



Letter of Acceptance

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*University of Muhammadiyah Prof. DR. HAMKA, Jakarta - Indonesia
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Paper Title : **The Story of Prophet Ibrahim in the Abrahamic Religious Holy Book
View Comparative Study**
Country : Indonesia
Affiliation : Universitas Muhammadiyah Prof. DR. HAMKA

Dear Doni Wahidul Akbar,

Congratulations on the acceptance of your paper. On behalf of the Conference Chairs, we take great pleasure in inviting you to attend the virtual Uhamka International Conference on Moderate Islam, and present your paper in the conference, which is going to be held on August 18-19, 2021 through Zoom Meeting.

We welcome you to join our virtual conference room as follows.

Meeting ID : 822 7414 1597
Passcode : uicoms2021

Should you have any query, please feel free to contact us via this number, +62 812 9936 6676 (Lilis Widarti).

We are looking forward to meeting you at the exciting conference.

Ilham Mundzir

On behalf of the Organizing Committee



Certificate of Presenter

THIS CERTIFICATE IS AWARDED TO

Doni Wahidul Akbar

As Presenter in

Uhamka International Conference on Moderate Islam
"Moderate Islam: Discourses and Practices"
on August 18-19, 2021

at University of Muhammadiyah Prof. Dr. HAMKA

Rector ,



Prof. Dr. H. Gunawan Suryoputro, M.Hum.



Uhamka International Conference on Moderate Islam

August 18-19, 2021



No.	Session	Speaker	Hours
1	Hamka and Moderation in Islam	Assoc. Prof. Dr. Khairuddin Aljuneid (National University of Singapore)	0.5 Hour
2	Moderate Islam Politics and Security Issues	Prof. Mike Hardy (Coventry University, UK)	0.5 Hours
3	Moderate Islam in Indonesia: The Experiences of Aisiyyah	Dr. Ruhaini Dzuhayatin, MA (Executive Office of the President of the Republic of Indonesia)	0.5 Hours
4	Moderate Islam and Humanitarianism: The Experiences of Muhammadiyah	Rahmawati Husein, MCP, Ph.D (Muhammadiyah Disaster Management Center/MDMC)	0.5 Hours
5	Retrieving Moderation through Hermeneutics: Hamka's Approach	Dr. Izza Rohman, MA (Institute for Islamic and Muhammadiyah Research and Development, Uhamka)	0.5 Hours
6	Moderate Islam in Wasatiyya-Progressive: Perspectives and Experiences	Ai Fatimah Nur Fuad, Ph.D (Faculty of Islamic Studies, Uhamka)	0.5 Hours
7	Parallel Session 1: Moderate Islam and Counter Extremism"	-	3 Hours
7	Parallel Session 2: Moderate Islam and Democracy	-	3 Hours
8	Parallel Session 3: Moderate Islam, Religious Text, and Interfaith Relations	-	3 Hours
9	Parallel Session 4: Moderate Islam and Educational Reform	-	3 Hours
10	Parallel Session 5: Moderate Islam and Islamic Education	-	3 Hours
11	Parallel Session 6: Moderate Islam in Educational Setting	-	3 Hours
11	Parallel Session 7: Moderate Islam and Human Resource Issues	-	3 Hours
11	Parallel Session 8: Moderate Islam and Contemporary Fatwas	-	3 Hours

THE STORY OF PROPHET IBRAHIM IN THE ABRAHAMIC RELIGIOUS HOLY BOOK VIEW COMPARATIVE STUDY

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ABSTRACK

The ancient manuscripts of the Archipelago are cultural heritages of the past whose contents are of high value, not only for the present but also for the future. This study aims to produce the truth of historical facts in the Abrahamic religious holy book as well as a comparison of the similarities and differences of the Abrahamic religious holy book. The criticism of the historical text of the manuscript is carried out by utilizing the hermeneutic theory as a tool to compare the Torah, the Bible, and the Qur'an. This theory assumes that the handling of the Torah text needs to be carefully scrutinized by considering the specific cases in the text and the nature of its intertextuality. Based on the results of the analysis of the Torah found cases that are very crucial in the similarities and differences between the Abrahamic religious holy book. This case shows the weakness of one of the three books of the Abrahamic religion. In the text of the Abrahamic religious holy book there are very striking similarities and differences between the three books. There are similarities in the problems of Abraham's son, the promised land to Abraham, and the guests who visited Ibrahim. The differences contained in the Abrahamic religious holy book are in the issue of the migration of Ibrahim, the order to be circumcised, and the son of Abraham who was slaughtered. This shows that there are similarities and differences in the Abrahamic religious holy book about the story of the prophet Abraham. The findings of this study are that there are similarities and differences in the books of the divine religion, this shows the strengths and weaknesses between the books of the Abrahamic religion which show the essential truth between the three books.

Keywords: Abraham, Abrahamic religious holy book, Similarities, Differences, Comparison.

INTRODUCTION

In the view of Muslims, Islam is the religion of Samawi is a religion that believes that there is only one God. The Abrahamic religion has a holy book that was revealed to its apostles through the intermediary of the Jibril. These religions are Judaism with the Torah, Christianity with the Bible, and Islam with the Holy Qur'an.

In the beginning, there were several Old Testament texts and not a single text. In the third century BC there were at least three Hebrew texts, namely the Massorethique text, the text used for the Greek translation and the text of the Samaritan Torah. In the 1st century BC, there was a tendency to form a single text, but it was not until a century later. If we had these three texts, of course we could do a comparative study and we might be able to have an idea about the original text, however, we don't have that. In addition to the scrolls found in the Qumran cave in 1947, which are scrolls that date back to before the advent of Christianity, and close to before the advent of the prophet Isa, there has been a Papyrus Decalogue dating from the II century AD, and containing differences from the classical texts. , as well as fragments of the Old Testament, which were written in the 6th century V M (Geniza Fragment, Cairo), the oldest Hebrew Bible text is the text of the X th century AD. The translation of the Old Testament into Greek occurred

in the III century BC. The text is called the Septante (meaning seventy; that is, the number of people who translated it). The translation was done by the Jews in Alexandria. New Testament authors rely on the text, and the text was used until the VII century AD. At this time the Greek text used by the Christian world is a manuscript (handwritten) called Codex Vaticanus which is kept in the Vatican and Codex Sinaiticus (derived from Sinai) which is housed in the British Museum in London. (Schnittjer. 2012:29)

Torah is a Semitic name. The Greek sentence now used in French is Pentateuque, which means a book consisting of five parts: Genesis, Exodus, Leviticus, Leviticus, Numbers and Deuteronomy, which are the first five chapters of the 37 chapters in the Old Testament. This collection of texts deals with the origins of nature, to the entry of the Israelites in Kan'an, the promised land after they became slaves in Egypt; or rather until the death of the prophet Moses. But the history of historical events is used as a framework to explain the religious and social life of the Jewish people. This is where the name law or Torah comes from. Since the first century BC many people have maintained that the entire Pentateuque was written by the prophet Moses, among these people are: Flavius Joseph and Philon of Alexandria. (Bucaille 1978:37)

The scholars divide the history of the revelation of the Qur'an into two periods: (1) The period before the hijrah (Makkiyyah verses); and (2) the period after the hijrah (Madaniyyah verses), but here it will be mapped into three periods in order to facilitate the classification. In the first period, at the beginning of the first revelation (al Alaq 1-5) Propeth Muhammad had not been appointed as an Apostle, and only acted as a prophet who was not assigned to deliver the revelations he received. It wasn't until the second revelation that Muhammad was ordered to convey the revelation he received, with the word of God: "O who is covered, arise and give a warning" (Q.s 74: 1-2). (Quraish Shihab, 2006: 35)

Then after that, the content of divine revelation revolves around three things. First, education for the Messenger of Allah, in shaping his personality (Q.s. Al-Muddatsir [74]: 1-7). Second, basic knowledge about divinity (Q.s Al-A'la [87] and Al-Ikhlash [112]). Third, information on the basics of Islamic morality, as well as general rebuttals regarding the way of life of the ignorant people at that time. It can be seen, for example, in Surah Al-Takatsur, a surah that condemns those who accumulate wealth; and Surah Al-Ma'un which explains obligations towards the poor and orphans as well as religious views on living together (Quraish Shihab, 2006:36)

The second period, the history of the revelation of the Qur'an in the second period occurred for 8-9 years, at this time there was a terrible conflict between Islamic groups and Jahiliyah. Opposition groups against Islam use all means to hinder the progress of Islamic da'wah. At that time, the verses of the Qur'an, on the one hand, went down one after another explaining the principal obligations of its adherents in accordance with the conditions of da'wah at that time (Q.s. An-Nahl [16]: 125). While on the other hand, the verses of criticism and threats continue to flow to the polytheists who turn away from the truth (Q.S 41:13). In addition, there were also verses regarding the unity of God and the certainty of the Day of Resurrection (Q.S. Yasin [36]: 78-82). (Quraish Shihab, 2006: 37)

Torah, Bible, and Qur'an are the divine religious holy books that Allah revealed to His messengers. In the holy book of the heavenly religion there is a story about the prophet Ibrahim / Abraham as the apostle of God who delivered the message to his people. However, there are similarities and differences in narrating the figure of the prophet Abraham from various aspects. These similarities and differences can cause a lot of debate and controversy which causes misunderstandings in understanding the scriptures. The similarity contained in the heavenly religion is the story of Abraham, the story of the son of Abraham, the land that was promised to

Abraham. The differences contained in the divine religious books are problems in the journey of Abraham's migration, God's command to Abraham to carry out circumcision, and the story of Abraham's son being slaughtered.

This research will try to explain in detail about the similarities and differences in the Abrahamic religious holy book about the story of the prophet Ibrahim. So that it will no longer be a debate between right and wrong in viewing a scripture text from different books and religions. The true truth will be revealed in historical sequences and facts that do not raise doubts and overlap verse by verse.

METHODOLOGY

This research uses descriptive exploratory method with a comparative approach. The method has the following systematization of steps. (1) The descriptive method clearly has a close relationship with hermeneutics and interpretation methods in general. The researcher describes the verses related to the story of the prophet Abraham in the holy book of Abrahamic religion. (2) Exploratory research is needed to find the factors that are important as factors that cause difficulties. (3) Comparative research is directed to find out whether between two or more than two groups there are differences in the aspects or variables studied. After describing the story of the prophet Ibrahim and then finding things that are considered to be a big problem in this research so that there are similarities and differences in the holy book of Abrahamic religion in order to get a conclusion about the truth of the story of the prophet Abraham in the Abrahamic religious holy book

FINDINGS AND DISCUSSION

1. Similarities Story of Prophet Abraham in the Abrahamic Religious Holy Book

A. Son of Abraham

Ten years have passed since God first promised an heir (16:3), and Abraham and Sarah were even more troubled. Once again they used the customs of the time to solve the dilemma. Barren Sarah gave Hagar, her Egyptian slave, to Abraham as a concubine, a custom widely accepted in the ancient near east. Hagar is introduced in the text without a long explanation. His name is a Hebrew name, not an Egyptian name; perhaps he was given this name, which means "runaway," after joining Abraham and Sarah in their flight from Egypt. Then God gave the unborn boy a name Ishmael, which means "God hears" and was meant to remind Hagar of God's special intervention on her behalf. When Hagar finally gave birth to Ishmael (Genesis 16:15), Abraham was already 86 years old. Eleven years have passed since God first promised an heir, and His promise has yet to be fulfilled. (Davis. 2016:203)

The guest's promise that she (Genesis 18:10), could mean that she will return in another year or that she will return in nine months, which is the normal period of pregnancy. Either way, Sara would have given birth by then. Verse 11 is an insert, to give reason for Sarah's response which is written in the next verse, "Sarah laughed in her heart." His laughter was brightly mocking, which gave the impression that Abraham either didn't tell him about the promise, or failed to convince him that the promise could be kept. (Davis. 2016:210)

In the Bible Galatians 4:22-27 also describes the descendants of Abraham. Similar verses in the Bible describe the two sons of Abraham Ishmael who was born to Hagar and Isaac who was born to Sarah. Be heirs of what was promised not enough Abraham's descendants, people must be Abraham's descendants not like Ishmael, but like Isaac, is based on a promise, which promises offspring more in spirit than with flesh, so that Isaac is Abraham's "spiritual"

descendant symbolizes Christianity. Hagar represents the old covenant established on Mount Sinai, her children are now living under this covenant and are "begotten according to the flesh", i.e. they do not have the Holy Spirit. Sarah, another wife of Abraham, represented the new covenant; his children, who are believers in Christ, have the Holy Spirit and are the true children of God who are "begotten according to the Spirit." They seem to want to be under the law. If so let them listen to the law (the Genesis narrative is part of the law in a broader sense, which includes all the Five books). It means Ishmael son of Hagar. His only son, Isaac, the son of Sarah, was obtained by God's promise. This is an allusion. That is, the story about the two children can reveal something that is not just a historical story.

In the Qur'an, Surah Ash-Shaaffaat: 101 and 112, it is also explained about the story of the two sons of Abraham, named Ismail and Isaac. This similarity is also found in the Torah, the Bible and the Gospel of Barnabas.

Allah SWT reported about His beloved, Ibrahim a.s. that after he received help from Allah to defeat his people and no longer expected their acceptance and faith, after they, after they had witnessed the great verses, he emigrated from the midst of their lives. "And Abraham said, 'Indeed, I am going to my Lord, and He will guide me. O my Lord, bestow upon me (a child) who is among the pious,'" that is, obedient children as a substitute for the people and families he has left behind. Allah SWT said, "So We gave him good news with a very patient child," namely Ismail. Ismail is the first child and as good news for him. Ismail is older than Ishaq, according to the consensus of the Muslims from the Bible experts. Even in the texts of the books it is stated that when Ishmael was born, Ibrahim was about 86 years old and when Isaac was born, Ibrahim was 99 years old. (Ibn Kathir. 1999: 38)

Then after that, Allah SWT said, "And we gave him good news with Isaac, a prophet who was among the pious." When the angels gave glad tidings to Ibrahim about Isaac's presence, they told him, "Indeed, we will give you good tidings with the presence of an intelligent child." And Allah SWT said, "So We gave him good news with the presence of Isaac and behind Ishaq there will also be Ya'kub". (Ibn Kathir. 1999: 39)

B. Guest of Abraham

Similarities about the discussion of guests who came to Abraham are only found in the Torah, Bible and Al-Qur'an manuscripts, the guests in question are the angels who came to Ibrahim to give good news, that Allah will give him offspring other than Ishmael. In Genesis 18:9-15 about Abraham's guests visiting his residence.

The guests' questions, "Where is Sara?" not in accordance with eastern customs, because foreigners will neither know nor use a wife's first name. The fact that they knew Sara's name showed they were not human and that the purpose of their visit had something to do with Sara. Sarah was "in the tent," but in another part of the tabernacle and could not be seen. Usually the eastern women are near the seats of the men and guests, but are not seen (v. 10). Verse 11 is an insert, to give reason for Sarah's response which is written in the next verse, "Sarah laughed in her heart." His laughter was brightly mocking, which gave the impression that Abraham either didn't tell him about the promise, or failed to convince him that the promise could be kept.

The guest's ability to know that Sarah was laughing inside, while He could not even see Sarah, proved conclusively that He was God Himself (vv. 12,13). His response to Sarah – "is anything impossible for God?" – proves that Sara's laugh conveys disbelief. The guest's statement is similar to the angel's statement to Mary, "for with God nothing is impossible" (Luke 1:37). When Sarah realized that she might have offended her guest, she denied that she had

laughed (v. 15). The fact that he too tries to deny the act shows that his laughter and words in verse 12 are barely audible, if not completely inaudible. Because Abraham had such a close relationship with his Lord. How honorable it would be to be judged by God Himself as faithful, obedient, and determined. (Davis. 2016: 213)

The Bible in Hebrews 13:2 also explains the parallels about a guest who came to Abraham to tell him the good news. Thanks to the greatness of God who gave Abraham and Sarai offspring while they were old.

In this passage we are commanded to be kind to: brethren in the faith (13:1), strangers (13:2), captives and "those wronged" (13:3). Normal situations are discussed first. As in 1 John, brotherly love must be nurtured. One of the constant evidences of the Christian life is the way Christians relate to one another. Since there is no public resting place, hospitality is also expressed, especially in the case of people (foreigners) who know Christ. Matthew 25:35-40 suggests what is most akin to entertaining angels (elathon, "unconscious").

In the Qur'an surah Huud 11: 69-73 describes a guest who came to Ibrahim to give the good news. However, there is a difference about the food that Abraham provided with the verses found in the Bible and the Torah. In addition, the difference is also in the angel's treatment of the food served by Ibrahim and Sarah, in the Qur'an angels do not eat the food. Another difference was Sarah's treatment when she was surprised by the happy news. All of this will be explained as follows.

Allah Ta'ala said, "And indeed our messengers have come." Namely the angels, "to Abraham with good news" with the birth of Isaac. The good news is interpreted with the birth of Isaac because it is based on the word of God, "So when the fear was gone and Abraham and the good news had come to him, he also questioned our angels about the people of Lut." "They said 'Congratulations.' Ibrahim replied, 'Congratulations,' may iam prosperity be upon you too. "So it wasn't long before Ibrahim served roasted calf meat," Ibrahim rushed over and served them veal roasted on a burning stone.

Allah Ta'ala said, "So when he saw that their hand did not touch it, Abraham saw what they were doing and was afraid of them." This is because the angels have no desire and appetite for food, and they never eat. Therefore, they turn away from food. It was then that Ibrahim saw it as something odd" and was afraid of them. When Sarah saw that Ibrahim had respected his guests and he himself served them, while they were not eating, she was surprised and said, 'How surprising our guests are. We ourselves served them out of respect, but they did not want to eat our food.' So Sarah was rewarded with the good news of the birth of a child after she had given up hope for it. "So we gave him the good news about Isaac, and after Isaac was born also Ya'kub," that is, with the birth of a child who then the child will give birth to grandchildren and descendants, because Ya'kub is Isaac's son. Says Allah Ta'ala, "His wife said, 'It is surprising, will I give birth to a child when I am an old woman, and my husband is also in an old state?'" This is similar to "Then his wife came screaming and then hit herself in the face while saying 'I am an old barren woman.'" That is a woman's habit of saying and acting when she is shocked. "The angels said, 'Do you wonder about Allah's decree? The angels said, 'Don't be surprised, because if Allah Most High and Most Great wills something, it is enough to say, 'Be it! . "That is the mercy of Allah and His blessing, poured out on you, O Ahlul Bait." (Ibn Katsir. 1999: 801-802)

2. Differences Story of the Prophet Abraham in the Abrahamic Religious Holy Book

A. Abraham's migration

The Torah describes Abraham's migration to Egypt. Because there was a famine in Abraham's people, so God told him to leave the land. Before entering Egypt, Abraham told Sarah to claim to be his sister, in order to avoid the temptations of the people and the king of Egypt at that time.

The discussion in Genesis 12: 10-20 describes the journey of Abraham's migration with his wife at the command of Allah. Famine was common in Kanaan. During the time of the patriarchs there were three great famines (12:10). Agriculture in Kanaan, unlike in Egypt, depended on rain, and at times the rains of November and December failed or were insufficient. Famine caused Abraham to move to Egypt (v. 10). Faced with famine, it was only natural that Abraham decided to go to Egypt because food was always plentiful there

When they were near Egypt, Abraham had his wife, Sarah, agree to introduce herself as Abraham's sister (v. 13): Abraham knew that she was “a woman of beauty” and that the king would desire Sarah, so Abraham feared for her life. Sure, Sarah was Abraham's half-sister (Gen. 20:12), but using half of the truth to hide the other half would have to be considered a lie. Abraham secretly acknowledged this when he did not present a defense for his actions (v. 18-20). Since the true identity of Sarah was hidden from him, the king treated Abraham very favorably because of Sarah, giving him many sheep, bulls, slaves, and camels (v. 16). However, in due time God struck a great plague on Pharaoh, as well as on all his wife (v. 17). The nature of these plagues is not mentioned, but they must be severe. Obviously the king found out the whole truth about Sarah, and he called Abraham. As implausible as it may sound, the “father of the faithful” was rebuked by the pagan king. It is not known how long Abraham spent in Egypt, but it is possible that they did not stay long. Lot, Sarah, and Abraham's servants went back to the Negeb with Abraham (Gen. 13:1). Abraham was very rich, many cattle, silver and gold (v. 2). He did not stay in the Negeb, but walked on to Bethel, where he had built an altar and worshiped God. (Davis. 2016: 190).

In the Bible Genesis 41: 57 and 42: 5 also describes the very fertile region of Egypt. However, what is told in other verses is not Abraham, but Joseph. Many ancient people immigrated to Egypt. There are differences about Egypt in the time of Abraham and Joseph. At the time of Abraham, Egypt was a very fertile area. Meanwhile, at the time of Joseph Egypt became a very dry and barren area. An explanation of his migration to Egypt will be explained in the discussion below.

The famine spread to Kanaan, and Jacob was somewhat disappointed that his sons had no initiative; they just sat looking at each other helplessly. Jacob had heard that there was still grain available in Egypt, and he wanted his ten sons to go there and buy grain. It is not known how long it took Jacob and his family to finish the food supplies they had purchased in Egypt. But it must have been before the seven years of famine ended, for Jacob asked his sons to return to Egypt. (Davis. 2016: 303)

In the Qur'an, surah Al-Ankabuut 28:26-27, Al-Anbiyaa 21: 71-73 and Ibrahim 14: 37 also tells about the migration of Ibrahim and his family. However, there are differences in the migration of Ibrahim a.s. with the Torah and the Bible. The Qur'an describes the place of migration of Ibrahim a.s. not only to Egypt, but they also migrated to Syria and the Holy Land. In the Qur'an, Abraham's migration journey took two trips, the first with Sarah. Second, with Siti Hajar to the mountains of Faran (namely the Land of Mecca). Explanation of the differences in migration Ibrahim a.s.

When Ibarhim and his people emigrated to the way of Allah, while his wife was barren, even his brother Lut bin Haran bin Azar was with him. Allah SWT then bestowed him with righteous descendants, even making his descendants as prophets and the place where the holy books were revealed. So every prophet who was sent after that came from the descendants of Abraham, and every holy book that was sent down from the sky to a prophet after him, the prophet was confirmed to be from his descendants. While the area to be migrated to is the land of Syria, "to a land that We have blessed for all mankind" as said by Ubai bin Ka'ab and Abu Al Aliyah and Qatadah and others. Al Aufa narrated from Ibn Abbas that the word of Allah "to a land that We have blessed for all mankind" is the city of Mecca, do you not hear His word "indeed the first house built for (place of worship) humans, is the Baitullah which is built for mankind. Makkah (Mecca) which is blessed and a guide for all mankind." (Qs Ali 'Imraan: 96) Ka'ab Al Ahbar argues that the place in question is Haran. And we explained earlier based on the information of the people of the book that Ibrahim left Babylon with his wife Sarah, children, his brother Lut, his brother Nahur, and his brother's wife Malka, then they stopped at Haran and Tarih, Abraham's father Prophet Ibrahim died there.

He said, "One day when Ibrahim and Sarah were walking, they both passed by an unjust ruler. It was said to him 'There is a man here with a beautiful woman. 'So Ibrahim was asked about her, 'Who is that woman?' Ibrahim replied, 'My sister. ' Then Ibrahim came to Sarah and said to her, 'O Sarah on this earth there is no believer except myself and you. That person asked me about you, and I told him, that you are my brother. So don't deny me.' Then Abraham sent Sarah to him. When Sarah came in to him, she reached out her hand to touch him. But he was choking like before or louder. He said, 'Pray and he is free. Then he called his guards and said 'You have not brought humans to me. You brought the devil here.' He gave him Black Stone as his servant. Sarah went home to Ibrahim who was praying, so Ibrahim signaled with his hand, 'How are you?' Sarah replied, 'Allah has thwarted the treason of a disbeliever or *fajir* (in the form of torment on his neck and gave me the Black Stone.'" Imam Al Bukhari gharib in a narration This hadist goes through this route by *mauquf*. So Ibrahim was sent to the king and was asked about him, Ibrahim replied, "My sister." Then Ibrahim came to Sarah and said to her, "Indeed, this king has asked me about you, so I replied that you are my sister, and verily today there is no Muslim except me and you, and verily you are my brother in religion so don't lie to me in front of him.' Ibrahim loved Sarah very much because of her religion and kinship and beauty. (Ibn Katsir. 2012: 638-647)

Imam Al Bukhari said: told me Abdullah bin Muhammad: told us Abdurazzaq: told us Ma'war from Ayyub As-Sakhtiyani and Katsir bin Al Muttalib bin Abi Wada'ah complement each other from Sa'id bin Jubair said Ibn Abbad: The first woman to wear a belt was the mother of Prophet Ismail as He used it to remove traces of Sarah then Ibrahim a.s. took him along with his son Ismail, whose mother was still breastfeeding him until Ibrahim a.s. placed them near the Ka'bah in a hut above Zamzam at the end of the Masjid Al Haram at that time in Mecca no one lived there and there was no water. Ibrahim put them there and left a kind of sack filled with dates and a bag/geriba filled with water. Then Ibrahim went to leave them both. So Ismail's mother followed him and said: hey Ibrahim, where are you going? Do you have the heart to leave us in this valley where there is no human and nothing. Ismail's mother kept repeating her question over and over again until finally Ibrahim did not look back at her. Finally, Ismail's mother asked: Did Allah command over all this? Ibrahim replied: Yes. Ismail's mother said: Then Allah will not forsake us. Then Ismail's mother returned and Ibrahim continued his journey until when he came to a hill and the people did not see him anymore, Ibrahim faced the Ka'bah

and prayed for them with a few sentences of his prayer while raising his hands. (Ibn Katsir. 2012: 654-661)

B. Commands for Circumcision

The Torah describes God's covenant with Abraham to be circumcised. The agreement found in Genesis 17:10-14 obliges all men who are in his house and his people. Verses 9-14 specify Abraham's part in the process of entering into a covenant: he must circumcise every male child born in his house, both the children of Abraham and the children of his servants, eight days after their birth (v. 10-12). Rejecting it would mean breaking the covenant (v. 14). It is to be expected that this passage, Exodus 4:24 And Joshua 5:2. Gives conflicting accounts of the origins of the circumcision ceremony. However, the last two passages clearly don't talk about its origins. As a ceremony, circumcision is first a spiritual sign, and then a national sign. All members of the covenant community were expected to show their faith by the sign. That is why the Apostle Paul explained that circumcision apart from obedience is the same as uncircumcision (Rom. 2:25-29). Circumcision was not unique to the Hebrews. Circumcision was performed by the Egyptians, Edomites, Ammonites, Moabites, and several other nomadic tribes. Of course, the Philistines did not and they were commonly called "the uncircumcised." This custom also fell out of favor in Mesopotamia. (Davis. 2016:205)

The difference between the Bible and the Torah, the Gospel of Barnabas, and the Qur'an is about circumcision. The Bible does not require circumcision. Whereas in other heavenly holy books he is ordered to be circumcised. The difference is found in 1 Corinthians 7:18-19, Galatians 5:2, 5:6.

People have to choose. said Paul, between circumcision with Christ. This was said not to the Jews but to the Gentiles, who had no background in the circumcision ceremony. At first circumcision had no such meaning, because for Abraham circumcision was a sign and seal of righteousness which he already possessed through faith. But over time, circumcision became a sign of eligibility. Under these circumstances, Christ would be of no use to the circumcised man who had actually placed himself under the obligation to keep the whole law, assuming that it would bring him righteousness. Receiving circumcision means abandoning the principle of grace in Christ (living without grace) in favor of a lesser and impossible principle of self-justification. True believers remain steadfast in grace. Having presented the result of faith in the form of hope, the apostle now shows his outreach in love. In Christ one does not gain by being circumcised; Likewise, those who are not circumcised have nothing to lose. What is important is love, which includes all that the law requires.

In the Gospel of Barnabas Chapter 22 it is also explained about the commandment for circumcision "Truly I say to you, that a dog is better than an uncircumcised one.". There is no difference between the Gospel of Barnabas, the Torah, and the Qur'an. the only difference is with the Bible.

In the Qur'an it does not explain about the obligation of circumcision as contained in the Torah and the Gospel of Barnabas. However, there is a command of Allah to follow what the prophet Ibrahim a.s. do, indirectly surah An-Nahl: 120-123 ordered to perform for circumcision. Allah praises His servant and Messenger, Ibrahim, as the Imam of the *Hanif* and the father of the Prophets. Allah declared him free from shirk, Judaism, and Christianity. Then Allah the Exalted said, "Indeed Abraham was a believer who could be used as an example, obedient to Allah and hanif." Ummah means the priest to be followed, al-qaanit means one who is solemn and obedient, and *al-hanif* means one who turns away from polytheism to monotheism. Therefore,

Allah ta'ala said, "And he is not one of those who associate partners." Then Allah ta'ala said, "And guided him to the straight path," namely worshiping Allah Almighty, He has no partners based on the approved Shari'a. Allah says, "And we gave him the good in the world." That is, we have collected for him the good of the world, namely all the things that a believer needs in order to complete his good life. "And verily in the Hereafter he will be among the pious." Allah says, "That is, O Muhammad, follow the religion of Abraham, because Abraham was the perfect people in the way of religion and monotheism. (Ibn Katsir. 1999:1075-1076).

The hadist indicates that at that time Ismail was still breastfeeding. According to the scholars of the law: indeed Abraham was ordered by Allah to circumcise Ishmael and all those who were close to him, so Ibrahim circumcised them, and this happened after he passed 99 years, so Ismail's age at that time was 13 years. This is carrying out Allah's commands in his family, so it shows that he is doing so out of obligation. Therefore, what is true from the statement of the scholars: it is obligatory on men as it remains in its place. And it has been determined in a hadith narrated by Imam Al Bukhari: told us Qutaibah bin Sai'id: told us Mughirah bin Abdurrahman, said the Prophet said, "Prophet Ibrahim a.s. circumcised at the age of eighty with an ax." This hadith was corroborated by Abdurrahman bin Ishaq from Abu Az-Zinad, and also confirmed by 'Ijlan from Abu Hurairah. Narrated by Muhammad bin Amr from Abu Salamah from Abu Hurairah. Another editorial reads, "Ibrahim was circumcised after the age of 80, he was circumcised with an ax (*Qudum*)."*Qudum* is a tool. Some say: it's the name of a place. (Ibn Katsir. 2012: 662)

C. The Slaughtered Son of Abraham

There are differences between the Torah, the Bible, and the Qur'an regarding the two sons of Abraham. The difference is about who is slaughtered between Ismail or Ishaq?. The difference is found in the chapter of Genesis 22: 2, 12, 16.

God's shocking command to Abraham, "Take your only begotten son,... and offer him there as a burnt offering..." has challenged the intelligence of the mind on more than one interpretation. There are at least three ways to view God's commandments. Abraham's faith was tested by God and nothing else. God did not tempt him to do evil, but against his faith, James stated, "When a person is given a trial, do not say: 'This trial comes from God!' for God cannot give an evil trial, and He Himself does not tempt anyone. But each one is tempted by his own desires, for he is dragged away and enticed by them." God's command to Abraham is a feature of the narrative filled with emotion, "Take your only son, whom you love, namely Isaac". In this uphill climax the picture becomes more specific and the challenge more intense. this was the ultimate test of Abraham's faith because of God's promises concerning Isaac and his descendants. God's commandments contradict His promises of blessings through Abraham's descendants. However, Abraham did not try to resolve the conflict, but went forward by faith, realizing that the God of infinite perfection made no mistakes. (Davis. 2016: 231-233)

In the Bible of John 3:16 and Hebrews 11:17 explain that Isaac was his only son. Isaac is a testament to God's covenant with Abraham to have children. The Bible explains that the son who was slaughtered was Isaac, not Ishmael.

From Genesis 22 we see Abraham's faith in offering up Isaac on Mount Moriah. Abraham's faith was tested in at least two ways: (1) he was commanded to offer his best and dearest possession to God; and (2) he was commanded to give the child of promise to God. Abraham's future was only guaranteed by the life of Isaac. If Isaac died, what about God's promise to Abraham? By offering this son, Abraham practically proved his belief that death was not an issue

for God. Death is not a barrier or an obstacle for God to fulfill His promise - God has the power to raise people even from the dead. As if. The parable as if Isaac had really come back from the dead; an awakening.

The Qur'an in the surah Ash-Shaaffaat: 100-113 explains that Ibrahim had two children named Ismail and Isaac. In the Qur'an, the son of Abraham who was slaughtered was Ishmael, not Isaac. Verily Allah the Exalted had ordered Ibrahim to slaughter his "only son." In another text it says "his son." They include an element of lying and making it up here, which is to say that the one who will be slaughtered is Ishaq. This is wrong because it contradicts the text of their own books. The reason they included Isaac as the one to be slaughtered by Ibrahim was because Isaac was their ancestor (the Jews), while Ishmael was the ancestor of the Arabs. These biblical experts were jealous of the Arabs so they added and changed the word "your only child" with "the child you have no more than him (Ishaq)", because Ishmael and his mother had been placed by Ibrahim in Mecca. This is a false interpretation and alteration. Because Allah would not have said "your only son" to Abraham if there were other children. In addition, the first child will actually get the love of his parents more than the children born after him. Then the order to slaughter it will be a very heavy test and trial. And this is the book of Allah which is a witness and an indication that the one who will be slaughtered by Ibrahim is his son, Ishmael. For we are telling the good news of the birth of a patient child. And the holy book also mentions that it is the child who will be slaughtered. And Allah tells a series of stories of the slaughter that will be carried out by Ibrahim, starting from the arrival of a dream, Ismail's submission to Allah's command, then asking his father to put it right on his temple, then after that a call was heard to Ibrahim, "Indeed you have confirmed the dream... Verily, he is one of our believing servants." (Ibn Katsir. 1999: 39)

Furthermore, the word of Allah Ta'ala, "then when the child has been able to work together with Ibrahim," that is to become big and mature and be able to go with his father and be able to do the work his father did, Ibrahim said, "O my son, indeed I saw in a dream that I slaughtered you. Then think about what you think!" Indeed, Ibrahim informed his son in this way to make it easier for his son to accept and with the intention of testing his son's patience, determination, and persistence when he was young in obeying his father. So he replied, "O my father, do what you have been commanded, namely carry out Allah's command to slaughter me, God willing, you will find me among the patient ones." I will be patient and expect His reward from his side.

Furthermore, the word of Allah SWT, when both had surrendered from Ibrahim laying his son on his temples, then when both had surrendered and submitted to obedience, it means, Ibrahim had carried out Allah's orders and Ismail had obeyed Allah's orders and his father. As for the meaning of "laying his child on his temples" is to turn his face so that he can slaughter it from the nape of his neck so that he does not see his son's face when slaughtered until it is lighter for his heart. While Ismail a.s. when he was wearing a white shirt. Then he said, "O my father, verily I have no clothes to worship me other than this garment, so take this garment off, so that it can be used as a shroud for me." So Ibrahim immediately wanted to release it. Then at that time a voice came from behind, "O Ibrahim, indeed you have confirmed the dream." Ibrahim immediately looked back, it turned out to be a white ram, horns and good eyes. Ibn Abbas r.a said, "Indeed you have shown us to replace the slaughter with a ram."

Indeed, both Ismail a.s. as well as Isaac a.s. both of them are holy, good and obedient to Allah SWT, as He says, and you give him good news with Isaac, a prophet who is among the pious. After Allah gave good news to Ibrahim with the presence of a son to be slaughtered, namely Ishmael. After Ishmael grew up, joined his father's work, and came to the story of the

slaughter and ransom and Abraham returned to the land of Kan'an, new good news came to Abraham from the angels, as they also made Sarah's heart happy. Ibrahim laughed and hit himself in the face. And it is not known that Sarah came to the land of the Hejaz. This shows that the good news of the birth of Isaac is in the land of Kan'an. and as also indicated by the arrangement of the verses that the good news of the birth of Isaac and his prophethood came after the story of the slaughter of Ismail and his ransom. This also shows that it was Ismail who was slaughtered not Ishaq (Ibn Katsir. 1999: 40-43).

Imam Ahmad said: tell us Sufyan: tell us Sufyan: tell us Mansur from his uncle from the direction of his mother Nafi' from Shafiah bint Syaibah: has told me a woman from Bani Sulaiman who gave birth to a slave girl in one of our families, The Messenger of Allah sent Utsman bin Talhah, and once said: Verily the woman asked Utsman bin Talhah why did the Messenger of Allah call you? He replied, "that the Messenger of Allah said, "Indeed I saw two horns of a goat when I entered the house, then I forgot to tell you to cover it, so cover the two horns, because verily in the house is not suitable for something that can keep people busy praying." Sufyan said: then the two horns remained in the house until the house caught fire so that the horns burned with it. So both ended up burning. It was also narrated from Ibn Abbas that the head of the *kibas* goat was still hanging in the Mizab (golden fountain) of the Ka'bah and had dried up. This is the only proof that it was Ishmael who was slaughtered because he was the one who lived in Mecca. As for Ishaq, we did not know that he was offered to be slaughtered when he was a child. This is what can be known from the Al-Qur'an, even as if he stated that the one who was slaughtered was Ishmael; because Allah mentioned the story of the slaughter, then said after that, "And We gave him the good news of the birth of Isaac a prophet who was among the righteous." And the person who made it as a thing then he has done *kahalluf*, while the opinion that it was Ishaq slaughtered is *isra'iliyat*. While we, the people of the holy book, have experienced deviations especially regarding this matter, according to them, Allah SWT, ordered Ibrahim to slaughter his only child, in a text that has been translated into Arabic: and his virgin son Ishaq. So the word "Ishaq" here is made up; because Ishaq is not the only child and not a virgin, but Ishmael. The reason they think so is because this incites the Arabs, because Ismail is the father of the Arabs who live in the Hijaz and the Messenger of Allah is one of them (Arabs). While Isaac was the father of Ya'kub, namely from the children of Israel, so they wanted to make glory to the children of Israel, until they distorted the word of God and gave additions, even though the children of Israel were a vile and evil people who liked to do immorality, they did not admit that the gift of it comes from Allah SWT hoping the salaf scholars and others say that the one who was slaughtered was Ishaq. (Ibn Katsir. 2012: 671-775)

CONCLUSIONS AND SUGGESTIONS

In comparative research, there are similarities and differences with other divine religious texts. Among them: the Torah, the Bible, the Gospel of Barnabas, and the Qur'an. This shows that there is a relationship between the divine religious holy books and the existence of intentional deviations that cause differences between the heavenly religious holy books. These similarities occur in problems with Ibrahim's son, Ibrahim's migration, and Ibrahim's guests. While the differences occur in the migration of Ibrahim, the order to be circumcised, and the child who is slaughtered. This difference shows the inconsistency in the writing and interpretation of God's words. From the three holy books of the same religion, we can judge which scriptures are able to maintain consistency and there is no overlap in these verses.

Research on the scriptures is indeed a risky problem and will cause a long debate. The research process through hermeneutic studies has been carried out in this study, although this hermeneutic research is still far from perfect due to time constraints. However, the researcher hopes that through the results of this hermeneutic study, it can make a useful contribution to the development and research of related sciences.

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Annual International Conference in Education and Islamic Studies

The Contemporary Approach in Islamic Studies

By:

Dr. Doni Wahidul Akbar, M.Hum

Universitas Muhammadiyah Prof. Dr. Hamka

Pengertian Agama



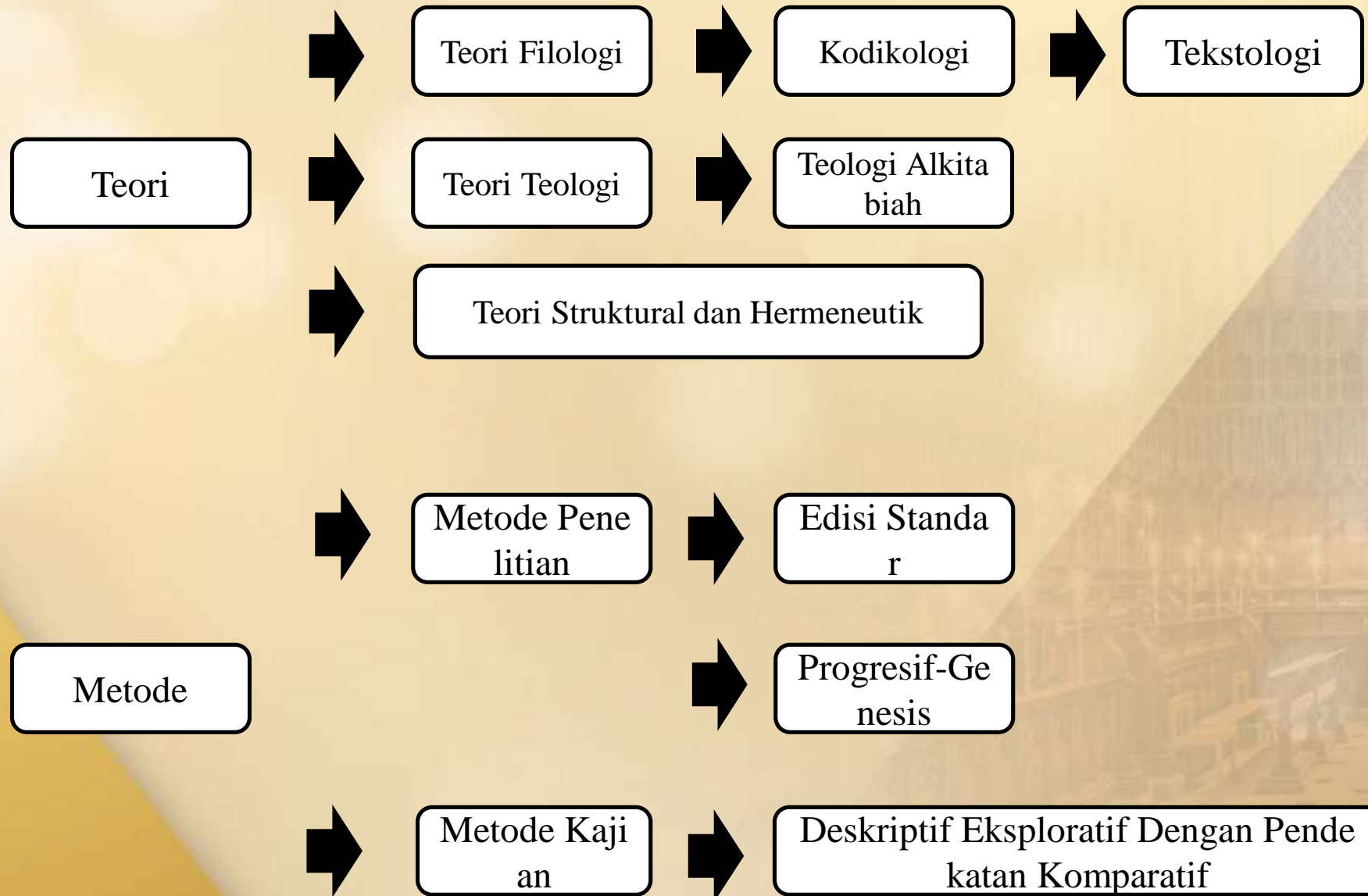
الدين = Religion = Faith = Iman



Pandangan Agama lain terkait Fenomena Islam Nusantara

1. *"Saya menyampaikan bahwa Islam Nusantara bukan mazhab, bukan aliran, bukan sekte. Tetapi hanya tipologi Islam kita orang nusantara,"*
2. *"Islam Nusantara dalam pengertian substansial adalah Islam ahlisunnah waljamaah yang diamalkan, didakwahkan, dan dikembangkan sesuai karakteristik masyarakat dan budaya di Nusantara oleh para pendakwahnya,"*
3. *"Tapi Islam yang menghormati budaya, menghormati tradisi yang ada selama tidak bertentangan dengan syariat Islam,"*

2. TEORI DAN METODOLOGI



Pengaruh

adap Agama lain



בראשית
(THE BOOK OF)
GENESIS
CAPUT. I X
CHAPTER I

ETIOLA, TRANSLATION
OF THE BIBLE
OF THE BOOK OF GENESIS

CHAPTER I
In the beginning God created the heaven and the earth: And the earth was without form, and empty, and darkness was upon the face of the deep, and the Spirit of God hovering gently on the face of the waters. Then God said, Let light be made: and there was light. Then God saw that light was good: and God separated between the light and the darkness. Then God called the light, Day: and he called the darkness, Night. And there was evening, and there was morning: and that was the first day.

And God said, Let there be lights in the firmament of the heaven, and let them separate the waters which are above from the waters which are below: and let them be for signs, and for seasons, and for days, and for years: and let them give light upon the earth. And God made two great lights; the greater to govern the day, and the lesser to govern the night: and he made the stars. And God set them in the firmament of the heaven, to give light upon the earth: and to separate the day from the night: and they shall give light upon the earth. And there was evening, and there was morning: and that was the second day.

And God said, Let the waters under the firmament be collected into one place, and let the dry land appear. And it was so. Then God called the dry land, Earth: and he called the collection of the waters, Seas.

NING DUMADI
LAGAT LAN MANUNGSA
I LAN DOSA

nu dadi loro". Nuli kedadéyan meng-
no. 7 Gusti Allah yasa kekuwung.
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wuring kekuwung karo banyu ing sat-
wuring kekuwung karo banyu ing sat-
wuring kekuwung mau 8 Gusti Allah
n éruk teka dina kang Tangit". Soré
ati Allah ngendika: "Banyu sa-
ng langit ngumpulika dadi saeng-
ing dharatan katona". Lan
n mengkonono. 10 Gusti Allah
haratan iku mau "bumi" lan
ing banyu mau "bumi" lan
ati Allah pira, yèn iku mau

ertha: Gusti Allah iku ju-
ngungkuli sakabeh, sadu-
an wisit, kabèh dumadiné
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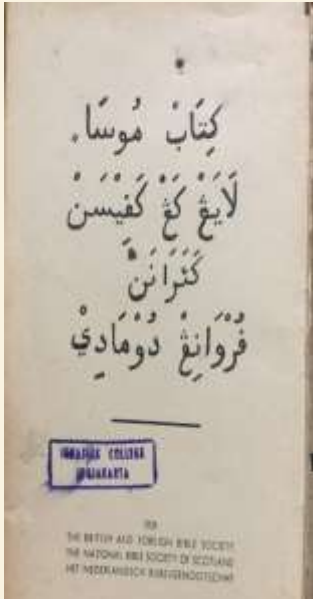
r Husa Hilirani "tolu wa-
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Pengaruh Islam Nusantara terhadap Agama lain



AKSARA

- Pada awal abad ke XX di tanah Jawa dalam upacara adat masih menggunakan bahasa Jawa, maka dari itu penerjemahan naskah KM mencoba untuk menyesuaikan dengan bahasa jamaah pada saat itu.
- Dalam penulisan naskah KM, menurutnya mempunyai unsur sosiologis terhadap jamaah tertentu dalam mengajarkan Kitab Suci. Seharusnya pada tahun 1939 Alkitab sudah tertulis dalam aksara Latin. Dalam pandangannya jamaah yang dituju adalah jamaah Jawa diaspora, yaitu: masyarakat Jawa yang tidak bisa membaca aksara Latin dan hanya biasa menggunakan bahasa Jawa dalam kehidupan sehari-harinya. Dari segi pandangan teologisnya, kenapa judul yang tertera dalam naskah KM “Kitab Musa” sedangkan pada saat itu seluruh Alkitab sudah terbagi menjadi Perjanjian Lama dan Perjanjian Baru. Tidak terdapat tulisan Musa dalam Alkitab-alkitab yang sudah terbit pada masa itu.
- Penerjemah ke dalam bahasa jawa adalah Pieter Jansz. Di dapatkan keterangan Naskah KM diterbitkan pada tahun 1939 oleh Amsterdam Library yang berjudul *Javanese character, Genesis Old version of society Amsterdam Arabic character*



Kajian Hubungan dengan kitab agama Samawi

Persamaan

Kisah Abraham	Kej 6: 15. Putra Abraham	Gal 4: 22-27 Dua putra Abraham	Pasal 12 putra	Ash-Shaaffahat 101-102 Kedua putera Ibrahim
	Kej 12: 1-9 Tanah yg dijanjikan	Kis 7: 2-3 Tanah yg dijanjikan		Al-Anbiyaa 71 Negeri yg diberkahi
	Kej 18 : 9-15 Tamu Abraham	Rm 9: 9 Aku akan datang		Huud 11: 69-73 Datangnya Malaikat

Pengaruh Islam Nusantara terhadap Agama lain



Perbedaan

Topic	<u>Naskah KM</u>	<u>Alkitab</u>	<u>Injil Barnabas</u>	<u>Al-Qur'an</u>
<u>Hijrah Abraham</u>	<u>Kej 12: 10-20</u> <u>Hijrah ke Mesir</u>	<u>Kej 41: 57</u> <u>Yusuf ke Mesir</u>		<u>Al-Ankabuut 28: 26-27</u> <u>Syam-Mekkah-Mesir</u>
<u>Berkhitan</u>	<u>Kej 17: 10-14</u> <u>Wajib berkhitan, yg tidak berkhitan ditumpas, melanggar perjanjian Allah.</u>	<u>1Kor 18-19</u> <u>Tdk wajib khitan, yg penting menaati hukum Allah.</u> <u>Gal 5: 2-6</u> <u>Khitan tdk penting, yg penting iman.</u>	<u>Pasal 22</u> <u>Seekor anjing lebih baik dari pada seorang tidak bersunat.</u>	<u>An-Nahl: 120-123</u> <u>Ikutilah agama ibrahim seorang yang hanif.</u>
<u>Putra yang disembelih</u>	<u>Kej 22: 2,12,16</u> <u>Anak yg tunggal, dan persembahkan dia di sana sebagai kurban bakaran.</u>	<u>Ibr 11: 17</u> <u>Karena iman maka Abraham dicobai mempersembahkan Ishak.</u>	<u>Pasal 13</u> <u>Bangkitlah Yesus Yg mengurbankan Ismail,</u>	<u>Ash-Shaffaat: 100-113</u> <u>Ibrahim berkata: Melihat dalam mimpi bahwa aku menyembelihmu</u>

Simpulan

- *Penyimpangan teks : 1. Arkais
2. Mekanis*
- *Teologi kristiani Berubah-ubah*
- *Persamaan teks merupakan teks substansial sebagai firman Allah*
- *Allah yang harus disembah*
- *Ibrahim sebagai nenek moyang agama di bumi*
- *Teks kristiani berubah-ubah, sedangkan Al-Qur'an setia.*

حائرنو هون