

A Comparative Analysis of Monotheism in Islam and Judaism

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Abstract

Monotheism is the belief in a single, all-powerful God. It is a central tenet of both Islam and Judaism. Despite emerging in different historical and cultural contexts, these two Abrahamic faiths share fundamental theological principles while maintaining distinct religious traditions. This article critically examines the concept of monotheism as articulated in Islamic and Jewish scriptures, focusing on the unity of God, His attributes, and His relationship with humanity. It further explores the religious rationales, historical developments, and philosophical influences that have shaped each tradition's understanding of divine oneness. Employing a qualitative doctrinal methodology, the study analyses scriptural texts, theological interpretations, and expert commentaries to reveal both the shared foundations and unique expressions of monotheism in Islam and Judaism. By highlighting these parallels and divergences, the article will contribute to interfaith understanding and foster a deeper appreciation of the theological richness inherent in both traditions.

Key Words: Monotheism in Islam, Monotheism in Jewish, comparative analysis of monotheism



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Introduction

Monotheism—the belief in a single, all-powerful God—is a foundational doctrine in both Judaism and Islam. While both traditions assert divine unity, the way this concept is articulated in their respective scriptures reveals key theological differences. This study offers a comparative analysis of monotheism as portrayed in the Qur'an and the Pentateuch, the core text of Judaism, highlighting both convergences and divergences in their portrayal of God's oneness. The Qur'an advances an uncompromising vision of *Tawhid*, affirming Allah's absolute unity and transcendence, whereas the Pentateuch contains elements—such as anthropomorphic descriptions and complex divine narratives—that introduce ambiguity into its monotheistic framework.

These textual disparities raise important questions regarding theological development, scriptural consistency, and the implications for Jewish-Muslim interfaith relations. Although previous scholarship (Friedman, 1987; Rahman, 1980) has provided foundational insights into each tradition independently, there remains a lack of systematic comparative analysis that considers both theological coherence and ethical consequences. This study seeks to fill that gap by critically examining the distinct expressions of monotheism in the Qur'an and the Pentateuch and by exploring how these expressions shape religious worldviews and interfaith engagement. The Islamic declaration of *Tawhid*, exemplified in *Surah Al-Ikhlās* (112:1–4), highlights Allah's indivisible and unique nature. Judaism confirms a similar belief through the *Shema* in *Deuteronomy* (6:4): "Hear, O Israel: The Lord our God, the Lord is One." While both affirm divine incomparability and oppose polytheism, their theological expressions vary. Islam stresses an individual's direct relationship with God, based on personal accountability, whereas Judaism emphasizes historical covenants made with collective communities.

This article seeks to clarify how monotheism is understood in both texts, identify key areas of similarity and difference, and evaluate the broader theological and interfaith implications. In doing so, it emphasizes the Qur'an's role in reaffirming the purity of monotheism and contributes to a deeper understanding of Abrahamic theological heritage. Ultimately, by tracing both common origins and lasting theological distinctions, this study enriches scholarly debate in comparative theology and fosters meaningful dialogue between Muslim and Jewish communities.

Methodology

This study employs a qualitative doctrinal research design to explore the theological construct of monotheism in Islam and Judaism. Central to the inquiry is a textual and comparative analysis of the Qur'an and the Pentateuch, emphasizing key passages that articulate the unity and nature of God. Primary sources in their original languages—Classical Arabic and Biblical Hebrew—form the foundation of this analysis, with reliable translations consulted where necessary for clarification and accessibility.

The scriptural analysis prioritizes direct engagement with the sacred texts, identifying theological parallels and doctrinal divergences. Special attention is given to historical developments and formative periods within each tradition. The study considers contextual factors such as cultural environments, socio-political circumstances, and intellectual influences that have shaped theological formulations. Interpretation follows established scholarly methods, incorporating both literal and metaphorical readings as well as exegetical traditions within each faith. Diverse hermeneutical approaches are applied, ensuring that the internal logic and epistemological frameworks of both Islam and Judaism are respected.

Beyond doctrinal exposition, the analysis extends to include aspects of religious practice, ethical teachings, and community life. This holistic approach enables a richer understanding of how monotheistic principles are lived and expressed within each tradition.

Authoritative classical and contemporary sources from both religious communities are systematically consulted. Cross-referencing of primary and secondary materials enhances the reliability of interpretations, while rigorous textual scrutiny accounts for manuscript variations and the historical transmission of sacred texts.

Comparative analysis is context-sensitive, acknowledging that theological development is dynamic and often shaped by intersecting historical and cultural factors. Multiple perspectives—including theological, historical, and phenomenological—are integrated to minimize bias and to allow for a multidimensional exploration. Verification is supported through peer consultation, scholarly review, and reference to standard academic sources.

The methodology is grounded in transparency, with a clear distinction between descriptive exposition and analytical evaluation. Potential limitations, particularly those arising from cross-cultural and interfaith comparisons, are acknowledged. Nonetheless, the study aims to provide a nuanced and respectful account of each tradition. Academic rigor is maintained alongside sensitivity to religious belief, enabling meaningful and respectful comparison. Ultimately, this methodological framework facilitates a balanced, in-depth exploration of monotheism and its implications across the Abrahamic traditions.

Conceptual Framework

At the heart of this study lies the foundational theological concept of divine unity—*Tawhid* in Islam and *Yichud Hashem* in Judaism. This shared commitment to monotheism provides the conceptual compass for navigating and comparing the sacred texts and interpretive traditions of both religions. In the Islamic worldview, the Qur'an articulates God's oneness with uncompromising clarity, as exemplified in Surah Al-Ikhlās (112:1): "Say: He is Allah, the One." This formulation affirms not only God's singularity but also His absolute transcendence and incomparability.

In contrast, the Torah also asserts divine unity, most notably in the *Shema*: "Hear, O Israel: The Lord our God, the Lord is One" (Deuteronomy 6:4). Yet the Torah's presentation is situated within a broader narrative of covenantal relationship, where God is intimately involved in the historical and communal life of the Israelites. This relational dynamic is further complicated by passages that attribute human-like characteristics to God—such as, "Let us make man in our image" (Genesis 1:26)—leading to centuries of theological reflection and debate within the Jewish tradition.

Jewish theological discourse, spanning from the rationalism of Maimonides to the mystical insights of the Kabbalists and the modern pluralism of contemporary scholars, has wrestled with reconciling these anthropomorphic descriptions with the doctrine of divine transcendence. This rich interpretative tradition continues to inform how Jewish communities engage with scripture and relate to God in liturgical, ethical, and communal settings.

The comparative examination of these theological models carries significant implications for Jewish-Muslim relations. While Muslim scholars have historically critiqued

perceived anthropomorphism in the Hebrew scriptures, such critiques have not always led to antagonism. Instead, differing understandings of divine unity have often served as points of interreligious inquiry and engagement. From the golden age of Andalusian scholarship—where Jewish and Muslim intellectuals engaged in mutual dialogue—to present-day interfaith initiatives, theological differences have frequently functioned as catalysts for deeper understanding rather than division.

This conceptual framework offers several strengths. It centers the doctrine of divine unity as a focal lens for analysis while upholding equal respect for the internal logic and theological integrity of both traditions. It connects classical scriptural interpretations to contemporary religious expressions and communal practices, treating theology not as an abstract construct but as a living, dynamic tradition. Furthermore, by integrating voices from across both traditions—including scholars, religious authorities, and lay adherents—it grounds the theoretical in the experiential, ensuring that the study remains attuned to the lived realities of faith.

In sum, this framework supports a nuanced, dialogical approach to comparative theology. It highlights not only the common ground shared by Islam and Judaism but also the meaningful divergences that continue to shape interreligious discourse, mutual understanding, and shared ethical commitments in the modern world.

Monotheism in Islam

Divine Unity and Fitrah (Natural Disposition)

It is the greatest quality of Islam that, its every law and principle is according to nature. As Allah Almighty describes.

فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ

the nature (framed) of Allah, in which He hath created man. There is no altering (the laws of) Allah's creation. (Qurān 30:30)

Ibn Kathīr explains that Fitrah refers to the innate disposition of humans towards recognizing Allah's oneness (Tawhīd). Every child is born upon this natural state, but external influences (such as upbringing or society) may deviate them. He cites the Hadith: "Every child is born upon Fitrah, but his parents make him a Jew, Christian, or Magian." (Sahih al-Bukhari 1358). That is why several human beings severely from knowledge or literate but even knows, they have a God. When they forced/compelled from the disturbances of life, they directly invoked to Allah. He listened to them and resolved their problems alone and the whole hopelessness changed/converted into hope. As He said:

أَمَّن يُجِيبُ الْمُضْطَّرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

Is not He (best) Who answereth the wronged one when he crieth unto Him and removeth the evil (Qurān 27:62)

Ibn Kathīr's Explain this verse as a rhetorical challenge to polytheists, proving Allah's uniqueness in answering the distressed. "يُجِيبُ الْمُضْطَّرَّ" (responds to the desperate) refers to Allah's immediate help when a person sincerely supplicates in extreme hardship, even if they were previously neglectful of Him. "وَيَكْشِفُ السُّوءَ" (removes evil) includes all forms of harm—physical, spiritual, or worldly. The rhetorical question "أَأَلِلَّةٌ مَّعَ اللَّهِ" (Is there a god besides Allah?) negates the possibility of any partner in divinity, reinforcing Tawhīd al-Ulūhiyyah.

وَقَالَتِ الْيَهُودُ عَزْرًا ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهَوْنَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ

And the Jews say: Ezra is the son of Allah, and the Christians say: The Messiah is the son of Allah. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. (Qurān 9:30)

Ibn Kathīr's explain the verse exposes the theological deviations of the Jews and Christians regarding Allah's divine nature. Some Jews elevated Ezra (Uzair) to divine status, considering him "son of Allah," though this belief is not mainstream in rabbinic Judaism. Ibn Kathīr states this was a corrupted sect among them. Christians regard Jesus (Isa, al-Masih) as the "Son of God," which the Quran categorically rejects as shirk (associating partners with Allah).

"ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ"

"That is their statement from their mouths") implies their claim is baseless, not rooted in divine truth but mere imitation

"(يُضَاهَوْنَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ—"

"they imitate the saying of those who disbelieved before").

Allah's Immortality and Life-Giving Power

There is nothing immortal in this universe except Allah. Each thing of the universe will face ending only Allah Almighty is immortal. As he states:

كُلُّ مَنْ عَلَيْهَا فَانٍ

Everyone that is thereon will pass away;(Qurān 55:26)

Ibn Kathīr's view on This verse emphasizes the temporary nature of worldly life and the inevitability of death for all creation. *It serves as a* reminder of the Day of Judgment, when everything on earth will be destroyed except the Face of Allah (as mentioned in Surah Al-Qasas 28:88). The verse complements the next verse

وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

"And there will remain the Face of your Lord, Owner of Majesty and Honor"), creating a contrast between the perishable creation and the Eternal Creator.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Allah! There is no God save Him, the Alive, the Eternal (Qurān 2:255)

This describes Allah as "the Ever-Living" (*Al-Hayy*). Ibn Kathir interprets *Al-Qayyum* (the Self-Sustaining) as proof of creation's dependence on God.

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ

And He it is who gave your life, then He will cause you to die, and then will give your life (again) (Qurān 22:66)

Al-Tabari emphasizes that the verse establishes Allah's exclusive authority over the stages of human existence. The repetition of giving life (*أَحْيَاكُمْ* and *يُحْيِيكُمْ*) highlights His power to recreate, reinforcing the certainty of resurrection. This serves as both a warning to disbelievers and comfort to believers, affirming divine justice in the afterlife.

Knowledge

There is second the greatest attribute of God is knowledge, the Knowledge of entire universe. The most subtle and huge in not beyond his knowledge. There is never a single substance which is beyond his knowledge and hidden from Him. What is happening in the universe & what would happen and whatsoever will happen in the universe each and everything He knows and in His knowledge. He knows about the feelings of hearts.

إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

Allah knoweth what is in the breasts (of men) (Qurān 5:7)

Al-Tabari interprets this verse as emphasizing Allah's constant awareness of all creation. He notes that the present tense "kana" (was/is) indicates that this witnessing is an eternal attribute, not limited by time or space.

World Power

The superpowers of authorities are due to him. He is the creator. All the creatures use his given authority. Being an Authoritative, He has the right of creation, destruction and existence. He is not powerless and crippled or frustrated.

How can it be possible that creatures are authoritative in their doing/functions and the creator is not. Everybody knows, not to be completed is a fault and fault is not worthy to creator and demiurge. (Kandhlavi, n.d., p. 82)

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ

Thy Lord createth what He willeth and chooseth. They never have any choice. (Qurān 28:68)

Ibn Kathir explains that this verse affirms Allah's unrestricted power to create as He wills and to choose among His creation, whether in selecting prophets, messengers, or granting certain individuals or nations superiority over others. His choice is based on divine wisdom, not human standards.

Omniscience and Omnipotence

Volition means the existence of things which are equal in the universe, to give supremacy to any one of them by His own desire is volition. Hence whatsoever is happening in the universe is due to His desire. The aims that He had taken in eternity are accomplishing. It means nothing could happen in the universe without His will and whenever He took a decision about anything to happen. He just said it to happen, and it is done.\

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

But His command, when He intendeth a thing, is only that he saith unto it: Be! and it is. (Qurān 36:82)

Ibn Kathīr explains that this verse demonstrates the ease with which Allah brings things into existence, unlike humans, who need effort and means. When Allah decrees something, it happens instantly without delay. Al-Tabarī states that this emphasizes Allah's complete control over creation; His command is sufficient for anything to come into being. On the other side the creature cannot do in this way. When a human being/man wants to do something. He must act according to His will.

Divine Speech and Transcendence

He (Allah Almighty) had the attribute of sight all over the world and universe because if He has not essence than He is not God and this is a fault. He looks at all the visible and invisible things. He sees all those the others cannot see. He listens to the subtlest invocations and sounds even He listens soliloquies and monologues. He listens to those sounds the other cannot listen.

إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ

Lo! Allah, He is the Hearer, the Seer. (Qurān 40:20)

His all-hearing (*Samee'*) and all-seeing (*Baseer*) attributes reject physical limitations (unlike the Torah's descriptions of God "descending" in (Exodus 19:18)). Al-Tabarī states that these attributes reassure believers that Allah hears their prayers and sees their struggles, while also serving as a warning to the wrongdoers that they cannot hide from Him. Al-Qurtubī links this to Allah's judgment—since He hears and sees everything, His recompense will be perfectly just.

So sum up the discussion if the creatures have this quality. The creator already has this attribute; if Creator has not His this adjective than who will care the creature? Who will listen their invocations and who will behold them. If He had not this quality than this is a fault. Hazrat Abraham asked his father. My dear father why you worship the idols who do not listen and watch.

لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا

Why worshippeth thou that which heareth not nor seeth, nor can in aught avail thee? (Qurān 19:42)

Al-Qurtubi connects this to the broader Qur'anic theme of rejecting false gods. The verse exposes the ignorance of polytheists who worship creations instead of the Creator—Allah, who is All-Hearing, All-Seeing, and All-Powerful. If the creator has not this quality, Then from where the creator got this quality? It is impossible that the creature/beings has the quality and

their God has not.

وَهُوَ الَّذِي أَنْشَأَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

He it is Who hath created for you ears and eyes and hearts. Small thanks give ye! (Qurān 23:78)

Ibn Kathir explains that this verse highlights Allah's favor upon humanity by granting them the faculties of hearing, sight, and intellect (hearts). These are essential tools for guidance, yet most people fail to recognize Allah's blessings and use these gifts for disobedience rather than gratitude and worship. It means to talk with someone whom He wishes. To talk to someone is a quality. He is not dumb. To be dumb, is a fault. Allah is out of faults.

وَاتَّخَذَ قَوْمٌ مُوسَىٰ مِنْ بَعْدِهِ مِنْ خَلْبِهِمْ عَجَلًا جَسَدًا لَهُ خُورٌ أَلْمُ يَرَوْنَ أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ

And the folk of Hazrat Mūsā (Moses), after (he left them), chose a calf (for worship), (made) out of their ornaments, of saffron hue, which gave a lowing sound. Saw they not that it spake not unto them nor guided them to anyway? They chose it, and became wrong-doers. (Qurān 7:148)

Al-Tabari highlights that their actions were a betrayal of their covenant with Allah after witnessing His miracles (e.g., the parting of the sea). Their haste in reverting to idol worship, despite knowing the truth, exposed their weak faith and ingratitude. He who is faulty; consider him God is injustice and wrong Allah provided proves in Qurān.

وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا

and Allah spake directly unto Hazrat Mūsā (Moses) . (Qurān 4:164)

Ibn Kathir states that this verse affirms the unique honor Allah bestowed upon Musa (AS) by speaking to him without an intermediary. This direct communication (تَكْلِيمًا) is a distinction not granted to any other prophet in the same manner, highlighting Musa's lofty status. Al-Qurtubi emphasizes that this speech was real and audible to Musa (AS), yet it did not resemble human speech, as Allah is transcendent (لا يشبه شيء من صفاته صفات المخلوقين). This refutes anthropomorphism and affirms divine uniqueness.

As His body cannot be compared with others. Same is the Case, in his oration. His speech is not comparable. In speech, He is not incapable of word and language. He understands feelings and sentiments. Words and Languages are need for creature not for God. He knows entire languages. He understands languages without words. Another issue is that language is

changeable after some years every language accepts changing. This Change is required for creatures not for creator. He is immortal. The entire creatures are mortal. He was when there was nothing. And He will remain when everything ruins. Allah's speech (*Kalam*) is unlike human language; it is uncreated and eternal, affirming *Tawhid al-Sifat*.

Creation Through Be/ كن

He is the generator of every substance. There is nothing immune/excluded from His creation. He imparts existence/through His will. And when he wants to take back his life. There is nothing by their self. Everything is his proof. When He intends, He commands Be(كن), and it is done.

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

But His command, when He intendeth a thing, is only that he saith unto it: Be!
and it is. (Qurān 36:82)

Ibn Kathir explains that this verse demonstrates Allah's absolute power and the ease of His creation. Unlike humans who need tools and effort, Allah merely commands with "كُنْ" (Be), and His will is instantly realized without delay or condition. Al-Sa'di connects this to divine wisdom: Allah's will is perfectly executed, whether in creation, decree, or recompense, affirming that nothing can hinder His power. The entire existence of the universe is His creation. Man is nothing by himself. Even then the life, existence, generation, growth all stages are His providing. Arguments of Monotheism by wisdom.

Rejection of Polytheism (Shirk)

The Muslims Challenge this claim if there are two gods or more than, the system of the world cannot run. Everything will spoil. Because if there are two; one cannot be a complete god as one has to be His own associate. To be an associate is a fault because that cannot be a god who has it confederate. Then problem will create, If one has intention to create something and the second is not willing. It is essentially for the God that He must be absolute masterful hypostasis and proficient in epithet trait and feature. Consequently, the system of the world cannot run by tow gods.

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا

If there were therein Gods beside Allah, then verily both (the heavens and the earth) had been disordered. (Qurān 21:22)

Ibn Kathir explains that this verse presents a rational proof against polytheism. If there

were multiple gods, each would have their own will, leading to chaos and conflict in the universe. The perfect order in creation proves there is only One True God (Allah) who governs with absolute wisdom and harmony.

A wise person can understand easily by viewing the system of the world that every series of connection which we see, ends on a essence and basics.... For example the chain of light ends overs sun. Every heat ends on fire same is the case with other existence. All the existing beings from material entities lives end on single point that is God.

وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَخْصَىٰ كُلَّ شَيْءٍ عَدَدًا

He surroundeth all their doings, and He keepeth count of all things. (Qurān 72:28)

Al-Tabari states that "أَحَاطَ بِمَا لَدَيْهِمْ" (He encompasses what is with them) means Allah fully knows their hidden and apparent matters, while "أَخْصَىٰ كُلَّ شَيْءٍ عَدَدًا" (enumerated all things in number) signifies His exact knowledge of every creation's quantity, lifespan, and destiny—leaving nothing unaccounted.

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا

Verily He knoweth them and numbereth them with (right) numbering. (Qurān 19:94)

According to Ibn Kathir, this emphasizes Allah's perfect awareness of every being, their deeds, and their states—nothing escapes His knowledge. Al-Tabari explains that Allah has meticulously recorded everything in a clear account, demonstrating His absolute power and control over creation.

Suppose there are two gods, and both are complete one desire to invent a thing. A question arises here? Its second is mighty to accept one's invention or helpless one's opposition. Hence if second God can oppose fist and hinder his invention than, 2nd would be mighty and potent and first God would be helpless and disable/constrained. Therefore, helpless and compel cannot be God. Consequently, the might and potent would be God. That is one that who

فَعَالٌ لِّمَا يُرِيدُ

Doer of what He will. (Qurān 85:16)

Al-Tabari states that this attribute emphasizes Allah's ability to execute His will perfectly—whether in creation, destruction, giving life, causing death, or enforcing divine decree—without any opposition or need for assistance.

Is one god not sufficient for world planning? Yes or not? If yes then the 2nd is not

required. It is failure, if yes 2nd god is required for world planning to make run the system. Then 1st god cannot be God because he is unable to make run the system and planning. It is a fault god cannot be faulty. God must be potent and eternal refuges.

اللَّهُ الصَّمَدُ

Allah, the eternally Besought of all! (Qurān 112:2)

Al-Qurtubi mentions that "As-Samad" encompasses two meanings:

1. The One to whom all creatures turn for their needs.
2. The Perfect in essence, wisdom, and power, with no flaws or limitations.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا

Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. Allah ever surroundeth all things. (Qurān 4:126)

Ibn Kathir explains that this verse affirms Allah's absolute ownership and sovereignty over all creation. Nothing in existence is beyond His dominion, and His knowledge encompasses every detail, leaving nothing hidden.

Suppose if there are two gods both are considered right. Then a question arises too. Either one God can secure one's secret or not? If one God can hinder one's mystery, then the 2nd is unaware and ignorant. An ignorant and unaware cannot be a god. And if the 1st one cannot secure his secret, then 1st one cannot be God due to his baffleness & Submissive. It is a weakness and God cannot be weakened.

أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ

Lo! Is not He surrounding all things? (Qurān 41:54)

Al-Tabari states that this attribute means Allah's knowledge, power, authority and perception surround all things in existence, with nothing hidden from Him in past, present or future. states that this attribute means Allah's knowledge, power, authority and perception surround all things in existence, with nothing hidden from Him in past, present or future. The "logical proof" of *Tawhid*: Multiple gods would lead to chaos, as their wills could conflict. Only Allah's absolute authority ensures cosmic order. This critiques Judaism's historical shifts from monolatry (worship of one God without denying others) to monotheism, as noted by Dan Cohn-Sherbok.

Monotheism in Judaism

Dictionary defines monotheism mean, belief in a single God. The Shema is the foundational statement of Jewish monotheism, affirming God's absolute oneness (echad), as declared in

"Hear, O Israel: The Lord our God, the Lord is One" (Deuteronomy 6:4). Unlike the Qur'anic critique (e.g., Surah 9:30 accusing Jews of calling Ezra "son of God"), mainstream Judaism rejects any form of divine partnership or anthropomorphism. The commandment to "bind these words on your hand and forehead" (Deut. 6:8) underscores the practical integration of monotheism into daily life, reflecting Yichud Hashem as both a theological and covenantal principle. The Qur'an (20:88) attributes the golden calf incident to the Samiri, while the Torah implicates Aaron (Exodus 32). This discrepancy highlights Judaism's historical struggles with idolatry, which later rabbinic literature addresses as a deviation from Yichud Hashem.

Early Israelite religion may have been monolatrous (worshipping one God while acknowledging others' existence), as seen in passages like Psalm 82:1 ("God stands in the divine assembly"), according to scholar Dan Cohn-Sherbok. By the Babylonian exile (6th century BCE), Judaism evolved into strict monotheism, as prophets like Isaiah (45:5) declared, "There is no other God besides Me." This transition reflects the maturation of Yichud Hashem from a tribal covenant (Exodus 20:3) to a universal truth. The Talmud (Megillah 13a) later systematized this by interpreting ambiguous Torah passages allegorically to avoid anthropomorphism.

Jewish texts emphasize divine attributes that reinforce monotheism. Jeremiah 23:24 declares God's omnipresence: "Do I not fill heaven and earth?" Maimonides' 13 Principles of Faith state God has no physical form (Guide for the Perplexed 1:35), while Genesis 1 emphasizes God's singular role as Creator, distinct from nature (unlike Canaanite deities linked to natural cycles). These attributes reinforce God's unity by rejecting multiplicity (e.g., no "sons" or "partners"). The Talmudic story of the Jewish boy calming the storm illustrates God's omnipresence - a key aspect of Yichud Hashem.

There are number of religions that are not convinced on monotheism. There is only Islam which gives the pure and real reflection of monotheism. The concept on monotheism of Judaism in Qurān as under.

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهَوْنَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ

And the Jews say: Ezra is the son of Allah, and the Christians say: The Messiah is the son of Allah. That is their say with their mouths. They imitate the saying of those who disbelieved of old. (Qurān 9:30)

Al-Tabari clarifies that while not all Jews or Christians held these beliefs, the verse addresses specific factions among them. It highlights how human innovations in religion often distort pure monotheism (Tawhid).

On the other hand, the concept of God in Tawrah is as under which is also called vocable every Jew have to recite these vocables to be a Pure Jewish. According to Dan Cohn Sherbok, Israelite religion was not monotheism but monolatry: the worship of one God despite the

admitted existence of other gods. This may have been the meaning of Deuteronomy.

“Hear Oh Isreal: The Lord is Our God the Lord alone. You shall love the lord your God with all your heart, and with all your soul, and with all you might. Keep these words that I am Commanding you today in your heart. Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you’re on your rise. Bind them as a sign on your hand, fix them as an emblem on your forehead.

There are two various concepts which we find in Tawrah and Qurān. Now we observe the reality of such concept in the history of Judaism and what the reality of their actual beliefs. There is schism among the scholars of Judaism. Some of the clerks attribute this radical essence to Hazrat Abraham’s Sharia that the concept of one supreme God having belief in a single Lord. Some of the clerks give reason that Hazrat Mūsā are the principal of this concept of Monotheism. The Scholars who are in favour of Hazrat Abraham give reason that there are number of evidence of Monotheism before Hazrat Mūsā (Moses). Such evidence was seen in Egypt in the phase of Pharaoh Akhenation in 14 centuries.

They argue that concept of Monotheism already exists form the time of Hazrat Abraham. Hazrat Mūsā (Moses) just follows the path of Abraham. The causes of this conflict are Biblical narratives. It is strange, jews acceptance of God with all his adjective concurrently they mingle others with gods. They are involved with Godlike qualities and attributers. For instance, God has no son, no father:

لَمْ يَلِدْ وَلَمْ يُولَدْ

He begetteth not nor was begotten. (Qurān 112:13)

Ibn Kathir explains that this verse categorically negates any notion of Allah having children (like the Christian claim about Jesus) or parents (like the pagan Arab belief that angels were Allah’s daughters). It affirms His absolute uniqueness and transcendence beyond human familial concepts. They (Jews) made a calf and began to consider him god.

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى

Then he produced for them a calf, which gave forth a lowing sound. And they cried: This is your God and the God of Hazrat Mūsā (Moses). (Qurān 20:88)

Ibn Kathir explains that this verse recounts how the Samiri misled the Israelites during Musa’s (AS) absence by crafting a golden calf from their jewelry. The calf’s artificial "lowing" sound (through wind passing through it) deceived them into worshipping it, exposing their weak faith despite witnessing Allah’s miracles (e.g., the Red Sea parting). Hazrat Mūsā (Moses) took strict action against it, daunted his brother Hazrat Hārōōn (Aaroon) why he let them to make it and burned the Calf and threw it in the sea and warned them and guided them.

قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ وَانظُرْ إِلَى إِلْهِكَ الَّذِي ظَلَمْتَ عَلَيْهِ عَاقِبًا لَنْحَرِقَهُ ثُمَّ لَنْنَسِفَنَّهُ فِي الْيَمِّ نَسْفًا إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا

(Hażrat Mūsā (Moses) said: Then go! And lo! In this life it is for thee to say: Touch me not! And lo! There is for thee a tryst thou canst not break for thee. Now look upon thy god of which thou hast remained a votary. Verily we will burn it and will scatter its dust over the sea. Your God is only Allah, than Whom there is no other God. He embraceth all things in His knowledge. (Qurān 20:97-99))

Ibn Kathir refers to this verse the punishment of the Samiri, who misled the Children of Israel into worshipping the golden calf. Allah, through Prophet Moses (Musa), condemns Samiri's actions and declares his lifelong curse he will suffer isolation, unable to have normal human contact ("No touch!"). His false god (the calf) will be destroyed, burned, and scattered in the sea, proving its worthlessness. The verse reaffirms Tawheed (monotheism), declaring that the only true God is Allah, whose knowledge encompasses everything.

They (Jews) committed the sin of polytheism. Allah did not endure the sin of polytheism. But they directly and indirectly did mix in their Prayers and in worship.

Begather

It is from the deep study of Bible and the Rabbinac literature, we conclude Jews have belief that God had created the earth, heavens, light, darkness, days and nights, morning, evening, water, air, seas, trees, grass, seeds, every kind of vegetables, sun, moon, stars, great monsters and every living creature that can move from one place to another every kind of birds, wild, animals, every kind of cattle's and creeps.

It is He who created all there. He made all there in six days. "Then God formed man form the dust of the ground and breathed into his nostrils the breath of life and man became the living being.

Existence

Throughout the rabbi's literature and as in the Gospel the Jews consider the existence of God is a axiomatic truth. There are not sufficient proofs which offered to convince the Jews that there must be a Allah Almighty. However, we find this in the Midrashic (Tafseer of Holy Book) the first dispute between Hażrat Mūsā (Moses) and Pharaoh. When Pharaoh asked a question form Hażrat Mūsā (Moses) "where your God is, I want to listen his voice. Both Prophet Hażrat Mūsā (Moses) and Hażrat Hārōn (Aaron) replied. "The Universe is filled with the might and power of one God. He exists where the world was created by him alone. He will continue in

beings when the worlds come to end” (Cohen, 1995, p. 9)

He formed you and infused into you the breath of life; He stretched forth the heavens and Laid foundation of earth. (Cohen, 1995, p. 11)

Everyman’s Talmud, schocken books publishing New york same existence proved Hazrat Abraham before Nimrood. When Abraheem revolted against idols. His father carried him before the king. The king asked him he should not worship the image rather he should worship “Fire”. Abraham repelled at once we must worship water as it extinguishes fire, namrood said, yes, Abraheem frequently retorted, so we worship clouds which carries water. Namrood said, yes Abraham again retorted, so we worship wind which disperses clouds. Namrood said yes, Abram again retorted.

Rather should we worship the human beings who carries the wind (in the form of breath of body) He therefore exclaimed all there have Master God. (Cohen, 1995, p. 2)

Omni presence

What the orthodox Jews have concept, regarding the omnipresence of God? God is everywhere. “A corollary of God’s in corporeality is his presence”. (Cohen, 1995, p. 8). His glory is over the earth and heavens. Do I not fill the Heavens and the earth. “He encompasses space, but space does not encompass him”.

Talmud beings a story regarding God presence. Once a ship was going in the sea. One of the passengers is a Jewish Lad. Suddenly a great storm arose in the sea. All the passengers took hold of their idols and began to pray to them, but nothing was in vain. They said to the Jewish boy you may call upon your Lord. We have heard that your God quickly answers the petitions when you evoke him and that he is the most powerful. The boy stood up at once and prayed with full concentration. Allah Almighty accepted his prayers and see became clam. When they do conversation with the Lad. Some of us are here and their gods are in Babylon, other have in Rome, some of us have their gods with them. But they are unable to give benefits. As you: “Wherever they go they are in the presence of God”. (Cohen, 1995, p. 9)

Polytheism in Worship

The worship of any other deity was betrayal and blasphemy. Instead of symbolizing the cycle of nature like the Canaanite deities, the Israelite God was a redeemer who liberated his people from slavery. It was this God, not the Canaanite El, who was the creator of heaven and earth. He, not Baal, was the source of rain and agricultural fertility. Through his action-rather than that of Ashur of Marduk – the Assyrian and Babylonian conquest took place. Monotheism was thus a later development in the history of Israel it occurred when foreign gods were seen as simply the work of men’s hands. Possibly this was the view of Elijah in the ninth century BCE when, confronting the prophets of Baal, he declared: “The Lord, he is God; the lord his is God. Certainly, by the time of Jeremiah (Several decades before the Babylonian exile), monotheism

appears to have taken a firm hold on the Israelite community. In the words of Jeremiah: “their idols are like scarecrows in a cucumber field, and they cannot walk. Be not afraid of them, for they cannot do evil, neither is it in them to do good’ According to some scholars, (Psalm, p.82) gives evidence of this transition from monolatry to monotheism. Here the psalmist declares that God rebukes the other gods for their injustice and deprives them of divine status and immortality. (Psalm 82:1)

It is strange, Bible/Torah, forbid Jews to worship idols on the other hand in the same chapter worship of idols is joined with the prophet Hażrat Hārōōn (Aaroon). There are two different descriptions of commands regarding worship. The chapter exodus depicts:

“Then God spoke all the words. I am the Lord your God, who brought you out of the Land of Egypt. Out of the house of slavery you shall have no other gods before me you shall not make for yourself an idol whether in the form of anything that is in heaven above or that on the earth beneath or that is in water under the earth”.

These commands of Allah Almighty were given to Hażrat Mūsā (Moses) before Torah. All these commands were composed on the tablets which are given to Hażrat Mūsā (Moses). When Hażrat Mūsā (Moses) goes to mountain and leave Hażrat Hārōōn (Aaroon) behind him for the instruction and guidance of inrelie. How it can possible that the prophet of Allah made emerge the worship of idol. The chapter Exodus clearly describes the worship of idol is made start Hażrat Hārōōn (Aaroon). It is an accused. Now observe the text of Torah.

“When the people saw that Hażrat Mūsā (Moses) delayed coming down from the mountain the people gathered around Hażrat Hārōōn (Aaroon) and said to him come, make god for us. Who shall go before us as for this Hażrat Mūsā (Moses) the man who brought up out of the land of Egypt. We do not know what has become of him Hażrat Hārōōn (Aaroon) said to them take off the gold ring that are on the ear of your wives. Your son and your daughters and bring them to me so all the people took off the gold rings from their ears and brought them to Hażrat Hārōōn (Aaroon). He took the gold from them formed it in a Mold and cast an image of a calf and they said there are your gods, O Isreal who brought you up out of the land of Egypt.

Qurān says against bible Qurān says the calf was made up by “samari” while the Bible says the calf of gold was made up by Hażrat Hārōōn (Aaroon). There are the Contradictions in Tawrah with Qurān and accused of Tawrah on the Prophets of Allah.

Monotheism From Islam and Judaism Worldview

Concept of God

So far as Concern to identity regarding Allah Almighty both religious have a vast vision of Allah Almighty. As both religions are revealed and set forth by Allah Almighty. The prophets of both religions are sent by God. There is no doubt the inauguration of Judaism is stated by Hazrat Mūsā (Moses) and Hazrat Hārōōn (Aaroon). But the roots of this religion go ahead to Hazrat Ibrahim.

Same is the case with the sharia of Muhammad ﷺ, though there were polytheism on vast scale in the nation (the people of Makkah), in which Muhammad ﷺ was sent. There are many kinds of sins as robbery, forgery, combats, murder, rape, and moral corruption on its opex. But the roots of the sharia which continued among them were from Hazrat Ibrahim.

Both religious from Allah Almighty. Hazrat Mūsā (Moses) and Hazrat Muhammad ﷺ (P.B.U.H) were sent from Allah Almighty. But there are some laws, creeds, principles, contacts, constitutions that vary between both religious. For example, God is one. The life after death concept of paradise, concept of Hell. Affairs of death, Justice among people, avoid form rape, theft, lie, murder, etc.

we mean to say here the fundamental and basic rule of both religions are same. And the rest of constitutional and social rules are different.

A question arises here/whether the fundamental rule was same then form where the gulf created. The clerks of Bani Israel and later coming people created doubts and set forth new amendments in religion, from these points the gulf arouse vast.

Polytheism in its Essence in Judaism

As we see in chapter Deuter. "Hear oh Israel: The Lord is our God the Lord alone you shall Love the Lord your God with all your heart.

In this verse of Tawrah Allah Almighty gives the command through his prophet that he is only and single one God, He did no bear anyone with him either in reverence, attribute, character, entity or in canton, class, and essence But Bani Israel mingled polytheism with Allah Almighty.

وَقَالَتِ الْيَهُودُ عَزْرًا ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهَوْنَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ

And the Jews say: Ezra is the son of Allah, and the Christians say: The Messiah is the son of Allah. That is they say with their mouths. They imitate the saying of those who disbelieved in the old. (Qurān 9:30)

Ibn Kathir explained this verse condemns the false beliefs of some Jews and Christians who ascribed divine sonship to human beings (Ezra and Jesus). The Jews of Medina exaggerated in their reverence for Ezra (Uzair), considering him the "son of God," while the

Christians elevated Jesus (Isa) to the same status. Allah rejects these claims, stating that they are mere words spoken without truth, resembling the falsehoods of earlier disbelievers.

This is Polytheism in Allah's Essence. Jews do polytheism in Allah's Essence and it is too accused on Allah. While on the other hand, in Islam/Qurān Allah says.

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ

And who doth greater wrong than he who telleth a lie against Allah, and denieth the truth when it reacheth him? Will not the home of disbelievers be in hell? (Qurān 39:32)

Ibn Kathir explains this verse strongly condemns those who fabricate lies against Allah—whether by attributing false teachings to Him, denying His revelations, or rejecting the truth brought by His messengers. Such individuals are described as the worst of wrongdoers because they corrupt faith and mislead others. The rhetorical question at the end emphasizes that Hell is the inevitable destination for those who persist in such disbelief and falsehood. Further said, about the people who accused Allah.

الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ

This day ye are awarded doom of degradation for that ye spake concerning Allah other than the truth (Qurān 6:93)

Tafsir Al-Tabari explain the verse specifically addresses those who persistently denied Allah's signs and mocked the truth. Their punishment is the inevitable consequence of their false claims about Allah and their stubborn rejection of divine guidance despite clear evidence. The people who tied/invented on Allah a lie. He said about them. They will bear.

هُؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِن دُونِهِ آلِهَةً لَّا يَأْتُونَ عَلَيْهِم بِسُلْطَانٍ بَيِّنٍ فَمَن أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا

These, our people, have chosen (other) gods beside Him though they bring no clear warrant (vouchsafed) to them. And who doth greater wrong than he who inventeth a lie concerning Allah? (Qurān 18:15)

According to Tafsir Al-Tabari the verse critiques blind adherence to ancestral traditions without evidence. The youths' demand for "clear authority" (سُلْطَانٍ بَيِّنٍ) underscores that true worship requires divine proof, not mere imitation. The condemnation of those who "invent lies about Allah" applies to all who distort Tawheed (monotheism), whether through idolatry, false doctrines, or denying revelations.

Even one of the Holy Prophet named Hazrat Mūsā (Moses) forbid them not to tell a lie on Allah but they never hindered. Hazrat Mūsā (Moses) again threatened them if you never

cease from this sin. He will clutch you with the punishment.

قَالَ لَهُمْ مُوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ وَقَدْ خَابَ مَنِ افْتَرَى

Haḏrat Mūsā (Moses) said unto them: Woe unto you! Invent not a lie against Allah, lest He extirpate you by some punishment. He who lieth faileth miserably. (Qurān 20:61)

Al-Tabari explains that Musa's warning was directed at those who denied his prophethood or attributed falsehood to Allah's commands. The verse serves as a universal admonition: lying about Allah—whether by distorting His religion, denying His signs, or ascribing falsehood to His messengers—results in catastrophic failure (خَابَ), meaning eternal ruin in the Hereafter.

Islam strictly against polytheism:

Allah Almighty strictly narrates against the worse sin of polytheism because he had ruined the number of nation's people thrives due to this sin. Allah bears all kind of sins and pardon then, but He never forgives the victim of polytheism. Some of the following commands ensure us about Allah's nature regarding polytheism.

مَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ

for whoso ascribeth partners unto Allah, it is as if he had fallen from the sky. (Qurān 22:31)

Qurān Consider it the greater sin.

Tafsir Al-Tabari explained the verse condemns shirk as a catastrophic moral and spiritual freefall. The "fall from the sky" represents: The height of misguidance—abandoning Tawheed (monotheism), the natural human disposition (fitrah) Inevitable doom, like a falling person, idolaters cannot escape divine justice.

لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Lo! To ascribe partners (unto Him) is a tremendous wrong. (Qurān 31:12)

This verse contains Luqman's wise counsel to his son, emphasizing the gravity of shirk (associating partners with Allah). Ibn Kathir explains that shirk is called "a tremendous injustice" because it directs worship—which is Allah's exclusive right—to others. Injustice (ظلم) is placing something in the wrong place, and no injustice is greater than equating created beings with the Creator.

Even then Allah Almighty can forgive all the sins but never Pardon the sin of polytheism. This is the worse and most unbearable for Him as He says as under.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا

Lo! Allah forgiveth not that a partner should be ascribed unto Him. He forgiveth (all) save that to whom He will. Whoso ascribeth partners to Allah, he hath indeed invented a tremendous sin. (Qurān 4:48)

Al-Sa'di highlights this verse in two main aspects; Allah's justice: Shirk is the ultimate betrayal of the Creator's rights, warranting its unique punishment. Hope remains for repentant sinners: Allah's mercy is vast for those who turn back to Tawheed.

Islam is very neat and clean in the concept of Monotheism. There is obvious clear concept of monotheism. Whereas in the presence of Hazrat Hārōōn (Aaroon). When Hazrat Mūsā (Moses) had gone to the top of Mountain for receiving/taking Allah's Command. Israelites got diversion from the right path. They generated a calf and began to worship it. This is the very first time in the assumes that prophets are involved in sins of polytheism and stand calf before Allah.

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ

Then he produced for them a calf, which gave forth a lowing sound. And they cried: This is your God and the God of Hazrat Mūsā (Moses), but he hath. (Qurān 20:88)

Al-Qurtubi notes: The Samiri exploited their weakness—the Israelites, impatient for divine guidance, fell into shirk despite witnessing Allah's miracles (e.g., the Red Sea's parting). The calf's "lowing" was a deception—perhaps through wind or hidden mechanisms, proving that false gods are mere illusions. Hazrat Hazrat Mūsā (Moses) (Mussa) strictly disliked it and Allah declared a punishment for the calf generator. This is the at once punishment which was given to the polytheist. The worse deices caught him and he uttered all the time don't touch me if anybody touch him, he was feeling worse pain.

فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ

Then go! and lo! in this life it is for thee to say. (Qurān 20:97)

Tafsir Ibn Kathir explains the verse and describes the divine punishment imposed on the Samiri for leading the Israelites into idolatry with the golden calf. Ibn Kathir explains that "Do not touch me!" signifies his lifelong exile and isolation—physically and spiritually cut off from human connection. His fate serves as a warning against those who mislead others into shirk (polytheism).

The tribes of Israelities who commit the sin of Polytheism. Allah destroyed them and sent ruined on them.

الْحَاقَّةُ مَا الْحَاقَّةُ. وَمَا أَدْرَاكَ مَا الْحَاقَّةُ. كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ. فَأَمَّا ثَمُودُ فَأَهْلَكُوا بِالطَّاغِيَةِ. وَأَمَّا
 عَادٌ فَأَهْلَكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ. سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَتَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى
 كَأَنَّهُمْ أُعِجَازٌ نَحْلٌ خَاوِيَةٌ. فَبُهِلَّ تَرَى لَهُمْ مِّنْ بَاقِيَةٍ. وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ. فُعَصَّوْا
 رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً

The Reality! What is the Reality? Ah, what will convey unto thee what the reality is! (The tribes of) Thamud and A'ad disbelieved in the judgment to come. As for Thamud, they were destroyed by the lightning. And as for A'ad, they were destroyed by a fierce roaring wind, Which He imposed on them for seven long nights and eight long days so that thou mightest have seen men lying overthrown, as they were hollow trunks of palm-trees. Canst thou (O Muhammad ﷺ) see any remnant of them? And Pharaoh and those before him, and the communities that were destroyed, brought error, And they disobeyed the messenger of their Lord, therefor did He grip them with a tightening grip. (Qurān 69:1-10)

This passage describes the Day of Judgment (Al-Haaqqa - The Inevitable Reality) and recounts the destruction of past nations who rejected their prophets. Ibn Kathir explains that Thamud was annihilated by a devastating blast (likely an earthquake or lightning), while 'Aad was destroyed by a continuous, violent windstorm. The imagery of "hollow palm trunks" emphasizes their complete annihilation. Pharaoh and the sinful cities (like Sodom) were punished for rejecting divine messengers, demonstrating Allah's absolute justice.

These both nations that is mentioned in the Qurān are destroyed due to sin of Polytheism because Allah had pardoned all kind of sins but never forgive the sin of Polytheism the prophet Suhale and the prophet hood's followers are the examples of Allah's Punishment

Islam gives the pure concept of monotheism Allah Almighty never took any offspring and nobody has equality with him. This announcement was declared by the Prophet Muhammad ﷺ. This declaration was repeated 12 times.

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِّنَ الدُّنْيَا وَكَبِّرْهُ تَكْبِيرًا

And say: Praise be to Allah, Who hath not taken unto Himself a son, and Who hath no partner in the Sovereignty, nor hath He any protecting friend through dependence. And magnify Him with all magnificence (Qurān 25:22)

Al-Tabari elaborates: "No son" refutes both pagan Arab beliefs (angels as daughters of Allah) and Christian claims (Jesus as divine son). "No partner in dominion" negates all forms of shirk, affirming Allah's exclusive control over creation. "No protector from weakness" means Allah is free from any deficiency—unlike false gods who depend on their worshippers.

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا

He unto Whom belongeth the Sovereignty of the heavens and the earth, He hath chosen no son nor hath He any partner in the Sovereignty. He hath created everything and hath meted out for it a measure (Qurān 6:162-163)

This verse affirms Allah's absolute sovereignty and oneness. Ibn Kathir explains that it: Establishes Allah's exclusive ownership of all creation, rejecting any claim of shared divinity. Denies sonship and partnership, refuting Christian (Jesus as son) and pagan (idols as partners) beliefs. Highlights divine precision in creation—everything exists by His perfect measure and wisdom.

Some of the tribes of Israelites who involve the sin of Polytheism even then some tribes directly involved in Polytheism. Some did mixing in worship or invocation e.t.c That is why Muhammad ﷺ finally disclosed his passions and emotion with this the verse coming as under.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

Say: Lo! My worship and my sacrifice and my living and my dying are for Allah, Lord of the Worlds. He hath no partner. This is what I commanded, and I am first of those who surrender (unto Him).

Al-Qurtubi adds: Comprehensive surrender: The verse covers all aspects of life (worship, daily affairs, and death), leaving no room for heedlessness. Divine command: The Prophet's mission was to convey this message of absolute monotheism, rejecting all compromises with idolatry. Role model: By declaring himself the "first of the Muslims," the Prophet sets the standard for complete devotion to Allah.

There is only Islam which does not endure the polytheism except Islam there are involving of Polytheism in every religion the difference is crystal clear.

Conclusion

This study examines the main parallels and discrepancies between monotheism in Islam and Judaism. As the Qur'an (Tawhid) and the Torah (Shema) make clear, both religions firmly believe in a single God. They support God's absolute sovereignty and reject polytheism. But there are variances in historical developments, worship styles, and theological interpretations. While Judaism has transitioned from monolatry to monotheism throughout its history, Islam adamantly upholds pure monotheism and rejects any association (shirk) with God. While Judaism stresses ritualized covenantal obedience, Islam criticizes alleged departures from Jewish customs. Notwithstanding these differences, the core beliefs of both religions—one

God, divine justice, and ethical monotheism remain the same. This analogy promotes mutual respect, communication, and interfaith understanding. It is possible to foster harmony between the two traditions and increase appreciation for them by acknowledging their common origins and distinctive expressions.

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