

COMMONALITIES IN DOCTRINE AMONG THE BIBLICAL RELIGIONS

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Abstract

This study aims to examine the doctrinal commonalities among the Biblical religions (Islam, Christianity, and Judaism), highlighting the shared theological foundations that connect them and their impact on understanding the relationship between these divine religions. The research explores the fundamental doctrinal principles that these religions agree upon, such as monotheism-albeit with variations in its interpretation due to textual alterations—belief in angels, sacred scriptures, prophets, the afterlife, and divine predestination. This is achieved through a comparative analysis of religious texts from each tradition, assessing the extent of convergence and divergence in doctrinal concepts.

The study also discusses how Islam emerged as the final divine revelation, completing and rectifying the previous messages, while emphasizing that the exploration of commonalities does not imply the validation or equalization of all religions. Instead, it aims to clarify the unity of the divine source of these revelations and highlight Islam's uniqueness as the final and authoritative faith that confirms and supersedes previous scriptures.

The findings indicate that while all Biblical religions share fundamental theological principles, textual distortions have led to substantial deviations in some doctrines. Consequently, Islam remains the definitive doctrinal reference that preserves the original monotheistic creed. The study concludes with recommendations for further comparative research on doctrinal beliefs in the Biblical traditions and their role in fostering interfaith dialogue and mutual understanding, while maintaining the integrity of the Islamic creed as the ultimate completion and culmination of prior revelations.

Keywords: Biblical Religions, Monotheism, Doctrine, Afterlife, Interfaith Dialogue

Introduction

The study of doctrinal commonalities among the Biblical religions is a significant topic in comparative religious studies, as it helps uncover the shared theological foundations that connect Islam, Christianity, and Judaism. Despite their theological and legal differences, these three religions share several fundamental beliefs that reflect the unity of their divine origin. Among the most prominent shared doctrines are belief in the oneness of God, divine revelation, and the afterlife, which collectively form the cornerstone of the human relationship with the Creator within a divinely ordained framework.

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The Biblical religions have played a pivotal role in shaping the cultural and religious identities of the societies that embrace them. Throughout history, these faiths have served as primary references for determining theological principles, guiding acts of worship, and structuring moral and social norms. While their sacred texts have undergone varying degrees of preservation and alteration, they originally functioned as divine revelations that dictated belief, practice, and ethical conduct.

The exploration of commonalities among the Biblical religions is grounded in the recognition that they all originate from divine revelation. As the Prophet Muhammad (peace be upon him) stated: "The prophets are paternal brothers; their mothers are different, but their religion is one" (), This indicates that the unity of the divine source makes these religions share the fundamental objectives of calling for the worship and oneness of God. Despite the alterations that have affected some previous religious texts, the core doctrinal principles have remained largely consistent. Belief in the oneness of God, the necessity of obedience and worship, faith in the prophets and messengers, as well as the values of justice, mercy, and benevolence, all constitute common foundations among these religions.

Addressing this topic from an academic perspective requires a comparative analytical study of religious texts, highlighting similarities in doctrinal perceptions, and examining how these commonalities shape the religious outlooks of their followers. The study of these commonalities is not merely about identifying doctrinal parallels but also contributes to understanding their role in fostering interfaith relations and how these shared values can enhance tolerance and mutual understanding among nations, particularly in light of contemporary global challenges that necessitate increased dialogue and cooperation among diverse cultures and civilizations.

This study sheds light on these dimensions by analyzing the points of convergence in doctrine among the Biblical religions and assessing the impact of these commonalities in bridging gaps between their adherents, without neglecting the fundamental differences that establish Islam as the true and final religion that came to complete the previous divine messages. Thus, researching these commonalities is not merely a historical or comparative religious inquiry but a step toward deepening human understanding of doctrine and promoting religious coexistence within a framework of mutual respect and cooperation in righteousness and piety.

Significance of the Study

The topic of "Commonalities in Doctrine Among the Biblical Religions" holds

significant scientific, religious, and intellectual value, as it contributes to the analysis and examination of the shared doctrinal foundations between Islam, Christianity, and Judaism. It highlights aspects that reflect the unity of the divine source of these religions. The significance of this study lies in several key aspects

1. Highlighting the Unity of the Divine Source of the Biblical Religions

Investigating the doctrinal commonalities among the Biblical religions helps establish that these religions originate from a single divine source and that all prophets called for belief in God and His oneness. Despite the textual distortions that have affected some previous religious scriptures, fundamental doctrinal principles such as monotheism, belief in prophets, divine revelation, and the afterlife remain central to these faiths.

2. Enhancing Interfaith Dialogue and Promoting Mutual Understanding

The study of shared doctrinal beliefs among the Biblical religions facilitates interfaith dialogue based on mutual understanding, helping to reduce religious intolerance and misconceptions among different religious communities. Rather than focusing solely on differences that may lead to disputes, this study emphasizes common ground as a foundation for constructive dialogue and mutual understanding.

3. Clarifying Islamic Doctrine as the Final and Supreme Revelation

The exploration of doctrinal commonalities among religions does not seek to equate all faiths or consider them equally valid, but rather to illustrate how Islam came to complete the true faith and correct concepts that had been altered over time. As stated in the Quran: "And We have sent down to you the Book in truth, confirming what came before it of the Scripture and as a criterion over it." (Al-Ma'idah: 48). This affirms that Islam is not detached from previous Biblical religions but serves as their ultimate rectification, restoring pure monotheism as willed by God.

4. Contributing to Addressing Atheism and Skepticism Toward Divine Religions

With the rise of atheism and skepticism regarding religious beliefs, it has become crucial to emphasize the unity of the divine source behind the Biblical religions and to refute claims that depict these religions as mere contradictory belief systems with no authentic origin. Highlighting common doctrinal principles among Islam, Christianity, and Judaism reinforces the idea that

faith in God and His oneness is a fundamental principle upheld by all divine revelations.

Research Problem

The study of doctrinal commonalities among the Biblical religions is a crucial topic in comparative religious studies, as understanding these shared beliefs constitutes a fundamental step toward fostering dialogue and mutual understanding among their followers. Despite the theological and legal differences between Islam, Christianity, and Judaism, numerous common principles reflect the unity of their divine source. However, these commonalities have not been sufficiently analyzed from a scholarly and analytical perspective that highlights their points of agreement and their impact on interfaith relations.

The research problem revolves around identifying these doctrinal commonalities and examining their influence on shaping convergent religious perspectives among the Biblical faiths, while acknowledging that Islam is the final and authoritative revelation that confirms and supersedes the preceding divine messages.

Reasons for Choosing the Research

The topic of "Commonalities in Doctrine Among the Biblical Religions" holds significant importance in religious and intellectual studies due to its impact on fostering understanding among divine religions and highlighting the shared doctrinal foundations that affirm the unity of their divine origin. This topic was selected for several key reasons, including

1. A desire to understand the relationship between the Biblical religions from a doctrinal perspective: I have always been interested in studying religious doctrines, their origins, and their historical development. Through this research, I aim to deepen my understanding of the three divine faiths and explore the similarities and differences that distinguish each doctrine, particularly concerning the concepts of monotheism, prophet hood, divine revelation, and the afterlife.

2. A desire to contribute academically to benefit the Islamic community: Conducting a comprehensive study on the doctrinal commonalities among the Biblical religions can serve as a significant contribution to the field of comparative religion. At a time when the Muslim community needs scholarly research that demonstrates the superiority of Islamic doctrine, this study aims to provide a systematic and academic approach to explaining the points of agreement between Islam and other divine religions.

3. An effort to promote mutual understanding and interfaith dialogue: In a world experiencing increasing religious conflicts and widespread misconceptions between followers of different faiths, I believe that researching this topic can help build bridges of mutual understanding and bring different communities closer together. The shared doctrinal values among these religions can serve as a foundation for constructive dialogue between their adherents, fostering greater cooperation and peaceful coexistence.

Research Questions

This study seeks to answer a set of fundamental questions related to the doctrinal commonalities among the Biblical religions, focusing on the core tenets of faith as presented in Islam, Christianity, and Judaism. The primary research questions include:

1. What are the doctrinal commonalities among the Biblical religions concerning the concept of monotheism?
2. How do the Biblical religions share a belief in God and His attributes despite theological differences?
3. What are the similarities between Islam, Christianity, and Judaism in their belief in angels and their role in religious doctrine?
4. To what extent do the Biblical religions share a belief in the afterlife, and how do their perspectives on it differ?
5. What are the commonalities among these religions in their belief in divine scriptures and revelation?
6. How do the concepts of prophet hood and messengers align between Islam, Christianity, and Judaism?
7. To what extent do these doctrinal commonalities contribute to enhancing dialogue and mutual understanding among the followers of the Biblical faiths?

Research Objectives

Based on the research questions, this study aims to achieve a set of scientific objectives that contribute to the analysis and examination of the doctrinal commonalities among the Biblical religions, as follows:

1. To examine the points of agreement regarding the concept of monotheism among Islam, Christianity, and Judaism, with a focus on the foundational principles that connect them despite the theological modifications introduced in Christianity and Judaism due to textual alterations and reinterpretations.
2. To explore how these religions share a belief in one Creator while highlighting the fundamental differences, particularly in the perception of the divine essence, names, and attributes, and emphasizing Islam's rejection of any form of anthropomorphism or incarnation.
3. To analyze the belief in angels and their role in delivering divine revelations in the Biblical religions, identifying the similarities in their functions as described in the religious texts of each faith.
4. To assess the different theological perspectives on judgment, reward, punishment, heaven, and hell in Islam, Christianity, and Judaism, demonstrating how these religions share the fundamental belief in a final day of reckoning and divine justice.
5. To examine how the Biblical religions agree on the belief that God revealed scriptures to His prophets while addressing the extent of textual corruption in previous scriptures and the role of the Quran in confirming and correcting earlier revelations.
6. To explore the common belief in prophet hood and messengers among Islam, Christianity, and Judaism, analyzing the differences in the nature of prophet hood and the status of each prophet within Islamic doctrine compared to the beliefs of other faiths.

Previous Studies

First Study: Tawhid: Its Virtues and Categories-A Comparative Study Between the Holy Scriptures (The Quran, the Torah, and the Gospel)

Author: Duha Adel Mahmoud, Mona Adel Mahmoud

Publisher: The Arab Journal of Sciences and Research Publishing

Comparison with the current study

As indicated by the title, this comparative study focuses exclusively on the concept of Tawhid (monotheism), which represents only a small aspect of the broader subject covered in this research.

Second Study: Features of Cultural Commonalities Among Divine Religions from Religious and Civilizational Perspectives – An Analytical Study

Author: Hassan Ali

Publisher: Anthropology of Religions Journal

Comparison with the current study

This study discusses cultural commonalities among religions from religious and civilizational perspectives, whereas the present research provides a broader examination of commonalities in doctrine, law, and ethics.

Third Study: The Biblical Religions – Establishing Differences and Doctrinal Commonalities

Author: Mohamed Al-Sadiq Al-Omari

Publisher: Dar Al-Kutub Al-Ilmiyya

Comparison with the current study

While this study is dedicated to theological doctrines, the current research offers a more comprehensive approach by encompassing a broader range of doctrinal, legal, and ethical aspects.

Prologue

The study of doctrinal commonalities among the Biblical religions is one of the most significant topics that deserve study and contemplation, given its intellectual and religious dimensions that emphasize the unity of the divine source of these revelations.

Despite their theological and legal differences, the three major religions—Islam, Christianity, and Judaism—share numerous fundamental beliefs that highlight the intrinsic relationship between humanity and the Creator within a religious framework based on divine revelation. Among the most prominent of these doctrinal commonalities are belief in the oneness of God—albeit with variations in interpretation—belief in divine revelation, and belief in the afterlife, which collectively form the foundation of religious doctrine in these faiths.

The Biblical religions have played a pivotal role in shaping the cultural and religious identities of the societies that have embraced them throughout

history. They have remained the primary references for establishing religious doctrines, guiding acts of worship, and structuring ethical and social values. Despite the textual alterations that have affected some previous scriptures, the core theological principles have remained largely intact, reflecting the idea that these religions originate from a single divine source and were all revealed to call for the worship of God, the pursuit of justice, and the promotion of benevolence.

Addressing the topic of doctrinal commonalities among the Biblical religions from an academic perspective requires a comparative analytical study of religious texts to highlight shared doctrinal beliefs and examine how these commonalities shape the religious outlooks of their adherents. Belief in the oneness of God serves as the fundamental pillar upon which all these religions were originally founded. Likewise, belief in prophet hood, divine revelation, and the afterlife are essential elements recognized by all three faiths. Despite the doctrinal alterations that have occurred in Judaism and Christianity, many core theological principles remain relatively consistent, underscoring the unity of the divine source of these revelations.

The Prophet Muhammad, peace be upon him, emphasized the importance of cooperation in the pursuit of truth and justice, even with those who hold different beliefs, provided that the goal is to promote righteousness and support the oppressed. This is evident in his statement: "I witnessed in the house of Abdullah ibn Jud'an a pact that, if I were invited to it in Islam, I would respond"(). This refers to the Hilf al-Fudul, a pre-Islamic alliance in Mecca that was established to uphold justice and protect the rights of the vulnerable. This hadith illustrates that ethical and religious values are not confined to a single faith; rather, they are universal human principles upheld by Islam and emphasized in the shared doctrinal teachings of the Biblical religions.

In this context, the hadith regarding Abdullah ibn Jud'an provides further insight into these commonalities. Aisha, may Allah be pleased with her, once asked the Prophet Muhammad, peace be upon him, about Abdullah ibn Jud'an, saying: "O Messenger of Allah, Ibn Jud'an used to maintain ties of kinship and feed the poor. Will that benefit him?" He replied: "No, for he never said, 'My Lord, forgive my sins on the Day of Judgment'"(). This hadith highlights that virtues such as generosity, benevolence, and feeding the needy were present even before Islam and are emphasized in all divine religions. However, these virtues alone are insufficient for salvation in the hereafter without belief in God and the Last Day, a principle upheld in Islam, Christianity, and Judaism.

The study of these commonalities not only clarifies theological similarities but also contributes to interfaith dialogue and mutual understanding. Exploring how these shared values can foster tolerance and cooperation is particularly important in the face of contemporary global challenges that demand increased dialogue and collaboration among different cultures and religious traditions. In a world increasingly marked by religious and ideological conflicts, focusing on common ground serves as an effective means to mitigate tensions and promote an environment of mutual respect and cooperation in areas where divine religions converge, such as the pursuit of justice, the rejection of oppression, belief in the oneness of God, faith in the afterlife, and the role of ethics in human life.

It is essential to emphasize that studying doctrinal commonalities among divine religions does not equate them or suggest that they hold equal truth. Rather, it serves as a method to better understand the relationship between these revelations and to highlight the uniqueness of Islam as the final and definitive message, confirming and superseding previous revelations.

Before delving into specific doctrinal commonalities, it is important to note that God has always sent humanity a singular faith based on monotheism and the worship of Him alone. While religious laws have varied across different revelations, the fundamental tenets of faith remain consistent. This is one of the strongest evidences of the existence of God; despite geographic and cultural differences, the core beliefs of divine religions share remarkable consistency, pointing to a singular origin of revelation from the Lord of all creation. This principle is affirmed in the Quran and clarified through the teachings of the Prophet Muhammad, peace be upon him. The following discussion will elaborate on this foundation.

First: Evidence from the Holy Quran

The Quran presents multiple and diverse pieces of evidence regarding the doctrinal commonalities among divine religions. These include:

1. Affirming that the Accepted Religion is Islam

Allah states:

"Indeed the religion in the sight of Allah is Islam." (Aal-e-Imran: 19)

And He also says:

"And whoever desires other than Islam as religion—never will it be accepted

from him, and he, in the Hereafter, will be among the losers." (Aal-e-Imran: 85)

Here, Islam refers to the faith of all the prophets, including the faith of Prophet Muhammad, peace be upon him. Qatadah explained: "Indeed, the religion in the sight of Allah is Islam," meaning the testimony that there is no deity but Allah and acknowledgment of what was revealed from Him. It is the religion of Allah, which He prescribed for Himself, sent His messengers with, and guided His followers to—no other religion is accepted, nor will anyone be rewarded except through it" ()

2. Affirming that Allah Sent the Prophets to Call for Worshiping Him Alone

Allah states generally that He sent all prophets solely to call for the worship of Him alone:

"And We sent not before you any messenger except that We revealed to him that, 'There is no deity except Me, so worship Me.'" (Al-Anbiya: 25)

And He says:

"And We certainly sent into every nation a messenger, [saying], 'Worship Allah and avoid false deities.'" (An-Nahl: 36)

Furthermore, the Quran clarifies that each prophet called his people to worship Allah alone. For example:

"And We sent among them a messenger from themselves, [saying], 'Worship Allah; you have no deity other than Him; then will you not fear Him?'" (Al-Mu'minun: 32)

"And We had certainly sent to Thamud their brother Salih, [saying], 'Worship Allah,' and at once they were two parties conflicting.'" (An-Naml: 45)

"He said, 'O my people, indeed I am to you a clear warner, [saying], 'Worship Allah and fear Him.'" (Nuh: 2-3)

3. The Prophets Declared Their Submission to Islam

These verses explain the meaning of Islam as mentioned earlier:

"When his Lord said to him, 'Submit,' he said, 'I have submitted [in Islam] to the Lord of the worlds.'" (Al-Baqarah: 131)

Regarding Noah, peace be upon him, Allah says:

"And I have been commanded to be of the Muslims." (Yunus: 72)

Concerning Joseph, peace be upon him, He states:

"Cause me to die a Muslim and join me with the righteous." (Yusuf: 101)

Regarding the Queen of Sheba, the Quran records her statement:

"And I submit with Solomon to Allah, the Lord of the worlds." (An-Naml: 44)

Similarly, the magicians of Pharaoh declared:

"Our Lord, pour upon us patience and let us die as Muslims." (Al-A'raf: 126)

Thus, these texts confirm that all prophets called their followers to Islam.

4. The Prophets Forbade Polytheism

Allah says:

"It is not for a human [prophet] that Allah should give him the Scripture and authority and prophethood and then he would say to the people, 'Be servants to me rather than Allah,' but [instead, he would say], 'Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.'" (Aal-e-Imran: 79)

Second: Evidence from the Prophetic Sunnah

The Prophetic Sunnah supports this fundamental doctrine by clarifying that all prophets called for monotheism and that their religion was one. The Prophet Muhammad, peace be upon him, said:

"The prophets are brothers from different mothers; their mothers are different, but their religion is one."()

Ibn Hajar explained: "The meaning of the hadith is that their core religion is one—monotheism—even if their legal rulings differed."()

One of the specific details agreed upon by the prophets is the proclamation of monotheism. **The Prophet, peace be upon him, said**

"The best supplication is the supplication of the Day of Arafah, and the best thing that I and the prophets before me have said is: 'There is no deity but Allah alone, with no partner. To Him belongs sovereignty, and to Him belongs all praise, and He is over all things competent.'"()

Common Doctrinal Beliefs Among the Biblical Religions

The shared beliefs between the divine religions can be outlined as follows:

First: Monotheism and the Call to It

All prophets called for the worship of Allah alone, without any partners, from Adam to Muhammad ﷺ. The Quran provides numerous pieces of evidence that can be categorized into two sections:

Section One: Evidence that All Prophets Preached Monotheism

Among the Quranic proofs affirming that monotheism was the message of all prophets are:

- "And We certainly sent into every nation a messenger, [saying], 'Worship Allah and avoid false deities.'" (An-Nahl: 36)

- "And We sent not before you any messenger except that We revealed to him that, 'There is no deity except Me, so worship Me.'" (Al-Anbiya: 25)

Section Two: Evidence that Religion, Specifically, Was Based on Monotheism

- This section is as significant as the first because if each divine religion independently confirms monotheism, it serves as strong evidence of a shared doctrinal foundation among them. These evidences can be derived from the Quran and other religious texts, including:

- "And your god is one God. There is no deity [worthy of worship] except Him, the Most Merciful, the Especially Merciful." (Al-Baqarah: 163)

- "Your god is one God." (An-Nahl: 22)

- "Say, 'I am only a man like you, to whom it has been revealed that your god is one God. So whoever would hope for the meeting with his Lord – let him do righteous work and not associate in the worship of his Lord anyone.'" (Al-Kahf: 110)

- "Say, 'It has been revealed to me that your god is one God; so will you be Muslims [in submission to Him]?"' (Al-Anbiya: 108)

- "Say, 'I am only a man like you, to whom it has been revealed that your god is one God. So take a straight course to Him and seek His forgiveness. And woe to those who associate others with Allah'" (Fussilat: 6)

- "Say, 'He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent.'" (Al-Ikhlās: 1-4)

- In other religious scriptures:

- Deuteronomy (6:4): "Hear, O Israel: The Lord our God, the Lord is one."

- Isaiah (45:5): "I am the Lord, and there is no other; apart from me there is no God."

- Mark (12:29): "The Lord our God, the Lord is one."

- James (2:19): "You believe that God is one. Good! Even the demons believe that-and shudder."

In Hindu texts, Bhagavad Gita (Chapter 8:1-4) states:

(Original text as provided in the source)

In Exodus (34:14):

- "Do not worship any other god, for the Lord, whose name is Jealous, is a jealous God."

In Matthew (4:10):

- "Jesus said to him, 'Away from me, Satan! For it is written: 'Worship the Lord your God, and serve Him only.'"

Second: Belief in Angels

The prophets affirmed the existence of angels as luminous beings who carry out the commands of Allah, including conveying revelation to the prophets.

The Quran contains numerous references to angels, including:

- "And whoever disbelieves in Allah, His angels, His Books, His messengers, and the Last Day has certainly gone far astray." (An-Nisa: 136)

- "All praise is due to Allah, Creator of the heavens and the earth, [who] made the angels messengers having wings-two, three, or four. He increases in creation what He wills. Indeed, Allah is over all things competent." (Fatir: 1)

Mentions of Angels in Other Religious Scriptures

In Genesis (22:11-18):

"But the angel of the Lord called to him from heaven, 'Abraham! Abraham!' And he replied, 'Here I am.' 12 Then He said, 'Do not lay a hand on the boy or do anything to him. For now I know that you fear God, since you have not withheld your only son from Me.' 13 Abraham looked up and saw a ram caught by its horns in the thicket. So he went and took the ram and offered it as a burnt offering in place of his son. 14 And Abraham named that place 'The Lord Will Provide,' so today it is said: 'It will be provided on the Lord's mountain.' 15 Then the angel of the Lord called to Abraham a second time from heaven 16 and said, 'By Myself I have sworn, declares the Lord: Because you have done this thing and have not withheld your only son, 17 I will indeed bless you and make your offspring as numerous as the stars of the sky and the sand on the seashore. Your offspring will possess the gates of their enemies. 18 And all the nations of the earth will be blessed by your offspring because you have obeyed My command.'"

In Genesis (16:7-11):

"The angel of the Lord found Hagar by a spring in the wilderness, the spring on the way to Shur. 8 He said, 'Hagar, slave of Sarai, where have you come from and where are you going?' She replied, 'I'm running away from my mistress Sarai.' 9 Then the angel of the Lord said to her, 'Go back to your mistress and submit to her authority.' 10 The angel of the Lord also said to her, 'I will greatly multiply your offspring, and they will be too many to count.' 11 The angel of the Lord said to her, 'You have conceived and will have a son. You will name him Ishmael, for the Lord has heard your cry of affliction.'"

In Psalms (91:11):

"For He will give His angels orders concerning you, to protect you in all your ways."

In Isaiah (37:36):

"Then the angel of the Lord went out and struck down 185,000 in the camp of the Assyrians. When the people got up the next morning—there were all the dead bodies!"

In Numbers (22:22-27):

"But God's anger was kindled because he was going, and the angel of the Lord stood in the road to oppose him. Balaam was riding his donkey, and his two servants were with him. 23 When the donkey saw the angel of the Lord standing in the road with a drawn sword in his hand, it turned off the road into a field. So Balaam struck it to return it to the road. 24 Then the angel of the Lord stood in a narrow passage between two vineyards, with a wall on either side. 25 The donkey saw the angel of the Lord and pressed itself against the wall, crushing Balaam's foot against it. So he struck it once again. 26 The angel of the Lord went ahead and stood in a narrow place where there was no room to turn to the right or left. 27 When the donkey saw the angel of the Lord, it lay down under Balaam, and he became furious and beat the donkey with his staff."

The term "angel" appears in many other passages beyond these references.

Third: Belief in the Scriptures (Revelation)

The prophets were given divine scriptures or sacred scrolls, and they affirmed the authenticity of the books revealed before them. The Quran explicitly commands belief in all revealed scriptures and mentions several of them. Among the Quranic references that highlight this belief are:

- "The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], 'We make no distinction between any of His messengers.' And they say, 'We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination.'" (Al-Baqarah: 285)

As for other religions, some affirmed their own scripture and the general concept of a divinely revealed book, even though they did not acknowledge all the scriptures. The significance here is their recognition of the existence of a divinely inspired scripture.

In Deuteronomy (4:8):

"And what other nation is so great as to have such righteous statutes and laws as this body of laws I am setting before you today?"

In 2 Timothy (3:16-17):

"All Scripture is God-breathed and is useful for teaching, rebuking, correcting, and training in righteousness, so that the servant of God may be thoroughly equipped for every good work."

Fourth: Belief in All Messengers

Belief in the fact that Allah sent His messengers to various nations, with each messenger affirming the truth of those who came before him and calling to the same fundamental principles, is a key tenet of faith. This belief is widely affirmed in the Quran, including the following verses:

"Indeed, we have sent to you a Messenger as a witness upon you just as We sent to Pharaoh a messenger." (Al-Muzzammil: 15)

"Say, 'I am not something original among the messengers.'" (Al-Ahqaf: 9)

"And We certainly sent into every nation a messenger, [saying], 'Worship Allah and avoid Taghut.'" (An-Nahl: 36)

In Exodus (3:10):

"So now, go. I am sending you to Pharaoh to bring My people, the Israelites, out of Egypt."

In John (3:17):

"For God did not send His Son into the world to condemn the world, but to save the world through Him."

In John (20:21):

"Again Jesus said, 'Peace be with you! As the Father has sent Me, I am sending you.'"

Fifth: Belief in the Last Day

All prophets called for belief in the Last Day, where people will be held accountable for their deeds. The concepts of Heaven, Hell, and just retribution are shared among all prophets. The fundamental principle is that every individual will receive their due reward, regardless of whether it is through Heaven and Hell or other forms of divine justice.

Numerous Quranic verses affirm this belief, including

"Indeed, the Hour is Coming-I almost conceal it-so that every soul may be recompensed according to that for which it strives." (Taha: 15)

"Every soul will taste death. Then to Us, you will be returned." (Al-Ankabut: 57)

Prophet Noah (peace be upon him) warned his people of the impending flood as a prelude to divine punishment. The Quran narrates his words:

"He said, 'O my people, indeed I am to you a clear warner, [saying], 'Worship Allah, fear Him, and obey me. He will forgive for you your sins and delay you for a specified term.'"" (Nuh: 2-4)

All Biblical religions agree that life continues after death; it does not simply end with physical death.

Details of Belief in the Last Day

Belief in Heaven and Hell

Prophets warned their people about Hell and promised them Paradise if they obeyed God and followed His messengers. Many Quranic verses highlight this, such as:

"Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So, he who is drawn away from the Fire and admitted to Paradise has attained success. And what is the life of this world except the enjoyment of delusion?" (Aal Imran: 185)

In Judaism, the Book of Daniel (12:2) states

"Multitudes who sleep in the dust of the earth will awake-some to everlasting life, others to shame and everlasting contempt."

Belief in Judgment and Accountability

In Christianity, the Epistle to the Romans (14:10-11) states

"For we will all stand before God's judgment seat. It is written: 'As surely as I live,' says the Lord, 'every knee will bow before Me; every tongue will acknowledge God.'"

In Matthew (25:31-33):

"When the Son of Man comes in His glory, and all the angels with Him, He will sit on His glorious throne. All the nations will be gathered before Him, and He will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on His right and the goats on His left."

Sixth: Belief in Divine Decree (Qadar)

The prophets called people to submit to God's wisdom in managing the universe and to believe that everything occurs according to His divine will and decree, whether good or bad. This belief is emphasized in numerous Islamic texts, including the following Quranic verses:

"Say, 'Never will we be struck except by what Allah has decreed for us.'" (At-Tawbah: 51)

"Indeed, we have created everything according to a precise measure." (Al-Qamar: 49)

In non-Islamic scriptures, the Book of Ecclesiastes (3:17) states:

"I said to myself, 'God will bring into judgment both the righteous and the wicked, for there will be a time for every activity, a time to judge every deed.'"

Conclusion

Through this in-depth research on the common theological principles among the Biblical religions, it becomes evident that Islam, Christianity, and Judaism share several fundamental doctrinal tenets that constitute the core of religious belief. Despite the variations that emerged in some theological concepts due to distortions or human interpretations, the commonalities remain a testament to the unity of the divine source of these revelations. All these religions fundamentally call for faith in God and His oneness, the establishment of justice, belief in the unseen, and preparation for the afterlife.

This study has highlighted the essential theological principles that unify these religions, most notably monotheism, which all prophets preached, although its perception was altered in some traditions due to later distortions. Additionally, the belief in angels as luminous beings executing divine commands is a shared element in these faiths. Furthermore, divine revelation remains a common feature, with sacred scriptures central to each religion, including the Torah in Judaism, the Gospel in Christianity, and the Qur'an in Islam, which confirmed and superseded previous revelations.

The study also reaffirmed the shared belief in prophet hood, where each prophet validated his predecessors and foretold those who would come after him, illustrating the unity of divine revelation. Moreover, belief in the Hereafter is a core doctrine across these faiths, emphasizing resurrection, judgment, and reward or punishment, reinforcing the concept of divine justice. The study further examined the shared doctrine of predestination (Qadar), which underscores divine will and foreknowledge in all faiths.

Key Findings

1. The Biblical religions share the belief in the oneness of God, although their perceptions differ, with Islam preserving pure monotheism while the other faiths experienced theological distortions.
2. All prophets called for monotheism and the worship of God alone, as affirmed by the Qur'an and other sacred scriptures.
3. The Biblical religions acknowledge God as the Creator and Sustainer of the universe, reinforcing the fundamental concept of divine sovereignty.
4. Despite differences in legal rulings, these faiths share major theological tenets, including belief in the unseen, prophet hood, divine revelation, and the afterlife.
5. Belief in angels is a shared doctrine across these religions, with Judaism, Christianity, and Islam recognizing angels as divine messengers.
6. Islam provided a corrective understanding of angels, rejecting the misattributions and incorrect descriptions found in previous traditions.
7. The Biblical faiths recognize divine scriptures, including the Torah, the Gospel, and the Qur'an, although Islam asserts that previous texts underwent textual distortions.
8. Islam upholds belief in earlier scriptures while maintaining that they contain distortions, highlighting its balanced approach toward previous revelations.
9. All Biblical religions believe in the mission of prophets to guide humanity and acknowledge the role of messengers as divinely appointed guides.
10. The sacred scriptures confirm the existence of prophets sent to various nations throughout history, including Noah, Abraham, Moses, and Jesus, culminating in Prophet Muhammad (peace be upon him) as the final messenger.

11. Islam affirms the prophet hood of all figures mentioned in earlier scriptures while rejecting any distortions in their narratives found in the Torah and the Gospel.

12. All Biblical religions uphold the doctrine of the Day of Judgment, where people will be held accountable for their actions.

13. The concepts of Paradise and Hell are universally present, where righteousness leads to eternal reward and sin leads to divine punishment.

14. While all three religions recognize divine judgment, Islam provides a more detailed and precise description of resurrection, the scales of justice, and the nature of Paradise and Hell.

15. The common theological principles among these religions provide a crucial foundation for interfaith dialogue, promoting mutual understanding and reducing religious tensions.

16. Studying theological commonalities does not imply equal validity among all faiths but rather serves as a means to understand the continuity of divine messages, while affirming Islam as the final and ultimate revelation.

Key Recommendations

1. Further research should explore the historical evolution of divine doctrines, analyzing how the concept of monotheism was understood and altered over time in Judaism and Christianity compared to Islam.

2. A comprehensive study should be conducted on the role of textual distortion in modifying theological doctrines, examining when scriptural alterations occurred and how Islam corrected these changes.

3. Comparative studies should investigate the concept of prophet hood across the Biblical religions, analyzing differences between the Islamic understanding of prophet hood and the perspectives found in Judaism and Christianity.

4. Research should delve into how earlier religions perceived the advent of Prophet Muhammad, examining scriptural prophecies that anticipated his arrival and their implications in confirming Islam as the final revelation.

This research reaffirms that, while there are common theological tenets among the Biblical faiths, Islam serves as the final and most complete divine message, preserving pure monotheism and correcting theological distortions

that emerged over time. The study of these shared principles can contribute significantly to interfaith dialogue, religious understanding, and global coexistence, while upholding the distinct truth of Islam.

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