

**SEMANTIC ANALYSIS OF *HANĪF*:
AN AFFIRMATION OF THE ONENESS OF GOD**

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Abstract

This article is based on the human paradigm which recognizes that the Prophet Ibrahim was the father of three *samawī* religions. This paradigm influences the ideology of religious communities. The researcher semantically interprets the *hanīf* sentence by examining the meaning of *hanīf* based on its history. The study concludes that *hanīf* means someone who turns away from evil, leans towards goodness and truth, always turns himself towards the Qibla of Baitul Haram, sincere in his worship, accepting all commands of Allah, and steadfast in the way of Allah, obeying all commandments without the slightest deviation. The meaning of *hanīf* therefore proves the monotheism of Prophet Ibrahim AS and his complete adherence to the religion of Allah.

Keywords: *Hanīf*, Ibrahim, Tauhid

Abstrak

Penulisan artikel ini berdasarkan atas paradigma umat manusia yang mengakui bahwa Nabi Ibrahim adalah bapak dari tiga agama samawi. Paradigma tersebut mempengaruhi ideologi umat beragama. Untuk menyelesaikan penelitian makalah ini, peneliti menggunakan metode tafsir semantik pada kalimat *ḥanīf* dengan meneliti makna *ḥanīf* berdasarkan sejarah penggunaan kata *ḥanīf*. penelitian ini menghasilkan kesimpulan bahwa: Kata *ḥanīf* diartikan sebagai seorang yang berpaling dari keburukan, condong pada kebaikan, condong pada kebenaran, selalu menghadapkan dirinya kearah kiblat *Baitul Haram*, ikhlas (mengikhlaskan agamanya hanya untuk Allah semata), orang yang bersifat pasrah dalam menerima semua perintah Allah dan Istiqomah dijalan Allah dengan menaati segala perintah tanpa ada penyimpangan sedikitpun. Dengan demikian makna *ḥanīf* membuktikan ke-Tauhidan Nabi Ibrahim A.S selama perjalanan hidupnya untuk selalu berada dibawah naungan syariah yang telah Allah tentukan.

Kata Kunci: *Ḥanīf*, Ibrahim, Tauhid

Introduction

Relativism is an understanding that holds the principle that truth is seen as not absolute or relative. What is seen as truth by one person does not necessarily apply to another because each individual is influenced by history, culture, and psychology. The measure to perceive a truth becomes complex and uncertain. Because there is no general measure or one particular footing to judge the truth, everyone can argue that the truth is wrong or vice versa.¹ This notion of relativism is the root of various modern schools of thought, such as secularism, liberalism, religious pluralism, and feminism, which undermine the basic principles of Islamic teachings.²

For this reason, it is necessary to affirm the Muslim personality during modern religious life. Islam as *rahmatan lil 'ālamīn*, and is tolerant in its continuation, manifests universal values as a religion for all humans.³ Islam teaches that humans are born in a state of purity (*fitrah*). In his *fitrah*, every human being is endowed with innate abilities and tendencies to seek, consider, and understand the truth, which will make him able to recognize God as the source of the truth. This ability and tendency are referred as *ḥanīf*. In the Qur'an, *ḥanīf* is identified with Prophet Ibrahim. *Ḥanīf* means straight or inclined, inclined in monotheism, truth, and away from falsehood. Ibrahim was neither a Jew nor a Christian, but a *ḥanīf* that is a Muslim is not an idol

¹ Faisal Fauzi Fauzi, "Problem Doktrin Relativisme (Studi Kritis Pemikiran Cendekiawan Muslim Indonesia)," *Tasfiyah* 2, No. 2 (August 1, 2018): 246, <https://doi.org/10.21111/Tasfiyah.V2i2.2576>.

² Henri Shalahuddin, "Bahaya Relativisme Keimanan," *Pengajian Ōuic Masjid Babuttaubah*, May 5, 2007.

³ Maufur Maufur, "Islam Sebagai Rahmatan Lil-'Alamin," *Jurnal Kawistara* 2, No. 1 (April 1, 2012): 99, <https://doi.org/10.22146/Kawistara.3955>.

worshipper (polytheist).⁴ Ibrahim was a *hanīf* who followed Allah's commands, obeyed Him, and was steadfast in His guidance.⁵ Who in the search for truth, ultimately finds the true God.⁶ Ibrahim is known as the role model of three: Jews, Christians, and Muslims.

Similarly, these *hanīf* once stated that Islam is synonymous with *Hanifiyyah*.⁷ It is so named because "surrender" (*alhanafiyyah*) is the religion of Ibrahim, while *hanīf* is linguistically a person who is in the faith of Ibrahim. Ibrahim is called a person who surrenders because he is inclined toward goodness. Thus, in the Qur'an, Allah confirms that Prophet Ibrahim was neither a Jew nor a Christian, but a straight person who surrendered to Allah and was not among the polytheists.

Several studies raise issues related to Prophet Ibrahim A.S, including a study entitled "Abraham Inclusive: A Meeting Point of the Trialogue of Abrahamic Religions" using qualitative methods. This research seeks to reveal the figure of Abraham A.S in the three religions namely Judaism, Christianity, and Islam to find the meeting point of the religious trilogy. The meeting Point of the Abrahamic-Religious Trialogue glorifies sacrificing for the good of others as a form of devotion to God. Competing in goodness for others, especially fellow countrymen and countrymen, is a concrete manifestation of harmony in the Abrahamic religions. They ultimately led to peace, mutual respect, and more meaningful conversation among the Abrahamic religions.⁸ In addition, the article entitled: "The Position and Role of Ibrahim According to Islam" uses qualitative methods. This research focuses on the study of Prophet Ibrahim A.S in the position of Islam. He is not only believed to be a prophet with certain privileges but also a good example and model, especially in his obedience to Allah, his sincerity in religion, and his persistence in holding the principle of the oneness of Allah.⁹ In addition, a study entitled "The Universal Value of Millah Ibrahim in Tafsir Al-Misbah as an Epistemological Basis for Religious Harmony" uses a qualitative approach method. The study of this article focuses on examining the universal value of *Millah Ibrahim* in Tafsir by Quraish Shihab. The first conclusion is that Quraish Shihab's interpretation of the words *Millah Ibrahim* is in line with the spirit of religious moderation called *wasathiyah*. Second, the universal values of *Millah Ibrahim*, which include the inevitability of diversity, monotheism, pious deeds, and belief in the last day, are also shared by the Jewish and Christian religions. Third,

⁴ Sholah Al-Khalidi, *Al-Qishas Al-Qurani 'Ard Wa'qa Wa Tahlil Ahdats*, 1st Ed. (Damaskus: Daar Al-Qalam, 1998), 460.

⁵ Abi Ja'far Muhammad Jarir At-Thabary, *Tafsir Al-Thabary Jami'ul Bayan 'An Ta'wil Ayat Al-Quran* (Kairo: Markazu Buhuts Wa Dirasat Al-'Arabiyyah Al-Islamiyyah, 1422), 306–7.

⁶ Imam Muhammad Ar-Razi Fakhruddin, "Tafsir Fakhruddin Ar-Razi At-Tafsir Al-Kabir Wa Mafatih Al-Ghaiib," 1st Ed. (Lebanon-Beirut: Daar Al-Fikr, 1401), 50.

⁷ Mubarak Bakri, "Hanif Dalam Konsep Al Quran," *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin Dan Filsafat* 15, No. 1 (September 16, 2019): 63, <https://doi.org/10.24239/Rsy.V15i1.414>.

⁸ Yonky Karman, "Abraham Inklusif: Sebuah Titik Temu Trialog Agama-Agama Abrahamik," *Jurnal Jaffray* 17, No. 2 (September 30, 2019): 185, <https://doi.org/10.25278/Jj.V17i2.321>.

⁹ Mr Djam'annuri, "Posisi Dan Peran Ibrahim Menurut Islam," *Religi Jurnal Studi Agama-Agama* 11, No. 1 (August 14, 2016): 33, <https://doi.org/10.14421/Rejusta.2015.1101-03>.

Millah Ibrahim's universal values are the reason for not needing to claim the truth of each religion because religion is a path with a beginning and end, and the goal is one, returning to God.¹⁰

Reviewing some of the previous literature proves that the discussion of Prophet Ibrahim A.S, a *Hanif*, is relevant. Some of the literature can explain the story of Prophet Ibrahim A.S and can be integrated with religious problems that are currently rife. According to researchers, the interpretation of the meaning of *Hanif* in the Qur'an, especially the interpretation of Prophet Ibrahim, is very important. It aims to understand the meaning of Hanif with the meaning that follows the interpretation of the Quran to solve religious problems.

The Story of Prophet Ibrahim

The name Ibrahim A.S is mentioned in the Quran 69 times in 25 references to surah.¹¹ The history of the time and place of birth of Prophet Ibrahim A.S is rarely discussed. Some scholars say that Prophet Ibrahim was born in Damascus in a village called Barzah.¹² Prophet Ibrahim A.S was an honorable prophet. The father of the prophets. Eventually, Prophet Ibrahim became the main figure in the three major religions: Judaism, Christianity, and Islam.¹³ From his two sons Isma'il and Ishaq were born prophets including Yaqub, Yusuf, Moses, Aaron, David, Solomon, Zakaria, Yahya, Isa, and Muhammad. Ishaq, born from the Womb of Sarah, became the Isra'il nation's father. From Ishaq's descendants gave birth to the Jewish religion brought by Moses A.S and the Christian religion brought by the Prophet Isa A.S. While Ismail who was born from the Womb of Hajar only had one descendant who became *Khatimul Anbiya'* namely Muhammad S.A.W.¹⁴

In Islam, Prophet Ibrahim A.S is one of the 25 Prophets every Muslim must believe in. Prophet Ibrahim A.S is one of the *Ulul Azmi* group, a group of prophets who have extraordinary fortitude in the struggle for preaching. Prophets including *Ulul Azmi* include Prophet Noah A.S, Ibrahim A.S, Musa A.S, Isa A.S, and Prophet Muhammad S.A.W. Prophet Ibrahim is one of the Prophets who is very influential in the development of Islamic laws today.

Once upon a time, when Prophet Ibrahim was a child, he asked his mother, "Who is my God?" His mother replied, "I am your God", "Then who is your God" "Your father is my God", then asked his father, "Who is your God?", and "The King of this Country". Ibrahim A.S doubted his parents' answer. He thought that the Stars, Moon, and Sun were the ones he sought. But the Stars, the Moon, and the Sun always

¹⁰ Muhammad Abdul Rohman Al Chudaifi And Siti Muliana, "Nilai Universal Millah Ibrahim Dalam Tafsir Al-Misbah Sebagai Basis Epistemologi Kerukunan Umat Beragama" 3 (November 2020).

¹¹ Muhammad Fuad 'Abd Baqi, *Mu'jam Al-Mufaros Al-Fadz Al-Quran* (Mesir: Daar Al-Hadist, 1996), 2–3.

¹² Mutahar Bin Taher, *Al-Bad' Wa Tarikh* (Maktabah Al-Tsaqafiyah Al-Diniyah, N.D.), 47.

¹³ Ahmad 'Abd Wahab, *An-Nubuwwah Al-Anbiya Fi Yahudiyah Wa Al-Masihiyah Wa Islam*, 37.

¹⁴ Romli And Noorhidayati, "Millah Ibrahim (Abrahamic Religions) Dalam Kajian Al-Qur'an: Titik-Temu Agama Ibrahim Menuju Terwujudnya Perdamaian Beragama," 43–44.

disappeared and kept changing with the natural process of time. He doubted all that.¹⁵ It can be concluded that in all the things that he saw with the five senses, there is an Essence that creates and takes care of everything. He is the One God, Allah S.W.T.¹⁶ (al-an'am: 75-79)

After his belief in Allah SWT was getting stronger, during his lifetime, Prophet Ibrahim always tried to invite his people who were misguided because they associated God with idols as their god to return to the path of truth. However, the invitation of Prophet Ibrahim A.S was always opposed until Prophet Ibrahim experienced a physical attack.¹⁷ (al-An 'am: 80-82). One day the people left the city to perform sacrificial ceremonies for the gods, Ibrahim A.S with an axe went to the temple where there were many food offerings. "Why don't you eat it?", Ibrahim asked the statues in the temple, cutting off the hand of one statue, the foot of another, and the head of yet another. Thus, Ibrahim "broke the idols into pieces, except for the largest (mother) of the idols".¹⁸ (al anbiya':58).

They still rejected Ibrahim's invitation to return to the right path, even agreeing to punish and take action against him, by burning him alive, a punishment that was perhaps the maximum and most cruel at that time. However, Allah made the fire so cold for Ibrahim that he escaped unharmed (al-anbiya':69).

After that, he continued his journey to Egypt, a city of abundant goodness and sustenance, but with an oppressive king fond of women.¹⁹ In Egypt, he also spread the religion of Tawhid, until finally returning to Sham for the second time. This is due to the birth of Ismail's son. Besides that, when he returned to Sham, Allah ordered Prophet Ibrahim to circumcise and he did it with patience. Prophet Ibrahim was circumcised at the age of 80 years using an axe.²⁰ After the birth of his son Ismail, Allah ordered Prophet Ibrahim to migrate to Mecca by bringing his wife Hajar and his son Ishaq. Then left both of them in Mecca and returned to the Levant.²¹

Not only that, Allah's command to exile Hajar and her son Ismail in the city of Mecca is also a great history, starting with the thirst and hunger of Hajar's mother until she climbed the hills of Shafa and Marwah hoping that someone could help, she did it 7 times. The event has now become one of the pillars of Hajj, namely Sa'i. Finally, Allah gave a miracle by releasing water from a puddle, which until now is called the Zam-zam well.²²

¹⁵ Imam Muhammad Ar-Razi Fakhruddin, "Tafsir Fakhruddin Ar-Razi At-Tafsir Al-Kabir Wa Mafatih Al-Ghaiib," 50.

¹⁶ Imam Muhammad Ar-Razi Fakhruddin, 59.

¹⁷ Al-Qodhi Nasiruddin Abi Sa'id Abdullah Bin Umar bin Muhammad Al-Tsamrazi Al-Baidhawiy, *Tafsir Al-Baidhawiy Anwaru Tanzil Wa Asraru Ta'wil* (Bairut: Daar Al-Rasyid, 1421), 501.

¹⁸ Wahbah Zuhayli, *At-Tafsir Al-Munir Fii Al-Aqidah Wa Al-Syari'ah Wa Al-Manhaj Jilid Ii* (Damaskus: Daar Al-Fikr, 2009), 82.

¹⁹ Ibn Katsir, *Qisasu Al-Anbiya* (Mesir: Daar Al-Ta'lif, 1968), 187.

²⁰ Mecca Rinda Suri, "Nilai-Nilai Pendidikan Islam Dalam Syari'at Khitan," 43.

²¹ Ibn Hajar Al-A'qlaniy, *Fath Al-Bari Sharh Shahih Al-Bukhari* (Beirut: Daar Al-Ma'rifah, N.D.), 287.

²² Ibn Katsir, *Qisasu Al-Anbiya*, 109–10.

From the story above, it can be concluded that Allah S.W.T gave many tests to the journey of Prophet Ibrahim A.S. However, with extraordinary patience, Prophet Ibrahim overcame all the trials he received. Allah finally positioned Ibrahim as a role model who gave a good example, especially in obedience to Allah S.W.T with his praiseworthy traits.

The privileges of Prophet Ibrahim are extraordinary. This can be proven from some of the Attributes of Prophet Ibrahim written in the Koran. It is intended that Muslims can emulate the characteristics of Prophet Ibrahim in his obedience to Allah in maintaining their obedience in worshiping Allah, including:

*Firstly Arshd, this attribute is found in one of the suras in the Quran in surah al-Anbiya': 51.*²³ the instructions were aimed at enabling Prophet Ibrahim to see and think about the evidence of truth and the oneness of Allah SWT.²⁴ Secondly, *As-Shidqiyah*. This trait in the prophethood of Ibrahim A.S is found in surah Maryam: 41. Mention too, in the Qur'an, the story of Abraham. He was a man of truth, a prophet.

This verse explains that Prophet Ibrahim was trustworthy in his words, deeds and circumstances.²⁵ *Third As-Syukr, Prophet Ibrahim's gratitude was shown by the sense of obedience of Prophet Ibrahim A.S to Allah S.W.T. Fourth Al-Wafa', this trait is found in surah An-Najm: 37.*²⁶ According to Abu Ishaq Al-Zujaj's view, the meaning of Al-Wafa' is an effort to obey Allah's commands. This can be evidenced in the journey of Prophet Ibrahim's patience for the power to slaughter his son, Prophet Ibrahim's patience in overcoming the attacks on his people, and the implementation of circumcision on the orders of Allah.²⁷ Fifth, *Salamah Al-Qalb*, this trait is found in surah As-Shafat: 83-84²⁸ It can be interpreted that the Prophet Abraham A.S was clear from the nature of doubt and a sense of Shirk or desire in associating partners with Allah S.W.T .²⁹ *Sixth Al-Khilm, Al-Ta'awuh, Wa Al-Inabah. This trait can be interpreted based on surah Al-Taubah: 114.*³⁰ *Al-Khilm* can be interpreted as being guarded against anger and can be termed as being merciful. *Al-Ta'awuh* can be interpreted as the prayer of Prophet Ibrahim. This prayer was offered by Prophet Ibrahim for his father as a request for forgiveness. ³¹ *Al-Inabah* means Returning to

²³ You Who Believe, Do Not Take the Jews and Christians as Allies: A They Are Allies Only To Each Other. Anyone Who Takes Them as An Ally Becomes One of Them— God Does Not Guide Such Wrongdoers—Abdel Haleem, *The Qur'an*, 73.

²⁴ Maqatil Bin Sulaiman, *Tafsir Maqatil Ibn Sulaiman* (Beirut: Daar Ikhyau Al-Turast, 1433), 361.

²⁵ Bn Juzyi Al-Kalbi Al-Gharnayit, *Al-Tashil Li'ulumi Al-Tanzil*, 1st Ed. (Bairut: Syirkatu Darr Al-Arqam Ibn Abii Al-Arqam, 1416), 41.

²⁶ And Of Abraham, Who Fulfilled His Duty: Abdel Haleem, *The Qur'an*, 348.

²⁷ Abu Ishaq Al-Zujaj, *Ma'ani Al-Quran Wa I'rabihi*, 1st Ed. (Beirut: 'Alim Al-Kutub, 1988), 75.

²⁸ Abraham Was of The Same Faith: 84he Came To His Lord With A Devoted Heart. Abdel Haleem, *The Qur'an*, 287.

²⁹ Muhammad Ibn Al-Fara' Al-Baghawi Al-Shafi'i, *Mu'alim Al-Tanzil Fii Tafsir Al-Quran*, 1st Ed. (Beirut: Daar Ikhyau Al-Turast Al-'Arabi, 1460), 34.

³⁰ For Abraham Was Forbearing, Tender-Hearted, And Devout. Abdel Haleem, *The Qur'an*, 141.

³¹ Ibnu Katsir, *Tafsir Al-Quran Al-'Adzim Juz Al-Tsani*, Daar Al-Jawziy (Kairo, N.D.), 134.

Allah S.W.T.with sincerity.³² It can be concluded that these three traits are a form of affection for Prophet Ibrahim A.S towards his father who rejected the truth that he brought.

Glory, patience for all trials and tests, and obedience to all Allah's commands made Prophet Ibrahim a lover of Allah. That is what makes Prophet Ibrahim a special figure. The specialness makes Prophet Ibrahim one of the prophet figures specifically listed as the name of the Surah in the Qur'an. It is intended that Muslims can emulate the characteristics of Prophet Ibrahim in his obedience to Allah and maintain their obedience in worshipping Allah.

Ibrahim as the Father of *Samawi* Religion

Many religious experts have formulated a variety of definitions of religion with various existing definitions. With that, writing also takes the understanding of the word "religion" comes from the Sanskrit "a" which means not, and "game" which means chaotic, so it is not chaotic. The term religion is widely used in various languages including religion (English), Religie (Dutch), Religio (Greek), Ad - Din, Sharia, Hisab (Islam), or Dharma (Hinduism). These various terms contain meanings around the system that regulates the belief system and worship of God Almighty.

It is different if it is associated with the understanding of this Samawi Religion which in Arabic is Din al-Samaa derived from the words al-Din and al-samaa. The word al - Din has the root word dana - yadinu, meaning obedience, glory, humiliation, compulsion, piety, calculation, retribution, verdict, power, regulation, behavior, custom, tawhid, worship, and belief. Meanwhile, al-Samaa means the sky. So, Al-Din Samawi is the belief in the sky. The meaning of belief in the sky is a religion that comes from revelation from God delivered through angels or revelation that God himself directly speaks of but behind the veil.

In the Jewish view, Abraham is an essential figure in the history of religions, especially Semitic religions (Judaism, Christianity, Islam). For Jews, Ibrahim is the father of their ancestors (Isa 51:2; Mt 3:9 Lk 3:8; and Jn 8:33,39) and even the "illustrious father of many nations."³³ Most historians note that the history of the Jewish religion and nation dates back to the time of Prophet Moses. Still, the Jewish people have described them as beginning with Prophet Abraham, who is known as the history of mankind and world civilization.

In the history of Israel, Abraham is known as one of the nation's fathers and the father of all believers who made a covenant with God. In the literature of the Jewish nation. Prophet Ishmael is not mentioned as one of their prophets, even though Prophet Ishmael is a descendant of Abraham and his wife named Hajar. They deliberately replaced the name Ishmael with the name Ishaq in the second, sixth, and seventh verses

³² Ar-Ragib Al-Ashfahaniy, *Al-Mufradat Fii Garib Al-Quran*, 1st Ed. (Damaskus: Daar Al-Qalam, 1416), 508.

³³ Muhammad Afdillah, "Teologi Ibrahim Dalam Perspektif Agama Yahudi, Kristen, Islam," *Kalimah : Jurnal Studi Agama Dan Pemikiran Islam* 14, no. 1 (2016).

of the twenty-second chapter of the Book of Genesis and left the sentence of your only son.

In the Christian faith, Abraham is the patriarch of Jesus Christ (Matthew 1:1). St. Paul declared him to be the father of the faithful, whether circumcised or uncircumcised (Romans 4:1-25). Whoever lives by faith is a son of Abraham and will be blessed with the Abraham of faith (Gal 3:7-9). Christians who are his descendants are blessed by faith in Christ (Gal 3:29).

In contrast, in Islam, Ibrahim has a more central position than in Judaism and Christianity. No figure is mentioned so often in the Qur'an as Ibrahim. He is the favourite of Allah (QS. Al-Nisa 4: 125), the opponent of idolatry and the founder of monotheism (QS. Al-An'am 6:74-83; Maryam 19:41-51; Al-Shaffat 37:83-99; Al-Anbiya 21:51-71; Al-Syu'ara' 26:69-104). He is also described as the one who triumphed over all trials and who was chosen by Allah as the leader of mankind, as a perfect example of faith and together with his son Isma'il, built the Kaaba (Q.S Al-Baqarah 2: 124-129). Even Islam can be called the religion of Abraham (Q.S. Al-Baqarah 2: 130). Al-Baqarah 2: 130-141; Ali Imran 3: 64-68, 95; Al-Nisa 4: 125; Al-An'am 6: 161).³⁴

The Terminology of Abraham's Belief in the Quran

Ḥanīf

In the Quran the word *ḥanīf* is found 12 times, two of which are the plural form of 'Hunafa'. QS. 3:67 states that Ibrahim was neither a Jew nor a Christian, but *ḥanīf* is a Muslim is not an idol worshiper (polytheist) there are similar historical statements about Ibrahim who worshipped God as a hanif (Q.S 6:79) and (Q.S. 16:120) and there is an explicit and implicit command to the Prophet Muhammad and the Muslims to follow the belief or religion of Ibrahim as a hanif (Q.S. 2:135).³⁵

Epistemologically, the term *ḥanīf* comes from the word *حنيف - يحنِف - حنيفا*, which means straight or right. Hanif is also interpreted as everyone who follows the religion of Prophet Ibrahim. The word *ḥanīf* is also associated with himself or the religion of Prophet Ibrahim.³⁶ To understand the meaning of the word *ḥanīf* is to be right to lean towards Islam, to settle for it, everyone who makes the pilgrimage, for those who are Abrahamic. Or *ḥanīf* means "he who turns away", namely from idolatry. The Hanifs are the *Jahiliyah* people who were influenced by the Jewish and Christian ideas, and they refused to worship idols. Here, they are not in the congregation but remain steadfast to the religion of their father, Abraham. Judaism, Christianity, and Islam each claim to represent the true religion of Abraham.³⁷

While Terminology The meaning of *ḥanīf* is taken from one of the verses in the Qur'an referring to the 95th verse of Surah Al-Imran, which is associated with the word

³⁴ Muhammad Afdillah.

³⁵ Ansor, "Fitrah Dalam Al - Qur'an Dan Harmonisasinya Dengan Pendidikan."

³⁶ Ansor.

³⁷ Majdadin Muhammad Bin Ya'qub Alfiroza Abadi, *Al - Qomus Al - Muhid*.

millah ibrahim related to two related terms taken as a meaning of the *shari'a* agreement with the Abrahamic Religion. Still, the saturation of the prophets all to convey the da'wah of tawhid *uluhiyah* and tawhid *rubbubiyyah*, fighters of idolatry and idols and followers of the religion of Islam which is straight in solemnly carrying out the commands and staying away from His prohibitions.³⁸

Terminology contains many meanings and notions related to *ḥanīf* according to Hadrat Mirza Ahmad he said about *ḥanīf*, which has the following meanings: First, a person who abandons or avoids mistakes and directs himself to guidance. Secondly, one who continuously follows the right belief without any desire to turn away from it. Third, someone who tends to organize his behavior perfectly according to Islam and continues to maintain it firmly. Fourth, someone who follows the religion of the Prophet Abraham, because the Abrahamic faith is called "*hanafiyah*" or "*ḥanīf iyyah*".³⁹

In surah al-Baqarah verse 135, Abu Ubaidah, in his book of tafsir, states that everyone who follows the religion of Prophet Ibrahim is *ḥanīf*. The idolaters of the *Jahiliyah* era also claimed that they were *ḥanīf* (inclined) to the religion of Prophet Abraham. Then, when Islam came, it was the Muslims who were called hanifs. Another opinion also states that in the *Jahiliyah* it was often said that anyone who was circumcised and made the pilgrimage to the House of Allah was a *ḥanīf*. This is because the Arabs of the *Jahiliyah* era did not adhere to anything from the religion of the prophet Abraham except in terms of circumcision and pilgrimage. However, when Islam came, the meaning of Hanifian (al-hanīfiyyah) shifted, namely that the Hanifs were Muslims.⁴⁰

Islam agrees on the unity of faith between God Almighty and all believers. The meaning of his words: "*Jinefa: Al-Hanaf* means crookedness, and we say that the crookedness of crookedness is moderation, and the apostles did not come except after a complete crookedness in society, to divert people from the existing crookedness, so that they tend to moderation, because breaking the crookedness is moderation, and the Almighty said." *Ḥanīf* reminds us of God's mercy throughout existence because it corrects human inattention to God's approach, and the Almighty said: *ḥanīf* reminds us of God's grace throughout existence, as it corrects man's inattention to God's approach, and brings people from the existing crookedness to moderation.

It can be concluded that hanif can be interpreted as a person who turns away from evil and inclines to goodness, a person who inclines to the truth, a person who faces himself towards the Qibla, namely Baitul Haram, a sincere person, namely someone who dedicates his religion to Allah alone, a person who is resigned in accepting all of Allah's commands and Istiqomah on the path of Allah by obeying all commands without the slightest deviation.

³⁸ Wihbah Azzahili, *Tafsirul Munir Fii Aqidah Wa Syari'ah Wal Minhaj*.

³⁹ Ansor, "Fitrah Dalam Al - Qur'an Dan Harmonisasinya Dengan Pendidikan."

⁴⁰ Bakri, "Hanif Dalam Konsep Al Quran," 63.

Al-Dīn

The word *din* expresses the meaning of religion in Islam. *Ad-din* is derived from the revelation Qur'an, which reveals the existence of a covenant (*al-mitsaq*) between the pre-existent human self and God. *Ad-din* in Islam is surrender of self to God. The central element of surrender to God is his sense of indebtedness to God for granting man the gift of existence.⁴¹

Ad-din covers broader ideas than just a teaching or religion. *Ad-din* is a teaching that implies a kind of submission to God. Thus religion is a personal procedure for connecting with God. Religion is also said to guide human life, how he should think, behave and act, to create a harmonious relationship between humans and a close relationship with God.⁴²

In tafsīr ibn Katsir, it is mentioned that *hanif* is turning away from all religions and tending only to the straight religion (*ad-din al-qayyim*).⁴³ Meanwhile, Ath-Thabari, in his tafsir, states that the scholars of *takwil* differed on the meaning of the word *hanif*. Some interpret it as the pilgrimage; some say that the religion of Prophet Ibrahim is called *al-Islām al-hanīfiyah* because he was the first imam of the worshipers of his time and those who came after him until the Day of Judgment; they are the people who follow the pilgrimage and imitate him in that worship. They say that anyone who performs Hajj and follows the procedures of the Hajj of Prophet Ibrahim is *hanīf* and surrenders (*hanīfan musliman*) to the religion of Prophet Ibrahim.⁴⁴ Ath-Thabari also disputes the claim of the Yahui and Christians that Ibrahim followed their religion. This is based on the fact that Ibrahim was a *Hanif* who followed Allah's commands, obeyed Him and was steadfast in His guidance.⁴⁵

Millah

The word *millah* itself is recorded in the Qur'an in fifteen verses with various contexts of discussion that are generally related to the prophets, especially the prophet Abraham who we know as prophet Ibrahim. Some of the derivations of the word *millah* in the Qur'an include surah al-Baqarah verse 130. Munasabah of the verse with the previous verse explains that the verse is the closing of the ideals and hopes of prophet Abraham in the context of the Qur'an surah al-Baqarah verses 126-129. Texts and verses with similar meanings are repeated in Ibrahim verses 35-41 and found in al-Imran verse 97.⁴⁶

Millah in its specific meaning is *shari'ah*. Every religion is a *shari'ah* for its followers, but not every religious practice is. We can use examples to understand the meaning of "*millah*": Judaism is a *shari'ah*, Christianity is a *shari'ah*, Islam is a *shari'ah*.

⁴¹ Saiful Muzani, *Islam Dan Filsafat Sains Syed Muhammad Naquib Al-Attas* (Bandung: Mizan Anggota Ikapi, 1995).

⁴² Fauzan Fauzan, "Sekularisasi Dalam Pandangan Harvey Cox," *Kalam* 6, No. 2 (February 25, 2017): 124–25, <https://doi.org/10.24042/Klm.V6i2.406>.

⁴³ Katsir, *Tafsir Al-Quran Al-'Adzim Juz Al-Tsani*, 65–66.

⁴⁴ Jarir At-Thabary, *Tafsir Al-Thabary Jami'ul Bayan 'An Ta'wil Ayat Al-Quran*, 565.

⁴⁵ Jarir At-Thabary, 306–7.

⁴⁶ Saiful Muzani, P19.

Millah is also said to be the guideline followed by the prophet and his followers and the way to convey what was commanded to him to his people with the *shari'a* - the *shari'a* brought by him. The position of the word "*millah*" with the prophet Abraham is that he is a hanif figure, and he points to the straight path, which is an established and strong religion. And Allah has established true guidance in the "*millah ḥanīf*", by standing on Tauhid practicing worship and charity, sincere Tauhid and avoiding shirk, and doing clear tawheed in any form in our lives as humans.

Etymologically, the word *millah* comes from Aramaic and is the singular form of the word *milal*. The origin of the word *millah* is the expression al - kitab which means to write down, that is, to read to others so that they write it down, which is commonly referred to as dictating readings. This kind of meaning is found in Surah Al-Baqaroh verse 282 which describes trade and social transactions in general and is ordered to be made a record or written. Besides, *millah* is also one of the terms in Arabic to indicate religion, as are other terms, such as *ad-din*. The terms *millah* and *ad-din* are used in different contexts. Some scholars such as Abu al-A'la al-Mawdudi define *millah* with *din* which has the same characteristics, where the word *din* has three meanings; first, the honor of government, state, and power; second, submission, obedience, servitude, and surrender; third, taking into account, judging, giving punishment for actions.

The name Islam remains exclusively for those who follow Muhammad, peace and blessings be upon him, and no one else until Allah inherits the earth and the people on it. The term "Muslim" or "*millah* of the Abrahamic religion" cannot be applied to any religion that has entered the circle of distortion and change at the hands of its followers. One of the conditions for accepting religion in the sight of God Almighty is that it be in the religion of Ibrahim for reasons: Firstly, God Almighty does not accept anyone who follows a false religion that the hands of man have canceled, as he entered into the Torah and the Gospel. Secondly, every servant is commanded by God Almighty to follow the religion that was abrogated before him. After the resurrection of Muhammad, peace and blessings be upon him, the religion of Islam brings the worship of God alone without a partner. Thus, the religion of Abraham, which Muhammad, may God bless them both, followed.

In Surah al-Baqarah verse 135 researchers found the words, *millah* and *ḥanīf* which are related to the prophet Ibrahim. The verse reads, "Say even the religion of Abraham is straight." Abraham's religion is straight. This is how we interpret the word *ḥanīf*. Sometimes it is interpreted by some people as leaning because the sentence means leaning. It means that one is straight towards Allah or inclined only towards Allah, not turning to anything else. Therefore, it also contains the meaning of tawhid, which is the religion of the prophet Abraham. Religion here is understood as "*shari'at*". Therefore, the religion of the prophet Abraham was straight, and Abraham himself did not associate Allah with anything else. That is the religion that we hold, so why should we enter the Jewish religion or the Christian religion? If these two religions are

straight, they do not associate Allah with anything else. The leaders of both Judaism and Christianity say that their religion is indeed the religion of the prophet Abraham as well.⁴⁷

Islām

As a religion designed by Allah SWT, Islam is not limited by space and time, Islam applies to all times past, present and future, in all regions and for all types of ethnicities and human tribes without exception as is the case with applicable Allah SWT in this universe. Islam that are adhered to by Muslims is derived from the teachings of the Prophet Ibrahim, even if traced further from the roots of his teachings long before the arrival of the Prophet Ibrahim. This doctrine continues to be interconnected endlessly until the Prophet Muhammad.

Islam means obedience or the act of surrendering one's self completely to another. While the word Muslim, which grammatically is a participial form - advocating or *isim fa'il* from the word *aslama* - *yuslimu* - *islaman* is 'the one who surrenders himself'.⁴⁸ Terminology of Islam in *Millah Ibrahim* is form of religion (*din*) Islam, with relating factor to *tawḥīd*, it is total submission and obedience to Allah, and conformity theory and practice, that for *Millah Ibrahim* qualified by *al-ḥanīf*.

Some Indonesian thinkers are similar to Esack's thoughts, is Nurcholish Majid. Nurcholish Madjid or more familiarly called Cak Nun argues that Islam is the religion of *al - Haniffiyat* as - Samba, a religion that tends to the truth and is full of tolerance. From this interpretation, Nurcholish Madjid affirms that this essence describes Ibrahim's *ḥanīf*. Al-Zamakhasari defines the word Muslim as "Those who believe in Allah and devote themselves to Him." He defines al-Islam as "the attitude of belief and surrendering to God". From this various information, it can be emphasized that religion is without an attitude of surrender to God, no matter how someone claims to be a Muslim.⁴⁹

Thus it can be concluded *ḥanīf* is the right path religion, teaches monotheism, recognizing the oneness and power of Allah, the path of happiness in this world and the hereafter. Religious patterns are formed from the Hanif concept. Thus, when the word *millah* is combined with the *ḥanīf* Abrahamic tradition, the word *millah* becomes a fundamental religious pattern, namely Islam. Terminology of Islam in *Millah Ibrahim* is a form of religion (*din*) Islam, with relating factor to *tawḥīd*, it is total submission and obedience to Allah, and conformity theory and practice, that for *Millah Ibrahim* qualified by *ḥanīf*. This means that the affirmation "*ḥanīf Ibrāhīm*", implies that *millah Ibrāhīm* is the *sharī'at* brought by the Prophet Ibrahim or *ad-dīn* which is al-Hanīf (straight) which originates from the revelation of Allah SWT.

⁴⁷ Hamka, *Tafsir Al - Azhar: Diperkaya Dengan Pendekatan Sejarah, Sosiologi, Tasawuf, Ilmu Kalam, Sastra Dan Psikologi*, Ed. Dadi Mhb, Pertama (Depok: Gema Insani, 2015). P. 255

⁴⁸ Makna Muslim Dan Kafir Perspektif Farid Esack, Serta Implikasinya Terhadap Kerukunan Umat, And Beragama Di Indonesia, "Dewi Robi'ah," *Islamic Review Jurnal Riset Dan Kajian Keislaman* 11, No. 1 (2020): 86–114. P. 87

⁴⁹ Esack, Umat, And Indonesia. P. 104

***Millah Ibrahim* as an Affirmation of the Religion of Tauhid**

Pluralists think that religions can vary depending on the experience of faith, but the system of faith remains one. In other words, humans can choose religion according to their faith, experience and beliefs.⁵⁰ This is based on the words of Allah S.W.T in surah Al-Baqarah: 256,⁵¹ This is an offer from God in reflection of freedom of religion. That is what pioneered the existence of various religious beliefs that humans believe in. Because of the differences in beliefs, pluralists try to find the meeting point of religions to create peace, especially in monotheism or heavenly religions.

The faith brought by Prophet Ibrahim A.S and his descendants *Millah Ibrahim* refers to monotheism, which is a recognition of God's oneness and the creator and maintainer of the entire universe. All three religions (Judaism, Christianity and Islam) explain this without any doubt.⁵² Also, each of their holy books also explains the peace of one religion with another. This is due to the belief in a meeting point between the three religions.⁵³

Pluralist leaders also assume that *Millah Ibrahim* is the way to the one true God. This means that each religion will have its salvation despite taking a different path. Because, according to pluralists, truth and salvation exist in every religion.⁵⁴ If you look closely, the three religions have similarities in terms of theology. Each of their holy books is clear about the commandment to worship God and the prohibition of associating with him.⁵⁵

In general, Prophet Ibrahim A.S as the father of the heavenly religions. This is used as a strategic foundation for pluralists in upholding the Common Platform of the three religions. Although many pluralists agree that the three religions have a close relationship in terms of prophetic history, beliefs, and holy books, it is not meaningful in Islam, Islam explicitly does not equalize the level of *Millah Ibrahim* at the same level. Pluralists think that Millah Ibrahim has the same goal in the theological system, namely towards the point of God's order. Not with Islam. Islam does not see that Jews and Christians have something in common with Islam.

⁵⁰ Kunawi, "Titik Temu Agama-Agama," *Religio: Jurnal Studi Agama-Agama* 2, No. 2 (September 2012): 179.

⁵¹ There Is No Compulsion in Religion: True Guidance Has Become Distinct from Error, So Whoever Rejects False Gods and Believes in God Has Grasped the Firmest Hand-Hold, One That Will Never Break. God Is All Hearing and All Knowing, Abdel Haleem, *The Qur'an*, 29.

⁵² Isma'il R. Al-Faruqi Et Al., Eds., *Triologue of The Abrahamic Faiths: Papers Presented to The Islāmic Studies Group of American Academy of Religion*, 2nd Ed, Issues of Islamic Thought, No. 1 (Herndon, Va, U.S.A: International Institute Of Islamic Thought, 1986), 2.

⁵³ Al-Faruqi Et Al., 4.

⁵⁴ Karman, "Abraham Inklusif," 200.

⁵⁵ Romli And Noorhidayati, "Millah Ibrahim (Abrahamic Religions) Dalam Kajian Al-Qur'an: Titik-Temu Agama Ibrahim Menuju Terwujudnya Perdamaian Beragama," 59.

In Al-r'ad verses 38-39 explain that the three *Millah Ibrahim* have different histories of revelation following the situation of the people at that time.⁵⁶ When viewed from the genetic point of view, the three *Millah Ibrahim* meet in one clump, namely Ibrahim A.S, but over time the three *Millah Ibrahim* have their paths until the endpoint at the prophet Muhammad S.A.W. During the *Jahiliyah* period before the arrival of Islam, Jews, and Christians were known as the basic religions that had the habit of worshiping and glorifying idol statues.⁵⁷ This shows that Judaism and Christianity have deviated from the observance of monotheism

The distortion of monotheism makes Islam not look at the other Abrahamic religions equally because their beliefs to date have deviated from the truth. In the rules of Islam, the pure Abrahamic religions are those that adhere to monotheism.⁵⁸ This means that there is no element of polytheism in worshipping Allah. Although in the beginning, these three religions originated from the prophet Ibrahim A.S and with one belief that he embraced, in the end, these three religions have differences and beliefs. In Jewish Tradition, Jews proclaim "Hear, O Israel: The Lord our God is one Lord" (Bible Deut 6:4).⁵⁹ However, this is not following the facts, historically, Jews do not worship God following the teachings of the Prophet, but Jews have a tradition of paganism.⁶⁰ Similarly, Christianity recognizes the oneness of God. Monotheism in Christianity is unique in that the God believed in is one, God, who is one and expressed in trinity. This means that monotheism in Christianity recognizes and believes in the triune God. ⁶¹ In contrast to the concept of Tawhid in Islam, in Surah Al-Ikhlās ⁶² The verse affirms the divinity of Allah S.W.T. Where Allah is neither born nor begotten, He is the creator.

In Islam, the *Millah Ibrahim* do not meet each other at a theological point. Among the three, Prophet Ibrahim A.S. is the central figure as the father of the Prophets who brought together the three religions in genetics. From his two children Ismail and Ishaq were born several prophets of God's messengers, including Ya'qub, Yusuf, Musa, Aaron, David, Sulaiman, Zakariya, Yahya, Isa, and Muhammad. The descendants of Abraham (Moses, Isa, and Muhammad) formed three major religions.

⁵⁶ Ibrahim Aslan, "The Possibility of Religious Pluralism Within the Context of Abrahamic Religions," N.D., 4.

⁵⁷ Mustoto, "Dakwah Multikultural (Metode Dakwah Nabi Muhammad Kepada Non-Muslim)," *Mau'idhoh Hasanah: Jurnal Dakwah Dan Ilmu Komunikasi* 1, No. 1 (August 17, 2019): 62, <https://doi.org/10.47902/Mauidhoh.V1i1.33>.

⁵⁸ Waryono Abdul Ghafur, "Millah Ibrahim Dalam Al-Mizan Fi Tafsir Al-Quran Karya Muhammad Husein Ath-Thabathab'i" (Yogyakarta, Uin Sunan Kalijaga, 2008), 23.

⁵⁹ "Deuteronomy 6:4 - The Greatest Commandment," Bible Hub, Accessed January 9, 2023, <https://biblehub.com/deuteronomy/6-4.htm>.

⁶⁰ Hasbi Arijal, "Problem Konsep Monoteisme Dalam Agama-Agama Semit," *Kalimah* 13, No. 1 (March 31, 2015): 111, <https://doi.org/10.21111/Klm.V13i1.281>.

⁶¹ Janwar Tambunan And Johor Silalahi, "Monotheisme Dalam Perjanjian Lama" 2, No. 1 (April 1, 2019): 265.

⁶² Say, 'He Is God the One, 2god The Eternal. A 3he Begot No One Nor Was He Begotten. 4no One Is Comparable to Him.' Abdel Haleem, *The Qur'an*, 444.

Moses brought Judaism, Isa brought Christianity, and Muhammad brought Islam.⁶³ The three religions boil down to Ibrahim A.S. but do not have in common divinity even though each faith.

Therefore, it can be concluded that the three Abrahamic millahs have differences in understanding the concept of God and the concept of monotheism.⁶⁴ The difference in understanding is clear and obvious. Each religion emphasizes the meaning of monotheism in understanding the essence of the eternal oneness of God and absolute power. This realizes that Judaism, Christianity, and Islam are different, even though their principles and origins are the same.

Conclusion

Prophet Ibrahim as *ḥanīf* figure. That is, someone who preaches the tawhid *uluhiyah* and tawhid *rubbubiyah*, fighters of idolatry and idols and followers of the straight religion of Islam in solemnly carrying out commands and staying away from His prohibitions. The Quran confirms in Surah Al-Imran verse 67 that Ibrahim was neither a Jew nor a Christian, but a *ḥanīf* as a Muslim not a worshiper of idols (polytheist). He is a person who follows Allah's commands, obeys Him and is steadfast in His guidance. For this reason, the term *ḥanīf* in Abrahamic religions is to worship Allah and turn away from religions other than Allah's religion or not to lean towards Jews and Christians. The affirmation of *ḥanīf* in this article shows the value of monotheism brought by Prophet Ibrahim. The faith brought by Prophet Ibrahim A.S. and his descendants, *Millah* Ibrahim, refers to monotheism, which is a recognition of the oneness of God.

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⁶³ Romli And Noorhidayati, "Millah Ibrahim (Abrahamic Religions) Dalam Kajian Al-Qur'an: Titik-Temu Agama Ibrahim Menuju Terwujudnya Perdamaian Beragama," 47–48.

⁶⁴ Shahrud-Din and Khambali, "Analisis Konsep Abrahamic Faiths Dan Kaitannya Dengan Pluralisme Agama," 67.

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