik Al-Qur'an Terhadap Agama Lain,* terj. Cecep Lukman Yasin, (Jakarta: PT Gramedia Pustaka Utama, 2013), p. 256-272.

[8] Hasyim Muhammad, *Kristologi Qur'ani…*, p. 125

by His creatures, He is three expressions. Thus, the expressions (hypostases) of the Father, Son, and Spirit do not have to be equated with God himself, because the divine essence (ousia) cannot be named and spoken of. These three terms are simply the language used to speak of God's deeds (energeiai) through which He can be known.[9]

In Christian belief, Jesus is logos (sentence/word). The Logos is the instrument used by God to bring all creation into existence, and Jesus is the Logos who became flesh. Even if Logos was an ordinary man, he would not be able to save humanity from destruction. The Logos was made flesh to give life to man. The Logos was made human in order to guide other human beings to become holy. If the logos or sentence is in God, then he is also God himself. If the sentence is outside of God, then God has no sentence.

The Qur'an itself mentions the sentence, as contained in the QS. Ali Imran: 45, and an-Nisa: 171, and the Holy Spirit in QS. Al-Baqarah: 87 and 253, both of which are addressed to Jesus. It is in turn believed that the Qur'an confirms or justifies the belief in the trinity. Regarding Christian theology, namely the trinity, they believe that there is only one God, but in that one essence of God there are three persons or expressions. One God who has three equal expressions eternal and commensurate.[10] What then becomes a problem is, the two terms above, namely the sentence (Jesus) and the Holy Spirit in Christian literature are believed to be persons of the trinity. In the Gospel of John it is stated: Kalam has existed from the beginning. Kalam is with Allah, and Kalam is Allah. (John, 1:1).

If in the Christian concept the trinity is interpreted as one god who has three expressions namely the Father, the Son, and the Holy Spirit, the Qur'an provides a statement that is different from the Christian concept.

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[9] Karen Amstrong, *Sejarah Tuhan: Kisah 4.000 Tahun Pencarian Tuhan dalam Agama-agama Manusia,* terj. Zaemul Am, (Bandung: Mizan, 2015), cet. xiv, p. 187-188

[10] Hasyim Muhammad, *Kristologi Qur'an*, p. 125

The Qur'an mentions a trinity consisting of God the Father, namely Allah, God the Son (Jesus or Isa), and God the Mother, namely Mary, as mentioned in the QS. al-Maidah [5]: 116 as follows,

وَإِذْ قَالَ اللهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِنْ دُونِ اللهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

"And behold! God will say "O Jesus the son of Mary!, didst thou say unto men 'worship me and my mother as gods in deregation of God? He will say: " Glory to Thee! Never could I say what I had no right (to say). Had I said such a thing Thou wouldst indeed have known it. Thou knowest what is in my heart though I know not what is in Thine. Indeed. For Thou knowest in full all that is hidden.[11]

The difference in the concept of the trinity between the Qur'an (Father, Son, Mother/Mary) and Christianity (Father, Son, Holy Spirit) has led to sharp criticism from Western scholars such as Chawkat Moucary and W. Montgomery Watt. Watt said that what is meant by the Qur'an as a trinity is not a trinity as Christian belief, but tritheism. The statement of the Qur'an about the trinity that is different from the beliefs of Christians makes this Islamic holy book considered not to understand or misunderstand about the trinity. What is meant by the Qur'an by the trinity is not the trinity as Christian understanding, but tritheism, namely the understanding of three gods which Christians themselves reject.[12]

Could the Qur'an be misunderstood? In the belief of all Muslims, the Qur'an cannot be wrong, let alone just a misunderstanding or misdirection. This belief is based on information from the Qur'an which states that this last holy book is protected from errors, both editorial errors or other errors. This is as explained by the Qur'an itself in QS. al-Hijr as follows:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ.

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[11] Muhammad Asad, *The Message of the Quran Translated and Explained,* (Gibraltar: *Dār-Andalus,* 1984), p. 243.

[12] Mun'im Sirry, *Polemik Kitab Suci,* p. 297-298.

4

Meaning: We are the ones who sent down the Qur'an, and surely We are the ones who guard it. (Surat al-Hijr [15]: 9).

The Qur'an campaigns for monotheistic theology, that is, there is no God but Allah, and He is the only God of the universe. With this claim, the Qur'an automatically negates all gods besides Allah including the divinity of Jesus. The Qur'an questions Christian beliefs about the divinity of Jesus. This Muslim holy book affirms that there is no God but Allah,[13] the one who created the universe and its contents.[14] The Qur'an states that Jesus is none other than a created human being (creature) and His servant, whose task is to convey His message (the apostle). In addition, the Qur'an explicitly states that people who claim that Allah is Jesus, and He is one of the three Gods are disbelievers.[15]

From the description above regarding the differences in the concept of trinity between Christian beliefs and the Koran, the author is interested in studying the concept of trinity from the perspective of Mafatih al-Ghaib by Fakhruddin al-Razi. In addition, the opinion of Western scholars that the Qur'an misunderstood or did not understand the concept of the trinity became the impetus for the author to find out more about the statement of the Qur'an. This is important for at least two reasons, first to investigate the Qur'anic statement about trinity from the side of sabab al-nuzūl and other matters related to the statement, secondly to clear the Qur'an from accusations by Western scholars which the scriptures do not deserve.

This study of the trinity will be dissected in the perspective of Tafsir *Mafatih al-Ghaib* by Fakhruddin al-Razi. Mahmud Basuni Faudah categorizes the interpretation of *Mafatih al-Ghaib* as one of the most important and commendable interpretations of bi al-Ra'yi. The choice of al-Razi's interpretation is based on his in-depth and comprehensive discussion. Besides that, in his commentary al-Razi presents many

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[13] QS. Maryam:30, al-Zukhruf:59

[14] QS. Al-Maidah: 72-73

[15] QS. Al-Maidah: 73

different opinions of the scholars on a particular issue. Even so, he kept his distance from the opinions he put forward, so he didn't seem to take sides with one opinion. Even if he supports one opinion, al-Razi provides arguments for his support.

Based on the explanation above, the researcher is interested in studying the issue of trinity in Interpretation *Mafatih al-Ghaib* with the title The Concept of Trinity in the Perspective of the Interpretatiton *Mafatih al-Ghaib* by Fakhruddin al-Razi.

B. Problem Formulation

The formulation of the problem in this study is as follows:

How is the Concept of the Trinity in the Perspective of the Interpretation of *Mafātīh Al-Ghaib* by Fakhruddin al-Razi?

C. Research Objectives and Benefits

The purpose of this research is to find out the concept of trinity in the perspective of the interpretation of *Mafātīh Al-Ghaib* by Fakhruddin al-Razi. This research has two benefits, namely theoretical benefits and practical benefits.

1. Theoretical Benefits

   From a theoretical point of view, this research is useful:

   The development of Islamic treasures in the field of exegesis is mainly related to trinity theology in the perspective of the interpretation of *Mafātīh Al-Ghaib* by Fakhruddin al-Razi.

2. Practical Benefits

   The practical benefits of this research are understanding the concept of Christian religious beliefs and cultivating tasamuh traits in interacting with other religions.

D. Litertaure Review

There have been many studies examining Christianity in the Qur'an and other similar studies. In the following, the author presents several studies that discuss Christianity and its theology, namely the trinity.

Sri Dahlia's writing with the title "*Trinity and the Nature of God: Comparative Analysis Studies Between Christian Theology and Islamic Theology*". Article published in Research Journal, Vol. 11, No, 2, August 2017 is quite good in outlining the history and development of trinity theology. In this article, Dahlia explains the initial similarities between Islam and Christianity in terms of theology. However, Christian theology experienced a shift after coming into contact with Greek culture around the 4th century AD. Even though Dahlia's writing describes the trinity, the author focuses more on the nature of God and the humanity of Jesus from the perspective of Mu'tazilah and Christian theology. From this, we can see the difference between Dahlia's writing and the research that the author did. The author's research will describe the concept of the trinity according to the Qur'an and Christianity, therefore this research is not a repetition of existing research.

J.B Heru Prakosa, SJ's writing entitled "*Imanuel's Lawsuit Against the Doctrine of the Trinity: A Bridge for Christian and Islamic Relations in Indonesia*". In his writings, Heru Prakosa focuses more on Immanuel's efforts in answering various questions from Muslim figures regarding the divinity of Jesus and the assumption that Jesus is the son of God. Heru explained that there are different views between Islam and Christianity regarding revelation. For Muslims, revelation is what they call the holy book the Qur'an. Meanwhile, for Christians, the Old Testament and the New Testament are not revelations, but the writings of Jesus' disciples in formulating their faith, illuminated by divine light. For Christians, the word or revelation is Jesus himself. In his writings, Heru does not focus on the explanation of the trinity. Thus, Heru's writing is different from the research that the author will do.

The book written by Hasyim Muhammad with the title "*Qur'anic Christology: Contextual Study of Christianity in the Qur'an*" is one of the studies on Christology in the perspective of the Qur'an. This book describes Christianity very well by referring to the verses of the Qur'an.

In this book Hasyim Muhammad also mentions the issue of the trinity, it's just that the explanation or description is not comprehensive considering that the focus of his writing is not on the trinity, but Christianity in general. Thus, what Hasyim Muhammad wrote in his book is different from what the author will study. The author's research may complement what has not been presented comprehensively in the book.

The thesis written by Abdul Rochman Apif's brother with the title "*Does the Qur'an Talk about the Trinity or Tritheism: Interpretation of QS. an-Nisa: 171, QS. al-Maidah: 73 and 116 in Tafsir Al-Manar*". The thesis submitted at the Faculty of Ushuluddin and Islamic Thought was written in 2019 as one of the requirements for obtaining a Bachelor's degree at UIN Sunan Kalijaga Yogyakarta. The method used by Rochman in his research is a qualitative method, while to analyze research data, steps are used to present data, reduce data, and draw conclusions. In his thesis Rochman explains what is meant by the Qur'an in QS. an-Nisa verse 171 and al-Maidah verse 73 and 116 are trinity or tritheism. Abdul Rochman discusses this Christian belief in the perspective of two Islamic reformers presented in the book al-Manar, namely Muhammad Abduh and his student Rasyid Rida. The conclusion of this study states that the divinity of Christians has been divided into four kinds, namely trinity, modalism, subordinationism, and tritheism.

Muhammad Rasyid Rida's Thesis with the title "*Isrâîliyyât in the Al-Quran (Comparative Study of the Story of Jesus A.S. Between Al-Azhar Tafsir and the Bible)*". This thesis, which was written in 2019, was submitted by the author to the Ushuluddin Faculty, Institute of Higher Education of Al-Qur'an Sciences (PTIQ) Jakarta. In terms of title, this thesis already looks different from the author's research, but in this thesis there is little mention of the discussion related to the trinity. The focus of Rida's thesis study is Israiliyat about the story of Prophet Isa in Hamka's interpretation of al-Azhar and the Bible. While the focus of the author's

study is on the trinity in the interpretation of *Mafātīh Al-Ghaib* by Fakhruddin al-Razi.

From several existing studies that the author has explored, there are differences between these studies and the research that the author conducted. The difference is that no previous studies have discussed the theme of in the interpretation of *Mafātīh Al-Ghaib* by Fakhruddin al-Razi. Thus, the research conducted by the author is not a repetition of existing research but complements previous studies.

E. Research Method

In order to obtain the desired research results, the researchers carried out systematic and organized steps which included data sources and data collection techniques. The steps of this research include the following:

1. Type of Research

    This type of research is library research. Library research or library research is a series of activities related to the methods of collecting library data, reading, taking notes, and processing research materials.[16] Another definition states that library research is a type of research conducted by reading books, magazines, and other data sources to collect data from various literatures.[17]

    Based on the definition above, it can be concluded that the sources used as material for this research are written materials that are related to the themes discussed. This research will focus its study on the verses of the Koran which speak about Christianity both directly and indirectly in the interpretation of *Mafātīh Al-Ghaib* by Fakhruddin al-Razi. The method used in this research is descriptive-analytical method, namely to describe in general about the trinity in the interpretation of *Mafātīh Al-Ghaib* by Fakhruddin al-Razi.

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[16] Mestika Zed, *Metode Penelitian Kepustakaan*, (Jakarta: Yayasan Obor Indonesia, 2008), p. 3
[17] Mahmud, *Metode Penelitian Pendidikan*, (Bandung, Pustaka Setia, 2011), p. 31.

2. Data Source

  The data sources in this study are divided into two, namely primary data sources or primary data sources and secondary data sources. Primary data is the main source of data in research that is obtained directly from the original source. The primary data in this study is the interpretation of *Mafātīh Al-Ghaib* by Fakhruddin al-Razi. The verses of the Qur'an which are the subject of this study are 1) an-Nisa verse 171, and 2) al-Maidah verses 72, 73 and 116. Meanwhile, secondary data is data that is closely related to primary data and can be used to help analyze and understand primary data. Secondary data in this study is all information in the form of writing, either in the form of books, articles, etc., which are related to the main research data.

  To make it easier to find the verses of the Qur'an which are the focus of discussion in this study, the researchers used the book *al-Mu'jam al-Mufahras li Alfāzh al-Qur'ān al-Karīm* by Muhammad Fuad 'Abd al-Baqiy. Meanwhile, to help understand the vocabulary (mufrodat) of the Qur'an, the author uses *Mu'jam Maqāyis al-Lugah* by Abu Husain Ahmad ibn Faris ibn Zakariya, *Mu'jam Mufrodāt al-Fadzi al-Qur'an* by al-Ragib al-Asfahani, and *the Encyclopedia of the Qur'an*: *Vocabulary Studies* by Quraish Shihab (editor).

3. Data Collection Method

  The object of this research is the Koran and literature that discusses Christian theology, namely the trinity. The research data that will be examined from the Qur'an are verses of the Qur'an that discuss the Christian belief, namely the trinity. The researcher will reconstruct the verses in the order in which they were descended. So the thematic technique was chosen by the researcher in order to obtain the data needed in this study.

Al-Farmawiy in his book *al-Bidāyah fi al-Tafsir al-Maudhu'i* provides an explanation of thematic steps. These steps are: 1). Define the problem to be discussed (topic), 2). Collecting verses related to the theme discussed, 3). Arrange a series of verses according to the time of their descent accompanied by knowledge of its asbab al-nuzul, 4). Understanding the correlation of these verses in each letter, 5). Arrange the discussion in a framework that includes all aspects of the discussion theme, 6). Completing the discussion with hadiths that are in accordance with the theme of discussion, 7). Studying these verses as a whole by collecting verses that have the same meaning, or compromising between the 'am and the typical, absolute and muqayyad, or which are born contradictory, so that all of them meet in one estuary, without distinction and coercion.

As for the data sources that come from literature, both books, articles and so on that discuss the theology of the trinity, the author will collect the research materials using data collection techniques with documents. The technique of collecting data with documents is the activity of collecting data by reading, recording and processing the data needed in research. Documents are records of events that have passed, either in the form of writing, pictures, and other forms of works.

4. Data Analysis Method

Considering that this thesis is qualitative with the type of library research, the analytical method used by the author to analyze the research data is content analysis. Content analysis is a research method that examines in depth the contents of written or printed information. The author will analyze the data in depth that has been collected through thematic methods.

F. Writing Systematics

This research is written in a systematic as follows:

Chapter I: This chapter contains an introduction which is the basis for the following chapters, consisting of the background of the research, the formulation of the problem, the benefits and objectives of the research. Because this research is also related to previous studies, it is necessary to mention the literature review. Then the research methods used in this study include the type of research, data sources, data collection methods, and methods of analysis, and systematics of research writing.

Chapter II: This chapter will explain the general overview of Christology in the Qur'an. In this chapter there are two sub-chapters, namely A. Description of Christology, B. explanations of Jesus in the Qur'an. This sub-chapter explains two points, 1) Mention of Jesus in the Qur'an, 2) Descriptions of the birth of Jesus.

Chapter III: This chapter will explain A. Fakhruddin al-Razi's biography consists of four points: 1). Profile of Fakhruddin al-Razi, 2). Fakhruddin al-Razi's Intellectual Journey. This is intended to find the intellectual foundation of his thoughts as outlined in the Interpretation of Mafatih al-Ghaib, 3) views of scholars about fakhrudin al-razy, and 4) the works of fakhrudin al-razy. B. Interpretation of Mafatih al-Ghaib consisting of a). Characteristics of Tafsir Mafatih al-Ghaib, b). Approaches, Methods, and Styles of Interpretation of Mafātih al-Ghaib. C. al-Razy's interpretation of the trinity verses. In this sub-chapter, two points will be explained, 1) the meaning of the trinity, 2) al-Razy's interpretation of the trinity verses

Chapter IV: this chapter will explain the analysis of the concept of the trinity in the perspective of the interpretation of Mafatih al-Ghaib by Fahruddin al-Razy. As is well known, the Qur'an is judged by western scholars to misunderstand or not understand the trinity. In this chapter there are two sub-chapters, namely 1) al-Razi's view of the concept of the

trinity in the interpretation of Mafatih al-Ghaib. This sub-chapter is divided into two sub-chapters, each of which explains 1) the concept of the trinity in Mafatih al-Ghaib's interpretation, 2) the difference between trinity and tritheism. While sub-chapter 2) will discuss the common ground between the two divine religions which include: 1) promoting inter-religious dialogue, and 2) religious moderation.

Chapter V: Closing. This chapter contains conclusions and suggestions. In this final chapter, we will explain the findings of research data conducted in the form of reasoning criticism of the Koran against Christians. And suggestions regarding aspects that need to be followed up by subsequent research that have not been touched on in this study.

CHAPTER II

OVERVIEW OF CHRISTOLOGY IN THE QURAN

A. Definition of Christology

The term Christology comes from the Greek language which consists of two syllables, namely kirstos and logos. Kristos means Christ, while logos means knowledge. Christology means the science that discusses the position of Jesus in Christianity, where his presence is believed to be the preserver and savior of the world for Christians.[1] Meanwhile, according to Nico Gratitude, Christology is theology about Jesus.[2] Christology is central to all theological disciplines in Christianity.

The term theology in turn means the science of God (Greek: Theos or God) or "the science of divinity". Compared to other sciences, the peculiarity of theology is that it is not only based on human sensory experience (census) and human reason (ratio) that each person has by nature, but also on God's revelation received in faith. 27 So, it is different from science. -Other sciences. Theology (with all its parts) is the science of faith. Thus, Christology is also a science based on revelation and faith (besides being based on census and ratio).[3]

Bearing in mind that the Christology that will be presented here is a branch of theology, and theology itself is a scientific reflection of the Christian faith, so by practicing Christology as a believer, as a person who believes with all his heart in Jesus Christ. If so, the task of Christology in general is to contemplate, investigate and express the belief of faith that Jesus of Nazareth is Christ and God. By describing the task of Christology in this way, one realizes that the name Christ is not a

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[1] Wawan Hermawan, *Sejarah dan Pengantar Kristologi*, (Fakultas Ushuludin UIN Sunan Gunung Djati Bandung, 2018), p. 25

[2] Nico Syukur Dister, *Kristologi Sebuah Sketsa*, (Yogyakarta: Kanisius, 1987), p. 21.

[3] Wawan Hermawan, *Sejarah dan Pengantar Kristologi,* p. 24

proper name, but a title that shows the function and role of Jesus in the history of salvation.

As is well known, that in discussions about Jesus, there are two patterns of thinking and speaking. *First*, there are opinions that want to speak starting from "revelation" or from "church teachings". It seems to them as if it is certain what has been revealed, and it is also certain what the Church teaches (by the Church). What is their problem is how that certainty can excite the people of the next era. People who think in this way, when they meditate on Jesus Christ tend to make questions about Divine Sonship. *Second*, the other sect is more interested in Jesus as an animating human being. For them, the language used by the teachings of the Church in speaking about revelation is too foreign, they cannot understand. So that it cannot find a starting point to talk about Jesus.[4]

However, they themselves do not explain where their own starting point is. Even if they do, they can only speak dimly about humanity or experience. They give the impression that they point to humanity as a point of departure, because they find it difficult to associate with dogmatic formulas, but are more fascinated by the humanity of Jesus. Of the two streams, at least one can approach the framework of the approach and basic pattern through the terms Christology from above and Christology from below.[5]

B. Jesus in the Koran

1. The mention of Jesus in the Qur'an

a. Isa

Isa (Jesus) is a very popular title in the Qur'an. Apart from that, there are many other titles that refer to Jesus, such as Ibn Maryam, al-Masīh, Ibn Allah, Prophet, Rasulullah and others. The word Isa in the Qur'an is mentioned in as many as 25 verses in 11 letters, both singular and plural

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[4] Wawan Hermawan, *Sejarah dan Pengantar Kristologi,* p.26
[5] Wawan Hermawan, *Sejarah dan Pengantar Kristologi,* p.26

with other names. Most of the mentions of Isa (Jesus) are in the Madaniyyah verses (revealed after the prophet's migration to Medina). There are only three letters that came down before the migration of the Prophet (Makiyyah).

The following are the verses of the Qur'an that mention the name Jesus (Isa) according to the order in the Qur'an:

1. The Madaniyyah verse which emphasizes the rejection of the Bani Israi'il against the truth of Jesus' prophethood.

<div dir="rtl">

وَاٰتَيْنَا عِيْسَى ابْنَ مَرْيَمَ الْبَيِّنٰتِ وَاَيَّدْنٰهُ بِرُوْحِ الْقُدُسِّ...

</div>

"... and We have given to Isa son of Maryam the proofs of truth and We have strengthened him with the Holy Spirit (Gabriel) ..." (Qs. al-Baqarah: 87).

2. Madaniyyah verses which contain calls to believe in the teachings of previous prophets and the holy books they brought.

<div dir="rtl">

وَمَآ أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِيَ ٱلنَّبِيُّونَ مِن رَّبِّهِمْ...

</div>

"...and what was given to Moses and Jesus and what was given to the prophets from their Lord…" (Qs. al-Baqarah: 136).

3. Madaniyyah verse which mentions certain privileges given by Allah to some of His apostles, including those given to Jesus.

<div dir="rtl">

وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنٰتِ وَأَيَّدْنٰهُ بِرُوحِ ٱلْقُدُسِ

</div>

"And We gave Jesus the son of Maryam several miracles and We strengthened him with the Holy Spirit" (Qs. al-Baqarah: 253).

4. Mentioned in the context of the birth of Jesus, and the privileges of Imran's family.

<div dir="rtl">

إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ٱسْمُهُ ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ وَجِيها

</div>

"Indeed Allah pleased you (with the birth of a son who was created) with a sentence (which came) from Him, his name is Al Masih Isa son of Maryam, a prominent person in this world and in the hereafter". (Qs. Ali-Imran: 45).

5. Madaniyyah verses relating to the promise of loyalty to Jesus' followers.

<div dir="rtl">فَلَمَّآ أَحَسَّ عِيسَىٰ مِنْهُمُ ٱلْكُفْرَ قَالَ مَنْ أَنصَارِىٓ إِلَى ٱللَّهِ</div>

"So when Isa knew their (Bani Israil) denial he said: "Who will be my helpers for (upholding religion) Allah" (Qs. Ali-Imran: 52).

6. Madaniyyah verse which tells about the death and lifting of Jesus to heaven.

<div dir="rtl">إِذْ قَالَ ٱللَّهُ يُٰعِيسَىٰٓ إِنِّى مُتَوَفِّيكَ وَرَافِعُكَ إِلَىَّ</div>

"(Remember), when Allah said: "O Isa, indeed I will convey you to the end of your death and raise you to Me ..." (Qs. Ali-Imran: 55).

7. Madaniyyah verse which emphasizes the birth process of Jesus which is likened to the creation of Adam.

<div dir="rtl">إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ</div>

"Indeed, the example (creation) of Isa in the sight of Allah, is like (the creation of) Adam ..." (Qs. Ali-Imran: 59).

8. Madaniyyah verses relating to the appeal of faith in Jesus and what was given to him and other prophets.

<div dir="rtl">وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ وَٱلنَّبِيُّونَ مِن رَّبِّهِمْ</div>

"...and what was given to Musa, Jesus and the prophets from their Lord..." (Qs. Ali-Imran: 84).

9. Madaniyyah verses which contain refutations against the death of Jesus in the crucifixion, as in Christian beliefs.

<div dir="rtl">وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ وَمَا قَتَلُوهُ</div>

"... and because of their words: "Indeed we have killed the Messiah, Isa son of Maryam, the Messenger of Allah", even though they did not kill him ... "(Qs. an-Nisa': 157).

10. Madaniyyah verse which condemns disbelievers from Bani Isra'il.

لُعِنَ ٱلَّذِينَ كَفَرُوا۟ مِنْ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبْنِ مَرْيَمَ ۚ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ

"The disbelievers from the Children of Israel have cursed with the words of David and Jesus, son of Maryam. That is because they are disobedient and always exceed the limits "(Qs. Al-Maidah: 76).

11. Madaniyyah verses relating to the call to be grateful for the blessings in the form of miracles.

إِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ٱذْكُرْ نِعْمَتِى عَلَيْكَ وَعَلَىٰ وَٰلِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ ٱلْقُدُسِ

"(Remember), when Allah said: "O Isa son of Maryam, remember My favor to you and to your mother when I strengthened you with a holy spirit" (Qs. al-Maidah: 110).

12. Madaniyyah verse which tells the request of Jesus' followers to show proof of the truth of his teachings.

إِذْ قَالَ ٱلْحَوَارِيُّونَ يَٰعِيسَى ٱبْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَن يُنَزِّلَ عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ

"(Remember), when Isa's followers said: "O Isa son of Maryam, can your Lord bring down food from the sky to us?" (Qs. al-Maidah: 112).

13. Madaniyyah verses related to Jesus' request to God to grant the request of his followers.

قَالَ عِيسَى ٱبْنُ مَرْيَمَ ٱللَّهُمَّ رَبَّنَآ أَنزِلْ عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ

"Isa son of Maryam prayed: "O Lord, may we send down to us a dish from the sky" (Qs. al-Maidah: 114).

14. The Madaniyyah verse confirms the rejection that Jesus is one of God's persons besides Allah.

وَإِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى وَأُمِّىَ إِلَٰهَيْنِ مِن دُونِ ٱللَّهِ

"And (remember) when Allah said: "O Isa, son of Maryam, did you say to humans: "Make me and my mother two gods besides Allah?" (Qs. al-Maidah: 116).

15. Makiyyah verse which explains the piety of Jesus as the piety of other prophets.

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۖ كُلٌّ مِّنَ ٱلصَّٰلِحِينَ

"And Zakaria, Yahya, Isa and Ilyas. All of them are among the pious" (Qs. Al-An'am: 85).

16. The Makiyyah verse which explains the role of Jesus as a continuation of the previous prophets and to rectify the disputed matters of the Bani Isra'il.

ذَٰلِكَ عِيسَى ٱبْنُ مَرْيَمَ ۚ قَوْلَ ٱلْحَقِّ ٱلَّذِى فِيهِ يَمْتَرُونَ

"That is Isa son of Maryam, who spoke the true words, which they disputed about the truth" (Qs. Maryam: 34).

17. Madaniyyah verses relating to the promise of the faithfulness of the prophets and apostles to always believe in the power of Allah as the One and Only Creator.

وَإِذْ أَخَذْنَا مِنَ ٱلنَّبِيِّـۧنَ مِيثَٰقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَى ٱبْنِ مَرْيَمَ ۖ وَأَخَذْنَا مِنْهُم مِّيثَٰقًا غَلِيظًا

"And (remember) when We took the covenant from the prophets and from you (yourself) from Nuh, Abraham, Musa and Isa son of Maryam, and We took from them a firm agreement" (Qs. al-Ahzab: 7).

18. Makiyyah verses relating to God's affirmation of the unity of the teachings of Tauhid among the prophets and apostles.

شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰ ۖ أَنْ أَقِيمُوا ٱلدِّينَ

"He has prescribed for you about what religion He has bequeathed to Noah and what We have revealed to you and what We have bequeathed to Abraham, Moses and Jesus, namely: Uphold religion" (Qs. al-Syura ': 13).

19. Madaniyyah verses related to the polite and compassionate character of Jesus' followers.

ثُمَّ قَفَّيْنَا عَلَىٰٓ ءَاثَٰرِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ٱبْنِ مَرْيَمَ وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ وَجَعَلْنَا فِى قُلُوبِ ٱلَّذِينَ ٱتَّبَعُوهُ رَأْفَةً وَرَحْمَةً

"Then We accompanied behind them with Our messengers and We accompanied (also) with Jesus the son of Maryam; and We gave him the Gospel

and We made in the hearts of those who followed him kindness and compassion" (Qs. al-Hadid: 27).

20. The Madaniyyah verse narrates Jesus' statement to his people that he is the messenger of God.

وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم

"And (remember) when Isa ibn Maryam said: "O Children of Israel, indeed I am Allah's messenger to you" (Qs. al-Shaf: 6).

21. Madaniyyah verses relating to the call to be helpers of Allah's religion.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوٓا۟ أَنصَارَ ٱللَّهِ كَمَا قَالَ عِيسَى ٱبْنِ مَرْيَمَ لِلرَ

"O you who believe, be the helpers of Allah (religion) as Isa ibn Maryam said to his loyal followers" (Qs. al-Shaf: 14).

Scholars claim that the name Jesus came from the Hebrew Yeshua, then changed it in Syria Yeshu,[6] as the change in the Arabic word for Moses was taken from Moses or Mosheh. The name Musa in the Qur'an is coupled with Isa five times. The term Isa, as experts say, is used by Jews of Arab nationality, because of his closeness to *Esau*, a central figure in Judaism. According to them, that the spirit of Esa had manifested in Jesus. In Al-Baidawi's interpretation, the word Isa comes from *"Ayasun"* which means white with red shadows. In Arabic vocabulary it is called "*Ishu*", which is equivalent to the word Yeshu. Meanwhile, according to al-Razi, rooted in the Syrian language *"Yesu"*.

The difference in the mention of the name and title of Jesus is not in the context of different views in Christianity, but in the context of the Koran itself. So it has nothing to do with various schools of thought and views in the Christian tradition. As a central figure in the Christian tradition, Jesus is referred to as "Jesus Christ" (Christ Jesus) or Jesus the

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[6] Oddbjorn Leirvik, *Yesus dalam Literatur Islam,* terj. Ahmad Norma Permata, (Yogyakarta: Fajar Pustaka, 2002), p. 35-36.

glorious (Lord Jesus) is also very rare. In Christian circles, the nickname Jesus Christ or Christ is actually very popular compared to the mention of Jesus himself.

In modern times, the name Jesus Returns is more popular than any other title. This is meant to show more of the human side of Jesus than the divine side. Or in other words, as revealed by Parrinder, in order to separate the understanding of Jesus as historical reality from Jesus in faith.

b. Ibn Maryam

Maryam is an important figure in the context of talking about Jesus. She is the mother who gave birth to the figure of Jesus even without having a husband and wife relationship. Once upon a time Maryam was visited by the angel Gabriel who informed her that Allah would grant her a son named Isa. The mention of Ibn Maryam 23 times spread in two Makkiyah surahs, namely in Surah Maryam: 34 and Surah al-Zuhruf: 57 and the remaining 21 verses were revealed after the Prophet migrated (Madaniyah). The following verses mention the term Ibn Maryam in accordance with the order of the verses in the Qur'an:

1) Called hand in hand with the term Isa, showing the answer to the rejection of the truth of Jesus' prophethood.

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وَاٰتَيْنَا عِيْسَى ابْنَ مَرْيَمَ الْبَيِّنٰتِ وَاَيَّدْنٰهُ بِرُوْحِ الْقُدُسِّ

</div>

"... and We have given to Isa son of Maryam the proofs of truth and We have strengthened him with the Holy Spirit (Gabriel) ..." (Qs. al-Baqarah: 87)

2) Called hand in hand with the term Isa, indicating certain privileges given by Allah to some of His messengers.

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وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنٰتِ وَأَيَّدْنٰهُ بِرُوحِ ٱلْقُدُسِ

</div>

"And We gave Jesus the son of Maryam several miracles and We strengthened him with the Holy Spirit" (Qs. al-Baqarah: 253).

3) Called hand in hand with the term Isa, tells the birth of Jesus, and the privileges of the Imran family.

إِذْ قَالَتِ ٱلْمَلَائِكَةُ يَمَرْيَمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ٱسْمُهُ ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ وَجِيهًا فِى ٱلدُّنْيَا وَالْأخِرَةِ

(And remember) when the angels said: O Mary! Lo! Allah giveth thee glad tidings of a word from him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah). (Qs. Ali-Imran: 45)

4) Mentioned together with the term Isa, contains a rebuttal against the death of Jesus in the crucifixion.

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللهِ وَمَا قَتَلُوهُ

And because of their saying: We slew the Messiah, Jesus son of Mary, Allah's messenger they slew him not nor crucified him. (Qs. an-Nisa': 157)

5) Mentioned together with the term Isa, in the form of an invitation to the People of the Book to return to monotheism and acknowledge the apostleship of Jesus.

إِنَّمَا ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ رَسُولُ ٱللَّهِ وَكَلِمَتُهُ أَلْقَىٰهَآ إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ

The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. (Qs. an-Nisa': 171)

6) Called together with the term al-Masih, in the form of a threat to those who regard Jesus as God.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا اِنَّ اللهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَّ قُلْ فَمَنْ يَّمْلِكُ مِنَ اللهِ شَيْئًا اِنْ اَرَادَ اَنْ يُّهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّه وَمَنْ فِى الْأَرْضِ جَمِيْعًا

They indeed have disbelieved who say: Lo! Allah is the Messiah, son of Mary. Say: Who then can do aught against Allah, if He had willed to destroy the Messiah son of Mary, and his mother and everyone on earth?. (Qs. al-Maidah: 17)

7) Mentioned together with the term Isa, in the form of justification for the books that were revealed earlier, as a guide for those who are pious.

21

وَقَفَّيْنَا عَلَى اٰثَارِهِمْ بِعِيْسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ

And We caused Jesus, son of Mary, to follow in their footsteps, confirming that which was (revealed) before him. (Qs. al-Maidah: 46)

8) Mentioned together with the term al-Masih, refers to the disbelief of those who regard Jesus as God.

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا اِنَّ اللهَ هُوَ الْمَسِيْحُ ابْنُ مَرْيَمَ

They surely disbelieve who say: Lo! Allah is the Messiah, son of Mary. (Qs. al-Maidah: 72)

9) Called together with the term al-Masih, confirms the apostleship of Jesus, as the previous apostles.

مَا الْمَسِيْحُ ابْنُ مَرْيَمَ اِلَّا رَسُوْلٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ

The Messiah, son of Mary, was no other than a messenger, messengers (Qs. al-Maidah: 75)

10) Mentioned together with the word Isa shows condemnation of the Children of Israel who transgressed.

لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْ بَنِيْ اِسْرَآءِيْلَ عَلى لِسَانِ دَاوٗدَ وَعِيْسَى ابْنِ مَرْيَمَ ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ

Those of the Children of Israel who went astray were cursed by the tongue of David, and of Jesus, son of Mary. That was because they rebelled and used to transgress. (Qs. al-Maidah: 78).

11) Said to accompany the word Isa, in the form of a call to be grateful for the blessings in the form of miracles that have been given to Jesus.

اِذْ قَالَ اللهُ يٰعِيْسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِيْ عَلَيْكَ وَعَلٰى وَالِدَتِكَ اِذْ اَيَّدْتُّكَ بِرُوْحِ الْقُدُسِ

When Allah saith: O Jesus, son of Mary! Remember My favour unto thee and unto thy mother; how I strengthened thee with the holy Spirit (Qs. al-Maidah: 110)

12) Called together with the term Isa, tells the request of Jesus' followers to show proof of the truth of Jesus.

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اِذْ قَالَ الْحَوَارِيُّوْنَ يٰعِيْسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيْعُ رَبُّكَ اَنْ يُّنَزِّلَ عَلَيْنَا مَآئِدَةً مِّنَ السَّمَآءِ

</div>

When the disciples said: O Jesus, son of Mary! Is thy Lord able to send down for us a table spread with food from heaven? (Qs. al-Maidah: 112)

13) Jesus asked God to provide food as his people requested.

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قَالَ عِيْسَى ابْنُ مَرْيَمَ اللهم رَبَّنَآ اَنْزِلْ عَلَيْنَا مَآئِدَةً مِّنَ السَّمَآءِ

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Jesus, son of Mary, said: O Allah, Lord of us! Send down for us a table spread with food from heaven. (Qs. al-Maidah: 114)

14) It is said to accompany the term Isa, in the form of rejecting the notion that Jesus is a person of God.

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وَاِذْ قَالَ اللهُ يٰعِيْسَى ابْنَ مَرْيَمَ ءَاَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُوْنِي وَأُمِّيَ اِلٰهَيْنِ مِنْ دُوْنِ اللهِ

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And when Allah saith: O Jesus, son of Mary! Didst thou say unto mankind: Take me and my mother for two gods beside Allah? (Qs. al-Maidah: 116)

15) Called accompanied by the term al-Masih, containing condemnation of those who deify human beings.

<div dir="rtl">

اِتَّخَذُوْا اَحْبَارَهُمْ وَرُهْبَانَهُمْ اَرْبَابًا مِّنْ دُوْنِ اللهِ وَالْمَسِيْحَ ابْنَ مَرْيَمَ

</div>

They have taken as lords beside Allah their rabbis and their monks and the Messiah son of Mary (Qs. al-Taubah: 31)

16) It is said to accompany the term Isa, showing the role of Jesus as a judge on issues disputed by his people.

<div dir="rtl">

ذٰلِكَ عِيْسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِيْ فِيْهِ يَمْتَرُوْنَ

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Such was Jesus, son of Mary: (this is) a statement of the truth concerning which they doubt. (Qs. Maryam: 34)

17) Called to accompany the term Isa, a reminder of the agreement made by previous prophets including Jesus.

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وَاِذْ اَخَذْنَا مِنَ النَّبِيّٖنَ مِيْثَاقَهُمْ وَمِنْكَ وَمِنْ نُّوْحٍ وَّاِبْرٰهِيْمَ وَمُوْسٰى وَعِيْسَى ابْنِ مَرْيَمَ وَاَخَذْنَا مِنْهُمْ مِّيْثَاقًا غَلِيْظًا

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And when We exacted a covenant from the prophets, and from thee (O Muhammad) and from Noah and Abraham and Moses and Jesus son of Mary. We took from them a solemn covenant (Qs. al-Ahzab: 7)

18) Called mufrod, tells of the Quraysh who cheered when Jesus was used as a parable.

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّوْنَ

And when the son of Mary is quoted as an example, behold! the folk laugh out (Qs. al-Zukhruf: 57)

19) Explains the apostleship of Jesus by being given the Gospel to him and gifted with followers who have courtesy and compassion.

ثُمَّ قَفَّيْنَا عَلَى اٰثَارِهِمْ بِرُسُلِنَا وَقَفَّيْنَا بِعِيْسَى ابْنِ مَرْيَمَ وَاٰتَيْنٰهُ الْإِنْجِيْلَ ەوَجَعَلْنَا فِيْ قُلُوْبِ الَّذِيْنَ اتَّبَعُوْهُ رَأْفَةً وَّرَحْمَةً

Then We caused Our messengers to follow in their footsteps; and We caused Jesus, son of Mary, to follow, and gave him the Gospel, and placed compassion and mercy in the hearts of those who followed him (Qs. al-Hadid: 27)

20) Called to accompany the term Isa, reaffirming the apostleship of Jesus.

وَاِذْ قَالَ عِيْسَى ابْنُ مَرْيَمَ يٰبَنِيْۤ اِسْرَآءِيْلَ اِنِّيْ رَسُوْلُ اللهِ اِلَيْكُمْ

And when Jesus son of Mary said: O Children of Israel! Lo! I am the messenger of Allah unto you (Qs. al-Shaf: 6)

21) Called to accompany the term Isa, in the form of an appeal to the faithful to become helpers of Allah's religion.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْٓا اَنْصَارَ اللهِ كَمَا قَالَ عِيْسَى ابْنُ مَرْيَمَ لِلْحَوَارِيّ۟نَ

O ye who believe! Be Allah's helpers, even as Jesus son of Mary said unto the disciples (Qs. as-Shaf: 14)

In the mention of Ibn Maryam above, there are mostly verses that speak in the context of the pregnancy and birth of Jesus. The purpose of mentioning Ibn Maryam in the context of the birth of Jesus is to emphasize that Jesus was really born without a father. And birth without

a father is really something that is willed by Allah, as the substance that created it. This title is at the same time a refutation of the accusations directed at Maryam, that she had committed adultery. According to Maulana Muhammad Ali, in his commentary, stated that the mention of Ibn Maryam shows that Jesus was an ordinary human being, like the Prophets and Apostles in general who were born by humans, not by God physically, as Christians believe.[7]

c. Al-Masih

The mention of al-Masih in the Qur'an is mentioned 11 times in 9 verses and 4 letters, all of which were revealed after the prophet migrated (Madaniyyah).[8] The following verses mention the term al-Masih:

1) Mentioned side by side with the term Isa, Ibn Maryam which tells about the news of the birth of al-Masih conveyed by the Angel Gabriel to Maryam.

إِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ٱسْمُهُ ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ وَجِيهًا فِى ٱلدُّنْيَا وَٱلْٱخِرَةِ

(And remember) when the angels said: O Mary! Lo! Allah giveth thee glad tidings of a word from him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah) (Qs. Ali-Imran: 45)

2) Mentioned side by side with Isa ibn Maryam, contains a rebuttal against the death of Jesus in the crucifixion.

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللّٰهِ وَمَا قَتَلُوهُ

And because of their saying: We slew the Messiah, Jesus son of Mary, Allah's messenger they slew him not nor crucified him. (Qs. an-Nisa': 157)

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[7] Maulana Muhammad Ali, *Translation and Commentary on the Holy Qur'an,* (Lahore: 1951), edisi IV, p. 40.

[8] Muhammad Fu'ad Abd al-Baqi, *Al-Mu'jam al-Mufahras li al-Fadh al-Qur'an,* (Indonesia:Maktabah Dahlan, tth), p. 840.

3) Mentioned side by side with Isa ibn Maryam, in the form of an invitation to ahl al-Kitab to return to monotheism, and recognition of the apostleship of al-Masih.

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إِنَّمَا ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥ أَلْقَىٰهَآ إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ

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The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. (Qs. an-Nisa': 171)

4) Mentioned alone, emphasizes the position of Jesus as a servant of God, like the other prophets and apostles.

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لَنْ يَّسْتَنْكِفَ الْمَسِيْحُ اَنْ يَّكُوْنَ عَبْدًا لِّلّٰهِ وَلَا الْمَلٰۤىِٕكَةُ الْمُقَرَّبُوْنَۗ وَمَنْ يَّسْتَنْكِفْ عَنْ عِبَادَتِهٖ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ اِلَيْهِ جَمِيْعًا

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The Messiah will never scorn to be a slave unto Allah, nor will the favoured angels. Whoso scorneth His service and is proud, all such will He assemble unto Him (Qs. an-Nisa': 172)

5) Mentioned side by side with the term Ibn Maryam, affirms the humanity of Jesus and rejects the notion that Jesus is the son of God.

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لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا اِنَّ اللهَ هُوَ الْمَسِيْحُ ابْنُ مَرْيَمَۗ قُلْ فَمَنْ يَّمْلِكُ مِنَ اللهِ شَيْـًٔا اِنْ اَرَادَ اَنْ يُّهْلِكَ الْمَسِيْحَ ابْنَ مَرْيَمَ وَاُمَّهٗ وَمَنْ فِى الْاَرْضِ جَمِيْعًا

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They indeed have disbelieved who say: Lo! Allah is the Messiah, son of Mary. Say: Who then can do aught against Allah, if He had willed to destroy the Messiah son of Mary, and his mother and everyone on earth?. (Qs. al-Maidah: 17)

Al-Masih is taken from the vocabulary of *masaha*, meaning "to wipe". In the blessing tradition, a person is blessed by being rubbed with oil. Jesus himself in the Bible is told to have blessed people in need, by healing the blind, treating the sick, and using oil for blessings.[9] The same thing is expressed in the Qur'an without mentioning the wiping ceremony with oil (Qs. Ali-Imran: 59 and al-A'raf: 172).

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[9] Lihat Markus 6:13; Yohanes 5:12-14.

d. 'Abd

Jesus in the Qur'an is also called 'abd (servant) of Allah. The term 'abd Allah (servant of God), which refers to Jesus, is found in three verses, including:

1) Called together with the term al-Masih, confirms that Jesus is God's servant.

لَنْ يَّسْتَنْكِفَ الْمَسِيْحُ اَنْ يَّكُوْنَ عَبْدًا لِّلّٰهِ وَلَا الْمَلٰٓئِكَةُ الْمُقَرَّبُوْنَۗ وَمَنْ يَّسْتَنْكِفْ عَنْ عِبَادَتِهٖ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ اِلَيْهِ جَمِيْعًا

The Messiah will never scorn to be a slave unto Allah, nor will the favoured angels. Whoso scorneth His service and is proud, all such will He assemble unto Him. (Qs. an-Nisa': 172).

2) Named together with the term Isa, confirms the recognition of Jesus as a servant as well as a prophet.

قَالَ اِنِّيْ عَبْدُ اللّٰهِۗ اٰتٰىنِيَ الْكِتٰبَ وَجَعَلَنِيْ نَبِيًّا

He spake: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet (Qs. Maryam: 30).

3) It is mentioned together with the term Isa, in the form of God's affirmation that Jesus is a servant of God as proof for the Children of Israel.

اِنْ هُوَ اِلَّا عَبْدٌ اَنْعَمْنَا عَلَيْهِ وَجَعَلْنٰهُ مَثَلًا لِّبَنِيْ اِسْرَاۤءِيْلَ

He is nothing but a slave on whom We bestowed favour, and We made him a pattern for the Children of Israel. (Qs. al-Zuhruf: 59)

From the three verses above, the mention of Jesus as God's servant is intended as a rejection of the Christian understanding that regards Jesus as God. Mention as a servant of God actually has its own degree in the sight of God. According to M. Kamel Husein's expression, Parrinder argued that 'servant of Allah' is the closest degree to Allah.[10] Therefore, it is emphasized in the verse above that Jesus was not reluctant to call

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[10] Geoffrey Parrinder, *Jesus in the Qur'an*, (London, Sheldon Press, 1979), p. 16.

himself a servant. Even angels will not feel reluctant to be called a servant of God.

By being called a servant of Allah, a prophet and angel who has purity and glory will not worry that he will be tarnished, because by his side there is God Almighty.

e. Prophet

Jesus is referred to as a prophet several times along with other prophets, such as Abraham, Moses, Ismail and others, but only once is he called a prophet without being followed by other prophets, namely in the word of Allah Qs. Maryam: 30

قَالَ اِنِّيْ عَبْدُ اللّٰهِ ۣاٰتٰىنِيَ الْكِتٰبَ وَجَعَلَنِيْ نَبِيًّا

He spake: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet.

The mention of the word Prophet in this verse basically emphasizes the humanity of Jesus who has a character like humans in general. The election of a prophet by God is a consequence of His word which states that in every nation a messenger will be sent to tell the truth. The message of truth is contained in holy books that contain God's revelations, such as the Torah, Zabur, Bible and Al-Qur'an. Every prophet at a certain time is basically a successor to the prophets who have come before, informs justification about the previous prophet and is tasked with rectifying deviations that occur in a people against the teachings that have been read by previous prophets.

f. Apostle

The term apostle referring to Jesus is found in 10 verses. In general, the mention of the term apostle is in order to confirm his apostleship and reject the notion that Jesus himself is the person of God who manifests in the human person, in line with the verses of the Koran which mention the term apostle:

1) Affirmation of Jesus as an apostle who brought a message from God about the truth.

<div dir="rtl">

وَاٰتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنٰتِ وَاَيَّدْنٰهُ بِرُوْحِ الْقُدُسِّ...

</div>

"... and We have given to Isa son of Maryam the proofs of truth and We have strengthened him with the Holy Spirit (Gabriel) ..." (Qs. al-Baqarah: 87)

2) Privileges in the sight of Allah in the form of miracles and strengthening the truth of his message.

<div dir="rtl">

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ مِنْهُمْ مَّنْ كَلَّمَ اللهُ وَرَفَعَ بَعْضَهُمْ دَرَجٰتٍ وَاٰتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنٰتِ وَاَيَّدْنٰهُ بِرُوْحِ الْقُدُسِّ

</div>

*Of those messengers, some of whom We have caused to excel others, and of whom **there** are some unto whom Allah spake, while some of them He exalted (above others) in degree; and We gave Jesus, son of Mary, clear proofs (of Allah's Sovereignty) and We supported him with the holy Spirit.* (Qs. al-Baqarah: 253)

3) The promise of loyalty to Jesus' followers, when someone rejects His teachings.

<div dir="rtl">

رَبَّنَآ اٰمَنَّا بِمَآ اَنْزَلْتَ وَاتَّبَعْنَا الرَّسُوْلَ

</div>

Our Lord! We believe in that which Thou hast revealed and we follow him whom Thou hast sent. (Qs. Ali-Imran: 53)

4) Confession of Christians, that they had killed Jesus in the crucifixion event.

<div dir="rtl">

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُوْلَ اللهِ وَمَا قَتَلُوهُ

</div>

And because of their saying: We slew the Messiah, Jesus son of Mary, Allah's messenger they slew him not nor crucified him. (Qs. an-Nisa': 157)

5) The mention of al-Masih, Jesus the Son of Maryam, and His words, in order to confirm the position of Jesus as the messenger of God.

<div dir="rtl">

إِنَّمَا ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ رَسُولُ ٱللَّهِ وَكَلِمَتُهُ أَلْقٰهَآ إِلَىٰ مَرْيَمَ وَرُوح مِّنْهُ

</div>

The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. (Qs. an-Nisa': 171)

6) As an apostle, Jesus is a continuation of the previous apostles.

<div dir="rtl">

مَا الْمَسِيحُ ابْنُ مَرْيَمَ اِلَّا رَسُوْلٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ

</div>

The Messiah, son of Mary, was no other than a messenger, messengers (Qs. al-Maidah: 75)

7) Encouragement to believe in Allah and His Messenger.

<div dir="rtl">

اَنْ اٰمِنُوْا بِيْ وَبِرَسُوْلِيْ...

</div>

... Believe in Me and in My messenger... (Qs. al-Maidah: 111)

8) Affirms that at any time, an apostle will come along.

<div dir="rtl">

ثُمَّ قَفَّيْنَا عَلٰٓى اٰثَارِهِمْ بِرُسُلِنَا

</div>

Then We caused Our messengers to follow in their footsteps (Qs. al-Hadid: 27)

9) As an apostle, Jesus invites the Children of Israel to acknowledge his apostleship.

<div dir="rtl">

وَاِذْ قَالَ عِيْسَى ابْنُ مَرْيَمَ يٰبَنِيْٓ اِسْرَآءِيْلَ اِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ

</div>

And when Jesus son of Mary said: O Children of Israel! Lo! I am the messenger of Allah unto you (Qs. al-Shaf: 6)

Jesus is one of a series of prophets and apostles chosen by God to deliver a message of truth to mankind, giving directions to the right path. The verses above are an affirmation of the human side of Jesus as the former apostles and prophets. He does what they eat, feels sad, happy and happy. Likewise in the Bible Jesus emphasized that after him, the next apostle would come who was highly glorified by God, as hinted at in the New Testament:

> *This is what he announced: After me He who is stronger than me will come after me; I'm not even worthy to bend over and untie the thongs of my sandals.[11]*

g. Sentence

The term *"sentence"* which refers to Jesus is mentioned three times in the Qur'an. The third is in Madaniyyah verses. The following is an

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[11] Markus 1:7.

excerpt of a verse that sets out terms that refer to Jesus in the order in the Qur'an;

1) Jesus is revealed as the Word of God which will be sent down to earth and will be proven true by the birth of Yahya.

<div dir="rtl">

... اَنَّ اللهَ يُبَشِّرُكَ بِيَحْيٰى مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللهِ

</div>

Allah giveth thee glad tidings of (a son whose name is) John, (who cometh) to confirm a word from Allah (Qs. Ali-Imran:39)

2) Jesus is referred to as a future sentence, and becomes a prominent person and is close to God.

<div dir="rtl">

إِذْ قَالَتِ ٱلْمَلٰٓئِكَةُ يٰمَرْيَمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ٱسْمُهُ ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ وَجِيهًا فِى ٱلدُّنْيَا وَٱلْأٰخِرَةِ

</div>

(And remember) when the angels said: O Mary! Lo! Allah giveth thee glad tidings of a word from him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah) (Qs. Ali-Imran: 45)

3) A similar assertion is put forward in the word of God:

<div dir="rtl">

إِنَّمَا ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥٓ أَلْقَىٰهَآ إِلَىٰ مَرْيَمَ وَرُوح مِّنْهُ

</div>

The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. (Qs. an-Nisa': 171)

Some commentators translate the word "sentence minhu" as "sentence that comes from Him". The sentence in question is the word (sentence) kun means, 'be'. As a symbol of God's power that can create His creatures very easily, that is, only with the command 'be' then be the creature that He wants.[12] Some other commentators interpret the word *"kalimatun minhu"* as a form of unification of the divine nature in Jesus. There are also those who translate *"kalimatun minhu"* with 'Jesus came with the words of God'.

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[12] Quraish Shihab, *Tafsir al-Misbah,* (Jakarta: Lentera Hati, 2000), vol. 8, p. 86.

h. spirit

The term ruh which refers to Jesus in the Qur'an is found in seven verses. Three of these verses are followed by the term al-Quds, while the other four are followed by the plural. The following verses mention the term ruh according to the order of the verses in the Qur'an:

1) Explaining the Spirit of al-Quds as reinforcement and proof of Jesus' apostleship and criticism of those who always reject the truth of God's messenger.

<div dir="rtl">

وَاٰتَيْنَا عِيْسَى ابْنَ مَرْيَمَ الْبَيِّنٰتِ وَاَيَّدْنٰهُ بِرُوْحِ الْقُدُسِّ...

</div>

"... and We have given to Isa son of Maryam the proofs of truth and We have strengthened him with the Holy Spirit (Gabriel) ..." (Qs. al-Baqarah: 87).

2) Shows that Allah will give each of his messengers a privilege, even though some of his people accept and some reject.

<div dir="rtl">

وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنٰتِ وَأَيَّدْنٰهُ بِرُوحِ ٱلْقُدُسِ

</div>

"And We gave Jesus the son of Maryam several miracles and We strengthened him with the Holy Spirit" (Qs. al-Baqarah: 253).

3) Another verse mentions His spirit along with the mention of Jesus as the son of Maryam, His apostle, and His Word.

<div dir="rtl">

إِنَّمَا ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥ أَلْقَىٰهَآ إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ

</div>

The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. (Qs. an-Nisa': 171)

4) Ruh al-Quds as a favor given to Jesus.

<div dir="rtl">

إِذْ قَالَ ٱللَّهُ يٰعِيسَى ٱبْنَ مَرْيَمَ ٱذْكُرْ نِعْمَتِى عَلَيْكَ وَعَلَىٰ وٰلِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ ٱلْقُدُسِ

</div>

"(Remember), when Allah said: "O Isa son of Maryam, remember My favor to you and to your mother when I strengthened you with a holy spirit" (Qs. al-Maidah: 110).

5) Mentioning the spirit as a messenger of God who incarnates into a human and in the presence of Maryam the news of the birth of Jesus.

<div dir="rtl">

فَاَرْسَلْنَآ اِلَيْهَا رُوْحَنَا فَتَمَثَّلَ لَهَا

</div>

Then We sent unto her Our Spirit and it assumed for her (Maryam: 17)

6) Calling the spirit breathed into Jesus' body, as proof of God's power in the universe.

<div dir="rtl">

فَنَفَخْنَا فِيهَا مِنْ رُّوْحِنَا وَجَعَلْنٰهَا وَابْنَهَآ اٰيَةً لِّلْعٰلَمِيْنَ

</div>

therefor We breathed into her (something) of Our Spirit and made her and her son a token for (all) peoples. (Qs. al-Anbiya: 91)

<div dir="rtl">

فَنَفَخْنَا فِيهِ مِنْ رُّوْحِنَا وَصَدَّقَتْ بِكَلِمٰتِ رَبِّهَا وَكُتُبِه وَكَانَتْ مِنَ الْقٰنِتِيْنَ

</div>

therefor We breathed therein something of Our Spirit. And she put faith in the words of her Lord and His scriptures, and was of the obedient. (Qs. at-Tahrim: 12)

The words Ruh and Ruh al-Quds in the verses above have given rise to many interpretations among experts. As understanding it as the angel Gabriel, some others interpret: "some extraordinary power that can do anything with the permission of Allah:. Ibn Katsir, interprets Ruh al-Quds as the angel Gabriel, then ruhun minhu with rasool minhu (messenger from Allah), as well as al-Zuhaili.[13]

i. Verse (sign, proof*)*

Signs or proofs contain the meaning of "verses of the Koran". The word "verse" which refers to Jesus is mentioned three times. Among them;

1) The term verse (sign) describes the process of Jesus' birth, namely when Maryam questioned the birth of a son from her womb, while she was still a virgin.

<div dir="rtl">

قَالَ كَذٰلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ وَلِنَجْعَلَهٗٓ اٰيَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّاۚ وَكَانَ اَمْرًا مَّقْضِيًّا

</div>

He said: So (it will be). Thy Lord saith: It is easy for Me. And (it will be) that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained. (Qs. Maryam: 21)

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[13] Abi al-Fida' ibn Katsir, *Tafsir al-Qur'an al-Adhim,* (tt. Syirkah Nur Asia, tth.), juz I, p. 590. Lihat juga Wahbah al-Zuhaili, *Tafsir al-Munir,* (Damaskus-Suriah: Dar al-Fikr, 1991), juz 6, p. 45.

2) Jesus as a sign of God's power in the universe.

<div dir="rtl">...وَجَعَلْنٰهَا وَابْنَهَآ اٰيَةً لِّلْعٰلَمِيْنَ</div>

and her son a token for (all) peoples. (Qs. al-Anbiya: 91)

<div dir="rtl">وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّه اٰيَةً</div>

And We made the son of Mary and his mother a portent (Qs. al-Mu'minun: 50)

j. Matsal (parable)

The term matsal in the Qur'an is mentioned twice. The following verses of the Qur'an mention the term matsal:

1) The mention of Jesus as a matsal (parable) is mentioned in the context of the Meccan Quraysh.

<div dir="rtl">وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا اِذَا قَوْمُكَ مِنْهُ يَصِدُّوْنَ</div>

And when the son of Mary is quoted as an example, behold! the folk laugh out (Qs. al-Zukhruf: 57)

2) Jesus is called Bani Isra'il.

<div dir="rtl">اِنْ هُوَ اِلَّا عَبْدٌ اَنْعَمْنَا عَلَيْهِ وَجَعَلْنٰهُ مَثَلًا لِّبَنِيْ اِسْرَاۤءِيْلَ</div>

He is nothing but a slave on whom We bestowed favour, and We made him a pattern for the Children of Israel. (Qs. al-Zukhruf: 59)

Asbab al-nuzul from the verse above is when a dialogue occurs between the Prophet and the polytheists of Quraysh. The Prophet explained God's power by taking the parable of Jesus who was born without a father, and had extraordinary features. But the polytheists actually cheered because they felt it was more noble to worship angels, than the Christians who worshiped humans, namely Jesus.[14]

k. Martyr

The term martyrdom which refers to Jesus is mentioned twice. Both are Madaniyyah verses.

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[14] Quraish Shihab, *Tafsir al-Misbah,* (Jakarta: Lentera Hati, 2000), vol. 8, p. 580.

1) Jesus as a witness for ahl al-kitab about the truth of his message later on the Day of Resurrection.

<div dir="rtl">

وَاِنْ مِنْ اَهْلِ الْكِتٰبِ اِلَّا لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ وَيَوْمَ الْقِيٰمَةِ يَكُوْنُ عَلَيْهِمْ شَهِيْدًا

</div>

There is not one of the People of the Scripture but will believe in him before his death, and on the Day of Resurrection he will be a witness against them (Qs. an-Nisa': 159)

2) Jesus as a witness in the world, when Jesus was still with his people.

<div dir="rtl">

مَا قُلْتُ لَهُمْ اِلَّا مَآ اَمَرْتَنِيْ بِهٖ اَنِ اعْبُدُوا اللّٰهَ رَبِّيْ وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيْدًا مَّا دُمْتُ فِيْهِمْ فَلَمَّا تَوَفَّيْتَنِيْ كُنْتَ اَنْتَ الرَّقِيْبَ عَلَيْهِمْ وَاَنْتَ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ

</div>

I spake unto them only that which Thou commandedst me, (saying): Worship Allah, my Lord and your Lord. I was a witness of them while I dwelt among them, and when Thou tookest me Thou wast the Watcher over them. Thou art Witness over all things (Qs. al-Maidah: 117)

2. The birth of Jesus

a. Social Conditions Prior to the Birth of Jesus

Discussing Christianity is invalid without discussing the main character who carries its teachings, namely Jesus Christ. Jesus has a special position in Christianity, he is the main character, without which, Christianity would not have been born on the historical stage. For Christians, Jesus is "everything". He is the source and center of Christian teachings.[15] As already mentioned, the birth of Jesus into the world was through an unusual or miraculous pregnancy. His mother, Mary conceived Jesus without going through a biological process like pregnancy in general.

Jesus was born into the environment of the Jewish nation in Palestine, which includes the southern region of Judea and northern Galilee. Jesus grew and developed in the area in an atmosphere that was not conducive.

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[15] Tom Jacobs SJ, *Siapa Yesus Kristus Menurut Perjanjian Baru,* (Yogyakarta: Kanisius, 1993), cet. 5, p. 11

This Jewish land is constantly in the rage of war and is being fought over. Around the 11th century BC, after the death of the prophet Musa, the Palestinian territory was controlled by Joshua, and around 722 BC, the Israelites were again conquered by King Sergon I of the Asiyrian kingdom. Nebuchadnezzar of Babylon ruled Palestine in 586 BC, but his rule over the area did not last long, because in 538 BC, Cyrus of the Persian empire succeeded in taking control of Palestine. In 332 BC Palestine was conquered by Alexander of Mekadonia, and in 168 BC Palestine was under Greek rule. At this time the Jewish kingdom had re-formed under the Makkabi dynasty (168-63 BC) but did not last long, because in 63 BC the territories of Palestine, Syria and Asia Minor were conquered by the Roman Empire.[16]

Under Roman rule, the Jewish people experienced extreme oppression and misery. In such conditions, among them there is a group that hopes for the arrival of a new Moses who will defeat the invaders and revive the teachings of the Torah. One whose arrival is expected to be called the Messiah or Messiah. Messiah or Messiah comes from the verb masyah which means to anoint. Then Messiah means the anointed or anointed one.[17] Hamka believes that al-Masih comes from the word *Masyikha*, which means anointed with oil.[18]

In Jewish tradition, the anointing is associated with three kinds of people: prophets, priests, and kings.[19] In church beliefs, Jesus bears these three titles. The title of prophet was given by the people at that time to Jesus because of his personal greatness. Society considers that Jesus is the messenger of God.[20] The prophethood of Jesus is also contained in the New Testament.[21] Apart from being a prophet, Jesus also had the title of

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[16] Muhammad Ataur Rahim, *Misteri Yesus dalam Sejarah,* p. 44-45
[17] Darmawijaya Pr, *Gelar-gelar Yesus,* (Yogyakarta: Kanisius, 1987), p. 79
[18] Hamka, *Tafsir Al-Azhar,* (Jakarta: Gema Insani, 2015), cet. 1, Jilid 1, p. 630
[19] Darmawijaya Pr, *Gelar-gelar Yesus,* p. 79-80.
[20] Darmawijaya Pr, *Gelar-gelar Yesus,* p. 145.
[21] Lihat Mat 16:14, 21:22; Mrk 8:28; Luk 9:19; Yoh 4:19.29; 9:17.35-38

priest. The priest is a spiritual leader who guides the people into the divine presence. The priest also acts as a representative of the people to relate to God.[22] While the title of king was pinned on Jesus because he was believed by his followers to be the ruler of the universe and time. This title is also to show the personal greatness of Jesus as a revelation of divine life.[23]

b. Birth of Jesus

As already explained that Jesus is the principal and center of the teachings of Christianity. The various miracles that Jesus had, among others, were born without going through a biological process, which in turn gave birth to thoughts and beliefs among his followers that Jesus was not an ordinary human. The birth of Jesus into the world in an unusual way has become a source of polemic and debate.

It started with Mary's miraculous pregnancy, namely a pregnancy without a biological process, which made some people call her "Son of God".[24] His birth was pure and holy, and because of that Jesus was "the Son of God". Even so, some say that Jesus is Joseph's flesh and blood, who is none other than Mary's fiancé. This last opinion is not widely adopted because it is contrary to the majority of existing sources.

Jesus was born in the environment of the Jewish nation, which at that time was under Roman rule. In the Gospel of Matthew, it is stated that Jesus was born in Bethlehem in the land of Judea during the time of King Herod.[25] Meanwhile in other Gospels, Jesus was born in an area called Nazareth,[26] in the region of Galilee, Palestine.[27] Regarding the day, date and year of his birth to this day is still a mystery, because each source that records his birth is different from one another. According to the Gospel of

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[22] Darmawijaya Pr, *Gelar-gelar Yesus,* p. 215-218.
[23] Darmawijaya Pr, *Gelar-gelar Yesus,* p. 153.
[24] Muhammad Ataur Rahim, *Misteri Yesus dalam Sejarah,* p. 54
[25] Matius 2: 1
[26] Lihat kisah 10: 37
[27] Bandingkan dengan Markus 1: 9

Luke, Jesus was born when a census or population data collection was held in Syria and Palestine on the orders of the emperor Augustus to Quirinius, who was then governor of Syria around 7 BC.[28] Meanwhile, according to the Gospel of Matthew, Jesus was born during the reign of Herod in 37-4 BC.[29] Another opinion says that Jesus was born in 8 BC.[30] Quraish Shihab mentions that Jesus was born in Bait Lahem during the reign of Herod in Qudus in 430 before Hijri.[31]

As for the month and date of birth, there are at least three differences. Christmas, which is commemorated as the birthday of Jesus, was originally celebrated in Egypt on January 6, the exact day of the birth of Aion, the god of Hellenism in the 3rd century AD. The date of December 25 as Christmas was determined by the Roman church at the end of the 20th century. -4. This designation is based on the day of sol Invictus, the sun god.[32] Unlike the three allegations above, the Qur'an states that the birth of Jesus was when the dates ripened.[33] While the ripe season for dates is between August and September.[34]

Jesus is central to the name and religion of Christianity, and his person is central to one of these divine religions. In Christianity, the truth and perfection of the people's faith is determined by their knowledge of the essence of Christianity, which is none other than their knowledge of the person of Jesus Christ. Knowing the person of Jesus Christ correctly will lead the culprit to full maturity, and will not be easily swayed by

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[28] Lukas 2: 1-7

[29] Matius 2: 16. Lihat juga Louay Fatoohi, *The Mysteri of Historical Jesus,* p. 291-292.

[30] Muhammad Ataur Rahim, *Misteri Yesus dalam Sejarah:* 53

[31] Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, (Ciputat: Lentera Hati, 2009), cet. II, Vol. 1, p. 307

[32] Hasyim Muhammad, *Kristologi Qur'ani, Telaah Kontestual Doktrin Kekristenan dalam Al-Qur'an, (*Yogyakarta: Pustaka Pelajar, 2005), p. 74. Lihat juga Quraish Shihab, *Membaca Sirah Nabi Muhammad Saw Dalam Sorotan Al-Qur'an dan Hadits-hadits Shahih,* (Tanggerang: Lentera hati, 2011), p. 37.

[33] QS. Maryam:24-26

[34] Hasyim Muhammad, *Kristologi Qur'ani,* p. 75

teachings and various wrong opinions.[35] Believing in Jesus Christ requires continuous development in terms of self-knowledge. This recognition will make Christians get new directions, values, strengths that are extracted from within the person of Jesus Christ.[36]

For Christians, God's main revelation is not the scriptures, but the person of Jesus Christ. While the holy book or Bible serves as a document of the revelation.[37] This is different from Islam. In Islam, revelation is the holy book of the Koran which was revealed to the Prophet Muhammad. Which is the main guideline and source of Muslims. While the Prophet's hadith is the second source in Islam as a document or explanation of revelation.[38] Thus, the Qur'an for Muslims is the same as Jesus for Christians.[39]

c. Miracles of Jesus

In the Big Indonesian Dictionary, the word miracle is defined as "a miraculous event that is difficult for the human mind to reach.[40] This understanding is different from the meaning of miracles in Islamic religious terms. In Islam, miracles are taken from the Arabic word اعجـز (a'jaza) which means to weaken or render incapacitated. People who have miracles are called mu'jiz. If the ability to weaken the other party is so prominent that it is able to silence the opponent, then it is called معجـزة (*miracle*). Tambaha (ة) ta' *marbuthah* at the end of the word contains the meaning of mubalaghah (superlative).[41]

Broadly speaking, miracles can be divided into two main parts. Namely miracles that are sensory material and impermanent, and

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[35] ST. Darmawijaya PR, *Pengantar Ke Dalam Misteri Yesus Kristus,* (Yogyakarta: Kanisius, 1991), p. 5

[36] Darmawijaya, *Pengantar Ke Dalam Misteri Yesus Kristus,* p. 6.

[37] Wilfred Cantwell Smith, *Kitab Suci Agama-Agama,* terj. Dede Iswadi, (Jakarta: Teraju, 2005), p. 76

[38] QS. An-Nahl: 44

[39] Wilfred Cantwell Smith, *Kitab Suci Agama-Agama,* p. 77

[40] https://kbbi.mendikbud.go.id/entri/Mujizat

[41] M. Quraish Shihab, *Mujizat Al-Qur'an Ditinjau dari Aspek Kebahasaan, Isyarat Ilmiah, dan Pemberitaan Ghaib,* (Bandung: Mizan, 1997), p. 23

immaterial miracles, which are logical and can be proven all the time.[42] The miracles of the prophets before the Prophet Muhammad were the first type of miracles, namely miracles that were sensory material and impermanent. That is, the extraordinary shown by the prophets before the prophet Muhammad can be witnessed directly by the senses of the community where the prophet delivered his message. For example, Prophet Noah's boat was able to survive the crashing of the powerful waves, Prophet Abraham did not burn in the flames, the staff of Prophet Musa turned into a snake, and the healing performed by Prophet Isa to his sick people can be seen and witnessed directly by the local community. The miracles were limited to the locations where the prophets were, and ended with the death of each prophet.[43]

While the second type of miracle, which is an immaterial miracle, logically and can be proven throughout the ages only belonged to the Prophet Muhammad, namely the holy book of the Qur'an. The miracles of the Qur'an are valid for all time and are not limited to certain places or areas. The miracles of the Qur'an are immaterial, which means that their extraordinary qualities cannot be directly witnessed by the senses. However, this extraordinaryness can be reached by the human mind.[44]

In the prophetic tradition, miracles are a necessity. The miracle is in the form of a spiritual experience in receiving revelation, both inspired revelation for the prophet himself and for other people. The Qur'an is the revelation of Allah given to the Prophet Muhammad which is believed to be the greatest miracle. Likewise Jesus had many miracles.

Niko gratefully categorizes Jesus' miracles into two categories, general miracles and special miracles. A common miracle is an event in which people see God at work.[45] Niko Gratitude refers to the expression

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[42] M. Quraish Shihab, *Mujizat Al-Qur'an*, p. 35
[43] M. Quraish Shihab, *Mujizat Al-Qur'an*, p. 36.
[44] M. Quraish Shihab, *Mujizat Al-Qur'an*, p. 36.
[45] Nico Syukur Dister, *Kristologi Sebuah Sketsa*, (Yogyakarta: Kanisius, 1987), h. 96.

in the Old Testament, "The sky is grateful for Your miracles, O God.[46] Here's a quote from the Old Testament:

If I see Your heavens the work of Your fingers,

The moon and stars that You placed:

Am I human, so that You remember it?

Is it the son of man, that thou heed him?[47]

The heavens proclaim the glory of God,

And the firmament proclaims the work of His hands;

Day forwarded the news to day,

And the night conveyed the knowledge to the night.

No news and no words,

Their voices are not heard

But their echoes scattered throughout the world,

And they came to the ends of the earth.[48]

Special miracles are events that demonstrate God's saving power, such as examples of events in the Old Testament:

Then Moses stretched out his hand into the sea water,

And that night God opened the sea water

By means of a violent east wind,

Makes the sea dry land;

Then split the water.

Thus the people of Israel walked in the middle of the sea on a dry place while on their left and right the water was a wall for them.[49]

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[46] Mazmur 89: 6.
[47] Mazmur 8: 4-5.
[48] Mazmur 19:2-5.
[49] Keluaran 14: 21-22.

The main function of miracles is as a tool to subdue all obstacles faced by the prophet in conveying his message. For this reason, an apostle must be able to prove that Allah as the regulator of the motion of the universe is the best engineer and cannot be matched by his creatures. (Qs. Ali-Imran: 54; Al-Anfal: 30) When a messenger faces obstacles from his people, Allah usually reminds him by showing the engineering that has been made by a people on the previous apostles, and they must be defeated by Allah. (Qs. al-Ra'd: 42).

Regarding the miracles of Jesus, Allah said:

إِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ٱذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَٰلِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ ٱلْقُدُسِ تُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ۖ وَإِذْ تَخْلُقُ مِنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ بِإِذْنِى فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِى ۖ وَتُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ بِإِذْنِى ۖ وَإِذْ تُخْرِجُ ٱلْمَوْتَىٰ بِإِذْنِى ۖ وَإِذْ كَفَفْتُ بَنِى إِسْرَٰٓءِيلَ عَنكَ إِذْ جِئْتَهُم بِٱلْبَيِّنَٰتِ فَقَالَ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ

And when Allah saith: O Jesus, son of Mary! Didst thou say unto mankind: Take me and my mother for two gods beside Allah? he saith: Be glorified! It was not mine to utter that to which I had no right. If I used to say it, then Thou knewest it. Thou knowest what is in my mind, and I know not what is in Thy Mind. Lo! Thou, only Thou, art the Knower of Things Hidden? (Qs. Al-Maidah: 110).

وَيُعَلِّمُهُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ

وَرَسُولًا إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَنِّى قَدْ جِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ أَنِّىٓ أَخْلُقُ لَكُم مِّنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ ٱللَّهِ ۖ وَأُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ وَأُحْىِ ٱلْمَوْتَىٰ بِإِذْنِ ٱللَّهِ ۖ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِى بُيُوتِكُمْ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ

*And He will teach him the Scripture and wisdom, and the Torah and the Gospel. And will make him a messenger unto the Children of Israel, (saying): Lo! I come unto you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's leave. I heal him who was born blind, and the leper, and I raise the dead, by Allah's leave. And I announce unto you what ye eat and what ye store up in your houses. Lo! herein verily is a portent for you, if ye are to be believers. (*Qs. Ali Imran:48-49)

Quraish Shihab explains the difference between the story in Surah Al-Maidah and Ali Imran, among other things, when he studied Jesus' abilities, with Allah's permission to revive something from the ground that he formed like a bird which then became an actual bird. In verse al-Maidah, the editorial used is *fatanfukhu fiha (then you blow on it)*; while on Ali Imran, *Fa anfukhu fihi (so I blew on him)*. The first difference is, in the verse al-Maidah, Allah who spoke reminded Jesus of His favors. Therefore, it is natural to say, 'then you', whereas in Ali Imran, Jesus himself when he was still a baby conveyed this favor to people who were prejudiced against his mother. He said, *'so I blew on him'*. The difference between these two verses is explained by the editorial of al-Maidah's letter using the *muannats* form, namely *fiha*, while in Ali Imran's letter the form is *mudzakkar,* namely *fihi.* This is because the replacement name for Ali Imran refers to *tha'ir (bird)* while in this verse it refers to *haiat (shape)* which in this case is *muannats.*[50]

Furthermore, in Ali Imran's letter it is stated *to revive the dead*, while in al-Maidah it is *to bring out the dead*. Even though the meaning is the same, in Surah al-Maidah there is additional information, namely that the dead have been buried so that they can be revived by removing them from their graves. What is in the grave is indeed the one who has died, so removing it from the grave means bringing the dead back to life.

C. Trinity

1. Understanding the Trinity

Talking about the theology of Christianity, namely the trinity, cannot be separated from the main character who carries its teachings, namely Jesus or Isa in terms of the Qur'an. Christianity in which there are many sects or sects does not have a single view of the trinity. In Christianity, there are various opinions about the divinity of Jesus which sometimes reinforce each other and on the other side negate each other. The trinity

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[50] Quraish Shihab, *Tafsir al-Misbah,* (Jakarta: Lentera Hati, 2000), vol. 3, p. 218.

debate in Christianity does not move from a disagreement regarding the human status and divinity of Jesus.[51]

The trinity comes from the Latin Tres which means three, and unus which means one, single, or one. So the trinity is three in one. That is one God who has three persons or expressions.[52] God in himself is One: there is only one divine self-consciousness. However, when He allows a part of Himself to be known by His creatures, He is three expressions. The trinity in Christian belief is God the Father, God the Son, and the Holy Spirit. Thus, the expressions (hypostases) of the Father, Son, and Spirit do not have to be equated with God himself, because the divine essence (ousia) cannot be named and spoken of. These three terms are only the language used to talk about God's actions (energeiai) through which He can be known.[53]

Christian theologians explain that in fact God is one essence, one incomprehensible substance (ousia), but he has three forms of expression (hypostases) that make Him known. The Bishop of Nyssa, Gregory, outlined the above-mentioned doctrine of the inseparability of the three divine persons or hypostases. He explained that God revealed Himself fully and completely in each of the three manifestations when He wanted to reveal Himself to the world. Thus, Gregory continued, the trinity provides clues about the pattern of "every action that comes from God to the order of creatures", as mentioned in the scriptures, everything starts from the Father, proceeds through the help of the Son, and becomes effective in the world because of the immanent Spirit. The Spirit accompanies the Holy Word of the Father. [54]

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[51] Karen Amstrong, *Sejarah Tuhan: Kisah 4.000 Tahun Pencarian Tuhan dalam Agama-Agama Manusia,* terj. Zaemul Am, (Bandung: Mizan, 2015), p. 180

[52] Hasyim Muhammad, *Kristologi Qur'ani: Kristologi Qur'ani: Telaah Kontekstual Doktrin Kekristenan dalam Al-Qur'an*, (Yogyakarta: Pustaka Pelajar, 2005), p. 125

[53] Karen Amstrong, *Sejarah Tuhan…*, p. 187-188

[54] Karen Amstrong, *Sejarah Tuhan*, p. 189

The Qur'an also questions the beliefs of Christians about the trinity. The last scripture of this revealed religion does not provide a definition of the theology. However, the statement of the Qur'an as described in its verses hints at a different concept from what Christians believe. In contrast to the concept of the trinity described by Christian theologians, the Qur'an states that the trinity is belief in three gods, consisting of Allah, Jesus, and Mary. The concept of the trinity of the Qur'anic version can be understood from the following Surah Al-Maidah [5] verse 116;

وَإِذْ قَـالَ اللهُ يَا عِيسَـى ابْـنَ مَـرْيَمَ أَأَنْـتَ قُلْـتَ لِلنَّـاسِ اتَّخِـذُونِي وَأُمِّـيَ اِلهَـيْنِ مِـنْ دُوْنِ اللهِؕ قَـالَ سُـبْحَانَكَ مَـايَكُوْنُ لِي أَنْ أَقُـوْلَ مَـالَيْسَ لِي بِحَـقٍّؕ إِنْ كُنْـتُ قُلْتُـهُ فَقَـدْ عَلِمْتَـهُؕ تَعْلَـمُ مَـا فِي نَفْسِـي وَلَا أَعْلَـمُ مَـا فِي نَفْسِكَؕ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوْبِ.

Meaning: *and (remember) when Allah said: O Jesus son of Mary, did you say to mans, make me and my mother gods besides Allah? Jesus replied, Glory be to You, it is not proper for me to say what is not rightfully mine. If i had said it you would know it. You know what is in me and i do not know what is in You. Indeed, You are the All-Knower of the unseen.*[55]

In verse 73 of the letter al-Maidah al-Qur'an states:

لَقَـدْ كَفَـرَ الَّذِيْنَ قَـالُوا إِنَّ اللهَ ثَالِـثُ ثَلْثَةٍؕ وَمَـا مِـنْ اِلهٍ إِلَّا اِلهٌ وَاحِـدٌؕ وَإِنْ لَمْ يَنْتَهُـوْا عَمَّـا يَقُوْلُوْنَ لَيَمَسَّنَّ الَّذِيْنَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيْمٌ.

Meaning: It is true that those who say that Allah is one of the three disbelievers, even though there is no god but the One. If they do not stop from what they say, surely those who disbelieve among them will be afflicted with a painful punishment.[56]

The Qur'anic statement above which explains that Christianity worships three gods is refuted by its adherents. In responding to the statement of the Qur'an, they argue that this Muslim holy book has a misunderstanding about their religious beliefs. According to those who are declared in the Qur'an as the god of Allah, the god of the Son, and the

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[55] QS. Al-Maidah [5]: 116
[56] QS. Al-Maidah [5]: 73

god of the Mother, it is not a trinity belief as Christians believe, but tritheism which Christians themselves reject. [57]

The rejection of the statements of the Qur'an given by Christian theologians does not then deny the fact that there are groups in the Christian environment who worship three gods. The answer that can be put forward is quite simple, if there is no group that believes in and worships three gods, the Qur'an will not confirm that belief to the bearer of its teachings, namely Jesus Christ as described in Surah al-Maidah above.

Christians who believe in the divinity of Jesus and believe in three gods by the Qur'an are referred to as infidels. The term kafir comes from the root word kafara (كفـر) which means to close.[58] People who are not grateful for the blessings of Allah are called disbelievers because of their closedness so that they do not see the various blessings that come from Allah.59 The peak of disbelief is not believing in the existence of Allah and His oneness. Even though the evidence for His existence and oneness is clearly laid out both in the universe and in humans. [60]

The Qur'an clearly states that there is no god worthy of worship except Allah. He is the Most Single in His Essence, Attributes, and Deeds. Thus, anyone who associates anything with Allah in essence, nature, deeds and in worshiping Him is labeled as an infidel.61 The teaching of the oneness of Allah is the teaching of the prophets and apostles conveyed to their people. This monotheism teaching is also what Jesus or Jesus taught his followers. He never ordered his followers to worship himself and his mother, as mentioned in the following Qur'an.

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[57] Mun'im Sirry, *Polemik Kitab Suci: Tafsir Reformasi atas Kritik Al-Qur'an terhadap Agama lain,* terj. Cecep Lukman Yasin, (Jakarta: PT Gramedia Pustaka Utama, 2013), p. 297-298.

[58] M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian al-Qur'an,* Vol. 3, (Jakarta: Lentera Hati, 2022), p. 200.

[59] Al-Raghib al-Asfahani, *Mu'jam Mufradat al-Fādz al-Qur'an,* (Beirut: Dār al-Fikr, tt), p. 451

[60] M. Quraish Shihab, *Tafsir Al-Misbah,* vol. 3, p. 200-201

[61] M. Quraish Shihab, *Tafsir Al-Misbah,* vol. 3, p. 200.

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوا إِنَّ اللهَ هُوَ الْمَسِيْحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيْحُ يَبَنِي اِسْرَآئِيْلَ اعْبُدُوا اللهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ

بِاللهِ فَقَدْ حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ وَمَأْوٰهُ النَّارُ وَمَا لِلظّٰلِمِيْنَ مِنْ أَنْصَارٍ.

Meaning: indeed those who have disbelieved have said, "Indeed, Allah is the Messiah, the son of Mary." Whereas al-Masih (himself) said, "O Children of Israel, worship Allah, my Lord and your Lord." Indeed, whoever associates partners with Allah, Allah forbids Paradise for him, and his place is Hell, and there is no helper for the wrongdoers. (Surat al-Maidah [5]: 72.[62]

2. The History of the Emergence of the Trinity

Christianity which is attributed to the character who brought its teachings, Jesus, named its theological concept the trinity. This term does not arise from the teachings of Jesus, even in the New Testament, this term is hardly found. The term trinity arose from the intersection of Christianity with the Greeks who worshiped the gods. The polytheistic beliefs that characterize the life of the Greek people contributed greatly to the formulation of the doctrine of the trinity, namely by elevating the position of Jesus from a prophet to God. In this, Paul (Saul) of Tarsus had a big hand.

It is a historical fact that the emergence of trinity theology was colored by a long and endless debate, namely the debate about the character of Jesus. Since the first century, the period after Jesus until now, the issue of the trinity is still being discussed both within Christians themselves and in the external environment. As it is known that in its development, Jesus is believed to have two characters, namely humanity and divinity. Various thoughts from various sects of Christian leaders have colored discussions and long debates about the status of Jesus.

In the first century, an ideology emerged that emphasized the humanity of Jesus and ignored his divinity, adherents of this understanding called Adoptionism. This group states that: "Jesus was a man, but was later adopted as the Son of God". "Son is not God. He is a

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[62] QS. Al-Maidah [5]: 72

mere human. However, because of his work, he was adopted as a Son by God. Among the Adoptians were Theodotus (190) and Paul of Samosata (200-275 M).

The Docetists say that the body of the Lord Jesus Christ is false, that is, it stems from a dualism between spirit and matter. In addition, there are the Gnostics. The basic teaching is that spirit and matter embodied two opposing substances. Spirits cannot unite with objects. Man is made up of spirit, soul and physical body, this spirit must be released, and the Savior is Jesus Christ.

Meanwhile, another view taught by Marcion is: "Lord Jesus, who was sent by God the Father to save mankind, does not have a physical body, he only has a temporary appearance or has a pseudo-body. It is not born, but it appears suddenly." The ideology of the above-mentioned sect emphasizes the divinity of Jesus, but this understanding is not accepted by the church.

In its development then emerged the Apologetic school whose teachings tried to adapt the Bible to the spirit of the times. This means adapting the Bible to Greek philosophy. According to the Greek view, God resides far above this world in an unapproachable place. Humans can only relate to God through the help of the spirits who mediate between heaven and earth. The primary spirit medium is the Word or Logos. The Logos is something that is neither God nor of the world, and with the Logos God created the world. The apologists equate the logos in Greek philosophy with the Logos (Word) mentioned in the Gospel of John.

In the midst of the growing apologetic teachings, an understanding emerged that was driven by Irenaeus who tried to restore the teachings of the Bible about the redemption of mankind by Jesus Christ. His teaching is: "Adam and all the human race were created for immortality, but because of the fall into sin, humans were followed by mortality. To deliver man, God sent His Son, the Logos, who entered into human flesh. Christ thus connected human nature with the eternal power

of God. Christ is the second Adam, who fulfills all the demands of God, which the first Adam neglected. In His resurrection Christ gave a stake and guarantee for eternal life to all who believe in Him. Now the Holy Spirit gives eternal life to all who believe, in baptism and at the meal."

The essence of Irenaeus' teaching is to unite in Christ as the Head of all things, both in heaven and on earth. This teaching also positions Jesus as the source of salvation. In this view, God's heaven is very far from man due to sin, and that separation is then reconnected by the figure of Jesus. In this case, God became human so that humans can regain an immortal state. The teachings of Irenaeus became a feature of the theology of the eastern church.

In contrast to Irenaeus, Tertullian offered a view that was in many ways similar to that of the apologists. He was the first to use various theological terms that have become common since that time, including: hereditary sin, atonement for sins, merit, and theological formulations such as: God is one substance but three persons and Christ is one person with two natures. Tertullian's views later became the basis of Western theology.

Origen (185-254) a theologian from Alexandria, argued that: "the origin and purpose of all living things is God, the eternal Father, who from eternity gave birth to all that exists. The first to be born was the Logos, who was divine but inferior to God. The Logos or Son gave birth to the Holy Spirit. From the Holy Spirit emanate all lower spirits or souls, which are also of divine character but of free will. The will was wrong to use, when they were against God. Only one soul remains faithful to God. As punishment, the fallen spirit is confined to one of the physical bodies. Logos wanted to escape the world; therefore he connects himself to the only soul that does not fall, and then he incarnates on earth in the human figure, namely Jesus. Jesus brings deliverance to all mankind. Origen was a student of Clemens (200) from Alexandria whose teachings tried to reconcile the teachings of the Bible and philosophy.

Origen's view of the logos as a "half God" or second God" became the view held in the old church theology. But in its development, this view was considered heretical in the IV century during the Constantine empire. And in turn the church removed Origen's views from its theology.

The debate about the deity of Jesus did not stop in the first and second centuries. The debate over the trinity continued to grow in the following century. During Constantine's reign, in 318, the debate over the status of Jesus resurfaced. Arius started the debate with his bishop, Alexander. The debate was sparked by Arius' question: how could Jesus Christ be God in the same way as God the Father? Arius further stated that Jesus Christ the Word is nothing but a creature. Arius placed Jesus Christ in the order of creatures to emphasize the essential difference between a God who created and a created being.

In Arius' belief, God is the only begotten, the only eternal, the beginningless, the only truth and the only power. In the meantime, even though Jesus is the logos as mentioned in the Gospel of John, and that the logos is God, according to Arius Jesus is not God in essence, but is elevated by God to a divine status. Arius believes in the holiness of Jesus which was created directly by God, but the holiness that Jesus bears according to Arius is a gift or gift. If Jesus were not a human, there is nothing to emulate from his life. And by imitating Jesus, the perfect being, everyone can become "a creature created by God with perfection", according to Arius' view of Jesus' status.

Arius's statement contradicts other church leaders who believe and place Jesus in the sacred realm and not in the order of creatures, and assess Arius's statement above as dangerous. Unlike Arius, other church leaders led by Alexander and Athanasius believed that Jesus had the same essence as God the Father. He strengthened his claim by arguing that Jesus was the logos. The Logos is the instrument used by God to bring all creation into existence, and Jesus is the Logos who became flesh. Even if

Logos was an ordinary man, he would not be able to save humanity from destruction. The Logos was made flesh to give life to man. The Word, continued Athanasius, was made into a human with the aim of guiding other humans to become holy.

The debate about the divinity of Jesus that increasingly surfaced forced Emperor Constantine to convene an Ecumenical Council at Nicaea on May 20, 325 to find a way out and end the debate. The Council of Nicaea was attended by approximately 300 bishops, and this council was directly presided over by Emperor Constantine. This council finally concluded that the Logos or Son was homousios or of the same substance as the Father. This council-under the intervention of Caesar-supported the views of Athanasius, and gave birth to what was later called the Athanasius Creed.

Emperor Constantine hoped that the unity of views in belief could become a unifying and new power generator in the body of the Roman empire, and further strengthen it in power. At this point, it is no exaggeration to say that the Council of Nicaea was not purely a theological affair, but also had the emperor's political interests. The formulation of the Nicene or Athanasius Creed is as follows:

"we believe in one God, God the Father Almighty, the Creator of all things, visible and invisible, and in one God, Jesus Christ, the Son of God the only child of God the Father, who comes from the substance (ousia) of God Father, God from God, light from light, true God from true God, begotten, uncreated, all that is in the heavens and all that is on earth, which for our sake and our salvation, came down and was made human, who suffered, rose again on the third day, ascended into heaven and will come to judge the living and the dead, and we have faith in the Holy Spirit"

CHAPTER III

FAKHRUDDIN AL-RAZI AND INTERPRETATION *MAFĀTĪH AL-GHAIB*

A. Biography of Fakhruddin al-Razi

1. Profile of Fakhruddin al-Razi

Fahkruddin al-Rāzi or better known as al-Rāzi, his full name is Abu Abdillah Muhammad bin Umar bin Husain bin Hasan bin Ali al-Tamīmi al-Bakri al-Tabrastāni al-Rāzi. He has many nicknames, including Abu Abdillah, Abul Ma'āli, Abu Fadl and Ibn Khotib al-Ray and many more. He was born in Rayy (a famous small village in a city of Daylam) which is close to the city of Khurasan on the 15th of Ramadan in 544 H (1149-1209 AD). Originally from Tabaristan, his parents moved to Rayy (a Persian area near Tehran where the name al-Rāzi comes from) before he was born.[1] Al-Rāzi has the physical characteristics of being of medium height, has a large body, has a thick beard and has a loud voice, and has an authoritative and calm personality.[2] There is no doubt that he is a famous scholar, figure and writer who is associated with al-Rāzi's descendants.

Fahkruddin al-Rāzi comes from an educated family, so it is not surprising that since childhood al-Rāzi has been involved in various religious studies. Because al-Rāzi's father named Dhiya Al-Dhin Umar was a scholar of the Shafi'i school of thought who was known for his expertise in fiqh and Kalam and used to give sermons at Rayy mosques, therefore people called him al-Rayy. And because of his father's services, al-Rāzi was also called Ibn al-Khotib al-Rayy.[3] So that with his intelligence he was able to memorize the theological treatise *Al-Syamil fi Ushuliddīn* by Imam al-Haramain (Abu al-Ma'āli al-Juwaini).[4]

Thanks to his perseverance and intelligence, al-Rāzi succeeded in mastering various scientific disciplines such as: *interpretation, fiqh, uṣul or theology,*

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[1] Muhammad Husein Al-Żahabi, *Tafsir wa al-Mufassirun*, (Kairo, Maktabah Wahbah, 2000), juz 1, p 206. Lihat juga Kholil Mais, *Tarjamah Muallif Wa Al-Kitab, Mafatih Al-Ghaib* (Beirut: Daar Al-Fikr, 2002), juz 1, p 3.

[2] Kholil Mais, *Tarjamah Muallif wa Al-Kitab, Mafatih Al-Ghaib*, juz 1, p 3.

[3] Kholil Mais, *Tarjamah Muallif wa Al-Kitab, Mafatih Al-Ghaib*, juz 1, p 206.

[4] Kholil Mais, *Tarjamah Muallif wa Al-Kitab, Mafatih Al-Ghaib*, juz 1, p 3.

philosophy, lughoh, logic, mathematics, medicine, metaphysics, physics, even astronomy. So high was his knowledge in the field of these sciences, that some ushul scholars, for example, when quoting from him, always said, had said al-*Imām*, or according to al-*Imām's* opinion by not mentioning the name al-Rāzi. Likewise with laqob or the nickname *Shaykh al-Islam* he received when he lived in Herat.[5] In addition, thanks to his mastery in various fields of science, he was respected among the scholars of his time and he had very many students.[6]

According to al-Żahabi, when Imam Fakhruddin gave advice he conveyed it in Arabic and other languages according to the congregation he was dealing with. Not a few congregations who were present often cried listening to the descriptions of his advice. In his majlis, al-Rāzi had many dialogues with his congregation and he always gave the best answers so that they were satisfied with these answers. Besides that, al-Rāzi, who was always surrounded by his students, if someone asked about something, he always invited his students from those who had little knowledge (first circle), if none of them could answer, then it was handed over to the next group up to the students. the senior to answer questions that arose in the majlis. If they can't answer it then he will handle it.[7]

This great scholar died on Monday in the month of Shawwal in 666 H. According to al-Subuki, he died in the month of Dzulhijah in the same year. At the end of his life he recorded his will to his student Ibrahim bin Abi Bakr bin Ali al-Isfihāni, dated 21 Muharram 606 H/25 July 1209 AD.[8] He died in Herat in a house known as *Dar al-Sulthanah* and was buried in *Muzdakhan*, a village near the city of Herat. He left two sons who were also scholars, namely: Dhiyauddin and Syamsuddin.

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[5] Kholil Mais, T*arjamah Muallif wa Al-Kitab, Mafatih Al-Ghaib*, juz 1 p 4-6.

[6] Lihat Tajuddin Abi Nasr Abdul Wahab bin Ali Bin Abdul Kafi Al-Subuki *Thabaqat Al-Syāfi'iyyah Al-Kubra*, tahqiq Muhammad Mahmud Al-Ṭanahi dan Abdul Fattah Muhammad Al-Huluw. Daar Al-Ihya Al-Kutub Al-'Arabiyyah 1918 M/ 1326 H. Juz 8, p. 87.

[7] Muhammad Husein Al-Żahabi, *Tafsir wa Al-Mufassirun*, (Kairo, Maktabah Wahbah, 2000), juz 1 p. 206.

[8] Kholil Mais, *Tarjamah Muallif wa Al-Kitab, Mafatih Al-Ghaib* (Beirut: Daar Al-Fikr, 2002), p. 7.

2. Al-Rāzi's Intellectual Journey.

The fame of al-Rāzi among the scholars is inseparable from the involvement of his teachers who made many scientific contributions to his intellectual development. Al-Rāzi is well-known among scholars as a follower of Sunni and Ash'ari. His fame in the science of kalam exceeded his fame in the science of uṣul and fiqh.[9] In pursuing his education, he first learned from his parents Dhiya al-Dhin Umar, and was one of his main teachers. Furthermore, Fahkruddin al-Rāzi studied with other great scholars, including al-Kamal al-Sam'ani, al-Majd al-Jaili and Muhyi al-Sunnah Abi Muhammad al-Baghawi, and many other great scholars others he had met and lived in his time.[10]

Al-Rāzi's scientific depth in the field of *Uṣul Fiqh*, *Kalam* and *philosophy* was obtained from his teachers named Dhiya al-Dhin Umar, Abu al-Qasim Sulaiman bin Al-Nasir al-Anshari from his teacher Imam Al-Haramain Abi al-Ma'āli al--Zuwaini from his teacher Abu Ishak al-Isfirayaini, from his teacher Sheikh Abi al-Hasan al-Bāhili, from his teacher Sheikh Expert Sunnah Abu al-Hasan Ali bin Ismail al-Asy'āri which he received from his teacher Abu al-Ali al -Juba'i. And he was also one of Imam Ghazāli's students for a long time, so he had memorized al-Ghazāli's book called "al-Mustashfa" in Uṣul knowledge.[11] While his scientific genealogy in the field of fiqh was received from his parents, from Ali Abu Muhammad al-Husain bin Mas'ud al-Fara al-Baghāwi, from Qadi Husain al-Marwāzi, from Abu Abbas bin Ribaih, from Abu al-Qasim al-Anmāthi , from Abu Ibrahim al-Muzāni from Imam Syafi'i. That is the scientific chain of Fakhruddin al-Rāzi as said by Ibn Khilkan.[12]

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[9] Kholil Mais, *Tarjamah Muallif wa Al-Kitab,* p. 6.
[10] Kholil Mais, *Tarjamah Muallif wa Al-Kitab,* p. 4.
[11] Kholil Mais, *Tarjamah Muallif wa Al-Kitab,* p. 4.
[12] Kholil Mais, *Tarjamah Muallif wa Al-Kitab,* p. 4.

After mastering philosophy, kalam and other Islamic sciences, Imam Fakhruddin al-Rāzi traveled to Bukhara, Khawarizm and *Mawara al-Nahr* (Transoksania).[13] With his ability, al-Rāzi plunged into the discussion arena, giving lectures in order to defend the beliefs of the *Expert al-Sunnah wa al-Jamā'ah* (especially the al-Asy'ariyah School) in the field of theology, and the Shafi'i school of thought in the field of Fiqh. The first dialogue took place with the Mu'tazilah in Khawārizmi (Central Asia) and with other religious experts, such as with a great priest who was admired by the Christian community for his knowledge. He wrote this dialogue with the priest in his book *al-Munazharāt bain al-Nashāra*.[14]

After being proficient and mastering several sciences, Fakhruddin then left Khawarizmi for Transsoxania (Central Asia). From here there was an upheaval within him, a debate between his beliefs and the mu'tazilah group which caused him to abandon the mu'tazilah doctrine. And here he was also warmly welcomed by the ruler of the Ghuri Dynasty, Ghiyatuddin and his brother, Shihabuddin. The Sultan founded a madrasa in Herat and dedicated it to Imam Fakhruddin al-Rāzi who often gave sermons and advice to the Sultan and his army. However, this situation only lasted for a while, because he then received sharp attacks from the *Karamiyah* faction. Consequently he left the area for Gazna (now in Afghanistan). As in Transoksania, the ruler in Khawarizm the shah of Gazna, Ala al-Dhin, greeted him with great honors and founded a college for him. Seekers of knowledge come here from various regions, both areas that have been controlled by Islam and from outside.[15]

3. Opinion of Scholars about al-Rāzi.

Many predicates and praise were given by the scholars to al-Rāzi. Both in terms of the individual and personality, as well as the depth and

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[13] Kholil Mais, *Tarjamah Muallif wa Al-Kitab,* p. 5.
[14] Kholil Mais, *Tarjamah Muallif wa Al-Kitab,* p. 86.
[15] Kholil Mais, *Tarjamah Muallif wa Al-Kitab,* p. 86.

breadth of knowledge possessed and ownership of monumental works which are very valuable and valuable in the tradition of Islamic scientific development. This is evidenced by the many nicknames pinned on al-Rāzi. Just as the ushul scholars pinned the nickname "Shaykh al-Islam" on him, the jurists of dates and kalam experts pinned the nickname "al-Imām" to him. There are many other nicknames pinned on him such as "abu al-Ma'āli, Abu Abdillah, Ibn Khothib and others.[16]

The following are some of the statements of some scholars regarding the person of al-Rāzi and his works:

1. Al-Żahabi said: Fahruddin al-Rāzi was a person who had a special character and was an expert in the Kalam of his time. He Rahimakumullah collected various kinds of knowledge beyond other people in his time. He is an "Imām" in the science of interpretation and the science of kalam, the science of aqliyyah and the science of lughoh. His strengths and excellence in science made him famous and respected. So that many local local scholars followed him.[17]

2. Imam al-Subuki in his book "Thabaqat al-Syafi'iyyah" says: he is a historian, anexpert on theology, a person who makes a very large contribution in explaining several sciences and social sciences.[18]

3. Imam al-Dawudi said in his book "Thabaqat Al-Mufassirin": He was a very 'ālim Imam who became his king rather than the astrologers of his time. He is also a mufassir who is an expert in kalam who becomes an Imam also in the science of 'aqliyyah, and also one of several priests in the science of shari'at. He was one of the scholars who were encouraged at the beginning of the sixth century to become mujaddid al-Dhin or religious reformers.[19]

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[16] Kholil Mais, *Tarjamah Muallif wa Al-Kitab,* p. 3.

[17] Muhammad Husein Al-Żahabi, *Tafsir wa Al-Mufassirun*, (Kairo: Maktabah Wahbah, 2000), juz 1, p. 206.

[18] Lihat Tajuddin Abi Nasr Abdul Wahab bin Ali Bin Abdul Kafi Al-Subuki *Thabaqat Al-Syāfi'iyyah Al-Kubra*, tahqiq Muhammad Mahmud Al-Ṭanahi dan Abdul Fattah Muhammad Al-Huluw. Daar Al-Ihya Al-Kutub Al-'Arabiyyah 1918 M/ 1326 H. Juz.8, p.81.

[19] Kholil Mais, *Tarjamah Muallif wal kitab,* p. 7.

4. Imam Ibn Khilkan said: al-Rāzi was a fiqh scholar who had the Shafi'i school of thought, was a single compiler at his time, and excelled in the science of kalam, the science of 'aqliyyat in his time. He has works of various kinds and from various scientific disciplines which are very useful and beneficial.[20]

4. The works of al-Rāzi.

Fahkruddin al-Rāzi has quite a number of works, some of his works have been printed and some have not been printed. Among his works recorded in history are:

1. Tafsir al-Kabīr wa Mafatih Al-Ghaib;
2. Al-Tafsir surat al-Fatihah;
3. Al-Tafsir Asrar al-Tanzīl wa Anwar al-Tanzīl;
4. Al-Mahshūl Fi Uṣul al-Fiqh;
5. Al-Mathālib al- 'Āliyah fi al-Hikmah;
6. Al-Ma'alim fi Uṣul al-Dhīn;
7. Mabāhits al-Masyriqiyah;
8. Lubbāb al-Isyārāt
9. Nihayah al-Uqūl;
10. Tanbīh al-Isyārah fi al-Ushūl;
11. Al-Ma'ālim Fi Uṣul Fiqh;
12. Kitab al-Arba'īn (tentang Ushuluddin);
13. Sirāj al-Qulūb;
14. Zubdat al-Afkār wa Umdah al-Nadzār;
15. Syarh al-Isyārāt;
16. Manāqib Imam Syāfi'i;
17. Tafsir al-Asmā al-Husna;
18. Kitab Ta'sīs wa al-Taqdīs;
19. Muntakhab Tankalusa;

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[20] Kholil Mais, *Tarjamah Muallif wal kitab,* p. 6.

20. Kitab al-Tharīqah (tentang jadal/debat);

21. Kitab Risālah fi al-Su'āl;

22. Kitab Mabāhits al-Wujūd wa al-Adam;

23. Kitab Mabāhits al-Jadal;

24. Kitab al-Nabdl;

25. Kitab al-Tharīqah al-Alāiyah (tentang al-Khilaf/ perbedaan);

26. Lawāmi' al-Bayānāt;

27. Kitab Faḍāil al-Shahābāt;

28. Kitab Qadha wa al-Qadhar;

29. Kitab al-Risālah fi al-Hudūs;

30. Kitab Lathāif al-Ghiyāsiyah;

31. Kitab Syifa al-'Iy min al-Khalaq;

32. Kitab al-Khulūq wa al-Ba'ats;

33. Kitab al-Akhlāq;

34. Risālah al-Shahābiyāt;

35. Kitab al-Usmah al-Anbiyā;

36. Mashādir al-Iqlidas;

37. Kitab fi al-Handasah;

38. Kitab Nafsah Masdur;

39. Risalah fi dzim al-Dunya;

40. Kitab al-Ikhtiyārāt al-Alāiyah fi al-Ta'tsīrāt al-Samawiyah;

41. Kitab Ihkām al-Ahkām;

42. Riyāḍ al-Munīqah;

43. Risālah fi al-Nafs;

44. Al-Mahshūl fi Ilm al-Uṣūl;

45. Kitab al-Tharīqāt fi al-Khilāf;

46. Kitab al- Mahṣul fi al-Fiqh;

47. Al-Milal wa al-Nihal;

48. Kitab al-Āyāt al-Bayyināt;

49. Al-Risālah fi al-Tanbīh 'Ala Ba'di Asrār al-Maudhū'ah fi Ba'di Suwar al-Karīm;

50. Syarah 'Uyūn al-Hikmah;

51. Risalah Jauhar al-Fard;

52. Kitab fi al-Raml;

53. Kitab Masāil al-Thib;

54. Al-Zubdah Fi Ilmi al-Kalām;

55. Kitab al-Firāsah;

56. Al-Mulkhis fi Falsafah;

57. Al-Mabāhis al-'Amadiyah fi al-Mathālib al-Ma'ādiyah;

58. Al-Khamsin Fi Uṣul al-Dhīn;

59. Al-Risālah fi al-Nubuwwāt;

60. Nihayat al-Ījaz fi Dirayah al-'Ījaz;

61. Al-Bayān wa al-Burhān fi al-Rad 'Ala ahli al-Zaig wa al-Thugyān fi ilm al-Kalām;

62. 'Uyūn al-Masāil al-Nazariyah;

63. Kitab Tahshīl al-Haq;

64. Kitab Mu'akhidzāt 'ala al-Nuhāt;

65. Tahdzīb al-Dalāil wa al-'Uyūn al-Masā'il fi Ilmi al-Kalām;

66. Kitab al-Irsyād al-Nadzāir ila lathāif al-asrār fi Ilmi al-Kalām;

Apart from that, there are also some of Fakhruddin al-Rāzi's early writings which he has not had time to complete, including:

1. *Kitab Syarh Saqt al-zindi;*

2. *Kitab Syarh Kuliyyāt al-Qanun;*

3. *Kitab Syarh al-Wajīz al-Ghazāli;*

4. *Kitab fi Ibthāl al-Qiyās;*

5. *Kitab Syarh Nahj al-Balāghah;*

6. *Kitab al-Jami' al-Kabīr fi al-Thib;*

7. *Kitab Syarh al-Mufashal li al-Zamakhsyari;*

8. *Kitab al-Tasyri' min al-Ra'si ila al-Halq.*

Those are some of the works of Imam Fakhruddin al-Rāzi. Of course there are still many of his works that have not been traced,

whether they have been printed or are still in manuscript form, and several works that he has not had time to complete.[21]

B. Interpretation of *Mafātih al-Ghaib*

1. Characteristics of Mafātih al-Ghaib Interpretation

Style or what is called laun in Arabic which also means tendencies, collections, views and thoughts that color a work of interpretation as well as reflecting the intellectual background of the interpreter.[22] Therefore, it can be said that style is the general impression or thought of the interpreter that can be felt in his commentary. In the book "Mukaddimah al-Qurān and its Interpretations" published by the Ministry of Religion of the Republic of Indonesia, several styles of interpretation that have been known so far are mentioned. Among others are:

a. Literary Pattern

This style arose due to the large number of non-Arabs who converted to Islam, and the weaknesses of the Arabs themselves in the field of literature, so that the need was felt and explained to them about the privileges and depth of meaning of the contents of the Qur'an in this field. Besides that, the language and literature experts wanted to bring out and prove the high value of the Qur'an literature which can be said to be a miracle of the Qur'an because it surpassed the literary heights of the Arabs at that time and also proved that the Qur'an is a revelation from Allah and not a human creation. .

b. Philosophy and Theology Pattern

This pattern arose due to the translation of philosophical books which influenced several circles and due to the entry of adherents of other religions into Islam who consciously or subconsciously still believed in some of their old beliefs. All of them give rise to an agree

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[21] Kholil Mais, T*arjamah Muallif wa Al-Kitab,* p. 3-10.

[22] Departemen Agama RI, *Mukadimah Al-Qur'an dan Tafsirnya*, p. 76.

or disagree opinion which is reflected in their interpretation. An example is al-Mizan.

c. Fiqh Pattern.

This style arose due to the development of fiqh science and the formation of fiqh schools where each group tried to prove the truth of its opinion based on their interpretations. An example is al-Shafi'i with his commentary Ahkam al-Qurān.

d. Sufism pattern.

As a result of the emergence of Sufi movements as a reaction to the tendency of various parties to the material or as compensation for perceived weaknesses.[23]

The book of *Tafsir Mafaih al-Ghaib* or known as *Tafsir al-Kabīr* by al-Rāzi has been categorized by scholars as a *bi al-Ra'yi* interpretation (interpretation that uses an aqli approach), with the approach of the Syafi'iyyah and Asy'ariyah Schools . This interpretation refers to the books of al-Zujaj fi Ma'anil Qurān, al-Farra' wal Barrad and Gharibul Quran, by Ibn Qutaibah in grammatical matters. The traditions *of bi al-Ma'tsur's* interpretation which are used as references are the narrations of Ibn Abbās, Mujāhid, Qatādah, Ibn Kilabi, Sudai, Said bin Jubair, narrations in the interpretation of al-Ṭabari and the interpretation of al-Ṡa'labi, as well as various narrations from The Prophet, his family, his companions and tabi'in. Meanwhile, the interpretation of *bi al-Ra'yi* that became the reference was the interpretation of Abu Ali al-Jubā'i, Abu Muslim al-Asfahāni, Qadhi Abdul Jabbar, Abu Bakr al-Ashmām, Ali bin Isa al-Rumaini, al-Zamakhsyari and the interpretation of Abul Futuh al-Razi.[24]

With some of the explanations above, Tafsir al-Kabīr wa Mafatih al-Ghaib is one of the most comprehensive books of interpretation of bi

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[23] Departemen Agama RI, *Mukadimah Al-Qur'an dan Tafsirnya*, p. 76.
[24] Kholil Mais, T*arjamah Muallif wa al-Kitab, Mafatih al-Ghaib* (Daar Al-Fikr, 2002 M/1423 H), juz 1, p. 9.

al-Ra'yi, because it explains all the verses of the Al-Qurān with a logical approach. The author tries to capture the substance or spirit of meaning contained in the text of the Koran. Besides that, al-Rāzi's interpretation is a very well-known interpretation among scholars, and that is what makes al-Rāzi's interpretation have a special feature compared to several other commentary books with very abundant and extensive discussion of various disciplines. Therefore, Imam Ibu Khilkan described that *"Imam al-Rāzi has collected several things that are gharib and gharibah in his commentary"*.[25]

As for "Tafsir Al-Kabīr wa Mafatih al-Ghaib" by al-Rāzi has several characteristics, which in Arabic is known as "Khasāish". Al-Żahabi explained that among the characteristics of al-Rāzi's exegesis were:

1. His concern with explaining *munāsabah* between surahs.

   In this commentary, al-Rāzi attaches great importance to the *munāsabah* between verses and other verses, and surah with other surahs, even al-Rāzi does not only mention one *munāsabah,* but mentions many *munāsabah*.

2. Al-Rāzi's attention to the science of *riyādhiyah* and philosophy.

   Al-Rāzi in his interpretation is very concerned about the science of *riyādhiyah* (exact science), philosophy and so on. He also presented philosophical arguments and then refuted them with stronger arguments. Even though he argued with the arguments of reason, he was still in line with Ahlus Sunnah beliefs. The author of *kasyfu al-Żunūn* said, "In al-Rāzi's interpretation there are so many sayings of *mutakallimīn* and philosophers. He comes out of other problems, thus making the reader admire his interpretation.

3. His attitude towards the Muktazilah.

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[25] Muhammad Husein Al-Żahabi, *Tafsir wa Al-Mufassirun*, (Kairo: Maktabah Wahbah, 2000), juz 1, p. 209.

Al-Rāzi, he is very serious in dealing with muktazilah. In his Tafsir, he first presented the opinions of the muktazilah and then he rebutted them with strong arguments. Ibn Hajar once said, "That al-Rāzi was reproached because he narrated many doubts in cash and resolved them in credit". Also Abi Hayyan in his book *al-Bahru al-Mukhīth* says: "Imam al-Razi collects everything that is not important in his interpretation, therefore, some scholars say that it contains everything except interpretation". However, this did not reduce his greatness as a scholar who fought for Islam.

4. His views on the Science of Fiqh, Usul, Nahwu and Balaghah.

Fakhruddin al-Rāzi barely missed any legal verses unless he mentioned all the schools of fiqh. Likewise when he explained the problems of fiqh, nahwu and Balaghah, but he did not talk at length on these issues more than his discussion related to this Nature and *riyādhiah*. With his breadth and understanding of the science of fiqh, to the extent that he once said, "Know that one time, it crossed my tongue, that this noble letter, namely al-Fatihah, can draw ten thousand lessons and problems.[26]

Apart from Al-Żahabi, Shaykh Kholil al-Mais (a doctor who is the director of al-Azhar Lebanon) in his "*Preface of Mu'allif wa al-Kitab*" al-Rāzi explains several characteristics of this interpretation, among the advantages are:

1. Throw away and get rid of some opinions and keep them away from debate and conflict. therefore Imam Al-Shafadi said in his book *al-Wāfi bi al-Wāfiyah*: al-Rāzi wrote in his book something that had never been written by scholars before, because he mentioned a problem then opened with a chapter and its division, divided several branches to explained it, and he used arguments

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[26] Lihat: Kholil Mais, *Tarjamah Muallif wa Al-kitab,* juz 1, p. 8.

with colorful and measurable proofs, so that it is not strange when in a branch the problem still has a relationship or 'alaqah, then several rules are born and the problem is resolved. Besides that, Imam al-Rāzi filled his book with several opinions from theologians and philosophers, he went from one problem to another, so that it amazed those who saw him.

2. Qirā'at or some readings of the Koran. al-Rāzi alluded to several different qira'ats in his commentary and brought out some of the meanings contained in each of these qira'ats, as if he spoke in accordance with the qira'ats even though sometimes some nahwu experts protested against the qira'at.

3. Several hadiths. al-Rāzi in his commentary relies very little on the hadiths of the prophet. Even in the fiqh debate there requires several opinions of fiqh experts.

4. Syi'ir. al-Rāzi very much mentions syi'ir-syi'ir to be used as language arguments, balāghah, in the munasabah of civilization, character or religion. This shows his broad education and depth of knowledge in Arabic civilization.

5. Asbab al-Nuzul. Tafsir al-Rāzi is rich in asbab al-Nuzūl whether it is accompanied by a sanad or not. And those that are not accompanied by sanad mostly rely only on companions or tabi'in.

Thus, at a glance, the profile and manhaj of Imam al-Rāzi in his work "*Tafsir Al-Kabīr Wa Mafātih al-Ghaib*", of course this chapter cannot represent the greatness and breadth of knowledge possessed by him, therefore the author hopes that we can read and examine more deeply his interpretation, so that we can feel the breadth and height of his knowledge. *Wallahu a'lam bis-shawaab*.

2. Approaches, Methods, and Styles of Interpretation of Mafātih al-Ghaib

a. Al-Rāzi Interpretation Approach

Fahruddin al-Razi when interpreting the verses of the Koran in his commentary, does not use one method of interpretation but uses a variety

of methods of interpretation. This can be proven from the discussion and wide coverage of the content contained in the commentary. In terms of approach, al-Rāzi's interpretation is more inclined to the al-Dirāyah or al-Ra'yu model, and his study of the issues of the schools of Kalam and Philosophy, this is what dominates a lot in the interpretation of al-Rāzi. Besides that, in this book of interpretations, the suitability or munasabah between the verses of the Koran and its letters is explained. The concern of al-Rāzi in this interpretation is so great that more than one musabah is expressed in this interpretation. Also presented are also various branches of science. For example, those related to law, ushul fiqh, nahwu, balaghoh, mathematics, physics and philosophy. In fact, the mu'tazilah are also not spared in this interpretation. This is in line with several authors of books on Ulumul Qur'an who categorize Al-Rāzi's commentary into the book of interpretations bi Al-Ra'yi.

Also due to the many reasons behind al-Rāzi in writing his commentary "Tafsir al-Kabiir wa Mafatihul Ghoib". Among them is the advancement of Islamic sciences during al-Rāzi's time which was marked by the emergence of various scientific disciplines, works by scholars, various methods of interpretation, and experts in their respective fields. As a result, the commentary work of a mufassir is strongly colored by the background of the knowledge he masters. Among them, there are those who emphasize the study of Balaghah such as al-Zamakhsyari, al-Qurthubi who conducted a study of syara' laws, al-Su'ud conducted a study of language privileges, al-Naisaburi and al-Nasafi conducted a study of qira'ah, and others. This is understandable because apart from being a mufassir, one can also be an expert in fiqh, philosophical language, astronomy, medicine, or theology.

And the emergence of bi al-Ra'yi's interpretation was also triggered by the results of the interaction of the Muslim community with Greek civilization which used a lot of reason. Therefore, in the interpretation of bi al-Ra'yi, the role of reason is very dominant, allowing

the scholars to exercise ijtihad in writing some of his works. that al-Imam al-Rāzi has perfected his interpretations perfectly and determined this book of interpretations as an independent work from al-Rāzi as a whole.[27]

b. Al-Rāzi Interpretation Method

the results of al-Rāzi's interpretation of the Koran, he used the tahlili method, in terms of data collection, and in terms of interpretation sources used the interpretations of bi al-Ma'tsur and bi al-Ra'yi, besides that when viewed from the method the analysis is Tafshili's interpretation in detail.

C. Al-Razy's Interpretation of the Verses of the Trinity

1. An-Nisa [4]: 171

يَآأَهْلَ الْكِتٰبِ لَا تَغْلُوْا فِيْ دِيْنِكُمْ وَلَا تَقُوْلُوْا عَلَى اللهِ اِلَّا الْحَقَّ اِنَّمَا الْمَسِيْحُ عِيْسَى ابْنُ مَرْيَمَ رَسُوْلُ اللهِ وَكَلِمَتُهُ اَلْقٰهَآ اِلٰى مَرْيَمَ وَرُوْحٌ مِّنْهُ فَاٰمِنُوْا بِاللهِ وَرُسُلِهٖ وَلَا تَقُوْلُوْا ثَلٰثَةٌ اِنْتَهُوْا خَيْرًا لَّكُمْ اِنَّمَا اللهُ اِلٰهٌ وَّاحِدٌ سُبْحٰنَهٗ اَنْ يَّكُوْنَ لَهٗ وَلَدٌ لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ وَكَفٰى بِاللهِ وَكِيْلًا.

Meaning: O People of the Book! Do not transgress in your religion, and do not say against Allah except the truth. Indeed, the Messiah Jesus son of Mary is the messenger of Allah and (created by) His words which He conveyed to Mary, and (with a blow) a spirit from Him. So believe in Allah and His messengers and do not say, "(God is) three," stop (from saying that). (That) is better for you. Verily, Allah is the One and Only God, Glory be to Him from (assuming) having children. To Him belongs what is in the heavens and what is in the earth. And Allah is sufficient as a protector.[28]

Surah an-Nisa is the fourth letter in the order of the Ottoman Mushaf. This letter is included in the category of Madaniyah letters, namely letters that were revealed after the Prophet Muhammad SAW Hijrah. Meanwhile, in the order of revelation, according to Muhammad Izzat Darwazah, Surah an-Nisa is the 92.[29]

According to al-Razy this verse is a form of rebuke to Christians who exaggerate glorify Jesus so that he positions him as a god. This is of course wrong because Isa is a human being who was born from Rahim

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[27] Kholil Mais, *Tarjamah Muallif Wa al-Kitab,* juz 1 p. 9-10.

[28] QS. An-Nisa [4]: 171

[29] Muhammad Izzat Darwazah, *al-Tafsir al-Hadist: Tartib al-Suwar hasb an-Nuzul,* Juz 1, (Kairo: Dar Ihya al-Kutub al-Arabiyah), p. 16.

Maryam. The Qur'an confirms the status of Jesus as a human being who was chosen to be an apostle (messenger) to convey the message of monotheism.[30]

As is known in Christian religious beliefs, god is one in three or a trinity consisting of god the father, god the son and holy spirit. God the father is associated with God and God the Son is associated with Jesus. In their belief that Jesus is the incarnation of God to save people and become the redeemer of sins. Jesus is God in essence with Allah, and Allah is one of three gods. This view is opposed by the Qur'an by stating وَلَا تَقُوْلُوْا ثَلٰثَةٌ. al-razy in his commentary calls Christians who believe that Allah is one of three gods as fools. They determined that one nature has three qualities. These three qualities were incarnated in Jesus and his mother, Maria.[31]

The Qur'an instructs them to give up the belief in the existence of three gods. Because there really is only one god. That is God who controls the heavens and the earth and everything in it, God is the one and only, neither begotten nor begotten. Glory be to Him from all that is not worthy.

According to Quraish Shihab, the above verse is intended for adherents of Judaism and Christianity. According to the Qur'an, both adherents of this religion have crossed the line in religion. Christians deify Jesus, while Jews accuse Jesus and his mother of heinous accusations, namely witchcraft.[32] Meanwhile, according to Hamka, it is a rebuke to the scribes, in this case adherents of Christianity, for their excessive attitude in religion. The exaggerated attitude in religion carried out by Christians is exaggeration in glorifying the Prophet Isa by calling

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[30] Fakhruddin al-Razi, *Mafātih al-Ghaib,* Jilid 6, p. 34

[31] Fakhruddin al-Razi, *Mafātih al-Ghaib,* Jilid, p. 35

[32] Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an,* Volume 2, (Jakarta: Lentera Hati, 2002), p. 829.

him the son of God or the Lord Jesus. Of course, this is a mistake because Jesus is only a human being that God made as his messenger.[33]

2. Al-Maidah [5]: 72, 73, 116

a) al-Maidah ayat 72

<div dir="rtl">

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوا إِنَّ اللهَ هُوَ الْمَسِيْحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيْحُ يٰبَنِىْ اِسْرَآئِيْلَ اعْبُدُوا اللهَ رَبِّيْ وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللهِ فَقَدْ حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظّٰلِمِيْنَ مِنْ أَنْصَارٍ.

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Meaning: Indeed, those who have said: Indeed, Allah is the Messiah, the son of Mary. Yet the Messiah (himself) said, O Children of Israel, worship Allah, my Lord and your Lord. Indeed, whoever associates partners with Allah, Allah has forbidden for him Paradise, and his place is Hell. And there is no helper for the wrong people.

In this verse Allah swears by declaring that those who say God is Jesus have disbelieved. According to al-Razi, adherents of Christianity who claim that God is Jesus are the Ya'kubiyah group. This group says Maryam gave birth to God. Perhaps the meaning of this statement is that God was incarnated in Jesus or united with Jesus. With this belief, the Qur'an calls them disbelievers because they believe in the existence of a God other than Allah.[34] In line with al-Razi, al-Tabari in his commentary Jāmi' al-Bayān fī Ta'wīl al-Qur'an states that Christians who claim God is Jesus are the Ya'kubiyah group. Even though Jesus never taught teachings that deviated from true monotheism, namely that there is no God but Allah.[35]

b) Al-Maidah ayat 73

<div dir="rtl">

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوا إِنَّ اللهَ ثَالِثُ ثَلٰثَةٍ، وَمَا مِنْ اِلٰهٍ إِلَّا اِلٰهٌ وَاحِدٌ وَإِنْ لَّمْ يَنْتَهُوْا عَمَّا يَقُوْلُوْنَ لَيَمَسَّنَّ الَّذِيْنَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيْمٌ.

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"Those who say Allah is one of the three have disbelieved, even though there is no god but the One. If they do not stop from what they say, surely those who disbelieve among them will be afflicted with a painful punishment".

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[33] Hamka, *Tafsir Al-Azhar,* Jilid 2, (Jakarta: Gema Insani, 2015), p. 566.

[34] Fakhruddin al-Razi, *Mafātih al-Ghaib,* Jilid 6, p. 51.

[35] Abi Ja'far Muhammad Ibn Jarir al-Thabari, *Jāmi' al-Bayān fī Ta'wīl al-Qur'an,* Jilid 4, (Kairo: al-Maktabah al-Taufiqiyah, 2004), p. 333.

Adherents of Christianity believe that Allah is part of three gods. This belief is challenged by the Koran and declares those who believe in it as infidels. The Qur'an emphasizes that there is only one God, وَمَا مِنْ إِلَـهٍ إِلَّا إِلَـهٌ وَاحِـدٌ . As is known, adherents of Christianity believe in the Trinity. The trinity in their view is actually believing in one God who has three characteristics, namely the Father as the Essence, the Son as the sentence or logos, and the Holy Spirit as life. The three onum are one, like the sun which has bright, hot, and round characteristics. [36]

The sentence or logos is the word of God mixed with the body of Jesus like water mixed with wine. The two cannot be distinguished and separated because they have merged. Therefore, in Christian belief, the father is god, the son is god, and the Holy Spirit is god. Truly they are one.[37] Fakhrudin al-Razy denied this belief by stating the error of their belief. According to al-Razy, one is not three and three is not one. The Christian belief that one is three or three in one cannot be accepted by logic[38].

As in the previous verse, in this verse God also swears that he has disbelieved those who claim that God is one of three Gods, namely God the Father, God the Son, and the Holy Spirit. According to al-Tabari, this belief is a common Christian belief known as the trinity. This belief developed long before the emergence of sects within Christianity such as the Ya'kubiyah, Malkaniyah, and Nestoriyah.[39] In Christian belief, trinity means three in one, or one that has three entities.[40]

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[36] Fakhruddin al-Razi, *Mafātih al-Ghaib,* Jilid 6, p. 57.

[37] Fakhruddin al-Razi, *Mafātih al-Ghaib,* Jilid 6, p. 57.

[38] Fakhruddin al-Razi, *Mafātih al-Ghaib,* Jilid 6, p. 58.

[39] Abi Ja'far Muhammad Ibn Jarir al-Thabari, *Jāmi' al-Bayān,* Jilid 4, p. 335

[40] Muhammad Rasyid Ridha, *Tafsir al-Manār,* Jilid 6, (Beirut: Dar al-Kutub al-Ilmiyah, 2005), p. 399.

c) Al-Maidah ayat 116

وَإِذْ قَـالَ اللهُ يَا عِيسَـى ابْـنَ مَـرْيَمَ أَأَنْـتَ قُلْـتَ لِلنَّـاسِ اتَّخِـذُونِي وَأُمِّـيَ اِلهَـيْنِ مِـنْ دُوْنِ اللهِّ قَـالَ سُبْحَانَكَ مَـايَكُوْنُ لِي أَنْ أَقُـوْلَ مَـالَيْسَ لِي بِحَـقٍّ إِنْ كُنْـتُ قُلْتُـهُ فَقَـدْ عَلِمْتَـهُ تَعْلَـمُ مَـا فِي نَفْسِـي وَلَا أَعْلَـمُ مَـا فِي نَفْسِكَّ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوْبِ.

Meaning*: and (remember) when Allah said: O Jesus son of Mary, did you say to mans, make me and my mother gods besides Allah? Jesus replied, Glory be to You, it is not proper for me to say what is not rightfully mine. If I had said it you would know it. You know what is in me and i do not know what is in You. Indeed, You are the All-Knower of the unseen.*

Like the letter an-Nisa, the letter al-Maidah is included in the category of Madaniyah letters, namely letters that came down after the Prophet Muhammad migrated to Medina. In the order of the Mushaf, surah al-Maidah is the 5th letter, while based on the order of revelation, this letter is the 112.[41]

According to commentators, there are two narrations regarding the question Allah asked Jesus. The first history says that this question was asked when Isa was appointed by Allah to His side, while another tradition says that the question was asked by Allah to Jesus on the Day of Judgment.[42] Al-Razi explained that there is a Christian sect that believes in Jesus and Maryam as God based on the miracles or extraordinary events they have. The miracles in question include Maryam giving birth without having biological intercourse with a man, while Isa's miracle is able to cure various diseases. In their belief, the miracle came from Jesus and Maryam themselves, not a gift from God. [43]

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[41] Muhammad Izzat Darwazah, *al-Tafsir al-Hadist,* p. 16

[42] Abi Ja'far Muhammad Ibn Jarir al-Thabari, *Jāmi' al-Bayān,* Jilid 5, hlm. 147. Lihat juga Fakhruddin al-Razi, *Mafātih al-Ghaib,* Jilid 6, p. 116.

[43] Fakhruddin al-Razi, *Mafātih al-Ghaib,* Jilid 6, p. 117

CHAPTER IV

ANALYSIS OF THE CONCEPT OF THE TRINITY IN THE INTERPRETATION
MAFĀTĪH AL-GHAIB **PERSPECTIVE BY FAKHRUDDIN AL-RĀZĪ**

A. **The Trinity and Tritheism**

   1. **The Difference between Trinity and Tritheism in the Interpretation**
      Mafātīh al-Ghaib **Perspective**

     From the beginning, the Qur'an announced the concept of monotheism "there is no God but Allah". Tawhid or the oneness of Allah is the core teaching of religion, and all prophets and apostles were sent on a mission to convey the teachings of monotheism.[1] In Islam, the concept of the oneness of God is very strict. The description of oneness is very clear, as described in sura al-Ikhlas: "Say, He is Allah, the One and Only. God is the place to ask for everything. Not begotten and not begotten. And there is nothing equal to Him." (QS. Al-Ikhlas: 1-4).

     In the first century after Jesus died, the teachings of monotheism he taught were still pure. This is proven in the manuscript of The Shepherd (shepherd) by Hermas, which was written sometime between 88 and 97 AD. This Bible is one of the many Bibles that were banned after the trinity doctrine was promulgated.[2] Among the contents of the text reads: "first, believe that God is one. He is the one who created and rules everything. He created something from nothing into existence. He encompasses everything, but He is encompassed by nothing."

     As explained earlier that there are differences in the concept between the Qur'an and Christianity regarding the trinity. The concept of

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[1] Suryan A. Jamrah, *Studi Ilmu Kalam,* (Jakarta: Prenadamedia Group, 2015), p. 45.

[2] Muhammad Ataur Rahim, *Misteri Yesus dalam Sejarah: Kesaksian Para Tokoh Unitarian Abad Pertama, Para Cendekiawan kristen Abad Modern, Naskah Gulungan Laut Mati, Manuskrip Apokripa,* Terj. Masyhur Abadi, (Yogyakarta: Pustaka Da'i, 1994), p. 87

the Qur'anic version of the trinity is Allah, Jesus, and Mary. This means that according to the Qur'an Christians worship three gods, namely God the Father, God the Son, and God the Mother. If so, it means that Christians have committed polytheism. However, they deny the accusations of the Qur'an. According to them, Christians do not worship three gods but worship one God, a god who has three expressions. This difference of opinion is what this study seeks to answer.

These three gods are understood from the statements of the Qur'an in the QS. Al-Maidah: 116 the following;

وَإِذْ قَالَ اللّٰهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ اِلٰهَيْنِ مِنْ دُونِ اللّٰهِ قَالَ سُبْحَانَكَ مَايَكُونُ لِي أَنْ أَقُوْلَ مَالَيْسَ لِي بِحَقٍّ إِنْ

كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوْبِ

Meaning: and (remember) when Allah said: O Jesus son of Mary, did you say to mans, make me and my mother gods besides Allah? Jesus replied, Glory be to You, it is not proper for me to say what is not rightfully mine. If I had said it you would know it. You know what is in me and I do not know what is in You. Indeed, You are the All-Knower of the unseen.

The claim of the Qur'an about a trinity consisting of God the Father, God the Son, and God the Mother as mentioned in the verse above is not the same as what Christians believe. Christians, both Catholic and Protestant, refer to the trinity they believe in as God the Father, God the Son, and the Holy Spirit.[3] The trinity called the Qur'an according to Christians is tritheism, not the trinity.

Tritheism is not the same as the trinity. Trinity is interpreted as belief in one single god but has three persons, while tritheism is an

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[3] Mohd Nasrol, *Studi Perbandingan Trinitas Kristen Katolik dan Protestan,* Skripsi, (UIN Sultan Syarif Kasim Riau, 2010), p. 26.

understanding that believes in the existence of three gods.[4] Tritheism presupposes the existence of three separate forms of God, which in the Qur'an is said to consist of God God (God the Father), God Jesus (God the Son), and God the Mother. The trinity is a belief in one god, namely God who has three persons, namely God the Father, God the Son (Jesus), and the Holy Spirit (intermediary between father and son). The notion of the existence of three gods or tritheism is not recognized by Christians and is called heresy. Christians also reject tritheism because it contradicts the trinity.

Despite the difference in the mention between the trinity and tritheism, the Qur'an firmly rejects the notion that believes in the existence of a God other than Allah. The Trinity, which is the concept of Christian theology, which believes in the divinity of Jesus and is positioned as a child god, is firmly rejected by the Qur'an. The Qur'an explains that Allah is neither begotten nor begotten, as stated in the following surah al-Ikhlas.

قُلْ هُوَ اللّٰهُ اَحَدٌ (1) اَللّٰهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُوْلَدْ (3) وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ (4)

Meaning: Say (Muhammad), "He is Allah, the Almighty. Allah is the place to ask for everything.) Allah) neither begets nor begotten. And there is nothing equal to Him. (QS. al-Ikhlas : 1-4).

Among the underlying beliefs of Christians on the divinity of Jesus is because he is *the word of* God or *logos*.[5] God is a holy Essence, so Jesus as His word is also holy, because he is part of Him. Jesus for Christians is positioned as kalam who became flesh (human). The Qur'an

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[4] https://id.wikipedia.org/wiki/Triteisme. Diakses pada 22 Oktober 2022.
[5] Greg Soetomo, "Komunitas Kristen dan Nabi Isa dalam Al-Qur'an", *Jurnal Maghza,* Vol. 2, No.1, Tahun 2017, p. 36

does mention Jesus or Isa as a sentence as contained in the QS. Ali Imran: 45, and an-Nisa: 171. The Qur'an in general does not object to the doctrine of 'logos (kalam) becoming flesh' attached to Jesus, provided that the term logos is not identified with Allah.[6]

In this verse Allah swears by declaring that those who say God is Jesus have disbelieved. According to al-Razi, adherents of Christianity who claim that God is Jesus are the Ya'kubiyah group. This group says Maryam gave birth to God. Perhaps the meaning of this statement is that God was incarnated in Jesus or united with Jesus. With this belief, the Qur'an calls them disbelievers because they believe in the existence of a God other than Allah.[7] In line with al-Razi, al-Tabari in his commentary Jāmi' al-Bayān fī Ta'wīl al-Qur'an states that Christians who claim God is Jesus are the Ya'kubiyah group. Even though Jesus never taught teachings that deviated from true monotheism, namely that there is no God but Allah.[8]

In understanding the words in the two letters above, Muslim scholars do not interpret the sentence attached to Jesus as logos in the Hellenistic sense. Hamka, for example, explained what is meant by a sentence that is coupled with the Qur'an and Jesus. According to Hamka, the sentence is a takwin sentence (creation sentence). In interpreting the sentences in the two verses above, even though the editorials are different, Hamka is consistent with his interpretation. When interpreting QS. Ali Imran: 45, Hamka explained that Allah ordered Jibril to convey to Maryam that Allah's words would apply to her. That is the sentence

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[6] Greg Soetomo, "Komunitas Kristen dan Nabi Isa dalam Al-Qur'an", p. 36.

[7] Fakhruddin al-Razi, *Mafātih al-Ghaib,* Jilid 6, p. 51

[8] Abi Ja'far Muhammad Ibn Jarir al-Thabari, *Jāmi' al-Bayān fī Ta'wīl al-Qur'an,* Jilid 4, (Kairo: al-Maktabah al-Taufiqiyah, 2004), p. 333.

"kun" with which Maryam will conceive a child without going through a biological relationship.[9]

According to commentators, there are two narrations regarding the question Allah asked Jesus. The first history says that this question was asked when Isa was appointed by Allah to His side, while another tradition says that the question was asked by Allah to Jesus on the Day of Judgment.[10] Al-Razi explained that there is a Christian sect that believes in Jesus and Maryam as God based on the miracles or extraordinary events they have. The miracles in question include Maryam giving birth without having biological intercourse with a man, while Isa's miracle is able to cure various diseases. In their belief, the miracle came from Jesus and Maryam themselves, not a gift from God. [11]

Not much different from the explanation in verse 45 of Ali Imran's letter, when interpreting the words in the QS. An-Nisa 171, Hamka explained that the word Kalimatuhu is a commandment sentence, namely the sentence of takwin that God placed on Maryam, because of His words, God made Jesus from nothing into existence. Hamka strongly opposes the Christian belief which states that kalam has become flesh (human), and he is Jesus. Hamka admits that these two verses of the Qur'an are often used by Christian missionaries as justification that the Qur'an confirms Christian beliefs, and admits that Jesus or Isa is His word.[12]

Although the Qur'an names Isa as a sentence, the Qur'an denies and does not accept the divinity of Jesus and the doctrine of the Trinity.

[9] Hamka, *Tafsir Al-Azhar*, (Jakarta: Gema Insani, 2015), Jilid 1, p. 628-630
[10] Abi Ja'far Muhammad Ibn Jarir al-Thabari, *Jāmi' al-Bayān,* Jilid 5, hlm. 147. Lihat juga Fakhruddin al-Razi, *Mafātih al-Ghaib,* Jilid 6, p. 116.
[11] Fakhruddin al-Razi, *Mafjātih al-Ghaib,* Jilid 6, p. 117
[12] Hamka, *Tafsir Al-Azhar*, Jilid 2, p. 566-567

In denying the divinity of Jesus, the Qur'an embeds the attributes of humanity inherent in Jesus, namely as a human being who eats and drinks as described in the letter al-Maidah as follows.

مَا الْمَسِيْحُ ابْنُ مَرْيَمَ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۗ وَاُمُّه صِدِّيْقَةٌ ۗ كَانَا يَأْكُلٰنِ الطَّعَامَ ۗ

اُنْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْاٰيٰتِ ثُمَّ انْظُرْ اَنّٰى يُؤْفَكُوْنَ

Meaning: The Messiah, the son of Mary, was only an Apostle. Previously, several apostles had passed. And his mother was a firm believer in the truth. Both of them used to eat food. Watch how We explain the verses (signs of power) to them (the People of the Book), then watch how they are turned away (by their desires). (QS. al-Maidah [5]: 75).

In the verse above, the Qur'an characterizes Jesus and his mother Mary with the human nature of eating. The embedding of this human nature seems to be aimed at not only affirming the humanity of Jesus, but also as a form of rejection of the general Christian belief that believes in the divinity of Jesus and that he is the "Son of God".[13] The divine attributes attached to Jesus were only "made" by church leaders in the first century after Isa's death. These divine attributes are the result of the intersection between Christians and Greeks who adhere to polytheism beliefs.[14]

The doctrine of the trinity is not the teaching of Jesus, the term is not even found in the New Testament.[15] It was Paul (Saul) of Tarsus who initiated the emergence of the trinity. Paul brought up the statement about

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[13] Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian al-Qur'an*, (Ciputat: Lentera Hati, 2009), cet. II, Vol. 2, p. 830

[14] Hugh Goddard, *Sejarah Perjumpaan Islam-Kristen: Titik Temu dan Titik Seteru Dua Komunitas Agama Terbesar di Dunia,* terj. Zaimuddin dan Zaimul Am, (Jakarta: Serambi Ilmu Semesta, 2013), p. 27.

[15] Husni Mubarok, *Nalar Kritik Al-Qur'an Terhadap Trinitas,* Tesis, (UIN Walisongo Semarang, 2019), p. 65.

the divinity of Jesus which later became a long debate in internal Christianity.[16] The debate about the deity of Jesus then ended with the inauguration of the doctrine of the trinity by Emperor Constantine through the Ecumenical Council at Nicaea on May 20, 325. A council is a large assembly or meeting of the leaders of the Roman Catholic church.[17] This meeting at Nicaea was known as the Council of Nicaea. The council formulated that Jesus, which is the word of God (logos), is of the same substance as the Father.[18] Based on these facts, it can be said that the doctrine of the trinity is not the teaching of Jesus or Jesus.

As has been explained that there are differences regarding the trinity between the Qur'an and Christianity. The Qur'an mentions the trinity as an understanding of three gods consisting of the god God, the god Jesus (the Son) and the god Mary (the mother). In the Christian environment, this understanding of the existence of three gods is called tritheism, this understanding is considered heresy and rejected. The trinity that Christians believe is one god who has three persons, namely the Father, the Son, and the Holy Spirit.[19]

The difference in the concept above causes the Qur'an to be misunderstood by Western scholars because it does not understand trinity theology.[20] Meanwhile, in the belief of Muslims, the Qur'an cannot be wrong because this holy book is sourced from the One True One. In responding to these differences, looking at the history of the intersection

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[16] Louay Fatoohi, *The Mystery Of Historical Jesus: Sang Mesias menurut Al-Qur'an, Alkitab, dan Sumber-Sumber Sejarah,* terj. Yuliani Liputo (Bandung: Mizan, 2012), p. 420.

[17] https://kbbi.kemdikbud.go.id/entri/konsili. Diakses pada 30 Oktober 2022.

[18] H. Berkhof, *Sejarah Gereja,* (Jakarta: Gunung Mulia, 1995), p. 54

[19] Karen Amstrong, *A History of God: The 4,000- Year Quest of Judaism, Christianity and Islam,* terj. Zaemul Am, (Bandung: Mizan, 2015), p. 187.

[20] Mun'im Sirry, *Reformist Muslim Approaches to The Polemics of the Qur'an against Other Religions,* terj. Cecep Lukman Yasin, (Jakarta: PT Gramedia Pustaka Utama, 2013), p. 297.

of Islam and Christianity at the time of the revelation of the Qur'an is a must. According to Quraish Shihab, during his ten years of preaching in Mecca, the Prophet Muhammad did not come into contact with Christians and Jews, but the Prophet Muhammad faced pagan idolaters. There are almost no Christians and Jews in the city of Mecca. Most Christians live in Yemen, while many Jews live in Medina.[21]

Not unlike Quraish Shihab, Montgomery Watt argues that Christians did not live in Mecca in the early period of Muhammad's prophethood. Even if there are, there are only a handful of people who are not people who have position and influence both in the Christian and Arab community, but only by profession as traders and who become slaves.[22]

Another opinion states that in the Arabian Peninsula developed Christian sects of Monophysitism and Nestorianism. Monophysitism is a sect in Christianity that emphasizes the unity of the character of Jesus, namely Jesus is one and equally perfect in the form of divinity and in the form of humanity.[23] Meanwhile, the Nestorian sect holds that Jesus had two characteristics: divine and human. Gunter Risse, a German scholar, said that Monophysitism was quite dominant among Arab Christians at the time of the Prophet Muhammad. According to him, the trinity version of this school is alluded to in the Qur'an as a false trinity.[24] In contrast to Risse, Geoffrey Parrinder said that the Nestorian sect which also

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[21] M. Quraish Shihab, *Wawasan Al-Quran: Tafsir Maudhu'i atas Pelabagai Persoalan Umat*, (Bandung: Mizan, 2000), p. 358 – 360.

[22] Mun'im Sirry, *Reformist Muslim Approaches,* p. 16

[23] Mun'im Sirry, *Reformist Muslim Approaches,* p. 275.

[24] Mun'im Sirry, *Reformist Muslim Approaches,* p. 275.

developed in the Arabian Peninsula was a sect called the Qur'an as adherents of the trinity who disbelieved.[25]

Before the advent of Islam, Christianity with its various theological understandings had indeed been established in several border areas of the Arabian Peninsula. To the northeast, toward Jerusalem and the Mediterranean, some Arab tribes living in the region bordering Byzantium had accepted Christianity as early as the fourth century. Another Arab tribe, the Banu Ghassan also adheres to Christianity.[26] In general, people in the Arabian Peninsula adhere to Christianity. The Christian sects adopted by the inhabitants of the Arabian Peninsula are Monophysite and Nestoriyan which are considered heretical by the church.[27]

As for the worship of Mary/Mary which is called the Qur'an as part of the trinity, Hamka explained that the Armenian and Coptic Churches are one of the Christian groups that worship Mary. Hamka also said that the Eastern and Western Churches, especially the Orthodox Church, Greek Catholic, and Roman Catholic had glorified Mary to reach the status of God. With this status, they made Mary the object of prayer, requests for grace and worship, as well as offerings of various types of worship. Hamka cites recent examples of what is commonly known as "the apparitions of Maryam" in various places. One form of apparition recognized by the church is the apparition of Mary in Fatima, a small village in Portugal. It is said that Maryam appeared before three children

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[25] Geoffrey Parrinder, *Jesus In the Qur'an,* p. 153

[26] Hugh Goddard, *Sejarah Perjumpaan Islam-Kristen*, p. 40.

[27] Karen Armstrong, *A History of God: The 4,000- Year Quest of Judaism, Christianity and Islam,* terj. Zaemul Am, (Bandung: Mizan, 2015), p. 217.

on seven different occasions from May 13 to October 13, 1917. Since then Fatima has become a holy place and worship.

In contrast to Hamka, Geoffrey Parrinder called the Collyridians sect one of the many Christian sects that deify Mary. This sect consists of women who worship Mary by offering small bread, which in Greek is called collyris. This sect originally arose in Thrace (now Bulgaria and northern Turkey), and flourished in the Arabian Jazira.[28] In addition there is also a sect or sect called "Maryamiyyun", a sect that worships and glorifies Mary. Rasyid Rida said worship of the mother of Jesus had been approved by the Western and Eastern Churches after Constantine's time, but was later rejected by Protestants.[29]

From the description above, it can be concluded that in Christianity there are many sects or sects, some of which believe in the divinity of Jesus and Mary and worship both besides Allah. Thus, what the Qur'an says about the existence of a person who deified Jesus and his mother is a fact. This means that the Qur'an does not misunderstand the trinity described in the QS. al-Maidah verse 116 and other verses that describe groups of people who believe in the divinity of Jesus or consider him the Son of God.

The difference in the concept of the trinity between the Qur'an and Christianity that is understood today departs from different facts. The Qur'an alludes to the group of people who believe in the divinity of Jesus and Mary that existed and developed in Christianity. Meanwhile, the trinity which is understood differently by Christians today is still a problem for Muslims. Some say that Islam and Christianity are two monotheistic religions. The difference is that Islamic monotheism is

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[28] Geofrey Parrinder, *Jesus In the Qur'an,* (London: Sheldon Press, 1965), p. 135
[29] Mun'im Sirry, *Reformist Muslim Approaches,* p. 301-303.

Unitarian in the sense that Islam denies any personal relationship within the person of God, while Christian monotheism is Trinitarian.[30]

2. True Monoteism

Monotheism or acknowledgment of God who created the universe is the main teaching of all the prophets. The name of God in every religion may be different from one another, but belief in and acknowledgment of God who created the universe should not be different. Islam names those who believe in the existence of God other than the One who created the universe as polytheists, namely people who associate partners with God.

In Islam, words that refer to one and are used to refer to the oneness of God are wahada (وحد), ahad, (أحـد), and waahid (واحـد). From the word wahhada (muta'adi, the word wahada), the word monotheism is formed, which in Islam is a discipline that explains the oneness of Allah. Tawhid or the oneness of Allah is the core teaching of religion, and all the prophets and apostles were sent on a mission to convey it. In the Islamic view, the concept of the oneness of God is very strict. The Islamic description of oneness is very clear, as described in sura al-Ikhlas:

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قُلْ هُوَ اللهُ اَحَدٌ (1) اَللهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُوْلَدْ (3) وَلَمْ يَكُنْ لَّهُ كُفُوًا اَحَدٌ (4)

Meaning: Say (Muhammad), "He is Allah, the Almighty. Allah is the place to ask for everything.) Allah) neither begets nor begotten. And there is nothing equal to Him. (QS. al-Ikhlas : 1-4).

B. Building Harmonious Relations between Religions

1. Religious Moderation

True religion teaches harmony to its adherents. This can be seen from Christian teachings which promote love and Islam which teaches

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[30] Mun'im Sirry, *Reformist Muslim Approaches,* p. 307.

peace. The teachings of these two religions should be able to inspire and act as followers in their daily activities. The teachings of love and peace promoted by Islam and Christianity require mutual respect and moderation. The attitude of moderation or moderation in religion implies not being excessive, that is, not being on the extreme right and not being on the extreme left.[31]

Religion is not to homogenize differences in beliefs, but to respond to differences in existing beliefs with wisdom. Religion exists to elevate the dignity of humans and humanity. Therefore, religion should not be used as a tool to demean and annihilate one another.[32]

Humans were created as creatures that carry the values of harmony. The differences in physical, ethnicity, race, language, culture and religion are God's will. These differences should be used as a basis for creating a harmonious life and upholding tolerance. The diversity of religions and beliefs is also one of the inevitability that God wills.[33] Differences, both in terms of religion, ethnicity, nation and language and others are a necessity. The Qur'an confirms that the differences that exist are the will of Allah, as explained in His words as follows.

<div dir="rtl">

لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجاً ۚ وَلَوْ شَاءَ اللهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ

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[31] Muhibbin, "Hakikat Moderasi Beragama" dalam *Moderasi Beragama: Dari Indonesia untuk Dunia,* ed: Ahmala Arifin, (Yogyakarta: LKis, 2019), p. 106.

[32] Fauziah Nurdin, "Moderasi Beragama menurut Al-Qur'an dan Hadist", *Jurnal Ilmiah Al Mu'ashirah*: *Media Kajian Al-Qur'an dan Al-Hadits Multi Perspektif,* Vol. 18, No. 1, Januari 2021, p. 61-62

[33] Said Aqil Siroj, *Tasawuf Sebagai Kritik Sosial: Mengedepankan Islam sebagai Inspirasi Bukan Aspirasi,* (Jakarta: SAS Foundation, 2006), p. 183.

Meaning: for every nation among you We give rules and clear paths. If We had willed, He would have made you one people (only), but Allah wanted to test you against the gifts He has given you, so compete in doing good. (QS. al-Maidah: 48).

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِيْنَ

Meaning: And if your Lord willed, He would have made mankind one Ummah, but they always disagree (opinions). (Surat Hud: 118).

Regarding the obligation to respect the beliefs of others, the Qur'an states:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

Meaning: For you is your religion and for me is my religion, (Surah al-Kafirun: 6).

Among the purposes of the creation of these differences is so that humans know and understand each other. This is confirmed by the Qur'an in the letter al-Hujurat,

يٰٓأَيُّهَا النَّاسُ اِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَّأُنْثَى وَجَعَلْنَاكُمْ شُعُوْبًا وَقَبَائِلَ لِتَعَارَفُوْٓا اِنَّ اَكْرَمَكُمْ عِنْدَ اللهِ أَتْقَاكُمْ اِنَّ اللهَ عَلِيْمٌ 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. Indeed, the most noble of you in the sight of Allah is the one who is the most pious. Indeed, Allah is All-Knowing, All-Conscientious. (QS. al-Hujurat: 13).

The verse above emphasizes that the diversity of types and forms of human beings, starting from skin color, ethnicity, language, even belief, actually originates from one type of male and female human, namely Adam and Eve. Adam and Eve and all humans were created by God. The reality of this diversity is then used as the motto of life for the

Indonesian people, namely "Unity in Diversity". Different but still one.[34] Departing from this reality, every religious community should put forward an attitude of tolerance and set aside differences in their respective beliefs. This is done to create a harmonious and peaceful life.

In order to realize a harmonious and tolerant life, every religious community must first cultivate a religious spirit. understand their religion correctly and comprehensively. Correct and comprehensive understanding of the religion adhered to is the first step that must be taken. This step is important considering that not all religious people understand their religion correctly. Among the signs of a person who has succeeded in understanding his religion correctly is his life behavior which is colored by religious teachings. For Muslims, the spirit of religion, among other things, means bringing peace.[35]

To realize a harmonious and tolerant life, the religious spirit must be accompanied by the spirit of nationalism (ruh al-wathaniyyah) or love for the homeland, the spirit of diversity/plurality (ruh at-taaddudiyyah),[36] and the spirit of humanity (ruh al-insaniyyah). The spirit of religion, nationalism, plurality and humanity is a necessity for all religious people. These spirits will support efforts to foster harmonious life between religious communities and mutual respect for each other's beliefs.[37]

2. Principles of Religious Moderation

Major changes in the human mind touch three aspects, namely ways of thinking, patterns of beliefs, and patterns of feeling spirituality that lead to behavior that is closely related to mental revolution. These

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[34] Said Aqil Siroj, *Tasawuf Sebagai Kritik Sosial,* p. 277-278.
[35] Said Aqil Siroj, *Tasawuf Sebagai Kritik Sosial,* p. 184.
[36] Said Aqil Siroj, *Tasawuf Sebagai Kritik Sosial,* p. 184-186
[37] Said Aqil Siroj, *Tasawuf Sebagai Kritik Sosial,* p. 186

three aspects can grow by instilling cultural and religious values. The existence of a person's mental character is also influenced by various factors, including environment, education, heredity and global culture. Mental refers to the human mind which then manifests through ways of thinking, behavior and feelings and beliefs so that it gives birth to an action.[38]

Religious moderation refers to several principles, namely:

1. The Principle of Universality

One's religious understanding must refer to the principle of the universality of Islam as a religion of peace. This principle must depart from the argument that God created many groups, and each group was assigned a messenger whose aim was to create peace based on the universal teachings of God.[39] To apply this principle, community groups must have the widest possible knowledge of themes that have the potential to be misunderstood or narrowly understood. Therefore, humans must have an attitude of openness and the nature of scientific universality without being limited by ideological barriers, types of institutions and regional elements.[40]

Today, Islam, which is believed to be rahmatan lil alamin, is widely criticized because some Muslims display their exclusive, radical Islam, and even spread terror and brutality. If all of these characteristics are a reality, of course it stems from their understanding of their religion which fails to understand Islam as rahmatan li lalamin in the present context. It is undeniable that the

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[38] Abdul Aziz, "Moderasi Beragama Dalam Perspektif Al-Qur'an: (Sebuah Tafsir Kontekstual di Indonesia)", *Jurnal Al-Burhan: Kajian Ilmu dan Pengembangan Budaya Al-Qur'an,* Vol. 21, No. 02, Desember 2021, p. 226

[39] Nurcholis Madjid, *Islam Doktrin dan Peradaban*, (Jakarta: Paramadina, 2008), p. 434.

[40] Abdul Aziz, "Moderasi Beragama Dalam Perspektif Al-Qur'an, p. 226.

formation of Islam in the course of its history has given birth to a great civilization, especially when it is understood as a source of value that is able to serve and coexist with other civilizations.[41]

In the present context, what needs to be paid attention to is: first, how to develop an open mindset that can weigh, select and sort various entities, realities and phenomena in today's global world. Second, how to cultivate the ability to self-critique (self-critique) towards oneself, tradition (waratsah), culture, and civilization itself so that it can measure and assess its relevance and benefits to human civilization in the present and the future without losing identity. That way we can keep the old good and take the new one which is better.[42]

2. Principle of Integration

This principle is a principle that requires integration in various scientific fields. This principle requires an understanding of religion through different scholarships.[43] The unity of knowledge promoted by UIN Walisongo Semarang is an example. The Paradigm of the Unity of Science emphasizes that all knowledge, both religious and non-religious, is basically a single unit that originates from and leads to Allah through His revelation, either directly or indirectly.[44] The principle of the Unity of Science initiated by UIN Walisongo is implemented through the following strategies:

1) Humanization of Islamic Sciences

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[41] Abdul Aziz, "Moderasi Beragama Dalam Perspektif Al-Qur'an, p. 226.

[42] Munzir Hitami, "Universalitas Nilai-Nilai Islam: Mengungkap Makna al-Din", *Jurnal Toleransi: Media Komunikasi umat Beragama*, Vol. 12, No. 1, Tahun 2020, p. 45-46

[43] Abdul Aziz, "Moderasi Beragama Dalam Perspektif Al-Qur'an, p. 227.

[44] Muhyar Fanani, *Paradigma Kesatuan Ilmu Pengetahuan,* (Semarang, CV. Karya Abadi Jaya, 2015), p. 19.

The humanization of Islamic sciences is to reconstruct Islamic sciences so that they touch and provide solutions to the real problems of human life. This strategy includes all efforts to combine universal Islamic values with modern science in order to improve the quality of life and human civilization.[45]

2) Spiritualization of Modern Sciences

What is meant by the strategy of spiritualizing modern sciences is to provide a basis for divine and ethical values for secular sciences to ensure that basically all sciences are oriented towards improving the quality/sustainability of human life and the universe.[46]

3) Revitalization of Local Wisdom (Local Wisdom)

Local Wisdom is a local cultural wealth that contains policies and views on life that accommodate policies and life wisdom. Local wisdom is the result of a person's ability to use his mind to address a problem that is being faced by a locale or place. Local Wisdom or local wisdom in Indonesia, for example the culture of gotong royong.[47]

M. Amin Abdullah also initiated an effort to integrate science with an integration-interconnection approach. Integration-interconnection is an effort to integrate Islamic sciences with general sciences. This professor of UIN Jogja expressed several views related to scientific interconnection. First, the religious teachings must penetrate each other's boundaries in increasing religious insight. Second, mutually test and provide input on objects that are understood so that the truths contained in them can be believed and implemented in wise daily behavior. Third,

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[45] Muhyar Fanani, *Paradigma Kesatuan Ilmu Pengetahuan,* p. 56
[46] Muhyar Fanani, *Paradigma Kesatuan Ilmu Pengetahuan,* p. 66
[47] Muhyar Fanani, *Paradigma Kesatuan Ilmu Pengetahuan,* p. 70.

create new forms of harmony creatively that allow each religious believer to learn from each other and exchange experiences. Integration in the sense of bringing together what can be put together.[48]

The principle of integration is a discussion carried out by many figures with the aim that understanding of Islam and the Qur'an is not only normative-theological. Kuntowijoyo, for example, tried to color general science with religious sciences. Meanwhile, Imam Suprayogo also offers a tree of knowledge approach that tries to strengthen Islamic sciences with other sciences.[49]

3. The Principle of Multiculturalism

Multiculturalism comes from the words multi (plural) and cultural (about culture). Multiculturalism implies an acknowledgment of the reality of cultural diversity, which means that it includes both traditional diversity such as ethnic, racial, or religious diversity, as well as the diversity of life forms (sub-cultures) that continue to emerge at every stage of the history of people's lives. The birth of the understanding of multiculturalism is based on the need for recognition of cultural pluralism which is a reality.[50]

The principle of multiculturalism presupposes the existence of awareness in every religious adherent of the existence of diversity. What is important to know is that any religion does not teach violence to its adherents. Religion prioritizes compassion. If there is violence based on the name of religion, it is an act that is not justified. To build tolerance and harmony in religious multiculturalism, there are several

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[48] M. Amin Abdullah, *Islamic Studie di Perguruan Tinggi: Pendekatan Integratif-Interkonektif,* (Yogyakarta: Pustaka Pelajar, 2012), vii.

[49] Abdul Aziz, "Moderasi Beragama Dalam Perspektif Al-Qur'an, p 227.

[50] Hendri Masduki, "Pluralisme dan Multikulturalisme dalam Perspektif Kerukunan Antar Umat Beragama (telaah dan urgensinya dalam sistem berbangsa dan bernegara)", *Jurnal Sosiologi,* Vol. 9, No. 1, Tahun 2016, p. 20-21

things that are absolutely necessary. First, cultural reformulation and reinterpretation of religious doctrine which is used as an excuse for committing violence. Second, conducting dialogue between various religious leaders and society regarding tradition, multiculture, and religion with modern ideas. Third, religion teaches humans how to respect, love, and help each other based on real actions. Fourth, religion teaches peace in the midst of pluralistic conditions.[51]

According to Quraish Shihab, the concept of inclusive Islam is not only limited to recognizing the diversity of society, but also must be actualized in the form of active involvement in this reality. The attitude of inclusivism understood in Islamic thought is to provide space for a diversity of Islamic thoughts, understandings and perceptions. In this understanding, truth is not only found in one group, but also in other groups, including even religious groups. This understanding departs from a belief that basically all religions carry the teachings of salvation. The difference from one religion under a prophet from generation to generation is only the Shari'a.[52]

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[51] Abdul Aziz, "Moderasi Beragama Dalam Perspektif Al-Qur'an, p. 228
[52] M. Quraish Shihab, *Wasathiyyah Wawasan Islam tentang Moderasi Beragama,* (Jakarta: Lentera Hati, 2019), p. 43

CHAPTER V
CLOSING

Conclusions and Suggestion

Based on the formulation of the problem and the results of the research that the authors conducted, the authors conclude as follows:

The trinity in the perspective of Tafsir Mafatih al-Ghaib by Fakhruddin al-Razi is different from the trinity that Christians understand. The trinity according to al-Razi is the belief in three gods consisting of Allah (God the Father), Isa or Jesus (God the Son), and Mary (God the Mother). The trinity explained by the Qur'an which mentions Allah (God the Father), Jesus or Jesus (God the Son), and Mary (God the Mother) is a response to the beliefs of the followers of the Christian religion that developed in the Arabian Peninsula. They believe Mary and Jesus are gods because both of them have miracles. In their belief, the miracles that Mary and Jesus had were the powers that both of them possessed. Meanwhile, according to al-Razi in Tafsir Mafatih al-Ghaib, the miracles that Mary and Jesus had were gifts from God, the Creator.

In order to create harmony and harmonious life among religious communities, every adherent of a religion must respect the beliefs of other religions. Difference is a necessity and God's will. Because of that, differences in beliefs are not something that should be debated, especially to the point of causing conflict between religious communities. Every adherent of religion must work hand in hand in order to create a harmonious life.

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