



## From Reception to Intervention: The Oneness of God in the Torah, the Bible, and the Qur'an

This article examines the concept of the oneness of God through an intertextual analysis of three scriptures: the Torah, the Bible, and the Qur'an. In the Torah, God is YHWH, the sole sovereign who rules over heaven and earth. Similarly, the Bible contains the doctrine of divine oneness, albeit with a "modification" of YHWH into the concept of Trinitarian monotheism. The Qur'an, meanwhile, presents the doctrine of God's absolute oneness (*ahad*). The primary sources of this study are the original texts and translations of the Qur'an, the Bible, and the Torah. Scholarly works on religious studies and intertextuality serve as secondary sources. The study concludes that, with the Qur'an positioned as a new signifying text and the Bible and the Torah as referential signifying systems, there are at least four forms of transposition: parallelism, demythification, modification, and expansion. These intertextual forms demonstrate that the Qur'an frequently intervenes in the dominant discourses of the Torah and the Bible. Accordingly, the Qur'an should be understood as a text of reception history as well as an active intervention within early Islam.

**Keywords:** Intertextuality, the oneness of God, the Torah, the Bible, the Qur'an.

Artikel ini menguraikan ide mengenai konsep keesaan Tuhan yang dikaji pada ranah intertekstualitas pada tiga kitab yakni Taurat, Alkitab dan al-Qur'an. Tuhan dalam Taurat sebagai YHWH atau sosok yang esa dan menguasai segala yang ada di langit dan bumi, pun demikian dengan Alkitab yang memiliki doktrin Keesaan Tuhan dengan "modifikasi" YHWH menjadi konsep keesaan trinitas, dan al-Qur'an dengan ajaran keesaan Tuhan (*ahad*). Al-Qur'an, Alkitab dan Taurat baik teks asli maupun terjemahan sebagai sumber data primer yang peneliti gunakan. Adapun tulisan-tulisan dari pemerhati studi agama dan intertekstualitas akan peneliti gunakan sebagai sumber sekunder. Artikel ini menyimpulkan bahwa Al-Qur'an sebagai teks pertandaan baru dan Alkitab serta Taurat sebagai sistem pertandaan referensi setidaknya terdapat empat bentuk transposisi, yaitu pararel, demitefikas, modifikasi, dan ekspansi. Dari keempat bentuk intertekstualitas tersebut diperoleh hasil bahwa al-Qur'an seringkali mengintervensi wacana dominan dalam teks Taurat dan Alkitab. Al-Qur'an harus dipahami bukan hanya sebagai teks yang menerima tradisi (*reception history*), melainkan juga sebagai intervensi aktif awal Islam.

**Kata Kunci:** Intertekstualitas, keesaan Tuhan, Taurat, Alkitab, al-Qur'an.

**Author:**

Abdul Qawwiy Nasrun<sup>1</sup>   
Alya Firdausi Emha<sup>2</sup>  
Zukhrifah 'Amilatun  
Sholiha<sup>3</sup>

**Affiliation:**

<sup>1,2,3</sup>, UIN Sunan Kalijaga  
Yogyakarta, Indonesia

**Corresponding author:**

[anabdulqawwiy@gmail.com](mailto:anabdulqawwiy@gmail.com)

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## Introduction

The construction of a text is inevitably linked to its predecessors. Drawing on Kristeva's framework of intertextuality, these relationships manifest through a process of transposition, wherein one or several sign systems are absorbed and transformed into another.<sup>1</sup> A text exhibiting such characteristics, combined with its function—as described by Rafiq—as both informative and transformative, can profoundly influence the society of its adherents.<sup>2</sup> This influence extends to shaping discussions about the central role of religious teachings and the doctrine of the oneness of God within the three Abrahamic religions. For example, the Torah tradition associates God with YHWH—a singular being who reigns over all that exists in heaven and on earth. Similarly, the Bible and subsequent sacred texts continue the doctrine of the oneness of God by “modifying” YHWH into the concept of the Trinity, and so forth. Furthermore, as the youngest text compared to the Torah and the Bible, the Qur'an is viewed as restoring the doctrine of the oneness of God (YHWH, the Trinity) to the One God (*al-Aḥad*). Some concepts were carried forward, while others were modified; it is this evolution in form that subsequently shaped the texts that followed.<sup>3</sup>

It is important to acknowledge that the field under investigation is not without prior scholarly contributions. Substantial research has been conducted on intertextuality and late antiquity, particularly concerning material objects that explore the concept of the oneness of God. The initial framework addressing the intertextuality of the Qur'an is presented by Harahap, who applies Kristeva's analysis encompassing nine principles.<sup>4</sup> Subsequently, Tammimi offers a model that examines the symbolism of the sea in the narrative of Moses, intertextually linking it to both the Qur'an and the Tanakh; however, this model utilizes only one of Kristeva's nine principles, specifically the principle of parallelism.<sup>5</sup> Lastly, Purnama's article, *The Story of Prophet Yusuf in the Qur'an*, engages with Kristeva's analytical approach by considering the Bible and the Qur'an as material objects.<sup>6</sup>

Research on late antiquity also demonstrates a positive trajectory, as evidenced by works such as those by Farida and Niam, which explore Neuwirth's epistemology and the textual originality of the Qur'an,<sup>7</sup> as well as Munawwaroh's thesis, *The Rhetorical Qur'an on Angelika Neuwirth's Late Antiquity Revisited: Interpreting "Aḥad" in Surah al-Ikhlāṣ*.<sup>8</sup> The third article, authored by Neuwirth and Hartwing examines *Beyond Reception History: The Qur'anic Intervention into the Late Antique Discourse about*

<sup>1</sup> Julia Kristeva et al., *Desire in Language: A Semiotic Approach to Literature and Art*, European Perspectives (New York: Columbia University Press, 1980), 66.

<sup>2</sup> Ahmad Rafiq, “The Living Qur'an: Its Text and Practice in the Function of the Scripture,” *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 22, no. 2 (July 2021): 06–09, <https://doi.org/10.14421/qh.2021.2202-10>.

<sup>3</sup> Md. Yasir Arafat Arman et al., “One God, Many Perspectives: A Comparative Study of Monotheism in Abrahamic Religions from an Islamic Viewpoint,” *International Journal of Cultural and Religious Studies* 5, no. 1 (March 2025): 51–55, <https://doi.org/10.32996/ijcrs.2025.5.1.5>.

<sup>4</sup> Mukhlis Ansori Harahap, “Al-Iftah: Jurnal Tafsir Al-Qur'an dan Hadist,” pt. 01, CV. *Publikasi Akademik Group* (Indonesia) 01, no. 01 (2025), 57.

<sup>5</sup> Muhamad Tubagus Soleh Tammimi Tubagus, “Simbolisme Laut Pada Kisah Musa Dalam Al-Quran Dan Tanakh: Teori Intertekstual Julia Kristeva,” *Amsal Al-Qur'an: Jurnal Al-Qur'an Dan Hadis* 2, no. 2 (July 2025): 269, <https://doi.org/10.63424/amsal.v2i2.366>.

<sup>6</sup> Rizal Faturhoman Purnama, “The Story Of The Prophet Yusuf In The Qur'an: Julia Kristeva's Intertextual Approach,” *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 9, no. 2 (March 2022): 270, <https://doi.org/10.21274/kontem.2021.9.2.269-292>.

<sup>7</sup> Farida Nur Afifah and Khairun Niam, “Angelika Neuwirth And Qur'anic Textual Originality (Epistemological Analysis Of Emmanuel Kant's Perspective),” *Al Muhafidz: Jurnal Ilmu Al-Qur'an Dan Tafsir* 4, no. 2 (August 2024): 203, <https://doi.org/10.57163/almuhafidz.v4i2.118>.

<sup>8</sup> Adlina Salsabila Munawwaroh, “The Rhetorical Qur'an on Angelika Neuwirth's Late Antiquity Revisited: Interpreting "Aḥad" in Surah Al-Ikhlāṣ,” Thesis UNIDA Gontor, 2024, 139.





*the Origin of Evil*.<sup>9</sup> Subsequently, a thesis by Anwar analyzes the oneness of God in the Qur'an through the lens of Gadamer's hermeneutic approach.<sup>10</sup> The final thesis, authored by Ayu Festian, investigates the concept of the Holy Spirit in the translations of the Qur'an and the Bible from an intertextual perspective.

A review of the existing literature reveals a gap in the analysis of the concept of the oneness of God within an intertextual framework, particularly with regard to the Torah, the Bible, and the Qur'an. Accordingly, this study seeks to examine how these three scriptures articulate the concept of divine oneness, how the Qur'an engages intertextually with the other two texts, and the implications of this engagement for the dominant religious discourses of the period. To achieve this, Kristeva's post-structuralist theory of intertextuality is employed as the primary analytical tool, complemented by a socio-historical approach from the field of religious studies as the broader interpretive framework. This framework supports the argument that the Qur'anic concept of divine oneness should be understood not merely as a reception of earlier monotheistic traditions (reception history), but also as an active intervention involving adaptation, reaffirmation, and correction of particular theological formulations that circulated during the formative period of Islam and the revelation of the Qur'an.

By positioning the Qur'an as a new signifying text (Text II) and the Torah and the Bible as the referential signifying system (Text I), this study examines the intertextual relationships among these three texts. Qur'anic data were collected through an examination of occurrences

of the word *aḥad* in the Qur'an, with particular attention given to passages that explicitly articulate the oneness of God. Data from the Torah and the Bible were gathered through keyword searches for *ehad* (אֶחָד), "the Lord Alone," "one God," "one Lord," and other expressions associated with divine oneness. The selected passages were subsequently categorized according to their thematic content and analyzed to identify the forms and patterns of intertextuality that characterize the Qur'an's engagement with earlier scriptural traditions.

### Qur'an Passages on the Oneness of God

The distribution of the term *aḥad* in the Qur'an, as documented in *al-Mu'jam al-Mufahras li-Alfāz al-Qur'ān al-Karīm*, comprises at least 147 occurrences. This study, however, concentrates exclusively on those instances appearing in sūrahs that explicitly affirm the oneness of God, specifically Q. al-Mā'idah [5]:73, Ṭā Hā [20]:14, al-Naḥl [16]:51, and al-Ikhlāṣ [112]:1–4.<sup>11</sup> Additionally, Ibn Manẓūr identifies al-Aḥad as one of the divine names, signifying "the One" or "the Absolutely One."<sup>12</sup> He further differentiates it from *al-Wāḥid*, describing *al-Wāḥid* as denoting the One who is indivisible, incapable of duplication, not subject to division, and without equal or counterpart. Similarly, al-Rāghib al-Iṣfahānī, in *al-Mufradāt fi Gharīb al-Qur'ān*, elucidates that one of the established meanings of *aḥad* is its function as an absolute attribute signifying divine oneness, a designation exclusively reserved for God. He substantiates this interpretation by referencing Q. al-Ikhlāṣ 112:1.<sup>13</sup> The subsequent section provides an analysis of each selected verse identified through *al-Mu'jam al-Mufahras*:

<sup>9</sup> Angelika Neuwirth and Dirk Hartwig, "Beyond Reception History: The Qur'anic Intervention into the Late Antique Discourse about the Origin of Evil," *Religions* 12, no. 8 (August 2021): 02, <https://doi.org/10.3390/rel12080606>.

<sup>10</sup> Mohammad Khoiril Anwar, "Keesaan Tuhan Dalam Al-Qur'an Dan Al-Kitab: Studi Dengan Pendekatan Hermeneutika Hans-Georg Gadamer" (Thesis, Universitas Islam Negeri Sunan Kalijaga, n.d.), 159.

<sup>11</sup> Fuad'abd al Baqi Muhammad, *Al Mu'jam Al Mufahras Li Alfazh Al Quran* (Рипол Классик, 1986), 15–16.

<sup>12</sup> أَحَد - *The Arabic Lexicon*, n.d., accessed November 13, 2025, <https://arabiclexicon.hawramani.com/%d8%a3%d8%ad%d8%af/>.

<sup>13</sup> Ar-Raghib al-Asfahani, *Al-Mufradat Fi Gharibil Qur'an* (Makkah: Maktabah Nizar Mustafa Al-Baz, n.d.), 14.



**Table I. Qur'an Passages on the Oneness of God**

Qur'anic Verse	Translation
قُلْ هُوَ اللَّهُ أَحَدٌ	"Say (O Muhammad): "He is Allāh, (the) One." (Q. al-Ikhlāṣ 112:1)
اللَّهُ الصَّمَدُ	"Allāh-us-Samad [Allāh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]." (Q. al-Ikhlāṣ 112:2)
لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ	"He begets not, nor was He begotten." "And there is none co-equal or comparable unto Him." (Q. al-Ikhlāṣ 112:3–4)
لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ. وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِن لَّمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ	"Surely, they have disbelieved who say: "Allāh is the third of the three (in a Trinity)." And there is no ilāh (god) but One Ilāh (God- Allāh). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them." (Q. al-Mā'idah 5:73)
إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي	"Verily! I am Allāh! Lā ilāha illa Ana (none has the right to be worshipped but I), so worship Me, and perform As-Salāt (Iqāmat-as-Salāt) for My Remembrance." (Q. Ṭā Hā 20:14)
وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ فَإِيَّايَ فَارْهَبُونِ	"And Allāh said (O mankind!): "Take not ilāhain (two gods in worship). Verily, He (Allāh) is (the) Only One Ilāh (God). Then, fear Me (Allāh) Alone, a breastwork (against all evil)." (Q. al-Nahl 16:51)

The Qur'anic verses<sup>14</sup> examined in this study affirm the concept of the oneness of God. Among the most explicit is Q. al-Mā'idah [5]:73, which declares that those who assert that "God is one of three" have committed unbelief, as there is no deity except the One God. In his exegesis, Allamah Kamal Faqih Imani interprets this verse as a critique of the Christian doctrine of the Trinity. He contends that the verse not only repudiates the notion of divinity as comprising three distinct entities with God as one among them but also issues a stern warning to adherents of this belief. To reinforce his argument, Imani references Mark 12:29, wherein Jesus states, "Hear, O Israel: the Lord our God, the Lord is

One," and he also cites Matthew 6:24, which conveys a similar message.<sup>15</sup>

A comparable declaration is also present in Q. Ṭā Hā [20]:14, where God addresses Moses: "Indeed, I am God; there is no deity except Me. So worship Me and establish prayer for My remembrance." In *Tafsīr Nūr al-Qur'ān*, this verse is interpreted as articulating the most fundamental principle in the prophetic mission, that is *tawhīd*: the exclusive worship of God without associating any partners with Him. Following the affirmation of God's oneness, the verse immediately links this concept to the obligation of worshipping Him alone through prayer, remembrance, glorification, and praise.

<sup>14</sup> All Qur'anic translations in this article refer to Muḥammad Taqī al-Dīn al-Hilālī and Muḥammad Muḥsin Khān, trans., *The Noble Qur'an* (Madinah: King Fahd Complex for the Printing of the Holy Qur'an, n.d.).

<sup>15</sup> Allamah Kamal Faqih Imani, *Nūr Al-Qur'ān: An Enlightening Comentary into the Light of the Holy Qur'an*, II (Jakarta: Nur al-Huda, 2014), 469–70 vol. 4.





Consequently, *tawhīd* is understood both as a theological affirmation of the existence of the One God and as the foundational basis for all forms of human devotion directed toward Him.<sup>16</sup>

The same theme is evident in Q. al-Naḥl [16]:51, which prohibits the worship of two gods and affirms the singularity of God. Exegetes emphasize that this prohibition does not imply the permissibility of worshipping three or more deities; rather, it serves as a strong affirmation of the principle of divine oneness. In *Tafsīr al-Mīzān*, this verse is linked to certain beliefs held by the unbelievers of that period, who distinguished between a creator god and an administrator god, directing worship toward a being other than the Creator. The phrase “*fa-iyyāya farhabūn*” (therefore fear only Me), with the word “*iyyāya*” positioned at the beginning of the sentence, is interpreted as a restrictive expression that underscores the exclusivity of the relationship between human beings and God. Additionally, al-Ṭabarsī references the perspectives of philosophers who criticize individuals for formally acknowledging God’s oneness while practically elevating their desires, worldly ambitions, and various other entities to the status of objects of worship. These idols exist intrinsically and sometimes manifest as other people when humans prostrate themselves before fellow human beings. In his analysis, Imani draws upon the interpretations of al-Mīzān, al-Ṭabarsī, and al-Ṭabarī to demonstrate that this verse affirms *tawhīd* and critiques diverse forms of polytheism, both theological and practical. Although the immediate context addresses polytheists, this interpretation also indirectly engages with debates concerning the Christian doctrine of the Trinity.<sup>17</sup>

The affirmation of the concept of the oneness of God reaches its culmination in Q. al-Iklās [112]:1–4. This sūrah succinctly yet profoundly characterizes God as *aḥad*, *al-ṣamad*, who neither begets nor is begotten, and who has no

equivalent. In Imani’s exegesis, particular emphasis is placed on the term *aḥad*, which is considered the principal key to comprehending the sūrah’s overarching message. He posits that *aḥad* derives from the root *waḥdah*. Some scholars argue that *aḥad* and *wāḥid* share the same meaning in many contexts and may be used interchangeably as divine attributes. Imani elucidates that the oneness of God encompasses the unity of His essence, attributes, actions, and worship. In this regard, *al-Aḥad* functions as one of God’s names, signifying that He is the One; indivisible, without partner, and unparalleled in divinity, essence, or attributes. Conversely, other exegetes differentiate between the two terms: while *wāḥid* may denote numerical oneness, *aḥad* conveys an absolute, indivisible oneness. Thus, when the Qur’an states *qul huwa Allāhu aḥad*, the intended oneness is not a numerical one that permits a second or third, but an absolute unity that negates all plurality and division. On this basis, Imani contends that God’s oneness transcends all human categories of understanding.<sup>18</sup>

This explanation is further developed through a critical examination of various conceptions of divinity that assume plurality within God. Imani argues that all representations derived from polytheistic doctrines and diverse forms of divine plurality are fundamentally incompatible with the concept of divinity as presented in the Qur’an. According to Imani, God is an absolute reality, unrestricted by space, time, or any conditions, while all other entities are dependent upon Him. He concludes his analysis with a particularly emphatic statement: “all imaginary concepts that arise from polytheistic doctrines and phenomena of plurality constitute a deadly blow to the image of God presented by Islam.” The emphasis on a oneness that is genuinely singular and absolutely unique is undoubtedly the most prominently

<sup>16</sup> Faqih Imani, *Nūr Al-Qur’ān: An Enlightening Commentary into the Light of the Holy Qur’ān*, 389 vol. 9.

<sup>17</sup> Faqih Imani, 536–538 vol. 8.

<sup>18</sup> Faqih Imani, *Nūr Al-Qur’ān: An Enlightening Commentary into the Light of the Holy Qur’ān*, 421–23 vol. 20.





highlighted and central theme in Imani’s discussion of divine oneness.<sup>19</sup>

Similarly, the Tafsir produced by the Ministry of Religious Affairs of the Republic of Indonesia elucidates that the phrase “He neither begets nor is begotten” serves as a refutation of several prevailing beliefs at the time of the Qur’an’s revelation. These include the perspective held by some Arabs who regarded angels as the daughters of God, as well as the Christian belief that Jesus is the son of God. Furthermore, the tafsir references the interpretation of Ibn ‘Abbās, who viewed this verse as a rebuttal to claims made by certain Jewish groups that ‘Uzayr is the son of God, alongside the Christian assertion that Jesus the Messiah is the son of God. Consequently, the concept of the oneness of God articulated in Sūrat al-Ikhlāṣ functions not only as a theological affirmation but also as a corrective response to various conceptions of divinity that emerged within the religious milieu contemporaneous with the Qur’an’s revelation.<sup>20</sup>

**Bible Passages on the Oneness of God**

The biblical data presented in this section were identified through keyword searches for

terms related to divine oneness, including eḥād (ἓἓ), “the Lord is one,” “one God,” and “one Lord.” From this broader corpus, the analysis focuses on passages that explicitly articulate the oneness of God, specifically Mark 12:29, 1 Corinthians 8:6, and 1 Timothy 2:5. To facilitate comparison and interpretation, these passages are examined using three widely recognized English translations: the English Standard Version (ESV), the New King James Version (NKJV), and the New American Standard Bible (NASB). These texts were selected because they represent key New Testament formulations of monotheistic belief and provide significant evidence for understanding how divine unity is expressed within the biblical tradition. Although each passage affirms the existence of one God, they do so within distinct literary and theological contexts, thereby offering varied perspectives on the relationship among God, creation, and Jesus Christ. The following analysis addresses each of these passages in turn and considers their significance for the broader discourse on the oneness of God.

**Table II.** Bible Passages on the Oneness of God

Passage	ESV	NKJV	NASB
Mark 12:29	“Jesus answered, ‘The most important is, “Hear, O Israel: The Lord our God, the Lord is one.””	“Jesus answered him, ‘The first of all the commandments is: “Hear, O Israel, the Lord our God, the Lord is one.””	“Jesus answered, ‘The foremost is, “Hear, Israel! The Lord is our God, the Lord is one.””
1 Corinthians 8:6	“Yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.”	“Yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live.”	“Yet for us there is only one God, the Father, from whom are all things, and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him.”

<sup>19</sup> Faqih Imani, *Nūr Al-Qur’ān: An Enlightening Commentary into the Light of the Holy Qur’ān*, 414–15 vol. 20.

<sup>20</sup> “Qur’an Kemenag,” accessed November 3, 2025, <https://quran.kemenag.go.id/quran/per-ayat/surah/112?from=1&to=4>.





1 Timothy 2:5	“For there is one God, and there is one mediator between God and men, the man Christ Jesus.”	“For there is one God and one Mediator between God and men, the Man Christ Jesus.”	“For there is one God, and one mediator also between God and mankind, the man Christ Jesus.”
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Mark 12:29 is presented with slight variations in wording across the ESV, NKJV, and NASB, yet all three translations convey the same essential message. The ESV states, “Jesus answered, ‘The most important is, “Hear, O Israel: The Lord our God, the Lord is one.”’”<sup>21</sup> The NKJV renders it as, “Jesus answered him, ‘The first of all the commandments is: “Hear, O Israel, the Lord our God, the Lord is one.”’”<sup>22</sup> In contrast, the NASB translates the passage as, “Jesus answered, ‘The foremost is, “Hear, Israel! The Lord is our God, the Lord is one.”’”<sup>23</sup> Each version employs a distinct phrase to denote the preeminence of the commandment: the ESV uses “the most important,” emphasizing its significance<sup>22</sup>; the NKJV opts for “the first of all the commandments,” reflecting a more traditional and liturgical tone<sup>23</sup>; and the NASB selects “the foremost,” underscoring its status as the primary commandment. Despite these stylistic differences, all three translations reference the *Shema Yisrael*, the foundational Jewish confession of faith found in Deuteronomy, with the declaration “The Lord our God, the Lord is one” affirming the doctrine of absolute monotheism.<sup>24</sup>

Mark 12:29 exhorts believers to listen attentively, recognize the covenant God as the sole sovereign Lord, and respond with undivided devotion. This verse establishes the

foundation of biblical faith: believers worship one God who claims them as His own, and this truth informs every act of faithful obedience and love. The declaration, “Hear, O Israel; the Lord our God is one Lord,” is articulated more comprehensively in Mark than in Matthew. The opening phrase, derived from Deuteronomy 6:4, is known as the *Shema* (Hebrew for “Hear”) and served as a central expression of Israelite faith. Recitation of the *Shema* was traditionally regarded as a spiritual affirmation essential for every child of Abraham.<sup>25</sup>

A comparable assertion is found in 1 Corinthians 8:6. The ESV states, “yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.” The NKJV renders the verse as, “yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live.” The NASB translates it as, “yet for us there is only one God, the Father, from whom are all things, and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him.”<sup>26</sup> Although these three translations convey the same fundamental meaning—that there is one God, the Father, and one Lord, Jesus Christ—they differ in emphasis and stylistic approach. The

<sup>21</sup> “Mark 12:29 Jesus Replied, “This Is the Most Important: ‘Hear O Israel, the Lord Our God, the Lord Is One.’” accessed November 1, 2025, <https://biblehub.com/mark/12-29.htm>.

<sup>22</sup> “Mark 12:29 - ESV - Jesus Answered, “The Most Important Is, ‘Hear, O I... | Bible Study Tools,” accessed November 3, 2025, <https://www.biblestudytools.com/esv/mark/12-29.html>.

<sup>23</sup> “Mark 12:29 NKJV - “Jesus Answered Him, ‘The First of All the Commandm...,’” Bible Study Tools, accessed November 3, 2025, <https://www.biblestudytools.com/nkjv/mark/12-29.html>.

<sup>24</sup> “Mark 12:29 - NASB95 - Jesus Answered, “The Foremost Is, ‘HEAR, O ISRAEL!... | Bible Study Tools,” accessed November 3, 2025, <https://www.biblestudytools.com/nas/mark/12-29.html>.

<sup>25</sup> “Mark 12:29 Jesus Replied, “This Is the Most Important: ‘Hear O Israel, the Lord Our God, the Lord Is One.’”

<sup>26</sup> “1 Corinthians 8:6 - Food Sacrificed to Idols,” Bible Hub, accessed November 1, 2025, [https://biblehub.com/1\\_corinthians/8-6.htm](https://biblehub.com/1_corinthians/8-6.htm).





ESV aims to preserve the original text's wording and literary character, emphasizing human existence and purpose through the phrase "through whom we exist."<sup>27</sup> The NKJV maintains the literary style and idiomatic expressions characteristic of the King James tradition, employing "through whom we live," which imparts a more dynamic sense of life and vitality.<sup>28</sup> The NASB adopts a formal style while remaining relatively accessible, using "by whom are all things" and "we exist through Him" to highlight Christ's role as both the agent of creation and the sustainer of life. Collectively, these translations affirm that all things were created through Christ and that human beings continue to exist and live through Him.<sup>29</sup>

The statement "yet for us there is one God, the Father" emphasizes the monotheistic belief central to Christian doctrine, distinguishing the Christian faith from the polytheistic practices common in Corinth. The Father is recognized as the source of all creation, reflecting the Old Testament affirmation of divine unity found in Deuteronomy 6:4. This underscores the intimate relationship between believers and God, who is portrayed not as a distant deity but as a personal Father. The phrase "from whom are all things" highlights God's role as Creator, recalling Genesis 1:1, where God is identified as the origin of the universe. It reinforces the conviction that all existence results from God's creative power and serves as a reminder of His providential care and sovereign authority over creation. Furthermore, the phrase "and for whom we exist" addresses the purpose of human life, that is to glorify and serve God. This reflects teachings such as Isaiah 43:7, which describe humanity as created for God's glory, thereby providing meaning and direction to human existence.

The phrase "and one Lord, Jesus Christ" emphasizes the centrality of Christ within the Christian faith. The title "Lord" denotes both authority and divinity, affirming Jesus' role as the Messiah and His equality with God the Father. This is consistent with Philippians 2:11, which declares that every tongue will confess Jesus Christ as Lord. Furthermore, it reflects the early Christian confession of faith and serves to distinguish Jesus from other so-called lords or gods. The expression "through whom are all things" links the act of creation to Christ, resonating with John 1:3, which states that all things were made through Him. This affirms Christ's pre-existence and active participation in creation, underscoring the unity and cooperation within the Trinity. It also refutes the notion that Jesus is a created being, instead affirming His divine nature. Similarly, the phrase "through whom we exist" highlights Christ's sustaining power in the lives of believers. Colossians 1:17 declares that in Him all things hold together, indicating that Christ is not only the agent of creation but also the sustainer of all existence. For believers, this signifies that both spiritual life and salvation depend upon Christ, thereby reinforcing the necessity of a personal relationship with Him.

Taken in its entirety, the verse unequivocally affirms the existence of one God, the Father, and one Lord, Jesus Christ. The Father is identified as the origin and ultimate purpose of all things, while the Son functions as the mediator through whom creation and salvation are accomplished. Collectively, they exhort believers to worship, obedience, and a life oriented toward the glory of God, with the assurance that both present life

<sup>27</sup> "1 Corinthians 8:6 - ESV - yet for Us There Is One God, the Father, from Whom...", Bible Study Tools, accessed November 6, 2025, <https://www.biblestudytools.com/esv/1-corinthians/8-6.html>.

<sup>28</sup> "1 Corinthians 8:6 NKJV - 'yet for Us There Is One God, the Father, of Whom a...' | Bible Study Tools," accessed November 3, 2025,

<https://www.biblestudytools.com/nkjv/1-corinthians/8-6.html>.

<sup>29</sup> "1 Corinthians 8:6 - NASB95 - yet for Us There Is but One God, the Father, from ... | Bible Study Tools," accessed November 6, 2025, <https://www.biblestudytools.com/nas/1-corinthians/8-6.html>.





and eternal destiny are securely held in His sovereign and saving hands.<sup>30</sup>

The same theme is evident in 1 Timothy 2:5. The ESV translates the verse as, "For there is one God, and there is one mediator between God and men, the man Christ Jesus." The NKJV renders it, "For there is one God and one Mediator between God and men, the Man Christ Jesus." The NASB states, "For there is one God, and one mediator also between God and mankind, the man Christ Jesus."<sup>31</sup> The primary distinction among these translations concerns the terminology used to refer to humanity. Both the ESV and NKJV utilize the term "men," which, in formal or traditional English, encompasses all human beings, although contemporary readers may occasionally interpret it as gender-specific.<sup>32</sup> In contrast, the NASB employs "mankind," a more modern term intended to underscore that Christ's mediatorial role pertains to the entire human race, irrespective of gender.<sup>33</sup>

The assertion "For there is one God" emphasizes the monotheistic foundation of Christian doctrine, which is rooted in the *Shema* of Deuteronomy 6:4: "Hear, O Israel: The Lord our God, the Lord is one." This statement highlights the continuity between the Old and New Testaments by affirming that the God of Israel is the same deity revealed in the New Testament. Furthermore, it serves to distinguish Christianity from the polytheistic beliefs prevalent in the Greco-Roman world. The early church confronted the challenge of differentiating itself from both pagan and Jewish religious traditions, and this declaration functioned as a clear affirmation of monotheism.

The phrase "and one mediator between God and men" is grounded in a concept deeply embedded in the Old Testament, wherein figures such as Moses and the high priests functioned as intermediaries between God and Israel. However, these mediators were imperfect and temporary. The mediator's role is to bridge the separation caused by sin between humanity and a holy God. In the New Testament, Jesus is depicted as the perfect and eternal mediator who fulfills and surpasses the roles of earlier mediators. This interpretation is further supported by Hebrews 9:15, which identifies Jesus as the mediator of a new covenant.

The phrase "the man Christ Jesus" emphasizes Christ's humanity and affirms the doctrine of the Incarnation, which posits that God became flesh (John 1:14). Both the divinity and humanity of Christ are indispensable, as His human nature allows Him to fully represent humanity before God. The title "Christ" designates Him as the Messiah, the Anointed One prophesied in the Old Testament to bring salvation to His people. The dual nature of Christ constitutes a fundamental tenet of Christian theology, enabling Him to serve as the perfect mediator who comprehends human weakness while remaining sinless.<sup>34</sup>

### Torah Passages on the Oneness of God

Within the Abrahamic religious tradition, the Torah contains some of the earliest and most influential articulations of divine oneness. This concept is conveyed through various statements that underscore the uniqueness of YHWH and deny the existence of any competing deity. To

<sup>30</sup> "1 Corinthians 8:6 yet for Us There Is but One God, the Father, from Whom All Things Came and for Whom We Exist. And There Is but One Lord, Jesus Christ, through Whom All Things Came and through Whom We Exist," accessed November 6, 2025, [https://biblehub.com/1\\_corinthians/8-6.htm](https://biblehub.com/1_corinthians/8-6.htm).

<sup>31</sup> "1 Timothy 2:5 For There Is One God, and There Is One Mediator between God and Men, the Man Christ Jesus," accessed November 1, 2025, [https://biblehub.com/1\\_timothy/2-5.htm](https://biblehub.com/1_timothy/2-5.htm).

<sup>32</sup> "1 Timothy 2:5 - ESV - For There Is One God, and There Is One Mediator Be...," Bible Study Tools, accessed November 6, 2025, <https://www.biblestudytools.com/esv/1-timothy/2-5.html>.

<sup>33</sup> "1 Timothy 2:5 - NASB95 - For There Is One God, and One Mediator Also Betwee... | Bible Study Tools," accessed November 6, 2025, <https://www.biblestudytools.com/nas/1-timothy/2-5.html>.

<sup>34</sup> "1 Timothy 2:5 - A Call to Prayer," Bible Hub, accessed November 6, 2025, [https://biblehub.com/1\\_timothy/2-5.htm](https://biblehub.com/1_timothy/2-5.htm).





analyze these articulations, the present study concentrates on Deuteronomy 6:4, Deuteronomy 32:39, Deuteronomy 4:39, Deuteronomy 4:35, and Exodus 20:2–3; passages that explicitly affirm God’s singularity and exclusive sovereignty. The

English translations referenced herein are derived from the Jewish Publication Society (JPS) translation and Robert Alter’s translation of the Hebrew Bible.

**Table III.** Torah Passages on the Oneness of God

Torah Passage (Hebrew)	JPS Translation
שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד	“Hear, O Israel! The LORD is our God, the LORD alone.” (Deuteronomy 6:4)
רָאוּ וַעֲתָה כִּי אֲנִי אֱלֹהִים וְאַיִן אֱלֹהִים עִמָּדִי אֲנִי אֵמֵת וְאַסִּיחָה מִחַצְצֵלִי וְאַנִּי אֲרַפָּא וְאַיִן מִיָּדִי מִצִּיל	“See, then, that I, I am He; There is no god beside Me. I deal death and give life; I wounded and I will heal; None can deliver from My hand.” (Deuteronomy 32:39)
וְיָדַעְתָּ הַיּוֹם וְנִשְׁבַּחְתָּ אֶל-לַבְיָחָה כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד	“Know therefore this day and keep in mind that the LORD alone is God in heaven above and on earth below; there is no other.” (Deuteronomy 4:39)
אֵתְּהָה הִרְאָתָה לְדַעַת כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד מִלְּבָדוֹ	“It has been clearly demonstrated to you that the LORD alone is God; there is none beside Him.” (Deuteronomy 4:35)
אֲנִיכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים: לֹא-יִהְיֶה-לְךָ אֱלֹהִים אֲחֵרִים עֲלֵי-פָנֶי:	“I am the LORD your God who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods besides Me.” (Exodus 20:2–3)

Deuteronomy 6:4 is translated differently in the two Torah versions analyzed in this study. The JPS translation states, “Hear, O Israel! The LORD is our God, the LORD alone,”<sup>35</sup> whereas Robert Alter renders the verse as, “Hear, Israel, the LORD our God, the LORD is one.”<sup>36</sup> The primary difference lies in the interpretation of the Hebrew term *eḥad*. The JPS translation renders it as “alone,” while Alter translates it as “one.” In his commentary, Alter observes that some translators have understood *eḥad*—whose fundamental meaning is “one”—to mean “alone” or “solely,” implying exclusivity. Nevertheless, he contends that the evidence supporting such an interpretation of this common Hebrew numeral remains inconclusive. Therefore, the verse is

most appropriately understood in its traditional sense as a definitive affirmation of monotheism.<sup>37</sup>

“Hear, O Israel: YHWH is our God, YHWH is one.” The entire passage, extending through verse 9, has been appropriately characterized as a catechism or succinct statement of faith. Its function as an exhortation to remain steadfast in adherence to the teachings of God contributed to its integration into the daily liturgy, where it is recited twice daily in Jewish worship. Both Rashi and Abraham ibn Ezra<sup>38</sup> interpret Zechariah 14:9 as indicating that, in the eschatological future, YHWH, our God, will be universally acknowledged as the one true God.<sup>39</sup> This verse is commonly referred to as the *Shema Yisrael*. The *Shema*, serving as the central confession of faith in Judaism, articulates belief in the unity of God,

<sup>35</sup> Jewish Publication Society, trans., *The Torah: The Five Books of Moses*, Electronic edition of a new JPS translation of the holy scriptures according to the Masoretic text (Skokie, Ill.: Varda Books, 2001), 529.

<sup>36</sup> Robert Alter, *The Hebrew Bible: A Translation with Commentary* (New York: W. W. Norton & Company, 2019), 1398.

<sup>37</sup> Alter, *The Hebrew Bible: A Translation with Commentary*, 1401.

<sup>38</sup> Both were prominent rabbis and renowned commentators on the Hebrew Bible (Tanakh) during the medieval period.

<sup>39</sup> Alter, *The Hebrew Bible: A Translation with Commentary*, 1401.





affirming His oneness and incomparability. Traditionally, it is recited twice daily during the morning (*Shacharit*) and evening (*Arvit* or *Ma'ariv*) prayer services.<sup>40</sup>

Exodus 20:2–3 similarly exhibits a variation in translation between the two versions. The JPS translation states, “The LORD am your God who brought you out of the land of Egypt, the house of bondage. You shall have no other gods besides Me,”<sup>41</sup> whereas Alter renders it as, “I am the LORD your God Who brought you out of the land of Egypt, out of the house of slaves. You shall have no other gods beside Me.”<sup>42</sup> The difference lies in the phrases “the house of bondage” and “the house of slaves.” Alter favors the latter because it more accurately reflects the literal meaning of the Hebrew term *beit 'avadim*, rather than adopting the more conventional translation, “house of bondage.”

The statement “I am the LORD” serves as a formal declaration of the ruler’s identity, whose authority legitimizes the subsequent commands. Such proclamations were common elements in royal decrees throughout the Ancient Near East.<sup>43</sup> By beginning with “I am YHWH,” the text employs a legal and political formula familiar to its original audience, thereby affirming that the lawgiver is the ultimate sovereign.

The commandment, “You shall have no other gods beside Me,” is articulated in the second-person singular, consistent with the other commandments within the Decalogue. This grammatical form signifies that the commandments are directed personally to each individual Israelite. The phrase “beside Me” translates the Hebrew term *'al peney*, which literally means “upon My face” or “before Me.” As noted by Abraham ibn Ezra, this idiom also appears in Genesis 11:28, where it is stated that

Haran died *'al peney Terah* his father. Consequently, the expression in Exodus may suggest that, due to God’s eternal existence, no other deity may be positioned alongside Him as a substitute or successor. Such an arrangement would contravene His perpetual and exclusive presence.<sup>44</sup>

Deuteronomy 4:35, 4:39, and 32:39 convey essentially the same message as the two passages discussed above. Each affirms the oneness of God and the absence of any other deity besides Him. Consequently, the present discussion focuses its detailed analysis on Deuteronomy 6:4 and Exodus 20:2–3.

### Transposition of the Oneness of God

Every text is composed as a mosaic of quotations, embodying the absorption and transformation of preceding texts. Kristeva elucidates that intertextuality does not aim to trace influences between authors or literary works, nor does it seek to identify similarities and differences among texts. Instead, intertextuality, as conceptualized by Kristeva, regards a text as a mosaic of utterances and discourses derived from other texts. Within the new text, these elements interact, intersect, and neutralize one another.

Several intertextual relationships can be discerned among the three Abrahamic scriptures. *First*, parallelism occurs when one text corresponds to another in terms of theme, ideas, or textual form. For example, in Q. al-Ikhlās 112:1, Mark 12:29, and Deuteronomy 6:4, there is a clear and unequivocal affirmation of the oneness of God. *Second*, demythification refers to a form of opposition or correction directed toward an existing belief system. This is evident in the Qur’anic critique of the Christian doctrine of the

<sup>40</sup> “The Opening of the Shema Prayer Explained,” accessed November 1, 2025, <https://www.brandeis.edu/jewish-experience/holidays-religious-traditions/2022/may/shema-explained-kimelman.html>.

<sup>41</sup> *The Torah: The Five Books of Moses*, 212.

<sup>42</sup> Alter, *The Hebrew Bible: A Translation with Commentary*, 710.

<sup>43</sup> The region of the ancient civilizations, including Mesopotamia, Ancient Egypt, Canaan, and others. In these societies, rulers commonly began their proclamations with formulas such as, “I am King [Name of the King].”

<sup>44</sup> Alter, *The Hebrew Bible: A Translation with Commentary*, 713–14.





Trinity; specifically, Q. al-Mā'idah 5:73 challenges Christian beliefs by rejecting the notion that Jesus Christ serves as a mediator between humanity and God. *Third*, modification involves the reformulation of an earlier theological assertion in a subsequent text. For instance, while the Torah declares that there is no deity besides God, the Qur'an further emphasizes that people should not associate

partners with Allah, who alone is worthy of worship. *Fourth*, expansion occurs when a later text develops a concept more fully than its predecessors. Q. al-Ikhlās, for example, elaborates on the concept of divine oneness by affirming that God neither begets nor is begotten, a nuance not explicitly articulated in the Torah or the Bible.

**Table III.** Transposition of the Oneness of God

Text II (Qur'an)	Text I (Torah)	Text I (Bible)
<p>قُلْ هُوَ اللَّهُ أَحَدٌ (Q. al-Ikhlās 112:1)</p>	<p>שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד (Deuteronomy 6:4)</p>	<p>"Jesus answered, 'The most important is, 'Hear, O Israel: The Lord our God, the Lord is one.'" (Mark 12:29)</p>
<p>اللَّهُ الصَّمَدُ (Q. al-Ikhlās 112:2)</p>	<p>רָאוּ אֵת אֱלֹהֵי יִשְׂרָאֵל וְלֹא הָיָה אִתָּם כְּסִדְּמוֹת אֲשֶׁר עֲשׂוּ וְלֹא הָיָה אִתָּם כְּעִצְמוֹת אֲשֶׁר עֲשׂוּ וְלֹא הָיָה אִתָּם כְּתַבְעוֹת אֲשֶׁר עֲשׂוּ וְלֹא הָיָה אִתָּם כְּחִצְמוֹת אֲשֶׁר עֲשׂוּ וְלֹא הָיָה אִתָּם כְּצִבְעוֹת אֲשֶׁר עֲשׂוּ וְלֹא הָיָה אִתָּם כְּחִצְמוֹת אֲשֶׁר עֲשׂוּ (Deuteronomy 32:39)</p>	<p>—</p>
<p>لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (Q. al-Ikhlās 112:3-4)</p>	<p>וַיְדַעְתָּ הַיּוֹם וְהִשְׁבַּחְתָּ אֱלֹהֶיךָ כִּי יְהוָה הוּא הָאֱלֹהִים בְּשֵׁם יְהוָה מִמַּעַל וְעַל-הָאָרֶץ מִתְּהוֹמוֹת אֲרֶז הַיָּם (Deuteronomy 4:39)</p>	<p>"Yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist." (1 Corinthians 8:6)</p>
<p>لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثٌ ثَلَاثَةٌ. وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ. عَمَّا يُشْرِكُونَ لِيَمَسَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ (Q. al-Mā'idah 5:73)</p>	<p>—</p>	<p>"For there is one God, and there is one mediator between God and men, the man Christ Jesus." (1 Timothy 2:5)</p>
<p>إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي (Q. Tā Hā 20:14)</p>	<p>אִתָּה הָרְאִיתָ לְדַעַת כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד מִלְבָּדוֹ (Deuteronomy 4:35)</p>	<p>—</p>
<p>وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ فَإَيَّايَ فَارْهَبُونِ (Q. al-Nahl 16:51)</p>	<p>אֲנִי יְהוָה אֱלֹהֵיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבְּרִית עֲבָדִים: לֹא-יְהִי לְךָ אֱלֹהִים אֲחֵרִים עַל-פְּנֵי (Exodus 20:2-3)</p>	<p>—</p>

**Reception to Intervention**

Following data analysis, the foregoing discussion enables the identification of transpositional relationships among the Qur'an, the Bible, and the Torah with respect to the concept of the oneness of God. Utilizing the concept of the ideologeme, a text is conceptualized as a site of encounter for multiple

other texts (intertextuality), which are inextricably linked to social and historical contexts. Consequently, semiotic analysis of a text necessitates an understanding of how the text engages with the historical milieu and the





social dynamics that inform it.<sup>45</sup> From the ideologeme perspective, the creation of a new text entails three stages: opposition, transposition, and transformation.

Neuwirth posits that the Qur'an should be interpreted not merely as a text that inherits tradition (reception history), but rather as an active intervention by early Islam within the context of Late Antiquity.<sup>46</sup> A detailed analysis of the forms of intertextuality identified herein reveals, firstly, that in discussions of divine oneness, the Qur'an both continues and reinforces earlier theological discourses. For instance, when the Torah asserts that God is One and that no deity exists besides Him, and similarly in the Bible, the Qur'an unequivocally affirms that Allah is the sole God. Secondly, the Qur'anic text frequently engages with and challenges dominant discourses present in the biblical texts. This is particularly evident in its commentary on the Trinity: whereas the Bible presents Jesus Christ as the mediator between humanity and God, the Qur'an characterizes the belief that Allah is one of three as an act of disbelief.

By employing the framework of Critical Discourse Analysis, the Qur'an's engagement with earlier texts can be interpreted as an effort to reproduce and consolidate the social dominance emerging around it.<sup>47</sup>

Regarding the formation of the Qur'an during the early period of Islam, Sean Anthony highlights the emergence of a strong monotheistic piety movement in which religious identity began to center on the acknowledgment of the oneness of God and the prophetic message of Muhammad as the axis of historical consciousness and political legitimacy for the

new community,<sup>48</sup> amid social conditions where the initial audience in the surrounding area was highly diverse: there were Christians who had already established a firm ideology regarding the Trinity following the shift of the religious center from Jerusalem to Rome, and Christianity had been established as the official religion of the Roman Empire.<sup>49</sup> Then there were Jews with the concept of *E-chad* (עֶחָד)—YHWH—which continued to spread and take root in Mecca and Medina. Additionally, prior to the advent of Islam, Arab nomadic societies lived within a belief system where they performed sacrificial rituals and pilgrimages to appease the gods; they made idols and angels their intermediaries with God, seeking protection from the grip of "Fate" (*Manay*), a blind force believed to ignore prayers and constantly lurk over humanity.<sup>50</sup>

For instance, in Q. al-Naḥl [16]:51, the Qur'an prohibits the worship of multiple deities, addressing the social context of pre-Islamic Arabia, where polytheism was prevalent. Similarly, in Q. al-Mā'idah [5]:73, the Qur'an forbids the worship of three gods, directly responding to Christian conceptions of the Trinity. Through advocating the worship of aḥad (the One God), the Qur'an endeavors to establish social dominance, reinforcing its legitimacy by appealing to earlier religious traditions such as the Torah and the figure of Abraham. Consequently, the Qur'an not only inherits prior traditions but also explicitly intervenes in them, thereby constructing a novel framework of social dominance within the religious communities of its era.

<sup>45</sup> Kristeva et al., *Desire in Language*, 37.

<sup>46</sup> Neuwirth and Hartwig, "Beyond Reception History," 35.

<sup>47</sup> Haryatmoko, *Critical discourse analysis: (analisis wacana kritis), landasan teori, metodologi dan penerapan*, Cetakan 2 (Jakarta: Rajawali Pers, 2017), 78.

<sup>48</sup> Sean W. Anthony, *Muhammad and the Empires of Faith: The Making of the Prophet of Islam* (Oakland, California: University of California Press, 2020), 1,27.

<sup>49</sup> Muhammad Naguib Al-Attas, *Islām and Secularism* (Kuala Lumpur, Malaysia: International Institute of Islamic Thought and Civilization, 1993), 33.

<sup>50</sup> Ahmad Al-Jallad, ed., *The Religion and Rituals of the Nomads of Pre-Islamic Arabia: A Reconstruction Based on the Safaitic Inscriptions*, *Ancient Languages and Civilizations* 1 (Erscheinungsort nicht ermittelbar: Brill, 2022), 73,91.





## Conclusion

Based on the analysis of Q. al-Mā'idah [5]:73, Tā Hā [20]:14, al-Nahl [16]:51, and al-Ikhlāṣ [112]:1–4, alongside Mark 12:29, 1 Corinthians 8:6, 1 Timothy 2:5, Deuteronomy 6:4, 4:35, 4:39, 32:39, and Exodus 20:2–3, this study identifies several intertextual relationships among the Qur'an, the Bible, and the Torah concerning the concept of the oneness of God. The Qur'an and the Torah largely share the position that God is One and that there is no deity besides Him. The Bible, however, presents a somewhat different perspective. While certain passages explicitly affirm the worship of one God, other passages attribute to Jesus Christ a role understood as a distinct manifestation of the divine. By positioning the Qur'an as the new signifying text (Text II) and the Bible and the Torah as the referential signifying system (Text I), this study identifies four forms of transposition: parallelism, demythification, modification, and expansion. These intertextual forms demonstrate that the Qur'an frequently intervenes in dominant discourses found within the Torah and the Bible. Consequently, the Qur'an should be understood not merely as a text that receives earlier traditions (reception history) but also as an active intervention of early Islam within the context of Late Antiquity.

Future research could further explore several issues. First, Kristeva's principle of haplogy might be applied to examine specific elements of Torah narratives that were deliberately omitted or abbreviated in the Qur'an to preserve the purity of the concept of tawḥīd. Second, scholars may investigate the development of the concept of divine oneness in earlier textual traditions to gain a clearer understanding of its historical transformations and to assess whether linguistic changes contributed to specific shifts in intertextual meaning. Finally, intertextual analysis could be combined with anthropological and historical approaches to more fully uncover the complexity of the social and cultural contexts in which sacred texts emerged and were interpreted.

## Competing Interests

The authors declare that they have no competing interests, financial or non-financial, that could have influenced the research, authorship, or publication of this article. All authors have reviewed and approved the final manuscript and agree to its submission for publication.

## Author's Contributions

All authors contributed to the writing of the manuscript, reviewed the final version, and approved it for publication.

## Ethical Considerations

This research was conducted in accordance with accepted academic and research ethics. The study relies exclusively on textual and documentary sources and does not involve human participants, personal data, or animal subjects. Therefore, ethical approval was not required.

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## Data Availability

The data supporting the findings of this study are derived from publicly available sources. All materials used are properly cited in the references. Additional information may be obtained from the corresponding author upon reasonable request.

## Disclaimer

The views and interpretations expressed in this article are those of the authors and do not necessarily reflect the official policies, positions, or opinions of their affiliated institutions.

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