



THEOLOGICAL ANALYSIS OF HUMAN ANTHROPOLOGY THROUGH THE LENS OF THE BIBLE AND THE QURAN

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Abstract

This paper examines the theological foundations of human anthropology in the Judeo-Christian and Islamic traditions, focusing on how the biblical concept of the imago Dei and the Quranic affirmations of aḥsan taqwīm and karāmah establish the origins, inherent human dignity, moral agency, and elevated status among creation, and investigates whether both traditions teach that humans share or reflect divine moral attributes. The paper employs a qualitative, comparative hermeneutical and thematic theological analysis. Both traditions affirm that human dignity is divinely conferred at creation, universal to all “children of Adam,” independent of merit or status, and grounded in deliberate, excellent formation that includes intellect, moral awareness, and stewardship. Both affirm direct divine intervention (impartation of divine breath/rūḥ/neshamah) and assign humanity an elevated rank with moral accountability. The Bible roots this dignity in ontological participation in God’s image and the impartation of divine breath, licensing analogical sharing of communicable attributes. The Quran grounds it in positional honor, bestowal of the best mould, and the role of khalīfah, while strictly preserving Allah’s absolute otherness and rejecting ontological likeness. The Judeo-Christian paradigm establishes the imago Dei, asserting that humans carry a relational mirror of God’s communicable attributes (e.g., love, justice, wisdom). In contrast, Islamic theology maintains strict radical transcendence (tanzīh and tawḥīd). While the Quran grants humans high physical, rational, and positional honor (karāmah and aḥsan taqwīm), it explicitly avoids describing humans as bearing God’s image or ontologically sharing in Allah’s divine attributes. Virtues in Islam are emulated through obedience (takhalluq) as created human faculties rather than shared divine essence. While Judeo-Christian and Islamic anthropologies arrive at an overlapping ethical consensus regarding universal human worth, moral agency, and stewardship, their theological architectures remain distinct. The Bible grounds human dignity in an image-based sharing of divine communicable attributes, whereas the Quran establishes human dignity through divine grace, preferential honor, and functional vicegerency (khalīfah) while preserving absolute distinction between Creator and creation (Siddiqui, 2015).

Keywords: Scripture, Islam, Christianity, Judaism, Bible, Quran



Introduction

Human anthropology—the theological account of what it means to be human—stands at the heart of both the Judeo-Christian and Islamic scriptures (Rad, 1972; Rahman, 1989). In an age marked by contested claims about human worth, identity, and rights, the question of the origin and nature of human dignity requires fresh urgency. Does dignity arise from social contract, biological complexity, or economic utility, or is it an inherent endowment bestowed by the Creator (Wolterstorff, 2008)? Both the Bible and the Quran answer the latter: human beings possess a special status that is neither earned by merit nor conferred by human institutions, but is given directly by God at the moment of creation (Bavinck, 2011; Kamali, 2002).

This paper undertakes a focused comparative examination of that claim (Kaltner & Younan, 2018). On the biblical side, it concentrates on the foundational texts of Genesis 1:26–27 (“Let us make mankind in our image, in our likeness”), Genesis 2:7 (the formation of the human from dust and the breath of life), and Job 32:8 (the spirit within people that is the breath of the Almighty) (Childs, 1985; Westermann, 1984). On the Quranic side, it centres on Surah At-Tin 95:4 (“We have certainly created man in the best of moulds”) and Surah Al-Isra 17:70 (“We have certainly honoured the children of Adam”) (Ibn Kathir, 2000; Nasr et al., 2015). These passages are read in conversation with the broader theological frameworks of each tradition: the Christian doctrine of communicable attributes and the *imago Dei* on the one hand (Hoekema, 1986), and the Islamic doctrines of *tawhīd*, *tanzīh*, *fiṭrah*, and *karāmah* on the other (Murata, 1992).

The inquiry is guided by three interrelated questions. First, what precisely do these texts affirm about the distinctive status of humanity? Second, do the Quranic verses imply any form of ontological participation in or reflection of Allah’s moral attributes analogous to the Christian understanding of the *imago Dei* (Burrell, 2004)? Third, what shared theological foundations emerge that can underwrite a universal ethic of human dignity, and where do the traditions diverge in their deeper metaphysical claims (Volf, 2011)?

The argument proceeds by first setting out the textual evidence and its immediate contextual meaning, then mapping the shared foundations of human dignity, and finally offering a detailed comparative analysis of the respective theological architectures (Siddiqui, 2015). Throughout, the paper seeks to honour the internal coherence of each tradition while clarifying both the significant overlap in ethical conclusions and the real differences in doctrinal articulation (Nasr, 2002). In so doing it aims to contribute to a more precise and respectful interfaith conversation on the nature and dignity of the human person (Volf, 2011).

The preceding abstract and introduction together establish the intellectual architecture and urgent contemporary relevance of this comparative theological inquiry into human anthropology. The abstract delineates the paper’s central aim: to examine how the biblical doctrine of the *imago Dei* (Genesis 1:26–27; 2:7; Job 32:8) and the Quranic affirmations of *aḥsan taqwīm* (Surah 95:4) and *karāmah* (Surah 17:70) jointly and distinctly ground the origins of human dignity, moral agency, and elevated status among creation, while investigating whether both traditions teach that humans share



or reflect divine moral attributes (Bavinck, 2011; Kamali, 2002). It further outlines the methodological commitment to a qualitative, comparative hermeneutical and thematic analysis that places primary sacred texts in conversation with classical and contemporary Christian dogmatics and Islamic exegesis (*tafsīr* and *‘aqīdah*), encompassing Ash‘ari, Māturīdī, and Athari perspectives (Winter, 2008), and that contrasts the structural-relational dimensions of the *imago Dei* and communicable attributes (Hoekema, 1986) with the Quranic concepts of *tawhīd*, *tanzīh*, *fiṭrah*, and *khalīfah* (Al-Attas, 1995). The abstract’s findings crystallize the shared foundations—divinely conferred dignity universal to all children of Adam, independent of merit, grounded in deliberate excellent formation that includes intellect, moral awareness, and stewardship, and marked by direct divine intervention through the impartation of breath or spirit (Esack, 1997; Moltmann, 1985)—while underscoring the decisive theological divergence: the Judeo-Christian paradigm licenses analogical participation in God’s communicable attributes through ontological imaging (Berkouwer, 1962), whereas Islamic theology preserves Allah’s absolute otherness, locating human honor in positional grace, the best mould, and functional vicegerency rather than ontological likeness (Burrell, 2004). The position statement therefore affirms an overlapping ethical consensus on universal human worth, moral agency, and stewardship even as the underlying metaphysical architectures remain distinct (Volf, 2011).

Building directly upon this abstract framing, the introduction situates the inquiry within the broader horizon of contested modern claims about human worth, identity, and rights (Wolterstorff, 2008). It insists that both the Bible and the Quran answer the question of dignity’s origin not by appeal to social contract, biological complexity, or economic utility, but by locating it as an inherent endowment bestowed by the Creator at the moment of creation (Bavinck, 2011; Rahman, 1989). The introduction identifies the precise textual foci—Genesis 1:26–27, 2:7, and Job 32:8 on the biblical side; Surah At-Tin 95:4 and Surah Al-Isra 17:70 on the Quranic side—and announces that these passages will be read in conversation with the wider theological frameworks of each tradition: Christian communicable attributes and the *imago Dei* on the one hand (Barth, 1960), and Islamic *tawhīd*, *tanzīh*, *fiṭrah*, and *karāmah* on the other (Murata, 1992). Three interrelated questions guide the entire study: what the texts affirm about humanity’s distinctive status; whether the Quranic verses imply any ontological participation in or reflection of Allah’s moral attributes analogous to the Christian *imago Dei* (Burrell, 2004); and what shared theological foundations emerge that can underwrite a universal ethic of human dignity, together with the points at which the traditions diverge in their deeper metaphysical claims (Siddiqui, 2015). The introduction further signals the paper’s sequential movement—from textual evidence and immediate contextual meaning, through the mapping of shared foundations, to a detailed comparative analysis of the respective theological architectures—while committing itself to honouring the internal coherence of each tradition and clarifying both the significant ethical overlap and the real doctrinal differences (Kaltner & Younan, 2018).

These two opening movements therefore converge upon a single, indispensable next step: the careful presentation and contextual translation of the primary texts themselves (Childs, 1985). Only by placing the biblical and Quranic passages side by side, with accurate renderings and attention to their



immediate literary and theological settings, can the subsequent comparative analysis proceed with integrity (Nasr et al., 2015). The section that follows therefore supplies the foundational textual quotations—Genesis 1:26–27, 2:7, and Job 32:8 from the Christian canon, and Surah 95:4 together with Surah 17:70 from the Quran—thereby furnishing the concrete linguistic and conceptual material upon which the shared foundations of human dignity and the diverging theological architectures will be constructed (Westermann, 1984).

To evaluate these inquiries effectively, the analysis must move from theoretical principles to direct textual engagement, beginning with the primary scriptural sources that anchor both paradigms. The Judeo-Christian trajectory relies on Genesis 1:26–27, Genesis 2:7, and Job 32:8 to establish an image-based, relational ontology in which humanity bears a finite reflection of God's communicable attributes through the impartation of divine breath (*neshamah*) (Cortez, 2010; Rad, 1972). Conversely, the Islamic trajectory centers on Surah At-Tin (95:4) and Surah Al-Isra (17:70), establishing human worth through positional honor (*karāmah*), structural excellence (*aḥsan taqwīm*), and vicegerency (*khalīfah*), while strictly maintaining divine transcendence (*tanzīh*) and absolute oneness (*tawḥīd*) (Al-Attas, 1995; Kamali, 2002). The following section presents these key biblical passages and Quranic verses in sequence, providing the precise textual groundwork required to analyze how each tradition interprets human origin, dignity, and divine intimacy (Kaltner & Younan, 2018).

1. Textual Quotations & Contextual Translation

Biblical Texts

- **Genesis 1:26–27 (NIV)**

"Then God said, 'Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.' So God created mankind in his own image, in the image of God he created them; male and female he created them."

- **Genesis 2:7 (NIV)**

"Then the Lord God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being."

- **Job 32:8 (NLT)**

"But there is a spirit within people, the breath of the Almighty within them, that makes them intelligent"

Quranic Verses

- **Surah At-Tin (95:4)**

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

"We have certainly created man in the best of moulds / best stature (Ahsan i-Taqwim)."

- **Surah Al-Isra (17:70)**

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

"And We have certainly honored the children of Adam (Karramna Bani Adam) and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference."



2. Shared Foundations of Human Dignity

Both Abrahamic traditions affirm that human dignity (*dignitas*) is not conferred by societal status, merit, state decree, or physical utility; rather, it is an inherent property bestowed directly by God at creation (Kamali, 2002; Wolterstorff, 2008).

Conferred Human Dignity Pathways

Judeo-Christian Paradigm (*Imago Dei*)

Creator's Breath + Divine Image

→ Ontological Dignity

Islamic Paradigm (*Ahsan i-Taqwim*)

Best Mould + Mandate (*Khalifah*)

→ Functional & Positional Dignity

- **Ontological Superiority:** In both traditions, humans occupy a unique rank above the rest of physical creation—and in some interpretations, angels and jinn due to free will and intellect (Erickson, 2013; Ibn Kathir, 2000).
- **Direct Divine Intervention:** Both Genesis 2:7 and Quranic accounts (such as Surah 15:29 and 38:72) highlight that God breathed His spirit (*ruh / neshamah*) into Adam, distinguishing humans from animals (Hamilton, 1990; Nasr, 2002).
- **Universal Reach:** The dignity described applies universally to *Bani Adam* (the children of Adam) and mankind, establishing a baseline of human equality regardless of gender (Genesis 1:27) or ethnic lineage (Sachedina, 2001; Wright, 2004).

3. Comparative Theological Analysis

A. Judeo-Christian Theology: *Imago Dei* and Communicable Attributes

In Christian systematic theology, attributes of God are categorized into *incommunicable* (attributes unique to God, such as omnipresence, omniscience, and self-existence) and *communicable* (attributes God shares with humanity in finite measure, such as love, justice, wisdom, holiness, and moral agency) (Berkhof, 1996; Grudem, 1994).

- **Relational and Reflective Ontology:** Being made in the *Imago Dei* (Genesis 1:26–27) means humans are created to reflect God's character in the world (Hoekema, 1986). Human moral agency, capacity for sacrificial love, rationality, and desire for justice are direct derivative reflections of God's communicable attributes (Grenz, 2001).
- **The Divine Breath (*Neshamah*):** Genesis 2:7 and Job 32:8 link human intellect, spiritual awareness, and moral accountability to the divine breath (*Nishmat Khayim / Ruach*). Job 32:8 underscores that human understanding is derived directly from the illumination of the Almighty's spirit (Walton, 2001).



- **Priesthood and Dominion:** The mandate to rule creation (Genesis 1:28) acts as a divine delegation: humans function as God's representatives and royal stewards on Earth (Middleton, 2005).

Theological Analysis

Biblical trajectory (Genesis 1:26–27; 2:7; Job 32:8) establishes the *imago Dei* as the central anthropological category. Classical Christian and Jewish interpretations understand it as including both structural and functional dimensions: rationality, moral agency, relational capacity (especially toward God and other persons), creativity, and dominion exercised as vicegerents (Clines, 1968; Von Rad, 1972).

The “breath of life” in Genesis 2:7 and the “breath of the Almighty” that gives understanding in Job 32:8 underscore that human life and intellect are not merely biological, but derive directly from God’s own life-giving Spirit (Moltm, 1985). Communicable attributes (those God shares analogically with creatures—knowledge, wisdom, justice, mercy, holiness, love) are therefore part of the original human endowment (Frame, 2013).

Humans are called to reflect God’s character; the Fall distorts but does not erase the image, and redemption in Christ restores and perfects it (Calvin, 1536/1960). Equality of male and female is explicit, and the image grounds the prohibition of murder (Genesis 9:6) and the broader ethic of universal human dignity (Sacks, 2005).

B. Islamic Theology: Divine Attributes (*Sifat*) and *Tawhid*

In Islamic theology (*Aqidah*), particularly within the Ash'ari, Maturidi, and Athari schools, the question of whether humans "share" Allah's moral attributes requires careful distinction (Winter, 2008).

1. The Principle of Uniqueness (*Tawhid & Mukhalafah*)

The core pillar of Islamic theology is that Allah is absolutely distinct from His creation. Surah Ash-Shura (42:11) states: *"There is nothing like unto Him" (Laysa kamithlihi shay')*. Because of this radical transcendence (*Tanzih*), Islamic orthodoxy rejects any idea that humans share in Allah's essence or possess attributes in the exact same nature as Allah (Al-Ghazali, 11th C./2007; Murata & Chittick, 1994).

Quranic Trajectory (95:4; 17:70)

These verses establish *karāmah* (honor/dignity) and *aḥsan taqwīm* as gifts of pure divine grace to the human species (Al-Razi, 12th C./2000). The dignity is intrinsic to being a child of Adam; it is not earned by faith or works and is not restricted to Muslims (Kamali, 2002). Classical and modern Muslim commentators commonly link it to human capacities for intellect (*'aql*), moral awareness, speech, upright posture, and the ability to know and worship God, as well as to the role of *khalīfah* (vicegerent) on earth (cf. Quran 2:30) (Al-Tabari, 10th C./2001; Mawdudi, 1988).



The “best mould” includes physical, cognitive, and spiritual excellence, while 17:70 enumerates practical privileges (travel, provision, preference). Human dignity therefore underwrites ethical norms of respect, justice, and the inviolability of human life across the Islamic legal and moral tradition (Sachedina, 2001).

Basis for Common Ideas

Both sets of texts affirm a special, divinely conferred status for humanity that grounds universal human dignity (Kadir, 2020).

- Humanity is not an accidental or ordinary product of creation. In Genesis, God deliberately forms humans “in our image, after our likeness” and immediately links this to dominion (stewardship/rule) over the rest of creation; male and female share this status equally (Middleton, 2005). Genesis 2:7 and Job 32:8 add the intimate impartation of divine breath/spirit (*neshamah / ruach*), which animates dust into a living being and is associated with understanding.
- In the Quran, 95:4 declares that God created the human (*al-insān*) “in the best of moulds/stature” (*aḥsan taqwīm*), a comprehensive excellence of form, faculties, and potential. 17:70 explicitly honors (*karramnā*) the children of Adam universally, grants them mobility, wholesome provision, and marked preference over much of creation (Al-Qurtubi, 13th C./2003).
- Humans are intentionally and excellently created. They possess God-given honor/dignity elevating them above much of creation. Moral accountability is individual; no one inherits another’s guilt or righteousness in the ultimate sense (Surah 6:164; Ezekiel 18:20).

These shared theological claims are therefore:

1. Deliberate, privileged creation of humanity;
2. Inherent dignity belonging to all humans as such (“children of Adam” / male and female); and
3. A resulting elevated position relative to other creatures that carries moral responsibility (Ovey, 2008).

These form a common basis for affirming the worth of every human person independent of later moral performance, ethnicity, or social status. Differences of emphasis exist (e.g., the Quran does not use the exact “image of God” language; the Bible develops the *imago Dei* more extensively as the basis for ethics), yet both scriptures teach that human dignity and worth are rooted in divine creation and that persons stand as responsible individuals before their Creator (Volf, 1996).

2. Reflection of Names vs. Sharing Attributes

Does Quran 95:4 or 17:70 imply sharing Allah's moral attributes? Not in the ontological sense of *Imago Dei*. Instead, Islamic scholarship interprets this relationship through distinct theological frameworks:



Concept	Islamic Theological Interpretation
Best Stature (<i>Ahsan i-Taqwim</i>, 95:4)	Refers to physical symmetry, posture, rational intellect (<i>'Aql</i>), free will (<i>Ikhtiyar</i>), and the spiritual capacity to recognize truth (<i>Fitrah</i>) (Al-Attas, 1995).
Honoring Humanity (<i>Karamah</i>, 17:70)	Refers to positional honor: being given intellect, language, dominion over animals, tool use, and moral choice over other earthly creatures (Kamali, 2002).
Divine Breath (<i>Ruh</i>, 15:29 / 38:72)	The <i>Ruh</i> breathed into Adam is created by Allah (<i>Ruh-Allah</i> , an honorific attribution), not a direct piece or divine essence of God Himself (Ibn Taymiyyah, 14th C./2005).
Adopting Moral Characteristics (<i>Takhalluq</i>)	Scholars (such as Al-Ghazali in <i>Al-Maqсад Al-Asna</i>) teach that Muslims should emulate virtues derived from Allah's Names (e.g., being merciful because Allah is <i>Ar-Rahman</i>), but as created human reflections, not shared divine attributes (Al-Ghazali, 11th C./1992).

3. Hadith Perspective on the "Image"

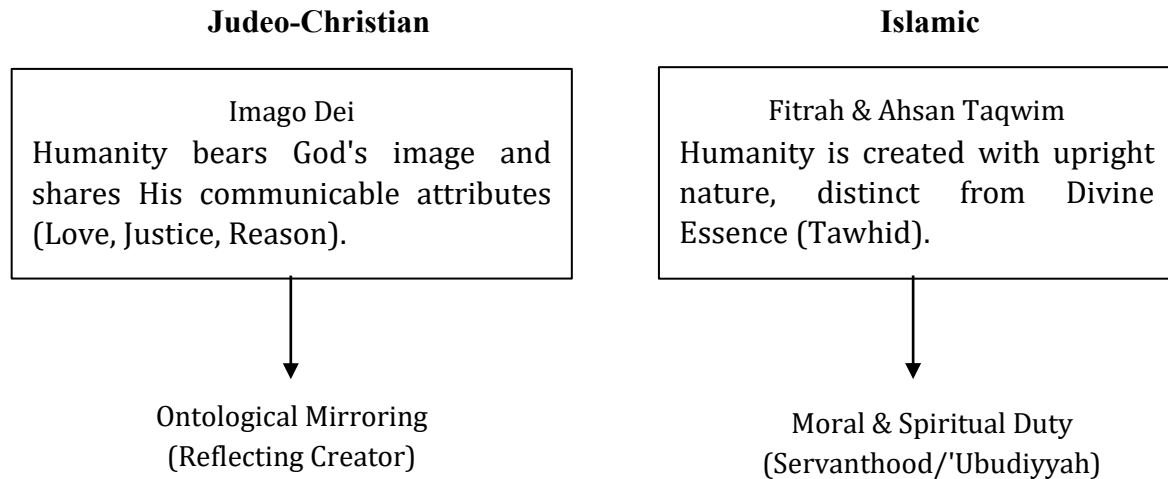
It is worth noting that a famous Hadith exists in Sahih Bukhari and Sahih Muslim: "*Allah created Adam in His image*" (*Inna Allaha khalaqa Adama 'ala suratihi*). Islamic scholars treat this differently than Genesis 1:27:

- **Athari/Salafi View:** Affirms the text as-is without asking "how" (*Bi-la kayf*), maintaining Allah's complete unlikeness to creation (Ibn Hanbal, 9th C./2010).
- **Ash'ari/Maturidi View:** The pronoun "His" (*-hi*) refers back to Adam (God created Adam directly in Adam's own fully-formed image) or signifies honor ("an image chosen and blessed by Him") (Al-Nawawi, 13th C./2001).



4. Key Theological Differences Summary

CREATION FRAMEWORK COMPARISON



- **Ontological Distinction vs. Relational Image:**
 - **Genesis:** Humans are created *Imago Dei*, functioning as a physical mirror of God's communicable attributes on earth (Hoekema, 1986).
 - **Quran:** Humans are created as '*Abd* (servant) and *Khalifah* (trustee/vicegerent) on earth. Human dignity stems from moral responsibility, intellect, and the upright nature (*Fitrah*) given by God, rather than carrying divine attributes (Nasr, 2002).
- **The "Breath of God":**
 - **In Genesis/Job:** The breath bestows life, consciousness, and an intrinsic spiritual identity tied directly to God's communicable nature (Walton, 2001).
 - **In Islamic Exegesis (*Tafsir*):** The *Ruh* is an honored created soul created by God's command (*Amr*), not an uncreated element of the divine self (Ibn Kathir, 2000).

Differences of emphasis exist: the biblical texts directly ground human uniqueness in being made “in the image and likeness of God” and receiving God’s own breath, which classically licenses the doctrine of communicable attributes: humans analogically share in (and are obligated to reflect) God’s moral perfections (Bavinck, 2004). Job 32:8 reinforces the divine origin of human understanding.

- **Application of Moral Attributes:**
 - **Biblical perspective:** Humans possess communicable attributes (love, mercy, wisdom) in a finite, created capacity because they were crafted in God's image (Erickson, 2013).
 - **Quranic perspective:** Allah alone possesses His attributes in perfection. A Muslim strives to manifest mercy, justice, and kindness out of obedience to God's command and emulation of divine principles (*Takhalluq bi-akhlaq Allah*), but these remain



purely human faculties bestowed by grace, preserving absolute separation between Creator and creation (Al-Ghazali, 11th C./1992).

Do Quran 95:4 and 17:70 teach the sharing of Allah’s moral attributes in the manner of the Judeo-Christian *imago Dei*? No, not in the same explicit or systematic way. The biblical texts directly ground human uniqueness in being made “in the image and likeness of God” and receiving God’s own breath, which classically licenses the doctrine of communicable attributes: humans analogically share in (and are obligated to reflect) God’s moral perfections (Berkhof, 1996). Job 32:8 reinforces the divine origin of human understanding.

The two Quranic verses affirm high dignity, excellence of form, and preferential honor, but they do not employ the language of “image” or “likeness” of Allah, nor do they describe an ontological sharing of divine attributes. Islamic theology (*tawhīd* and the doctrine of divine uniqueness) is careful to avoid any suggestion of partnership or resemblance that could compromise *tanzih* (God’s absolute otherness) (Murata & Chittick, 1994).

Humans are honored creatures endowed with *fitrah* (primordial disposition toward monotheism and moral awareness), intellect, and free will; they are called to cultivate godly qualities (justice, mercy, truthfulness) as vicegerents and worshippers (Al-Attas, 1995). Yet these are created capacities and moral obligations, not a participation in or reflection of the divine essence or attributes in the *imago Dei* sense.

Some later Islamic traditions (certain hadiths speaking of creation “in the form of the Merciful” or discussions of *fitrah*) develop related ideas, but they remain secondary and are interpreted so as not to imply ontological likeness (Winter, 2008). Thus, while both traditions converge on universal human dignity and the special status of the children of Adam, the Quranic verses under discussion establish that dignity through divine bestowal of excellence and honor rather than through an image-based sharing of Allah’s moral attributes.

The theological architectures remain distinct even where the ethical conclusions about human worth overlap—affirming the capacity for free, accountable choice, where each person is an individual moral agent whose guidance or straying affects only themselves (Kamali, 2002; Wright, 2004).

Conclusion

The comparative examination of biblical and Quranic anthropology reveals a substantial common ground. Both traditions teach that human beings are not accidental products of impersonal forces but the deliberate, privileged creation of God. Dignity is inherent, belonging to every member of the human family (“mankind,” “children of Adam”) irrespective of gender, ethnicity, social rank, or subsequent moral performance. Humans are elevated above the rest of physical creation, endowed with intellect, moral awareness, and responsibility, and stand as accountable individuals before their



Maker. These shared convictions provide a firm basis for affirming the equal worth of every human person.

This common ground should serve as the primary foundation for understanding our humanness. Religion, as a system of doctrine, practice, and community identity, is secondary to the prior reality of being human—creatures fashioned by the same Creator and bearing the same original dignity. When inter-religious conversation begins from the shared affirmation of that dignity, rather than from later doctrinal divergences or historical grievances, it becomes possible to recognise one another first as fellow human beings and only secondarily as adherents of particular faiths. Common ground, therefore, is not a lowest-common-denominator compromise; it is the recognition that our shared anthropology precedes and relativises our religious differences.

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