

INTERFAITH HARMONY THROUGH SHARED LEGISLATIONS: A DOCTRINAL AND PSYCHOLOGICAL PERSPECTIVE

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ABSTRACT: This study aims to examine the legislative commonalities among the three Abrahamic religions: Islam, Christianity, and Judaism, with a focus on the legal provisions shared by these faiths despite their theological and jurisprudential differences.

The research highlights fundamental values embedded in divine legislation, such as justice, mercy, the enforcement of legal penalties, the regulation of economic and social transactions, and major acts of worship, including prayer, fasting, and pilgrimage.

Additionally, the study explores the unity of the divine source of these religions, as all prophets called for the worship of God alone, enjoined good, and forbade wrongdoing, despite variations in legal specifics tailored to the circumstances of each community. The research also underscores Islam's status as the final, authoritative revelation that confirms previous scriptures, corrects distortions, and completes divine legislation.

The study asserts that investigating these commonalities does not equate to equating the religions but rather seeks to highlight points of agreement that can serve as a foundation for interfaith dialogue, mutual understanding among nations, and the promotion of justice and cooperation in addressing shared humanitarian concerns. Furthermore, the research recommends further comparative studies on divine legislation and its influence on contemporary legal systems, as well as an exploration of how these shared principles contribute to fostering peaceful coexistence among followers of different religions.

Keywords: Divine legislation, religious commonalities, comparative religion, divine legal systems, interfaith coexistence.

INTRODUCTION

The study of commonalities among the scriptural religions in terms of legislation is a subject of great significance in the field of comparative religion. It sheds light on the shared legal principles among Islam, Christianity, and Judaism concerning legislative rulings that regulate human life, encompassing acts of worship, transactions, and personal affairs.

Despite the jurisprudential and legislative differences that distinguish each religion, these three faiths, due to their originally unified divine source, share numerous fundamental legal principles aimed at establishing justice, preserving rights, and organizing social relations. This reflects the immutable divine values conveyed through revealed scriptures to guide humanity.

Scriptural religions have played a crucial role in shaping laws and regulations that have governed societies throughout history. Religious texts serve as the primary reference for legal systems that regulate individual and collective life. Judaism relies on the Torah as its foundational legal source, Christianity adheres to the teachings of the Gospel alongside the Torah, whereas Islam is based on the Quran and the Sunnah of the Prophet as its primary sources of legislation. Islam asserts its role as the final revelation, confirming the truths found in previous scriptures while rectifying distortions and completing any legislative deficiencies that may have emerged over time.

The examination of legislative commonalities among the scriptural religions is rooted in the understanding that divine law, in its essence, originates from God Almighty. As the Prophet Muhammad (peace be upon him) stated: "The prophets are paternal brothers; their mothers are different, but their religion is one." This statement underscores the fundamental unity in divine legislation, even though specific legal rulings may vary based on the circumstances of each religious community⁽¹⁾ This demonstrates that divine legislations align in their fundamental principles, even if their specific rulings differ according to the circumstances of each nation and historical period. All revealed laws were established to achieve profound objectives, including justice, equality, and the preservation of the five essential necessities: religion, life, intellect, wealth, and lineage. These shared objectives affirm that divine laws aim to regulate human life in a manner that ensures happiness in both this world and the hereafter.

Although Islam abrogated previous legislations, numerous legal principles remain common between it and Judaism and Christianity. These include the prohibition of murder, theft, and adultery, the legalization and

Narrated by Al-Bukhari, Hadith No. 3443. (1)

regulation of marriage and family structures, the emphasis on justice and benevolence, and the prescription of certain acts of worship such as prayer and fasting—despite variations in their details across religions. Additionally, these faiths share principles regarding retribution and legal penalties, as well as economic rulings, such as the prohibition of usury and fraud and the encouragement of charity and assistance to the needy.

The exploration of these commonalities does not seek to equate the religions or place them on the same theological footing. Instead, it is a scholarly, analytical study that aims to highlight areas of agreement within divine legislations, contributing to a deeper understanding of religious and legal thought. This, in turn, fosters interfaith dialogue, particularly in matters where cooperation can promote justice and societal well-being.

Furthermore, examining these shared aspects helps underscore the legislative role of Islam as the final and comprehensive religion, which came to complete previous divine messages and guide religious law toward the highest standards of justice and mercy.

SIGNIFICANCE OF THE STUDY:

The topic of "Commonalities Between the Scriptural Religions in Sharia" holds significant importance in the field of comparative jurisprudence due to its role in clarifying the shared legislative principles among Islam, Christianity, and Judaism. These commonalities reflect the unified divine source of these religions. The significance of this study emerges from several key aspects:

1. Highlighting the Unity of the Divine Source in Legislation:

Examining the legislative commonalities among the scriptural religions helps demonstrate that divine laws originate from God Almighty and share fundamental values aimed at achieving justice, mercy, and the regulation of human life to ensure stability and happiness. Despite distortions that may have affected some previous religious laws, certain foundational legislative principles have remained intact, serving as evidence of their divine origin.

2. Enhancing Interfaith Dialogue and Mutual Understanding:

Investigating shared legislative principles can serve as a foundation for constructive dialogue among the followers of different faiths. Recognizing the common values within religious legislations helps mitigate religious intolerance and fosters collaboration in areas of mutual concern, such as the promotion of social justice, the protection of human rights, and the fight against oppression and corruption.

3. Emphasizing Islam's Role as the Final and Overarching Legislation:

The study underscores how Islam came as a confirmation of previous divine laws while also completing and perfecting them. Islam preserved valid legal rulings from earlier scriptures, corrected distortions, and introduced more comprehensive and adaptable legislative principles suited to the evolving needs of human societies.

4. Presenting Divine Laws as an Alternative to Secular Legal Systems:

In light of the challenges faced by modern secular legal systems—such as loopholes and the failure to achieve absolute justice—highlighting the commonalities in divine legislation among the scriptural religions offers a viable legal model. These religious legal principles can contribute to addressing social, economic, and ethical issues, particularly given the comprehensiveness of Islamic law, which provides solutions encompassing all aspects of life and accommodates human societal transformations.

RESEARCH PROBLEM

The core issue of this study revolves around exploring the nature of the legislative commonalities among the scriptural religions and assessing their impact on interactions between followers of different faiths. This analysis must take into account that Islam supersedes previous religious laws and stands as the final and authoritative revelation.

The study seeks to answer key questions: How can the points of convergence and divergence between these religions be analyzed in various legislative domains, including acts of worship, transactions, personal status laws, and penal codes? To what extent has the distortion in previous scriptures influenced these shared legal principles? Thus, the central research question is: **To what extent do the legislations of the scriptural religions resemble one another, and how do these commonalities contribute to fostering coexistence and mutual understanding among their followers?**

Reasons for Choosing the Research Topic:

1. Desire to Enhance Interfaith Understanding: I firmly believe that recognizing the commonalities among religions can help bridge gaps between people and reduce conflicts arising from misunderstandings. This belief has driven my enthusiasm for conducting this research.

2. Aspiration to Achieve Practical Benefit: I consider that studying these shared legal principles can personally aid me in interacting with individuals from different religious backgrounds with greater awareness and respect, thereby fostering human relationships built on mutual understanding.

Research Questions:

This study seeks to answer several questions related to the legislative commonalities among scriptural religions, with a focus on areas of legal agreement and their impact on society and interfaith dialogue. The key research questions include:

1. What are the shared legislative principles among scriptural religions in the domain of worship?
2. To what extent do divine legislations resemble one another in regulating financial and economic transactions?
3. What are the similarities in personal status laws, such as marriage, divorce, and family rights?
4. How do scriptural religions align in their legal provisions regarding crimes and punishments?

Research Objectives:

Based on these questions, this research aims to achieve several scholarly objectives that contribute to the study of legislative commonalities among scriptural religions:

1. Highlighting Commonalities in Acts of Worship Among Divine Religions:

The study aims to illustrate the similarities in fundamental religious practices, such as prayer, fasting, almsgiving, and pilgrimage. It explores how these acts of worship are shared among Islam, Christianity, and Judaism, despite differences in their execution and interpretation.

2. Analyzing Shared Legislations in Financial and Economic Transactions:

The research examines points of agreement in economic laws, such as the prohibition of usury, the emphasis on justice in commercial dealings, the obligation of charity or almsgiving, and the fight against financial corruption—principles that reflect shared legislative values in financial management.

3. Clarifying Common Legal Provisions in Personal Status Laws:

This study explores similarities in family-related laws, including marriage, divorce, inheritance, spousal rights, and the role of the family in society. Understanding these common legal foundations contributes to a broader comprehension of how scriptural religions regulate familial relationships.

4. Examining the Common Ground in Criminal Laws and Punishments:

The research highlights similarities in legal rulings on crimes and punishments, such as the prohibition of murder, theft, adultery, and betrayal, along with the penalties established to protect society and regulate individual behavior.

Previous Studies:

First Study:

- Title: Monotheism: Its Virtues and Categories—A Comparative Study Between the Holy Books (The Quran, The Torah, and The Gospel)
- Authors: Doha Adel Mahmoud, Mona Adel Mahmoud
- Publisher: The Arab Journal of Sciences and Research Publishing

Comparison with the Current Research:

The title clearly indicates that this study focuses exclusively on monotheism, making it a narrow segment of the broader topic covered in this research. While it provides valuable insights into theological commonalities, it does not comprehensively address legislative similarities among the scriptural religions.

Second Study:

- Title: Features of Cultural Commonalities Among Divine Religions from Religious and Civilizational Perspectives – An Analytical Study
- Author: Hassan Aali
- Publisher: Anthropology of Religions Journal

Comparison with the Current Research:

This study primarily discusses cultural commonalities among scriptural religions from religious and civilizational perspectives. In contrast, the present research adopts a broader approach, exploring shared aspects not only in religious culture but also in theology, legislation, and moral values.

Third Study:

- Title: Heavenly Religions—Foundations of Difference and Doctrinal Commonalities
- Author: Mohammed Al-Sadiq Al-Omari
- Publisher: Dar Al-Kutub Al-Ilmiyyah

Comparison with the Current Research:

This study is dedicated to doctrinal (theological) aspects, focusing on areas of agreement and divergence in beliefs. In contrast, the current research extends beyond theology to encompass legislative, social, and ethical commonalities among the scriptural religions, making it more comprehensive in scope.

Research Structure

Introduction

Preliminary Section

Chapter One: Establishing the Unity of the Prophets

- First Topic: Evidence from the Holy Quran
- Second Topic: Evidence from the Prophetic Sunnah

Chapter Two: Commonalities Among Scriptural Religions in Legislation

- First Topic: Legislations Related to Acts of Worship
- Second Topic: Social Legislations
- Third Topic: Economic Legislations
- Fourth Topic: Legislations Concerning Criminal Law and Punishments

In a world filled with rapid transformations and accelerating changes, the need to affirm and strengthen the common values among divine religions emerges as a crucial factor, serving as a point of convergence among different nations and as a foundation for mutual understanding and peaceful coexistence. The scriptural religions—Islam, Christianity, and Judaism—despite their differences in certain theological doctrines and legal provisions, share many fundamental principles that reflect the unity of their divine origin and aim to guide humanity toward righteousness, justice, and benevolence. The study of these commonalities is not merely an academic endeavor but a practical necessity that contributes to achieving peace and stability. It also helps in addressing the challenges faced by contemporary societies, such as religious conflicts, ideological extremism, and misunderstandings among followers of different faiths.

The Prophet Muhammad (peace be upon him) affirmed the significance of cooperation on noble human values, even with non-Muslims, as long as the objective is to achieve justice and public welfare. He said: "I witnessed a pact in the house of Abdullah ibn Jud'an, and if I were invited to it in Islam, I would have accepted it."⁽¹⁾ This refers to Hilf al-Fudul, an alliance established in Mecca before the advent of Islam, which aimed at supporting the oppressed and upholding justice. This hadith highlights a fundamental principle in Islam: cooperation in achieving goodness and justice is not exclusive to Muslims alone; rather, it is a noble human value that can serve as a foundation for understanding and collaboration among followers of different religions.

Acknowledging the existence of commonalities among divine religions does not, in any way, imply equating them in absolute truth or considering them to be of the same validity. Islam is the true religion that came as a confirmation of the preceding scriptures and as the final, authoritative revelation, as stated in the words of Allah: {And We have revealed to you the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it.} (Al-Ma'idah: 48).

Nevertheless, this does not mean rejecting cooperation with others in areas where divine religions agree, particularly in values that promote justice, benevolence, honesty, and mercy—principles that form the essence of divine messages.

The Prophet Muhammad (peace be upon him) did not reject Hilf al-Fudul simply because it originated in the pre-Islamic era. Rather, he affirmed its principles and stated that if he were invited to such an alliance in Islam, he would accept, as it was founded upon just principles that aligned with Islamic teachings. This highlights a crucial concept in Islamic jurisprudence: truth is accepted regardless of its source, as long as it does not contradict sound creed.

Accordingly, the commonalities among divine religions can be leveraged to build more just societies and foster cooperation in shared humanitarian causes, such as combating poverty, promoting peace, protecting the environment, and reinforcing ethical values.

Another hadith that illustrates this concept is the narration of Aisha (may Allah be pleased with her), who asked the Prophet (peace be upon him) about Ibn Jud'an, saying:

"O Messenger of Allah, Ibn Jud'an used to maintain ties of kinship and feed the poor in the pre-Islamic era. Will this benefit him?"

The Prophet (peace be upon him) replied: "It will not benefit him, for he never said, 'O Lord, forgive my sins on the Day of Judgment.'"⁽²⁾ This hadith presents a clear perspective on the concept of commonalities among religions, demonstrating that righteous deeds—such as feeding the poor, maintaining kinship ties, and honoring guests—were practiced even in the pre-Islamic era. These values have been upheld by all divine religions. However, at the same time, the hadith clarifies that such good deeds alone are insufficient for salvation in the Hereafter without faith in God and the Last Day. This refutes the erroneous notion that all religions share the same ultimate fate and affirms that Islam is the final and definitive faith, the only one accepted by God, as stated in the Quran:

{And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter, he will be among the losers.} (Aal 'Imran: 85).

Understanding the commonalities among divine religions does not aim to merge them or eliminate their distinctions but rather seeks to establish a shared foundation for cooperation in addressing global human concerns. As ethnic and religious conflicts intensify, dialogue based on shared values becomes an effective means for building more peaceful and stable societies. All divine religions prohibit injustice, command justice, encourage mercy, and regard helping the needy and supporting the oppressed as religious and moral obligations.

Narrated by Al-Bayhaqi in *As-Sunan Al-Kubra*, Hadith No. (13080). (1)

Narrated by Muslim, Hadith No. (214). (2)

Furthermore, collaboration in environmental and humanitarian issues—such as combating poverty, caring for the vulnerable, and preserving natural resources—is an area of consensus among all religions. This common ground can serve as a starting point for global cooperation in addressing environmental and economic challenges that threaten the world today.

Based on the above, the study of commonalities among divine religions is not an attempt to equate them or validate differing theological beliefs. Rather, it is a scholarly endeavor that aims to highlight areas of agreement in legal and ethical values and to utilize them in building societies governed by peace and justice. Islam, as the final and comprehensive religion, came as a guardian over previous legislations, completing them while aligning with the teachings of earlier prophets in calling for the worship of God, the establishment of justice, and the pursuit of goodness for humanity.

Thus, understanding these commonalities is essential not only for fostering interfaith dialogue but also for presenting a civilizational model that can contribute to global peace, the rejection of violence and extremism, and the realization of social solidarity—on foundations that respect religious plurality while upholding Islam's status as the absolute and final truth among all divine revelations.

This can be further elaborated in the following section

Chapter One: Affirming the Unity of the Prophets' Religion

God sent humanity a single religion based on monotheism and the exclusive worship of Him alone. Although the legislations among religions have varied, the core principles of faith remain the same. This serves as one of the greatest evidences of God's existence, for despite the geographical separation of various religions, they share foundational beliefs, indicating that the divine message originates from the Lord of all creation.

God has affirmed this in His Book, and His Messenger (peace be upon him) has further clarified it. The following sections present the evidence that demonstrates the unity of the prophets' religion, as detailed in the following topics:

First Topic: Evidence from the Holy Quran

The Quran provides multiple and diverse pieces of evidence affirming the unity of divine legislation. Among them are the following:

First: Affirming That the Only Accepted Religion Is Islam

Allah clearly states that the true and accepted religion is Islam:

{Indeed, the religion in the sight of Allah is Islam.} (Aal 'Imran: 19)

{And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter, he will be among the losers.} (Aal 'Imran: 85)

Here, Islam refers to the submission to God brought by all prophets, including the final message of Prophet Muhammad (peace be upon him). Qatadah explained: "Indeed, the religion in the sight of Allah is Islam," meaning Islam is to testify that there is no deity worthy of worship except Allah and to affirm what He has revealed. It is the religion that Allah has ordained for Himself, sent His messengers with, and guided His allies to; no other⁽¹⁾ religion is accepted, and none will be rewarded except through it.

Second: Affirming That All Prophets Were Sent to Call for the Worship of Allah Alone

Allah affirms in general terms that He sent all prophets with the same message—to call their people to worship Him alone:

{And We did not send any messenger before you except that We revealed to him that there is no deity except Me, so worship Me.} (Al-Anbiya: 25)

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

Additionally, the Quran explicitly states that each prophet called his people to monotheism:

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

{And We certainly sent to Thamud their brother Salih, [saying], "Worship Allah," but they were two parties differing.} (An-Naml: 45)

{He said, "O my people! Indeed, I am to you a clear warner. (2) That you worship Allah and fear Him."} (Nuh: 2-3)

Third: The Prophets Were All Muslims

These Quranic verses further clarify the meaning of Islam as previously discussed:

{When his Lord said to him, "Submit (Aslim)," he said, "I have submitted (Aslamtu) to the Lord of the worlds."} (Al-Baqarah: 131)

About Prophet Noah (Nuh, peace be upon him):

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

About Prophet Joseph (Yusuf, peace be upon him):

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

(1) تفسير الطبري (275 /6).

About Queen of Sheba (Balqis), after embracing the truth brought by Prophet Solomon (Sulaiman, peace be upon him):

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

About Pharaoh's magicians after witnessing the truth:

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

These verses demonstrate that the prophets consistently called to Islam—complete submission to Allah.

Fourth: All Prophets Forbade Polytheism

The Quran confirms that all messengers opposed polytheism and called for pure monotheism:

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

Second Topic: Evidence from the Prophetic Sunnah

The Prophetic Sunnah affirms this fundamental principle, demonstrating that all prophets called to monotheism and that their religion was fundamentally one. The foundation of this concept is found in the statement of the Prophet Muhammad (peace be upon him):

"The prophets are paternal brothers; their mothers are different, but their religion is one."⁽¹⁾

Ibn Hajar explained: "The meaning of this hadith is that their religion is fundamentally one—monotheism—though the details of their legal rulings differed."⁽²⁾

One of the specific aspects upon which all prophets agreed is the declaration of Tawheed (monotheism). The Prophet Muhammad (peace be upon him) emphasized this when he said:

"The best supplication is the supplication of the Day of Arafah, and the best of what I and the prophets before me have said is: 'There is no god but Allah alone, without partner. To Him belongs the dominion, and to Him is all praise, and He has power over all things.'"⁽³⁾

CHAPTER TWO: COMMONALITIES AMONG SCRIPTURAL RELIGIONS IN LEGISLATION

FIRST TOPIC: LEGISLATIONS RELATED TO ACTS OF WORSHIP

1. Prayer:

Prayer is a fundamental pillar in divine religions, representing the direct connection between the servant and his Lord. All prophets called for prayer, and most religions emphasized its significance. The Islamic scriptures contain numerous commands regarding prayer, including:

{Those who believe in the unseen, establish prayer, and spend out of what We have provided for them.} (Al-Baqarah: 3)

{And establish prayer and give zakah and bow with those who bow [in worship].} (Al-Baqarah: 43)

Similarly, the Gospel of Matthew (6:9) states:

"Pray then like this: Our Father in heaven, hallowed be Your name."

Prayer varies between religions, and in some cases, it may refer to general supplication. In Hinduism, for example, the Bhagavad Gita (2:7) states:

"My soul is overcome with compassion and guilt. Am I capable of performing my duty? I pray to You—enlighten me with the certainty of what is most beneficial, for I am Your disciple. I beseech You."

2. Fasting

The Quran explicitly states that fasting was prescribed for previous prophets as well:

{O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.} (Al-Baqarah: 183)

In the Gospel of Matthew (6:16-18), Jesus speaks about fasting:

"When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show others they are fasting. Truly I tell you, they have received their reward in full. But when you fast, put oil on your head and wash your face, so that it will not be obvious to others that you are fasting, but only to your Father, who is unseen. And your Father, who sees what is done in secret, will reward you."

3. Pilgrimage

Prophet Ibrahim (Abraham, peace be upon him) called for pilgrimage, and subsequent prophets also emphasized its significance. While each religion has its specific ways and rituals of pilgrimage, the fundamental concept remains the same. The Quran contains multiple references to Hajj (pilgrimage), including:

{And complete the Hajj and Umrah for Allah.} (Al-Baqarah: 196)

{And proclaim the Hajj to the people; they will come to you on foot and on every lean camel; they will come from every distant pass.} (Al-Hajj: 27)

Narrated by Al-Bukhari, Hadith No. (3443). (1)

Fath al-Bari by Ibn Hajar (6/489). (2)

Narrated by Al-Tirmidhi in *Sunan*, Hadith No. (3585), and authenticated by Al-Albani in *Mishkat al-Masabih* (2598). (3)

Pilgrimage was also a fundamental practice in Judaism, where visiting the Temple in Jerusalem was an essential act of worship. In Exodus (23:17), it is stated:

"Three times a year all your males shall appear before the Lord God."

4. Honoring Parents

The Quran contains multiple verses emphasizing kindness and obedience to parents, highlighting it as an essential virtue in divine religions:

{And We have enjoined upon man [care] for his parents: good treatment.} (Al-Ankabut: 8)

{And We have enjoined upon man [care] for his parents.} (Al-Ahqaf: 15)

Similarly, in Exodus (20:12), the command to honor one's parents is explicitly mentioned:

"Honor your father and your mother, that your days may be long upon the land which the Lord your God is giving you."

Likewise, in the Gospel of Matthew (15:1-6), Jesus reaffirms this principle:

"Then some Pharisees and teachers of the law came to Jesus from Jerusalem and asked, 'Why do your disciples break the tradition of the elders? They don't wash their hands before they eat!' Jesus replied, 'And why do you break the command of God for the sake of your tradition? For God said: Honor your father and mother and anyone who curses their father or mother is to be put to death. But you say that if anyone declares that what might have been used to help their father or mother is devoted to God, they are not to honor their father or mother with it. Thus, you nullify the word of God for the sake of your tradition.'"

SECOND TOPIC: SOCIAL LEGISLATIONS

1. Marriage

Marriage is the legitimate framework for regulating relationships between men and women in all divine religions. It aims to preserve the family unit and protect society from moral corruption. In Islam, numerous texts legislate marriage, including:

{Marry those that please you of [other] women, two or three or four.} (An-Nisa: 3)

{And of His signs is that He created for you from yourselves spouses that you may find tranquility in them, and He placed between you affection and mercy.} (Ar-Rum: 21)

Other religions also emphasize and encourage marriage, except in cases such as monastic celibacy. In Genesis (2:18), it is stated:

"The Lord God said: 'It is not good for the man to be alone. I will make a helper suitable for him.'"

Furthermore, in Genesis (2:21-24):

"So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, He took one of the man's ribs and then closed up the place with flesh. Then the Lord God made a woman from the rib He had taken out of the man, and He brought her to the man. The man said: 'This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man.' That is why a man leaves his father and mother and is united to his wife, and they become one flesh."

2. Caring for Relatives

The Quran includes numerous verses emphasizing care for relatives and neighbors. Some verses highlight that this was also required of the Children of Israel:

{And [recall] when We took the covenant from the Children of Israel, [enjoining], "Do not worship except Allah; and to parents do good and to relatives, orphans, and the needy. And speak to people good [words] and establish prayer and give zakah." Then you turned away, except a few of you, and you were refusing.} (Al-Baqarah: 83)

Similarly, Islam commands righteousness toward relatives and the needy:

{Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler.} (Al-Baqarah: 177)

Likewise, in Matthew (19:19), the Bible states:

"Honor your father and mother, and love your neighbor as yourself."

THIRD TOPIC: ECONOMIC LEGISLATIONS

1. Buying and Selling

All prophets called for honesty and integrity in commercial transactions while prohibiting deception, fraud, and usury. The Quran contains several verses emphasizing this:

{And give full measure and weight in justice.} (Al-An'am: 152)

Similar instructions exist in other scriptures. In Proverbs (11:1):

"Dishonest scales are an abomination to the Lord, but accurate weights are His delight."

Additionally, Deuteronomy (25:13-16) states:

"Do not have two differing weights in your bag—one heavy, one light. Do not have two differing measures in your house—one large, one small. You must have accurate and honest weights and measures, so that you may live long in the land the Lord your God is giving you. For the Lord your God detests anyone who does these things, anyone who deals dishonestly."

2. Prohibition of Usury (Riba)

Prophets warned against usury and fraudulent financial dealings to ensure fairness. In Islam, Allah states:

{But Allah has permitted trade and has forbidden interest.} (Al-Baqarah: 275)

Similarly, in Nehemiah (5:9-12):

"So I said: 'The thing that you are doing is not good. Should you not walk in the fear of our God to prevent the taunts of the nations, our enemies? I and my brothers and my men are also lending the people money and grain. But let us stop charging interest! Give back to them immediately their fields, vineyards, olive groves, and houses, and also the interest you are charging them—one percent of the money, grain, new wine, and olive oil.' 'We will give it back,' they said. 'And we will not demand anything more from them. We will do as you say.'"

FOURTH TOPIC: LEGISLATIONS ON CRIMINAL LAWS AND PUNISHMENTS

The prophets prohibited major crimes such as murder, theft, and adultery, establishing severe punishments as deterrents. These principles can be discussed as follows:

1. Principle of Justice in Retaliation (Qisas)

The prophets emphasized justice in retribution. The Quran states:

{And there is for you in legal retribution [saving of] life, O you of understanding.} (Al-Baqarah: 179)

Likewise, in Exodus (21:23-25):

"If there is a serious injury, you are to take life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruise for bruise."

2. Legal Punishments (Hudud)

Islam established clear penalties for certain crimes, including adultery, as stated in the Quran:

{The [unmarried] woman or [unmarried] man found guilty of sexual intercourse—lash each one of them with a hundred lashes, and do not be taken by pity for them in the religion of Allah, if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment.} (An-Nur: 2)

Similarly, in Deuteronomy (22:22):

"If a man is found lying with another man's wife, both the man who slept with her and the woman must die. You must purge the evil from Israel."

In John (8:4-7), the incident of a woman caught in adultery is mentioned:

"They said to him: 'Teacher, this woman was caught in the act of adultery. In the Law of Moses, we are commanded to stone such women. Now what do you say?' They were using this question as a trap, in order to have a basis for accusing him. But Jesus bent down and started to write on the ground with his finger. When they kept on questioning him, he straightened up and said: 'Let any one of you who is without sin be the first to throw a stone at her.'"

CONCLUSION

After examining the commonalities among the scriptural religions in legislation, it becomes evident that these religions share numerous principles and values aimed at establishing justice, preserving rights, and organizing human life according to a divine framework that upholds the supreme interests of humanity. Despite theological and legislative differences between Islam, Judaism, and Christianity, all these religions present legal systems that align in their fundamental foundations, such as advocating monotheism, upholding justice, prohibiting major crimes, regulating social relations, and emphasizing moral values. These legislations reflect the unified divine origin of these religions in their essence.

Investigating these commonalities does not imply equating the religions or erasing their differences. Rather, it is an academic endeavor to understand areas of agreement and utilize them to enhance dialogue and coexistence among the followers of scriptural religions, particularly in issues requiring collective cooperation, such as combating injustice, promoting justice and mercy, and upholding ethical values that contribute to societal stability. Additionally, studying these commonalities highlights Islam's role as the final and comprehensive divine legislation, which came to confirm previous revelations, rectify any distortions, and establish a complete legal system capable of addressing the needs of humanity across all times and places.

Through this research, it becomes clear that legislative commonalities among divine religions can serve as a foundation for fostering civilizational understanding among different nations. These shared legislations affirm that fundamental moral principles are not exclusive to a single religion but are universal divine values conveyed through all heavenly messages. This understanding helps correct misconceptions, promotes constructive interfaith dialogue, serves the broader interests of humanity, and supports efforts to achieve social harmony while dispelling conflicts rooted in religious misunderstandings.

Ultimately, Islam, as the final divine revelation, was sent to perfect previous legislations and guide humanity toward the straight path, integrating mercy with justice, stability with adaptability, and affirming that its legal system is not merely human-made laws but rather divine rulings intended to achieve the greater good for humanity. This makes Islamic law the optimal framework for organizing human life in accordance with the objectives of Sharia, which emphasize justice, protection of rights, and the establishment of a comprehensive society based on faith and righteous conduct.

KEY FINDINGS

1. The unity of the divine source of scriptural religions: The scriptural religions share numerous values and legislations, indicating their common divine origin.
2. The importance of justice in all divine laws: Justice is a fundamental principle in Islamic, Christian, and Jewish legal systems, as reflected in their rulings on penalties and criminal justice.
3. The presence of shared acts of worship: Practices such as prayer, fasting, and pilgrimage exist in different forms within Islam, Christianity, and Judaism.
4. Emphasis on family and social bonds: All scriptural religions encourage lawful marriage, parental obedience, and maintaining kinship ties.
5. Prohibition of major crimes: Acts such as murder, adultery, theft, and usury are criminalized across all divine religions, with legal provisions to combat them.
6. Common economic principles: Scriptural religions prohibit fraud and usury while encouraging fair trade and justice in financial transactions.
7. Similarities in retributive justice and penal laws: The principle of retribution (Qisas) exists in Islam, Judaism, and Christianity, serving as a means to uphold justice and deter crime.
8. Emphasis on social solidarity: Divine religions emphasize caring for the poor and needy through charity, almsgiving (Zakat), and acts of kindness.
9. Similar legal punishments for adultery: While some details differ, adultery is explicitly prohibited and punishable in all scriptural religions.
10. Emphasis on honesty in transactions: All religions strictly forbid deception and fraud in commercial dealings.
11. The role of divine law in regulating human life: Scriptural religions provide not only theological beliefs but also legal systems that regulate daily life.
12. Potential for interfaith dialogue through common values: Recognizing shared moral and legal principles can serve as a basis for promoting dialogue and understanding between different religious communities.

RECOMMENDATIONS

1. Conduct a historical analysis of the evolution of religious laws to assess how divine legislations have adapted over time.
2. Study scriptural distortions and their impact on religious commonalities by comparing original texts with later versions.
3. Research the influence of divine laws on modern legal systems to explore the extent to which religious legislation has shaped contemporary legal frameworks.
4. Investigate how shared religious principles can be leveraged to enhance peaceful coexistence and counteract religious extremism.
5. Conduct a comparative study on penal laws across divine religions to examine the wisdom behind differences in legal rulings.
6. Analyze economic legislations in Islam and other religions to understand their impact on modern financial ethics and economic policies.
7. Study the concept of social justice in divine religions and how it has influenced societal structures and legal frameworks throughout history.

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