

MUSLIM AND CHRISTIAN THEOLOGY WITH RESPECT TO HUMANITY

SOURCES DESCRIBING HUMANITY IN ISLAM

- The Qur'an and Bible have previously been our sole sources. However, it is important to consider the Sunna in studying 'humanity' in Islam.
- Understanding 'humanity', Philo and other Jewish theologians appealed to the oral & written law.
- Sunni Islam likewise appealed to the Sunna as well as the Qur'an in describing 'humanity'.
- The Sufis further appealed to an unwritten tradition to support their peculiar tenets about 'humanity'.

1. AN INTRODUCTION TO HUMANITY IN ISLAM: WHAT IS THE RESULT OF THE INTRODUCTION OF “THE SPIRIT” INTO MAN?

- Surah 15:29 “I have made him and have breathed into him of My spirit”.
 - a) The intelligence to discern between right and wrong, good and evil, real and illusory.
 - b) The will to choose freely between good and bad, true and false, right and evil.
 - c) The authority to acquire and make use of things around him
 - d) The power of speech to be able to express his worship of his Creator

2. AN INTRODUCTION TO HUMANITY IN ISLAM: THE IDEA OF KHALIFA

- Surah 2:30: “The Lord said under the angels: Lo! I am about to place a *khalifa* (*vicegerent=someone who stands in another's place*) in the earth.
- Muslims believe that Adam was the first *khalifa* on earth (*vicegerent*) and also the first prophet sent for the guidance of mankind.

3. AN INTRODUCTION TO HUMANITY IN ISLAM: THE IDEA OF SIN*

Adam and Eve did not sin against God but wronged themselves and were sent from the garden after being forgiven.

➤ Surah 7:23: “They said: Our Lord! We have wronged ourselves. If Thou forgive us not and have no mercy on us, surely we are of the lost.”

*Sin in The Qur'an and in Islam is regarded in the light of a debt just as good deeds are regarded as so many credits to the one who performs them. Since God has bought men and has the ownership of them, any failure on their part to do what He commands is so much indebtedness to Him. Man is an 'abd, a slave, and God owns him and His right is absolute. “Verily God hath bought of the believers their persons and their wealth.” (Surah ix:112)

4. AN INTRODUCTION TO HUMANITY IN ISLAM: THE IDEA OF MERCY*

- Surah 2:36: “The merciful Allah sent them down to earth with the words: ‘There shall be for you on earth a habitation and provision for a time. Although he sent them down to earth after Satan’s temptation, He certainly forgave them.”
- Surah 2:37: “Then Adam received from his Lord words (of salvation) and He relented toward him. Lo! He is the Relenting, the Merciful.

*God’s ‘mercy’ is conditional on mans’ obedience in meeting the debts which man owes to God: Surah ix:122 states: “Verily those who recite the Book of God, and are steadfast in prayer, and give alms of what We have bestowed, in secret and in public, hope for the merchandise that shall not come to naught; that He may pay them their hire and give them increase of His grace” (Surah xxxv:26).

5. AN INTRODUCTION TO HUMANITY IN ISLAM: THE IDEA OF DEBTS WHICH MAN OWES TO GOD

- THE DEBTS WHICH MAN OWES TO GOD ARE THREEFOLD (Baihaqi in Mishkat) :

1. What is owed directly to Allah;

- a) acts of the heart which include: faith, the belief in and worship of God as One, repentance, submission (Islam) and obedience;
- b) acts of the tongue which include: the ascription of honour and praise to God, confession of Him with the lips, seeking refuge with Him, supplication and prayer (du'a);
- c) acts of the person which include: bodily acts, ritual of worship, ablutions, purificatory acts, attending the mosque, and fasting;
- d) acts of property which include: statutory alms and the pilgrimage to Mecca;
- e) acts owed to people are within the (din/religion) i.e. they are the code which is obligatory on the Muslims in his relation to other Muslims;

2. What is owed to the Qur'an;

3. What is owed to creatures;

(JWS, PT. I, VOL 2, PP. 199)

6. AN INTRODUCTION TO HUMANITY IN CHRISTIANITY: DIFFERENCES WITH QUR'AN

- The Old Testament emphasizes throughout the idea that sin is against God.
- “Against Thee only have I sinned and done that which is evil in Thy sight” (Ps li:4) Cf. “How then can I do this great wickedness and sin against God?” (Gen. xxxix:9)
- We see, then, a contrast in the Qur'an where the injury that a man does is to himself when he sins: (Surah xvi:35-36) cf xvii:7). In Surah ii:54,55 it is expressly said that man does not wrong God but himself.

7. AN INTRODUCTION TO HUMANITY IN CHRISTIANITY: DIFFERENCES IN THE BIBLE AND QUR'AN

- Thus, in the Qur'an the appeal to righteousness is often an appeal to self-interest, though it should be remembered that this is not entirely absent from the Old Testament (Isa. 1:5).
- The important point in the Qur'an is that man has something to do for himself which no one else can do (Surah xxxv:18).

8. AN INTRODUCTION TO HUMANITY IN ISLAM: THE IDEA OF GUIDANCE.

- In spite of man's mistakes, God assured him of guidance. Surah 2:36: "He said: 'Go down all of you, from hence; but verily there cometh unto you from Me a guidance; and who followeth My guidance, there shall no fear come upon them neither shall they grieve.'
- So the first man was given guidance (*huda*) and inspiration/revelation (*wahi*) for the whole of mankind. God assures man that anybody who follows this guidance will be free from any fear for the present and the future. Both became obedient Muslims.

9. AN INTRODUCTION TO HUMANITY IN ISLAM: THE IDEA OF BEING BORN FREE FROM SIN

- ❖ Surah 30:30: “All people are born as true Muslims, innocent, pure, and free from sin (fitra)* There is no single act which has warped the human will. (Any concept of ‘original sin’ is contrary to the original teachings of Islam.)
- ❖ to Muslim witness, sin is not hereditary, for no man is born a sinner. God has given man freedom of will, and man is therefore personally responsible for his own actions .

*Fitra is the state of purity and innocence into which all humans are said to be born according to Islam.

10. AN INTRODUCTION TO HUMANITY IN ISLAM & CHRISTIANITY. SIMILARITIES

- ❖ The Bible and Qur'an have similarities about 'Humanity.'
 - Gen. 2:7 "And the Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living being".
 - In Islam, man is created for obedience to the will of God. In Christianity, man finds his fullest humanity in communion with God and his fellowman.

11. AN INTRODUCTION TO HUMANITY IN CHRISTIANITY: SLIGHT DIFFERENCES

- ❖ Other Biblical verses differ from Qur'anic statements.
 - In Islam man is created for obedience to the will of God. Christians believe that man finds his fullest humanity in joyous communion with God and his fellowman.
 - The Bible says that humanity was created for the glory of God (Isaiah 43:7). Yet glorifying God is not something we do after communing with Him, but by communing with Him.
 - Heb. 2:7: “Man was made a little lower than the angels”.

12. AN INTRODUCTION TO HUMANITY IN ISLAM. WHO DOES GOD LOVE?

“And God loveth not
those that do wrong.”

Surah 3: 140

إِن يَمْسِكُكُمْ فَرَحٌ فَقَدْ مَسَ الْقَوْمَ فَرَحٌ
مِثْلُهُ وَتِلْكَ الْأَيَّامُ نُذَاوِلُهَا يَبْيَانَ النَّاسِ
وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَخَذَ مِنْكُمْ
شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ



13. AN INTRODUCTION TO HUMANITY IN CHRISTIANITY. MAJOR DIFFERENCES

WHO DOES GOD LOVE?

- God loves everyone in the whole world ([John 3:16](#); [1 John 2:2](#); [Romans 5:8](#)).
- This love is not conditional—it is rooted in God’s character and based on the fact that He is a God of love ([1 John 4:8](#), [16](#)).
- God’s love for everyone could be thought of as His “merciful love,” since it results in the fact that God does not immediately punish people for their sins ([Romans 3:23](#); [6:23](#)).
- Jesus said: “Your Father in heaven . . . causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous” ([Matthew 5:45](#)).

14. AN INTRODUCTION TO HUMANITY IN ISLAM AND CHRISTIANITY, MAJOR DIFFERENCES CONT.

- The Bible describes what happens when man turns away from God. When people rebel against God, they become evil and sinful.
- Biblical idea that the image of God in which man was created is spoiled whenever man does not live in a right relationship with God. Romans 3:23 “for all have sinned and fall short of the glory of God”.
- Biblical idea that all men sinned in Adam. Romans 5:12: “Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned.”

(SI.15) Fundamental difference 1

**Made in the
image of
God**

(sl.16) Fundamental difference 2



Fallen

(SI.17) Different solutions to the crucial problem of:

**Who does
God love?**

(Sl.19) God loves those who do good
Surah 3: 134

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَاءِ
وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ
عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

sl.20



SI.21)ISLAMIC DOCTRINE OF HUMANITY WITH RESPECT TO THEOLOGICAL ISSUES #1

- Muslim theology **does not reflect the need** for a doctrine of Humanity at an early period.
- *Al Farq bain al Farq* emphasizes the **utter otherness of God as contrasted with humanity** in the discussion of the doctrine of the Divinity.
- Here you will find a comparison of God over against anthropomorphism and over against the Christian idea of the Incarnation.
- The question of the freedom of man arose when the questions of predestination and the relation of God's acts to the acts of man are dealt with.
- The theory of prophethood, when it is expounded in the manner of Ibn Miskawaih, making a special place for Muhammad among creatures has implications for the Islamic doctrine of common humanity.
- (JWS I&CT, I, V.2, pp. 183-189)

THEOLOGICAL
CONCLUSIONS WHICH
ARE THE RESULT OF
DIFFERING SOLUTIONS
TO THE PROBLEM OF SIN

ISLAMIC DOCTRINE OF HUMANITY WITH RESPECT TO THEOLOGICAL ISSUES: APEX OF GOD'S CREATION WITH A DUAL NATURE. #2

- In the Qur'anic scheme, Man is not “a little lower than the angels” but superior to them. (Surahs xv:26; vii:10) and lord of creation.
- Adam as representative man is God's vicar on earth. (Surah ii:2 bodily nature and a spiritual nature 8ff) and all men are referred to as such in Surah vi:165.
- God's creative power is at work in all the stages of man's existence from an extract of clay, through the embryonic state, to birth and the inbreathing of God's spirit so that he becomes a living soul (Surah xxiii:12-15)
- The Qur'an implies that man has a bodily nature and a spiritual nature; God has constituted him a religious being-term 'fitra'. (Surah xxx:29)
- (JWS I&CT, I, V.2, pp. 183-189)

ISLAMIC DOCTRINE OF HUMANITY WITH RESPECT TO THEOLOGICAL ISSUES
ADAM WAS WEAK, ERRED, FORGIVEN, DID NOT PASS ON RESULTS OF SIN. #3

- Regarding the temptation of Adam (Surah ii:33-37) & vii:18-24), Adam did not willfully sin, but was deceived by Satan and was immediately pardoned. There can be no thought that Adam's fault involved his descendants.
- This echoes the Antiochene school of Christian theology. There it was maintained that it was the individual's sin and not Adam's which brought him mortality.
- Man was created 'weak' rather than 'sinful' in the Muslim conception.
- This too is very similar to the Antiochene school where the central thought seems to have been that man's finitude was responsible for his weakness and passion. JWS, p. 186
- (JWS I&CT, I, V.2, pp. 183-189)

ISLAMIC DOCTRINE OF HUMANITY WITH RESPECT TO THEOLOGICAL ISSUES #4 QUR'AN AND BIBLE HOLD TO MAN HAVING DUAL NATURES: PHYSICAL & SPIRITUAL

- The Qur'an most closely reflects Philo's expressions about humanity's creation. Philo's belief was that humanity was created perfect in form (*Mundi, Op.*, pp. 47-53) which reminds us of the words of Surah xcv:4, and he was made of purest materials; he was also the vicegerent of God (Qur'anic *Khalifa*).
- There was an Islamic refusal to attribute a sin to Adam which would leave a stain on his posterity.
- The Biblical view involves man having both a spiritual nature and a physical nature taken from the material universe.
- The Qur'anic view also holds to a distinction between the fashioning of clay and the inbreathing of spirit into man.
- (JWS I&CT, I, V.2, pp. 183-189)

5. COMPARISON OF THE OLD TESTAMENT & QUR'ANIC DOCTRINE OF HUMANITY WITH RESPECT TO THE 'SOUL & SPIRIT'

In the Old Testament, besides Neshamah, Nephesh, and Ruah, used for soul and spirit, we have a psychological use of such terms as ‘bowels (me’im) of mercy’ or ‘seat of pity’. Thus, “mine eyes do fail with tears, my bowels (seat of pity) are troubled, my liver (seat of sexual desire) is poured upon the earth” (Lam. ii:11).

In Old Testament Hebrew **לבב** /lebab is used for heart (OVER 1000 TIMES) whereas in the Qur'an, the most important terms apart from ‘heart’ (Qalb) one finds soul (nafs) and spirit (ruh).

(JWS I&CT, I, V.2, pp. 183-189)

6. COMPARISON OF THE OLD TESTAMENT AND QUR'ANIC DOCTRINE OF HUMANITY WITH RESPECT TO THE HEART.

In the Qur'an, the most important terms apart from 'heart' (*Qalb*) are soul (*nafs*) and spirit (*ruh*). (Cf. Lane's Lexicon)

In the Bible the heart **לבב**/lebab is also used with a psych. significance as well as physical significance.

- 1) The heart in the O.T. & Qur'an is spoken of as the seat of **intellectual functions** as e.g in Exod, vii:23, Deut. Vii:17, Cf. Surahs vii:178; xxii:45.
- 2) It is the heart by which **one remembers** (Ezek. xxviii:2ff; Cf. Surah xxxiii:5)
- 3) It is the heart which is **hardened** (Exod. viii:5, Surah v:16)
- 4) It is the heart which is the **center for emotions**, joy, courage and fear, love and anxiety (Gen. xlvi:28; I Sam. 1:8, Cf. Surahs iii:144; xxxix:46)

(JWS I&CT, I, V.2, pp. 183-189)

7. A COMPARISON OF THE OLD TESTAMENT AND QUR'ANIC DOCTRINE OF HUMANITY WITH RESPECT TO THE HEART (QALB/LEBAB) (CONT.)

- 5) It is the heart which to which **Religions and moral functions are ascribed** (Surahs ii:225; lvii:15)
- 6) It is to the heart that **belief and doubt are ascribed** (Surah lxix:15, lvii:22, and ix:45)
- 7) The heart may be the **seat of piety** (Surah xxii:33) or **sick with sin** (Surah lxxiv:33, Cf. Isa. 1:5)
- 8) The heart's **perversity and ill will is spoken** of in (Surahs lix:10 and iii:5,6)
- 9) The heart may be **repentant** (Surah 1:32)
- 10) It is to the heart that **divine revelation comes** (Surah ii:91, xxvi:94, xvii:27)
(JWS I&CT, I, V.2, pp. 183-189)

8. A COMPARISON OF THE OLD TESTAMENT AND QUR'ANIC DOCTRINE OF HUMANITY WITH RESPECT TO THE SPIRIT

- The significance if *ruh* (spirit) in the Qur'an and *ruah* (Spirit) in the Old Testament refers to a vital **principle of vitality** coursing through the body. Gen. ix:4 where the blood was considered to be the vital principle. (Cf. Surah xv:30 according to Badawi)
- In the Old Testament, e.g. Exod. xxviii:3 and Deut. xxxiv:9 it is entitled "**The Spirit of Wisdom**".
- Another classification of *ruh* is in reference to **inspiration** (WAHI) Surah xvi:2; xl:15 and especially Surah xlvi:52 "thus we have inspired thee with a spirit from our *amr* (name in this case meaning 'to live a long time'); thou didst not know what the Book was nor the faith: but we made it a light whereby We guide whom We will of our servants".
- Al Faiyumi said in the *Misbah* noted that philosophers take *ruh* (spirit) and blood as equivalent, because by the exhaustion of the blood life ceases.
- In the Old Testament *ruah* is also the **vital breath** of man and beast (Job xxvii:3) and (Isa. Xlii:5) (JWS I&CT, I, V.2, pp. 183-189)

9. A COMPARISON OF THE OLD TESTAMENT AND QUR'ANIC DOCTRINE OF HUMANITY WITH RESPECT TO 'DESIRE' CF. NAFS (ARABIC) OR NEPHESH (HEB)

- As *ruh* and *ruah* are used for the vital principle of 'life' so 'nafs' and 'nephesh' refer to the 'seat of desire' or 'appetite'. (cf. Deut. xxi:14, Num. xxi:5; Surahs Ixxix:40; xii:53)
- The *nafs* has a moral function (Surah Ixxv:2) where it is called self-accusing *lawwama*.
- Sometimes nafs is considered to be the seat of carnality or being prone to avarice (Surah iv:127)
- Al-Ghazali developed the concept of 'nafs' in the sense mentioned above until it seems almost synonymous with the Pauline principle of "The Flesh".
- Whereas Allah cannot be said to have *nafs* as He has *ruh*.

(JWS I&CT, I, V.2, pp. 183-189)

A COMPARISON OF THE OLD TESTAMENT AND QUR'ANIC DOCTRINE OF HUMANITY WITH RESPECT TO THE "IMAGE OF GOD" (10)

- The reluctance which we previously noted in some Islamic theologians to ascribe names to God for fear of anthropomorphism, has been the case with ascribing the Divine Image in man. The two problems seem to be correlative.
- The problem is that if God's Will is likened to a human will there is not much difference between that and saying that the human will is like the divine.
- Most Muslim theologians contend that there is a difference between the Divine Will and the human will; the exception being the Mu'taziites of whom it is accused they said that God has a will like a human will. (Baghdadi, Farq, P. III, Cap. viii) JWS, I&CT, I, V.2, p. 31)

11. A CHRISTIAN COMPARISON OF THE NEW TESTAMENT AND QUR'ANIC DOCTRINE OF HUMANITY WITH RESPECT TO THE INCARNATION OF CHRIST

- It seems fair to suggest, that in the Incarnation of Christ the Christian theologian is dealing with something completely unique. To the Christian, Christ is the mediating link between God and man.
- For that reason, humanity is properly described as ‘in the image of God’, and will only be realized in any sense by union with God and only realized completely in the unity represented in the Incarnation of Christ.
- In brief we may say that such a view of the humanity of Christ as we have indicated is borne out by the fact that He is the Second Adam, the express Image of God, the High Priest who has entered into the Holy of Holies, the Heavenly Man. Clement: Paul, I, 2,4 and I, 9, 85
- (JWS I&CT, I, V.2, p.109)

12. AN ISLAMIC COMPARISON OF THE NEW TESTAMENT AND QUR'ANIC DOCTRINE OF HUMANITY WITH RESPECT TO THE INCARNATION OF CHRIST

- Turning to the Muslim writers, we find that opposition to the incarnation of the Word of God in Christ is strong.
- Alongside an uncompromising denial of the idea of incarnation one finds expression by Al Ash'ari, “God has taken to Himself no female companion.”
- Thereby emphasizing the misconception of the Incarnation of Christ as physical.
- (Spitta: *Zur Geschichte al Ash'ari*, 133, JWS, I, 2, p. 110.)

13. AN ISLAMIC COMPARISON OF THE BIBLICAL AND QUR'ANIC DOCTRINE OF HUMANITY WITH RESPECT TO MAN'S FREEWILL

- A study of the vocabulary of the Qur'an makes it clear that the overwhelming emphasis is on the dominant will of God.
- The primary terms used in expressing this idea are derived from the roots QDR and QD'.
- The doctrine of Predestination is known among Muslims as *takdir*.
- Besides these Arabic words, simple verbs connoting: "to will", "to permit", "to decide", "to intend", "to purpose", "to wish" are used with the Divine Being as the subject in such a manner and in such a majority of cases as to suggest that man has very little to do with the ordering of his own life.

14. AN ISLAMIC COMPARISON OF THE BIBLICAL AND QUR'ANIC DOCTRINE OF HUMANITY WITH RESPECT TO MAN'S FREEWILL

- In Surah lxxxi:28 the willing of man and God's will is brought into contrast: "It is but a reminder to the worlds to whomsoever of you chose to go straight; but ye will not chose, except God, the Lord of the World, should choose."
- The all-powerful nature of God is found in the following verses: "When God wishes evil to a people, there is no averting it nor have they any protector beside Him." (Surah xiii:12) "What is it that can save you from God, if He wishes you evil or wishes you mercy?" (Surah xxxiii:17), JWS, I, 2, p. 157

15. CONCLUSION OF THE QUR'ANIC DOCTRINE OF HUMANITY WITH RESPECT TO MAN'S FREEWILL

- It is instructive to examine the Qur'anic use of the verb sha'a'a- he wills in the following passages:
- “And had we sent down to them the angels, or the dead had spoken to them, or we had gathered everything to them in hosts, they would have not believed, *unless God had willed*” (Surah vi:111)
- “God cancels what He wills or He confirms” (of abrogation Surah xiii:39)
- “Verily thou canst not guide whom thou dost like (HBB) but God guides whom He wills (SHA’); for He knows best who are to be guided” (Surah xxviii:56)
- (JWS I&CT, I, V.2, PP. 157, 243)

16. AN ISLAMIC COMPARISON OF THE BIBLICAL AND QUR'ANIC DOCTRINE OF HUMANITY WITH RESPECT TO MAN'S POWER.

- Instances of use of the word ‘power’ (*Qadir*) with reference to man or to creatures are rare and such usages are instructive. . Thus, in Surahs xvi:77; ii:266; xiv:21, and lvii:29 “power” is denied men, and in Surah xviii:25, it is used of those who have arrogantly presumed to go their own way and have not had the grace to “make the exception”, i.e. to say “God willing”.
- The second important term is *Qada*. The primary meaning of the term is the complete finishing of something by word or by deed. (See Badawi on Surah ii:111). “The Lord hath decisively commanded” (Surah xvii:24) referring to word and “decreed them” (Surah xli:11). Conclusion: God commands and decrees over man.
- (JWS I&CT, I, V.2, PP. 241,245)

17. AN ISLAMIC COMPARISON OF THE BIBLICAL AND QUR'ANIC DOCTRINE OF HUMANITY WITH RESPECT TO ACTS

With regard to acts of creatures to the power or act of God, there was a tendency to ascribe all acts to God since it was held that if man had *Qadar* or power to act (as the Qadarites claimed) then man would become a type of ‘second creator’ or at least an ‘author’ mu’jid.

Al-Ghazzali put this theory to rest: “We testify that He is the Willer of the things that are, a Director of the things that happen; there happens nothing in the world, seen or unseen, little or much, small or great, good or evil, advantage or disadvantage, faith or unbelief, knowledge or ignorance, success or loss, increase or diminution, obedience or rebellion, except by His Will. What he wills is, and what he wills not is not. Not a glance of one who looks, or a slip of one who thinks is outside His Will. He is the Creator, the Bringer back, the Doer of that which He Wills.”

(Macdonald: *Development*, p. 302, JWS, I, 2, p. 172) (JWS I&CT, I, V.2, PP. 172FF)

18. A BRIEF SUMMARY OF MY LECTURE ON THE COMPARISONS OF THE BIBLICAL AND QUR'ANIC DOCTRINE OF HUMANITY BY JOHN OF DAMASCUS (MIGHT HAVE GONE SOMETHING LIKE THIS):

“The bond of union between man and inanimate things is the body and its composition out of the four elements (Gk. fire, earth, water, air). The bond between man and plants consists in addition to these in their powers of assimilating nutriment, in growth and in generation.” He says that the appetites (hunger, sex et. al) connect brute beasts and man. Man’s reason unites him to incorporeal (without body e.g. God) and intelligent natures.” (De Fide Orthodoxa, Bk. II, Cap. XII, PG. 94, 929)

SIGNS OF GOD TO MAN

(JWS I.&C.T., I, V.2, P. 184)

- The Qur'an teaches that man has within himself the "signs" (ayat) of Allah (Surah xli:53)
- These signs may be found in 'far horizons' and also within man. E.g. "We have indeed created man in the best of symmetry (fiahsani taqwimin). Then we will send him back to the lowest of the low; save those who believe and do right." (Surah xcv:4,5)
- The former of these verses is sometimes interpreted to mean that there is no such thing as original sin. But the latter might mean that man was created in the image of God but that he had fallen very low.

VICEGERENT OF GOD

(JWS I.&C.T., I, V.2, P. 186

- The Qur'an most closely reflects Philo's expressions about man's creation. Philo's belief was that man was created perfect in form (*Mundi*, Op., pp. 47-53) which reminds us of the words of Surah xcv:4, and he was made of purest materials; he was also the vicegerent of God (Quranic Khalifa).

MAN IS ‘ABD OF GOD

(JWS I.&C.T., I, V.2, P. 187)

- On the one hand, man’s supremacy in the world is on account of his rational nature.
- On the other hand, man is created to be the servant (‘Abd) of God.
- The Qur’an describes him as ‘abd or slave (see Surahs li:56; ii:182; xviii:64).
- Life is a probation and a discipline (Surah lxxvi:2)

SUMMARY OF THE AFOREMENTIONED POINTS BY JOHN OF DAMASCUS

- At an earlier time, John of Damascus summarized many of these points in Islam within his treatise on the Orthodox faith:

“The bond of union between man and inanimate things is the body and its composition out of the four elements. The bond between man and plants consists in addition to these in their powers of assimilating nutriment, in growth and in generation.” He says that the appetites connect brute beasts and man. Man’s reason unites him to incorporeal and intelligent natures.” (De Fide Orthodoxa, Bk. II, Cap. XII, PG. 94, 929)

MAN, A SPIRITUAL BEING
(JWS I.&C.T., I, V.2, PP. 187, 192FF, 194)

MAN A CREATOR?
(JWS I.&C.T., I, V.2, P. 186)

RATIONAL NATURE OF MAN
(JWS I.&C.T., I, V.2, P. 187)

MAN RESPONSIBLE BEFORE GOD
(JWS I.&C.T., I, V.2, P. 186

II. C. Historical Factor: Name ‘Allah’ cognate of Aramaic term ‘alaha or ‘alah used by Jews & Christians in the Arabian Peninsula & N. Mesopotamia.

a) Aramaic was the language used by Jews and Christians in the Arabian Peninsula and N. Mesopotamia and was used in Old Testament and Post-OT times (Cf. II Kings 18:26; Isa 36:11; Ezra 4:7; Dan. 2:4; John 5:2; 19:17, 20 20:16; Acts 21:40; 22:2; 26:14)

b) In Arabic “Allah” and in Aramaic ‘alaha/ ‘alah the consonants for the word “God” are the same as those for “God” in the Aramaic portion of the Masoretic Txt. of Daniel and Ezra. (Ezra 4:24, 5:2,8, 13-17; 6:3, Dan. 2:20; 3:26; 4:2; 5:3, 18, 21, 26; 6:20). Shehadeh, *Ibid*, p. 19.



IDEA THAT HUMANITY IS CREATED BY GOD RECALLS CONCEPTION OF ‘HEAVENLY ADAM’

- This ‘Heavenly Adam’ is found in Philo;
- It is also found in the earliest theological thought of Islam in *al-Insan ul Kamil* by Jili and Ibn Miskawayh c. 930—**died 1030**