

## Islam, Redemption, and the Deity of Christ



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**If only there were someone to arbitrate between us,  
to lay his hand upon us both,  
Job 9:33 (NIV)**



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In the beginning was the Word, and the Word was with God, and the Word  
was God. ...

The Word became flesh and made his dwelling among us.  
We have seen his glory, the glory of the One and Only, who came from the  
Father, full of grace and truth.

John 1:1,14

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July 2, 2004

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:" De Genesi ad Litteram", ما يلي :

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<sup>2</sup> Augustine, *The Literal Meaning of Genesis (De Genesi ad Litteram)*, Volume 1 Books 1-6, Translated by J. H. Taylor, S.J., Paulist Press, New York, NY, 1955, (book 6, chapter 12, section 21-22) p. 193.

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. *demuwth* , *tselem* " "

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<sup>3</sup> St. Thomas Aquinas

<sup>4</sup> Aquinas, Thomas, *Summa Theologica*, Translated by Fathers of the English Dominican Province, Christian Classics, Westminster, Maryland, Reprinted 1981, Part 1, Question 93, Article 4, p. 471.

<sup>5</sup> Maimonides, Moses, *The Guide For The Perplexed*, translated by M. Friedlander, Dover Publications, New York, NY, p. 14 (( As man's distinction consists in a property which no other creature on earth possesses, *viz*, intellectual perception, in the exercise of which he does not employ his senses, nor move his hand or his foot, this perception has been compared—though only apparently, not in truth—to the Divine perception, which requires no corporeal organ. On this account, *i.e.*, on the account of the Divine intellect with which man has been endowed, he is said to have been made in the form and likeness of the Almighty, but far from it be the notion that the Supreme Being is corporeal, having a material form.))

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<sup>6</sup> So, when I have made him and have **breathed into him of My Spirit**, do ye fall down, prostrating yourselves unto him." Sura Al Hijr 15:29 (Pickthal's translation)  
 And when I have fashioned him and **breathed into him of My spirit**, bow before him in homage. Sura Al Hijr 15:29 (Ahmed Ali's translation)

<sup>7</sup> "When I have fashioned him (in due proportion) and **breathed into him of My spirit**, fall ye down in obeisance unto him." Sura Sad 38:72 (Yusuf Ali's translation)  
 When I have shaped him, and **breathed My Spirit in him**, fall you down, bowing before him!" Sura Sad 38:72 (Arthur Arberry's translation)

<sup>8</sup> 1968. Among other passages where the creation of Adam is referred to cf. the following: 2:30-39; 7:11-25. Note that here the emphasis is on three points: (1) the breathing of Allah's Spirit in man, i.e., **the faculty of God-like knowledge and will**, which, if rightly used, would give man superiority over other creatures; ..." (Yusuf Ali's commentary note) [emphasis added]

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<sup>9</sup> This expression, however, 'the Word was made flesh' [John 1:14], can mean nothing else but that he partook of flesh and blood like to us; he made our body his own, and came forth man from a woman, not casting off his existence as God, or his generation of God the Father, but even in taking to himself flesh remaining what he was. This the declaration of the correct faith proclaims everywhere. This was the sentiment of the holy Fathers; therefore they ventured to call the holy Virgin, the Mother of God, not as if the nature of the Word or his divinity had its beginning from the holy Virgin, but because of her was born that holy body with a rational soul, to which the

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Word, being personally united, is said to be born according to the flesh" Cyril of Alexandria, *First Letter to Nestorius*, A.D. 430.

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**Worthy, O Lamb of God, art Thou,  
That every knee to Thee should bow.**

Thou are the everlasting Word,  
The Father's only Son;  
God manifest, God seen and heard,  
The heaven's beloved One;

In Thee most perfectly expressed,  
The Father's self doth shine;  
Fulness of Godhead too: the Blest,  
Eternally divine.

Image of the Infinite Unseen,  
Whose being none can know;  
Brightness of light no eye hath seen,  
God's love revealed below,

The higher mysteries of Thy fame  
The creature's grasp transcend;  
The Father only Thy blest name  
Of Son can comprehend.

Yet loving Thee, on whom His love  
Ineffable doth rest,  
The worshippers, O Lord, above,  
As one with Thee, are blest:

Of the vast universe of bliss,  
The centre Thou and Sun;  
The eternal theme of praise is this,  
To heaven's beloved One: