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# THE CONCEPT OF SIN IN CHRISTIANITY AND ISLAM AND ITS INFLUENCE ON CHRISTIAN-MUSLIM RELATIONS

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**A Dissertation submitted in partial fulfilment of the requirement for the award of Master of Arts Degree in Islam and Christian Muslim Relations from**
**St. Paul's University Limuru, Kenya**

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# DECLARATION

STUDENT'S DECLARATION

This research proposal is my own work is not the result of anything done in collaboration. It has not been previously presented to any institution for any academic award. I give consent that this research proposal may be available for reference and photocopying at the discretion of St. Paul's University.

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## ABSTRACT

The concept of sin as any failure to conform to the moral law of God, whether it manifests in our actions, attitudes, or even our very nature is embraced by both Christians and Muslims to some extent. However, the variance in the understanding of the concept of sin has been the reason for misconceptions between these two religions, impeding coexistence and cooperation between them. The study investigates these misconceptions surrounding the concept of sin in Christianity and Islam. The objectives of the study are: to assess the theological foundation of the concept of sin in Christianity and Islam, to examine the profound influence of the concept of sin on the other beliefs and practices of Christians and Muslims, and to analyze the contemporary understanding of the concept of sin and its influence on Christian Muslim relations. The study is a qualitative one employing a narrative research design approach to collect, evaluate and analyze data. It utilized secondary data collected from library materials that include books and journals articles on the concept of sin in Christianity and Islam to make its findings. Purposive sampling was employed to address the research questions. The objective is to analyze books, articles, and interpretations that encapsulate the concept of sin in Christianity and Islam, thereby fulfilling the study's aim. Since narrative research seeks to learn more from the authors interpretation of the concept, the emphasis is not placed on number of sample sizes but rather on the quality of the data provided. The study by its findings will eliminate misconception and misunderstanding between Christianity and Islam concerning the concept of the sin and its influence on Christian Muslim relations.


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# DEDICATION

To the one who stood with me in all my trials and pains

She supported and promoted me

So, you endured with me

As a good soldier of Jesus Christ

With my sincere love

My wife, Marian

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## LIST OF ABBREVIATION AND ACRONYMS

| | |
|---|---|
| **CMR** | Christian Muslim Relations |
| **DBCM** | Dialogue between Christian Muslims |
| **ICMR** | Islam and Christian-Muslim Relations |
| **OR** | Original Sin |
| **HQ** | Holy Qur'an |
| **HB** | Holy Bible |
| **ASV** | American Standard Version |
| **QAC** | Qur'anic Arabic Corpus |
| **AS** | May Allah be pleased with him |
| **PBUH** | May Allah's peace and blessings be upon him |
| **SW** | Peace and blessings be upon him (saliy allah ealayh wasalam) |

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## DEFINITIONS OF TERMS

**Christians:** This is a category of people who follow and adhere to Christianity, and believe in Jesus Christ as a saviour, saving human beings from their sins

**Muslims:** This is a category of people who follow and adhere to Islam, and believe in the prophet Mohammad a monotheistic Abrahamic religion.

**Sin**: A failure to conform to God's or lawlessness, disobedience. Not hitting the target and deviating from it.

**Original sin:** The first sin which Adam had done because of the solidarity of the human race in him according to Christianity, it would affect not only Adam but all his descendants as well. As a result of the fall could only pass on a depraved human nature to his offspring. From that unholy source sin flows on as an impure stream to all the generations of men.

**Fasiq:** One who violates Islamic law, impious venial sinner.

**Infallibility:** Its mean to be sinless.

**Prophet:** Someone God has Chosen for transmitting his message to humankind. These who prophets spoke God's words to the people.

**Rasoul**: A messenger

**Nabi:** A prophet

**Ahl a l-kitab:** People of the Book (Jews, Christians).

**Hadith:** These are records of the traditions based on the actions and sayings of Prophet Muhammad, it is the major source of religious law and moral guidance.

**Law:** A rule that regulates the actions and correct procedures of its members which it may enforce by the imposition of the penalties.

**Muslim:** Submitter to God. People who adhere to Islam.

**Qur'an:** A scriptural religious text of Islam, believed by Muslims to be revealed by Allah to Prophet Muhammad.

**Sharia:** Law based on the teachings of the glorious Qur'an and the tradition of the prophet, which prescribed religious duties and punishments of law offenders.

**Shia:** A branch of Islam that rejects the first three caliphs and endorsed Ali the fourth caliph to be the first true successor of Muhammad.

**Sunna:** Traditional part of law of Muslim based on Muhammad's actions and words agreed as authoritative by Muslims followed diligently by Sunni Muslims.

**Asbab al-Nuzul:** The occasions for or causes of a particular verse being revealed to Muhammad.

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**Imam:** Leader of the prayer; leader of an Islamic community.

**Fitra/Fitrah: Original** disposition, "natural constitution" or "innate nature". In Islam, fitra is the innate human nature that recognizes the oneness of God (tawhid). It may entail either the state of purity and innocence in which Muslim believe all humans to be born.

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# CHAPTER ONE: INTRODUCTION

## 1.1 Introduction

This chapter covers the background of the study, statement of the problem, research objectives, research questions, research hypothesis, justification of the study, significance of the study, scope and delimitation of the study, limitation of the study, and conclusion.

## 1.2 Background of the Study

Sin is defined as any failure to conform to the moral law of God, whether it manifests in our actions, attitudes, or even our very nature. This understanding of sin relates to both God and His moral law, as well as our inherent moral nature (Grudem, 1994).

In Christianity, it encompasses not only the sinful acts we commit and the sinful attitudes we hold, but also the acknowledgment that we are inherently sinners by nature. As stated by Paul, "while we were yet sinners, Christ died for us" (Rom 5:8). This suggests that the core essence of sin is rooted in selfishness (Grudem, 1994). However, it is important to note that sin, as described in the Scriptures, primarily pertains to our relationship with God's law and his moral character. John conveys this when he states that "sin is lawlessness" (1 John 3:4).

Moreover, sin is believed to have originated with our early ancestors in the Garden of Eden when they disobeyed God (Madueme and Reeves, 2014). Christians, like the Jewish tradition from which they originated, interpret the story of Adam and Eve in the initial chapters of the Bible as describing the first human beings. They believe that the events of Genesis 3 fundamentally altered the moral condition of Adam and Eve, subsequently affecting all of humanity(Madueme and Reeves, 2014). Consequently, human beings have been prone to sin as described in the Holy Bible: "But the LORD God called to the man and said to him, 'Where are you?' And he said, 'I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself.' He said, 'Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?' The man said, 'The woman whom you gave to be with me, she gave me fruit of the tree, and I ate'" (Genesis 3:9-

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12). This passage illustrates the moment when sin entered the world, as Adam and Eve disobeyed God's command by eating the forbidden fruit, leading to a profound change in their moral state and, by extension, the moral state of all humanity.

While the vocabulary for sin in New Testament Greek is more limited, consisting mainly of "*ἁμαρτία*" (*hamartia*), which means "Sin," and "*ἀνομία*" which means "lawlessness," it is notable when compared to that in Old Testament Hebrew. The words typically translated as 'sin' or used as synonyms for it are equally applicable to dispositions and states as to acts. These include "*חַטְאָה*" (*Khata*), meaning "Sin," "*מעל*" (*ma'al*), meaning "trespass," "*עוֹן*" (*âvôn*), meaning "inequity," "*רע*" (*ra'*), meaning "evil" and "*רשׁע*" (*râshâ*), meaning "morally bad, wicked, ungodly." Nevertheless, the concept of sin has remained profoundly significant in Christianity throughout its history (Geisler, 2011; Jenson, 1997).

While in Islam, according to Siddiqi (1993), sin is seen as an act that goes against the commandments and teachings of Allah (God) as outlined in the Qur'an and Hadith. Similarly, sin is believed to have originated with Adam and Hawa (Eve) in the Garden when they disobeyed God. The Qur'an states, "And Adam and his wife ate of it, and their private parts became apparent to them, and they began to fasten over themselves from the leaves of Paradise. Adam disobeyed his Lord and erred" (Q20:120). As-Sa 'di (2018), argued that they both ate from the tree, then they fell into despair; their clothes fell from them and their sin became apparent to them.

The concept of sin in Islam is associated with various terms mentioned in the Holy Qur'an, including "evil" (*Sharr*) (Q:25:34), "fault" (*Sayyi'a*) (Q:40:40), "iniquity" ('*Iithm*) (Q:76: 24), "misdeed" ('*Amil shariyr*) (Q: 4:18), "offense" (*Jarima*) (Q: 55:43), "sin" (*Khta*) (Q:4:112), "crime" (*Jarima*) (Q:7:40), "guilt" (*Aldhanb*) (Q:12:29), "wickedness" (*Alsharu*) (Q:38:62), "disobedience" (*Aleisyan*) (Q:49:7), "corruption" (*Alfasad*) (Q: 2:205), and "immorality" (*Alfujur*) (Q:91:8), "indecencies" (*Alfasq*) (Q: 49:7),"seduce" (*ghawy*) (Q:20:121 ) (Quṭb et al., 2003).

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Christianity perceives the concept of sin as a significant issue that has profoundly affected humanity. Christians view it as the primary factor influencing human life and all its relationships (Malaty, 2008). The understanding of sin has evolved over time, particularly in the 5th century when a conflict emerged between Pelagius and Augustine regarding the concept of sin and the original sin. This conflict revolved around the question of whether people inherit the original sin from Adam or are born without sin. Ultimately, Augustine championed the doctrine of original sin (Malaty, 2008). This study discusses the concept of sin according to the protestant perspective not orthodox perspective. Furthermore, the concept of sin is intertwined with other beliefs as outlined in the Holy Bible (Berkhof, 2017). Adam's sin led to the loss of humanity's original blessings and caused the downfall of the entire human race. The story of the Fall serves as an illustration of what sin represents, which is unfaithfulness (Calvin, 2006).

The notion of sin remains constant in accordance with Christian doctrines, spanning the entire Bible from "Genesis" to "Revelation." This understanding of sin, as outlined earlier, holds a pivotal and interconnected position within the broader framework of Christian beliefs. Christians accord significant significance to this concept in various aspects of their lives, be it in religious teachings or academic pursuits, as it serves as the fundamental reference point in Christianity, shaping the destiny of humanity (Fitzpatrick, 2010).

According to Badawi and Haleem (2008), it can be understood as missing the target, deviating from the correct path, making an error, committing a crime, or engaging in sinful behavior, a mistake, a crime, or a sin Muslims believe that on the Day of Judgment, God will evaluate an individual's good deeds against their sins and will punish those whose evil deeds outweigh the good ones. (Esposito, 2003). Sin is a significant concept in Islamic ethics, and Muslims regard it as encompassing anything that contradicts the commands of God or violates the laws and norms established by religion. According to Ibn Taymīyah (1999). the Qur'an, "And establish regular prayers at the two ends of the day and at the approaches of the night: For those things that are good

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remove those that are evil: Be that the word of remembrance to those who remember" (Q 11:114). Equally significant, Islam categorizes sin into major sins and minor sins (Tabbara, 1977).

However, in contrast to Christian belief, the concept of sin is not closely related to other beliefs in Islam. On the other hand, the concept of sin is less central in Islam compared to Christianity. This difference is evident in Islam, especially when the Qur'an clarifies its position on the concept of sin through the story of Adam. It emphasizes that individuals are responsible for their sins and that God has opened the door of repentance for them (Al-Tahtawi, 2004; Al-Khatib, 1998).

The concept of sin holds immense significance in major religions, particularly in Christianity and Islam, as it influences various associated beliefs. This understanding not only shapes the daily lives of adherents, but also plays a crucial role in influencing perceptions among individuals from different religious traditions. The nuanced comprehension of this concept holds the potential to influence relationships and dynamics between individuals from diverse faith backgrounds.

While Islam emphasizes sin as an act, Christianity views it as an inherent aspect of human nature. These contrasting interpretations have contributed to a notable gap that can potentially challenge relations between Muslims and Christians. Despite these disparities, this study is poised to delve into the concept of sin within each tradition, aiming to uncover potential points of convergence between Christianity and Islam on this matter. By exploring common ground, the study seeks to foster a deeper understanding that could serve as a bridge, mitigating the gap between these two religious' communities.

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### 1.3 Statement of the Problem

The variance in the concept of sin has on many occasions caused misunderstandings between Christian and Muslims in countries where they co-exist, resulting in strong intellectual conflicts that tend towards attacking and reducing the religious beliefs of the other. This is evident in many areas of the world, obstructing coexistence and cooperation between Christians and Muslims. This study investigates the misconceptions surrounding the concept of sin and bring to light the existing

interpretation on the concept of sin and these difference in interpretations affect the relations between the two communities. The study uncovers the disparities in the concept of sin and their implications on Christian-Muslim relations.

### 1.4 General Objective

The General Objective of the study is to examine the concept of sin and its implication on Christian Muslim Relations.

### 1.5 Specific Objectives

The study is guided by the following objectives:

1. To assess the theological foundation of the concept of sin in Christianity and Islam.
2. To examine the profound Influence of the concept of sin on the other beliefs and practices of Christians and Muslims.
3. To analyze the contemporary understanding of the concept of sin and its influence on Christian-Muslim relations.

### 1.6 Research Questions

This study is guided by the following questions:

1. On What theological foundations is the concept of sin in Christianity and Islam based?
2. How does the concept of sin influence the other beliefs and practices of Christianity and Islam?
3. How does the contemporary understanding of the concept of sin influence on Christian Muslim relations?

### 1.7 Research Assumptions

The study is based on the following assumptions:

1. There is a significant difference in the theological understanding of the concept of sin between Christianity and Islam.

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2. The divergent views on the concept of sin in Christian and Islamic theologies have a substantial Influence on the beliefs and practices of adherents.

4. The contemporary understanding of the concept of sin plays a role in shaping Christian-Muslim relations.

### 1.8 Justification of the Study

The comparative exploration of the concept of sin in Christianity and Islam, and its subsequent influence on Christian-Muslim relations, holds significant academic and societal relevance. The concept of sin, as a fundamental theological tenet, plays a central role in shaping individual beliefs, moral frameworks, and communal identities within each faith. This study aims to probe the existing misconception of the concept of sin. Furthermore, the study explores whether differences in the understanding of sin contribute to conflicts, foster mutual understanding, or have other societal repercussions. Given the contemporary global context that is marked by religious diversity and interfaith dialogue, this study has the potential to provide valuable insights that contribute to fostering harmony, tolerance, and meaningful engagement between Christians and Muslims.

### 1.9 Significance of the Study

This study highlights the importance of the concept of sin in both Christianity and Islam, shedding light on the differences in belief regarding this concept. Therefore, the study is particularly valuable for Christian and Muslim communities as it explores how it can influence their ongoing relationship. Furthermore, this study contributes to a deeper understanding of the issue of sin, adding to the existing body of knowledge on the concept. It is also benefits researchers and specialists in the field of religious studies. Additionally, this research provides students with a deeper understanding of the concept of sin and contribute to the effort of rebuilding bridges between Christianity and Islam.

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## 1.10 Delimitations of the Study

This study holds significant relevance for researchers concentrating on the concept of sin, especially its influence on Christian-Muslim relations. It exclusively hones in on the topic the study of concept of sin in Christianity and Islam. Views and contributions that deviate from this specific focus are not considered in this work, and teachings of Islam and Christianity unrelated to this context are not acknowledged.

## 1.11 Limitations of the Study

The study limitations refer to the characteristics of design or methodology that can affect or influence the interpretation of the findings (Price and Murnan, 2004). Some of the limitations that are likely to be encountered during the study include the need to spend long hours perusing numerous reading materials and works, whether in the library or on the internet. To address this challenge, the researcher, based at the university, makes efficient use of library resources and the university's Wi-Fi connections to overcome the challenges. Moreover, there are fees for transportation that assist researchers in transferring to different libraries. Additionally, there are book fees for purchasing books from the internet. The researcher tries to talk to some sponsors for supporting this study.

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# CHAPTER TWO: LITERATURE REVIEW

## 2.1 Introduction

In this chapter, the study delves into the theological underpinnings of the concept of sin in both Christianity and Islam, scrutinizing their respective foundations. Building upon this groundwork, we embark on an analytical journey to uncover the profound influence that the concept of sin has on the broader beliefs and practices within each faith. By scrutinizing its influence on Christianity and Islam, we extend our inquiry to investigate the contemporary understanding of sin and its dynamic influence on Christian-Muslim relations.

## 2.2 The Theological Foundation of the Concept of Sin in Christianity and Islam

### 2.2.1 Sin in Christianity

According to Frame (2013), sin is any want of conformity unto, or transgression of, the law of God. It is far better to define sin in the way Scripture does, in relationship to God's law and his moral character. John tells us that "sin is lawlessness" (1 John 3:4). According to Grudem (1994), the concept of sin in Christianity is significant for this topic, is representing the cornerstone of one's entire life, and the main doctrine that is interrelated with other beliefs.

According to Sievernich (2005), sin in Christianity is defined as the refused relationship to the creator and to the creature, refused response to the call of the transcendent other (God) and of the essential other (man). It signifies a lack of responsibility in personal relationships. Put in biblical language, sin is the refusal of the obligatory love of God and man. Frame (2013) mentions that sin fundamentally disrupts our very essence. It signifies our turning away from God's righteous commandments, His kingdom, His glory, faith, and love. Sin embodies rebellious disobedience, aligns us with the kingdom of Satan, and fosters evil attitudes such as hatred, immorality, strife, jealousy, anger, and envy, among others. Sin is not an inherent aspect of human nature but rather a disruption of a personal relationship with God (Frame, 2013). This disruption began with a

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historical event known as the "fall of man," which is described in the book of Genesis, where Satan, represented by a serpent, questions and contradicts God's word to Adam and Eve. This event resulted in disobedience, blaming, and a distortion of God's intended order in the created world.

According to Aquinas (2006), the concept of original Sin as inherited guilt aligns with the traditional Christian belief that all human beings inherit the guilt of Adam and Eve's transgression in the Garden of Eden. According to this belief, this guilt is passed down through the human lineage. Additionally, Aquinas argued for the Loss of Original Justice, stating that Adam and Eve initially possessed a state of original justice before the Fall. This state included harmony with God, inner harmony, and mastery over their lower passions. However, the original sin disrupted this original justice, resulting in a loss of harmony and control over their passions (Aquinas, 2006).

According to Geisler (2011), sin manifests in various forms, each representing a deviation from God's divine standards. Firstly, sin is depicted as unbelief, as Paul straightforwardly asserted, "Everything that does not come from faith is sin" (Rom. 14:23). Secondly, sin is portrayed as rebellion, drawing parallels between stubbornness and iniquity to witchcraft, as highlighted in the words, "the sin of witchcraft, and stubbornness [is as] iniquity and idolatry" (1 Sam. 15:23). Thirdly, sin is transgression, rooted in the violation of God's inviolable guidelines set for His servants. The Scriptures underscore the significance of these transgressions, noting that "Death reigned from Adam to Moses, even over them that had not sinned after the similitude [likeness] of Adam's transgression" (Rom. 5:14). Finally, sin is pride, with St. John listing it as one of the fundamental sins, stating, "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:16).

According to Kiley (2009), regarding the essence of sin, two notable points should be highlighted. First, sin represents rebellion against God. Second, individual acts of sin are not the root of sin; rather, they stem from the flawed, rebellious orientation of human nature. The most comprehensive

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understanding of sin encompasses it as a state of rebellion, a broken relationship, and a series of acts.

Sin is rebellion in the sense that it is a willful, personal choice against God. Additionally, human beings are fallen by nature and suffer from sinful propensities apart from any willful choice. Nonetheless, the human state is one of active hostility toward and resistance against God's laws, government, and person. This state of rebellion and the broken relationship that stems from such rebelliousness result in individual acts of sin. Noteworthy, here is the fact that individual acts of sin flow from the deeper problem of a failed and rebellious relationship. Thus, the three aspects of sin rebellion, severed relationship, and acts are all interrelated.

### 2.2.2 Sin in Islam

Badawi and Haleem (2008), claim the sin in Islam refers to missing the target and veering away from the correct path. It has many names and is divided into major sin and minor sin. So, God will evaluate all people's deeds according to their sins.

The concept of sin in Islam is explained in many verses of the Qur'an, such as "Then did Satan make them slip from the (garden), and get them out of the state (of felicity) in which they had been. We said: 'Get ye down, all (ye people), with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood for a time." (Q 2:36) According to Muhammad (1995), in his analysis of this point, God refers the expulsion of Adam and Eve to Iblis's guile and trickery. In this verse, Iblis is called al-Shaytan, with the name change signaling a shift in the narrative tone to accentuate an association of depravity and iniquity.

According to Muhammad (1995), the verse does not recount in detail the manner of the couple's slipping (or Fall). The slipping of Adam and Eve and their expulsion from the Garden is a direct result of Iblis's action. In as much as Adam and Eve are subject to Divine action, they are subject to Satanic action. This vests them with their dramatic centrality in the story as Divine and Satanic

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actions revolve around them. Satanic counteraction is made possible through the tree, which made them veer away from the correct path.

According to Tzortzis (2018), argued that disobeying God is foolish and unfounded. Obeying God, even when we do not fully grasp the wisdom behind some of His commands, is the most rational choice. God's commands stem from His infinite knowledge and wisdom, as He is the ultimate authority. We should desire to obey God because we fear the spiritual consequences of disobedience, which include losing His special love and damaging the connection we have established with Him through our acts of worship. According to Tzortzis (2018), disobedience is akin to fleeing from God's mercy, and without His mercy, we face the self-inflicted suffering of hell. This fear is rooted in the desire to protect what we love: Whoever loves something must fear to lose it. Hence love cannot be without fear, for the object of love is something that can be lost.

Sins are defined as what is forbidden by Allah (sw) and His Messenger in the Qur'an and the Sunnah in addition to what is narrated on the authority of early Muslims. Allah, the Highest, promises whoever avoids the major sins to expiate his minor sins. According to Al-Dahahbi (1997),Sins in Islam are categorized into major sins (kaba'ir) and minor sins (sagha'ir), as well as avoiding both apparent and hidden sins

**Major Sins:** According to Tabbara (1977), provided various definitions for major sins as follows: Everything that Allah (sw) has prohibited, what the Qur'an has explicitly declared as forbidden, actions for which specific punishments (hudud) are prescribed, deeds that entail severe warnings of punishment in the Hereafter, actions that incur the wrath of Allah (sw), deeds that lead to being cursed, actions accompanied by severe threats, and deeds that are described as sinful. For instance, of the grave sins in Islam are associating others with Allah "shirk" practicing sorcery, taking a life that Allah has forbidden except by right, consuming usury "riba", consuming the property of an orphan, and slandering chaste, believing women.

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**Minor Sins:** According to Tabbara (1977), minor sins refer to all other sins that are not classified as major sins. They are lesser in gravity and can be forgiven through acts of worship, repentance, and good deeds. For instance, among the minor sins are: unjustified anger, malice and envy, cursing and insulting, backbiting and speaking ill of others, and harming one's neighbor

It is believed that the sin of Adam did not pass on to his descendants; rather, it remained confined to him alone (Tabbara, 1977).When Adam committed his sin by eating from the tree that God had forbidden, he felt remorse and sought forgiveness from his Lord. Adam received words from his Lord to supplicate with, and these words became the means through which his repentance was accepted by God. The Qur'an mentions this as follows: "Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the accepting of repentance, the Merciful." God forgave Adam for his sin, and his wrongdoing did not transfer to his descendants (Tabbara, 1977). Islam holds that every individual is responsible for their own actions and does not bear the burden of someone else's sins, even if that sin originated with their forefather Adam (Tabbara, 1977).

According to Ibn Taymīyah (2009), repentance (Tawbah) means acknowledging one's sins, sincerely regretting them, resolving to abandon sinful behavior, and turning back to Allah (sw) with honesty and a desire for His mercy and forgiveness. If these conditions are met, Allah (sw) accepts the repentance and forgives sins and transgressions. The Qur'an contains numerous verses emphasizing the importance of repentance and Allah's acceptance of it: "And turn to Allah in repentance, all of you, O believers, that you might succeed." (Q 24:31). In this verse, believers are encouraged to repent to achieve success and happiness.

While there exist numerous studies in Islam on the topic of sin, including critical comparative analyses such as those conducted by scholars like Ğalāhima (1997), Madi (1990), and Al-Khatib (1998), it is noteworthy that none of these studies aimed to familiarize Christians with the Islamic

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concept of sin. Instead, their focus was primarily on critically examining the notion of sin from the perspectives of Christianity and Judaism.

Similarly, scholars from the Christian tradition, such as Francis of Assisi (1220), Raymond Lull (1277, 1308), and Peter Venerable (1143), delved into the historical relationship between Christians and Muslims during the crusades, acknowledging its tense nature. However, their studies were comparative and critical in relation to Islam, with no apparent critical analysis on the Islamic concept of sin and its implications on Christian-Muslim relations. Notably, none of them endeavored to introduce the concept of sin or provide an explanatory framework for Muslims (Gaudeul, 1984).

The reviewed studies identified various forms that explain the concept of sin, whether in Christianity or Islam. However, these studies did not specifically explain how the authors addressed various aspects of sin in their works, nor did they explicitly elucidate the concept of sin in Christianity to Muslims and vice-versa where the scholars in Islam, in all their studies, did not attempt to introduce the concept of sin in Islam to Christians; rather, their studies critically examined perspectives on sin in Christianity and Judaism. However, this study will address the gap by exploring why they did not delve into the concept of sin. The researcher aims to shed light on this particular engagement with Christians and Muslims and to provide insights into how to rectify misunderstandings surrounding this concept.

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## 2.3 The Influence of the Concept of Sin on the other Beliefs and Practices of Christians and Muslims

The concept of sin and its influence on Christians and Muslims is central to the religious beliefs and practices of both faiths. While there are many similarities in how sin is understood, there are also some differences in terms of theology and practices. Here, the study will provide a general idea of the influence of sin in Christianity and Islam, along with references to relevant texts and traditions.

### 2.3.1 The Influence of the Concept of Sin on the other Beliefs and Practices of Christians

The concept of sin in Christianity is intricately linked with other beliefs within the Christian faith, making it inseparable from them. This study will delve into the most significant beliefs affected by sin, as outlined below.

**Original Sin**: Berkhof (2017) argued that the doctrine of original sin signifies the complete corruption of human nature, both physically and morally, due to Adam's transgression, rendering humanity incapable of anything but sin. This inherited corruption, or original sin, is regarded as a moral punishment for Adam's sin. In his natural state, man is inherently inclined to and capable of only doing evil. Berkhof added that "original sin," back to three reasons: (1) It is derived from the original root of the human race; (2) it is present in the life of every individual from birth, and therefore cannot be regarded as the result of imitation; and (3) it is the inward root of all the actual sins that defile the life of man. On the other hand, Smith (2003), another perspective in Christianity emphasizes that the concept of original sin, stemming from the disobedience of Adam and Eve in the Garden of Eden, is foundational. It is believed that all humans inherit this sin, and it separates them from God. (Genesis 3:1-24). That the original sin led to the loss of the image of God in humanity and caused the complete depravity of human nature. This means that original sin is not merely the absence or lack of supernatural qualities, but a corruption that affects the entire person. In fact, original sin is a "positive malignant power," not just a mere deprivation. Williams (1927) argued that the concept of sin influences the belief in the original sin. He asserted that everything arising from this fallen nature is deemed sinful, including all of humanity's moral aspirations and endeavors.

According to Horton (2015), the biblical acknowledgment of such corruption is evident in various passages. Psalm 51:5 emphasizes David's conception in sin, tracing the origin of his sin back to the time of his conception. Ephesians 2:3 crucially states that all are "by nature children of wrath", with

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"nature" denoting the fundamental reality or source of a thing. Therefore, the very essence of all individuals is deemed corrupt. This fundamental corruption is underscored by the biblical teaching that all are corrupt, and what the principle produces. Job 14:4; Matt. 7:17–18; and Luke 6:43 assert that humans, with their corrupt nature, must inevitably produce corrupt offspring. The universality of sinfulness finds its most plausible explanation in the notion of corrupt nature giving rise to corrupt offspring. Moreover, Romans 5:18 implies that all were condemned through one sin, suggesting the universality of sinning. Romans 5:19 further declares that through one man's sin, all were made sinners. Notably, passages addressing universal sinfulness make no exceptions.

**Redemption through Christ:** This belief is one of the most significant doctrines in Christianity related to sin. According to Milne (1975), this belief is directly connected with the sin stating that believers "believe in the forgiveness of sins through the sacrifice of Jesus Christ on the cross (John 3:16; Romans 5:8.). Quoting Walliams Tyndall, Milne emphasizes that "the whole nature of the Christian religion stands upon these two great pillars, namely, the greatness of our fall and the greatness of our redemption." Sin can only be known in the light of grace, in the light of God's action against it in Jesus Christ. According to Calvin (2006), the entire human race perished in the person of Adam, and the knowledge of God the creator would be useless unless faith also followed, presenting God as our Father in Christ. This faith allows us to pass over to eternal life and perfect felicity.

**Repentance and Confession:** Luther (2015) has illustrated that the concept of sin in Christianity also related to repentance and confession. The Christian tradition emphasizes the need for repentance and confession of sins to God for forgiveness (1 John 1:9). To commence genuine repentance, individuals must come to a realization recognizing their sins, understanding their status as sinners before God, acknowledging their lost state, and thereby becoming prepared to receive grace from the Lord. This process aims to convict them of their sins, leading to an awareness of their condition and creating a readiness to anticipate and accept the forgiveness of sins from Him.

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**Moral Code:** According to Calvin (2006), sin is considered a transgression against God's moral code, as defined in the Ten Commandments (Exodus 20:1-17) and the teachings of Jesus, particularly in the Sermon on the Mount (Matthew 5-7). However, God employs promises and threats to inspire love for righteousness and a detestation of wickedness among believers. Out of kindness, God uses the allure of rewards to encourage people to seek Him and obey His commandments. He assures that rewards for virtues are stored with Him, offering blessings in this life and eternal blessedness to the obedient. Conversely, God warns of punishment for unrighteousness, including present calamities and eternal death. God's benevolence implies eternal life, while His wrath implies eternal perdition.

**Eternal Consequences:** According to Adams (1975), argued that the concept of sin in Christianity relates to the eternal consequences where unforgiven sin leads to separation from God and eternal damnation in Christian belief (Matthew 25:46). The concept of eternal consequences underscores the seriousness of sin in Christian theology, implying that the choices made in this earthly life have profound and lasting implications for one's ultimate destiny. Unforgiven sin, which means not seeking God's forgiveness and not accepting Jesus as Savior, leads to a state of separation from God forever.

### 2.3.2 The Influence of the Concept of Sin on the other Beliefs and Practices of Islam

Sin in Islam is what brings anxiety, loneliness, alienation, physical and spiritual harm, contempt, ignominy, degradation, insignificance and shame, and it may bring the punishment of God in this life and/or in the life to come (Siddiqi, 1993).

**Sin (Dhunub):**According to Siddiqi (1993), not to follow the laws of God is sin. Sin is violation of the divinely established rules as given by His prophets, and a believer should avoid both types of sins. Moreover, sin occurs when humans misuse their freedom. The source of sin is Satan who is the worst enemy of humankind. However, Islam does not accept the concept of original sin; every

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child is born innocent, and there is no concept of inherited sin. A person is not considered a sinner unless he/she commits a sin. According to Philips (2006), when a child is born, it possesses a natural belief in Allah (sw), known in Arabic as "*fitrah*". If left alone, the child would grow up aware of Allah (sw) in His unity, but environmental pressures, whether direct or indirect, influence all children and may lead them to sin. Additionally, sins collectively affect people as well as individuals.

**Five Pillars of Islam:** Additionally, the concept of sin also influences and is related to the rituals and five pillars. According to Ibn Qayyim al-Jawzīyah (1973), Islam provides a framework for righteous living through the five pillars, which include acts of worship, charity (Zakat), and fasting. The relationship between the five pillars of faith (known as the "Five Articles of Faith" or "Usul al-Din") and forgiveness of sins is essential for a Muslim's faith, as they lead to forgiveness of sins when practiced sincerely and with conviction. Consequently, a Muslim who does not believe in the Five Pillars is considered a sinner.

Forgiveness and repentance through Allah's Mercy: According to Ibn Taymīyah (2001), the concept of sin relates to forgiveness and repentance. Muslims believe that Allah's mercy is vast, and He can forgive any sin if one repents sincerely. Moreover, repentance and seeking forgiveness are necessary due to abandonment of commandments and the commission of forbidden deeds. Asking for forgiveness and repenting is applicable to both deeds committed and obligations neglected. Allah (sw) informs about the disgraceful deeds of the disbelievers before the Messenger came to them. Allah's commandment for people is to repent for what they did from sins. In the Hadith, Prophet (pbuh) confirms. "By Allah! I ask for forgiveness from Allah (sw) and turn to Him in repentance more than seventy times a day" (Bukhari, 1997).

In both Christianity and Islam, the concept of sin serves as a moral guide, emphasizing the significance of ethical conduct, repentance, and seeking forgiveness from a higher power. It underscores the inherent fallibility of humans and the necessity of divine guidance and mercy for

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leading a righteous life, influencing the daily lives, rituals, and spiritual practices of adherents in both faiths. Despite numerous sources explaining this topic, none has actively attempted to dispel misunderstandings surrounding the concept of sin and its influence on beliefs in Christianity and Islam. These gaps have contributed to conflicts and challenges that could potentially strain Christian-Muslim relations. Therefore, this study endeavors to unveil the differences in the concept of sin and its influence on Christian-Muslim relations, aiming to address the misunderstandings that may hinder harmonious coexistence between the two faiths.

## 2.4 The Contemporary Understanding of the Concept of Sin and its Influence on Christian Muslim Relations

The contemporary understanding of the concept of sin can significantly influence on Christian-Muslim relations, and it is worth exploring this influence in more detail. Here are some key points to consider:

Zacharias and Vitale (2017) argued that in the modern era, religions are encountering different waves of currents that view them with a reactionary perspective inconsistent with contemporary understanding. Among these prevailing currents are atheism, humanism, pluralism, secularism, modernity, and liberalism. All these currents present varying concepts, creating a strong confrontation for religions to define these concepts. For instance, the concept of sin has multiple definitions in the eyes of these movements, making it challenging to reach a consensus, particularly when engaging with people of other faith.

According to Armstrong (2009), the decline of religion was just one sign of major cultural change during this decade, as many institutional structures of modernity were dismantled. Censorship was relaxed, abortion and homosexuality were legalized, divorce became easier, the women's movement campaigned for gender equality.

According to Taylor (2007), the contemporary understanding of sin is often seen in more humanistic and less theological terms. While some may still use religious language to describe

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moral failings, others frame sin as ethical or social transgressions that harm others or violate societal norms**.** While frameworks for understanding sin and morality may have waned in influence in the contemporary context, the concept of sin has evolved. He also added that contemporary interpretations often focus on a more individualistic and subjective understanding of sin. This broader perspective of these interpretations can create common ground for dialogue between Christians and Muslims regarding shared ethical values or lead to misunderstandings and different priorities.

On the other hand, Armstrong (2009), argued that the religious concepts, including ideas about sin, have evolved over time, and that religious language and concepts are often symbolic and subject to reinterpretation. In this context, the understanding of sin may be seen as a fluid and evolving concept that adapts to cultural and historical contexts. He has also suggested that sin is a symbolic construct used in religious traditions to convey deeper ethical and spiritual insights rather than a literal concept. Sin, in this context, could be seen as a call to greater self-awareness and moral improvement.

According to Sackss (2009), the contemporary understanding of sin can both positively and negatively affect Christian-Muslim relations. The interfaith dialogue and understanding are essential for addressing moral and ethical challenges in the contemporary world. By engaging in respectful conversations with individuals from different religious backgrounds, people can gain a deeper appreciation for differing views on sin and morality on the positive side. Recognizing commonalities in ethical concerns related to sin can foster interfaith dialogue and cooperation. While Anderson (2010), contends that where people engage in constructive conversations to better understand each other's perspectives and find common ground, a broader understanding of sin could involve recognizing the complexity of human nature and the role of personal struggles and life circumstances in moral decision-making. This perspective might lead to a more forgiving and compassionate approach to addressing sinful behavior.

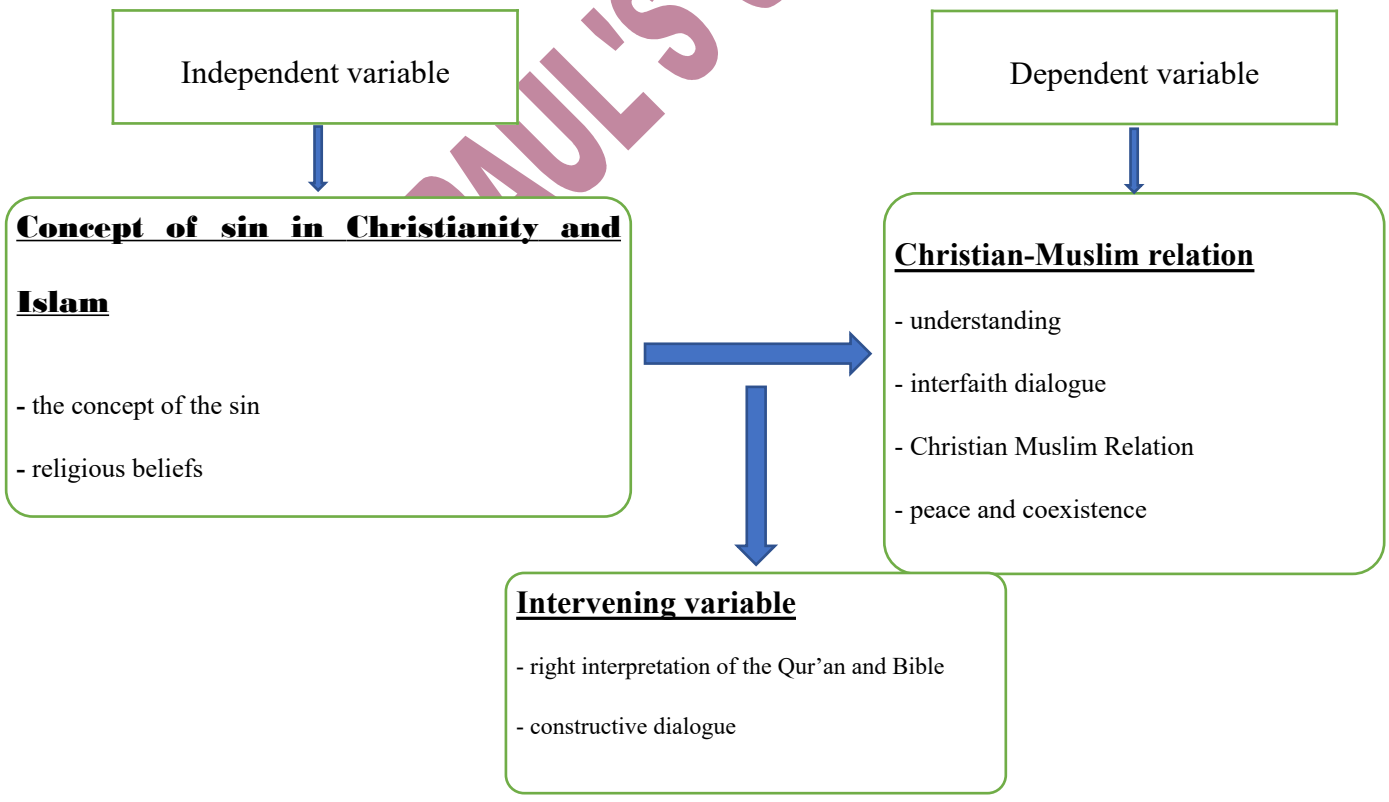
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According to Armstrong (2009), interfaith dialogue and the promotion of understanding among different religious traditions reveal that the concept of sin is not unique to one religion but is found in the two major religions - Christianity and Islam. Understanding sin from a broader perspective involves recognizing its common themes and shared moral concerns across religious boundaries.

The current understanding of the concept of sin has played a significant role in shaping Christian-Muslim relations. While there have been explanations of this topic, there has been a notable absence of efforts to dispel misunderstandings. This lack of clarification has resulted in conflicts and challenges, potentially negatively influencing Christian-Muslim relations. Hence, the primary objective of this study is to explore the distinctions in the concept of sin and analyze their implications for Christian-Muslim relations, with the aim of fostering greater understanding and harmony between the two religious' communities.

**Figure no: 1**

## 2.5 Conceptual Framework




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This dissertation delves into the intricate interplay between independent variables, namely, the concept of sin, religious beliefs, and the contemporary understanding of sin in shaping dependent variables that encompass conflict or understanding, interfaith dialogue, and Christian-Muslim relations. The concept of sin serves as a pivotal independent variable, examining how distinct theological interpretations within Christianity and Islam contribute to divergent perspectives on moral transgressions. Religious beliefs, another independent variable, encapsulate the broader doctrinal foundations influencing attitudes towards sin within each faith. The contemporary understanding of sin, as a dynamic independent variable, reflects the evolving interpretations and societal norms related to sin in the modern context. The independent variables are supported by the intervening variables right interpretation of the Qur'an and Bible, and constructive dialogue. These independent variables collectively influence dependent variables such as conflict or understanding between religious communities, the quality and nature of interfaith dialogue, peace and coexistence and the overall dynamics of Christian-Muslim relations. By scrutinizing the relationships among these variables, this study aims to unravel the multifaceted connections between theological concepts, religious beliefs, and the contemporary understanding of sin, and their repercussions on the broader landscape of interfaith relations.

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## 2.6 Research Gaps

A study of the concept of sin in Christianity and in Islam and its influence on Christian-Muslim relations,' aims to fill critical gaps in the existing literature. Despite the abundance of research on the concept of sin within individual religious traditions, a notable gap exists in comprehensive comparative analyses between Christianity and Islam. This study bridges this gap by providing a nuanced examination of how the theological perspectives on sin in these two major world religions both diverge and converge. Moreover, there is a recognized need for an interdisciplinary exploration, as the study of sin often remains confined within theological or religious studies. By integrating theological perspectives with insights from interfaith dialogue, this research endeavors

to offer a more holistic understanding of the multifaceted nature of sin and its influence on Christian Muslim relations. Additionally, the contemporary relevance of theological concepts, such as sin, in the context of Christian-Muslim relations, remains an underexplored area. In a world marked by increased religious diversity and evolving societal norms, this study aims to fill this gap by examining how the evolving understanding of sin influences interfaith dialogue, conflict resolution, and societal cohesion. Lastly, the potential role of theological differences, particularly regarding the concept of sin in perpetuating misunderstandings or fostering common ground between Christians and Muslims, is insufficiently explained in the existing literature. This research addresses this gap, offering insights that could contribute to more informed and respectful interactions between the two religious' communities.

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# CHAPTER THREE: RESEACH METHODOLOGY

## 3.1 Introduction

This chapter outline the methodology used in the study, research design, target population, sample frame, sampling techniques, data collection techniques, reliability of data, validity of data, ethical issues, data analysis.

## 3.2 Research Methodology

Research methodology is a way to systematically solve the research problem; it may be understood as a science of studying how research is done scientifically (Kothari, 2004).The present study adopt a qualitative approach to delve deeper into the subject matter. In the realm of qualitative research, a comprehensive literature review was meticulously undertaken. This entails a secondary data thorough examination of an extensive array of resources, including books, articles, and reports, all of which will be pertinent to the specific focus of this study. This qualitative dimension is crucial in providing a rich and nuanced understanding of the subject by drawing from a diverse range of scholarly perspectives and insights.

## 3.3 Research Design

A research design refers to the overall strategy that a researcher chooses to integrate the different components of the study in a coherent and logical way, thereby ensuring that he or she will effectively address the research problem (Kombo and Tromp, 2006). This study adopts a narrative research design to conduct its inquiry, focusing on studying and interpreting the stories or narratives of scholars of faith, religion, and interpretations of religious texts (Qur'an & Bible). This approach views stories as fundamental to human experience and seeks to understand their significance in shaping perspectives and beliefs.

## 3.4 Targeted Population

The target population is the group of individuals, objects, items or things from the sample size which is taken for measurement or observation in the study. It is the specific, conceptually bounded

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group of potential participants to whom the researcher may have access that represents the nature of the population of interest (Casteel and Bridier, 2021). This study has no specific number of targeted populations, whether groups or individual scholars. However, the study analyzes diverse books, articles and religious materials on the topic to the point of the saturation of data.

### 3.5 Sample Frame

A sample frame is a list or a set of items from which a sample is drawn for a research study or survey. The sample frame represents the larger population from which the researcher intends to draw a representative sample (Groves *et al.*, 2009). The sample size in qualitative research does not play any significant role as the purpose is to study only one or a few cases in order to identify the spread of diversity and not its magnitude (Kumar, 2011). The study relies on books, articles, papers and encyclopedia to collect its data.

### 3.6 Sampling Techniques

While sampling is the process through which the researcher gathers respondents (people), places, or things to study (Orodho and Kombo, 2002), it involves the absence of primary data collection from individuals. According to Andrade *et al.* (2018), documentary analysis is, concomitantly, both a technique for collecting and analyzing data and a research method. As a technique for data collection and analysis, it is used to complement other means of collecting and analyzing data. This study adopts a literature-based approach (library- based), relying exclusively on library sources for data collection, the data collected will be classified base on the existing objectives before subjected to critical analysis. It involves a comprehensive review of existing scholarly works, books, academic journals, and other relevant publications on the concept of sin in Christianity and Islam and its influence on Christian-Muslim relations. The utilization of library sources aims to gather insights from theological, historical, and comparative perspectives, contributing to a thorough exploration and analysis of the subject matter.

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### 3.7 Data Collection Techniques

Data is a collection of facts, figures, objects, symbols, and events from different sources. In every study, data is involved and must be collected to have first-hand information and arrive at resolving the research problem (Kombo and Tromp, 2006). Thus, data collection is a process of collecting information from all the relevant sources to find answers to the research problem, test the hypothesis and evaluate the outcomes by proving or refuting some facts (Orodho and Kombo, 2002). This study collects all secondary data, from books and journal articles that represent religious and cultural contexts accredited to the concept of sin in Christianity and Islam. The relevant materials will further be identified vis-a vis the specific objectives of the study.

### 3.8 Reliability of Data

Reliability, as defined by Mohajan (2017), is a measurement that yields consistent results with equal values, signifying the consistency, precision, repeatability, and trustworthiness of research. It gauges the extent to which data is free from bias, ensuring uniform measurement across time and various items in the instruments. This implies that the observed score of a measure accurately reflects the true score of that measure Mohajan (2017). In the course of this study, emphasis is placed on utilizing results confirmed by reputable books and articles found in accredited libraries. This approach aims to measure and ensure the consistency, precision, repeatability, and trustworthiness of the research data, aligning with established standards in the field of study.

### 3. 9 Validity of Data

Validity, as defined by Mohajan (2017), pertains to the precision and significance of conclusions drawn from study findings. In this research, a meticulous process is being implemented to ensure the accuracy and reliability of the collected secondary data. Each step in the data collection and analysis process will be conducted with precision, employing appropriate tools to derive meaningful insights. Ensuring the validity of the data references in the literature review solidifies the theological connection between the research inquiries and study goals. This alignment ensures that

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the data collected is not only relevant but also directly contributes to addressing the research objectives. Moreover, adherence to all validation procedures set forth by St. Paul's University is diligently followed to uphold the highest standards in research methodology.

### 3.10 Data analysis

Data analysis is the process of cleaning, changing, and processing raw data, and extracting actionable, relevant information that helps the study make informed decisions or conclusions (Kombo and Tromp, 2006). The study processes and analyzed through the qualitative method of narrative analysis using secondary data. The researcher analyzes data collected from books and articles, which will be further interpreted to provide useful insights.

### 3.11 Ethical Issues

This study, which relies on secondary sources obtained from libraries, journals, and books, conducts ethically. The use of secondary data is approached with a strong commitment to professionalism and ethical standards. Rigorous efforts have been made to ensure that all sources are acknowledged and cited appropriately, aligning with the principles of academic integrity and avoiding plagiarism. The researcher confirms that all books and articles used are accredited, and no unethical standards have been applied. Furthermore, all instructions stipulated by the regulations of St. Paul's University have been followed and respected.

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# CHAPTER FOUR

## 4.1 Introduction

In this chapter, the study elucidates the theological foundation of the concept of sin in Christianity and Islam and evaluate the concept of sin and its impact on the beliefs and practices of Christians and Muslims, as well as to assess the influence of contemporary understandings of the concept of sin on Christian-Muslim relations.

## 4.2 Elucidate the Theological Foundation of the Concept of Sin in Christianity and Islam.

The researcher explains the sin according to the holy bible and as the first source for the topic of the sin and the same way he will follow up the story in the Holy Qur'an and Hadith.

### 4.2.1 The Sin in Christianity According to the Holy Bible

According to Pannenberg (1991), sin means a willful and therefore culpable failure to hit the mark. Simultaneously, the thought of guilt lies behind the individual act. According to Thiessen (1979), sin can be understood as a lack of conformity to the moral law of God, either in act, disposition, or state. Another definition of sin is anything in the creature that does not express, or is contrary to, the holy character of the creator.

On the other hand, John Collins says, 'Traditionally, Christians, like the Jews from whom they arose, have read the story of Adam and Eve in the opening chapters of the Bible. They have also interpreted the account of 'disobedience' in Genesis 3 as narrating the origin of all human sin: namely, these readers have supposed that God first made humans morally innocent, and that the events of Genesis 3 transformed the moral condition of Adam and Eve, and consequently, all humankind thereafter (Madueme and Reeves, 2014).

According to McFarland (2010), the violation of God's primordial commandment by Adam and Eve, against eating from the tree of the knowledge of good and evil (Gensis 2:16–17; 3:6), caused a fundamental deformation in humanity's relationship with God, each other, and the rest of creation.

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Johnson and Lauber (2016), conducted a study on how metaphors depict sin in various ways. Some of these metaphors focus on defining sin in terms of our relationship with God. If God is seen as our king, then sin is portrayed as an act of rebellion against Him (Numbers 14:9; Deuteronomy 1:26). If God is viewed as our faithful spouse, then sin is depicted as an act of spiritual prostitution (Exodus 34:17; Leviticus 17:7; 20:5; Deuteronomy 31:16). Idolatry, in particular, is considered a highly relational sin and is described using relational language: it is 'serving' other gods (Exodus 23:24, 33; Deuteronomy 7:4; 13:6) instead of faithfully serving the Lord as a son serves his father whom he loves (Exodus 4:23); it is 'forsaking' the Lord for other gods (Deuteronomy 31:16) instead of 'cleaving' to the Lord in faithful love as one would with a spouse (Deuteronomy 10:20; 13:4-5; 30:20, cf. Genesis 2:24). While sin is often thought of today as merely breaking a rule, these metaphors emphasize that it is actually the breaking of a relationship, an act of treachery against the Lord, who is the faithful covenant king, father, and husband.

If one speaks of 'sins' and refers to specific acts considered sinful, it is essential to always be conscious of the fact that 'sins' are expressions of 'sin.' It is not merely disobedience to a law that renders an act sinful, but rather the fact that it represents humanity's estrangement from God, from others, and from oneself. Therefore, Paul defines everything as sin that does not stem from faith, from unity with God. In another context, following Jesus, all laws are summarized in the law of love, through which estrangement is overcome. Love, as the pursuit of reuniting the separated, stands in opposition to estrangement. Through faith and love, sin is conquered because estrangement is overcome by reunion.

According to Thiessen (1979), gave us another perspective on sin and sins: one concerning nature, the other concerning the expression of that nature. Sin exists within everyone as a nature before manifesting itself in deeds. Paul wrote, 'Sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the law, sin is dead. And I was once alive apart from the law; but when the commandment came, sin became alive, and I died' (Romans 7:8).

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While Grudem (1994), has a perspective we must realize through experience; sin is harmful to our lives; it brings pain and destructive consequences to us and to others affected by it. However, defining sin as the failure to conform to the moral law of God suggests that sin is more than simply painful and destructive it is also fundamentally wrong. In a universe created by God, sin ought not to exist. Sin is directly opposed to all that is good in the character of God. Just as God necessarily and eternally delights in Himself and in all that He is, so God necessarily and eternally hates sin. It is, in essence, the contradiction of the excellence of His moral character. Sin contradicts His holiness, and He must hate it.

According to Robert Kolb, sin invaded God's creation when Adam and Eve doubted the Word of their Creator, thus defying Him and denying His lordship. This doubt destroyed the framework of their thinking and living, eliciting repeated acts of disobedience that violated His plan for human conduct. Sin earned its wage, bringing death to the sinner (Romans 6.23; Johnson and Lauber, 2016).

According to Chrysostom says on this passage: It is apparent that not the sin resulting from a transgression of the law, but that which stems from Adam's disobedience, has contaminated everything (Luther, 2006). But Luther has explained "As by one man sin entered into the world, and death by sin; and so, death passed upon all men in that all have sinned" (Romans 5:12.) in whom all have sinned. There is not another kind of personal sin "in which all have sinned," but everyone sins in his own sin (Luther, 2006).

Calvin (1999) commented and said, 'For as Adam, at his creation, had received the gifts of God's favor for us as well as for himself, so by falling away from the Lord, he corrupted, vitiated, depraved, and ruined our nature; having been divested of God's likeness, he could only generate seed like himself. Hence, we have all sinned; for we are all imbued with natural corruption, and thus have become sinful and wicked.

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Madueme and Reeves (2014), In their study, they addressed this point, making clear the consequences of Adam and Eve's disobedience. The act of hiding from God in (Genesis 3:8), the subsequent fear and blame (Genesis 3:10–13), and the curses (Genesis 3:14–19) all stand in contrast to the blessings and benevolent dominion (Genesis 1:28–29) and innocent enjoyment (Genesis 2:8–9, 18–25). Some have suggested that because there are no words for 'sin' or 'rebellion' in Genesis 3, the text does not explicitly state that Adam and Eve 'sinned.' However, the question posed in (Genesis 3:11) ('Have you done what I told you not to do?') serves as a fitting paraphrase for disobedience. One of the dangerous consequences of sin is death. According to Mitchell (1897), God had said that if she and her husband (Adam and Eve) ate from the tree in the midst of the garden though the proper name of the tree was not given they would surely die. In other words, as certain as they ate from the tree, they would die. Thus, they had every reason to avoid the tree and none to meddle with its fruit. When the serpent appears, its first move is to deny what Jehovah has asserted: 'Ye shall not die.' She yields to the serpent's suggestion, takes the fruit, and finally persuades her husband to share in the transgression. Adam, too, has lost his spiritual state.

Testa (1997), has explained that has explained that What Adam lost was a supernatural endowment, which was nothing less than the indwelling of the Divine Word. Humankind has lost the source of its perfection.' When man was created, he was endowed with gifts beyond his own nature, by means of which that nature was perfected. And when man fell, he lost this divine, unmerited gift, human beings had lost protection, as well as integrity.

According to Tillich (1967), he gives a summarize for the concept of sin, if one speaks of "sins" and refers to special acts which are considered as sinful, one should always be conscious of the fact that "sins" are the expressions of "sin." It is not the disobedience to a law which makes an act sinful but the fact that it is an expression of man's estrangement from God, from men, from himself.

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### 4.2.2 The Sin in Islam According to the Qur'an and Hadith

The word 'sin' appears in the Holy Qur'an 8 times across 6 suras, which is a relatively small number (Quṭb et al., 2003). Additionally, there are other words related to sin. However, Quṭb et al. (2003),stated that some scholars argue, 'Anyone who does evil wrongs himself and others. He may wrong only himself if his sinful action affects only his own person. On the other hand, Rāzī (1986), conducted a study wherein sin is considered minor, while iniquity is regarded as major. Sin is confined to its perpetrator and encompasses actions that should not be done, whether intentionally or by mistake.

According to Muhammad (1995), the story of the creation of Adam and Eve, and the disobedience of Iblis and man, is not recounted in the Qur'an as one continuous narrative encompassing all elements from beginning to end. Instead, it is divided over several suras: (Al-Baqara, verses 30 to 38), (Al- aʿrāf, verses 11 to 25), (Al-Hijr, verses 26 to 48), (Al-Isra', verses 61 to 65), (Al-Kahf, verse 50), (Taha, verses 115 to 123), (Sad, verses 71 to 85).

He adds, when God's spirit had entered Adam's eyes, he looked at the fruits of the Garden, and when it had entered his abdomen, he was overpowered by his desire to eat from the fruits (Muhammad, 1995). In detailing the way Adam and Eve were made to slip, invokes a situation where six elements interact: Iblis, as prime manipulator; the serpent, as Iblis's vehicle in precipitating the couple's seduction; the tree, Eve, Adam, and God.

Qurṭubī (2018), interpreted verse (Q 2:36), stating that the word for 'slip up' comes from the root 'zillah,' which means error, indicating that Adam and Eve were made to fall into error. Allah also says elsewhere, 'Shayṭān made them slip for what they had done' (Q 3:155). Additionally, he adds that Hamzah recited 'azāllahumā' with an alif, implying that they were pushed away. Ibn Kaysān suggested that they moved from obedience to disobedience. While, As-Saʻdi (2018), explained verse (Q 20: 121), stating that both ate from the tree, causing their private parts became visible to them. They began to cover themselves with leaves from the garden. Thus, Adam disobeyed his

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Lord, and fell into error. AlMaḥallī and Suyūṭī (2008) commented on this verse (Q 20:121), explaining that both of them, Adam and Eve, ate from the tree, and their private parts were exposed to each other. They then began to cover themselves with leaves from the Garden. Adam disobeyed his Lord and erred by eating from the tree.

According to Quṭb et al. (2003), we see here how Satan touches Adam's raw nerve. Man's life and power are limited; hence, he longs for survival and lasting power. These two desires provided Satan with suitable openings. As we have said, Adam had all human weaknesses planted in him for a definite purpose. Hence, he forgot his commitment and transgressed the permitted limits: "They both ate of its fruit; and thereupon their shameful parts became visible to them, and they began to cover themselves with pieced-together leaves from the Garden. Thus did Adam disobey his Lord, and thus did he stray into error. It is argued, on the other hand, that their forgetting of their commitment to God and their disobedience of His orders resulted in a weakening of their willpower and a break of their bond with the Lord Creator.

According to a tradition attributed to Abū Hurairah said: "The Messenger of Allah said: 'Adam and Musa debated in the presence of their Lord, and Adam got the better of Musa. Musa said: "You are Adam whom Allah created with His Own Hand and breathed into you of His spirit, and commanded the angels to prostrate to you, and caused you to dwell in Paradise. Then because of your lapse you caused the people to be sent down to the earth (Muslim, 2007).

According to Ğalāhima (1997), the sin originated from Adam and Eve. The Holy Qur'an attributed the guilt to both, and did not solely blame Eve for the sin. Awad (1998), stated that Adam and his wife had to descend from heaven as a divine command (Q 20: 123). Quṭb et al., (2003), explained this text, stating that the order was given to descend to earth, with directive "Get down, both of you, and be out of it; each of you shall be an enemy to the other. This implies that there is no excuse for Adam and his progeny; none can claim to have been taken unawares. Bahget (2003), remarked that Satan sinned and Adam sinned. Satan sinned because of pride, and Adam sinned because of

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curiosity. They both aspired to make themselves equal to God with immortality, thus despising each other. According to Al-Shawkani (1993), the father of the world disobeyed, despite being made of clay by God, prostrating himself to the angels for his sake, and Paradise became his shelter, seduced by Satan, so who am I, the poor one, if the devil seduced him.

On the other hand, the word 'sin' is mentioned 7 times in the Qur'an, in several surahs such as (An-Nisa 4:112), 'And whoever commits a fault or a sin, then accuses one innocent, indeed he takes upon himself the burden of a calumny and a manifest sin.' (Al-Ankabut 29:12), 'And those who disbelieve say to those who believe: "Follow our way and we will verily bear your sins," but they will not bear anything of their sins. Surely, they are liars.' (Al-Baqarah 2:58), 'And when We said: Enter this city, then eat from it wherever you wish, and enter the gate making obeisance, and say, forgiveness. We will forgive you your wrongs and give more to those who do good.' (Al-Baqarah 2:286), 'Our Lord! do not punish us if we forget or make a mistake.' (Taha 20:73), 'We believe in our Lord, that He may forgive us our sins and the magic unto which thou didst force us. Allah is better and more lasting.' (Al-Shu'ara 26:51), 'We ardently hope that our Lord will forgive us our sins because we are the first of the believers.' (Al-Ahzab 33:5), 'And there is no sin for you in the mistakes that ye make unintentionally. (Quṭb et al., 2003),' The word 'sin' means in Arabic 'Khatia.

Quṭb et al. (2003), while commenting on verses 12 of surah al- Ankabut, gives a decisive reply, making it clear that all creatures return to their Lord as individuals. Everyone is accountable for their own deeds. No one bears responsibility for anyone else: "But never will they take upon themselves any of their sins." (Verse 12) The sūrah confronts them with the reality of their claims: "Liars indeed they are." (Verse 12). While As-Sa'di (2018), argued that the verse in (Q 2:286) our Lord, do not hold us accountable if we forget or fall into error. The difference between the two is that forgetting occurs when one becomes absent-minded about what he is instructed to do, so he fails to do it because he forgot it. Error occurs when a person aims to do something that is permissible, then the result of his action is not permissible. Allah has pardoned this Ummah for

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whatever they fall into of these two things, out of mercy and kindness towards them (Quṭb et al., 2003).

From these interpretations of the verses above, we find that the word 'sin' conveys the mistakes of some individuals that they carry within themselves. In contrast, God is merciful and forgiving of these sins.

### 4.3 The Influence of the Concept of Sin on the Other Beliefs and Practices of Christians and Muslims.

This Chapter probes evaluate the concept of sin on beliefs whether in Christianity and Islam. One of these beliefs most effective, it's original sin which Impact on beliefs particularly in Christianity opposite Islam. This concept of original sin makes a differentiate in understanding of the sin and illustrate also how this concept associate with other beliefs.

#### 4.3.1 The Original sin or The Inheritance of the Sin in Christianity

According to Thiessen (1979), The origin of the original sin is founded with Pelagius, a British monk born around A.D. 370. Pelagius proposed that Adam's sin affected only himself; that every human soul is immediately created by God, and created innocent, free from depraved tendencies, and able to obey God as Adam was; that God imputes to men only those acts which they personally and consciously perform; and that the only effect of Adam's sin on his posterity is that of a bad example.

Men can be saved by the law as well as by the gospel. Physical death is merely the outworking of an original law. "Death spread to all men, because all sinned" (Romans.5:12), means that all incurred eternal death by sinning after the example of Adam. According to this view, man is well until he personally sins. Malaty (2008), propounded his doctrines at Rome in the year 409, but they were condemned by the Council of Carthage in 418 by Bishop Augustine

According to Layman (1967), the Christian doctrine of original sin, as understood from a biblical perspective, encompasses three key elements. First, it acknowledges that sin goes beyond mere

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actions; it extends to the inner life and condition of humanity. Second, it recognizes sin as a universal condition that affects all people. Third, it posits a causal connection between the sin of Adam and the sinful state of the entire human race.

According to Horton (2015), who gave summarize upon the story of Adam and Eve, humanity's first sin embraced all other sins; effrontery and disobedience to God, pride, unbelief, wrong desires, leading astray of others, mass killing of posterity, and voluntary submission to the devil. The immediate consequences were numerous, severe, extensive, and ironic, the divine human relationship of open communion, love, trust, and security was exchanged for isolation, defensiveness, blame, and banishment. Adam and Eve and their relationship degenerated. Intimacy and innocence were replaced by accusation. Their rebellious desire for independence resulted in pain in childbirth, toil, and death. Their eyes were truly opened, knowing good and evil, but it was a burdensome knowledge unbalanced by other divine attributes, love, wisdom, knowledge. Creation, entrusted to and cared for by Adam, was cursed, groaning for deliverance from the results of his faithlessness. Satan, who had offered Eve the heights of divinity and promised that the man and woman would not die, was cursed above all creatures and condemned to eternal destruction by her offspring. Finally, the first man and woman brought death to all their children.

Geisler (2011) conducted a study that, the disobedience of the original humans brought death into the world. There are three kinds of death: spiritual, physical, and eternal. Adam and Eve died spiritually the moment they sinned. They also began to die physically that very day. Had Adam and Eve not accepted God's provision of salvation, they would have eventually died eternally, which would have meant everlasting separation from God. Hodge (2005), adds Such was the union between Adam and his descendants, that the same consequences of his transgression came on them that fell upon him. They are born the children of wrath, i.e., in a state of condemnation, destitute of the image of God, and morally depraved. This inherent, hereditary depravity is truly and properly of the nature of sin, involving both guilt and corruption. Another author like Jenson (1999), adds, if

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anyone does not confess, that the first man Adam, when he transgressed the command of God in Paradise, immediately lost the holiness and righteousness in which he had been created, and incurred the wrath of God, and captivity under the devil. let him be anathema. If anyone teaches that Adam's sin injured only him and not his progeny, let him be anathema. Rushdoony (1994), What the doctrine of total depravity sets forth is that the extent of the corruption of sin and death is total. Every aspect of man's being is affected and governed by sin. Mind and body, reason and emotions, will, sexuality, and all things else are changed, altered, and warped by the Fall. Man, in all his being, is tainted by sin and infected with death, when he is in the estate of sin or the fall.

According to Strong (1908), who gave us comprehensive survey on the original sin through New testament, The Scriptures teach that the transgression of our first parents constituted their posterity sinners (Romans 5:19) "through the one man's disobedience the many were made sinners", so that Adam's sin is imputed, reckoned, or charged to every member of the race of which he was the germ and head (Romans 5:16) "the judgment came of one offence unto condemnation. It is because of Adam's sin that we are born depraved and subject to God's penal inflictions (Romans 5: 12) "through one man sin entered into the world, and death through sin" (Ephesians 2:3) "by nature children of wrath". Two questions demand answer, first, how we can be responsible for a depraved nature which we did not personally and consciously originate; and, secondly, how God can justly charge to our account the sin of the first father of the race. These questions are substantially the same, and the Scriptures intimate the true answer to the problem when they declare that "in Adam all die" (1Corinthians 15:22) and "that death passed unto all men, for that all sinned" when "through one man sin entered into the world" (Romans 5: 12). In other words, Adam's sin is the cause and ground of the depravity, guilt, and condemnation of all his posterity, simply because Adam and his posterity are one, and, by virtue of their organic unity, the sin of Adam is the sin of the race.

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Bray (2012) has mentioned that, original sin is not something we acquire but is part of the package called "humanity" that we are born with. We cannot wish it away, nor is there any treatment or exercise that will cure it or make it less debilitating. Original sin is not just a defect inherited from our first parents; it has also led to a commitment a relationship, in fact which the Bible refers to as being "enslaved to the elementary principles of the world". The trouble with original sin is that it is not something we have done but a condition we have inherited, so there is nothing we can do about it. According to Murrell (1998), is original sin part of the nature of sin?" Also, "does original sin condemn the soul to an eternal death?" The answer to both questions is, "Yes." Murrell also has quoted John Calvin wrote, "We are on account of this very corruption, considered as convicted and justly condemned in the sight of God, to whom nothing is acceptable but righteousness, innocence, and purity." Boyce (2000) has summarized this study in some points; The facts as to the descendants of Adam show that they have universally partaken of his corrupted nature, and that, not even in their earliest years, have any had the innocent nature. 1. They are born with the corrupted nature which he acquired, together with all the other evils set forth as the penalties of his sin. This was true even of his first children, Cain and Abel, as it has been also equally true of all others even to the present time. 2. No one of these descendants has been able to recover the nature possessed by Adam before the fall. In each of them the same inability has existed which fell upon him.

According to Boyce (2000), from the above points it will be seen that men, as descendants of Adam, are invariably born, not with his original, but with his fallen nature, and, more than this, not only receive that corrupted nature which was a part of the penalty of his sin, but with it, all the other penalties inflicted because of that sin. It is also plain, that a condition of sinfulness is regarded worthy of punishment, not only by the Scriptures, and by personal conviction of conscience, but by the universal sense of mankind; and consequently, that men may be punished for the corrupt nature thus inherited, although they may not have been personally guilty of a single transgression.

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According to Bebawi (2014), who commented on Saint Cyril, the pillar of religion, says: "All fell under corruption because of the imitation of Adam's disobedience" and also says: "Death attacked those who are like Adam, that is, the whole human race. And because the human race of Adam is like a plant whose root has been damaged, all will inevitably wither all the branches of this root will wither because they branched out of it. From this declaration the Holy bible has mentioned all sins for the prophets whether in Old or New Testament, no one is infallibility from sin. Calvin (2006b), affirmed on that "We must hold that Adam was not only the ancestor, but also the root of human nature. Consequently, all humanity deserved corruption. declaring that we are all dead in Adam, testifies at the same time clearly, that we are afflicted with the disease of sin." As a result, the rotten branches resulted from the root of the rot that transferred the mold to the small branches that grew from it, and so the children were corrupted through their parents, and they transmitted the infection to their grandchildren. Thus, the beginning of corruption in Adam was transmitted with a constant flow.

Ultimately, the doctrine of original sin, as understood biblically, underscores the pervasive and deeply rooted nature of sin in human existence, emphasizing the need for redemption and transformation through Christ (Layman, 1967).

### 4.3.2 The sin and Inheritance of the Sin in Islam

The question which must be asked is, is there original sin or inheritance of the sin In Islam? For answering this question, we have to show what the Islamic references said about this theme.

(Q 7:172- 173) "And when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls: Am I not your Lord? They said: Yes! we bear witness. Lest you should say on the day of resurrection: Surely, we were heedless of this. Or you should say: Only our fathers associated others (with Allah) before, and we were an offspring after them: Wilt Thou then destroy us for what the vain doers did? According to Ibn Kathīr (2003), Ibn 'Abbas told me that Allah anointed Adam's crucifixion and extracted from him every

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breath he created until the Day of Resurrection. He said, "Adam was ungrateful and his offspring were defiant, Adam forgot and his offspring were forgotten, and Adam sinned and his offspring sinned." Abu Dawud (2008), has reported hadith, Adam and Moses held a disputation. Moses said: Adam you are our father. You deprived us and caused us to come out from Paradise.

Although, there are some scholars do not believe with the original sin or Inheritance of the sin, they depend on some text has mentioned in holy Qur'an "Then set your face upright for religion in the right state the nature made by Allah in which He has made men; there is no altering of Allah's creation; that is the right religion, but most people do not know" (Q 30:30). At-Tirmidhi (2007), Every child is born upon the true nature, then his parents make him a Jew, a Christian, or an idolater." It was said: "O Messenger of Allah! What about those who die before that?" He said: "Allah knows best what they would have done. Qurṭubī (2018), also confirmed, The Messenger of Allah (pbuh) said to the people one day: "Do I not tell you what Allah told me in His Book, that Allah created Adam and his sons Hanifa Muslims, and gave them money that is halal and not forbidden, so they made what Allah gave them halal and haram." The meaning of the hadeeth is that the child was created intact from disbelief in accordance with the covenant that Allah took on Adam's descendants when he brought them out of his crucifixion, and that if they died before they realized in Paradise, they were Muslim children or infidel children. Others said: Instinct is the beginning that Allah began them with, that is, on what Allah has instilled in His creation, that He initiated them for life, death, happiness and misery, and for what they become at puberty. Badawi and Haleem (2008), the Fitra: is an Arabic word that means "original disposition", "natural constitution" or "innate nature". In Islam, fitra is the innate human nature that recognizes the oneness of God (tawhid). It may entail either the state of purity and innocence in which Muslim believe all humans to be born.

At-Tabari (1960) has summarized what Ibn Abi Najih reported that Mujahid Fitrat Allah said: Islam. From this context, we see that man is born innocent of sin and retains his original righteousness,

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and that in front of the commandment he has to choose, so we find many verses in the Qur'an that give man the freedom of obedience and choice, and from these verses. If this instinct is the Islamic religion, then he should only be a Muslim (Q 90:10), (Q 91:7-8), (Q 76:2-3).

On the other hand, Qurṭubī (2018), the Qur'an contain on five texts all of them are similar. "Each soul earns only on its own account, nor doth any laden bear another's load. Then unto your Lord is your return and He will tell you that wherein ye differed. (Q 6:164), also this verse had mentioned in (Q 17:15), (Q 35:18), (Q 39:7), (Q 53:38).

According to Qurṭubī (2018), and others, the Almighty says: "And do not visit another burden and burden", (Q 39:7), that is, do not carry another weight carrier, that is, do not take a soul for the guilt of another, but every soul is taken with its crime and punished with its sin. The origin of the weight is the weight, and from it the Almighty says: (Q17:15) "And we put your burden on your behalf." Here is the guilt, as the Almighty said: (Q 6:146) "And they carry their burdens on their backs." (Ibn Kathīr, 2003).

According to at-Tabari's (1960), interpretation of the "And no soul earns sin except against itself," (Q 40:17) means that one is not held accountable for the sins committed by others against the commandments of Allah, the Blessed and Exalted, and is not burdened with the sins of others. Rather, every individual is punished for their own sins and held responsible for their own wrongdoing. "And no bearer of burdens will bear the burden of another," (Q 39:7) at-Tabari's (1960), indicating that a soul does not incur sin for the sins committed by another soul. Instead, each soul is accountable for its own sins, and it will face consequences for its actions without bearing the sins of others.

On the other hand, infallibility of prophets in Islam is different of Christianity. According to Madi (1990), that the customary meaning of infallibility is the ability to obey and the inability to disobey. as-Subhani (2004), conducted a study, the word infallibility has come and is used in the Qur'an thirteen times, and it has only one meaning, which is grasping and forbidding. Ibn Faris was quoted

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as saying that the word "Asem" is one correct origin that indicates constipation, prevention, and concomitantness. The concept of infallibility is that Allah, may He be exalted, protects His servant from any evil that falls into him. A slave will hold fast to Allah, may He be exalted, if he refrains and refrains.

According to Bahget (2003), The infallibility of prophets means that they commit neither a great nor a minor sin. Neither before nor after the mission. They soar at the level of perfection, not falling from it, even if they walk it upwards. If Allah sometimes reproaches His prophets, He does so to bring them to levels of perfection that we do not know, and we do not dream of Him. Although, the Qur'an has mentioned prophets' sins many times such as in Huh11:28, according this verse Nuh requested forgiveness from God. According to Abu Dawud (2008), Abu Hurairah reported this Hadith that the Prophet (Pbuh) as saying Abraham (pbuh) did not lie except three lies: two in the same Allah, saying: 'I am sick, 'and saying 'but this was done by their elder' [al-Ambiya21: 62], and his saying in Sarah: 'She is my sister. According to Ibn Kathīr (2001), who has mentioned all the stories of prophets and their sins, like Adam, they disobey God, Ishak lies like His father Ibrahim, and Jacob stolen the blessing, Moses killed the Egyptian, and Dawoud committed adultery.

### 4.4 The Contemporary Understanding of the Concept of Sin and its Influence on Christian Muslim Relations.

The study presents all the contemporary movements that have emerged in the modern era and how they understand the concept of sin. According to Tennant (2011), sin also has been understood as the unevolved remnants of primal animal characteristics, such as aggression. Advocates of this view say the story of Eden is really a myth about the development of moral awareness and conscience, not a fall. On the other hand according to Rahman (2009), who has mentioned that, much popular thought, uninformed Christianity, Islam, and many moralistic systems hold that sin consists only in willful actions. Morally free people simply make free choices; there is no such thing as a sin nature, only actual events of sin. Salvation is simply being better and doing good.

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Zaehner (2021) has reported in his book, among the most ancient views of sin is dualism, the belief that there is a struggle between (virtually or actually) preexistent and equal forces, or gods of good and evil. These cosmic forces and their battle cause sinfulness in the temporal sphere. Often, evil matter (especially flesh) either carries or actually is sin that must be conquered. This idea appears in ancient Near Eastern religions such as Gnosticism, Manichaeism, and Zoroastrianism. In many versions of Hinduism and Buddhism, and their New Age offspring, evil is reduced to an amoral necessity. According to Eddy (2010) who has another perspective, sin and evil are not real but merely illusions that may be overcome by right perception. Christian Science, Hinduism, Buddhism, the positive thinking of some popular Christianity, much psychology, and aspects of the New Age movement resonate with this view. Hennelly (1990) addressed this point and said most liberation theologians identify the oppressed in economic, racial, gender, and other terms. Sin is eliminated by removing the social conditions that cause the oppression. Extremists advocate violent overthrow of unredeemable oppressors, while moderates emphasize change through social action and education. of primary sources.

According to Kurtz (1973), in rejecting the importance of faith in God, lordship, modernity, and various forms of "new thought", we emphasize the sovereignty of diverse human perspectives in today's world, without the need for theological or ideological endorsement. Natural humanity manifests itself in various forms, including scientific, ethical, democratic, and religious humanity, free thought, atheism, agnosticism, skepticism, lordship, rationality, moral culture, and liberal religion claiming affiliation with human tradition. We affirm that moral values stem from standards unrelated to religions; thus, the criterion of sin is not a judgment on ethical actions or behaviors due to their differences across diverse cultures.

Moreover, central to our humanist values is the recognition that ethics derives from human needs and interests. We advocate for maximum individual autonomy within the bounds of social responsibility, acknowledging the potential for freedom of choice in human life despite scientific

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explanations for behavior. However, Horton (2015) argued about agnosticism; some hold that there is insufficient biblical evidence to form a detailed theory of original sin. Any statement beyond a connection between Adam and the human race in the matter of sinfulness is deemed philosophical speculation. Kurtz (1973) conducted a study atheism; holds that evil is merely the random chance of a godless cosmos. Sin is rejected, ethics is merely preference, and salvation is humanistic self-advancement. According to Horton (2015), although many of these theories may appear to contain some insight, none take the Bible as fully inspired revelation. Scripture teaches that sin is real and personal; it originated in the fall of Satan, who is personal, wicked, and active; and through Adam's fall sin spread to a humanity created good by an all-good God. Concepts of personal self-realization, social goals such as the Great Society, the communist state, and aquarian man, are all forms of secularism or sin.

According to Gutiérrez (2014), the sin and its relation with the social and culture, in liberation theology, sin is often understood not only as individual moral transgressions but also as societal and structural injustices that perpetuate oppression and inequality. This perspective expands the traditional understanding of sin beyond personal wrongdoing to encompass systemic issues such as poverty, exploitation, and discrimination. Liberation theologians argue that these societal sins contribute to the suffering of marginalized communities and hinder their liberation.

According to Carson (2013), in short, the first and most obvious contemporary significance to doctrine of sin is that it confronts the almost universal absence of such teaching. In other words, the first contemporary significance on sin is not that it meshes nicely with contemporary worldviews but precisely that it confronts the painfully perverse absence of awareness of sin. Carson also adds, point important, in the new ages the preachers much prefer to talk about weaknesses, mistakes, tragedies, failures, inconsistencies, hurts, disappointment, blindness-anything but sin. Looked at another way, that very difficult is a measure of the need and therefore of the contemporary significance of robust treatments of sin.

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Finally, according Carson (2013), the concept of tolerance in modern culture has evolved from being discussed in relation to widely agreed-upon or imposed value systems, such as religious or societal norms, to becoming the supreme virtue in the moral hierarchy. Tolerance has now taken precedence, surpassing truth, ethics, and others. It has become particularly evident in discussions surrounding issues like the legalization of same-sex marriage. One party may reject the other as intolerant, regardless of whether this action constitutes a sin or not. Although homosexuality is considered a sin in Christianity and Islam, the exception under this principle is not considered a sin

On the other hand, according to Sajoo (2004), the perspectives presented in this study explore important ethical issues in contemporary Islamic contexts, taking into account the heritage and the literary, intellectual, and cultural influences. In fact, the Qur'anic spirit embodies a set of cultural and sectarian elements that Muslims have made their own, Sajoo. adds For Muslims, guiding a responsible path on issues ranging from cloning and organ transplantation to abortion and euthanasia occurs within a spirit that integrates religion (the religious) and worldly (secular) aspects, while acknowledging their separate institutional domains. This spirit is pluralistic and not only aligns with various religious perspectives but also considers some of them to fall within the realms of sin and transgression.

According to Ramadan (2009), the preoccupation of Muslims with western standards, such as issues of homosexuality and other matters, which are no less dangerous than evils and disobedience, leads to confusion and disarray. This affects their society and their thoughts, causing their perspective on the concept of sin to no longer be purely religious but rather subject to principles of tolerance and freedom according to the Western viewpoint.

According to Sackss (2009), it is clear that we must have another way, a way of basing knowledge, and the arts and the sciences in universities, and culture, and politics, and society on something other than religious foundations, because if things rest on religious foundations, they will give rise to insoluble conflict." Secularization happened once people stopped believing that religious

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believers could live together in peace. And it is entirely possible that we face a twenty-first century that will resemble nothing as much as the seventeenth century, a new age of religious conflict. Sackss argued that, if religion is the problem, let religion be the solution. That is the way the researcher has chosen and the question set to myself is. Can we find especially within the three Abrahamic monotheisms Judaism, Christianity, and Islam a road to tolerance, a road to coexistence, or better still, a respect for difference?

While Ramadan (2004), argued that there is a very long tradition of interreligious dialogue. At various times in history, in very diverse contexts, people of various religions have engaged in interreligious exchanges to try to understand one another better. At the same time, technical developments have changed our view of the world, and daily images of societies and customs different from our own arouse our curiosity. More dramatically, acts of violence perpetrated in the name of religion challenge our awareness: how can such horror be justified in the name of religion? How can we understand it? How can we prevent it?

Ramadan's (2004) dialogue requires more than a surface-level exchange and calls for comprehensive and rigorous engagement. The foundation of such dialogue is mutual knowledge, where participants articulate their shared convictions, values, and aspirations while acknowledging and defining their specificities and differences. Instead, the emphasis is on gaining a nuanced understanding of the various theories, shared points, differences, and conflicts within each tradition. Ultimately, the goal of interreligious dialogue is to foster mutual comprehension, dispel misconceptions, and promote a more profound understanding of the intricate tapestry of beliefs and practices across different religious traditions.

According to Kimball (1991), Muslim and Christian leaders, engaged in ongoing dialogue, are intensifying their collaborative efforts to de-escalate Christian-Muslim tensions. They consistently caution against essentialism and sensationalism, directing attention to the specific local causes of conflicts. They assist local parties in freeing Islam and Christianity from the constraints of sectional

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interests and self-serving interpretations of beliefs. Consequently, Christian and Islamic beliefs become a foundation for critical engagement with human weaknesses and flawed social and cultural norms. This collective pursuit aims to enhance human well-being, dignity, social justice, and civil peace.

According to Louis Gardet (1991), both sides must strive with patience to remove the misunderstandings as well as the completely false ideas which too many Christians have of Islam, as well as certain presentations of Christianity found in the Muslim tradition that the Christian cannot recognize at all.

According to Denffer (1991), we insisted on the importance of knowing Islamic religious thought as objectively as possible. On the other hand, it is important for every Christian to have a better understanding of their own religion so that it can profoundly transform their life. If this is true of all interactions with non-Christian religious circles, it is obviously much more important when dealing with Islam. Because such statements are common to both religious, it is all the more necessary to understand how they are accepted in practice on either side.

According to Vatican II, Nostra Aetate dated 28 October 1965, over the centuries, many quarrels and dissensions have arisen between Christians and Muslims. The sacred Council now pleads with all to forget the past and urges a sincere effort to achieve mutual understanding. For the benefit of all humanity, let them together preserve and promote peace, liberty, social justice, and moral values. (Denffer, 1991).

According to Aydin (2002), while some Christians come to realise the richness of the Qur'an and its meaning in the life of Muslims by discovering the presence of God within the context of the notion of oneness, transcendence, and mercy, the significance of its ethical requirements for human life, as well as its highly respected place for Jesus and his mother Mary, others finds the Qur'anic rejection of such Christian doctrines as the Trinity, Incarnation, Crucifixion and Redemption challenging and threatening. Due to these developments a number of questions have been discussed among Christian

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scholars concerning the nature and status of the Qur'an. Namely, is there revelation after the New Testament? If so, does this mean a kind of questioning the fullness of God's revelation in Jesus Christ? Or Can Christians accept the Qur'an as "the word of God" revealed to the Prophet Muhammad? Aydin (2002) argued that as a result of these discussions, both Christian and Muslim authorities, as well as individual thinkers, began to meet together to better understand one another and comprehend their religious beliefs, aiming to create a more positive and fraternal dialogue environment. However, in the process of establishing an atmosphere built on mutual understanding and respect.

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# CHAPTER FIVE SUMMARIZE, CONCLUSION AND RECOMMENDATIONS

## 5.1 Introduction

This chapter highlights the summary of the study, findings as well as the conclusion of the study finally, points out the furthermore recommendation of the study.

## 5.2 Summarize

This study delved into the theological foundation of the concept of sin in Christianity and Islam. It elucidated the Christian understanding of sin according to the Holy Bible, providing evidence of disobedience by Adam and Eve and how sin led to death and separation from God. Additionally, the study explored the Islamic concept of sin as outlined in the Qur'an and Hadith, presenting the narrative in various Qur'anic verses. It clarified how Adam and Eve disobeyed Allah due to the influence of Satan, resulting in their expulsion from the Garden of Eden. The study also highlighted that the term 'sin' is mentioned only seven times in the Qur'an, with diverse interpretations compared to Christian teachings.

Furthermore, the study discussed the impact of the concept of sin on practices and beliefs in Christianity and Islam. In Christianity, this concept emerged as a result of the Augustinian-Pelagian controversy, debating whether humans inherit original sin. This debate led to the formulation of the doctrine of original sin as a fundamental teaching. According to this doctrine, Adam fell completely and died, resulting in all his descendant's inheriting corruption in their nature, not necessarily in their actions. In contrast, Islam does not adopt the doctrine of original sin. Instead, it holds that every individual is born with a natural inclination towards Islam, and one is not burdened with the sins of others. Each person is accountable for their own actions and sins before God.

Finally, this study discussed the contemporary understanding of the concept of sin. It was observed that there are varying definitions and perspectives depending on prevailing modern ideologies, whether from liberals, agnostics, or atheists. The discourse on sin is often approached ethically or culturally, interpreted through social concepts rather than religious perspectives. This conceptual divergence has implications for Christian-Muslim relations. dialogue requires more than a surface-

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level exchange and calls for comprehensive and rigorous engagement. The foundation of such dialogue is mutual knowledge, where participants articulate their shared convictions, values, and aspirations while acknowledging and defining their specificities and differences. Therefore, it is crucial to delve deeply into the fundamental beliefs of Christianity and Islam to generate constructive dialogues that contribute to building a better society.

### 5.3 Conclusion

The goal of this study is to explore the concept of the sin in Christianity and Islam and its influence on Christian-Islamic relations. The topic was investigated through three objectives, which include: To elucidate the theological foundation of the concept of sin in Christianity and Islam, to analyze the profound Influence of the concept of sin on the other beliefs and practices of Christians and Muslims. to examine the contemporary understanding of the concept of sin and its influence on Christian-Muslim relations.

The variance in the concept of sin has on many occasions caused misunderstandings between these two religions, impeding the coexistence and cooperation between Christians and Muslims. Therefore, this study endeavored to cultivate a comprehensive understanding, aiming to dispel misconceptions surrounding the concept of sin and foster mutual understanding while facilitating dialogue between Christian-Muslim relations.

This study has found that the concept of sin in both Christianity and Islam is ambiguous and obscure. None of the Christian scholars attempted to explain the concept of sin and its intended meaning to Muslims, nor vice versa. Instead, all writings addressed this concept solely within Christianity or Islam respectively. Even the existing studies tend to be critical in nature, aiming at deconstruction rather than constructive analysis.

Similarly, this study confirms the intricate relationship between the concept of sin and the beliefs and practices in both Christianity and Islam, despite this aspect often being overlooked. Critiques targeting this concept also extend to other Christian beliefs and practices. The linkage of sin with

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doctrines such as original sin or inherited sin is closely tied to other Christian beliefs such as crucifixion and redemption. Conversely, the concept of sin and its relation to Islamic beliefs is broad and indefinite, lacking connections to other doctrines, and devoid of any notion of inherited sin in Islam.

In conclusion, the study emphasizes that understanding the fundamental beliefs in Christianity and Islam, such as the concept of sin and its impact on Christian-Islamic relations, plays a significant role in contemporary understanding. The definition of sin has shifted from a purely religious perspective to a cultural, social, and ethical perspective, with a more minimalistic interpretation. This shift may align with prevailing trends in the modern era. Understanding basic beliefs, such as the concept of sin, facilitates the construction of a religious dialogue that accommodates everyone and eliminates misunderstandings that hinder the differences affecting Christian-Islamic relations.

### 5.4 Recommendations

It is imperative to nurture positive relationships with university departments and institutes specializing in the academic study of religions. Collaborating with these institutions will not only enrich understanding of religious diversity but also foster constructive dialogue between Christians and Muslims. By engaging with scholars and researchers in this field, both communities can gain insights into the theological nuances of sin within their respective faiths, thereby promoting mutual respect and understanding.

It is essential to undertake a thorough review of teaching materials and instructional practices at all educational levels, including theological colleges and seminaries. Content that fosters fanaticism or displays insensitivity towards individuals of other faiths and ideologies must be identified and removed. This proactive approach will contribute to creating an educational environment that promotes tolerance, respect, and understanding between Christians and Muslims, thereby fostering positive relations.

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To continue promoting dialogue between religions, organizations can organize courses and consultations periodically. These events aim to prepare selected individuals to participate in dialogue initiatives, thereby contributing to the development of a diverse team of experienced individuals engaged in interfaith dialogue. By explaining fundamental beliefs such as the concept of sin and other doctrines that enrich dialogue and effectively influence Christian-Muslim relations, these initiatives will facilitate meaningful exchanges and foster mutual understanding.

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## APPENDIX 1: DISSERTATION BUDGET

| S/N | Particular | Quantity | Unit cost | Total (Ksh) |
|---|---|---|---|---|
| 1. | Transport | 12 | 2000.00 | 24,000.00 |
| 2. | Photocopying | 10 | 2,500.00 | 25,000.00 |
| 3. | Laptop update/software | 4 | 5000.00 | 20,000.00 |
| | | | Total | 69,000.00 |

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