

Abraham's Legacy: Togetherness of Christian and Islamic Faith

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Abstract: This article is a studio about Abraham, known as the ancestor obtained by Isaac and Ishmael. His offspring are already widespread. With all the inheritance given to them, get Abraham to start life in a different land and with different blessings. Here is the crucial point. The difference seems to have proved the fact that as a result of Abraham coming from fellowship and brotherhood remain intertwined and maintained, because these two things are also Abraham's legacy. Through literature studies, some data about Abraham are described in a narrative manner with the aim of being based on Abraham's inheritance, namely blessings, descent and land implemented correctly and proportionally. What is presented in this review article on two dimensions of inheritance: spiritual and community. Spiritual, from a biblical perspective, speaks of a promise, while the community is more towards the vision of sociology and managerial pluralism.

Keywords: Abraham's legacy, Islamic faith, promises, brotherhood, dialogue

A. Introduction

Over the past decade, there has been a growing interest in developing an overarching theological framework for how Jews, Christians and Muslims can relate to one another. This interest has grown in part as a result of the rise of militant extremism in recent years that has generated a reactionary response on a global scale. This has increased fear, suspicion, and uncertainty, leading to acts of violence and retaliation. Moreover, some claim that the future of the world hinges on whether we will be able to develop a framework for how the world's two largest religions can coexist.¹

Interfaith dialogue, as we understand it today, has been going on between Christians and Muslims for almost a century, symbolized by the formation of the

¹ Ronald Allen Baatsen. "The will to embrace: An analysis of Christian-Muslim relations." *HTS Theological Studies*, Vol.73, No.6, Supp.12 (2017), 33-90. <http://dx.doi.org/10.4102/hts.v73i6.4840>

Christian and Jewish Social Institute in London in 1927, which is still functioning today. The encounter with Islam, on the other hand, is a much more recent and fragile phenomenon.² Esposito said, "We live in a globalized world where the Children of Abraham are increasingly living side by side in Muslim countries and in Europe and America."³ Frankly, Esposito's statement above is very surprising. For a moment the writer looked far ahead, trying to reach the ideals of coexistence between the children of Abraham. However, in the midst of this hopeful gaze, the writer is disturbed by a series of violent incidents in the name of God. Suddenly, the author's admiration for Esposito's statement dissipated! Not long after, questions after questions came pouring in. One of them is: "Is this a fact?" Because, from several events that occurred both in Muslim countries as well as in Europe and America, a situation or to be precise: the opposite spectacle. Abraham's children lived uncomfortable, insecure, and unpeaceful lives. Moreover, the topic of discussion behind the incident, if not the actions of the radical movement that carries violent isms. It is said that they are also known as descendants of Abraham. From the line of Ishmael. Is that right? Is it true what they do?

This terrible radical movement has damaged the order and the spirit of coexistence among the children of Abraham. The image of the togetherness and joy of the children of Abraham is no longer visible (cf. Gen. 21:9). Almost extinct and [nearly] fossilized. In the midst of global violence that threatens diversity and human values, the pro-peace, pro-togetherness, and pro-fraternity children of Abraham must take the initiative to mobilize and spread love for one another globally. Taking an initiative to do something to the better world does not recognize the principle of 'wait and see'. One of them could be the promoter. Or if possible, both. For the sake of Abraham's inheritance, his 'children' must coexist in harmony.⁴

² Edward Kessler. *Descended from Abraham: Exploring the Common Heritage of Jews, Christians and Muslims*, (London: Project Mosaic Lecture, 2011), 1.

³ John L. Esposito. *Islam The Straight Path*. (New York, Oxford: Oxford University Press, 2005), 3.

⁴ Elizabeth C. Hirschman, Ayalla A. Ruvio, & Mourad Touzani. "Breaking bread with Abraham's children: Christians, Jews and Muslims' holiday consumption in dominant, minority and diasporic communities." *Journal of the Academy of Marketing Science*, Vol.39 (2011): 429-448. <https://doi.org/10.1007/s11747-010-0209-2>; Najat Rahman. "The Trial of Heritage and the Legacy of Abraham." *Men and Masculinities*, Vol.5, No.3 (2003):295-308. doi:10.1177/1097184X02238528.

In the last 20 years, Christian reflection on Muslims has become more common among theologians and a growing number of studies on Christian-Muslim relations are published. However, although more college theological departments/programs include Christian-Muslim relations in their curricula, as do Christian ministry training programs, Christian-Muslim dialogue is just beginning, it remains complex and vulnerable.⁵

Where to start? Looking for common ground and answers to some of the questions surrounding the issues above, what is Abraham's legacy and who has the right (claim) on it? Is it valid and legitimate to assume that unilateral attacks from radical groups/movements reflect behavior 'like a wild ass' (Gen. 16:12)? What exactly does the phrase 'wild horse-like behavior' mean? Do 'external' factors trigger violent movements in the name of religion (God) against human children? Will Abraham's children be able to realize coexistence in togetherness and brotherhood in the midst of anti-love and peace issues? How do they manage diversity, plurality, and plurality? How do the sociological and theological visions settle and resolve this polemic? There are three heavenly religions that are in direct contact with Abraham, namely Judaism, Christianity, and Islam. In the third view, Abraham is known as the central figure. He is seen as the father of the nation of Israel and the Arabs (Islam). Among Christians, Abraham is the father of all believers. Looking at the above, this article aims to describe the two dimensions of Abraham's legacy, namely spiritual and community.

The research methodology in this article will be applied mostly to research, scientific literature studies. By reviewing various academic articles and books, the author hopes to develop a thorough understanding of the nature of religious conflicts associated with Judaism, Christianity, and Islam, particularly looking for examples where certain events trigger aggressive responses from other religions. In addition, the study of the literature will assist in developing an overarching theological framework for understanding interfaith dialogue and its use in promoting justice and peace throughout the world.⁶

⁵ Edward Kessler. *Descended from Abraham: Exploring the Common Heritage of Jews, Christians and Muslims*, 2; Ronald Allen Baatsen. "The will to embrace: An analysis of Christian-Muslim relations," 33-90; Al Makin. "Returning to the Religion of Abraham: Controversies over the Gafatar Movement in Contemporary Indonesia." *Islam and Christian-Muslim Relations*, Vol.30, Iss.1 (2019): 87-104. <https://doi.org/10.1080/09596410.2019.1570425>.

⁶ Hughes, Aaron. "Abrahamic Religions: A Genealogy." *Bulletin for the Study of Religion*, Vol.44, No.1 (2015): 3-11. <https://doi.org/10.1558/bsor.v44i1.26545>

In addition, a comparative study that reflects between Judaism, Christianity, and Islam is also applied to determine which aspects of each religion can be shared in common. In particular, it focuses on the idea of the 'inheritance of Abraham'. The importance of this particular focus because it limits research that is not broad and more penetrating.

Furthermore, through comparative studies, we will be able to identify very specific particularities in the Abrahamic heritage traditions in Christian beliefs that differ from Islamic beliefs. This specialty will basically center on blessings, lineage, and land.⁷

This research also displays references to the texts of the Bible and the Qur'an. Where scripture is used, critical, socio-scientific and socio-historical reading of the text will be given to understand the social context of the text as a whole. We will specifically look at the principles discovered through the hermeneutic process which can then be applied to our current context, particularly those that may relate to interreligious dialogue.text

B. A glimpse of Abraham according to the Bible and the Koran⁸

Abraham is often seen as a symbol of hope in Christian-Muslim gatherings and is recognized as a mentor and spiritual guide. For example, Karl-Josef Kuschel

⁷ Ronald Allen Baatsen. "The will to embrace: An analysis of Christian-Muslim relations," 33-90; Hughes, Aaron. "Abrahamic Religions: A Genealogy": 3-11.

⁸ "Then when he saw the sunrise, he said: 'This is my Lord, this is the greater.' So when the sun had set, he said: 'O my people! Lo! I am free from that which ye associate (with Him). Lo! I turn to Him Who created the heavens and the earth, inclined to the true religion, and I am not of those who associate partners with Allah. And he was disputed by his people...." *6 Al-An'aam (Livestock)*, 74-80; "(Remember), when Ibrahim said to his father and his people: 'What are these idols that you worship diligently?' They replied: 'We found our fathers worshiping him.' Ibrahim said: 'Surely you and your fathers are in manifest error.' *21 Al-Anbiyaa' (Prophets)*, 52-54; "... Your Lord is the Lord of the heavens and the earth who created them: and I am of those who can give proof of that. By Allah, I will indeed plot against your idols after you have left them. So Ibrahim smashed the idols into pieces, except the largest (parent) of the other idols..." *21 Al-Anbiyaa' (Prophets)*, 56-58. Concerning the cold fire — They said: 'Whoever does this against our gods, he is indeed of the wrongdoers' *21 Al-Anbiyaa' (Prophets)*, 59; They asked: 'Are you, who did this against our gods, O Ibrahim?' Ibrahim replied: 'Actually it is the great idol that did it, so ask the idol, if they can speak.' So they returned to consciousness and said: 'Surely you (O Ibrahim) know that the idols cannot speak.' Ibrahim said: "Then why do you worship besides Allah that which can neither benefit you at all nor harm you?" Ah (woe) to you and what you worship besides Allah. Then do you not understand? They said: 'Burn him and help your gods, if you really want to act.' We said: "O fire, be cold, and safety for Ibrahim." They wanted to conspire against Ibrahim, so We made them the greatest losers."

called for 'Abrahamic ecumenism', in which Christians and Muslims work together in mutual respect and for the common good.⁹

The story of Abraham in the Old Testament is quite different from the Qur'an. His story is told in Genesis 11: 27-25: 11 (his birth s.d. his death). After that, Abraham was retold and regularly quoted by both the prophets and the apostles. Throughout the story, he is shown what he is. How he dared to leave his hometown and his whole family. He went out there to answer Yahweh's call. To its peak he offered Isaac on a mountain (har), Genesis 22.

In the Qur'an it is also mentioned at a glance the land that was Abraham's destination. But the concept of the 'Promised Land' — not the literal Old Testament — usually refers to the 'heavenly gardens' promised to all righteous people, not just to Abraham. Portions of the narrative of Abraham's relationship with God, the covenant and its consequences, are not much discussed, as is common in a typical Monotheistic narration.

The more common narrative is that Abraham freed himself from the false gods (worshipped at that time: sun, moon, etc.) which he considered only part of creation. He came to the understanding that Allah, the Creator, is much higher than all creation. This is what is called a Monotheist understanding which applies generally to all nations and is not in line with the idea of polytheism at that time among Abraham's ancestors. It is also said that Abraham decided to destroy all the idols. What he did actually caused a strong reaction from his own followers. He was even thrown into the fire. However, God—by cooling the fire—helped/saved Abraham. After that bitter incident, Abraham then left his hometown and his entire family. He is looking for his own 'way of life'.¹⁰

Another important event related to Abraham was the promise of posterity (sons, Gen. 12). In Genesis 12, God called Abraham (later named Abram) to leave his family in Haran and go to the land God showed him. God also promised to bless Abraham and create through him a great nation. The remainder of Genesis 12-14 illustrates the general instability in Abraham's life; although he became rich, he

⁹ Karl-Josef Kuschel, *Abraham: a Symbol of Hope for Jews, Christians and Muslims*. (London: SCM, 1995), 34-40.

¹⁰ The Qur'anic narration of Abraham (Ibrahim) is not mentioned in the Bible, the Old Testament, which directly highlights the story of Abraham's calling.

never found a permanent settlement in the country, nor did he have children to replace him.¹¹ The Old Testament (OT) specifically emphasizes that in addition to the promise of descent, it can mean \"singular\" and \"plural\". God promised him that he and his wife would have a son. The child was then given the name Isaac. However, the long wait for the fulfillment of the promise made them despair, because Sarah was found to be barren.¹²

In Genesis 15 God renewed his covenant with Abraham, promising to give the land of Canaan to his descendants, to bless him greatly, and to make him a great nation. Thus, the reader once again sees the three-part promise of soil, seed, and blessing. However, despite Yhwh's new promise, a son had not yet been born and the land had not been secured.

In Genesis 16 Sarah had the idea to give Hagar, an Egyptian slave girl (Gen. 16: 1), to her husband. Through Hagar was born a son named Ishmael.¹³ This was done because Sarah was worried that she would never give Abraham an heir, so she gave her maid Hagar to Abraham as a wife. After Hagar became pregnant, Sarah felt humiliated in Hagar's eyes (16:5). This could only happen because Hagar provided a child for Abraham when Sarah could not. Sarah was jealous of her own status in the family, and sent Hagar away to protect the inheritance for the children she might provide for Abraham in the future.¹⁴

¹¹ Stephen D. Campbell. The Surety of God's Promises: A Theological Interpretation of Genesis 22. *Journal of Biblical Theology Bulletin*. Vol.49 No.3, 2019: 124. <http://doi.org/10.1177/0146107919852267>.

¹² Stephen D. Campbell. The Surety of God's Promises: A Theological Interpretation of Genesis 22, 124.

¹³ Ishmael. F. E. Peters questions this claim: 'Muhammad strongly emphasizes that the Islam promulgated in the Quran is none other than the "religion of Abraham (Abraham)" and that Abraham's - and Ishmael's - initial activity in Mecca was crucial to this endeavour. But nothing suggests or even hints that Muhammad was aware that Ishmael was widely recognized elsewhere as the ancestor of the Arabs. Nor is it ever stated that Islam's claim to be a new version of the true faith is based on Arab descent from Abraham through Ishmael, for the Jews through their descendants through Isaac and Jacob. In any case, Muslims are not "Sons of Ishmael." *The Monotheists: Jews, Christians, and Muslims in Conflict and Competition*: Vol. 1 - The Peoples of God (Princeton: Princeton University Press, 2003), 7. See Adam Dodds. "The Abrahamic Faiths? Continuity and Discontinuity in Christian and Islamic Doctrine." *Journal of Evangelical Quarterly*, Vol.81, No.3, 2009: 234 (230-254). <http://www.paternosterperiodicals.co.uk/evangelical-quarterly>.

¹⁴ Stephen D. Campbell. The Surety of God's Promises: A Theological Interpretation of Genesis 22, 124.

B. Abraham's Legacy

Creating constructive relationships and fostering real understanding starts with building bridges and building common ground. Modern Christian-Muslim dialogue begins, for example, not with anti-Muslim and anti-Christian explorations, but with the rediscovery of the Christian Jesus and the origins of Isa (Jesus). Starting with common ground, Christians and Muslims seek a minimum level of knowledge (faith literacy) that results in increased trust, respect, and sensitivity. They are then better prepared to move on to more complicated issues.¹⁵

How should Christians and Muslims practically advance dialogue? A foundation of mutual trust and respect is best built step by step, for example, arranging reciprocal visits to churches and mosques, developing common strategies on issues such as discrimination, and supporting each other's efforts to maintain different religious identities in a society. that promote conformity to the culture of the majority.

The fact that Christians and Muslims have developed mutual respect and understanding, of course, does not mean that this model can be fully applied to encounters with Islam with the same positive results. We carry memories and problems that are far different from the historical baggage carried to meet Muslim brothers and sisters. While there has been nearly a century of fruitful Christian-Muslim dialogue, building positive Muslim-non-Muslim relations is in its infancy and represents a new challenge, which often faces resistance within the Christian community. Indeed, recent controversies in Christian-Muslim relations (not to mention Jewish-Muslim relations) bring home this ongoing challenge of interfaith understanding and dialogue is a long-term process.¹⁶

Christian and Muslim cultures and suggest that each other is ideally placed to act as intermediaries in the important encounters between Christianity and Islam, between West and East. The Middle East conflict makes such a role difficult

¹⁵ Edward Kessler. *Descended from Abraham: Exploring the Common Heritage of Jews, Christians and Muslims*, 5; Al Makin. "Returning to the Religion of Abraham: Controversies over the Gafatar Movement in Contemporary Indonesia": 87-104.

¹⁶ Al Makin. "Returning to the Religion of Abraham: Controversies over the Gafatar Movement in Contemporary Indonesia": 87-104; Najat Rahman. "The Trial of Heritage and the Legacy of Abraham":295-308.

but more pressing. While in the past we defined ourselves in contradiction, today we must define ourselves in relation to one another. Christians and Muslims are called (as the Children of Abraham) to be a blessing to mankind. In order to do so, we must first be a blessing to one another.

Abraham's legacy is very valuable. The person walking towards the legacy is the guest of honor walking the red carpet. Of course we want to know what makes Abraham's legacy so fascinating? There are two main inheritances that God gave to Abraham..

1. Promise

First of all this promise was spoken to Abraham. Then it is inherited to his descendants, both in a personal and communal sense. Can Isaac and Ishmael with their descendants later claim this promise? If we refer to the 'principal' which is Abraham, then both can claim so. However, this promise only applies to Abraham's son from his wife, Sarah, not to Hagar, Sarah's maidservant. A strong argument against this is the word of the Lord himself to Hagar concerning her son, Ishmael. To Hagar, the LORD promised that her descendants (through Ishmael) would become a great nation or 'innumerable' (Gen. 16: 9-10). It is the same as what the Lord said to Abraham before, Genesis 12: 1-3; 15: 5. According to the Old Testament (PL) there are three aspects of God's promise to Abraham, as follows:

Blessing.

In the text, the angel spoke to Abraham to offer up a ram that was provided as a burnt offering. The picture presented to the reader is that of Abraham offering the ram to God, who was moved to speak to Abraham once more. However, what he said this time was shocking old news for Abraham. God once again reaffirmed the promises he had made to Abraham since Genesis 12. He once again promised to bless Abraham ('I will certainly bless you'), to make him multiply ('I will surely make your offspring multiply as the stars in the sky and like the sand on the shore'), and gave his offspring land ("I will give your seed the gates of their enemies"). This is the same promise God has made before. On the one hand, nothing has changed; the promises are the same. On the other hand, everything

has changed; Abraham had now experienced the fact that God had to fulfill these promises because God's character required them.¹⁷

Indeed, the fact that these promises are repeated once again presents Abraham with two truths about the promises.¹⁸ On the one hand, Abraham was powerless to make these promises come true. This truth brings a sharper focus to the actions of Abraham and Sarah in Genesis 21 with which they were able to secure the land and a blessing for Isaac, the promised son. Against that picture, test 22: 1 tells Abraham that God could bring Isaac with one command. God could easily get rid of Isaac and all the promises with him.

Looking at the above, it can be said that Abraham's blessing was not only particularistic (to Israel), but also universalistic. All nations will receive that blessing.¹⁹ It should be noted that, whoever cursed Abraham would lose the blessing. They too will be cursed. This inheritance is a gift from God. Abraham bequeathed it to all nations! And when Abraham died, the blessing was passed on to Isaac

Descendants²⁰

Genesis 15 is the starting point for the paradigm of who exactly is meant by his descendants. At first, Abraham and his wife Sarah had resigned that the one who would be the heir of all that he had was Eliezer. However, the two of them later received confirmation that it was not their servants who would receive the

¹⁷ Stephen D. Campbell, *The Surety of God's Promises: A Theological Interpretation of Genesis 22*, 125.

¹⁸ See Genesis 12: 1-3, 15: 12-21, and 17: 1-8.

¹⁹ Adam Dodds. "The Abrahamic Faiths? Continuity and Discontinuity in Christian and Islamic Doctrine": 233.

²⁰ Regarding descent, in the Islamic view, Ishmael was the eldest son of Abraham. 37 Ash-Shaafaat (the bersaf-faat), 100-101 My Lord, grant me (a son) among the righteous. So We gave him glad tidings of a patient son '(cf. Gen. 16:12' he behaved like a wild donkey '); 19 Maryam, 54 "And narrate (O Muhammad to them) the story of Ishmael (mentioned) in the Quran. Indeed, he was a true man of his promise, and he was a messenger and a prophet..."; 21 Al-Anbiyaa '(the prophets), 85-86' ... all of them including the patient. We have admitted them to Our mercy. Lo! They are of the righteous "; 38 Shaad, 48 "And remember Ishmael... among the best"; 2 Al-Baqarah (cow), 136 "We believe in Allah and what was revealed to us, and what was revealed to Ibrahim, Isma'il, Ishaq... and what was given to Musa and Isa..."; 14 Ibrahim, 37 "Our Lord, verily I have placed some of my descendants in a valley that has no crops near Your house (Baitullah) which is honored, O Lord you (that is) so that they establish prayer, so make the hearts of some people tend to them and provide them with fruits, hopefully they will be grateful."

inheritance but their descendants. To be coherent with verse 4, I would like to replace 'his descendants' with the term 'your biological son'. This phrase gives rise to multiple interpretations for the reader. Abraham had two biological children, although one was born to a slave girl, Hagar. Moreover, after the confirmation from the LORD, Genesis 16 then appeared about Hagar and Ishmael which seemed to answer what the LORD had said. Granted, the narrator of Abraham and his family's struggles doesn't want to break the story off the ground. It shows what it is. However, a careful reader will be able to understand, who exactly is meant by 'children'. When Sarah rejoiced that she had a child from her slave, and could have considered that he, who was called Ishmael (Gen. 16:15), was the fulfillment of the Lord's promise, the Lord emphasized once again that Ishmael was not the son who would inherit Abraham's inheritance, but rather 'your descendants' (17:7-13, etc.). That promise was then reaffirmed in Genesis 18. So far, Genesis 12-18 remains consistent with the story that Abraham's descendant was Isaac (Gen. 21-22). Isaac was the son of promise, while Ishmael was not. More than that is the OT depiction of Ishmael as a man who 'behaves like a wild ass'. The main function of the donkey is as a vehicle for the poor as well as the rich (cf. Balaam context). The prophets also rode it. The function above does not recognize a negative impression for Ishmael. Because, the animal is also used in a positive context. The problem above is the addition of the word 'wild'. Of course, these characteristics cannot be denied.

In the New Testament, the apostle Paul interprets the phrase your descendants as a singular form, not a plural. In other words, the plural form is not recommended here. Again — according to Paul — the 'seed' is actually Christ (Gal. 3:16). Christ is actually the seed. And the children of Abraham are the children who 'believe' in Christ.

Land.

This also falls into the category of Abraham's inheritance (Gen. 12: 1-2; 13: 14-16; 17: 8),²¹ which was later expanded by the prophets. This land issue has

²¹ See also in Al-Quran: 2 Al-Baqarah (cow), 40 'O Children of Israel, remember My favor, which I have bestowed upon you, and fulfill your promise to Me, I will fulfill My promise to you; and unto Me ye should fear (submit); 17 Al-Israa' (traveling at night), 104' And We said after that to the Children of Israel: 'Be still in this land...'; 13 Al-Ra'd (Thunder), 35 The parable of the Paradise promised to the

become a polemic. However, the promise of this physical land can be said to be closely related to the promise to Israel, although from a New Testament perspective, we can see its relationship to the meaning of the land in a 'spiritual' way.

C. Reflektion

Emphasizing from the above discussion regarding Abraham's inheritance, in this section the author provides some reflections on the above discussion:

1. Faith

The pinnacle of Abraham's legacy is the language of salvation in the LORD JESUS. Not only to Abraham's descendants who live in the Arab world, but also to Abraham's descendants in Israel (cf. the theological emphasis on Abraham in John's Gospel). After Abraham believed in God's promise (Gen. 15:5-6), he was then called as the father of the believers. Or in other words: the faith and the point of faith that the 'believers' believe is the same as Abraham. 'Believe' in the one and only God, monotheist. If so, then both Judaism, Christianity, and Islam adhere to monotheism. Thus the meaning of the title father for believers has been fulfilled. However, one thing is still odd. Is it only limited to believing in one God, but different religions?

Indeed, the tendency to 'believe' in Abraham's case is monotheistic, but on the other hand, believing is more specific, namely believing in Jesus Christ. If it comes to this final conclusion, then Abraham's children must inherit not only a general, but a specific faith.

2. Sociological Vision: Social Structure

Sociologically, Hagar and her son, Ishmael, cannot be seen as fully entitled people. Therefore they were driven out by Abraham. Although in the context of 'slaves' there are two contexts that must be understood: 1) slaves who still rely on their owners. The slave in this first sense sells his services to the master. He will do whatever is his main duty as a slave. If the slave is good, then there is a chance

righteous is (like a garden); rivers flow in it; its fruit is unceasingly in its shade (as well). That is the end of the righteous.

for him to get better rights. It is up to the master; 2) slave bound to a forced ape (cf. Ex. 3). In this second context, the life of the slave is not guaranteed life and security. He will be forced to work hard. And if he dies, then there is no loss whatsoever for the master. Of these two contexts, Hagar—as a slave—is in the first context. Because, as mentioned earlier, he received a great promise from GOD that his descendants would become a great nation.

Social status can be said to be one of the triggers for 'disputes'. A person can repay his heartache because he treats people who he considers much more respected/honored in society. With reference to this sociological vision, what is Sara's role in the expulsion of Hagar and her child? If socio-cultural factors trigger serious resentment against brotherhood and togetherness, then prescriptively we can avoid doing the same thing.

How to realize fellowship and brotherhood in the midst of the contrasting narratives of the two Scriptures that are striking as above? There is no other way, except to expand the space of dialogue with other descendants of Abraham. In the dialogue room, we can manage potential conflicts so as to avoid physical collisions that can harm many parties, especially the brotherhood of Abraham's descendants.

3. Management of Diversity

Towards Abraham's legacy is a journey together in diversity. Healthy and constructive dialogue that takes differences in their place, including telling what is the true meaning behind the story of Abraham, the ancestor, and acknowledging similarities, is also in place. The basis of the dialogue is a theological vision: love for one's neighbor. That is the sound of the law and the statutes of the LORD. Love Him and love others.

Disagreements are natural when those committed to public truth meet in dialogue. To help facilitate constructive disagreement in interfaith dialogue, Dickens advises that participants cultivate the three qualities of honesty, empathy, and humility.²² He rightly encourages participants to be honest about their

²² Dickens, 'Frank Conversations'; Gordon D. Kaufman, 'Religious Diversity, Historical Consciousness, and Christian Theology,' in John Hick and P. F. Knitter (Eds.), *The Myth of Christian Uniqueness*, (London: SCM Press, 1987), 37;

agreements and disagreements, to seek to identify imaginatively with a partner's existential situation, and to be humble, which 'is not a justification for timidity ... [but] is an antidote to pride.' The author wants to add to the importance of collective action towards common goals such as justice, development or ecology, which are rooted in inter-religious dialogue in the daily reality of living in a shared world. Authentic interreligious dialogue between Judaism, Christianity and Islam is essential. While acknowledging the degree of Judeo-Christian-Islamic theological continuity and also affirming aspects of fundamental doctrinal differences, the prospects for interfaith dialogue are promising.

Thus it can be said that there needs to be a togetherness towards ecumenical life by uniting various aspects of this interreligious dialogue with interreligious dialogue functioning as hospitality and as a theology of presence that authentically communicates something about the Gospel with a wholehearted acceptance of others. This leads to the creation of a liminal space where we can listen and learn from one another, while offering an honest encounter where we can express our deepest beliefs with patience and respect.²³

Sitting together, side by side, and seeing each other as brothers. Without the slightest hostage with violent ideologies. From there we can restore the beautiful spirit of togetherness in brotherhood as described in Genesis 21:9 "At that time Sarah saw the child that Hagar, the Egyptian woman had born to Abraham, playing with Isaac, her own son." The three descendants of Abraham can play together.

D. Conclusion

Abraham's legacy places contemporary articulations of masculine identity with founding myths, particularly that of Abraham. The story of Abraham (Ibrahim), as has been translated into the Hebrew Scriptures, the Bible, and the Koran and as has been read in modern times, brings together the formulation of religious and nationalist identities. It also has an impact on history of violence and

See P. Morris, *The Role of Interfaith Activities in Building Peace*, Otago University Peace Lecture (Dunedin: Otago University, 2006), 4.

²³ Ronald Allen Baatsen. "The will to embrace: An analysis of Christian-Muslim relations," 33-90.

exclusion through such readings. Two dimensions of inheritance, namely spiritual and community. Spirituality, from a biblical perspective, speaks of a promise, whereas community is more of a sociological and managerial vision of pluralism. Through Abraham's legacy, it also provides clues to a new imagination about a common identity to be owned, built, used, and mutually reinforcing one another, namely between Islam, Judaism, and Christianity.

The mission of the church is to remember their vocation to service, reconciliation, peacemaking, evangelism and dialogue. Christians around the world have a duty to educate people about their relationship with Islam, to teach forgiveness of sins and to reach Muslims in word and deed as bearers of the Gospel.

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