

Research Article

Monotheistic Ontology With an Emphasis on the Story of Jesus in the Holy Books

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Abstract. From the point of view of the philosophers, existence is original, and nature is a garment on the stature of existence Monotheistic religions, especially Islam, emphasize the necessity of human knowledge, and they introduce human knowledge as a way to achieve God's knowledge. God is an absolute and pure existence, so he will not dissolve in a place or a person. Christ was able to take on

divine nature and become the Word of God with divine approval. This understanding highlights evidence of God's existence across both realms. What is certain is that monotheistic religions share closer ties than atheistic schools, suggesting that human beings and the fate of religious people are tied together more than in other societies. Establishing scholarly relationships among followers of divine religions requires clear and precise knowledge. Comparative studies between religions are one of the ways to create peace, coexistence, and rapprochement between the followers of religions. This study used an analytical and descriptive methodology. Our research framework is predicated on a comprehensive description and analysis of textual content, coupled with the extrapolation of verses, narratives, and authoritative sources from libraries to enhance our inquiry.

Keywords: Existence, God, Identity, The Bible, Christ.

INTRODUCTION

The three great divine religions of Judaism, Christianity, and Islam are called Abrahamic religions because of their dependence on the Prophet Abraham. Undoubtedly, one of the main reasons for sharing the contents of the Torah, the Bible, and the Holy Quran is that they are all divine verses. The Bible is the name of the first four books of the New Testament (Matthew, Mark, Luke, and John). (Michel, *The Christian Word*, 2002, p. 43) These three religions have common beliefs about God, creation, revelation, and resurrection, and they also have a holy book. So, no doctrine is more vital for theistic religions than belief in one God and the creation of the world by Him. It is stated in the Old Testament that The glory of God rises above the heavens and is above all nations! Who is like the ruler of our God who is on high and looks down on the heavens and the earth? (Psalm 113:4-6) and according to the New Testament, Jesus said: Israel, listen: The Lord, who is one, is our God. With all of your heart, love the Lord your God. (Mark 12: 29-30) And it is stated in the Qur'an: He is God, there is no god but Him, the pure ruler, the perfect, the believer, the overseer, the mighty, the sublime, and the superior. Allah is pleased with what they associate with Him. (59:23)

The celestial scriptures mutually affirm one another, just as the Bible attests to the veracity and accuracy of the Torah. These texts are harmoniously synchronized in both their theoretical and practical instructions. Furthermore, these two divine manuscripts constitute a part of the teaching imparted to Jesus Christ (5:110). The Holy Qur'an also validates and endorses the celestial scriptures bestowed upon earlier prophets, including Moses' Torah and Jesus' Gospel. In consequence, the Qur'an designates itself as "authentic" and perceives the veritable teachings of these antecedent scriptures as emanating divine illumination and guidance. (2:85)

In a similar vein, the Holy Qur'an extends an invitation to Muslims to embrace faith in all divine prophets and their heavenly revelations, owing to the Qur'an's comprehensive authenticity and harmonization with preceding faiths. Notably, the

Qur'an ratifies the tenets espoused by past prophets, such as monotheism, as well as ethical concerns, like the prescription of specific behaviors. (3:64)

Eckhart's viewpoint also includes the belief that God established a divine law for saints and prophets, granting them the capacity to follow it in a manner aligned with their understanding. As a result, this individualized approach represented their optimal course of action.

But God has never established a particular course for human servitude. Instead, we are entrusted with the responsibility to acknowledge and respect the various righteous paths taken by others. Each individual should traverse their unique journey, appreciating the virtues of alternative paths and ultimately embracing the collective values that emerge from diverse routes (Eckhart, 1941, pp. 4-24). The main concept that is important in Abrahamic religions is monotheism discussion, which was the basis of these religions.

One of the important goals that we seek in this article is to express the commonality of Abrahamic religions about ontology by using the revelation teachings written in the holy books of these religions. To truly understand the world, one must know both the universe and humanity because both are considered divine revelations (Shamsaei & Golshani, 2023).

METHODOLOGY OF RESEARCH

Using a descriptive-analytical methodology, this study examines explanatory and narrative sources about Qur'anic verses, the perspectives of philosophers, and the prophetic narratives found in the Qur'an and other sacred texts.

The study incorporates the perspectives of prominent sociologists, psychologists, and renowned philosophers. Therefore, our methodology is based on a thorough examination and study of the text's content as well as the extrapolation of poems, tales, and reliable resources from libraries to guide our investigation.

ONTOLOGY

All divine religions share the fact that there is only one God and that he is deified and worshipable, although there are differences of opinion between the existing divine religions in the interpretation of God's positive and negative attributes. One of the most important topics of dialogue between religions is the revival of monotheism among the heavenly religions and, following that, the revival of monotheism in the world. Because the world has faced many problems due to the lack of monotheism. The crises of the contemporary world are all caused by the lack of monotheism.

In monotheistic ontology, beings are the divine words; likewise, in the anthropology of monotheism, a human, by their presence in the world, is referred to as "the Word of God" and in dialogue with the divine signs and verses, as "the One who speaks with God."

One of the good attributes of human beings is their potential to be caliphs, or representatives of Allah, on His earth. This notion highlights the belief in human beings' potential to embody divine qualities as custodians of Allah's creations. The concept of "Khalifat Allah" signifies that a perfect human being serves as a comprehensive manifestation of God's names and attributes. (Ghanei, 2013, p. 20). There are two monotheisms in Islam: theoretical and practical

Theoretical monotheism pertains to the realm of knowledge and thought, meaning to know God as one. Practical monotheism means aligning oneself in action towards the singular essence of God. Practical monotheism comes in various forms: worship-oriented, obedience-oriented, and assistance-oriented

The negation of composition means unity and simplicity within the essence and the deprivation of the composition of the divine essence of actual and potential components (Javadiamoli, 2010. p201). Therefore, the essential monotheism is that God is one and cannot be multiplied, we should negate any multiplicity and combination from the essence of the Almighty, which, in the philosophical language, this type of knowledge of God is called obligatory monotheism. (Javadiamoli, 2019. p430)

In the Holy Qur'an, in a small chapter (Tawheed), God is briefly mentioned. Existence is the Absolute. Philosophers and philosophical schools have also started philosophy with two words (being and nature). From the point of view of divine philosophers, existence is original, and nature is a garment on the stature of existence. Existence cannot be defined and does not need to be defined. Ibn Sina, on the philosophy of Mesha and Sheikh Ashraq on the philosophy of Noor (Eshraq) and Mulla Sadra, put forward transcendental wisdom by connecting these two views. Malebranche (a French philosopher and scholar) also considers God to be the true cause everywhere and in everything and calls other causes "temporary" causes. And by doing this, he negates the effect and causality of everything else except God. Malbransch's view of God as the only true cause, coupled with the fact that he places infinite "reasonable extension" in God, has led some historians to regard him as the connecting link between Descartes and Spinoza. Malbransch proposed the theory of acquisition or the relationship between God and man under the title of "occasionalism." God-centeredness or "occasionalism" is the research and study of the theory of acquisition, which examines the relationship between human agency and the transcendental active attribute. Eckhart also believes that man should not have a god that is only a creation of his thoughts, and he should not be satisfied with such a god. Because, in this case, with the loss of thought, God will also be lost. Rather, there should be a God who is present and far beyond human thought. Therefore, whoever seeks God in a particular way takes the way and loses the God who is hidden behind that way. Whoever searches for God without limitations will find Him as He is. (Eckhart, 1941, P.201). In the religion of Christ, attention has been paid to the fact that there is a creator for the world, although its followers believe in

the "Trinity," the "principle of monotheism" is one of their Muslim beliefs. Islam invites the followers of all religions to worship God and considers the "principle of monotheism" as one of the convergence factors and the common point of all Abrahamic religions. The Holy Quran says: Say, O People of the Book, come to the word that is common between us and you, that we do not worship except God the One, and do not associate anything with Him, and some of us do not accept others as gods other than God the One." (3:64)

This verse makes it clear that belief in God is one of the general beliefs of the followers of all religions. The Quran always talks about religions. Even the Qur'an's definition of faith is faith in God, holy books, and divine prophets, not in a book or a prophet. Faith in other prophets and other holy books is part of the definition that Islam presents itself. (Nasr, 2008: 42)

The origin of the universe and the stages it has gone through has been and is one of the ancient questions of humanity. Whenever a person stares at the starry sky, mountains, seas, etc., he thinks to himself who and how created them and what eras and stages they have gone through.

Maurice Bocay writes in terms of new sciences in the making:

"New science says that the universe was formed from a gas mass with a slow cycle and its main component was hydrogen and the rest was helium, then this nebula was divided into many parts with considerable dimensions and objects... and this gas mass later formed the galaxies. As a result of pressures, gravity, and incoming radiation, (thermal-nuclear) reactions started, and heavy atoms were formed from simple atoms, and hydrogen was converted into helium, then carbon and oxygen, until it led to metals and semi-metals." (Bukai Maurice. p183-184)

In the Holy Qur'an and the Testaments, "Creation in six days" is stated. (Genesis 1: 30-1)

Based on Quranic ontology, the universe is divided into two parts: 1. The world of divine Order 2. The world of creation

The world of divine Order: It means creation instantaneously and without using anything.

The world of creation: It means the gradual creation and use of causes and means in creation.

The Holy Quran says:

(Your Lord is the Lord who created the heavens and the earth in six days (six periods); Then he started planning the world of existence; It covers day and night with a "dark curtain"; And the night follows the day, moving quickly; And he created the sun, the moon, and the stars, which are subject to his command. Be aware that the creation and arrangement of the "world" is his (and by his command). He is blessed (and indestructible), God who is the creator of the world.)(7:54)

The main existence is only the transcendental essence, and the human soul is manifested from this identity. In general, all creatures are manifestations of God's

actions. Every moment, God shows himself in some way, and divine manifestations are not repeated. And God has a new phenomenon and a new creation every day.

ANTHROPOLOGY

Anthropology, meaning the knowledge of human nature, is divided into several categories: experimental, philosophical, mystical, and religious anthropology. Each of these categories is affected by certain crises, and only religious anthropology can introduce the nature and truth of man because the creator of man knows the truth of man better than others, so much anthropology is very necessary for the development of the human sciences and human evolution and civilization. (Khosropanah, & Yazdani, 2009: 35-63)

Religious anthropology considers human performance and behavior as a reflection of a person's inner personality, which is ugly or beautiful by his own choice.

(Everyone acts according to his [shakila] structure, and your Lord knows best the one who is more guided)(15:85). The Bible also explains the mentioned truth with the language of parables:

No good tree bears bad fruit, and no bad tree bears good fruit. Because every tree is known by its fruit. They don't find figs from the soil; they don't pick grapes from the bush. (The Gospel of Luke, chapter 6:43-43)

In Abrahamic religions (pbuh), humanity is introduced as the caliph (regent) of God on earth and responsible for its development. (Hamdani, 1994: 60)

In philosophical anthropology, the philosopher is not looking for personal matters. Therefore, philosophy in anthropology also seeks to know the nature of man in the form of a true theorem. This type of knowledge considers all people of the past, present, and future as examples of its subject, and its method is reasoning and benefiting from reason and logic. The origin of religion is beyond and superior to reason, and for this reason, religion is a guide to reason in many cases. This shows the dependence of reason on religion in some ways. (Motahari, 1987: 89)

Ibn Sina posits that humans possess an inherent awareness of their nature, remaining conscious of themselves at all times. Unlike other creatures, which lack this self-awareness, animals do have some understanding of their existence. What distinguishes humans is their continuous awareness, which drives them to seek truth. In this pursuit, inanimate objects and plants can only connect to the divine through humanity. Mountains, deserts, kingdoms, and even the heavens cannot attain truth unless they are embodied in human form. To achieve perfection, one must navigate through the gateway of human existence (Ebrahimi Dinani, 2013: 208).

The link between anthropology and ontology is evident. Therefore, human life passes through mineral, vegetable, and animal forms one after another with its movement and substance until it enters the human world, and in the realm of human life, it gains access to the perceptions of various forms and meanings that can be obtained in the realm of human life. (Parsania, 2021: 120)

ONTOLOGY OF CHRIST IN THE HOLY SCRIPTURES

The comparison of Christian and Islamic Ontology depends on knowing and comparing the worldview and ideology of these two religions that they present to their followers.

In the Quran, the life of Jesus is mentioned, but unlike the New Testament, it does not deal with the details of the life of Jesus But he has mentioned issues that have always been of concern to Christians From the point of view of the Holy Quran, Jesus Christ is a character who has two great points. The first point is his position of mission and prophethood, and the second point is his extraordinary birth with the word of creation of Allah. In the Holy Quran, Jesus confirmed and completed the heavenly religions before him, and their heavenly books were like the Torah. And their heavenly book is the Bible, which, according to the Holy Quran, contains guidance, light, and confirmation of the previous religions. (5/46)

Some expressions of the New Testament in expressing divine monotheism are as follows: "Jesus answered him that the first of all commands is to listen, O Israel. God, our God, is one) Mark, 12/29; Jacob, 2/19)Because God is one and there is no one but Him. (Mark, 12/32)

In some passages, God is mentioned as the father) O father! I want those who give me data to be with me. Because you loved me before the foundation of the world) . (John, 30/10)

In some others, it is said that people saw God (Revelation, 4:22) Of course, it is as if the intention here is that people saw a reflection of his glory, but they did not see his essence (Thiessen, Henry, and Christian Theology).

John Biddle says in a book called (Twelve Reasons for Rejecting the Divinity of the Holy Spirit: (I believe that the only God is the greatest God and the creator of the heavens and the earth and the ultimate goal of our worship and faith. As for Christ, I believe that he is so kind and sympathetic that he can feel our weaknesses and help us more. He has only human nature. The Holy Spirit is also an angel who is dependent on the position of divinity. He has a relationship with God and has been chosen to deliver God's messages to the prophets. (Beheshti, 1995: 172)

The Holy Qur'an denies the divinity of angels; it has also paid attention to the denial of the divinity of the Holy Spirit (4:172) The Holy Quran also states that Christ is not God (4:171).

In fact, for this reason, Christ is called the "Word of God," which was created directly by the word Become. (Soleimani, 2004: 145).

COMMONALITIES OF THE HOLY QURAN AND THE HOLY BIBLE ABOUT THE BIRTH OF CHRIST

Mary's virginity

In the first chapter of the Bible of Barnabas, we read: "In these last days, God raised the angel Gabriel with a virgin called Mary, from the line of David, from the tribe of Judah And Angel Luke: (The angel Gabriel was sent by God ... to a virgin ... and his name was Virgin Mary) (Luke, 1:27.) The Qur'an and the Holy Bible considered Mary (PBUH) to be a virgin at the time of Jesus pregnancy (Tahrim: 11-12), and also to Maryam, the daughter of Imran, who kept her womb pure, and we breathed into it of our spirit; He acknowledged the words of his Lord and His books and was one of the obedient.

The Sanctity of Mary

It is stated in the Gospels: (The angel entered her and said: "Peace be upon you, O blessed one! God is with you, and you are blessed among women." And it has been said: (The angel of God went to him and said: Peace be upon you, you who are greatly favored. God is with you) (Luke 1:28)

It is mentioned in the Holy Quran: And We made the son of Maryam and his mother a sign and a great miracle, and we gave them both a home in a high land where there was a smooth place full of springs. (23:50) And the angels or Mary said, "Allah is kind and pure and kind to the women of the worlds." (3:42)

Confirmation of Prophet Jesus with the Holy Spirit

It is mentioned in Matthew's Gospel: What is placed on him is from the Holy Spirit. And she will give birth to a son, and you will call his name Jesus because he will save his people from their sins. (The Gospel of Matthew, 1/18 to 21)

It is stated in the Holy Qur'an: "When the messengers left us, we favored some of them with the word of God and raised some of them in degrees, and we gave Jesus, the son of Mary, the proofs, and we gave him the evidence." Holy revelation). (2:253)

The swelling of the divine spirit in Mary

The New Testament compares Jesus to Adam, and of course, the power of the Most High is overshadowed after the coming of the Holy Spirit to Mary, and in this way, God is introduced as the father of Jesus. In the Gospel of John, Jesus is considered to be the word, and of course, the word of God, who became flesh.

In the first Quran, it is stated that the nature of Jesus, like all humans and Adam, is from the soil and has human originality (The likeness of Jesus in the eyes of God is like the likeness of Adam, who created him from dust, then said to him, "Do and let it be." (3:59) The other is that he calls his sperm a word like the sperm of other human beings and considers the word to be a divine creation. In addition,

Christ is like Adam in terms of his creation and in the sense that he was born without a father, except that it entered the womb of Mary with the swelling of the Holy Spirit. (66:11-12)

The presence of the great divine angel Gabriel in the presence of Mary

The angel Gabriel was sent by God to a virgin ... and his name was Virgin Mary. (Luke/. 1:27). In another verse, it is stated: (The angel Gabriel was sent by God ... to a virgin ... and his name was Virgin Mary (Luke/27:1-34)

It is mentioned in the Holy Qur'an, Surah Maryam: He said, "I seek refuge in the Most Merciful of you if you are pious." (16:17-19)

Anne Marie Schimmel says: The Holy Quran confirms the birth of Christ from a virgin mother. And Christ is the word that God placed in Mary. However, it does not mean that we call him (the son of God), but he is the last great prophet before Muhammad. He is a prophet who heals and overcomes poverty, love, and humility, who did not even think of claiming divine status and dignity. (Shimel, 2001: 127)

Jesus Christ accepted the law of Moses and introduced himself as its "completer"; Jesus Christ openly admits to being a human being and being a prophet and states that he is the completer of the Law of Moses. (Sobhani, 1996: 53, 56-57 and 52)

The relationship of the perfect human being is the first issue and has a practical and theoretical reason. Therefore, a perfect human being can create an angel with his will, send him down, and perpetuate his existence, just as Jesus created a bird with his will. Some of the things that a perfect person does in the world with their own will, the heavenly ones do with their own will in heaven. SO The will of heavenly people and perfect people is subject to God's will and permission (Javadiamoli, 2011: 153).

CONCLUSION

Since God is one according to the divine sources, the truth and nature of humans are also fixed.

For guidance, religion must be stable in its general form and many details, and on the other hand, the necessities of social life have doubled the importance of the convergence of divine religions. Based on ontology, the universe is divided into two parts:

1. The world of divine Order
2. The world of creation. The main existence is only the transcendental essence, and the human soul is manifested from this identity.

No creature has a share of independence with God, and the perfection of every creature and human being is in getting close to God and submitting to His commands. If the human being was Abdullah, God would make him His word, sign, and manifestation without dissolving in Him or being in union with Him. The crises

of human progress, the capacities of divine religions for evolution, and the guidance of humanity have shown the necessity of the rapprochement of religions more than before. What is certain is that monotheistic religions are closer to each other than atheistic schools, Human beings and the fate of religious people are tied together more than other societies. Establishing a scholarly relationship with other followers of divine religions requires accurate and direct knowledge.

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