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**RESEARCH ARTICLE**

## One God, Many Perspectives: A Comparative Study of Monotheism in Abrahamic Religions from an Islamic Viewpoint

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**ABSTRACT**

The concept of God is central to the three major Abrahamic religions: Judaism, Christianity, and Islam, each of which upholds the belief in a single, supreme deity. However, the definition and interpretation of God vary significantly across these faiths. This study conducts a comparative theological analysis from an Islamic perspective of how these religions define and conceptualize God. Using scriptural analysis as the primary method, this research examines the attributes, nature, and theological significance of "God" as presented in the sacred scriptures. The study identifies common themes such as the oneness of God, divine attributes, worship practices, and interfaith dialogue. By exploring these variations and similarities from an Islamic viewpoint, this paper argues that a well-informed understanding of different religious perspectives on God can foster interfaith dialogue and communal harmony in society. The findings contribute to comparative theology by providing a framework for engaging with diverse theological traditions while respecting the unique beliefs of different religious practices.

**KEYWORDS**

Comparative theology, concept of God, monotheism, interfaith dialogue, world religions

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### 1. Introduction

Although the idea of God is key to almost all religious traditions, different faiths and beliefs interpret and conceptualize God in various ways (Göcke, 2017; Koslowski, 2001). From ancient civilizations to modern societies, humanity has sought to understand and define the idea and nature of God, which was completely grounded in human belief. While some traditions emphasize strict monotheism, others believe in diverse theological perspectives, including polytheism and non-theism (Bayne, 2018; Johannesson, 2013; Meister, 2014). Understanding these differences and similarities is crucial for interfaith dialogue and religious studies. The most interesting fact about religion is that the followers of all major religions in the world believe that the "God" they worship is the same God for them as well as for others. For example, the God that the Christians worship, they believe is the same God for the Christians as well as for the non-Christians; the God that the Hindus worship, they believe is the same God for the Hindus as well as for the non-Hindus; similarly, the God what the Muslims worship, they believe is the same God for the Muslims as well as for the non-Muslims and so on (Vroom, 1990). However, the true concept of God in any religion cannot be understood simply by looking at the practices of its followers. Many believers may not fully grasp or follow the actual teachings

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about God commanded in their scriptures, leading to misunderstandings or deviations from the original religious teachings. Therefore, the best way to understand the concept of God in any religion is to examine its sacred scriptures. By analyzing sacred texts rather than followers' interpretations, this study seeks to provide an objective perspective on how major religions describe God, highlighting scriptural interpretations.

Religious scriptures serve as the primary source of knowledge about God for believers. These texts contain descriptions of divine attributes, commandments, and theological interpretations that define the relationship between the Creator and creation. For instance, Brooks (2004) argued that Judaism, Christianity, and Islam uphold a monotheistic view, emphasizing the oneness of God and His absolute authority. Hinduism, Sikhism, and Zoroastrianism present diverse perspectives, ranging from monism or dualism to strict monotheism. Buddhism and other Eastern traditions often focus on spiritual enlightenment rather than the worship of any particular deity. Despite these theological differences, a deeper study of religious scriptures reveals significant commonalities in the understanding of God, particularly concerning divine justice, mercy, and moral guidance. A comparative study of divine attributes across religious scriptures is crucial in bridging theological divides, promoting interfaith dialogue, and encouraging peaceful coexistence. By analyzing sacred texts rather than followers' interpretations, this study seeks to provide an objective perspective on how major religions describe the divine, highlighting both shared themes and theological distinctions. While numerous studies (Ali, 2016; Cohen, 2025; Herbst, 2016; Kirabaev & Chistyakova, 2020; Pyysiäinen, 2003; Shah, 2012; Sharp et al., 2017; Silvestre et al., 2024) exist on the theological and philosophical aspects of God within individual religions, there remains a significant gap in comparative theological research that systematically examines how different religious scriptures conceptualize God. Most theological discussions are either confined to single-religion perspectives or focus on historical and sociological interpretations rather than a direct scriptural comparison. Many studies examine the concept of God within specific religious traditions, such as monotheism in Christianity and Islam or *Brahman* in Hinduism. These works provide in-depth insights into each faith's theological framework but fail to engage in cross-religious analysis to highlight theological commonalities. Moreover, interfaith dialogue literature focuses on social, political, and historical interactions between religious communities. However, while these studies contribute to religious tolerance and coexistence, they do not systematically analyze scriptural descriptions of God across traditions. Existing religious studies (Ali, 2016; Korsah & Tsiu, 2021; Safa & Ahmadi, 2011; Woodburne, 1925) often rely on followers' interpretations rather than primary scriptures. This study addresses the lack of comparative scriptural research on the concept of God by providing an in-depth textual and thematic analysis across major religious traditions. By filling this research gap, the study will contribute to comparative theology, interfaith dialogue, and religious philosophy, offering a framework for mutual understanding among different faiths.

This study aims to conduct a comparative theological analysis of the concept of God in Judaism, Christianity, and Islam from an Islamic viewpoint. By examining sacred texts (Torah, Bible, and Qur'an), this research seeks to highlight both shared attributes and key theological differences in the understanding of monotheism. The study pursues the following objectives:

- To analyze the concept of God as described in the primary scriptures of Judaism, Christianity, and Islam, focusing on their definitions of divine oneness and attributes.
- To compare theological perspectives on God's nature, and worship practices across these Abrahamic traditions.
- To examine the implications of these theological differences for interfaith dialogue, religious identity, and mutual understanding.
- To contribute to the field of comparative theology by providing a systematic scriptural framework for analyzing monotheistic beliefs from an Islamic perspective.

This study contributes to comparative theology by analyzing scriptural descriptions of God across major religions, highlighting both shared beliefs and theological distinctions. By addressing misconceptions and promoting interfaith dialogue, it fosters religious tolerance and mutual understanding. The findings provide valuable insights for religious leaders, educators, and policymakers, offering a framework for reducing theological misunderstandings and enhancing cooperation among different faith communities.

## **2. Literature Review**

The Abrahamic religions, comprising Judaism, Christianity, and Islam, share a common tradition rooted in the figure of Prophet *Abraham*. These religions not only provide spiritual guidance but also address contemporary issues such as environmental ethics, economic practices, and interfaith peace. Their teachings emphasize moral responsibility and community welfare, which can be pivotal in addressing modern challenges. These religions share a common monotheistic belief in one God, yet each religion has developed unique theological interpretations and historical evolutions of this concept. This exploration delves into the theological understandings and historical developments of the concept of God in these three religions, drawing from a wide range of scholarly sources.

### **2.1. Theological Interpretations of God**

In Judaism, the concept of God is rooted in the Hebrew Bible and the *Talmudic* tradition. The central theme of Jewish theology is the oneness and uniqueness of God, expressed in the *Shema*: "*Hear, O Israel, the Lord our God, the Lord is one*" (Deuteronomy, 6:4). This monotheism is distinct from the polytheistic beliefs from the long history of Judaism (Nakissa, 2023). Jewish thought

emphasizes God's transcendence and immanence, often described through attributes such as mercy (*chesed*) and justice (*tzedek*) (Bowker, 2014). The concept of God in Judaism is also closely related to the covenantal relationship between God and the Jewish people, as expressed in the *Torah* (Fry, 2012). Christian theology introduces the concept of the *Trinity*, which posits that God is one substance (*ousia*) in three coeternal and consubstantial persons: the Father, the Son (Jesus Christ), and the Holy Spirit. This doctrine, formalized in the Nicene Creed, represents a unique development in the understanding of God (Bowker, 2014). The incarnation, the belief that God became flesh in Jesus Christ, is central to Christian theology. This idea of divine embodiment in human form is a distinctive feature of Christianity and has been a subject of theological debate and reflection throughout history (Neusner et al., 2002).

In Islam, the concept of God is centered on the doctrine of *Tawhid* or the oneness of God. This is the most fundamental principle of Islamic theology, emphasizing the unity, uniqueness, and indivisibility of God. The Quran repeatedly stresses the absolute oneness of God, rejecting any form of polytheism or associating partners with God (*shirk*) (Nakissa, 2023). Islamic theology also emphasizes God's attributes, such as mercy (*rahma*), justice (*adl*), and wisdom (*hikma*), while maintaining a strict anti-anthropomorphic stance, rejecting any human-like descriptions of God. The three religions differ in their approaches to anthropomorphic depictions of God. While Judaism and Christianity have historically grappled with anthropomorphic language in their scriptures, often balancing literal and metaphorical interpretations, Islam, however, has consistently rejected anthropomorphism, adhering to a strictly transcendental view of God. (Shah, 2012).

## 2.2. Historical Evolution of the Concept of God

The concept of God in Judaism evolved from the early Israelites' understanding of God as a tribal deity to a more universal monotheistic conception. The Hebrew Bible reflects this development, with the prophets increasingly emphasizing God's role as the creator and ruler of the entire world (Nakissa, 2023). The Babylonian Exile and the subsequent Second Temple period further refined Jewish theology, leading to a greater emphasis on God's justice, mercy, and covenantal faithfulness (Stroumsa, 2015). The Christian understanding of God developed from the Jewish monotheistic tradition, but the doctrine of the *Trinity* emerged as a unique theological innovation. The early Christian councils, such as Nicaea (325 CE) and Constantinople (381 CE), formalized the Trinitarian doctrine, which became a defining feature of Christian theology (Bowker, 2014). The incarnation, a central Christian doctrine, further shaped the understanding of God as both transcendent and immanent (Neusner et al., 2002). In Islam, the concept of God is rooted in the Quranic revelation, which Muslims believe is the final and complete revelation of God's guidance to humanity. The Quranic portrayal of God emphasizes *Tawhid*, God's unity, and uniqueness, and provides a detailed description of God's attributes and actions (Nakissa, 2023). Islamic theology developed further through the works of Muslim scholars, such as Al-Ghazali and Ibn Rushd, who explored the nature of God in relation to human reason and revelation (Burrell, 2010).

## 2.3. Practical Implications of the Concept of God

The concept of God shapes the worship and ritual practices of each religion. In Judaism, worship is centered on the covenantal relationship with God, expressed through prayer, study of the *Torah*, and observance of the commandments (*mitzvot*) (Fry, 2012). Christianity emphasizes worship through prayer, sacraments, and the Eucharist, with a focus on the relationship between God and humanity through Jesus Christ (Neusner et al., 2002). In Islam, worship is centered on the Five Pillars, which include the declaration of faith (*shahada*), prayer (*salah*), almsgiving (*zakat*), fasting (*sawm*), and pilgrimage (*hajj*) (Nakissa, 2023). The concept of God also underpins the ethical and moral frameworks of each religion. In Judaism, the commandments (*mitzvot*) are seen as God's will for humanity, providing a moral and ethical guide for living (Fry, 2012). Christianity emphasizes the moral teachings of Jesus, particularly the commandment to love God and neighbor, as the foundation of ethical living (Neusner et al., 2002). In Islam, the Quran provides a comprehensive moral code, with God's justice and mercy serving as the ultimate standards for human behavior (Nakissa, 2023). The concept of God has been both a unifying and divisive force in interfaith dialogue. While the three religions share a common monotheistic belief, differences in their theological interpretations have often led to conflict and debate (Jukko, 2014). However, there have also been significant efforts to foster mutual understanding and respect, particularly through the concept of covenant, which has been explored as a basis for dialogue between Jews, Christians, and Muslims (Fry, 2012). Therefore, understanding these shared beliefs, alongside doctrinal distinctions, is essential for interfaith dialogue and religious coexistence. This study contributes to comparative theology by analyzing these perspectives from an Islamic viewpoint, highlighting areas of theological convergence while respecting doctrinal differences.

## 3. Materials and Methods

### 3.1. Research Design

This study employs a comparative theological approach to analyze the concept of God in Judaism, Christianity, and Islam from an Islamic perspective. By focusing on primary religious texts rather than followers' interpretations, the study aims to provide a clear and concise idea of God, focusing on the interpretations extracted from the sacred religious scriptures. This research follows a qualitative, descriptive, and analytical approach to compare theological interpretations of monotheism across the three

Abrahamic faiths. The study does not rely on sociological or historical perspectives but instead focuses on doctrinal teachings derived directly from religious scriptures.

### **3.2. Data Sources**

The study is based on primary religious texts, supplemented by secondary scholarly works on comparative theology. The main sources include:

- Judaism: The Hebrew Bible (*Tanakh*) or The Old Testament. It contains about 39 books. This study followed the New International Version (NIV).
- Christianity: Holy Bible; The New Testament. It contains about 27 books.
- Islam: The Holy Qur'an. Only one book contains 114 chapters.

Additionally, scholarly interpretations, classical exegeses, and contemporary theological discussions are reviewed to provide context and depth to the comparative analysis.

### **3.3. Analytical Framework**

The study identifies four key theological themes for comparison:

- The Oneness of God (Monotheism, Trinitarianism, and Tawhid): Examining differences in the concept of divine unity across the three faiths.
- Worship Practices: Comparing how monotheistic beliefs influence rituals and prayer.
- Islamic Viewpoint: Highlighting theological beliefs and practices through the lens of Islamic perspective.
- Interfaith Dialogue: Evaluating how theological differences and similarities contribute to interreligious engagement and mutual understanding.

### **3.4. Scope and Limitations**

This study focuses exclusively on scriptural definitions of God, excluding interpretations by religious sects, followers, or scholars. Moreover, the article attempts to determine the “true” concept of God by analyzing scriptural attributes and ideas of God rather than individualistic or sectarian perceptions and interpretations. Additionally, considering the vastness of religious texts and literature, the analysis is limited to key and relevant chapters, passages, and verses from widely accepted texts.

## **4. Findings and Analysis**

The Abrahamic religions—Judaism, Christianity, and Islam—share a fundamental belief in one God, yet their theological interpretations of divine oneness, attributes, and worship practices differ significantly. This section explores these variations through four key themes: the oneness of God, divine attributes, worship practices, and interfaith implications.

### **4.1. The Oneness of God: Monotheism, Trinitarianism, and Tawhid**

The idea of one supreme divine entity is a central theme across all the Abrahamic faiths. However, its interpretation significantly varies across different traditions. While Judaism and Islam strictly uphold monotheism, emphasizing that God is one, Christianity introduces the concept of the *Trinity*. In Judaism, the oneness of God is an absolute and foundational belief. It has been enfolded in the term of *Yahweh* (LORD) through the *Shema*, a central foundation of the Jewish faith that has been repeatedly mentioned in several verses in the Hebrew Bible. For instance,

*“Hear, O Israel; The Lord our God is One Lord”* (Deuteronomy, 6:4).

*“I, even I, am the LORD, and apart from me there is no savior”* (Isaiah, 43:11).

*“I am the LORD, and there is no other; apart from me there is no God”* (Isaiah, 45:5).

*“...I am God, and there is no other; I am God, and there is none like me”* (Isaiah, 46:9).

From the above verses mentioned in different books of the Old Testament (New International Version-NIV), it is clear that the concept of God in Judaism is explicitly based on the oneness of monotheistic belief. Furthermore, it is also notable that Judaism prohibits and condemns any idol worship, associating partners with God, or worshipping any other God in several verses of the Bible. For example,

*“You shall have no other gods before me. You shall not make for yourself an image in the form of anything in heaven above, or on the earth beneath, or in the waters below. You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God...”* (Exodus 20:3-5).

*“You shall have no other gods before me. You shall not make for yourself an image in the form of anything in heaven above, or on the earth beneath, or in the waters below. You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God...”* (Deuteronomy 5:7-9).

Although Christianity upholds the belief in one God, but most Christian scholars and disciples present a distinctive theological perspective through the doctrine of the *Trinity*, in which Christianity teaches that God exists as one essence in three persons—*Father* (God), *Son* (Jesus Christ), and the *Holy Spirit*. While some Christian denominations, such as *Unitarianism*, reject the concept of the *Trinity* and uphold a strictly singular conception of God, on the contrary, mainstream Christianity—including

Catholicism, Protestantism, and Eastern Orthodoxy adheres *Trinitarian* view. However, this belief is based on several biblical passages in the New Testament, such as 1 John, 5:7-8, which references God, the Son, and the Holy Spirit as one, and Matthew, 28:19, where Jesus instructs his followers to “*baptize in the name of the Father, and of the Son, and of the Holy Spirit*”. The most misunderstood and misinterpreted verse regarding the *Trinity* is John, 10:30, which states: “*I and the Father are one*”. Many Christian scholars interpret this verse as Jesus Christ claiming divinity and equating Himself with God as the same entity. But if we read the complete passage from John 10:22-42, we would be able to understand the actual meaning of this particular verse of John, 10:30, which reveals that the verse actually signifies unity in purpose between Jesus and God, rather than their identification as a single entity.

We argue that the doctrine of the *Trinity* is a misconception of Christian scholars and is misinterpreted among their disciples and followers. However, we argue that the term “*Trinity*” is not explicitly mentioned anywhere in the Bible; rather, its interpretation is a theological construct that has led to misconceptions among Christians. Conversely, we also argue that Jesus Christ is not God and he never claimed divinity. There is no single verse or passage in which Jesus Christ explicitly and unequivocally claims divinity, declares himself to be God, or directly commands people to worship him. Rather, the Bible clearly emphasizes that Jesus preached and praised the concept of one true God and claimed Himself as a messenger of God, such as:

“*...If you loved me, you would be glad that I am going to the Father, for the Father is greater than I*” (John, 14:28).

“*My Father, who has given them to me, is greater than all...*” (John, 10:29).

“*By myself, I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but Him who sent me*” (John, 5:30).

Moreover, Jesus Christ himself stated that he was sent by God to affirm and uphold the previous Judaic law and preached the central commandment of God as Moses also did.

“*Anyone who does not love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me*” (John, 14:24).

“*Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them*” (Matthew, 5:17).

“*...Hear, O Israel: The Lord our God, the Lord is one*” (Mark, 12:29).

Therefore, it is clear from the scriptural analysis that, like Judaism, Christianity also upholds monotheism, emphasizing that God is one. Like other Abrahamic religions, in Islam, the oneness of God (*Tawhid*) is also the central and most fundamental theological principle. In Islam, the concept of *Tawhid* asserts that *Allah* (God) is one, indivisible, and without any partners or associates, forming the foundation of Islamic belief and worship. Regarding the concept of God, the Holy Qur’an explicitly conceptualizes God’s absolute unity and uniqueness in the 112<sup>th</sup> chapter—

“*Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He begets not, nor is He begotten; and there is none like unto Him*” (Holy Qur’an 112:1-4).

There are various names and attributes mentioned in the Qur’an that represent the uniqueness of Allah (God) in Islam. Such as—

“*Allah! There is no God worthy of worship except Him, the Ever-Living, All-Sustaining. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth...*” (Holy Qur’an, 2:255).

“*No vision can encompass Him, but He encompasses all vision. For He is the Most Subtle, All-Aware*” (Holy Qur’an, 6:103).

“*He is the Originator of the heavens and the earth...There is nothing like Him, for He alone is the All-Hearing, All-Seeing*” (Holy Qur’an, 42:11).

Unlike some religious traditions, Islam maintains the strict and most uncompromising form of monotheism and prohibits any forms or acts of *shirk*, which refers to associating partners with God. It is considered as the gravest sin in Islam. It is mentioned in the Holy Qur’an—

“*Indeed, Allah does not forgive associating others with Him in worship but forgives anything else of whoever He wills. And whoever associates others with Allah has indeed committed a grave sin*” (Holy Qur’an, 4:48).

**Table 1: A Comparative Summary of Islamic Perspective on Monotheism**

Aspect	Judaism	Christianity	Islam
Nature of God	One God ( <i>Yahweh</i> )	Trinitarian Monotheism (God, Jesus, Spirit)	Oneness of God ( <i>Allah</i> )
Primary Scripture	Torah (Old Testament)	Bible (Old and New Testaments)	Qur’an
Prophets	Moses	Jesus	Muhammad

Divine Manifestation	Do not support any idols or images	Portrays statues of Jesus, Mary, Crosses	Strictly prohibited and regarded as the gravest sin
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**4.2. Worship Practices Across Abrahamic Faiths**

The concept of monotheism (oneness of God) is directly reflected in how worship is practiced in Judaism, Christianity, and Islam. Worship in all three traditions serves as an expression of devotion, obedience, and submission to God. However, significant differences arise in ritual practices, holy places for worship, and the means through which God is worshiped. Judaism strictly forbids idolatry and maintains a direct relationship between the worshiper and God. The *Ten Commandments* explicitly prohibit idol worship, such as:

*“You shall have no other gods before me. You shall not make for yourself an image in the form of anything in heaven above, or on the earth beneath, or in the waters below. You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God...”* (Exodus 20, 3-5).

*“Do not make any gods to be alongside me; do not make for yourselves gods of silver or gods of gold”* (Exodus, 20:23).

Jewish worship is centered around Prayer (*Tefillah*), which is traditionally performed three times daily, often in synagogues. Jerusalem is considered as the holy place in Judaism. Traditionally, Jewish worship included animal sacrifices as a means of atonement. Today, sacrifices are replaced with prayer and ethical conduct.

In Islam, worship practices are governed by the principle of *Tawhid al-Uluhiyyah* (Oneness of Worship), which asserts that only *Allah* is the only true God and worthy of worship and that no partners, idols, images, or statues of God are permissible to be worshiped. In this regard, the Qur’an states:

*“And I did not create the jinn and mankind except to worship Me”* (Holy Qur’an, 51:56).

Islamic worship is characterized by *Salah* (prayer). Muslims perform five daily prayers, always facing the *Kaaba* in Mecca, Saudi Arabia, reinforcing the unity of worship worldwide. Islam views any form of associating partners with God (*shirk*) as the gravest sin. This includes worshiping saints, prophets, or religious symbols, which Islam considers a deviation from pure monotheism. Unlike Christianity, where Jesus or saints may be called upon for intercession or as a mediator, Islam teaches direct supplication (*du’a*) to *Allah* alone. The Holy Qur’an (40:60) affirms:

*“Your Lord has proclaimed, “Call upon Me, I will respond to you”.*

Thus, from an Islamic perspective, worship must be purely directed to Allah, without icons, idols, or intermediaries, ensuring that monotheism is upheld in both belief and practice.

Unlike Judaism and Islam, Christianity emphasizes intercessory or intermediary worship and religious imagery, where the followers of Christianity worship through Jesus Christ, saints, and religious icons. Regarding the religious imagery and statues, while Catholic and Orthodox Christians use statues, crosses, and paintings of Jesus, Mary, and saints as focal points of devotion, Protestant Christianity rejects any image, icon, or idol in worship.

**Table 2: A Comparative Analysis of Worship Practices**

Aspect	Judaism	Christianity	Islam
Nature of Worship	Direct to God, covenant-based	Often through Jesus, saints, and the Trinity	Direct to Allah, no intermediaries
Prayer Rituals	Three daily prayers ( <i>Tefillah</i> )	Communal and personal prayers	Five daily prayers ( <i>Salah</i> )
Idolatry	Strictly prohibited	Certain forms of worship (icons, Trinity, cross)	Considered the greatest sin ( <i>Shirk</i> )
Salvation	Based on covenantal obedience	Based on faith in Jesus	Based on faith in one God and deeds

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**4.3. Islamic Viewpoint on Judaism and Christianity**

Judaism and Christianity, as the two predecessors of Islam, share fundamental theological concepts but diverge significantly in their interpretations of God’s nature, revelation, and worship practices. From an Islamic perspective, both religions contain elements of monotheism but have undergone theological developments that Islam seeks to correct through the doctrine of *Tawhid* (absolute oneness of God). Judaism upholds the doctrine of absolute monotheism, emphasizing that God is one, indivisible, and beyond human comprehension (Deuteronomy, 6:4). This belief aligns closely with Islam’s concept of *Tawhid*,

which also maintains that God is one, without partners or equals (Holy Qur'an 112:1-4). However, Islamic theology critiques Judaism for its exclusive covenant with the Israelites, arguing that divine guidance was never meant for a single nation but for all of humanity (Holy Qur'an, 2:143).

From the Islamic point of view, Christianity deviates from the strict monotheism of Judaism and Islam by introducing the *Trinity*, where God is understood as three persons in one essence—Father, Son, and Holy Spirit (Matthew, 28:19). Christians believe that Jesus Christ is divine, calling him the Son of God and considering him an incarnation of God on earth (John, 1:14). However, Islam rejects the concept of divine plurality, asserting in the Qur'an:

*"Those who say, "Allah is one in a Trinity," have certainly fallen into disbelief. There is only One God" (Holy Qur'an, 5:73).*

From an Islamic standpoint, the *Trinity* is seen as a theological deviation from the original message of monotheism, and Jesus (peace be upon him) is viewed as a mighty prophet but not divine (Holy Qur'an, 4:171). Regarding the revelation of Holy scriptures, Judaism considers the *Torah* (Five Books of Moses) as the foundational scripture, alongside oral traditions recorded in the *Talmud*. However, Islam asserts that the original *Torah* was divinely revealed from *Allah*, but parts of it were altered over time and cursed those who altered the original revelation (Holy Qur'an, 2:79). Moreover, Jewish scriptures limit God's covenant to the Israelites, whereas Islam teaches that God's message is not limited to any nation but to all nations (Holy Qur'an, 3:110).

Christianity considers the Old Testament (including the *Torah*) and the New Testament (*Gospels, Epistles*) as scriptures revealed from God. However, Islam disputes the divine origin of the New Testament, stating that the original Gospel (*Injeel*) was revealed to Jesus Christ but has been lost or altered. Moreover, the Qur'an testifies that it is the same God (*Allah*) who sent *Torah* to Moses and *Injeel* to Jesus as Guidance for that particular nation:

*"Then in the footsteps of the prophets, We sent Jesus, son of Mary, confirming the Torah revealed before him. And We gave him the Gospel containing guidance and light and confirming what was revealed in the Torah—a guide and a lesson to the God-fearing" (Holy Qur'an, 5:46).*

Islam asserts that the Qur'an is the last and final revelation, confirming and superseding previous scriptures (Holy Qur'an, 5:48). It is regarded as unaltered and divinely protected, unlike the *Torah* and *Bible*, which Islam claims have been corrupted over time (Holy Qur'an, 2:75). It is also regarded that previous revelations like *Torah* and *Bible* were revealed on previous prophets (Moses and Jesus) only for a time period and only for that particular nation of those prophets, but the Qur'an was revealed for all nations and is valid till eternity (Holy Qur'an, 2:213). With the revelation of the Qur'an previous versions or editions (*Torah* and *Bible*) were invalidated and a new rule of law was established.

#### 4.4. Theological Implications for Interfaith Dialogue

Interfaith dialogue between Judaism, Christianity, and Islam is both necessary and challenging due to their shared belief in one God and their theological differences. From an Islamic perspective, dialogue should be rooted in *Tawhid* (the absolute oneness of God) while recognizing common values and ethical teachings across the Abrahamic faiths. The Qur'an encourages agreement with the "People of the Book" (Jews and Christians), emphasizing mutual understanding while upholding monotheistic purity:

*"Say: O People of the Book! Come to common terms between us and you—that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords beside Allah" (Holy Qur'an, 3:64).*

From an Islamic standpoint, Judaism and Christianity are considered authentic monotheistic traditions in their origins, with prophets such as Moses and Jesus guiding their followers toward the worship of one God. However, Islam asserts that both religions have deviated from pure monotheism over time. Islam recognizes Judaism's emphasis on the oneness of God (*Yahweh*), which closely aligns with *Tawhid*. Islam rejects the doctrine of the *Trinity* and the divine sonship of Jesus. While Christianity teaches that Jesus is divine and part of the Godhead, Islam insists that Jesus was a prophet and servant of God:

*"The Messiah, son of Mary, was no more than a messenger; other messengers have passed before him" (Holy Qur'an, 5:75).*

Despite these theological differences in interpretation, we argue that Islam encourages respectful dialogue with Jews and Christians while denoting that it is the same God for all the Abrahamic faiths. The Qur'an acknowledges that some followers of earlier scriptures uphold true monotheism:

*"Yet they are not all alike: there are some among the People of the Book who are upright, who recite Allah's revelations throughout the night, prostrating in prayer" (Holy Qur'an, 3:113).*

Islamic teachings advocate for dialogue that is firm in upholding *Tawhid* but respectful of religious diversity. While differences remain, Islam recognizes that peaceful coexistence is possible when monotheistic principles are honored without compromising theological integrity.

#### 5. Study Limitations and Future Research

While this study provides a comparative theological analysis of monotheism in Judaism, Christianity, and Islam from an Islamic perspective, it has certain limitations:

- This research primarily relies on scriptural texts (*Torah, Bible, Qur'an*) and does not deeply explore historical, cultural, or sociopolitical influences on the evolution of monotheistic beliefs.
- The study examines broad theological views of Judaism, Christianity, and Islam without analyzing sectarian differences. Future research could compare intra-religious variations in monotheistic beliefs.

- This study focuses on doctrinal theology, but it does not include ethnographic research, surveys, or interviews with religious adherents to understand how believers personally experience and interpret the concept of God. Future research could incorporate qualitative methods to explore how theological beliefs shape individual and communal religious life.
- While the study aims to provide an objective comparison, it is framed from an Islamic theological viewpoint, which may influence interpretations of Jewish and Christian doctrines. A more multi-religious approach could provide a balanced comparative analysis that includes Jewish and Christian scholarly perspectives.

Further research can explore how monotheism evolved historically within each faith and how monotheism shapes religious laws, ethics, and societal structures. Comparative analysis between intra-religious sects (e.g., *Sunni* and *Shia* Islam, *Catholic* and *Protestant* Christianity, *Orthodox*, and *Reform* Judaism) can also be addressed in future studies. While theological differences between Judaism, Christianity, and Islam remain significant, this study highlights common principles of divine justice, mercy, and worship of one supreme God. By engaging in meaningful, respectful dialogue, these faith traditions can enhance interfaith relations while preserving their theological distinctiveness. This research contributes to comparative theology by presenting an Islamic perspective on monotheism and emphasizing the importance of both shared beliefs and theological distinctions in fostering religious coexistence.

## 6. Conclusion

This study examined the concept of God in Judaism, Christianity, and Islam from an Islamic perspective, focusing on the oneness of God, worship practices, and interfaith dialogue. While all three religions uphold monotheism, their interpretation of divine unity differs significantly. Judaism and Islam share a strict, indivisible monotheism, emphasizing God's absolute oneness and rejection of any form of divine plurality. The *Shema* in Judaism and *Tawhid* in Islam affirm God's singularity, making these two faiths closer in theological outlook. In contrast, Christianity introduces the doctrine of the *Trinity*, where God is one essence in three persons—Father, Son, and Holy Spirit. From an Islamic standpoint, this doctrine conflicts with pure monotheism, as the Qur'an explicitly rejects the *Trinity*. Despite these differences, all three faiths emphasize God's justice, mercy, and moral guidance. Recognizing these shared attributes provides a foundation for constructive interfaith dialogue, promoting mutual respect and understanding.

We argue that in-depth analysis and greater awareness of the similarities and differences in how Abrahamic faiths conceptualize God can enhance interreligious discussions. Educational initiatives should focus on comparative theology courses in academic and religious institutions. Public forums and interfaith panels to facilitate discussion among scholars and faith leaders. Considering scriptural analysis that Judaism, Christianity, and Islam all reference divine revelation, efforts should be made to encourage textual analysis of shared messengers (Moses, Jesus, and Muhammad) across the Torah, Bible, and Qur'an. The practice of developing interfaith study programs should allow adherents of each faith to engage with other traditions' texts while maintaining theological integrity. Many theological misunderstandings stem from misinterpretations of religious doctrines. Scholars and religious leaders should clarify theological positions on monotheism and divine attributes to avoid misrepresentation. They should also use comparative religious studies to challenge stereotypes and foster academic objectivity. While interfaith engagement is essential, it must be done without theological compromise. Everyone should respect religious integrity that can be fostered through acknowledging doctrinal differences while focusing on shared ethical values and encouraging dialogue that respects each tradition's exclusive theological claims without imposing beliefs.

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