

# Grounding Peace through the Word of God and Bearers of the Word: A Christian-Muslim Comparative Theology

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**Abstract:** The theological debate between Islam and Christianity has been going on for centuries. The debate covered various theological issues such as the meaning of the revelations to the Prophet Muhammad, the revelations of the Qur'an, then the divinity of Jesus, the Incarnation of Jesus, the Trinity, and so on. The theological debates between the two religions often lead to contradictions and conflicts. This article aims to carry out a comparative study of critical theological issues, namely the Incarnation of Jesus and the Revelation of the Qur'an as the Word of God, and the meaning of the roles of Mary and Muhammad as carriers of God's Word. I use comparative analysis to seek a mutual understanding of two different religious concepts and traditions. From the results of the analysis, I propose that the main thesis is the theological vision of the revelation of God's Word both through incarnation and revelation of the Qur'an is to ground God's peace.

**Keywords:** Comparative theology; Grounding Peace; Incarnation Jesus; Mary; Prophet Muhammad; Revelation of the Qur'an.

**Abstrak:** Perdebatan teologi antara agama Islam dan Kristen telah berlangsung berabad-abad. Perdebatan itu mencakup berbagai isu teologia, seperti makna pewahyuan kepada Nabi Muhamad, pewahyuan Qur'an di dalam Islam, kemudian keilahian Yesus, inkarnasi Yesus, Trinitas, dan seterusnya. Perdebatan teologis ini dapat bermuara pada pertentangan dan konflik antarpengikut kedua agama. Artikel ini bertujuan untuk melakukan analisis komparatif terhadap isu teologis yang penting dari kedua agama, yaitu inkarnasi Yesus dan pewahyuan Qur'an sebagai Firman Allah, dan komparasi antara Bunda Maria dan Nabi Muhamad sebagai pembawa Firman Allah. Saya menggunakan analisis komparatif untuk menemukan sebuah kesaling pengertian antara dari konsep dan tradisi dua agama yang berbeda. Dari hasil analisis, saya mengajukan tesis utama bahwa visi teologi dari pernyataan Firman Allah melalui inkarnasi Yesus dan pewahyuan Qur'an adalah untuk membumikan damai di dunia.

**Kata Kunci:** Teologi komparatif; Membumikan Perdamaian; Inkarnasi Yesus; Maria; Nabi Muhammad; Wahyu Al-Qur'an.

## 1. Introduction

The theological debate between Islam and Christianity has been going on for centuries. Sandra Toenies Keating stated that the theological debate between Muslims and Christians had already commenced during the lifetime of Muhammad, and by the beginning of the ninth-century polemical writings similar to those of Abū Rā'itah authored by adherents of both religious communities were becoming common. Keating identifies various writings as examples of the dispute, such as David Thomas'(ed. transl.) "Anti-Christian Polemic in Early Islam: Ab'Is al-Against Warrq's the Trinity," and Adel-Théodore Khoury's "Apologétique byzantine Contre l'Islam (VIIIe-XIIe siècle)" (Keating, 2006, p. 3). The debate included a range of theological topics, including the revelation to Muhammad, the Qur'an's status as the inspired Word of God, the idea of monotheism, as well as the Christian doctrines of the divinity of Jesus, incarnation, and trinity.

The issue of the divinity of Jesus and the incarnation of the Word who became human is the starting point for this research. Due to their exclusion of the two core Christian doctrines—the trinity and the incarnation—both themes were the main subjects of contention in interactions with the Islamic community. The revelation to Muhammad was at its heart the message of absolute monotheism. This seemed to put it immediately at odds with the Christian teachings of the Incarnation and Trinity. The Qur'ān clearly and unambiguously rejects any notion that Jesus was more than a prophet (Sura 4:171; 5:75; 43:59, 63-64), and its cosmology expressly prohibits the possibility of God's becoming incarnate by a refusal to admit a similarity between God and creation (Sura 6:100; 112:2-4) or of God having a son (Sura 2:116; 6:101; 10:68; 19:35; 23:91; 37:149-153). Further, in the struggle against the polytheism of the nomadic Arab tribes, the Qur'ānic insistence on absolute monotheism made Christian Trinitarian doctrine suspect (Sura 4:171; 5:73; 6:22-23, 136-137, 163; 16:18) (Keating, 2006). As a consequence, these topics became the central focus of debate between Muslim and Christian in the following centuries.

Various other studies have addressed the topic of theological debate between the two religions. Oddbjorn Leirvik in his book, *Image of Jesus Christ in Islam*, explains various depictions of Jesus in the Qur'ān and Hadith, from various Islamic traditions, and ends with a dialogue between the two religions which relates the presence of Jesus and Muhammad. Leirvik calls it a Christology in dialogue (Leirvik Oddbjorn, 2010) Risto Jukko compiled and reinterpreted the documents and teachings of the post-Vatican II Roman Catholic church by emphasizing the teachings of the Trinity, Christology, and interreligious dialogue (Jukko, 2007). In addition, Asep Muhammad Iqbal analyzes the concept of Ahlal-Kitab (people of the book) in the Qur'ān to emphasize that religious diversity is valid in Islamic teachings (Iqbal, 2018). The teachings of religions can be an inspiration and a source of peace, while at the same time transforming various conflicts and hatreds into an attitude of compassion in religious relations (Ziaulhaq & Sen, 2021).

The focus of this study, in contrast to earlier studies, is on the comparison between Jesus and the Qur'ān as the Word of God, and it interprets the positions of Mary and Muhammad as carriers of the Word of God. The presence of Jesus and the Qur'ān apart from meaning the revelation of the Word of God, God is present and speaking, at the same time announcing the presence of God who brings and desires peace for all creation. Therefore, the main thesis that I put forward is that the theological vision of the revelation of God's Word through both the incarnation and the revelation of the Qur'ān is to ground God's peace. I discuss this thesis in three main parts. First, interpret the concept of God's Word from the Bible and Qur'ān; second, do a comparison of the Word of God and the Bearer of the Word from the two religions; and third, grounding the peace that is presented through the presence of God and His Word amid the world.

Two comparative theological studies that are used as analytical tools are Daniel Madigan, "God's Word to the World: Jesus and the Qur'ān, Incarnation, and Recitation" (Madigan, 2012), and Jerusha Tanner Lamptey, "Divine Word, Female Voice" (Lamptey, 2018). Madigan's study criticizes the comparative approach that compares Jesus and Muhammad or between the Bible and the Qur'ān. Instead, Madigan offers a comparison between Jesus and the Qur'ān to emphasize the meaning of the presence of God's Word from the faith traditions and teachings of both religions. Meanwhile, Lamptey presents an interesting comparison between Mary and Muhammad as the bearers of the Word of God. I interpret the ideas of the two theologians not only as a comparative theological doctrine but more than that, to provide an imperative for adherents of both religions to create peace in the world. I argue that the revelation of God's Word through Jesus Christ and the Qur'ān is a revelation of the presence of God, who speaks and reveals peace in the created world.

## 2. Jesus, the Word became flesh: A Christian Conviction

Since earlier Christianity, a central conviction of the Christian faith is that God is with us. One of the ways this is manifest most clearly is when the Word became flesh, in Jesus of Nazareth (John.1:14), through what Christians called the incarnation (Case-Winter, 2021, p. 1). Incarnation literary means 'enfleshment.' It is the entry of divinity into human form and life. In some religions, this is thought of as something that happens repeatedly. The New Testament and the Christian tradition present the

incarnation as a once-and-for-all occurrence in Jesus Christ. The Gospel of John is one of the sources in the New Testament for formulating the meaning of the incarnation. It became a unifying center for the development of the doctrine of the full divinity and full humanity of Christ and the doctrine of the Trinity (Beardslee, 1993, p. 301). Gail R. O'Day asserts that the theme of the incarnation is central to the theology of the Gospel of John. Jesus is the incarnate Word of God. The full expression of Jesus' friendship and love is the gift of his life (See 10:11,14,17018; 15:12-15) (O'Day, 1995, pp. 495–450).

The Gospel of John cogently expresses the theological significance of the incarnation in two lines from the Prologue: "In the beginning was the Word and the Word was with God, and the Word was God" (1:1), and "the Word became flesh and lived among us" (1:14). These two claims are the foundation on which the rest of the Gospel is built: Jesus is the incarnate Word of God. The Word is what God is, and the Word does what God does. The Word thus is the self-expression of God (O'Day, 1995). John also emphasizes that Jesus provides access to God in ways that never existed before because Jesus' revelation of God derives from the most intimate relation with God. Jesus presents unique and unprecedented access to God by sharing in God's character and identity. His revelation of God is thus not simply that Jesus preaches God's words and does God's works. It is, rather, that Jesus is God's Word (O'Day, 1995).

The Word conveys "God's active will at work in the world" (G. O'Collins, 2015, p. 59). F.F. Bruce mentions that the Word of God (*dabar* in Hebrew) in the Old Testament denotes God in action, as God is creating, revealing, and delivering (Bruce, 1983, p. 46). The creation accounts in Genesis are governed by God's spoken word; God spoke through the revealing of the law at Sinai, and delivered the people through the prophet. Further, Jesus is connected to the Jewish wisdom tradition, in which the Word refers to Wisdom that has been God's companion "before the beginning of the earth, working alongside God to accomplish God's plan for humanity (Prov. 8:22-31. Jewish wisdom tradition is also influenced by Greek thought, in which "Wisdom" (*Sophia*, as a feminine noun in Greek) becomes increasingly a personal being standing by the side of God over against, but not unconcerned with, the created world. By employing the term *logos*, a masculine noun, instead of *Sophia*, a feminine noun, John reshapes the wisdom tradition to reflect the historical reality of the incarnation (O'Day, 1995).

John 1:14 clearly define the incarnation of God in Jesus: "And the Word became flesh and lived among us..." John initially uses the imperfect of duration tense of the verb "to be" in verse 1 (In the beginning was the Word...) but then changes to the verb "to become" (*ginomay* or became) in verse 14, in order to show that the Word has moved from the eternal to the temporal. The historical Jesus is explicitly in the preview of the Prologue. This verb's change also points to the meaning of the incarnation process. Incarnation is a process that moves from the existence of *Logos* to the relationship of the *Logos* with God, to the identity of the *Logos* as God, which progresses in the presence of, and is self-revealing of, the *Logos* in the "physical and historical world" (Macquiritte, 1990, p. 392). Here the *Logos* becomes flesh and thus is tangible. John's text is saying that God became material, visible, exposed, and assumes flesh in an earthly Jesus.

### 3. Image of Jesus in Islam: Son of Mary and a Prophet of Allah (God)

Jesus is one of the important figures in Islam. The primary sources for understanding Jesus in Islam are the Qur'an and Hadith. From both sources, the description of Jesus in the Islamic perspective is very diverse due to the diversity of interpretations. Zeki Saritoprak explains that belief in Jesus is one of the important principles of faith in Islam. He is considered one of the five elite prophets; the others are Abraham, Moses, Noah, and Muhammad; peace and blessings be upon them all. They are called the *ul al-'azm* prophets, meaning the possessors of steadfastness. Jesus is a messenger of God like the prophet Muhammad, peace and blessings be upon him. He is so important in Islam that the highest Muslim in rank after Muhammad still cannot reach the spiritual level of Jesus. Jesus is the messenger of God, but in contrast to traditional Christian teachings, he is not believed to be a part of God or an incarnation of God. This is also true for all other prophets of God. In the afterlife, Jesus is allowed to intercede and ask God to forgive sinners, but he cannot forgive sinners by himself. It is also true for the Prophet of Islam. It is God who forgives the sins of human beings (Saritoprak, 2014, p. xi).

Jesus was born of the virgin Mary. Maryam is the most prominent woman in the Qur'ān. He is called by his personal name. In addition, there is a Surah that uses his name. Surah Maryam is the only Surah that uses a female character. The Qur'ān repeatedly describes Mary as a good woman who is pious and has faith. At the same time, the Qur'ān emphasizes that Maryam and her only child are God's creations. Surah Maryam tells in detail about her pregnancy as a virgin (Sura Maryam 19:16-34). Jibril, or the Spirit of God, came to Maryam in the form of a man. Jibril said that God sent him to say that Maryam would receive a gift in the form of a holy son. Maryam asked how she could be pregnant without being touched by a man. But Jibril said that for God, "it is easy for Me." Therefore, Maryam became pregnant. He retreated to a faraway place. As labor approached, she was in such pain that she would rather 'die and be forgotten.' Jibril comforted her and asked her to keep eating dates and drinking from the water flowing nearby. In Sura Aal-i-Imran 3:45, the Angels also give names to Jesus, the son of Mary:

"[And mention] when the angels said, "O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those brought near [to Allah]." (Sura Aal-i-Imran 3:45)

Maryam's pregnancy without having sex with a man and the birth of Jesus was a miracle to show the omnipotence of God. This incident is found in Sura Aal-i-Imran 3:47

She said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allah; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is".

This story could also be read in Sura Al-Mu'mininun 23:50:

"And We made the son of Mary and his mother a sign and sheltered them within a high ground having level [areas] and flowing water".

In the Qur'ān, Isa or Jesus is seen as a servant of Allah, prophet, and apostle. God taught him the Torah, gave him the Gospel, and make him a messenger to Israel, who will bring the message of God, that:

"Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allah. And I cure the blind and the leper, and I give life to the dead - by permission of Allah. And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers" (Sura Aal-i-Imran 3:48-49).

God also helped him with the Pure Spirit (Sura Al-Baqara 2:87). Jesus is a 'word' or sentence from God, which is respected in this world and the hereafter (Sura Aal-i-Imran 3:45). Jesus was created from dust like Adam (Sura Aal-i-Imran 3:59). Like other prophets, the name of Jesus is mentioned along with the phrase 'alaihis salam (A.S.), may peace be with him. The Qur'ān mentions several miracles of Jesus. He can heal the blind and the leper and raise the dead back to life. Likewise, Jesus could create birds from clay. When his followers asked, Prophet Isa was able to bring a table full of dishes. Another miracle that the Qur'ān mentions is its ability to know what people eat and what they keep in their homes (Sura Aal-i-Imran 3:49). These miracles are not evidence of the divinity of Jesus but the tangible evidence of his apostolate. In the eschatological view of the Qur'ān, Jesus also came to get rid of the Dajjal (al-Masih al-Dajjal) or the anti-Christ.

Based on the Qur'ān, Islam rejects some views about Jesus, such as the narrative of death on the cross. In the Qur'ān, Jesus did not die on the cross, but someone who seemed to be the same as Jesus. Sura An-Nisa 4:156-157, which reads:

"And [for] their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah. "And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of the assumption. And they did not kill him, for certain. Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise."

In addition, the belief that Jesus is the Son of God, the incarnation of God, who is believed to be true God and true man, is unacceptable. In the Qur'ān, those who believe in Christ as Allah are unbelievers. Sura Al-Ma'ida 5:17 states:

"They have certainly disbelieved who say that Allah is Christ, the son of Mary. Say, "Then who could prevent Allah at all if He had intended to destroy Christ, the son of Mary, or his mother or everyone on the earth?" And to Allah belongs the dominion of the heavens and the earth and whatever is between them. He creates what He wills, and Allah is over all things competent."

Mona Siddiqui said debating the ideas of the incarnation and the trinity has been going on for thousands of years. For Christians, in the incarnation, God is revealed, and the distance is overcome. Muslims may disagree with this belief, but if Jesus is the full expression of the triune God of Israel for Christians, then there has to be some attempt made by Muslims to understand what this belief and devotion means in Christian life and worship. This view is not simply a numbers game. Christianity boasts its own monotheism, and Islam understands Christianity to be a monotheistic faith. Siddiqui asserts, "yet much of the polemic for over a thousand years has focused not on the commitment to serve God within these monotheisms, but on how each has understood the nature of God through Jesus Christ and Muhammad" (Siddiqui, 2014, p. 45).

I agree with Joshua Ralston's view on comparative studies, which asserts how far comparative theology might go in addressing areas of acute theological disagreement. Ralston argues that "the method and approaches of comparative theology must be leveraged to re-evaluate polemics, exploring how and to what extent long-standing debates might be carried out in a different tone and method – even if the original judgments (Ralston, 2021, p. 125). In the following section, I am interested in reflecting on the comparative idea of Daniel Madigan and Jerusha Tanner Lamptey. They make a comparison between Jesus and the Qur'ān as the Word of God and Mary and Muhammed as bearers of the Word of God. Differences in the views of the two religions regarding Jesus show that other points of view can explain the difference as a point of encounter that leads to a mutual understanding.

#### 4. Jesus and the Qur'ān: The Word of God

In Islam, the explosion of criticism seems endless against Christian teachings and faith regarding the incarnation of Jesus, who made Him more than a prophet. Daniel Madigan argues that it can be an essential theological basis for mutual understanding in the relationship between Islam and Christian theology. Madigan jumps beyond the old line, which he says is a mistake in comparing Islamic and Christian theology. On the old path, comparisons were made between Jesus and the Prophet Muhammad or between the Bible and the Qur'ān. In his writings, Madigan offers a genuine and parallel comparison between Jesus and the Qur'ān and between Mary and the Prophet Muhammad (Madigan, 2012).

Madigan asserts that Jesus and the Qur'ān are the Word of God. For Christians, the Word of God is Jesus, the Word who became flesh through the incarnation. For Islam, the Word of God is the Qur'ān revealed through the prophet Muhammad. This comparison also reformulates another idea that Judaism, Christianity, and Islam are both "people of the book" (*ahlal-kitab*) in Islamic traditions and views. According to Madigan, Christians are not the people of the book but the people of the Word. Early Christians lived without Scripture and went beyond what was written in the Jewish heritage. They lived by direct experience with Word who became human, who died and rose again. Later, this experience became a testimony and was written into Scripture, the New Testament. In Islam, the Word of God refers to the Speech of God, the Word of Allah. God's eternal speech has entered human history in the Qur'ān. The term used to parallel the Incarnation in Christianity is *inlibration* in Islam. Jewish tradition might call it *memra* – which refers to the presence of God in the world to manifest and perfect everything from the relationship between God and human beings (Madigan, 2012).

Madigan deeply compares the incarnation of Jesus with the Qur'ān through several stages in the Islamic tradition that relates the transcendence of Allah with the Qur'ān as the Word of God. The stages include the relationship between God's self and God's speech; the speech of God and the pre-existence

of the Qur'ān; then the pre-existence Qur'ān and to actual Qur'ān when it was first revealed; and finally, the relationship between the speech of God to the Qur'ān when it is now written down and recited. Madigan relates these stages to the prologue of the Gospel of John, which also affirms the self of God, the pre-existence of the Word of God (*logos asarkos*), the Word was with God; The Word was God; and the Word became flesh and dwelt among us – the incarnate Word (*logos insarkos*). In the Islamic tradition, the Qur'ān has human nature in the sense that it is in a humanely understandable language. However, something is exciting and different from just the parallels in this comparison. The Islamic tradition has no death of the Word (and thus no resurrection). The crucifixion of Jesus is also not recognized. Using the idea of the Gospel of John, the smell of rejection was not only in the Qur'ān but also existed in the context of the writing of the Gospel of John. That refusal refers to the denial of the Word, which fully enters into the history of the world and suffering humanity. In Christian conviction, without crucifixion, the incarnation is incomplete, therefore, God's revelation is incomplete.

## 5. Mary and Muhammad: Bearers of The Word

Jerusha Tanner Lamptey conducts a comparative study of the Muslim prophet Muhammad and the Christian Virgin Mary (Lamptey, 2018). She wrote her chapter which is entitled, *Bearer of the Words: Muhammad and Mary as Feminist Exemplar*. This title clearly shows a theological point of view common to these two religious figures. Both Prophet Muhammad and Virgin Mary are exemplars and models worthy of a feminist worldview. The relationship between these two figures illustrates that they both have the role of "womb" (r-h-m), which presents the revelation of the Qur'ān and Jesus Christ. Lamptey explains that Prophet Muhammad and Mary occupy a strikingly similar theological space within Islam and Christianity. They are both intermediaries— even mediators— of the divine revelation. They are common— although not without tension— described as vessels, receptacles, and bearers of the revelations of the Qur'ān and Jesus Christ. While Mary is the theological and literal "womb" for Jesus, it should not be overlooked that Prophet Muhammad is sent as a "mercy." Mercy (*rahma*) derives from the same root (*r- h- m*) as and alludes to the word *rahm* (womb). Based on this positioning, analogous theological doctrines and dogmas address their historical humanity, relationship with God, agency, and purity. These doctrines include 'isma, virginity, *ummi*, immaculate conception, perfection, sinlessness, intercession (Mediatix), and passive receptivity (Lamptey, 2018).

Another comparison is the idea of Prophet Muhammad's status as *ummi* with Mary's virginity: As in Christian dogmatics, Mary must be a virgin so that she can immaculately bear the Divine Word to its incarnation, thus Muhammad must be *ummi* so that "inlibration," the revelation of the Divine Word in the Book, can happen without his intellectual activity, as an act of pure grace. According to Madigan, the doctrine of virginity is a statement about the divine origin and divine intervention, rather than a statement about marriage, sexuality, and body. The doctrine of Prophet illiteracy refers to Muhammad as *al-nabiyy al-ummiyy* (Q.7:157-158), meaning that he had no knowledge of earlier scripture or of the refinements of literature, or he was actually illiterate. Therefore, what the Prophet conceived and brought forth in recitation was entirely God's doing. Thus, Madigan said, virginity and illiteracy are, in their respective context, teaching the divine origin of the Word that has come among us (Madigan, 2012). However, another apparent distinction between Prophet Muhammad and Mary is that one is historically male, and one is historically female. They are both sexed and gendered but in different ways. Sex and gender impact their historical lives, theological and symbolic depictions, and the questions raised in critical feminist analysis and reclamation.

## 6. Grounding Peace: God reveals His Presence in the World

In addition to not intending to equate differences, comparative theology also avoids emphasizing and politicizing distinctions. Both Christianity and Islam also hold various perspectives on Jesus. It tries to weave threads of several theological thoughts into a woven sheet that weaves threads of various hues of thinking by comparing Jesus and the Qur'ān as well as Mary and Muhammad. Despite the fact that these two religions are distinct and cannot merge into one, they share some common theological

ideas. In this article, I argue the point that both religions conceive of the manifestation of God's presence as the driving force underlying two distinct events.

A transcendent God who manifests Himself and His will to the world is proclaimed by both religions. God is omnipresent in the world and transcendent and absolute. The incarnation in Christian beliefs and the revelation of the Qur'ān in Islamic beliefs are two ways that God has revealed Himself to humankind. At this point, I accord with Hans A. Harmakaputera's argument that it is essential to recognize that God's various attributes in Islamic theology do not exactly correspond to His essence. Each of God's attributes depends on God's essence, but not the other way around—essence God's is unchangeable. Christian belief in the triune nature of God—Christ, the Father, and the Holy Spirit—allows them to nevertheless concur with the Islamic view of God's absolute transcendence and divine otherness (Harmakaputera, 2013, p. 98). Further, I argue that God's mission to proclaim and establish peace for all of existence is accomplished in the revelation of God's transcendent and absolute essence. Because Islam is a religion of peace (*Salam*) or being mercy to the universe (*Rahmatan lil 'Alamin*), as well as when Jesus was born into the world, the angel's hymn resounded, for peace (of God) poured down to earth. As a consequence, Christians who recognize Jesus also inherit the vision proclaim peace on earth.

God's revelation that brings peace on earth is part of the realization of God's work of salvation for the world. Harmakaputera underlined that Islam and Christianity place differing emphases on the salvation of humanity in this specific context. Islam holds that prophethood and revelation are the means of redemption, while Christianity maintains that Jesus Christ is the means. Nevertheless, both religions converge in God's compassion, mercy, and forgiveness toward the world and humanity (Harmakaputera, 2013). In this article, it is essential to comprehend that God truly reveals Himself, wills, and works for the salvation of the world through the events of the incarnation of Jesus according to Christian belief and the revelation of the Qur'ān in Islam belief, as the Word of God, as well as the presence of Mary and Muhammad as carriers of the Word of God. The revelation of God's presence aids in the establishment of peace for all creation.

## 7. Conclusion

This article discusses the comparison of Islamic and Christian theology regarding the incarnation of Jesus and the revelation of the Qur'ān, as well as the presence of Mary and the Prophet Muhammad as carriers of the Word of God. In Islam, the Word of God refers to the Speech of God, the Word of Allah. God's eternal speech has entered human history in the Qur'ān. The term used to parallel the Incarnation in Christianity is *inlibration* in Islam. Islam and Christianity have different views on both theological insights. Despite their differences, the two theological views share a common theme: God is present in the universe to make everything evident and perfect, including the relationship between God and humans. The revelation of God's presence highlights the significance of God's presence as the source of world peace via both the event of Jesus' incarnation in the Christian faith tradition and the revelation of the Qur'ān in the Islamic faith tradition. Therefore, the primary reason for these two religions' existence is to establish world peace.

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