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## Humanity: Texts and Contexts

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# NOTES

1. Robert Bellah, Richard Madsen, William M. Sullivan, Ann Swidler, and Steven M. Tip-ton, *Habits of the Heart: Individualism and Commitment in American Life* (New York: Harper & Row, 1985), 335.

2. Marshall Berman, *All That Is Solid Melts into Air: The Experience of Modernity* (New York: Verso, 1983), 15.

3. Calvin, *Institutes of the Christian Religion*, trans. Ford Lewis Battles (Philadelphia: Westminster Press, 1960), 37, §1.1.2.

4. Reinhold Niebuhr, *The Nature and Destiny of Man*, vol. 1, *Human Nature* (New York: Scribners, 1941), 16.

5. Berkouwer writes: “It is actually clear enough, however, that Pascal’s words in any event have nothing to do with any relativising or ‘reduction’ of man’s misery along humanistic lines. He is not concerned with a ‘greatness’ which is the hidden center of man, which is ‘left over’ from man’s apparent evil, and which finally lessens the seriousness and range of the misery. He is not speaking of a ‘remainder’ which shows that the damage is after all not so catastrophic. For Pascal, on the contrary, man’s ‘greatness’ and ‘misery’ are closely related to each other. Man’s misery is ‘the misery of a nobleman, the misery of a dethroned king.’ The greatness of man, created by God, is reflected in the depth of his fall. It is clear enough that Pascal is not speaking of any hidden center in man. This is a different view of greatness and misery than that given by humanism, where the greatness is sought behind the misery as the hidden center, the ‘real’ man in his true humanity.” G. C. Berkouwer, *The Image of God* (Grand Rapids, MI: Eerdmans, 1962), 16–17.

6. Psalm 8:3–4.

7. Calvin, *Institutes of the Christian Religion*, 273, §2.2.14.

8. *Ibid.*, 273–74, §2.2.15.

9. Berkouwer emphasizes that he is talking about “general grace” not the restorative grace of God in Jesus Christ, nor the renewing of the image of the Creator, but rather a “common grace” that limits the powers of evil. This common grace may be brought into relation with the grace of Christ in this sense, that this protection of our humanness provides opportunity for us to have salvation through Christ; but it is nevertheless not as such Christologically defined or limited. See Berkouwer, *Image of God*, 155–56.

10. *Ibid.*

11. Robert Louis Wilken, “Biblical Humanism: The Patristic Convictions,” in *Personal Identity in Theological Perspective*, ed. Richard Lints (Grand Rapids, MI: Eerdmans, 2006), 21.

12. Gordon Spykman, *Reformational Theology: A New Paradigm for Doing Dogmatics* (Grand Rapids, MI: Eerdmans, 1992), 256.

13. Isaiah 60; and Revelation 21–22.

14. See Spykman, *Reformational Theology*, 251. Spykman also gives a word of caution, given our present fallen condition: “In our obedient responses to this cultural mandate—therein lies our blessing, our delight, our deep sense of satisfaction and service. In elucidating this cultural mandate, Scripture speaks of exercising ‘dominion’ over the earth and ‘subduing’ it. Too often these words have been cited as excuses for wantonly plundering the creational resources of land and sky and sea. Wrongly so, however, for ours is a subservient authority, to be expressed in earthkeeping and caretaking. We are not to be greedy potentates, but faithful stewards of God’s good earth, treating other creatures with tender concern as we seek to meet our appointed needs.” *Ibid.*, 256–57.

15. Berkouwer gives a caution concerning the spiritual state of man in his present, fallen condition: “The image is used to stress the idea that man lost his communion with God—his religious knowledge, his righteousness, his holiness, his conformity (*conformitas*) to God’s will. This latter was a radical change in man’s nature, which originally was wholly turned towards God, and now after the Fall is turned completely away. Man was ‘good, righteous, and holy, capable in all things to will agreeably to the will of God’ (*Belgic Confession*, Art. XIV); man was created by God ‘good, and after His own image; that is, in true righteousness and holiness’ (*Heidelberg Catechism*, Q. 6). Man was ‘originally formed after the image of God. His understanding was adorned with a true and saving knowledge of his Creator, and of spiritual things; his heart and will were upright, all his affections pure, and the whole man was holy’ (*Canons of Dordt*, III–IV, I). But all this wealth vanished with the Fall.” Berkouwer, *Image of God*, 38–39.

16. Genesis 1:26–28; and Psalm 8:4–8.

17. Genesis 9:6.

18. Abraham Kuyper argues that if all human life is immediately laid before God, “then it follows that all men and women, rich or poor, weak or strong, dull or talented, as creatures of God, and as lost sinners, have no claim whatsoever to lord it over one another, and that we stand as equals before God, and consequently equal as man to man. Hence we cannot recognize any distinction among men, save such as has been imposed by God himself, in that He gave one authority over the other, or enriched one with more talents than the other, in order that the man of more talents should serve the man with less, and in him serve God.” Kuyper, *Lectures on Calvinism* [1898] (Grand Rapids, MI: Eerdmans, 1931), 20, 28. See also Spykman, *Reformational Theology*, 248.

19. Wilken, “Biblical Humanism,” 20.

20. Michael Horton, “Human Personhood and the Covenant,” in *Personal Identity in Theological Perspective*, ed. Richard Lints (Grand Rapids, MI: Eerdmans, 2006), 186. See Meredith Kline, *Images of the Spirit* (Grand Rapids, MI: Baker Books, 1980), 192.

21. Deuteronomy 16:20.

22. Exodus 22:25–27; and Deuteronomy 24:14–15.

23. Exodus 22:21–24.

24. Deuteronomy 24:17.

25. Deuteronomy 10:17–18.

26. Exodus 21:21; 23:9, 12.

27. Leviticus 19:10; see Ruth 2.

28. Leviticus 19:18.

29. Romans 8:29.

30. Calvin is concerned with our knowledge of the image of God, and thus he refers to its restoration, which is treated in the New Testament. He has in mind the words of Paul about “the new nature, created after the likeness of God in true righteousness and holiness” (Eph. 4:24) and “being renewed in knowledge after the image of its creator” (Col. 3:10)—words that obviously refer to the original creation of human beings in God’s image. This line of approach is encountered

in Reformed theology, which describes the image of God as knowledge, righteousness, and holiness. See Berkouwer, *Image of God*, 87–88.

31. 2 Corinthians 3:18; Colossians 1:18; 3:10. Berkouwer points out that the word *katoptrizō* (2 Cor. 3:14–18) appears only here, and that it can mean either “reflect” or “view as in a mirror.” He chooses the latter meaning: “The context does not refer to a reflection of received glory, but it does refer to the possession of glory. . . . [Paul] emphasizes this glory in its concrete outpouring and manifestation. This glory manifests itself in the now uncovered and receptive life, in the freedom and liberty of the believers, who are, says Paul, epistles which can be read by and known to all men (2 Cor. 3:2)” Berkouwer, *Image of God*, 110–11.

32. Stanley Grenz, “The Social God and the Relational Self: Toward a Theology of the Imago Dei in the Postmodern Context,” in *Personal Identity in Theological Perspective*, ed. Richard Lints (Grand Rapids, MI: Eerdmans, 2006), 84.

33. Horton, “Human Personhood,” 201.

34. Romans 8:20–23.

35. Isaiah 60; Revelations 21:24–27.

36. Richard Mouw, *When the Kings Come Marching In: Isaiah and the New Jerusalem* (Grand Rapids, MI: Eerdmans 1984), 6–7.

37. Anthony Hoekema, *The Bible and the Future* (Grand Rapids, MI: Eerdmans, 1982), 274.

38. Genesis 1:26–27.

39. 1 Corinthians 11:7; and James 3:9. J. Richard Middleton, “The Liberating Image? Interpreting the Imago Dei in Context,” *Christian Scholars Review* 24, no. 1 (1994): 2–3. Middleton argues that throughout the centuries, theologians and biblical scholars have not asked exegetical questions of this text but rather speculative ones. In asking how human beings are like God and not like other animals, metaphysical analogies have been created between the human soul and the being of God where the content of this image has ranged from “human reason through conscience, immortality, and spirituality to freedom and personhood.”

40. Qur’anic translations in this chapter are taken largely from M. A. S. Abdel Haleem, *The Qur’an: a New Translation* (Oxford: Oxford University Press, 2004), by permission of Oxford University Press.

41. Abdel Haleem comments in a footnote that the Arabic word here translated “successor” (*khalīfā*) is normally translated as “vicegerent” or “deputy” (*ibid.*).

42. *al-Baqara* 2: 30–31.

43. *Ṣād* 38:71–72.

44. *al-‘Alaq* 96:1–5.

45. *al-Ṭīn* 95:4.

46. *Ghāfir* 40:64.

47. *Ṣād* 38:26.

48. *al-A‘rāf* 7:10.

49. *Luqmān* 31:20.

50. *al-Isrā’* 17:70.

51. *al-Shūrā* 42:11.

52. *Qāf* 50:16.

53. See *al-A‘rāf* 7:180; *al-Isrā’* 17:110; *Ṭā’ Hā’* 20:8; and *al-Ḥasr* 59:24.

54. Gerhard Böwering, “God and His Attributes,” in *Encyclopaedia of the Qur’an*, Vol. 2, ed. Jane Dammen McAuliffe (Leiden: E. J. Brill, 2002), 319. Böwering argues that the ninety-nine names of God function as doxology in the Qur’an.

55. Fadlou Shehadi, *Ghazali’s Unique Unknowable God* (Leiden, E. J. Brill, 1964), 37. The *ārifīn* literally means “those who know” and is used by the mystics in the sense of “gnostics.” For

a detailed analysis of this issue, see Binyamin Abrahamov, “Fakhr al-Din Razi on the Knowability of God’s Essence and Attributes,” *Arabica* T.49, Fasc.2 (April 2002): 204–30.

56. *al-Aʿraf* 7:172.

57. Syed Nomanul Haq, “Islam and Ecology: Towards Retrieval and Reconstruction,” in *Islam and Ecology*, ed. R. Foltz, F. Denny, and A. Baharuddin (Cambridge, MA: Harvard University Press, 2003), 129.

58. *al-Aḥzāb* 33:72.

59. *al-Baqara* 2:107.

60. Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam* (Lahore, Pakistan: Ashraf Press, 1960), 85.

61. Jalaluddin Rumi, “The Progress of Man,” in R. A. Nicholson, *Persian Poems*, ed. A. J. Arberry (London: J. M. Dent, 1972).

62. *al-Māʿida* 5:48.

63. *al-Baqara* 2:15–18.

64. *al-Nūr* 24:24.

65. *al-Isrāʾ* 17:13.

66. See also Mona Siddiqui, “Searching for the Face of the Lord—Hope or Heresy?,” in Adrian Pabst and Angus Paddison (eds.), *The Pope and Jesus of Nazareth* (London: SCM Press, 2009), 259–260.

67. *al-Zumar* 39:53.

68. *al-Aʿraf* 7:156.

69. Ḥadīth 25 and 34, related by Bukhari and al-Tirmidhi, respectively, cited in Ezzeddin Ibrahim and Denys Johnson-Davies, *Forty Hadith Qudsi* (Cambridge: Islamic Texts Society, 1997), 12.

70. Iqbal, *Reconstruction of Religious Thought*, 124. Iqbal uses this famous quote to discuss the difference between prophetic and mystical types of consciousness.

71. Psalm 104:24.

72. Genesis 1:31; 2:1.

73. Psalm 19:1.

74. Aref Nayed, “Āyatology and Raḥmatology,” in *Building a Better Bridge: Muslims, Christians, and the Common Good*, ed. Michael Ipgrave (Washington, DC: Georgetown University Press, 2008).

75. Galatians 3:27–28.

76. Colossians 3:11.

77. Richard Burrige, *Imitating Jesus: An Inclusive Approach to New Testament Ethics* (Grand Rapids, MI: Eerdmans, 2007); I draw also on the presentation in Dr. Burrige’s recent Eric Symes Abbott Memorial Lecture, *Being Biblical? Slavery, Sexuality and the Inclusive Community*, available at [www.kcl.ac.uk/about/structure/dean/sermons-section/sermons.html](http://www.kcl.ac.uk/about/structure/dean/sermons-section/sermons.html).

78. 1 Timothy 6:1–2. The word used to denote church membership is *adelphoi*, “brothers.”

79. Philemon 16.

80. Notably, 1 Timothy 6:1; see Burrige, *Being Biblical?* 8.

81. Burrige, *Being Biblical?* 10

82. *Ibid.*, 9.

83. Genesis 1:26.

84. Genesis 1:27, AV; NRSV inexplicably renders “him” as “them.”

85. Genesis 2:22. See also, for example, 1 Corinthians 11:9.

86. Genesis 4:2.

87. Genesis 9:18.

88. Genesis 9:22–25; the text varies between assigning this to Ham or to his son Canaan.
89. Acts 17:26.
90. Acts 17:28.
91. R. S. Sugirtharajah, *Voices from the Margin: Interpreting the Bible in the Third World* (London: SPCK, 1991), 1.
92. Andrew Davey, *Urban Christianity and Global Order* (London: SPCK, 2001), 75.
93. Wayne Meeks, *The Moral World of the First Christians* (London: SPCK, 1987), 104.
94. Luke 2:19.
95. Genesis 11:1, 4.
96. Jonathan Sacks, *The Dignity of Difference: How to Avoid the Clash of Civilizations*, 1st ed. (London: Continuum 2002), 52.
97. *al-Mā'ida* 5:48; see also *Hūd* 11:118.
98. Sacks, *Dignity of Difference*, 53.
99. Engseng Ho, *The Graves of Tarim: Genealogy and Mobility across the Indian Ocean* (Berkeley, CA, and London: University of California Press, 2006), 195.
100. *al-Rūm* 30:22.
101. *al-Hujurat* 49:13.
102. Ṭabarī, *Jami' al-Bayān 'an Ta'wil Ay al-Qur'an*, Cairo: 1373/1954, II, 138ff.
103. Paul Hardy, "Islam and the Race Question," accessed at [www.masud.co.uk/ISLAM/misc/race.htm](http://www.masud.co.uk/ISLAM/misc/race.htm).
104. al-Jāhīz, *The Book of the Glory of the Black Race*, Kitāb Fakhr al-Sūdān 'alā al-Bīḍān, tr. Vincent J. Cornell (Los Angeles: France Preston, 1981), 23.
105. *Ibid.*, 38.
106. *Ibid.*, 39–40.
107. *Ibid.*, 55–56.
108. *Kitāb al-Mabsūṭ*, Beirut: 1398/1978, XII, 83–84; and Hardy, "Islam and the Race Question."
109. See 'Abd al-Ḥaqq ibn Ismā'il al-Badisi (d. after 1322 CE), *al-Maḡṣad al-sharīf wa al-manẓar al-laṭīf fī al-ta'rīf bi-ṣūlahā* 'al-Rif, ed. Sa'id Ahmad A'rab (Rabat: Royal Printing House, 1982).
110. On the concept of vernacular religion, see, for example, Joyce Burkhalter Flueckiger, *In Amma's Healing Room: Gender and Vernacular Islam in South India* (Bloomington: Indiana University Press, 2006), 2.
111. See, for example, Douglas Pratt, "Philosophy of Religion," Seminar on Philosophy and Civilisational Dialogue, Centre for Civilisational Dialogue, June 26–27, 2007.
112. "The Earth Charter," [www.earthcharterinaction.org/content/pages/Read-the-Charter.html](http://www.earthcharterinaction.org/content/pages/Read-the-Charter.html).
113. Thomas Davis, "What Is Sustainable Development?" Sustainable Development Institute, College of Menominee Nation, [www.menominee.edu/sdi/whatis.htm](http://www.menominee.edu/sdi/whatis.htm).
114. Basarab Nicolescu, "Transdisciplinarity as Methodological Framework for Going beyond the Science and Religion Debate," The Global Spiral, Metanexus Institute, May 24, 2007, [www.metanexus.net/magazine/tabid/68/id/10013/Default.aspx](http://www.metanexus.net/magazine/tabid/68/id/10013/Default.aspx).
115. Azizan Baharuddin, *Science and Religion: Discourse on New Perception* (Kuala Lumpur: Institute Kajian Dasar, 1994), 21–82.
116. Hazizan Noor, "Islamic Studies in Malaysian Universities: Review and Prospect," in *Dialogue on Islamic Studies Curriculum: A New Agenda for the Study of Islam and Muslims* (Kuala Lumpur: Centre for Civilisational Dialogue, 2005).

117. See Carl Ernst, *Following Muhammad: Rethinking Islam in the Contemporary World* (Chapel Hill: University of North Carolina Press, 2003).
118. Leonard Swidler, *Dialogue in Malaysia and the Global Scenario* (Kuala Lumpur: Centre for Civilisational Dialogue, 2003), 1–10.
119. Osman Bakar, *Environmental Wisdom for Planet Earth: The Islamic Heritage* (Kuala Lumpur: Centre for Civilisational Dialogue, 2007).
120. “Earth Charter.”
121. Bakar, *Environmental Wisdom*, 27.
122. *al-Hujurat* 49:13.
123. “Earth Charter.”
124. *al-Jum’a* 62:10.
125. S. M. N. al-Attas, *Islam, the Concept of Religion and the Foundations of Ethics* (Kuala Lumpur: Dewan Bahasa dan Pustaka and Ministry of Education, 1992), 1–3.
126. *Ibid.* al-Attas’ gender-specific language is retained in these paragraphs to make clear the personal connections drawn between contemporary humans and Adam.
127. *al-A’raf* 7:172.
128. *Zakat* is the giving out of a certain percentage of one’s wealth that has been accumulated over a certain period.
129. See I. R. al-Faruqi and L. L. al-Faruqi, *Cultural Atlas of Islam* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1992), 334–36.
130. *al-Baqara* 2:245.
131. Baharuddin, *Science and Religion*.
132. *Hud* 11:7.
133. *al-Kahf* 18:7.
134. Lynn White, “The Historical Roots of Our Ecologic Crisis,” *Science* 155 (1967): 1203–7.
135. See al-Faruqi and al-Faruqi, *Cultural Atlas of Islam*, 334–36.
136. *Luqman* 31:20.
137. *al-Hajj* 22:65.
138. al-Attas, *Islam, the Concept of Religion*, 12–13.
139. Hazel Henderson and Daisaku Ikeda, *Planetary Citizenship* (Chicago: Middleway Press, 2004), 152.
140. Muhammad Iqbal, “A Plea for Deeper Studies,” *Islamic Culture*, vol. 3, 201–9.
141. Bakar, *Environmental Wisdom*, 63.
142. *al-Mulk* 67:3.
143. *al-Dukhan* 44:38–39.
144. R. C. Foltz, F. M. Denny, A. Baharuddin, eds., *Islam and Ecology: A Bestowed Trust* (Cambridge, Mass: Harvard University Press, 2003), 85–107.
145. S. H. Nasr, *The Need for a Sacred Science* (Albany: State University of New York Press, 1993), 129.
146. *Ibid.*
147. Azizan Baharuddin, “Science in the Malay World,” (in Malay), at Seminar Sains dan Tamadun Melayu [Science and Malay Civilisation], December 20–21, 2006. Examples include the following: *Berani-berani lalat* (“Brave like a fly”): This proverb explains the situation of someone who is not really as brave as he tries to portray himself to be. *Seperti rusa masuk kampung* (“Like the deer entering the village”): This explains the condition or behavior of someone who is a stranger in a new place. *Seperti kerbau dicucuk hidung* (“Like the buffalo being led by the nose”): This is the condition of someone who is being bullied by someone else. *Sarang tebuan jangan dijolok* (“Do not poke the bee-hive”): This warns against “disturbing” someone or something that may be volatile.

*Burung terbang dipipiskan lada* ("Whilst the bird still flies, the chilli is pounded"): This proverb teaches against making preparations for the enjoyment of something that is not yet properly obtained.

148. See M. U. Chapra, *Towards a Just Monetary System: A Discussion of Money, Banking, and Monetary Policy in the Light of Islamic Teachings* (Leicester: Islamic Foundation, 1985).

149. *Ibid.*, 1.

150. 1 Samuel 18:6–7.

151. Isaiah 24:1–6.

152. Habakkuk 2:17.

153. William P. Brown, *The Ethos of the Cosmos: The Genesis of Moral Imagination in the Bible* (Grand Rapids, MI: Eerdmans, 1999), 10–17.

154. Richard E. Leakey, *The Sixth Extinction: Patterns of Life and the Future of Humankind* (New York: Doubleday, 1995). On species loss in Southeast Asia, see Navjot S. Sodhi and Barry W. Brook, *Southeast Asian Biodiversity in Crisis* (Cambridge: Cambridge University Press, 2006).

155. Prabir K. Patra, Shamil Maksyutov, and Takakiyo Nakazawa, "Analysis of Atmospheric CO<sub>2</sub> Growth Rates at Mauna Loa Using CO<sub>2</sub> Fluxes Derived from an Inverse Model," *Tellus Series B* 57, no. 5 (2005), 357–65.

156. Sani Sham, "Physical Development and Local Climate Modification in the Kajang-Bandar Baru Bangi Corridor: Some Management and Planning Considerations," in Abdul Samad Hadi and Mazlan Othman, eds., *Tropical Urban Ecosystems Studies* 6 (1989): 299–323.

157. Bernhard Johnen, Louise Foster, and Mike Thomas, "Stewardship in the Agrochemical Industry" *Pesticide Outlook* 11, no. 4 (2000), <http://pubs.rsc.org/en/Content/ArticleLanding/2000/PO/B006246O>.

158. A. N. Kurniawan, "Product Stewardship of Paraquat in Indonesia," *International Archive of Occupational and Environmental Health* 68, no. 6 (1998): 516–18.

159. J. R. R. Tolkien, *The Return of the King: Being the Third Part of the Lord of the Rings* (London: Harper Collins, 1999), 20.

160. Clare Palmer, "Stewardship: A Case Study in Environmental Ethics," in *The Earth Beneath*, ed. I. Ball, M. Goodall, C. Palmer, and J. Reader (London: SPCK, 1992), 67–86; Ruth Page, *God and the Web of Creation* (London: SCM Press, 1996); Richard L. Fern, *Nature, God and Humanity: Envisioning an Ethics of Nature* (Cambridge: Cambridge University Press, 2002), 212–13; and Peter Scott, *A Political Theology of Nature* (Cambridge: Cambridge University Press, 2003), 213–18.

161. Tim Ingold, *The Appropriation of Nature: Essays on Human Ecology and Social Relations* (Manchester, U.K.: Manchester University Press, 1986), 224.

162. *Ibid.*, 227.

163. Luke 12:17–19.

164. Garrett Hardin, "The Tragedy of the Commons," *Science* 162 (1968): 1243–48.

165. Theodore Hiebert, "Rethinking Traditional Approaches to Nature in the Bible," in *Theology for Earth Community: A Field Guide*, ed. Dieter Hessel (Maryknoll, NY: Orbis Books, 1996), 23–30.

166. Larry Rasmussen, *Earth Community, Earth Ethics* (Maryknoll, NY: Orbis Books, 1996), 231.

167. R. J. Berry, "Introduction: Stewardship, a Default Position?" in *Environmental Stewardship: Critical Perspectives Past and Present*, ed. R. J. Berry (London: T and T Clark, 2005), 7.

168. Rasmussen, *Earth Community, Earth Ethics*, 231; and Michael S. Northcott, *The Environment and Christian Ethics* (Cambridge: Cambridge University Press, 1996), 169–72.

169. Lynn White, "The Historical Roots of our Ecologic Crisis," *Science* 155 (1967): 1203–7.



170. Karl Barth, *The Christian Life: Church Dogmatics IV. 4, Lecture Fragments*, tr. Geoffrey W. Bromiley (Grand Rapids, MI: Eerdmans, 1981), 214.
171. *Ibid.*, 205.
172. *Ibid.*, 229.
173. *Ibid.*, 233.
174. 1 Corinthians 6:19.
175. Wendell Berry, *Sex, Economy, Freedom and Community* (New York: Pantheon Books, 1992), 97.
176. *Ibid.*, 97.
177. *Ibid.*, 98.
178. Bob Egelko, "Climate Change Is as Serious as WMD," *Agence France Presse*, November 16, 2006.
179. Jared Diamond, *Collapse: How Societies Choose to Fail or Succeed* (New York: Penguin Books, 2005).