



## **ROLE OF ISLAM AND CHRISTIANITY IN THE SOCIO-MORAL AND POLITICO-ECONOMIC CHANGE OF HUMANITY**

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### **Abstract**

This study critically examines the transformative influence of Islam and Christianity on the socio-moral values and politico-economic structures that have shaped human history. As two of the world's major religions, Islam and Christianity have provided foundational ethical principles and normative frameworks that have guided human conduct, social cohesion, and governance systems across different civilizations and periods. The research explores how their core teachings and institutional practices have contributed to the formulation of justice, human rights, social responsibility, and economic ethics, thereby affecting societal organization and political authority. By tracing these impacts, the study highlights the enduring significance of Islam and Christianity in driving socio-moral development and politico-economic transformations, offering critical insights into the interplay between faith, society, and governance throughout human civilization.

**Keywords:** Social, Moral, Politico, Economic

### **Introduction**

The Bible teaches that a human being is an integrated, unified whole rather than a mere collection of parts. A person is not simply an assembly of independent components. The soul, body, and spirit are not separate entities skillfully connected so that one might assess a person's humanity or the sanctity of their life based on whether



all parts function perfectly or are fully accounted for (a point to be developed further). Human reason, will, and emotions are not isolated fragments but distinct dimensions of a singular, harmonious being. Furthermore, femaleness and maleness are not incidental qualities appended to a generic androgynous creature. Scripture affirms that God intentionally created gender as a fundamental and original aspect of human identity. Individuals are female or male; they do not merely possess femaleness or maleness. At the highest level of life on earth; the human level and there are no ranks, categories, or value distinctions. Both male and female are equally honored as bearers of God's image. Finally, in creating humanity in His image, God also established the scope and limitations of that image. Scripture consistently reveals that people both reflect and differ from God. While God is infinite and sovereign (Psalm 90:2), humans are finite and limited (Ecclesiastes 3:1). Yet, despite these limitations, the fullness of God's nature finds its reflection in the whole person.

Just as Jesus, in His humanity, represents God's ultimate gift to mankind, so too is the human person fundamentally oriented toward others and indeed toward all creation, over which humanity is entrusted as steward. This means that, as the pinnacle of creation, God appointed humans to care for and manage the universe. Human dignity, therefore, stems from being made in the "image of God" originating from God, fulfilling their relational purpose through Christ, and embodying their true reason for existence. Humans, as "manus" (workers or gardeners), serve as caretakers of God's creation, devoted servants tending to His works. Furthermore, through the mystery of the Incarnation where the Son of God unites Himself with humanity; we see the perfect example of what being made in God's image means. This ideal is fully realized in Jesus, the "Last Adam" and the "image of the invisible God," who is both fully divine and fully human. Christ is the one sent from God, simultaneously connected to the Father and to us, offering Himself for our nourishment and salvation. Thus, Christian anthropology, viewed through a Christ-centered lens, deepens the understanding of the "imago Dei" as grounded in our relationship with God through Christ.

Unlike the rest of creation, which God formed by His spoken word, He made humanity by hand and breathed life directly into them. But God did not stop at creating the first humans. Through the gift of procreation given to man and woman,



He remains the origin of the entire human race. As Acts 17:28 reminds us, "For in him we live and move and have our being," underscoring that we are all His offspring. In sharing this creative power, God imparts another aspect of His image to humanity. This raises an important question: What element of human nature truly reflects God as Creator? While human creativity in art, technology, and other areas partly mirrors God's creative nature, what about reproduction? Is it the act of procreation itself that reflects God's image, or is it the procreative power expressed through male-female complementarity and governed by reason and will that does so? If we say the act alone reflects God's image, difficult questions arise. Are children, singles, or childless couples lacking some dimension of the *imago Dei*? Moreover, do acts such as rape or prostitution reflect God's creative image? And since animals reproduce, are they also made in God's image? It seems more fitting to conclude that the creative capacities inherent in human sexuality and creativity reflect God's role as Creator at an essential level. Whether our use of these powers aligns with God's intentions is a matter of moral responsibility. Certainly, acts like rape distort and violate the God-given creative power, diminishing rather than reflecting God's image. Human life is sacred because of these God-given creative abilities. While other creatures act on instinct, humans are called to use their gifts responsibly, committed to embodying the image of their Creator.

### **The Concept of Humanity**

The word humanity is from the Latin *humanitas* for "human nature, kindness." Humanity includes all the humans, but it can also refer to the kind feelings humans often have for each other. It is the human race, which includes everyone on Earth. It's also a word for the qualities that make us human, such as the ability to love and have compassion, be creative, and not be a robot or alien. Humanity is the sending of human beings to find perfection by recognizing the unity of humanity's dimensions: the body, the soul, the mind, the feelings, and the consciousness of his freedom as the human being to choose and act (Chistiana, 2013). The most valuable asset of any society is the human population of that society, which is what the humanities are all about, a people centred branch of knowledge. By giving due value, encouragement and support to the study of the humanities, the authorities would invariably impact on the intellectual growth of the citizens, foster social justice and equality, build a



country of wholesome citizenry with sound intellectual, moral and spiritual capacity (Anya, 2011). Humanity is the imparting of human behavior to one another that consistently respects status and dignity, for the benefit of oneself and others in a way that demonstrates respect and personal value, and provides others a sense of peace, prosperity, trust, and respect. Humanity is an understanding that tries to rekindle the human sensibility and ambition for a good social life. Humanity differs from mere justice in that there is a level of altruism towards individuals included inhumanity more so than the fairness found in justice (Peterson & Segliman, 2004). That is, humanity, and the acts of love, altruism, and social intelligence are typically individual strengths while fairness is generally expanded to all.

### **Meaning of Socio-Morality**

Moral refers to correspondence with universal standards of right and wrong linked to concerns about justice, fairness, and harm (Turiel, 2002). Morality means a system of moral values against which human conduct is judged and ordered of a balanced living. Morality aims at moral decency in thought, behaviour and action. Morality is a theory of morals and obligations that concerns itself with what is right and what is wrong, good and bad, positive and negative, reward and punishment, praise and blame. In this view, moral persons (or moral social practices) are procedurally fair and just, avoid harming others, and may even actively promote others' welfare. Morality is usually about more than helping or harming others; it encompasses any way that individuals or social groups understand which behaviors are better than others, which goals are the most worthy, and what people should believe, feel, and do (Smith 2003). Philosophers find it extremely difficult to understand social morality because it lies between the political and the moral judgment of the individual autonomous agent. These fill the normative thinking space in a lot of political philosophy. Finding and acting upon one's best assessment of moral truth is, for many, the essence of all moral thinking.

In this sense, moral philosophy is an investigation of good and evil, right and wrong, and so forth. A person who aspires to act morally is one who determines what is good or bad, right or wrong, and acts accordingly. Some people base this on the epistemic task of discovering the truth, while others base it on a particular method of universalizable deliberation. It is widely believed that acting in accordance with one's moral convictions is what it means to be a moral agent. Therefore, to say that a



publicly justified social morality treats everyone as free and equal is essentially to say that each person supports the rule based on her own conception of normativity. No one is simply instructed to behave as others dictate because everyone has their own reasons for supporting the normativity of the rule. Social morality rules don't accomplish what we need them to unless they can be justified.

### **Concept of Political-Economy**

The steep growth of the new political economy began during the Cold War period, a period of relative international peace in the Western world. Peace permitted attention to focus on domestic affairs, such as the relation between politics and the economy (Mayntz, 2018). In the field of political economy, research broadened its scope from a primarily national focus to systematically include international dimensions, often utilizing comparative frameworks or approaches grounded in international relations theory. The rise of transnational production networks, global markets, and international financial flows transformed economic globalization into a pressing political concern within domestic contexts. This shift generated significant tensions between an economy that is becoming ever more interconnected and globalized, and political institutions and governance mechanisms that largely remain confined to national boundaries. As a result, the growing divergence between economic globalization and national political authority has brought the interplay between politics and economics into sharp focus. This intersection now represents not only a critical practical challenge for policymakers but also a complex theoretical and ideological issue that continues to provoke extensive debate and analysis across academic and political spheres.

The concepts of politics and economy can have a much wider sphere of meaning: politics can mean exploitation by a corrupt, self-serving ruler, or authoritarian control in the service of a political ideology, while the economies in question vary between a fully differentiated, technologically developed subsystem and an impoverished survival system developing in the

interstices of political conflict between competing clans. In the present research field political economy, “politics” most often stands for the use of legitimate authority, not for the exertion of power by whatever means. This “Western” bias also includes a tendency to neglect the consequences of violent political conflict, and particularly



international conflict – and of that part of the economy most closely related to it: the army. According to Balaam and Veseth (2018), efforts to reintegrate political science and economics in the new research field political economy have been paralleled by a shift in the meaning of “liberalism, from a doctrine calling for a relatively passive state and an economy guided by the ‘invisible hand’ of the market to the view that the state should actively intervene in the economy in order to generate growth and sustain employment.” Yandel (1990) similarly observes that the ups and downs of interest in political economy follow the increase and decrease of government intervention in the economy. Where governments are expected to provide a steering role for the growth of the national economy, the nexus between politics and economy is put back into the center of attention. This also holds today: In early 2019, the tensions in this relationship have become visible in the German discussion about the independent versus the politically protected role of would-be economic champions. The political economy that dominates today’s research field, dealing generally with a democratic political leadership related to a highly developed, private market economy, covers only part of the relation between “politics” and “economy.”

### **God as the Source of Human Creatures: Christian Perspective**

Humanity is created in the image of God, fashioned by the Lord Himself: “So God created mankind in his own image, in the image of God he created them; male and female he created them” (Genesis 1:27). This verse reveals a profound truth about our humanity: God made all people with equal dignity, yet with distinct bodily identities. From the very beginning, God intended unity within diversity among His creation. This divine intention becomes especially clear in Genesis 2 where much unfolds: Adam is formed by God’s hands and given life through His breath (Genesis 2:7). God then gives Adam instructions about Eden, allowing him to eat freely from every tree except the tree of the knowledge of good and evil (Genesis 2:16–17). In this perfect setting, untainted by sin, Adam listens to God and enjoys freedom—not the freedom to do anything he wishes, but the freedom to live within God’s boundaries. Yet, despite the perfection, Adam’s solitude is declared “not good” (Genesis 2:18). Responding to this, God performs a second, beautiful act of creation, crafting a companion for Adam. From Adam’s rib, the Lord forms a woman (Genesis 2:21–22) and brings her to him. Adam’s response is one of joyful recognition and belonging:



“This is now bone of my bones and flesh of my flesh” (Genesis 2:23). This moment is far more than a narrative detail; it symbolizes God’s intended pattern for human life and flourishing. The divine design is elegant: one man and one woman united in a lifelong covenant of marriage, where the man leaves his parents to “hold fast” to his wife (Genesis 2:24). This union later serves as a model for the relationship between Christ and the church, expressed through loving leadership and mutual respect within marriage (Ephesians 5:22–33).

Throughout Scripture, the message is consistent: God created men and women for His glory. Our identity is inseparable from our physical being; our bodies shape who we are. Biblical teaching affirms the significance of manhood and womanhood for faithful Christian living, and the created order undergirds the call for godly leadership within the church (1 Timothy 2:12). While marriage and family remain vital in both the Old and New Testament contexts and while family roles shape church leadership, such as elders being husbands of one wife and nurturing fathers we do not become fully biblical men or women solely by marrying. Rather, God forms us as male or female, and through the faithful discipleship of parents, we grow into this calling. Marriage and family life honor God deeply, but singleness devoted to the Lord is equally valuable and enables dedicated service (1 Corinthians 7).

Christian anthropology's central tenet is that God is the source of humanity. God created the human being, and it is in God that man's dignity, as the image of God, is fully realized. The revelation data about humanity's beginnings, which also implies that humans are the most noble of all created realities since they were made in the "image of God," are the source of this principle. It is significant that several models have been proposed on how to understand the meaning of being created in the 'image of God' (Welz, 2016). For Joseph Ratzinger, the understanding of man as an 'image of God' follows a three-fold anthropological relational pattern of being 'from', 'with', and 'for' (cited in Konye, 2016). First, as created, the human being's origin is in/from God who calls each man into being but even more, God has taken human nature in Christ and as such unites Himself with all men and so in Him God becomes man, and man is raised to the lofty heights of union with God. The principle that springs from this Christocentric resonance of Christian anthropology is that of relationality. In the light of Christ man becomes a being with God, a being with the Other. This relational



essence is not only vertically implicative but also flows horizontally into man's relationship with fellow men. In what ways do human beings resemble God? The first two dimensions of this resemblance, described below, humans share to some extent with other living creatures. However, humans possess these qualities in a fuller, more perfect way, thus more fully reflecting the Creator.

1. **Individuality and sacredness.** God's holiness is demonstrated by His uniqueness and incomparable nature; there is none like Him (Exodus 15:11). Similarly, humans reflect God by being distinct and unique individuals.

Human uniqueness is evident foremost in relation to the rest of creation. Human individuality includes not only physical differences from other creatures but also the additional dimensions: mental, spiritual, moral, and that belong specifically to humanity. This individuality also manifests in relation to other human beings. Every person is physically, emotionally, and in every respect unique, unrepeatably, and irreplaceable—the sole example of their kind in God's creation. For this reason, human life is sacred.

2. **Creatorship and sacredness.** God created the first human beings in a distinct and intentional way, as Scripture highlights (Genesis 2:7). Their creation was preceded by deliberate planning; their existence was not accidental but the result of purposeful design. God prepared the environment carefully for their arrival, providing all their physical needs from the air to breathe to a home in the garden.

### **God as the Source of Human Creatures: Islam Perspective**

A human being is indeed a theomorphic entity made upon the form of all the divine names; however, there is a right way and a wrong way to assume the divine traits. The wrong way is exemplified by the sin of Satan who perceived that the light within himself was more intense than in Adam and to say as a result, 'I am better than he – thou created me of fire and him of clay' (The Qur'an 7:12; 38:76). The result is that he claimed the greatness which did not in fact belong to him. For this pride, Ibn al-'Arabi says (Chittick, 1989): He came to manifest the divine name Magnificent outside of its proper limits within the created world. He claimed incomparability for himself and as a result, came face to face with the Divine Wrath. The Qur'an places



significant emphasis on the human being, nearly equal in importance to God. Within Sufi teachings, there is a well-known saying: "Man 'arafa nafsahu faqad 'arafa rabbahu," meaning "He who knows himself knows God." This highlights that self-knowledge is a crucial step for humans on the path to knowing God. To truly know oneself is to understand what it means to be human. Meanwhile, the primary cause of all the damage that occurs in the world is when humans begin to separate their lives with the guidance of Allah Subhanahu Wa Ta'alaa, or in a modern language known as secularization. The main goal of secularization is to liberate humans from religion with all its metaphysical influences, which control human logic and language (Zarkasyi, 2013).

According to a Hadith, "God created Adam in His form," which signifies that God created humans embodying the essence of His divine names and attributes such as the Merciful, the Forgiving, the Just, the Creator, the Generous, the Powerful, the Exalter, and the Abaser. Each of God's attributes is reflected within human beings. This understanding is related to the Qur'anic verse where God teaches Adam "All the Names" (Qur'an 2:31), symbolizing the profound connection between the divine and human nature. Human beings display an indefinite variety of divine aspects or 'faces' (wajh) (Chittick, 1994). Humans are meant to be descendants of the Prophet Adam 'alaihissalam and refute the theory put forward by Charles Darwin that humans are the evolution of anthropoid creatures, a type of ape (Khasinah, 2013). The word bani adam is repeated seven times in the Qur'an, and five of them are in Surah Al-A'raf, namely verses 26, 27, 31, 35, and 172, and the rest are in Surah Al-Isra' verse 70 and Surah Yasin verse 60 (Hidayat, 2017). Bani adam refers to two things: bani, which means child, and adam, which means descendant of Prophet Adam 'alaihissalam. Using the bani adam indicates that humans are complete, civilized beings with all their glory. Hence, a conception of human nature develops, the goal of which is the human being himself. It results in the benchmark of a good and bad deed assessed through the human mind and sensory experience and eliminates the existence of absolute values guided by authentic revelation (Khasinah, 2013).

### **Biblical Teaching on Socio-Moral and Politico-Economic Change of Humanity**



The Bible offers profound guidance on the socio-moral and politico-economic transformation of humanity, emphasizing justice, mercy, ethical leadership, and the upliftment of the marginalized. Through its teachings, the Scriptures provide a framework for how societies can evolve toward fairness, compassion, and stability. One foundational verse is Micah 6:8, which states, “He has shown you, O mortal, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.” This succinct but powerful directive encapsulates the core virtues necessary for socio-moral renewal. Acting justly calls for fairness in human relationships, social institutions, and governance systems, ensuring that rights are respected and equality is upheld. Loving mercy emphasizes compassion, forgiveness, and care for those in vulnerable positions, fostering social cohesion and solidarity. Walking humbly with God reminds individuals and leaders alike to maintain humility and integrity, recognizing their accountability to a higher moral authority. Together, these principles form the ethical foundation for a society that prioritizes human dignity and social harmony.

The political and economic dimensions of societal transformation are addressed clearly in Proverbs 29:4: “By justice a king gives a country stability, but those who are greedy for bribes tear it down.” This verse underscores the critical role of righteous governance in maintaining national stability and prosperity. Justice in leadership is portrayed as the key to a well-ordered society where laws are applied fairly, corruption is rejected, and the common good is pursued. Conversely, greed and bribery are shown to undermine political institutions, destabilize communities, and exacerbate inequality. This biblical insight highlights the necessity for ethical leadership and transparent governance as pillars for sustainable socio-economic progress. The prophetic vision of socio-economic change is powerfully articulated in Luke 4:18-19, where Jesus declares His mission: “The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord’s favor.” This passage reveals a divine mandate to address systemic injustice and to restore dignity to the marginalized.



The proclamation of “good news to the poor” and “freedom for the prisoners” symbolizes a radical transformation that includes economic justice, liberation from oppression, and healing of social wounds. The “year of the Lord’s favor” alludes to the Jubilee tradition in Israel, a time when debts were forgiven and land returned, emphasizing restorative justice and economic equity. This vision calls for societies to actively dismantle structures of oppression and to create conditions where all can flourish. Together, these biblical passages form a cohesive narrative that speaks directly to the socio-moral and politico-economic change of humanity. They advocate for a world where justice prevails, mercy guides social interactions, leadership is ethical, and the poor and oppressed are uplifted. These teachings continue to inspire religious communities and social movements committed to building just and compassionate societies in the present day.

### **Islamic Teaching on Socio-Moral and Politico-Economic Change of Humanity**

Islamic teachings provide a comprehensive framework for the socio-moral and politico-economic transformation of humanity. Rooted in the Qur’an and the Sunnah, these teachings emphasize justice, compassion, social responsibility, and ethical governance as essential elements for building balanced and prosperous societies. The Qur’an not only addresses individual morality but also provides guidance for collective social and economic conduct, aiming to establish equity and harmony among people. At the heart of Islamic socio-moral teaching is the principle of justice (‘adl). The Qur’an repeatedly calls on believers to uphold justice as a fundamental virtue. For example, Allah commands: "O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives." (Qur’an 4:135) This verse underscores the importance of impartial justice, even when it challenges personal interests or social relationships. It establishes justice as the foundation for moral conduct and social order, asserting that fairness must govern all interactions in society and governance.

Compassion and care for the vulnerable are equally stressed in Islam’s socio-moral vision. The Qur’an highlights the responsibility of the community to support the poor, orphans, and needy: "And worship Allah and do not associate anything with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor" (Qur’an



4:36). This verse encapsulates the social ethics of kindness, charity, and solidarity, encouraging believers to cultivate compassion as a core social value. Through mechanisms like zakat (obligatory almsgiving), Islam institutionalizes economic redistribution to reduce inequality and alleviate poverty, reflecting a politico-economic commitment to social justice. Regarding governance and political order, the Qur'an stresses accountability, consultation (shura), and the rule of law. The principle of shura encourages mutual consultation in decision-making, promoting participatory governance: ".and consult them in affairs. And when you have decided, then rely upon Allah." (Qur'an 3:159). This guidance advocates for inclusive leadership where rulers seek counsel and govern with the consent of the people, fostering transparency and responsibility. Furthermore, the Qur'an warns against corruption and abuse of power, urging leaders to uphold justice and serve the public interest.

Economically, Islam promotes ethical business practices, prohibition of exploitation, and equitable distribution of wealth. The Qur'an forbids unjust gain and exploitation: "And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful]." (Qur'an 2:188). Such injunctions encourage fairness in trade, discourage corruption, and protect the economic rights of all members of society. The holistic nature of Islamic teachings on socio-moral and politico-economic change envisions a society where individuals cultivate ethical virtues, leaders govern with justice and accountability, and economic systems operate with fairness and compassion. This vision is not merely theoretical but has inspired historical Islamic states and movements aimed at social reform and justice.

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