



THE RELIGIOUS THOUGHT OF
CHRISTIAN NEO-ORTHODOX:
AN ANALYSIS FROM ISLAMIC PERSPECTIVE

BY

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A dissertation submitted in fulfilment of the requirement for
the degree of Master of Islamic Revealed Knowledge and
Heritage (Uşūl al-Dīn and Comparative Religion)

Kulliyyah of Islamic Revealed Knowledge and
Human Sciences
International Islamic University Malaysia

SEPTEMBER 2017

ABSTRACT

The study attempts to examine the approach of Christian neo-orthodoxy which claims to occupy a middle position between traditional orthodoxy and liberalism in reconstructing the religious thought of Christianity. Modernity evidently has brought benefits to mankind. Yet, it has turned out to be a movement which advocates the idea of emancipation from religion. This idea presents a number of challenges to world religions especially with regard to traditional religious beliefs and practices. However, this study mainly focuses on how Christian neo-orthodoxy responds to those challenges. The study particularly discusses the re-construction of religious thoughts of Christian neo-orthodoxy and its theological issues. The issues that have been touched are the concept of God, the concept of Sinfulness of man and the concept of scripture. All of the theological issues are analysed from the Islamic point of view. The strategy to account for the study of religious thought of Christian neo-orthodoxy on selected theological issues and its analysis from the Islamic view is as follows: Chapter One is an introduction of the study. Chapter Two presents the background of Christian neo-orthodoxy which includes the history of the movement and its proponents. Meanwhile, the major theological issues of Christian neo-orthodoxy are discussed in third chapter. The discussion involves Christian neo-orthodoxy views on the concept of God, the concept of Sinfulness of man and the concept of scripture. The Islamic perspective on those selected theological issues in is explained in Chapter Four. In Chapter Five, the study concludes that there are significant differences between Christian neo-orthodoxy and Islam in terms of their theological issues. Islam primarily upholds the supremacy of the tradition derived from the Qur'an and Sunnah as the concrete principles in all matters, thoughts and disciplines.

ملخص البحث

تتناول هذه الدراسة نهج المسيحية الأرثوذكسية الجديدة التي تدعي بأنها تحتل موقفا وسطيا بين الأرثوذكسية التقليدية والليبرالية في إعادة بناء الفكر الديني للمسيحية. في السابق، تعد الحداثة التي اعتبرت إحداث لتغييرات في العالم من ضمن حركة تدعو إلى فكرة التحرر من الدين. وتعرض هذه الفكرة عددا من التحديات التي تواجه الديانات العالمية، ولا سيما فيما يتعلق بالمعتقدات والممارسات الدينية التقليدية. ومع ذلك، تركز هذه الدراسة أساسا على كيفية استجابة المسيحية الأرثوذكسية الجديدة لتلك التحديات. وتناقش الدراسة بشكل خاص إعادة البناء والأفكار الدينية المسيحية الجديدة والقضايا اللاهوتية. والقضايا التي تم تناولها هي، مفهوم الله، ومفهوم السقوط من الإنسان، ومفهوم الكتاب المقدس. ويتم تحليل جميع القضايا الدينية من وجهة النظر الإسلامية. إن إستراتيجية حساب الفكر الديني للمذهب المسيحي على القضايا اللاهوتية المختارة وتحليلها من وجهة النظر الإسلامية هي كما يلي: الفصل الأول هو مقدمة للدراسة. وقدم الفصل الثاني خلفية المسيحية الأرثوذكسية الجديدة التي تشمل تاريخ ظهور حركة المسيحيين من الأرثوذكسية الجديدة ومؤيديها. وفي الوقت نفسه، تناقش القضايا اللاهوتية الرئيسية للمسيحية الأرثوذكسية الجديدة في الفصل الثالث. وتنطوي المناقشة على وجهات نظر الأرثوذكسية المسيحية الجديدة على مفهوم الله، ومفهوم السماوية للإنسان ومفهوم الكتاب المقدس. ويوضح الفصل الرابع المنظور الإسلامي على تلك القضايا اللاهوتية في العهد الأرثوذكسي المسيحي الجديد. في الفصل الخامس، توصلت الدراسة إلى خلاصة وجود فروق ذات دلالة إحصائية بين المسيحية الأرثوذكسية الجديدة والإسلام من حيث القضايا اللاهوتية. ويؤيد الإسلام في المقام الأول سيادة التقاليد المستمدة من القرآن والسنة كمبادئ ملموسة في جميع المسائل والأفكار والتخصصات.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion; it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Islamic Revealed Knowledge and Heritage (Uşūl al-Dīn and Comparative Religion).

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Supervisor

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Nur Suriya Binti Mohd Nor
Supervisor

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Islamic Revealed Knowledge and Heritage (Uşūl al-Dīn and Comparative Religion).

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Majdan bin Alias
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Acting Dean, Kulliyah of Islamic
Revealed Knowledge and Human
Sciences

DECLARATION

I hereby declare that this dissertation is the result of my own investigation, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

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Signature.....

Date

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This dissertation is dedicated to my beloved parents

ACKNOWLEDGEMENTS

First of all, praise and gratitude to Allah who has bestowed upon me His Grace and Blessing in accomplishing this noble work, and for inspiring me to be one of the members in the academic sphere which enables me to build a concrete foundation of my conviction and faith toward Allah.

Throughout the process of accomplishing this work, I owe a great debt of gratitude to many people who have aided me a lot either through their scholarship or personal encouragement. The first person I would like to highlight here is the one I considered as my spiritual and intellectual guidance, Assoc. Prof. Dr Adibah binti Abdul Rahim who is also my supervisor. I would like to thank her particularly for her constant encouragement, patience, endurance, critical evaluations and suggestions all of which that contribute to this research. It was she who offered me this topic which is part of her research and gave valuable suggestions until it came to fruition. Her generous advice, guidelines and criticism were very useful and have assisted me to complete this work. Besides, I owe special thanks to Dr Suriya binti Mohd who also guided me thoroughly and provided various suggestions leading to the improvement of the quality of my thesis.

I would also like to express my gratitude to Prof Dr. Thameem Ushama who helped me both personally and professionally, and has always been very cooperative in all matters especially during finishing my research proposal. Besides, I extend my gratitude to Assoc. Prof. Dr Haslina binti Ibrahim, for her insights, guidance and humor have given me the most rewarding experience I will never forget. I should also express my appreciation to the Head of the Department, Dr. Ismail bin Hj. Mamat whose cooperation and assistance eased me through the necessary bureaucracy. My sincere gratitude also goes to IIUM librarians and staff of the Kuliyyah of IRKHS, for the cooperation given has saved my time finding and consulting relevant documents that are significant to my study. Moreover, I feel blessed to be surrounded by all colleagues who are always ready to offer their most valuable advice and share their ideas with me. To Nurezzati binti M.Taib, Nur Hidayah binti Mohammad, Nurul Afidah binti Awang, Nurul Nadya binti Jemali, Nor Su'aidah binti Jamil, Nor Sazwana binti Sumairi, Nur Atika binti Khairi, thanks for being good listeners to all of my problems; your friendship is very meaningful to me.

Last but not least, my deep gratitude is extended to my parents, Rahmat B. Abd Samad and Jamilah Binti Hj. Zawawi who taught me to value knowledge more than anything else. I owe them so much and I will never be able to repay them. I would also like to thank my sisters and brother, Nur Syarafina Binti Rahmat, Nur Syafiqah Binti Rahmat, Nur Syahidah Binti Rahmat and Muhammad 'Azamudden Bin Rahmat for their unflagging aid and unwavering belief in my ability to accomplish this goal; thank you for your support and patience.

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TABLE OF TRANSLITERATION

Before using this Table, you must first install the AHT Times New Arabic fonts.

Table of the system of transliteration of Arabic words and names
used by the International Islamic University Malaysia.

b = ب	z = ز	f = ف
t = ت	s = س	q = ق
th = ث	sh = ش	k = ك
j = ج	ṣ = ص	l = ل
ḥ = ح	ḍ = ض	m = م
kh = خ	ṭ = ط	n = ن
d = د	ẓ = ظ	h = ه
dh = ذ	‘ = ع	w = و
r = ر	gh = غ	y = ي

Short: a = ا ; i = اِ ; u = اُ

Long: ā = آ ; ī = اِي ; ū = وِ

Diphthong: ay = اِي ; aw = وِ

CHAPTER ONE

INTRODUCTION

1.1 INTRODUCTION

In general, the impact of modernity¹ is experienced by all religions in the world. It basically poses serious challenges to traditional religious beliefs and practices. In Christianity, the Christian responses to modernity can be classified into three main categories. The first type of response is an absolute rejection of modernity which argues that the affirmation of modernity undermines religious faith. It is referred to as orthodox theology². It does not recognize any new perspective to traditional theology or the version of Christianity. The second type of response is an absolute acceptance of modernity. It is an attitude of full and unquestionable surrender to modernity. It is advocated by the liberal theology³ who reinterprets the traditional dogma from a historical evolutionary perspective. It gives a complete priority to the modern secular philosophy, and Christianity in its own term is only valid in so far as it fits with it. The third response of modernity is a mediating position between orthodox and liberal

¹ Modernity, the self-definition of a generation about its own technological innovation, governance, and socioeconomics. To participate in modernity was to conceive of one's society as engaging in organizational and knowledge advances that make one's immediate predecessors appear antiquated or, at least, surpassed.

² Orthodox Christianity developed its apologetic and dogmatic defence of the faith in response to an atmosphere of sophisticated intellectual debate, especially in the first eight centuries after Christ. In the late first and second centuries, diverse views concerning God's relationship with creation, cosmology and authority within the Church prompted a more formal definition of 'orthodoxy', led by bishops such as St Irenaeus of Lyons. The comprehensive explanation can be found to Mary B. Cunningham, *The Cambridge Companion to Orthodox Christian Theology*, (New York, Cambridge University Press, 2009).

³ Liberation theology has been the most significant theological development since the mid-1960s. This movement has two major components. First, it stresses liberation from all forms of human oppression: social, economic, political, racial, sexual, environmental, and religious. Second component of liberation theology is its insistence that theology must be truly indigenous. The comprehensive explanation can be referred to Deane William Fenn, *Third World Liberation Theologies: An Introduction Survey*, (Maryknoll, New York: Orbis Book, 1986), 1. See also Ronald H. Nash, *Liberation Theology*, (Grand Rapids Michigan: Baker Book House, 1984).

theology. It is called Christian neo-orthodoxy. This position is held by a group of Christian theologians who confirm the compatibility of faith and reason. They believe that Christian theology should be opened to change in order to adapt to changing conditions and circumstances to meet the challenges of the modern world yet at the same time traditions should not be neglected. This study will focus on the religious thought of Christian neo-orthodoxy in its response to modernity. The author will focus on how Christian neo-orthodoxy redefines and reinterprets Christian theology on selected issues.

Neo-orthodoxy is originally regarded as a 'new' twentieth century development of orthodox theology. Ferguson mentioned in his article:

“orthodox in as much as it emphasizes key themes of Reformed theology, but ‘neo-’ i.e. ‘new’, in as much as it has taken serious account of contemporary cultural and theological development”.⁴

Neo-orthodoxy emerged after the First World War as a reaction against the failed ideas of liberal protestant theology⁵. Neo-orthodoxy has two aims: one is to attack liberal theology and the other is to return to original orthodoxy. Standing in opposition to the liberal movement post-World War I, neo-orthodoxy was at first, disillusioned at the hope of the progressive improvement of human history and appeared as a reaction against liberal theology, with an aim to accommodate the truth of Christianity to modern science and secular culture. In this sense, neo-orthodoxy claims itself as a middle position which emphasizes the reconciliation between traditional orthodoxy and

⁴ Clive Ashby, “The Neo-Orthodoxy View of Revelation,” (2014):2. <www.academia.edu/.../research_paper_the_neo-o> viewed on 3 March 2015.

⁵ Theological liberalism, sometimes known as Protestant Liberalism, is a theological movement rooted in the early 19th century German Enlightenment, notably in the philosophy of Immanuel Kant and the religious views of Friedrich Schleiermacher. It is an attempt to incorporate modern thinking and developments, especially in science, into the Christian faith. Liberalism tends to emphasize ethics over doctrine and experience over Scriptural authority.

modern science in the quest for understanding. One of the prominent neo-orthodox theologians is Karl Barth who is regarded as the father of neo-orthodoxy.

As far as Islamic thought is concerned, the mediating group is represented by Muslim reformists who usually attempt to reconstruct Islamic religious thought in the light of modern science and knowledge. In general, they seem to share a similar objective with Christian neo-orthodoxy. However, the reconstruction of religious thought in Muslim and Christian experience is different in approach because both present different views and methods of interpreting scriptures and traditions in the light of new scientific knowledge. Neo-orthodoxy depends much on human interpretations by adopting the concept of existentialism which gives emphasis to man's decision. Neo-orthodox theologians often sound as if they affirm traditional beliefs, but in actuality, their religious thought radically differs from the traditional Christian understandings. Although they openly declare their acceptance of traditional orthodoxy, they often rob religious terms and concepts from their original meanings. Theological words like God, Father, Trinity, Christ, Incarnation, Salvation, Resurrection and others have all been given new neo-orthodox interpretations. On the other hand, Christian neo-orthodoxy denies the objectivity of truth. This movement relegates all theology to the realm of subjective relativism. In this regard, Christian neo-orthodoxy concept is in contrary with the teaching of Islam that refers to the absolute fundamental sources, the Qur'ān and *Sunnah* besides relying on modern scientific knowledge and rational inquiries. Islam emphasises that the Qur'ān and *Sunnah* are the fundamental springs of truth and enlightenment.

Since parallel efforts to reconstruct religious thought have been done in both Christian and Muslim experience in nature, it is necessary to understand the approach in comparative dimension. This study will scrutinise the views among Christian neo-

orthodox proponents of the selected theological issues namely the knowledge about God, the concept of the Sinfulness of Man, the concept of Scripture, and the concept of Salvation. It will then analyse them from the Islamic point of view. It is hoped that this study will provide a proper understanding of the response of religious thought from the perspective of two different religions, Christianity and Islam.

1.1 STATEMENT OF THE PROBLEM

Christian neo-orthodoxy can be placed as a middle position between traditional orthodoxy and liberalism. It insists that the religious thought of Christianity needs to be continuously reinterpreted and that theology must engage seriously with the modern world in its quest for understanding. However, it is found that despite claiming themselves as a mediating position, Christian neo-orthodoxy ignores the scriptures and depends much on human interpretations as they give emphasis on reason instead of their scripture. This contradicts the Islamic approach which upholds that the fundamental sources, the Qur'ān and *Sunnah* should always be referred to as primary references besides additional reliance on modern knowledge and rational inquiries. It is worth noting that reinterpretation of religious thought is also allowed in Islam as opposed to the rigidity of thinking. Christian neo-orthodoxy and Islam present different views and methods in interpreting scriptures and traditions in the light of modern science and knowledge. Therefore, this research highlights the major theological issues advocated by Christian neo-orthodoxy for the reconstruction of religious thought and how they are different from Islamic position.

1.2 RESEARCH QUESTIONS

1. How does the Christian neo-orthodoxy movement emerge and who are its main proponents?
2. What are the main theological issues in its reconstruction of religious thought?
3. How is the approach of Christian neo-orthodoxy on major theological issues different from Islamic position?

1.3 OBJECTIVES OF THE RESEARCH

The main objective of this study is to acquire a proper understanding about Christian neo-orthodoxy and its religious thought on major theological issues. It also seeks to achieve other objectives as follows:

1. To highlight the emergence of Christian neo-orthodoxy and identify its main proponents.
2. To explore the main theological issues raised by Christian neo-orthodoxy in its attempts of reconstructing the Christian religious thought.
3. To explain the approach of Christian neo-orthodoxy on major theological issues and to analyse it from the Islamic perspective.

1.4 JUSTIFICATION OF THE RESEARCH

This study attempts to explore the idea of reconstruction of religious thought in Christian neo-orthodoxy. It will highlight the major theological issues advocated by the main proponents of Christian neo-orthodoxy. It is hoped that this study is able to explain the position of Christian neo-orthodoxy based on objective analysis. The reason for selecting Christian neo-orthodoxy in this study is because there are not many works

done on its theological position. As far as this study is concerned, no study has been done to analyze the major theological issues between Christian neo-orthodoxy and Islam. By doing so, the research is able to the differences between the two trends; in Christianity and Islam; of reconstruction movement.

1.5 THE SCOPE OF THE STUDY

This research is confined to the religious thought of Christian neo-orthodoxy. The primary concern of this research is to discuss the emergence of Christian neo-orthodoxy and the theological ideas proposed by its proponents. The research will primarily focus on the major theological issues namely, the concept of God, the concept of the Sinfulness of Man, the concept of Scriptures, and the concept of Salvation. An Islamic analysis of these theological issues will also be measured and explored in order to highlight the differences between the two trends; in Christianity and Islam.

1.6 RESEARCH METHODOLOGY

This study is based on qualitative research. Thus, the collection of data involves library research in which materials, such as, books, documents, articles, theses, dissertations, seminar and conference papers, journals, online materials and reliable websites are referred to. The study is basically descriptive in nature especially in explaining the major theological issues of Christian neo-orthodoxy. Subsequently, the issues will be compared and analysed from Islamic point of view. Therefore, the study involves both comparative and analytical methods. Such methods are important to ensure that the research is able to answer the research questions stipulated earlier and thus achieving the research objectives.

1.7 LITERATURE REVIEW

As far as this research is concerned, there are few works related to Christian neo-orthodoxy. However, these works do not specifically focus on the Christian neo-orthodox position on major theological issues.

The historical background of Christian neo-orthodoxy and its prominent figures can be found in a book entitled *Modern Christian Thought: From the Enlightenment to Vatican II*⁶ by James C. Livingston. This book highlights the major themes of Karl Barth and Soren Kierkegaard's theologies. It covers some of the major intellectual movements in Christianity including neo-orthodoxy. The author traces briefly the historical setting of the movement as exemplified in the thought of a number of major representative thinkers. Overall, this book focuses on the developments in historical and philosophical theology with encounters between Christian thought and modern philosophy, history and the natural sciences. Although this book provides an explanation about the history of Christian neo-orthodoxy, it is not gives sufficient information about the major theological issues in Christian neo-orthodoxy.

Another source which traces the development of Christianity is the book entitled *Theology of the New Testament*⁷ written by Rudolf Bultmann. This book consists of two parts. The first part, covers primarily about the history of Church during the early period and the message of the Jesus regarding the idea about God. In the second part, the author mentions about the creation, man, death, salvation, universality of sin and freedom of sin. The book would be helpful for researcher in understanding the background of Christianity and some theological issues. Nevertheless, there is no specific discussion on Christian neo-orthodoxy in terms of its theological issues.

⁶ James C. Livingston, *Modern Christian Thought: From the Enlightenment to Vatican II*, (New York: Collier Macmillan Publishers, 1971), 301-342.

⁷ Rudolf Bultmann, *Theology of the New Testament*, (New York: Charles Scribners's Son, 1951), 22.

Pertaining to the main figures in Christian neo-orthodoxy, the researcher has reviewed a work of Philip Kennedy's, entitled *Twentieth-Century Theologians A New Introduction to Modern Christian Thought*⁸. This book exposed the ideas of the twentieth-century modern theologians including Karl Barth, Paul Tillich, Karl Rahner and many more. The author presents the idea of Karl Barth and Paul Tillich regarding the concept of God. Nonetheless, the discussion in this book is descriptive in nature with no comparison and analysis on ideas of each figure.

Another significant work that can be referred in understanding the Christian theology is the book entitled *Theology and Social Theory: Beyond Secular Reason*⁹ written by John Milbank. The author extensively explains theology by comparing it with other ideologies like liberalism, positivism and dialectics. The author emphasizes that orthodox Christian position had been rejected because of the absorption of modern and secular theory. Due to the acceptance of secular theory people replace God with other ideology. In a nut shell, this book has restricted its discussion to explain the challenges posed by the secular. It is a useful reference for this research in order to trace the history of downfall of orthodox Christianity which led the emergence of Christian neo-orthodoxy.

In addition, *Christian Theology an Introduction*¹⁰ by Alister E. McGrath is among most internationally-acclaimed and popular Christian theological textbooks in use today. The book has greatly facilitated researchers to understand the history of neo-orthodoxy and Karl Barth's theological points of view. This book also mentions the

⁸ Philip Kennedy, *Twentieth-Century Theologians A New Introduction to Modern Christian Thought*, (New York: I.B. Tauris & Co Ltd, 2010), 69-84.

⁹ John Milbank, *Theology and Social Theory: Beyond Secular Reason*, (Oxford: Basil Blackwell, 1990), 1-6.

¹⁰ Alister E. McGrath, *Christian Theology an Introduction*, (Oxford: Blackwell Publishers, 2001), 106-108.

theological movements during the enlightenment. Various movements emerged during the modern period such as Romanticism, Marxism, Liberal Protestantism, Modernism, Neo-orthodoxy, Liberation theology, Postmodernism and others. However, no discussion on theological issues has been debated.

Another informative work that can be referred to in understanding historical development of Christian neo-orthodoxy is the book entitled *Christian Thought a Historical Introduction*¹¹ by Chad Meister and J.B. Stump. It provides a broader context for understanding the history of Christian ideas and their role in society. This book is good for this study because the author not only discusses the historical part of Christianity but also provides information about the idea of existentialism proposed by Soren Kierkegaard, Karl Barth's influence on neo-orthodoxy and how his ideas influenced the society throughout the twentieth century. This book is useful for this study in understanding more about the development of Christian thought and its influence over the centuries.

For the purpose of highlighting the major theological issues in Christian neo-orthodoxy, the researcher refers to the article written by Armin W.Schuetze entitled *Neo-Orthodoxy- The "New" Threat to Our Christian Heritage*¹². The author argues that Christian neo-orthodoxy is the renewal of orthodoxy. The author highlights how neo-orthodoxy threatens the Christian heritage by undermining the significant role of scripture and rendering all the doctrines uncertain. The author states that neo-orthodoxy intends to bring the scriptures in line with current scientific and philosophical thinking. Nevertheless, this article is limited to the issue of scriptures with no emphasis on other

¹¹ Chad Meister and J.B. Stump, *Christian Thought a Historical Introduction*, (New York: Routledge, Taylor & Francis Group, 2010), 441-454.

¹² Armin W.Schuetze, "Neo-Orthodoxy- The "New" Threat to Our Christian Heritage", (1962): 2-5.<www.wlsessays.net/files/schuetzeneoorthodoxy.pdf> viewed on 22 October 2014.

theological issues such as the concept of God, the concept of original sin and the concept of salvation which are considered as major theological themes in Christianity.

A discussion on the concept of Sinfulness of Man or so called original sin can be found in the work written by Kevin Bauder entitled *Reinhold Niebuhr's Neo-orthodox Doctrine of Sin*.¹³ This article highlights the theological method brought by Reinhold Niebuhr regarding the doctrine of sin. The author mentions that Niebuhr's theology is built upon a foundation that construct a mixture of commitments to the immanent empirically verifiable sciences and the transcendence of biblical revelation. The reconstruction of the doctrine of original sin by Niebuhr shifted from the personal dimension to the social dimension so that those who follow his doctrine no longer consider embracing the orthodox doctrine of sin. Despite of explaining Reinhold Niebuhr's view on original sin, there is no comparative study between Niebuhr's ideas and those held by other neo-orthodoxy theologians.

In discussing more on major theological issues in Christian neo-orthodoxy, the researcher highlights also unpublished Ph.D. dissertation written by Keeho Kim entitled *From Neo-Orthodoxy Theology to Rationalistic Deism: A Study of the Religious Influences on the Development of John's Rawls Political Philosophy*¹⁴. This thesis explains the decline of liberal theology and the rise of neo-orthodoxy. However, this work does not provide a comprehensive discussion on theological issues of neo-orthodoxy. It just mentions the basic features of neo-orthodox theology with no details explanation. The researcher will fill the gap by explaining issues with both comparative and analytical methods.

¹³ Kevin Bauder, "Reinhold Niebuhr's Neo-orthodox Doctrine of Sin," (2011): 2-13 <www.academia.edu/.../reinhold_niebuhrs_neo-or>viewed on 3 March 2015.

¹⁴ Keeho Kim, "From Neo-Orthodoxy Theology to Rationalistic Deism: A Study of the Religious Influences on the Development of John's Rawls Political Philosophy," (Ph.D. dissertation, Baylor University, 2012), 15-32.

This research does not solely emphasize on historical setting and major theological issues in Christian neo-orthodoxy but also compares and analyses on major theological issues with Islamic approach. For the purpose of an Islamic analysis on the theological issues in Christian neo-orthodoxy, the researcher refers to the book entitled *Human Nature in Islam*¹⁵ by Yasien Mohamed. This book primarily addresses the concept of *fiṭrah* from different perspectives. He further reveals the interpretation of *fiṭrah* from various views such as neutral view, positive view, pedestrians view and others, and compared specific elements of the dual, neutral and positive views of *fiṭrah*. He also mentions secular theories of human nature and how Islam responded to secularism. Thus, this book explores the concept of *fiṭrah* which could benefit researcher in comparing the concept of sinfulness of man in Christian neo-orthodoxy with Islamic approach.

In addition, the book written by Isma'il Raji Faruqi, *al Tawḥīd: Its Implication for Thought and Life*¹⁶ is referred for highlighting the concept of God from an Islamic perspective. The author explains comprehensively how God could be perceived clearly through the concept of *tawḥīd* and its categorization of *Rubūbiyyah*, *Ulūhiyyah* and *Asma' waṢifat*. According to the author, man is the vicegerent in this world and was given revelation as the tool to acknowledge God and also a direct and immediate disclosure of what God wants him to realize on earth. This book can help the researcher to encounter the Christian neo-orthodoxy views which claim God cannot be known and perceived.

¹⁵ Yasien Mohamed, *Human Nature in Islam*, (Kuala Lumpur: A.S. Noorden, 1998), 15-20.

¹⁶ Isma'il Raji Faruqi, *al Tawḥīd: Its Implication for Thought and Life*, (Herndon, VA.: International Institute of Islamic Thought, 1995) 1-9.

Moreover, the book entitled *Studies in Qur'ān*¹⁷ edited by Mohamed Taher is referred for understanding Qur'ān as a revealed scripture. The author discusses about Qur'ān as a guide and a model for all humanity. He also points out that Qur'ān is the source of principles and rules which was originated from God and does not formulated by man's logical thinking and reasoning. The book is very helpful for the researcher in order to discuss in details about the Qur'ān.

Another significant source is a book entitled *Fundamentals Under Qur'ān*¹⁸ written by Mohammad Razi Khan Afridi. The author explains that Qur'ān is not the product of the Prophet's speculation and thinking but it is the Word of God which was communicated to Prophet through the process of Revelation. This is the essential book for this study as the researcher acquires basic knowledge in understanding the concept of revealed book of the Qur'ān.

In conclusion, the abovementioned literatures concerned a lot of historical background of Christianity movement. There are also few works highlight about the Christian theological issues available. However, there is no specific study focusing the position of Christian neo-orthodoxy on the major theological issues. At the same time, as far as the study is concerned, there is no study that have been conducted in comparing the differences between the two trends; in Christianity and Islam; of reconstruction movement.

¹⁷ Mohamed Taher, (ed.), *Studies in Qur'ān*, (New Delhi: Anmol Publications Pvt. Ltd., 1997), 1-3.

¹⁸ Mohammad Razi Khan Afridi, *Fundamentals under Qur'ān*, (New Delhi: Anmol Publications Pvt. Ltd., 2006), 1-5.