

Comparative Textual Analysis of the Belief in the Day of Judgement in Islam and Christianity

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Abstract

This study examined the belief in the Day of Judgement in Islam and Christianity through a qualitative empirical approach grounded in comparative textual analysis. Drawing on secondary sources from the Qur'an and authentic Hadith collections, as well as the Old and New Testaments of the Bible, the study systematically analysed scriptural representations of resurrection, moral accountability, final judgment, and the afterlife. Purposively selected texts were thematically coded and interpreted within their historical and theological contexts to identify points of convergence and divergence between the two traditions. The findings revealed that both Islam and Christianity share a common eschatological framework that affirms bodily resurrection, divine justice, and moral accountability, underscoring the ethical function of eschatological belief in shaping human conduct. However, significant differences were observed in the theological mechanisms of judgment and salvation, with Islamic texts emphasising the weighing of deeds tempered by divine mercy, and Christian texts integrating judgment with doctrines of grace and redemption through Christ. The study contributes to comparative religion and theology by offering a balanced, systematic, and text-centred analysis that moves beyond confessional bias and selective scriptural engagement, thereby enhancing scholarly understanding of eschatology and supporting informed interfaith dialogue.

Keywords: Day of Judgement; Eschatology; Islam; Christianity; Comparative Textual Analysis; Sacred Scriptures

Introduction

Eschatology (‘Ilm al-Ākhirah) occupies a central position in Islamic theology, forming a core component of the Abrahamic religious tradition and addressing fundamental questions concerning the end of human history, resurrection, divine judgment, and the ultimate fate of humanity. In Islam, as in Christianity, eschatological belief is not merely a peripheral doctrinal element but a foundational framework shaping moral conduct, spiritual accountability, and ethical responsibility before God (al-Ghazālī, *Iḥyā’ ‘Ulūm al-Dīn*, 4:395). Within the Islamic creed, belief in *Yawm al-Qiyāmah* (the Day of Resurrection) is one of the six essential articles of faith (*Arkan al-‘Iman*), alongside belief in Allah, angels, revealed scriptures, prophets, and divine decree (*al-Qur’ān*, 2:177; 3:18). The Qur’an emphatically asserts the certainty and inevitability of this day:

And the Trumpet will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it

will be blown again, and at once they will be standing, looking on
(*Qur'an* 39:68, Saheeh International).

Similarly, Christian theology situates eschatological belief at the heart of doctrinal teaching, particularly within the New Testament, where the Second Coming of Christ and the final judgment are presented as climactic events in salvation history. The Gospel of Matthew narrates Jesus' depiction of the final judgment that "When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory" (*Matthew* 25:31, NRSV).

These scriptural foundations illustrate that eschatology functions as a shared theological concern that transcends ritual practices, permeating moral and existential dimensions in both faith traditions.

In Islam, belief in *Yawm al-Qiyāmah* serves as a profound moral regulator, shaping both individual and communal conduct through the awareness of divine accountability. The *Qur'an* repeatedly emphasizes that every action—no matter how minute—will be weighed with absolute justice where it relates that, "So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it" (*Qur'an* 99:7–8).

This emphasis cultivates an ethical worldview in which personal discipline, social justice, and adherence to divine commands are inseparable from eschatological consciousness (*al-Rāzī, Tafṣīr al-Kabīr*, 30:412). The Hadith literature reinforces this principle, illustrating that righteous deeds, even as small as feeding the hungry or showing kindness, are recorded and rewarded in the Hereafter (*Ṣaḥīḥ al-Bukhārī*, Hadith 6415; *Ṣaḥīḥ Muslim*, Hadith 2577). In Christian thought, moral accountability is similarly linked to eschatological expectation, though often articulated through the lens of faith, grace, and obedience to Christ. As the Epistle to the Romans states, "For we will all stand before the judgment seat of God" (*Romans* 14:10).

Scholars such as Wright (2023) argue that early Christian ethics were profoundly shaped by the anticipation of God's kingdom, with moral living understood as preparation for the eschatological culmination of salvation. In both traditions, belief in the Day of Judgment operates not merely as a future-oriented doctrine but as a present ethical framework guiding behaviour, social responsibility, and spiritual discipline.

Despite these convergences, Islamic and Christian eschatology exhibit notable divergences in theological emphasis and doctrinal articulation. Both affirm bodily resurrection, divine judgment, and eternal reward or punishment, often expressed through vivid imagery of paradise (*Jannah*) and hellfire (*Jahannam*) in Islam, and heaven and hell in Christianity. However, Islamic texts uniquely underscore the meticulous recording of deeds by angels and the direct weighing of

actions; for instance, “We have fastened every man’s deeds to his neck, and We shall bring forth for him on the Day of Resurrection a book which he will find wide open” (*Qur’an* 17:13).

Christian theology, while acknowledging judgment according to deeds, frequently integrates the doctrine of salvation by grace through faith in Christ (*Ephesians* 2:8–9). This distinction has historically generated theological discourse on the relationship between faith, works, and divine justice, yet both traditions share a concern with ethical accountability and moral rectitude (Esposito, 2011; McGrath, 2017).

Given these convergences and divergences, a textual-comparative approach is essential for a nuanced understanding of eschatological belief in Islam and Christianity. Much of the existing literature relies heavily on doctrinal summaries or secondary interpretations without engaging directly with primary scriptures. Comparative textual analysis enables systematic examination of how the Day of Judgment is depicted in the Qur’an and the Bible, accounting for linguistic, thematic, and contextual dimensions. Such a methodology aligns with the principles of comparative religion, which prioritize rigorous textual engagement within each tradition’s theological framework before drawing cross-traditional conclusions (Smart, 1996). By grounding the study in scriptural sources, scholars can avoid reductionism and gain clearer insights into both shared motifs and distinctive doctrinal emphases.

Significant gaps remain in existing research, particularly regarding methodological rigour in comparative analysis. Many studies are confessional or apologetic in orientation, aiming to defend doctrinal positions rather than provide objective, scholarly comparison (Hick, 1989). Additionally, there is a paucity of systematic textual comparison between the Qur’an and the Bible regarding the Day of Judgment; existing works often rely on selective themes or isolated verses, overlooking broader textual coherence. Scholars such as Neusner (2003) emphasize that meaningful comparison requires consistent criteria and parallel analysis of scripture, a standard frequently unmet in current literature.

Also, selective use of scriptures without methodological clarity risks misrepresenting theological coherence and obscuring internal diversity within each tradition. Therefore, there is a compelling need for an empirically grounded, text-centred comparative study that systematically examines Islamic and Christian scriptures on the Day of Judgment. Such research will foster balanced understanding, strengthen scholarly discourse in comparative theology, and illuminate the moral, spiritual, and ethical implications of eschatological belief in both faith traditions. It is against this backdrop that the study sought to 1) examine Islamic textual representations of the Day of Judgement; 2) analyse Christian biblical perspectives on the Day of Judgement; and 3) To identify convergences and divergences in eschatological themes

Based on the specific objectives of the study, the following research questions guided the study:
1) How is the Day of Judgement represented in Islamic textual sources? 2) How is the Day of Judgement portrayed in Christian biblical texts? 3) What convergences and divergences exist in the eschatological themes of Islam and Christianity regarding the Day of Judgement?

Literature Review

Conceptual Review

The Day of Judgement, commonly discussed within the broader theological framework of eschatology, refers to the final phase of human history in which God brings creation to its moral and spiritual conclusion through resurrection, judgment, and the allocation of eternal destinies. Eschatology is derived from the Greek term *eschatos*, meaning “last,” and in theological discourse it encompasses doctrines concerning death, resurrection, judgment, heaven, and hell (McGrath, 2017). Within the Abrahamic traditions, eschatology functions as both a doctrinal and ethical construct, providing meaning to human existence and reinforcing accountability before a transcendent divine authority. In Islam, belief in the Day of Judgement (*Yawm al-Qiyāmah*) is an essential article of faith, without which one’s belief is considered incomplete. The Qur’an consistently affirms the inevitability of this event, stating, “Indeed, the Hour is coming; I almost conceal it so that every soul may be recompensed according to that for which it strives” (Qur’an 20:15, Saheeh International). In Christianity, eschatology is deeply embedded in biblical teaching, particularly in the New Testament, where the return of Christ and the final judgment are central to Christian hope and moral exhortation. The Book of Revelation vividly presents this culmination by declaring, “Then I saw a great white throne and him who was seated on it... and the dead were judged according to their works, as recorded in the books” (Revelation 20:11–12, New Revised Standard Version). These definitions illustrate that the Day of Judgement is not merely a future event but a theological lens through which human life and morality are interpreted.

Across both Islam and Christianity, the conceptual structure of eschatology is built upon core elements that recur consistently in scriptural texts. Resurrection is foundational, affirming the restoration of human life after death for the purpose of judgment. Islamic theology emphasizes bodily resurrection, asserting divine power over creation through passages such as, “Does man think that We will not assemble his bones? Yes. We are able even to proportion his fingertips” (Qur’an 75:3–4). Similarly, Christian doctrine affirms bodily resurrection, as articulated by the Apostle Paul, who states, “For the trumpet will sound, and the dead will be raised imperishable, and we will be changed” (1 Corinthians 15:52). Accountability constitutes the second core element, highlighting the moral responsibility of individuals for their actions. Both traditions assert that deeds, intentions, and faith are subject to divine evaluation. The final judgment

represents the formal divine assessment of humanity, presided over by God, or in Christian theology, by Christ as divine judge. The afterlife, encompassing heaven and hell, functions as the outcome of judgment and is presented as eternal reward or punishment. These interconnected elements collectively reinforce a worldview in which ethical behaviour, faith commitment, and divine justice are inseparable, thereby underscoring the conceptual coherence of eschatology in both religious traditions.

Theoretical Review

Comparative Theology Theory provides a foundational framework for analysing religious texts across traditions while respecting their internal coherence and theological integrity. This theory emphasizes deep engagement with primary sources rather than surface-level comparison, allowing scholars to examine similarities and differences without reducing one tradition to the categories of another (Clooney, 2010). Applied to this study, comparative theology enables a balanced examination of Islamic and Christian eschatological texts by situating each within its doctrinal context before drawing analytical parallels. This approach prevents hierarchical or evaluative judgments and instead promotes interpretive humility and intellectual rigor. By employing comparative theology, the study systematically analyses Qur'anic and biblical passages on the Day of Judgement as authoritative within their respective traditions, thereby ensuring analytical fairness and scholarly credibility.

Hermeneutical theory further informs this study by emphasizing the importance of interpreting texts within their historical, linguistic, and theological contexts. Hermeneutics recognizes that sacred texts are embedded within specific revelatory and cultural settings, which shape meaning and interpretation. Gadamer (2004) argues that understanding emerges through a dialogue between the text and the interpreter, mediated by historical consciousness. In the context of eschatological texts, hermeneutical analysis requires attention to genre, audience, symbolism, and theological intent. For example, Qur'anic descriptions of the Day of Judgement employ vivid imagery and rhetorical repetition to instil moral urgency, while biblical apocalyptic literature often utilizes symbolic language to communicate hope amid persecution. Applying hermeneutical theory allows the study to avoid literalist or decontextualized readings and ensures that scriptural passages are interpreted in ways consistent with their original theological purposes.

Religious phenomenology complements these approaches by focusing on how eschatological beliefs are experienced, expressed, and understood within religious traditions. Rather than evaluating doctrinal truth claims, phenomenology seeks to describe religious phenomena as they appear to adherents, emphasizing meaning, structure, and function (Eliade, 1987). In this study, phenomenology helps illuminate how belief in the Day of Judgement functions as a lived reality

that shapes moral consciousness and religious identity in Islam and Christianity. By attending to recurring themes such as fear, hope, accountability, and divine justice, the phenomenological approach deepens textual analysis and highlights the existential dimensions of eschatological belief. Together, comparative theology, hermeneutics, and religious phenomenology provide an integrated theoretical framework that supports systematic, context-sensitive, and non-confessional textual interpretation.

Empirical Review

Empirical studies on Islamic eschatology have largely focused on Qur'anic exegesis and Hadith literature, emphasizing themes such as resurrection, judgment, and the structure of the afterlife. Classical Islamic scholars such as al-Ghazali and Ibn Kathir devoted extensive attention to eschatological matters, while contemporary scholars have examined these themes using thematic and linguistic analysis. Smith and Haddad (2022) explored Islamic notions of death and resurrection, highlighting the centrality of moral accountability and divine justice in Muslim belief. Similarly, Esposito (2011) notes that Qur'anic eschatology functions as a moral framework that reinforces social responsibility and ethical conduct. However, many Islamic studies remain internally focused, addressing eschatology primarily within Islamic theology without sustained engagement with other religious traditions. Methodologically, such studies often prioritize doctrinal exposition over systematic textual comparison, limiting their applicability to broader comparative scholarship.

Christian eschatological studies are extensive and diverse, ranging from biblical theology to systematic and historical theology. Scholars such as Wright (2023) and Moltmann (1996) have examined eschatology as central to Christian hope and ethical transformation. Biblical studies frequently analyse apocalyptic texts such as Daniel, the Gospels, and Revelation, emphasizing themes of resurrection, judgment, and the kingdom of God. Empirical analyses often employ historical-critical or literary approaches to interpret eschatological imagery and narrative structure. While these studies provide rich theological insight, they frequently remain confined within Christian doctrinal frameworks and rarely engage Islamic texts in a systematic manner. As a result, opportunities for cross-traditional understanding of eschatological belief remain underexplored.

Comparative studies on Islamic and Christian eschatology exist but remain limited in scope and methodological depth. Some works offer thematic comparisons of heaven and hell or judgment and salvation, often for interfaith dialogue purposes (Hick, 1989). However, these studies tend to rely on selective scriptural references and secondary interpretations rather than comprehensive textual analysis. Additionally, many comparative works lack explicit methodological frameworks, resulting in generalized conclusions that obscure internal textual diversity. The

absence of empirical coding, transparent selection criteria, and parallel analysis further weakens the analytical rigor of existing comparative studies.

Methodology

This study adopted a qualitative empirical research design grounded in comparative textual analysis in order to systematically examine Islamic and Christian scriptural representations of the Day of Judgement. A qualitative approach was considered most appropriate because religious texts are rich in symbolic language, theological meaning, and moral instruction that cannot be adequately captured through quantitative measurement. Comparative textual analysis enabled close reading of sacred texts within their doctrinal contexts while allowing for structured comparison across traditions. The primary data sources comprised Islamic and Christian scriptures. Islamic sources included selected Surahs of the Qur'an that explicitly address eschatological themes, such as resurrection, judgment, and the afterlife, alongside narrations drawn from authentic Hadith collections to provide doctrinal clarification. Christian sources consisted of relevant passages from the Old Testament and the New Testament, with particular attention to the Gospels, Epistles, and the Book of Revelation, where eschatological teachings are most pronounced. Secondary sources included classical and contemporary commentaries, peer reviewed journal articles, and scholarly works in theology and religious studies, which provided interpretive and contextual support.

Purposive sampling was employed to select scriptural passages that explicitly address core eschatological themes, namely resurrection, divine judgment, heaven and hell, and moral accountability. The criteria for selection were textual clarity, theological relevance, and frequency of citation within each tradition. Data collection involved the systematic extraction of relevant verses and narrations, which were then organized and classified under clearly defined thematic categories. Data analysis was conducted through thematic coding to identify recurring concepts and patterns, followed by comparative matrix analysis to examine points of convergence and divergence between Islamic and Christian texts. Contextual interpretation was applied by situating each text within its historical and theological background to avoid decontextualized readings. Validity and reliability were enhanced through the use of multiple authoritative translations and by cross checking interpretations with classical and contemporary commentaries from both traditions. An explicit and transparent analytical framework guided the entire process. Ethical considerations included maintaining academic neutrality, demonstrating respect for both religious traditions, and avoiding theological bias or proselytization throughout the analysis.

Representation of the Day of Judgement in Islamic Textual Sources

The analysis of Islamic textual sources revealed that the Day of Judgement (*Yawm al-Qiyāmah*) is presented as a central and recurrent theological reality that permeates the Qur'an and is further elaborated in authentic Hadith literature. The Qur'an consistently portrays the Day of Judgement as an inevitable, divinely decreed event characterized by cosmic disruption, resurrection of all humanity, and absolute justice. Qur'anic passages emphasize the certainty and suddenness of the event, as reflected in statements such as, "The Hour has come near, and the moon has split" (Qur'an 54:1), underscoring both imminence and divine power. Resurrection is described as bodily and comprehensive, affirming God's ability to recreate human beings in precise detail, including physical form and identity. Moral accountability is a dominant theme, with repeated assertions that every deed, intention, and utterance will be recorded and evaluated. The Qur'an explicitly states, "And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all" (Qur'an 21:47). The outcome of judgment is portrayed through vivid descriptions of Paradise (*Jannah*) and Hellfire (*Jahannam*), presented not merely as symbolic states but as real abodes of reward and punishment. Hadith literature reinforces these representations by providing narrative detail on the sequence of events, the intercession of prophets, and the criteria for divine judgment, thereby deepening the Qur'anic eschatological framework and emphasizing ethical responsibility in worldly life.

Portrayal of the Day of Judgement in Christian Biblical Texts

Christian biblical texts similarly present the Day of Judgement as a climactic event in salvation history, though with distinctive theological emphases. The Old Testament introduces early eschatological ideas centred on divine judgment, covenantal accountability, and collective responsibility, as seen in prophetic texts that depict God as judge of nations and peoples. However, the New Testament provides a more developed and explicit portrayal of the final judgment, closely associated with the return of Jesus Christ. The Gospels emphasize Christ's role as the appointed judge, with moral conduct and faith forming the basis of evaluation. Jesus' teaching in Matthew 25 presents judgment in ethical terms, stating, "As you did it to one of the least of these who are members of my family, you did it to me" (Matthew 25:40), thereby linking eschatology directly to social responsibility and compassion. Resurrection is affirmed as bodily and transformative, particularly in Pauline theology, where resurrection is framed as victory over death through Christ. The Book of Revelation offers apocalyptic imagery of final judgment, resurrection, and eternal destinies, declaring, "The dead were judged according to their works, as recorded in the books" (Revelation 20:12). While divine justice remains central, Christian texts place significant emphasis on grace, redemption, and salvation through Christ, presenting judgment as both an act of justice and the fulfillment of God's redemptive plan.

Convergences and Divergences in Islamic and Christian Eschatological Themes

Comparative analysis revealed substantial convergence between Islam and Christianity regarding the fundamental structure of the Day of Judgement, alongside important theological divergences in interpretation and emphasis. Both traditions affirm the inevitability of the final judgment, bodily resurrection, divine justice, and the existence of eternal reward and punishment. Moral accountability is consistently emphasized, with both Qur’anic and biblical texts asserting that human actions have eternal consequences. However, divergence emerges in the theological mechanisms through which judgment and salvation are understood. Islamic texts emphasize a direct evaluation of deeds balanced with divine mercy, whereas Christian texts integrate judgment with doctrines of grace, redemption, and faith in Christ. Additionally, Islamic eschatology presents a more detailed procedural account of judgment, including scales, records of deeds, and intercession, while Christian texts often employ relational and covenantal language centred on Christ’s authority and redemptive role. These findings highlight both shared ethical foundations and distinctive doctrinal orientations that shape eschatological belief in each tradition. Therefore, the results demonstrate that while Islam and Christianity share a common eschatological framework rooted in divine justice and moral accountability, they articulate the Day of Judgement through distinct theological lenses shaped by their respective doctrines of salvation, authority, and divine-human relationship.

Discussion of Findings

The findings of this study directly address the three research questions by demonstrating that the Day of Judgement occupies a central and structurally coherent position in both Islamic and Christian sacred texts, while also revealing important doctrinal distinctions in interpretation and emphasis. In response to the first research question, the analysis showed that Islamic textual sources present the Day of Judgement as an inevitable, vividly described, and morally exact event in which divine justice is executed with absolute precision. This finding aligns with earlier studies on Qur’anic eschatology, which emphasize the pervasive presence of judgment narratives throughout the Qur’an and their function as moral exhortation (Smith & Haddad, 2022; Esposito, 2011). The Qur’an’s repeated insistence that every action will be accounted for, as expressed in the statement, “And We shall set up scales of justice for the Day of Resurrection, so that no soul will be dealt with unjustly in the least” (Qur’an 21:47), reinforces the conclusion that Islamic eschatology is fundamentally action oriented and ethically directive. Similarly, the second research question was addressed by findings indicating that Christian biblical texts portray the Day of Judgement as the culmination of salvation history, centred on the authority of Christ and the fulfillment of divine redemption. This supports theological scholarship that views Christian

eschatology as inseparable from Christology and soteriology, particularly in New Testament writings (Wright, 2023; McGrath, 2017).

When situated within existing empirical and theological literature, the findings largely corroborate previous scholarly positions while also extending them through systematic textual comparison. Prior Islamic studies have emphasized the procedural detail and moral rigor of Islamic eschatology, noting its strong linkage between belief and conduct (Smith & Haddad, 2022). Likewise, Christian theological studies have long highlighted the relational and redemptive dimensions of judgment, especially the role of grace and faith, as reflected in biblical passages such as, “For we must all appear before the judgment seat of Christ, so that each may receive recompense for what has been done in the body” (2 Corinthians 5:10). However, unlike many earlier works that examined these traditions in isolation, the present study demonstrates empirically that both traditions share a remarkably similar eschatological structure despite their doctrinal differences. This finding supports comparative scholars such as Hick (1989) and Clooney (2010), who argue that deep textual engagement reveals shared moral and metaphysical concerns across religious traditions, even where theological formulations diverge.

One of the most significant areas of convergence identified in the findings is the shared emphasis on divine justice. Both Islam and Christianity portray God as ultimately just, omniscient, and morally authoritative, ensuring that human actions have eternal consequences. The Qur’anic affirmation that “whoever does an atom’s weight of good will see it” (Qur’an 99:7) closely parallels biblical assertions that judgment is based on accountability, as seen in Revelation 20:12, which states that the dead are judged “according to their works.” This convergence suggests a common ethical foundation in which moral responsibility, accountability, and justice are central to religious life. Scholars such as Neusner (2003) and Smart (1996) have noted that this shared moral vision provides a basis for cross religious ethical dialogue, as it reflects a universal concern with justice, responsibility, and the moral order of the universe. The present findings reinforce this position by showing that divine justice functions as a unifying eschatological principle across both traditions.

At the same time, the study reveals clear divergences, particularly in the theological understanding of salvation and the mechanism of judgment. Islamic eschatology emphasizes a direct evaluation of deeds balanced with divine mercy, without mediation through a redemptive figure. Christian eschatology, by contrast, integrates judgment with the doctrine of salvation through Christ, emphasizing grace and faith alongside moral action. This divergence is evident in biblical teachings such as Ephesians 2:8, which asserts that salvation is “by grace... through faith,” a formulation that has no direct parallel in Islamic theology. These differences have been widely discussed in theological literature, with Moltmann (1996) and Wright (2023) emphasizing

the eschatological significance of Christ's redemptive role, while Islamic scholars underscore God's absolute sovereignty and justice without intermediary sacrifice (Esposito, 2011). The findings of this study confirm these doctrinal distinctions but situate them within a broader shared framework of accountability and judgment, rather than treating them as mutually exclusive or antagonistic.

The implications of these findings for interfaith understanding are significant. Through demonstrating both convergence and divergence through systematic textual analysis, the study challenges simplistic narratives that portray Islamic and Christian eschatology as either entirely identical or fundamentally incompatible. Instead, it reveals a complex relationship characterized by shared ethical foundations and distinct theological trajectories. This strong understanding can contribute to more informed interfaith dialogue by fostering mutual recognition of common moral concerns while respecting doctrinal differences. As Hick (1989) argues, meaningful interreligious engagement requires acknowledging both similarity and difference without collapsing one into the other. The present study supports this view by showing that comparative textual analysis, when conducted with methodological rigor and academic neutrality, can deepen understanding, reduce misrepresentation, and promote respectful dialogue between religious traditions grounded in shared human concerns about justice, accountability, and ultimate meaning.

Conclusion

This study concluded that the belief in the Day of Judgement occupies a central and structurally coherent position in both Islamic and Christian sacred texts, functioning as a foundational doctrine that shapes moral consciousness, ethical responsibility, and theological worldview. Through systematic comparative textual analysis, the study established that both traditions affirm key eschatological elements such as bodily resurrection, divine judgment, moral accountability, and the reality of eternal reward and punishment, thereby revealing a shared ethical and metaphysical framework grounded in divine justice. At the same time, the study identified important doctrinal divergences, particularly in the theological interpretation of salvation and the mechanisms through which judgment is mediated, with Islam emphasizing the balance of deeds and divine mercy and Christianity integrating judgment with grace and redemption through Christ.

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