

A Qur'anic Perspective on Addressing Doubts About the Doctrine of Heavenly Religion

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ABSTRACT

This study examines the doctrine of the Heavenly Religion, which links Islam, Judaism, and Christianity as revealed religions originating from the same divine source, and its implications for Muslim thought in the current context. Using a qualitative approach through thematic content analysis, this study examines the arguments of the Quran, scholarly references from books of interpretation, narration, and history, and criticism from contemporary scholars. The study findings show that the doctrine of the Heavenly Religion, as highlighted by some modern thinkers, contradicts the principles of Islamic faith based on the texts of the Quran, which emphasise that Islam alone is the religion that is pleasing to Allah SWT. In this regard, the analysis of the verses of the Quran, narration, and history found that this doctrine of the Heavenly Religion has the potential to affect the faith of Muslims. In conclusion, this study emphasises the urgent need to deepen understanding among Muslims and to increase vigilance against the spread of the doctrine of the Heavenly Religion, which can confuse Muslims' faith and identity.

Keywords: Heavenly Religion, Judaism, Christianity, Abrahamic Faiths, Hermeneutics

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1. Introduction

The doctrine of the Heavenly Religion has two definitions. One defines Islam, Judaism, and Christianity as all derived from revelation, while the other claims that Judaism and Christianity are derived from revelation but have gone astray. Among contemporary Islamic theologians, some categorise Judaism and Christianity as part of the religion revealed by Allah SWT, just like Islam, under the first definition (Khoirul, 2023; Halil, 2022; Amir & Rahman, 2024; Kurniawan et al., 2023; Zaman et al., 2024).

Among the figures who highlight this doctrine is Mohammed Arkoun. He argues that Jews, Christians, and Muslims are groups of people formed from the revealed Book (Zaman et al., 2024). This doctrine claims that God has revealed Judaism and Christianity, while Islam is the completion of both religions.

In addition, under the second interpretation, some argue that Jews and Christians are derived from revelation, yet both have gone astray (Islamqa.info, 2016). Some use the term "Abrahamic Faiths" to describe the relationship among the three, based on the name of Prophet Ibrahim AS (Zaman et al., 2024; Halil, 2022). In the current context, this doctrine is seen to have a negative effect on Muslims' thinking, especially in the spread of religious pluralism (Zaman et al., 2024). Based on a study of Quranic texts, narrations, and history, this study found that the doctrine in question contradicts many verses of the Quran, including al-Baqarah: 132-133 & 140; Ali-Imran: 19, 67 & 85; al-Nisā': 171, and others. In fact, these arguments are also strengthened by texts that emphasize Islam as the only religion revealed by Allah SWT. Among them are Yunus: 72; al-Hajj: 78; al-Baqarah: 128 & 136; Ali-Imran: 52; Yunus: 84; al-Maidah: 44 & 111; Yusuf: 101; and al-Maidah: 111. From a narrative perspective, this doctrine is rejected by the interpretation of verse 42 of Surah al-Baqarah, which contradicts the narration of Zaid bin Amru and the history of the Jews' emergence. These contradictions prove that the doctrine of the Heavenly Religion, as it is currently being spread, is wrong. According to al-Khalidi (2018), Islamic institutions are making efforts to promote the doctrine of the Heavenly Religion through a campaign to combat terrorism, which aligns with the Western agenda. These efforts include planning frameworks such as seminars and dialogues, as well as efforts to attract membership among al-Azhar scholars, Vatican priests, and Jewish religious figures. Therefore, this agenda illustrates the need for Muslims to be vigilant against the doctrine of the Heavenly Religion.

Based on the Doctrine of the Heavenly Religion, this study highlights arguments for rejecting it, which links Islam, Judaism, and Christianity as revealed religions originating from the same divine source, and examines its

implications for Muslim thought in the current context. Overall, this effort aims to raise awareness among Muslims of this doctrine.

2. Methodology

This study was conducted to reject the doctrine of the Heavenly Religion, based on evidence from the Quran, narrations, and history. With this purpose, the study aims to caution Muslims so that they are not influenced by the doctrine. In this regard, the study uses a qualitative approach, applying thematic content analysis. A total of 25 verses of the Quran were analysed in this study. In addition, the study refers to scholarly sources such as theses, journal articles, books, and other works.

To analyse the 25 verses of the Quran, the study draws on the interpretations of the authoritative mufassirīn and the perspectives of contemporary Islamic theologians. These interpretations are then linked to narrations and history. In the end, the collection of understanding obtained is formulated as a response to the doctrine of the Heavenly Religion, which is spread and affects the faith of Muslims.

3. Findings

Based on research into the polemics surrounding the doctrine of the Heavenly Religion, especially among Muslims, this study found that the doctrine contradicts the Quran, narrations, and historical records. In this context, initiatives to address the confusion that has arisen in the doctrine of the Heavenly Religion, guided by the Quran and hadith, are a modern-day obligation to curb such misunderstandings among Muslims. A compilation of error types and their answers is presented in Table 1.

Table 1. Answering the confusion of the Doctrine of the Heavenly Religion

No	Types of confusion	Answer	
		Quran Verse Index	Focus Verse
1	Judaism is the earliest religion to be revealed, while Islam is the last. They rely on verse 62 of Surah Al-Baqarah, which is misinterpreted	Ali-Imran: 67	Prophet Abraham (PBUH) was a Muslim, not a Jew, not a Christian.
		Al-Baqarah: 132 & 133	Prophet Ibrahim (AS) and Prophet Ya'qub (AS) advised their children to embrace Islam.
		Al-Baqarah: 140	Denying Prophet Ibrahim (AS), Prophet Ismail (AS), Prophet Ishaq (AS) and Prophet Ya'qub (AS) as Jews or Christians

	Ali-Imran: 19 & 85	Explain that Islam is the only religion revealed by Allah SWT.
	Al-Nisa': 171	Rejecting Jewish and Christian allegations against Prophet Jesus (PBUH)
	Yunus: 72	Prophet Noah (AS) was a Muslim
	Al-Hajj: 78	Allah SWT calls the followers of the Prophets (PBUH) as Muslims.
	Al-Baqarah: 128	Prophet Ibrahim (AS) prayed that he, his son Prophet Ismail (AS) and his descendants would convert to Islam.
	Al-Baqarah: 136	Allah SWT commands us to believe in what was revealed to the prophets, and to become a Muslim.
	Ali-Imran: 52 & Al-Maidah 111	The followers of Prophet Jesus (PBUH) are Muslims.
	Yunus: 84	Prophet Moses told his people to believe in Allah if they were Muslims.
	Al-Maidah: 44	The Prophets were Muslims who implemented laws based on the Torah.
	Yusuf: 101	Prophet Yusuf (AS) prayed to be killed in Islam.
	Ali-Imran: 67, al-Baqarah: 132-133, al-Baqarah: 140, Ali-Imran: 19 & 85, al-Nisa': 171, dan al-Syura 13	All the prophets of the US were Muslims.
	Al-Naml: 31	Prophet Solomon's letter to Balqis asking her to embrace Islam
2	Jews are descended from the Heavenly Ones, according to verse 44 of Surah al-Maidah.	Al-Qatadah and Hassan al-Basri stated that Jews and Christians are human inventions, not from Allah SWT.

Source: Researcher analysis

Based on Table 1, the Doctrine of the Heavenly Religion clearly conflicts with the verses of the Quran. This conflict requires caution against this doctrine, as

it has spread widely, including in the educational syllabus of Muslims throughout the world.

4. Discussion

4.1 Contradictions between the Doctrines of the Heavenly Religion and the Texts of the Quran and Historical Records

The term Heavenly Religion is circulating among Muslim theologians. This doctrine states that Judaism, Christianity, and Islam originated from heavenly revelation. Some use the term Abrahamic Faiths. This is because this doctrine claims that all three religions originated from the path of Prophet Abraham (PBUH).

In addition, some claim that Judaism and Christianity, even though they are misguided, originated from the teachings of the prophets (PBUH). Both of these claims clearly contradict the clear texts of the Qur'an (Zaman et al., 2024; Khoirul, 2023). In addition, this doctrine runs contrary to the narrations and history that will be explained later.

Overall, the verses of the Quran listed in Table 1 confirm that Islam is a single religion of monotheism, revealed through all the prophets from the time of Prophet Ibrahim (AS) to Prophet Muhammad (PBUH). The Quran explains that Prophet Ibrahim (AS) was not a Jew or a Christian, but a Muslim who completely submitted to Allah SWT, and he even prayed that he, Prophet Ismail (AS), and their descendants would become a people who submitted to Him. This message was later passed down to the children of Prophet Ibrahim (AS) and Prophet Jacob (AS) as a will so that they would die as Muslims. Therefore, the claim that the previous prophets adhered to religions other than Islam distorts the truth of revelation, because all the prophets, including Noah, Moses, Jesus, Joseph (AS), and their loyal followers, called for submission, obedience, and trust in Allah the Almighty.

In this regard, these verses also emphasise that the religion pleasing to Allah is only Islam, and that whoever seeks a path other than it will not be accepted. The differences and disputes among the People of the Book are not due to ambiguity about the truth, but to their tendency to exceed limits, hide the truth, and follow their desires. The Quran calls upon humanity to return to the pure belief of monotheism, rejecting shirk and any form of associating partners with Allah, including the notion that Allah has a son or partner. At the same time, Muslims are responsible for adhering to the religion of Prophet Ibrahim, establishing prayer, paying zakat, fighting in the way of Allah, and being witnesses to the truth for all mankind..

In addition, al-Bukhari (2012) narrates Zaid bin Amru's journey to seek the truth by consulting Jewish and Christian priests, ultimately embracing both

religions. However, both of them said that their religion led to the wrath of Allah SWT and advised adhering to the teachings of Prophet Ibrahim AS. Therefore, this hadith explains that Jews and Christians are not aligned with the teachings of Prophet Ibrahim AS and are not of a Heavenly nature.

Based on the above understanding, it is clear that the doctrine of the Heavenly Religion is a belief and thought that is in direct contradiction to the Islamic perspective. This is because the will of the prophets of the United States ordered them to adhere to Islam. This also includes the affirmation from the prophets themselves by confessing to being Muslims. In addition, the scriptures also deny that there were prophets who had religions other than Islam, whether Jewish or Christian (Zaman et al., 2024; Azmi & Zaman, 2023).

4.2 Criticism of Scholars Against the Concept of Heavenly Religion

The confusion surrounding the concept of the Heavenly Religion stems from the literal understanding of verse 62 of Surah al-Baqarah, as articulated by Arkoun (Zaman et al., 2024). It is also often invoked to justify the concept of religious pluralism advocated by liberalism. The verse reads:

Translation: Indeed, those who believe, and those who are Jews, and those who are Christians, and those who are Sabians, whoever of them believes and does righteous deeds, they will have their reward from their Lord. And there will be no fear on them, nor will they grieve.

If we trace the true reason for the revelation of this verse, the motive is that Allah SWT wants to correct the assumption that Salman al-Farisi's teachers were Christian infidels. It is related to a long hadith recorded in Imam Ahmad's Musnad. It stems from the random perception that before the message of the Prophet Muhammad, there were no Muslims at all. However, in reality, there are still those whose faith is pure, such as Salman's teachers who declared their faith in the last Prophet, even though they did not have time to meet him, and they never deified Prophet Jesus. They are not many, but they exist (Kurniawan et al., 2023; Khoirul, 2023).

The above explanation means that people like the teachers of Salman al-Farisi are Muslims and believers. This principle is supported by many series of verses in the Quran, as shown in Table 1, which strongly emphasise that previous generations acknowledged that their religion was Islam. Meaning the messages of the successive Prophets, only the Sharia was abolished. Meanwhile, the religion called by the Prophets is eternal, Islam, from Prophet Adam to Prophet Muhammad.

In addition, some claim that Judaism and Christianity are classified as Heavenly Religions only from the point of view of their origin. However, both have gone astray after that. (Islamqa.info, 2016).

This claim is supported by verse 44 of Surah al-Maidah.

Translation: Indeed, We have sent down the Torah, in which is guidance and a light; with it the Prophets who submitted (to Allah) established the law for the Jews, and (with it) their scholars and priests (implemented the law of Allah), because they were entrusted with the preservation and implementation of the laws of the Book of Allah (Torah), and they were its guardians and overseers (from any change)...

This verse means that the Prophets (peace be upon them) applied the law based on the Torah to the Jews. Ibn Kathir (2000) narrated that this verse was revealed after a dispute between two Jewish tribes, namely the Banu Qurayzah and the Banu Nadhir. Finally, they submitted this dispute to the Messenger of Allah (peace be upon him) for a fair judgment (Ibn Kathir, 2000). Therefore, this verse does not, in fact, describe the Jews as having a lineage from Allah's revelation..

The doctrine of the Heavenly Religion not only contradicts the texts of the Quran, as stated in Table 1, but also the views of classical scholars. Among them is a quote from Qatadah for the interpretation of verse 42 of Surah al-Baqarah, he stated;

Translation: Do not mix Judaism and Christianity with Islam, because you know that the religion of Allah SWT (which is only accepted and rewarded through it) is Islam, while Judaism and Christianity are inventions and not from God. (Ibn Kathir, 2000).

Ibn Kathir also stated that this opinion is also narrated from Imam Hassan al-Basri RA (Ibn Kathir, 2000). In addition, this doctrine has also been criticised by contemporary scholars such as Abdul Rahman Hassan Habannakah, Ramadhan al Buti, Yusof al Qaradawi and others. This is because the assumption that Jews and Christians are accepted for their beliefs and deserve to enter heaven is an assumption that is contrary to the value of faith and love for the Prophet Muhammad. This is because the main doctrine of Jews and Christians is to reject the prophethood of the Prophet Muhammad, while his universal message has reached them (al-Khalidi, 2018; al-Masiri, 1999).

Al-Maydani (2009) asserts:

“By referring to the texts of the Quran & the hadith of the Prophet, we can conclude that the heavenly religions all agree on their principles & essence. Their call is to submit to Allah, surrender to His laws and Sharia. Then it is valid for us to name all of them as Islam and their creed as faith. It coincides with the name of our religion, which is the cover for all the messages from heaven” (al-Maydānī 2009: 78).

Meanwhile, al-Buti (1997) appears more assertive in criticising the term and concept of heavenly religion. It is said that Jews and Christians are worthy of being called followers of heavenly religions, originating from a revelation from heaven:

“From this, it is clear to you that the true religion is only one. And indeed, the words of the heavenly religions (Judaism, Christianity, and Islam) that are floating in the mouths of the common people today are wrong words. So there is no value except that the true religion is only one, which was conveyed by the Prophets & Messengers through their da’wah & mission” (al-Būti 1997: 79).

Al-Khalidi (2018) states that the Doctrine of the Heavenly Religion is used by America to influence Muslim intellectual thinking. He relies on the argument that Allah SWT has clearly commanded Jews and Christians to embrace Islam rather than remain in their previous religions.

Translation: *So if they argue with you (O Muhammad), then say: "I have submitted myself to Allah and so have those who follow me." And ask (O Muhammad) those who were given the Book (Jews and Christians) and the "Ummi" (Arab polytheists): "Have you obeyed and followed (the religion of Islam with which I brought it)?" Then if they embrace Islam, then indeed they have been guided; but if they turn away (do not want to accept Islam), then indeed your duty is only to convey (the message of Islam). And (remember) that Allah is ever Seeing of His servants* (Ali-Imran: 20).

4.3 Highlights of Jewish and Christian History

The doctrine of the Heavenly Religion not only contradicts the text of the Quran and the narration of Zaid bin Amru but also differs from the historical record of the emergence of the two teachings. These historical facts illustrate that Judaism and Christianity are human-invented teachings, not Heavenly in nature.

4.3.1 Use of the Term 'Jew'

There is a discussion about the origin of the word Jew. Some believe it comes from the words 'return', 'repent', and so on. This matter is mentioned by Ibn Manzur in the book *Lisanul Arab*. Ibn al-A'rabi quotes that it comes from the name Yehuza, the son of Prophet Ya'qub AS. Yehuza is pronounced Yehuda because the letters Dal and Dzal share the same makhraj (Kurniawan et al., 2023; Halim, 2017; al-Masiri, 1999).

Ultimately, the definition of 'Jew' refers to 3 periods, which translate different meanings from each other (Kurniawan et al., 2023; Halim, 2017; al-Masiri, 1999);

- a) The term Jewish refers to the descendants of Yehuza or Judah, which is one of the tribes of the Children of Israel. This term began with the family of Prophet Ya'qub AS and continued until the birth of the Tribe of Judah (Jews).
- b) After that, the term Jewish refers to the name of a kingdom, namely the kingdom of Rehoboam in Southern Palestine. That is the kingdom of Judah, most of whose leaders were among the Tribe of Judah.
- c) Since 200 BC until now, the term Jewish has been specialised into an official teaching, which has its own specific doctrine. It is no longer referred to as a 'nation', nor the name of a kingdom. This teaching was 'created' by the remnants of the Children of Israel who had gone astray after being influenced by Hellenism when they were under the control of the Greek Empire. Since the emergence of Judaism as a teaching, it has been embraced by various nations.

Therefore, associating Judaism with a Heavenly Religion contradicts its historical emergence. This is because the teaching was designed by the Children of Israel, who were misled by Hellenistic teachings.

4.3.2 The term 'Children of Israel'

The Children of Israel refers to the generation born from Prophet Ya'qub (AS). He was called by that name based on Surah Maryam, verse 58, and others. While the Children of Israel began with the children of Prophet Ya'qub (AS), a total of 12 people, including Yehuza, and Prophet Yusuf (AS). Therefore, the chronology of the story of the Children of Israel begins with the story of the family of Prophet Ya'qub (AS), which is found in Surah Yusuf and other Surahs (Fadzil & Zaman, 2025; Kurniawan et al., 2023; Halim, 2017).

4.3.3 Differences between Jews and Israelites

The conclusion of the long debate is that the Bani Israel began with Islam. That is, the family of Prophet Ya'qub (AS) himself. According to al-Khalidi (2018),

Shaykh Rashid Ridha quoted Muhammad Abduh as saying that the Bani Israel were referred to as the nation or tribe.

Al-Khalidi (2018) concluded that in the Quran, the term *Bani Israel* (Children of Israel) refers to the generation before the Hijrah of Prophet Muhammad (PBUH) to Medina, which is descended from Prophet Ya'qub (AS). Some of them were Muslims, and some were astray. While the term 'Jews' in the Quran refers to the followers of the heretical teachings of the Prophet (PBUH) after the hijrah, especially those in Medina.

However, several verses of the Quran refer to the term Bani Israel, even after the migration of the Prophet SAW. Among them are verse 211 of Surah al-Baqarah, verse 101 of Surah al-Isra', verse 76 of Surah al-Naml, and others. These verses do not contradict the conclusion put forward by al-Khalidi (2013), because the term Bani Israel in each verse has its own specific context. In some cases, the term Bani Israel refers to their original history. In addition, it aims to confirm the existence of the Islamic Bani Israel in ancient times (al-Khalidi, 2013). Therefore, the current term Jews refers to a heretical teaching adopted by various nations, whereas Bani Israel refers to a previous nation descended from Prophet Ya'qub AS.

4.3.4 The Jews Oppose the Prophets

The Jewish heresy period is estimated to have occurred around the second century BC. This era produced their theologians. Among the earliest to attempt to blend Jewish teachings with Greek (Hellenistic) philosophy was Aristobulus of Alexandria (160 BC). In the following period, a prominent figure emerged, Philo (20 BC-50 AD), who sought to combine Plato's ideas with Jewish teachings. According to some opinions, Philo founded Neo-Platonism, drawing on Plato's dualism, the concept of logos from Heraclitus, and Stoicism (Gruen, 2023; Mikalson, 2023; Abdul Rahman, 2016).

In this period of misguidance, Allah SWT sent Prophet Zakaria and Prophet Yahya AS to the community of the Children of Israel in Palestine, who had embraced Jewish teachings, to correct their faith. However, both were killed. At-Tabari quotes the interpretation of the fourth verse of Surah al-Isra', meaning that the two mischiefs committed by the Children of Israel (at that time they were in the period of embracing Jewish teachings) were killing Prophet Zakaria and Prophet Yahya AS (at-Tabari, 2000).

The Quran clearly states that Prophet Zakaria and Prophet Yahya (AS) were killed by a group of Jews. When they were killed, Mary and Prophet Jesus (AS) managed to escape to Egypt. Imam Ibn Kathir (2000) and others clearly stated that this operation was orchestrated by the Jews. He stated in his commentary that the Jews were jealous of the miracles of Prophet Jesus (AS), which they had seen since childhood (Ibn Kathir, 2000). The opposition to the Prophet Jesus (PBUH) ended with the assumption that they had succeeded in

killing him (Surah an-Nisa' verse 157). These miracles were proof of the truth of the Prophet Jesus' (PBUH) preaching, which contradicted the Jews' superstitions. Then they threatened the safety of the Prophet Jesus (PBUH), so that he was forced to flee with his mother. After growing up, the Prophet Jesus (PBUH) returned to his homeland (Palestine) (al-Masiri, 1999). However, the Jews realised his presence and surrounded the house to kill him (al-Masiri, 1999).

At the time of the Prophet Jesus (PBUH), the Jewish community was ruled by King Herod, under the Roman government. When he learned of the birth of Prophet Isa (AS), he feared his throne would be usurped. So he ordered the killing of the babies in Bethlehem. This is narrated in the Bible of Matthew (Gruen, 2023; Mikalson, 2023).

4.3.5 Jewish Teachings Are Also Adopted By Other Nations

As previously stated, the term Judaism ultimately refers to a 'teaching'. It is no longer referred to as a 'nation' or 'lineage', nor is it identified by the name of a kingdom as it was before. Therefore, several historical facts indicate that this teaching was also embraced by those other than the 'Children of Israel' (Gruen, 2023; Mikalson, 2023; Abdul Rahman, 2016).

Some historical figures who demonstrate that Jewish teachings were not adopted only by the Children of Israel include Aristobulus and Philo. Both came from Egypt and were born before the birth of Prophet Jesus (PBUH). Also, King Herod, known as the King of the Jews, is said to have immigrated from Edom, in southern Palestine, and was not from the Children of Israel community. In fact, it is said that his father was forced to adopt Jewish teachings (Gruen, 2023; Mikalson, 2023).

Based on Tabari's interpretation of verse 4 of Surah al-Isra', the Quran describes the history of the Children of Israel who converted to Judaism as having ended with the 'Great Diaspora' Event. The Great Diaspora refers to the final phase in which the Children of Israel converted to Judaism. Since 70 AD, they were eliminated by King Titus, and then followed in 135 AD. The community of the Children of Israel, who had become Jews, was finally eliminated. Since then, this tribe has fled to Egypt, North Africa, Spain, and Europe, and has mixed with other nations. (Prabowo, W. T., 2021; Abdul Rahman, 2016)

This situation illustrates that Judaism is no longer practised only by the Children of Israel. Another example, when discussing the genealogy of the Jews in Medina, Israel Welfinson stated that their lineage recorded in the Talmud was burned during the time of King Herod, a century before the birth of Prophet Jesus (PBUH). Since then, most Jews have used Arabic names according to their place of residence. (Sbaihat, 2017). Dr. Yasir Qadhi said that

their names were not typical Arabic names. It was as if they appeared out of nowhere (Prabowo, W. T., 2021).

Therefore, these facts illustrate that Jews were not adopted only by the Children of Israel. On the contrary, this nation had fled and mixed with other nations.

4.3.6 Distortion of Jewish teachings

Jews are a heretical religion that was created after the departure of Prophet Moses AS. They were originally Muslims, but deliberately chose to be heretical. They claim that they still practice some of the teachings of Prophet Moses AS, such as facing Jerusalem and believing in the emergence of the end-time prophet.

Some of the other teachings of the Jews, which are fabricated, and most of the teachings of Prophet Moses (peace be upon him), they ignored and abandoned. Among them, they did not prevent each other from evil despite knowing its evil, continued to take usury and falsely consume other people's property, even though it was forbidden. In addition, they were ordered to uphold justice and reject the law of the false gods, but some of them tended to judge by other than the law of Allah. Worse still, there are among them those who distort the words of Allah, change the true meaning of the revelation, and show an attitude of disbelief and play with religion. All of this has been explained by the Quran in al-Ma'idah: 79, al-Nisa': 161, al-Nisa': 60, and al-Nisa': 46. Overall, these verses describe disobedience, abuse of trust, and refusal to obey the commands of Allah SWT (al-Masiri, 1999; al-Khalidi, 2013).

Thus, this description explains that it is impossible to say that Judaism is a Heavenly Religion. This is clear because the effort to mix truth and falsehood is a form of fabrication, and this action does not deserve to be called 'Heavenly'. Allah SWT says;

Translation: *And do not mix the truth with the falsehood, and do not hide the truth while you know it.* (al-Baqarah: 42)

Based on this verse, Qatadah RA and Hassan al Basri RA stated that it clearly shows that Islam is the only religion revealed by Allah SWT, while Judaism and Christianity are inventions, and not from Him. (Ibn Kathir, 2000).

4.3.7 Jews Created Christianity

After Prophet Jesus (PBUH) was raised by Allah SWT, the teachings of Islam were continued by the Hawariyyun. The teachings of Islam spread and became a great influence. However, the Jews sabotaged this spread by

creating a new teaching called Christianity. Among the main figures in this project were Philo and Paul.

Philo of Alexandria (20BC-50AD) tried to combine the ideas of Plato with Jewish teachings after being impressed by the Hellenistic (Greek) wave. According to some accounts, Philo, drawing on Plato's dualism, Heraclitus's concept of logos, and Stoicism, laid the foundations of Neoplatonism (Abdul Rahman, 2016). This teaching influenced Paul (5-67AD), who was a Jew, and encouraged him to 'create' a new religion.

In addition to Philo, several Jewish religious figures (adherents) were influenced by Hellenism. Among them was Josephus (37-100), who proposed the term Theocracy as an addition to Classical Greek Philosophy. According to Western historians, during this period of corruption, Rome was ruled by Emperor Nero (54-68 AD) and Trajan (98-117 AD) (Abdul Rahman, 2016). Both of them attacked the followers of this new teaching because they were considered to disrupt the country's stability and peace, as they brought new doctrines that contradicted Paganism (Fathi, 2023).

Among those who were impressed by Philo's doctrine was Paul. He came from Tarsus (southern Turkey), the birthplace of Stoicism, which was founded by Zeno. Paul was known as a madman. Not only that, he claimed to have met Prophet Jesus (PBUH) and said he had dreams of meeting him (Berkhof, 2026; Rasip, 2023).

Then the teachings he devised were presented as being based on the teachings of Prophet Jesus (PBUH) after His Majesty (PBUH) was taken up to heaven. In historical records, there is no mention of Paul meeting Prophet Jesus (PBUH). Rahmat S.H (2008) stated that Paul appeared in the Muslim community after Prophet Jesus (PBUH) was taken up to heaven. However, because of his claim, his teachings were believed and accepted by the community, and were considered the successor to the teachings of Prophet Jesus (PBUH), even though he supported the ideas of Neoplatonism and Stoicism (Berkhof, 2026; Rasip, 2023).

Subsequently, the group influenced by Paul claimed to be followers of the Prophet Jesus (PBUH) and called him al-Maseh, or "Christian". It means Saviour, with the assumption that al-Maseh would come to save them from the shackles of slavery, oppression, and the grip of other nations. This doctrine of 'Saviour' was stimulated by the actions of kings such as Nero and Trajan (Rahmat, 2008).

The Bible states that among those mentioned as disciples of Prophet Jesus (PBUH) is Barnabas. The Bible (Acts 11:19-26) records that Barnabas went to Tarsus to meet Paul and was taken to Antioch. This is where it is said the term "Christian" began to appear. Churches were established in several places. Among those born in Antioch was Ignatius, the author of the Epistle of

Ignatius (108 AD), who first used the term Catholic.(Berkhof, 2026; Rasip, 2023).

The term Christian, which refers to the followers of Prophet Jesus (PBUH), is clearly different from Islamic teachings, which clearly state that the true followers of Prophet Jesus (PBUH) are Muslims. Allah SWT said;

Translation: The "Hawariyyuun" (Supporters of Prophet Jesus) said: "We are the helpers (messengers) of Allah. We have believed in Allah, and bear witness (O Prophet of Allah) that we are Muslims (who surrender completely to Allah). (Surah Ali Imran 52)

Therefore, based on this historical record, it is illustrated that Jews and Christians are human creations and were not revealed by Allah SWT. Meanwhile, those who believe that these two teachings originated from revelation and were then distorted are also not worthy of being elevated to the status of Heaven. It is clear here that Jews and Christians are on par with other religions such as Hinduism, Buddhism and others, which were created by humans.

5. Conclusion

This study concludes that the doctrine of the Heavenly Religion, as it is spread today, has two definitions. Either it defines Islam, Judaism, and Christianity as all derived from revelation, or it claims that Judaism and Christianity are derived from revelation but have gone astray. Both definitions are found to contradict the Quran, the narration of Zaid bin Amru, and the history of the emergence of both teachings. In addition, the doctrine of the Heavenly Religion has been criticised by authoritative scholars.

The findings show that all prophets brought the same message of monotheism, namely Islam as a religion of submission to Allah, while rejecting the claim that Jews and Christians also bring the same truth. This study also reinforces previous literature that criticise the misinterpretation of the concept of Abrahamic Faiths and its relationship to the agenda of religious pluralism and contemporary geopolitical influences. Critically, the study emphasises the need to be vigilant about this doctrine because it is included in the Western agenda. It calls for strengthening Muslims' literacy in their faith through an understanding of the authentic Quran and Sunnah, so that the confusion surrounding this doctrine can be addressed scientifically, vigilantly, and continuously.

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Author Contributions

The concept, original idea, and production of the manuscript draft by Mujahid Mohammad Fadzil. Collection of library data and literature review by Mujahid Mohammad Fadzil, Rahim Kamarul Zaman and Aminurraasyid Yatiban. Methodology and data compilation by Mujahid Mohammad Fadzil and Rahim Kamarul Zaman. Review of language style and compilation of reference sources by Rahim Kamarul Zaman and Abdul Mu'izz Muhammad. All authors have read and agreed to the published version of the manuscript.

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