



المركز الفلسطيني  
للبحوث  
السياسية والمسحية  
Palestinian Center for  
POLICY and  
SURVEY RESEARCH

# Guidance and Light: The Doctrine of Monotheism in Revealed Religions Brings People Together and does not Divide Them

Sustainable Peace Education



May 2021

Palestinian Center for Policy and Survey  
Research (PCPSR)  
Al-Ersal St., P.O. 76, Ramallah, Palestine  
T: +970-2-2964933  
P: +970-2-2964934  
[pcpsr@pcpsr.org](mailto:pcpsr@pcpsr.org)  
[www.pcpsr.org](http://www.pcpsr.org)

# Guidance and Light: The Doctrine of Monotheism in Revealed Religions Brings People Together and does not Divide Them

Sustainable Peace Education

A Religion Lesson

**Palestinian Center for Policy and Survey Research (PCPSR)**

Al-Ersal St., P.O. 76, Ramallah, Palestine

T: +970-2-2964933

P: +970-2-2964934

[pcpsr@pcpsr.org](mailto:pcpsr@pcpsr.org)

[www.pcpsr.org](http://www.pcpsr.org)



المركز الفلسطيني  
للبحوث  
السياسية والمسحية  
Palestinian Center for  
POLICY and  
SURVEY RESEARCH

## Three religions, one God

The basic idea in the three religions, Judaism, Christianity and Islam, is centered on the doctrine of monotheism. This doctrine is derived from our prophet Ibrahim Al-Khalil, father of the prophets. The doctrine of monotheism is based on an established religious belief in one God with no second god and no partner. The Almighty said: **{Then We revealed to you to follow the religion of Ibrahim, the upright one; and he was not among the polytheists.}** (An-Nahl: 123).

The messenger of God, Moses, peace be upon him (PBUH), came to his Israelite people. Jesus was sent as a messenger to the Israelite people. This was explicitly stated in the verses of the Holy Quran. The Almighty said: **{And when Isa, the son of Mariam, said: O sons of Israel! Indeed, I am the messenger of Allah to you verifying that which was before me of the Torah and giving the good tidings of a messenger who will come after me whose name is Ahmed.}** (Saff: 6). As for The Prophet Muhammad (PBUH), he was sent to all people; The Almighty said, **{And We have not sent you except as a mercy for those who have knowledge.}** (Al Anbiya: 107). The Almighty said: **{Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner}** (Al-Furqan:1).

The principle of monotheism is the basic principle of all monotheistic religions, and is the source of guidance and light for all human beings. The monotheistic religions include in their holy books a doctrine of creation, in which God is characterized by the absolute patronage of everything. The description of patronage comes from the name of God "al-Qayyum" which means the self-existing and the creator of others. God is the one who exists initially, there is nothing before Him. He is not limited by place or time, for He exists before his creation of the universe that is characterized by space and time. His will is above everything, He does what he wills and whenever he wills, for He is "able to do all things".

The call of all prophets came especially to their nations. Neither in the Holy Quran nor in the hadiths of the Prophet Muhammad (PBUH) is there a sign indicating that the messages of the prophets were general. Every prophet or messenger was calling only his people, except for Muhammad, (PBUH) whose message was general to all people.

It is evident that belief in monotheism is an acknowledgment of the existence of God and a rejection of atheism that denies this existence. There are "Attributes of Allah" (asmaa Allah al-husna) in the monotheistic religions, such as 'the Wise', 'the Omniscient', 'the Mighty', and 'the Bringer of Judgment'. They show a number of his attributes, which are not true of others except in metaphor. Monotheism also requires the affirmation that the attributes of God and their meanings are not present in any creature.

The teachings of monotheistic religions and the doctrine of monotheism emphasize the allocation of God to be worshipped whether apparently or spiritually and inwardly. They obligate their followers to do so. It is obligatory for worshippers of God to single out their acts of worship to Him. These acts are necessarily good deeds. Good intentions and purposes should be singled out to God as well. That is, monotheism requires that God be singled out for all kinds of outward worship, as well as inward.

The messages of monotheism share their basis on revelation; they are all revealed by God to his messengers through the direct words of God, (And [We sent] messengers about whom We have related [their stories] to you before and messengers about whom We have not related to you. And Allah spoke to Moses with [direct] speech) (An-Nisa: 164), or through his angel messengers, such as the Angel Gabriel. They also share that this revelation came in written form or preserved by God in a book. In this context, Judaism is the oldest of the monotheistic religions, and its divine sacred book, the Torah, affirms the oneness of God, as is confirmed by the explanations and interpretations contained in the Talmud. Like all monotheistic religions, Judaism states that God is one and only. He is capable, just and creator of everything. He gives life and death and resurrects his creation on the Day of Judgment and Punishment. Christianity recognizes the Jewish religion and its contents of monotheism.

Christianity teaches that God loves His creation, and He created people to worship Him and help one another. Christ was sent to His people with a message of salvation and mercy for the believers. God is good, he wants good for His creation. He is the just, living and eternal, and there is nothing like Him. He has no parallel in self, qualities and deeds. Islam, which is the last monotheistic religion, has valued the monotheism doctrine contained in Judaism and Christianity. Monotheism is the basis of belief in God, the one and eternal, Creator of the universe. His power extends to everything, and He has no partner in that. He is the one and only to be worshiped, and He is the Creator, the Just, Omniscient, Almighty, without any other god.<sup>1</sup>

We conclude from the above that the respect of the Muslims for religions or divine canons stems from faith, and is the duty of Muslims by virtue of the verses of the Holy Quran. This includes four aspects of faith, relating to messages, apostles, the principle of monotheism and an approach to dealing with followers of these canons, as follows:

First, because **faith is divine religions**, namely Islam, Judaism and Christianity, is a cornerstone of faith, for the Almighty said: (The Messenger believes in what has been revealed to him by his Lord and (so do) the faithful. Everyone believes in Allâh, His angels, His Books and His Messengers. (And the faithful declare,) `We make no distinction (in believing) between any of His Messengers.' They say, `(Lord!) we have heard (Your commandments) and we are obedient. (Grant us) Your protection, Our Lord! for to You is the returning) (Al-Baqarah: 285). A Muslim is required to believe that these

#### Muslim duties towards other religions and canons:

- Justice and Equality: Shari'a has recognized justice, forbade injustice, and ordered Muslims to treat non-Muslims on an equal footing.
- Preserving human dignity.
- Safeguarding their blood, honour and money.
- For arguing with their religion, it is only to argue with good will.
- Good neighborhood, that is, if the non-Muslim is a neighbor, the Muslim should help them and not hurt them, and aid them if they are poor. The Muslim should also guide and advise them.
- Sincere treatment in selling, buying, renting, and so on.

<sup>1</sup> Encyclopedia of Basic Concepts in humanities and Philosophy/ Authors: Mohamed Spila, Noah Hermuzi / i (1), 2017 / Arab Scientific Center for Research and Humanities.

[http://www.roayapedia.org/wiki/index.php/%D9%85%D8%B0%D9%87%D8%A8\\_%D8%A7%D9%84%D8%AA%D9%88%D8%AD%D9%8A%D8%AF](http://www.roayapedia.org/wiki/index.php/%D9%85%D8%B0%D9%87%D8%A8_%D8%A7%D9%84%D8%AA%D9%88%D8%AD%D9%8A%D8%AF)

laws are all from God, and that religion is the same, and that s/he must respect what God has revealed before the message of Muhammad (PBUH).

Secondly, the Muslim also believes in the apostles who have delivered these messages. The Almighty said: {Say, “We believe in Allah, and in what was revealed to us, and in what was revealed to Abraham, and Ishmael, and Isaac, and Jacob, and the Patriarchs, and in what was given to Moses and Jesus, and in what was given to the prophets from their Lord. We do not differentiate between any of them. And to Him, we surrender} (Al-Baqarah: 136). Thus, a Muslim is required to respect all these apostles in the same way as he respects his prophet Muhammad (PBUH).

Thirdly, a Muslim believes that all laws, divine messages and books that came bearing them from God are based, as we mentioned earlier, on the principle of monotheism, which is a source of guidance and light. Here is the Qur’an referring to the Torah, saying: {We have revealed the Torah, containing guidance and light. The submissive prophets ruled the Jews according to it, so did the rabbis and the scholars, as they were required to protect Allah’s Book, and were witnesses to it. So do not fear people, but fear Me. And do not sell My revelations for a cheap price. Those who do not rule according to what Allah revealed are the unbelievers} (Al-Ma’idah, 44). Islam views the Gospel in the same way. The Almighty says: {In their footsteps, We sent Jesus son of Mary, fulfilling the Torah that preceded him. And We gave him the Gospel, containing guidance and light, and confirming the Torah that preceded him, and guidance and counsel for the righteous} (Al-Ma’idah: 46). A Muslim must thus respect all God’s books for their guidance and light.

Fourthly, Islam strictly forbids insulting or distorting any of the divine laws or violating them with unworthy descriptions. Rather, even when arguing and discussing, respect must be shown for the other, as Islam forbids arguing with the followers of the divine religions except with in a good manner. The Almighty said: {And do not debate with the People of the Scripture except in the best manner possible, except those among them who do wrong. And say, “We believe in what was revealed to us, and in what was revealed to you, and our God and your God is One, and to Him we are submitters} (Al-Ankaboot: 46).

## I Test myself

### 1) Explain the meaning that the mind can deduce from Muhammad's message being the last of the divine messages.

The mental significance of this is that Muhammad (PBUH) is a messenger for all human beings and not for specific people. If he was for one specific people, God would send other messengers after him to other nations: ﴿Messengers delivering good news, and bringing warnings, so that people may have no excuse before Allah after the coming of the messengers. Allah is Powerful and Wise﴾ (An-Nisa: 165). Since Muhammad is sent to all human beings, there is no need for messengers after him; his message is the last message.

### 2) The doctrine of monotheism includes faith in God's patronage. What does that mean?

The existence of God precedes the existence of the universe. God is the only Creator of the universe. The existence of the universe is related to the will and determination of God: ﴿Allah, there is no god except He, the Living, the Everlasting. Neither slumber overtakes Him, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is on earth. Who is there who can intercede with Him without His permission? He knows what is ahead of them, and what is behind them; and they cannot grasp any of His Knowledge, except as He wills. His Throne extends over the heavens and the earth, and their preservation does not burden Him. He is the Most-High, the Tremendous﴾ (Al-Baqarah: 255).

### 3) Where does the belief that a Muslim must respect all divine canons come from?

It comes from the observation that a Muslim is required to believe in these messages and the messengers who conveyed them. Muslims should believe that they are all based on the principle of monotheism as a basic source of guidance and light. In addition, Muslims are required to respect the followers of the divine religions as long as they do not unjustly inflict upon Muslims.





**EUROPEAN UNION**

This lesson is part of a joint research project on sources of mutual distrust between Palestinians and Israelis, funded by the European Union. The content do not necessarily reflect the views of the European Union.