

# [Common ground between islam and christianity assignment](https://assignbuster.com/common-ground-between-islam-and-christianity-assignment/)

Common Ground between Islam and Christianity. Hassibullah Roshan Keywords Islam; Christianity; Muhammad; Jesus; Qur’an; Bible; religion; history; religious practice; religious education; commonalities; prophets; acceptance; social relations Abstract The research paper underlines a number of key similarities between Christianity and Islam. It focuses on the concepts of shared principles, ethics, pro-social values, practices, beliefs and other essential factors that constitute the essence of these two religions.

It also discusses the role of Jesus and Prophet Muhammad as the founders f Christianity and Islam, and religious notion of being appointed by God. Introduction The religious conflicts and disputes between Islam and Christianity have perpetually received a significant amount of attention while less emphasis has been put to accentuate their similarities that could possibly result in the reduction of misconception . This research is conducted with an objective to highlight their common ground in an effort to bridge gaps between Muslims and Christians.

The research analysis will provide an answer to the following question: What are some major similarities between Christianity and Islam? Methodology An internet-based archival analysis research method was used to thoroughly access and analyze the sources for finding answers to the research question. To increase the authenticity of measures, research data were collected and synthesized from academic Journals using Google Scholar, J-store, E-brary, and Ebscohost services. They were prepared based on the procedure outlined in class by the professor.

Literature Review/Findings A strong connection was found between the founders of these two religions, Jesus and Prophet Muhammad. They both trace their roots to Abraham. In addition, Islam nd Christianity equally support the idea of one ultimate supreme God , believe in the day of resurrection or Judgment , promote the concept of an everlasting life after death either in the heaven or in the hell , and corroborate the assignment of previous prophets and/or messengers who were sent by God to deliver His message to the mankind. he prosperity, success, happiness and safety of mankind. Those include, praying, giving alms, fasting, prohibiting adultery, forbidding robbery, not committing suicide and unjustifiable murder, avoiding disloyalty and dishonesty, showing mercy to the hildren, loving neighbors, helping the needy, holding onto patience and etc . Additionally, it has been found that Islam and Christianity regard Jesus as virtuous and innocent, and that he was born of the Virgin Mary, carried out miracles, and ascended to God .

Interestingly, both religions predict and give prophecies of the second return of Jesus when he will lead the entire world and defend the true believers from the torment of Ann-Christ . Moreover, people practicing Islam observe Ramadan each year and fast for one month every day from sunrise to the sunset . Correspondingly, Christians observe Ash Wednesday and Good Friday . On an annual basis, Muslims are obliged to contribute one 1/40 of everything they own . In similar fashion, Christians give 10% of their annual income to the church based on the commandments in the Bible .

Analysis The findings implicate that there’s a thin line of difference between Islam and Christianity. They both root from the same origin which is God and are based on the foundations of peace, love, harmony, forgiveness, kindness, tolerance and acceptance. An important factor coming out from these findings is that the only ignificant fundamental disagreement between these two rapidly-growing global religions is the concept of God or in other words, the concept of Trinity . Other than this, their common ground and similarities are extensively broad.

Using the results as a foundation, a sustainable and long-lasting inter-religious unity and relationship can be established between Muslims and Christians. Conclusion All results obtained indicate that the majority of principles, practices, ethics and pro- social values in Islam and Christianity are interchangeable. Both religions recognize he existence of Jesus and his second coming . Both stand firm on the basis of love, friendship, honesty, purity, solidarity, and forgiveness .

On top of that, the findings and analysis of this research clearly indicate that the level of similarity between Islam and Christianity are vast and something that can be built upon to promote mutual understanding among and remove misconceptions between Muslims and Christians. Works Cited Benthall, J. (1997). The Qur’an calls for alms. Times Higher Education Supplement, Issue 1261, 9-16. Bertaina, D. (2012). Islam and Christianity: Theological Themes in Comparative Perspective. Journal of Islamic Studies, Vol. 23 Issue 3, 385-388. D’Costa, G. (2013).

Do Christians and Muslims Believe in the Same God? Reflections on Miroslav Volf’s Allah: A Christian Response. Islam & Christian-Muslim Relations, Vol. 24 Vol. 60 Issue 8, 26-62. Downs, D. J. (2011). Redemptive Alms-giving and Economic Stratification in 2 Clement. Journal of Early Christian Studies, Vol. 19 Issue 4, 493-517. Ferguson, D. S. (2011). Common word, common ground: the love commandments and the understanding of god. Theology Today, Vol. 68 Issue 1, 26-35. Kleven, T. J. 2013). Family Virtues in Islam and Christianity: Building Communities in Harmony.

Theological Review , 50-67. Knitter, P. F. (2009). Islam and Christianity Sibling Rivalries and Sibling Possibilities. Cross Currents, Vol. 59 Issue 4, 554-570. Merrill, J. (2010). New Perspectives on Resurrection. Biblical Archaeology Review, Vol. 36 Issue 2, 70-73. Nasr, S. H. (2000). Islamic-Christian Dialogue: problems and obstacles to be pondered and overcome. Islam and Christian-Muslim Relations, Vol 1 1, No. 2. Paret, R. (1964). Islam and Christianity. Islamic Studies, Vol. 3, No. l, 83-95. Pelikan, P. (2009).

Islam, Christianity and the Struggle for Rationalism. New Presence: The Prague Journal of Central European Affairs, Vol. 11 Issue 1, 30-56. Reisz, M. (2010). Destination unknown. Times Higher Education, Issue 1931, 50-52. Repohl, R. F. (1997). Hunger Together. Commonwel, Vol. 124 Issue 3, 9-11 . Shahzad, Q. (2013). Accomodating Trinity: A Brief Note on Ibn ‘ Arabi’s Views. Journal of Ecumenical Studies, Vol. 48 Issue 1, 114-120. Tarmney, J. B. (1977). Muslim and Christian Attitudes Toward Fasting in Southeast Asia. Review of Religious Research, Vol. 19 Issue 1, 3-13.