

Christian de Chergé, con la sua presenza alle *Journées Romaines* condivise la sua «piccola» esperienza vissuta in un monastero d'Algeria con la Chiesa universale e il mondo, rappresentati dai partecipanti all'incontro. Dopo 32 anni essa può ancora offrire una testimonianza e invitare alla creatività, nel vasto panorama delle possibilità esistenti per il dialogo tra cristiani e musulmani, come già veniva ricordato nelle conclusioni del convegno. Fr. Christian, uomo di preghiera, trovò una sintesi che rispecchiava la sua speranza escatologica nelle *Confessioni XIII,10* dell'algerino sant'Agostino: la volle inserire tra la seconda e la terza parte del suo testo⁶¹, e conclude il presente contributo.

*Tout corps tend, en vertu de sa pesanteur,
Vers la place qui lui est propre...
Mon poids à moi, c'est mon amour :
Où que je suis porté, c'est lui qui m'emporte.*

*Ton Esprit nous enflamme et nous porte en haut :
Nous brûlons, nous montons.
Nous gravissons l'échelle de l'âme,
Et chantons le cantique des degrés.
C'est ton feu, ton feu bienfaisant qui nous consume,
Et nous allons, nous montons
Vers la paix de Jérusalem.*

*Quelle joie pour moi d'avoir entendu ceci :
« Nous irons dans la maison du Seigneur ».
C'est notre volonté, si elle est bonne,
Qui fera de cette demeure notre place
Et nous n'aurons plus rien à souhaiter
Que d'y rester éternellement.*

SUMMARY

This article contributes to the study of the text "The Mystical Scale of Dialogue", written by Br. Christian de Chergé on the occasion of his participation in the *Journées Romaines* of 1989. The Prior of Tibhirine maintained an epistolary correspondence with Fr. Armand Garon, unpublished until 2020. The article presents these texts in the context of a historical reconstruction of Br. Christian's friendships in Rome, enriched with his *Letters* to Fr. Maurice Borrmans. Br. Christian wanted "above all to open up perspectives that are as broad as possible, starting from what each community is called to live in its own spiritual journey": in this type of approach, he felt himself to be a "leading light".

⁶¹ *Actes*, 81.

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ORIGINAL SIN AND THE QUR'AN¹

SUMMARY: The present article addresses the common view that the Qur'an has no doctrine of original sin. It begins by defining original sin with attention to the Bible and Christian tradition. Thereafter the author addresses Qur'anic language on "bearing the burden of another" and the Qur'an's generally pessimistic anthropology. Finally the author examines the Qur'anic material on the fall of the devil, the permission that God grants the devil to lead humans astray, and the descent of Adam and his wife to the world with its adornments after their sin. The subsequent history of the humanity in the Qur'an is punctuated with punishment stories. All of this leads to the conclusion that humanity's tendency to sin (and God's tendency to punish humans for their sin) is connected to this proto-history. Accordingly, while it is right that the Qur'an does not embrace much of Christian teaching on original sin, it is nevertheless the case that in the Qur'an Adam's sin has serious consequences for his progeny.

It is an axiom among scholars of Islam that the Qur'an rejects the doctrine of original sin. According to the Qur'an, we are told, humans are unaffected by Adam's sin (if Adam ever sinned at all). His descendants are free to obey or disobey God as they choose and will be judged only on the basis of their choices. As the Qur'an has no place for a doctrine of original sin it also has no place for a doctrine of redemption. Jesus (even if he is given the title, or name, Christ) appears in the Qur'an not as redeemer but as a prophet who preaches (like other prophets) submission to the one God.

In the present article I will argue that this axiom is partly wrong. The Qur'an certainly does not embrace every aspect of Christian teaching on original sin. A number of verses in the Qur'an relate that humans are to be judged according to their own merits or faults (although other verses suggests that one's faults can be given to another). However, the Qur'an also teaches that humans incline principally towards

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