

The Truth Revealed

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Share the blessings of faith with your neighbors
Allah, purpose of life, eternal success, everlasting beauty
Helping souls find peace & purpose!

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APOLOGIES

To my fellow readers:

I ask for your forgiveness on my behalf and on behalf of all my Muslim brothers and sisters, who have failed to hand over your most prized treasure ever. I have begun to write — as I have realized our shortcoming towards you — so that I may inform you of that which you truly deserve to know, and so that I may reveal to you what humanity demands in truth.

*The True Master and Lord, a being totally aware of that which lies in the hearts, is a witness to the fact that in writing these pages, I wish to fulfill the compassion which you so rightly deserve with **utmost sincerity**. I have stayed awake for nights in dejection due to not being able to have yet conveyed these facts to you.*

*Though it is not something to be said, I hope that you will read these wholehearted words of mine with all eagerness and excitement. Furthermore, I humbly request you to read this booklet with a **clear, open heart**, without possessing any sort of hostility, animosity, or a defensive attitude. I hope that you will ponder over the **True Master**, the **Sustainer of the whole universe**, so that my heart and soul may be content with having conveyed the following messages to my fellow neighbors and having fulfilled the duty of being a human brother.*

I wish to relay to you the greatest duty a human is entrusted with to believe in and act upon after he steps foot upon this mortal world.

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THE UNDENIABLE AND INSTINCTIVE TRUTH

The greatest inborn reality in the whole world is that the Creator and Sustainer of the entire universe and whatever dwells upon it: is the One and Only True Deity, indivisible with absolute and permanent unity and distinct from all else. He is unique in His essence, attributes, and deeds; an Omnipresent Ruler. He is All-Hearing, All-Seeing. Not a leaf falls, and not a grain of sand stirs but that He is aware of it. Every human soul testifies to this actuality, no matter his religion, and though he may even be an idol-worshipper, in his heart he firmly acknowledges that the **Creator, Sustainer, Lord, and True Master** of the whole universe is the One and Only God.

Intuitively, the human intellect can reject anything and everything except the fact that the Lord and Master of the whole universe is One. No school can be managed with more than a single principal. No village or town can be supervised or overseen with more than a single chief or leader. No kingdom can be governed by more than a single ruler, no country can be dominated by more than a single premier, and no supremacy can be exercised by more than a single authority. Likewise, such an imposingly **grand, intricate, infinite, and inimitable universe** can never be run by more than one divinity.

God describes Himself in His Holy Book, the Noble Qur'ān, in the following manner:

"Allāh: There is no deity except Him, the Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great." (Al-Qur'ān, 2:255)

PROOF OF THE QUR'ĀN

The Qur'ān, which is the speech of Allāh, declares in proof of itself:

"And if you are in doubt about what we have sent down (i.e., the Qur'ān) upon our servant (i.e., the Prophet Muhammad ﷺ), then produce a sūrah (chapter) the like thereof and call upon your witnesses (i.e., supporters) other than Allāh, if you should be truthful." (Al-Qur'ān, 2:23)

This verse is a challenge to all succeeding generations. It has been 1400 years since the advent of the Qur'ān, and yet all the literary men, scholars, and intellectuals in the world have become helpless and given up on this daring demand. In reality, no one was able to accept this challenge of Allāh the Almighty and no one ever will.

The Holy Qur'ān has provided us with numerous analogies that appeal to our intellect, saying: "Had there been within them (i.e., the heavens and earth) gods besides Allāh, they both would have been ruined." (Al-Qur'ān, 21:22)

The verse is clear and straightforward. If there were more than one ruler, they would have quarreled with each other. One would say, 'Let it be night now.' The other would have refused and said, 'Let it be day now.' One would say, 'The day will consist of 6 months.' The other would say, 'Nay, it shall be of 3 months.' One would say, 'The sun will rise from the West today.' The other would say, 'The sun will rise from the East as usual.'

THE UNIVERSE: A WITNESS

In truth, every single animate and inanimate object in this world, as well as the whole universe itself, with its **complexity and elaboration**, testifies to the fact that the Master of the universe is One and Only. He does whatever he wants and whenever he wants. He can never be mentally visualized, pictured, or imagined. He created the whole universe for the benefit and service of mankind. **The sun, the air, the fire, the water, and the earth we live on, including all creations, living and non- living, were all created for the servitude of mankind.** In turn, Allāh created mankind as his bondsmen to **worship** and obey Him, so that man may flourish in all his endeavors and so that his Lord and Master may be pleased with him. Thus, when the one who gives us life and death, sustains and provisions us with whatever we need in this life, is One and Alone, a true human should live his life in **obedience** to the One True Master and take his measures accordingly. If a person does not live his life in accordance with the instructions of the One True Master, he is not truly worthy of being called a human.

THE INDISPUTABLE TRUTH

The Holy Qur'ān says, "Every soul will taste death. Then to us will you be returned." (Al-Qur'ān, 29:57)

The verse consists of two parts, the first being that every soul is bound to taste death. This is something a person of any religion, time, or place is certain about. In fact, even an agnostic is sure of death, as well as animals. A mouse runs away quickly when it spots a cat. A dog moves back swiftly as a car approaches. This is all because they know they would have died if they had not done so.

AFTER DEATH

The second part of the verse above turns our attention toward a greater reality. Any person who truly understands this sees the world in a totally different way, viz., 'You will be returned to Us and rewarded or punished according to your deeds.'

It is impossible for one to die, get buried, rot in the dirt, and never live again. Neither is the transmigration of souls or any type of metempsychosis a sensible or rational ideology, as Hindūs profess.

First and foremost, this speculation concocted by Āwāguman is mentioned nowhere in the Vedas. Instead, it is mentioned in the Parānā (Dēvmālāi stories). This ideology spread when Satan sowed the seeds of imbalance and discrimination amongst people. When the authorities and officials (in religion) took to demanding servitude from people and deprecating them on the basis of their religious standards, the people of the lower classes began to plead, "When our Lord and Creator is One, and He has created us all equally with the same eyes, ears, and noses, why do you deem yourselves to be superior and us to be ignominious and inferior?" Taking support of Āwāguman's theory, they replied, "The sins you have committed in your past life have brought shame upon you in this life."

According to this belief, all souls will be recreated after death and transmitted into other bodies based on their deeds. Those who were immoral will take the forms of animals. More corrupt people will appear in the shape of plants. And those who were righteous will be saved from the plights and binds of Āwāguman.

REFUTATION OF ĀWĀGUMAN

- (1) According to science, the very first thing to come into existence in this world was vegetation, and then animals. **Humans, or Homo-Sapiens, came into existence millions of years later.** Now that the human race wasn't existing at that time in the first place, and hence no sin had ever been committed by any human, then whose souls had these innumerable plants and creatures taken the form of?
- (2) As a result of this doctrine, the number of living things on earth should have continued to **decrease** considerably, and those who were set free by Āwāguman should have **diminished** overflowing. However, we see that all living things, including humans, plants, and animals, never cease to increase proliferously.
- (3) The difference in numbers between those who are born and those who die in this world is obvious. **Those who are born are far greater in amount** as compared to those who die.

Furthermore, no such incident has occurred in which a child has remembered or recognized the place of his hometown or his birthplace in his first life, or even recalled the occurrence of his second origin. In truth, these beliefs do not correspond or coincide with reality in any way possible. Could such doctrines emerge from various types of emotional, or psychological

issues, or developed by spiritual, social, or environmental upshots and repercussions? Otherwise, they do not possess any sense of actuality.

The truth will become apparent once a person dies and returns to his Lord, and is compensated for the good and bad he has committed in this world.

COMPENSATION OF DEEDS

If a person worships his Lord with utmost humility and respect, performs good deeds in obedience to him, and walks on the straight path, he will enter Paradise and live therein in eternal bliss by the grace of his Lord; a Paradise the like of which no eye has seen, no ear has heard of, and no mind has ever imagined. The greatest blessing in Paradise will be that those who reside therein will be able to see their Lord with their very own eyes, the joy of which will be incomparable and unparalleled.

Similarly, those who associate partners with their Lord in any sort of way, commit sin and transgress their limits by disobeying their Lord, will enter the Hellfire, and dwell therein in everlasting torment and agony. They will be burned repeatedly in the Fire, wherein they will be chastised and punished for their sins and wrongdoing. The greatest punishment will be that they will be deprived from seeing their Lord and will face His wrath.

ASSOCIATING PARTNERS WITH GOD IS THE GREATEST SIN

God Almighty has informed us through His book, the Holy Qur'ān, that righteous actions consist of good deeds and small deeds. Likewise, sins consist of great sins and small sins. (The greater the sin, the greater the punishment) He has told us that the greatest sin ever is that which subjects its doer to the greatest punishment, a sin which he will never forgive, because of which such a person will burn eternally in the blazing Hellfire— he will not be able to escape from the Hellfire, neither will death come to him though he may wish for it— that sin is the association of partners with God the Almighty in His essence, attributes, and deeds; to bow the head down in front of anything or anyone other than Allāh in worship. Deeming anyone or anything other than Allāh to be one worthy of worship, a giver of life and death, a provider, a sustainer, or a possessor of harm and benefit, is a grave sin and a great wrongdoing. Whether it be an idol, a demon, the sun, the moon, the stars or any holy person, considering him/it to be equal to God the Almighty in His essence or any of His deeds and attributes is a major sin which God will never forgive. Other than this, He will forgive any sin if He wills. Association of partners with God is a misdeed we despise inherently, because our own intellect testifies to its iniquity naturally.

The Holy Qur'ān states:

"Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly gone far astray." (Al-Qur'ān, 4:116)

AN ANALOGY

Suppose someone has an insubordinate, rebellious wife who never heeds to her husband. If the husband tries to force her out of his house, and she starts to flatter him by apologizing and expressing sorrow and regret, she will eventually end up sweet-talking him into letting her stay, no matter how angry he is.

On the contrary, if someone has an extremely obedient, loving and caring wife, who attends to his needs to her greatest extent with due respect and humility; if such a woman tells her husband, "I know you to be my partner in life, but honestly, I am not satisfied with you alone. And that's why I've decided to marry our neighbor next door." If the husband has any sense of mind, he will not be able to tolerate this and will never be content with keeping her in the house even for a second.

But why the shocking contrast?! The only reason is that a husband cannot bear to have any other **partner associated** with him in his matrimonial and personal rights. (For this reason alone, he does not tolerate his wife to have another husband.) If the average human being, who is created from a mere drop of sperm, cannot bear to have anyone associated with him as his partner, then how can the All-True Master tolerate being associated with in partnership, worship, or submissiveness by the very human He has created, sustained, and nourished?!

In the sight of God Almighty, the most abject and despicable state a person can be in is when he is engaged in worshipping anything other than his Creator, be it an idol, an angel, a demon, a sculpture, a grave, any sacred or sanctified area, or any other imaginary or actual animate or inanimate object.

IDOLATRY IN THE QUR'ĀN

The Holy Qur'ān presents an eye-opening analogy with regards to idolatry:

"O people, an example is presented, so listen to it. Indeed, those you invoke besides Allāh will never create (as much as) a fly, even if they gathered together for it (i.e., that purpose). And if the fly should steal from them a (tiny) thing, they could not recover it from him. Weak are the pursuer and the pursued (i.e., the worshipper of a false Deity and that which he worships)." (Al-Qur'ān, 22:73)

It's a clear illustration. The True Creator is Allāh Himself. And the sculptors of idols and other false deities are negligent people. If these idols etc., had any sense of mind, they would, or should have been worshipping the people (who created them) and not vice versa.

A MINDLESS CONCEPT

There are some who worship other people with the notion that these are the ones who have showed us the path of our Lord, and thus we can attain His benevolence through these people. This is similar to a person who questions a porter standing nearby about the train's arrival, and as the train approaches, mounts the porter instead of climbing aboard the train, with the notion that the porter is the one who gave me the right information regarding the train and therefore I am obliged to do with the porter what I was supposed to do with the train, i.e., ride it. Likewise, worshipping the one who guided you to one who was truly worthy of worship, is identical to **climbing upon the porter's shoulders** who guided you towards the train instead of climbing aboard the train itself.

Furthermore, some people keep idols and statues in order to keep their mind focused and their attention concentrated towards God. However, this too is a false notion, similar to a group of children who have kept an icon or totem, so as to prevent their attention from getting diverted from their father. What kind of relation is there between father and his effigies? Or rather among those feeble structures and between the Almighty and the Most Merciful Master? Will these statues be a means of centering one's attention, or the source of diverting one's attention?

In summary, associating partners with Allāh the Almighty in any way, shape, or form, is the greatest sin ever. Allāh Almighty will never forgive such an act, and such a person will be sentenced to the Hellfire.

FAITH IS THE GREATEST DEED

The greatest and noblest deed is Īmān, i.e., to have faith. All who follow any sort of religion are unanimous upon the fact that **man only takes his faith along with him when he dies**, abandoning all else. Such a person is called a believer; a believer's duty is to fulfill the rights of all those who possess rights. One who violates others' rights is a wrongdoer. The greatest right man is required to fulfill is that of his Creator, for He and Him alone has created all else. He is the Giver of life and death, the True Master and Lord. There is none worthy of worship besides Allāh. He alone is to be worshipped, and He alone deserves to be considered the **possessor of harm and benefit, the Giver of shame and dignity**. The life that He has granted us ought to be spent in His obedience alone and solely according to His pleasure. His commands are to be believed in, and His orders alone should be observed and obeyed. This, in its essence, is **Īmān (Faith)**. Without considering Him to be the Master and truly worthy of obedience, no man can be a true believer. Rather, such a person will be an infidel and a disbeliever.

Īmān is to believe in the oneness of Allāh, to worship him alone, and to live every moment of his life in compliance with His instructions in order to gain His pleasure. Living one's life according to the will and pleasure of Allāh is **Dīn**. And defying His commandments is transgression.

THE TRUE RELIGION

From the outset, the true religion has always been one: to believe in One God alone and to submit to His commandments. Allāh Almighty has said in the Qur'ān, "**Indeed, the religion in the sight of Allāh is Islām.**" (Al-Qur'ān, 3:19)

"**And whoever desires other than Islām as religion — never will it be accepted from him, and he, in the Hereafter, will be among the losers.**" (Al-Qur'ān, 3:85)

THE NEED FOR PROPHETS AND REVELATION

Due to his imperfection, man's sense of seeing, hearing, smelling, tasting, and feeling is limited. Furthermore, due to the limitation of the five senses which provide information to our brain, our mental and intellectual capacity is also limited.

What kind of life does Allāh want from us? How are we supposed to worship Him? What will happen after death? Who will be granted Paradise? What leads man to the Hellfire?

Questions of great importance such as these cannot be answered solely through the knowledge acquired by the human intellect, for **knowledge of the unseen** can only be transferred to us by supernatural means.

In order to fill this gap, Allāh the Almighty revealed His message through angels upon selected men who, according to His will, could handle this responsibility and convey His message to the masses. They, in turn, informed people of the **purpose of their life** and taught them how to live according to Allāh's instructions. They enlightened them as to the realities of this life and the Hereafter, which they could not have understood based on their intellect alone. Such people were known to be the **prophets, apostles, and messengers** of God. Such a person can also be called an Avatar, with the condition that an Avatar refers only to a person selected by God to deliver His message. However, nowadays, Avatar refers to a God or goddess appearing in bodily form on earth. This is sheer ignorance, a portrayal of blind faith, and an extremely great sin. It is a flawed misconception which has diverted man's attention from his Master and plunged him into idolatry.

These prophets, whom Allāh selected in order to guide people to the straight path, were born in every nation from time to time. They called people towards the oneness of Allāh, to worship

Him alone and to live life in accordance with the commandments He had revealed (i.e., the Sharī'ah). Not even one of them called towards multiple gods, but in fact warned them the most regarding this sin, and considered polytheism to be the greatest wrongdoing. People believed them and followed them.

THE ORIGIN OF IDOLATRY

The prophets, and all those who followed them, no matter how righteous they were, were meant to die sometime or the other. (The only being who cannot perish is Allāh alone.) Those who remained alive used to lament and weep upon remembering their prophets and predecessors. Satan immediately took his chance. As the Cherisher of this universe, Allāh the Almighty had granted Satan the power to delude and mislead people into sins, wrongdoing, rejection of God Himself, and polytheism, in order to test man if he would follow the commandments of Allāh and His prophet, or let Satan gradually lead him astray and into the looming darkness of disbelief.

Thus, Satan came to them and told them, "I know you love your predecessors very much, but unfortunately they have died and are with you no more. These were the chosen servants of God, the prayer of whom Allāh would have never denied. I will sculpt statues in their memory, so that you will be able to feel peace and tranquility by looking at them and remembering them." Thereupon, Satan sculpted statues for them, and whenever they wanted to look at them, they did so. As the love and veneration of these idols gradually became imbued in their hearts, Satan said to them, "These prophets, messengers, and predecessors are close to God; if you bow before them, you will find God to be close to you as well, and God will accept your prayers." So began idolatry and polytheism, as people began to bow and prostrate before their idols, eventually considering them to be God's equals.

When man, whom God had made His successor upon earth, started to kneel before and worship others besides his Absolute Lord and Creator, he became disgraced and humiliated in the sight of Allāh and the Hellfire became his abode.

After every era of depression and misguidance, Allāh sent one of his messengers to the nations, who not only prevented them from polytheism and idolatry, but also prohibited them from association with God in any way, oppression, wrongdoing, and other moral iniquities. Some followed their path, while others disobeyed and rebelled. Allāh was pleased with the followers, and destroyed those who opposed the guidelines and commandments of His selected messengers.

UNIVERSAL TEACHINGS OF THE MESSENGERS

Allāh's prophets and messengers were born in this world, one after the other, in various nations. But they all came with a single divine message: One God. Moreover, they all briefly taught seven basic doctrines to believe in:

- (1) **Allāh** (that there is none worthy of worship besides Him and that He is unique in His essence, attributes, and deeds)
- (2) His **angels** (who do not possess any human qualities such as the ability to eat, drink, and sleep, and never disobey Allāh's orders)
- (3) His **Books** (such as the original Torah, the original Bible, the original Psalms, and the Holy Qur'ān, which He revealed through angels upon selected messengers)
- (4) His **Messengers** (who were selected by God to deliver His messages to us, and whose obedience was made incumbent upon us)
- (5) The **Last Day** (i.e., the Day of **Judgement**, or Day of Reckoning), when all shall be compensated (either entered into Paradise or the Hellfire, on the basis of their deeds)
- (6) **Destiny**; that all good and bad (no matter how minute or intricate) has already been destined (in complete control of Allah)
- (7) The **Resurrection** or Reawakening, i.e., the life after death

PROPHETS OF ALLĀH

Among the countless prophets and messengers that were sent to earth, some have already been mentioned in the previous books and scriptures such as the Torah and the Bible. The Holy Qur'ān has mentioned 25 prophets in total, which have been listed below:

(peace and blessing be upon all the prophets)

- (1) Ādam
- (2) Idrīs (Enoch)
- (3) Nūh (Noah)
- (4) Hūd (Heber)
- (5) Sālih (Methusaleh)
- (6) Lūt (Lot)
- (7) Ibrāhīm (Abraham)
- (8) Ismā'īl (Ishmael)
- (9) Ishāq (Isaac)
- (10) Ya'qūb (Jacob)
- (11) Yūsuf (Joseph)
- (12) Shu'aib (Jethro)

- (13) Ayyūb (Job)
- (14) Dhulkifl (Ezekiel)
- (15) Mūsā (Moses)
- (16) Hārūn (Aaron)
- (17) Dāwūd (David)
- (18) Sulaymān (Solomon)
- (19) Ilyās (Elias)
- (20) Al-Yasa' (Elisha)
- (21) Yūnus (Jonah)
- (22) Zakariyyā (Zachariah)
- (23) Yahya (John)
- (24) 'Isā (Jesus)
- (25) Muhammad (Mohammed) ﷺ (Peace and blessings be upon them all)

JESUS: THE SECOND LAST MESSENGER OF GOD

(Peace be upon him)

Jesus, also known as Jesus Christ, was the second last prophet and messenger of God, born in the reign of Augustus in 6-4 B.C., in the town of Bethlehem, present-day Palestine. While Christianity originally emerged from the teachings of Jesus, many Christians soon fell prey to miscellaneous misconceptions and misinterpretations regarding their actual pristine faith, eventually leading them into believing what appeared to be a cluster of fallacies.

DISTORTION OF THE ORIGINAL CREED

Like all prophets and messengers, Jesus also taught the 7 basic principles. However, most of those who came after him and claimed to follow him began to distort his teachings and misinterpret his instructions, ultimately twisting the religion he had preached into a set of malformed, out-of-shape doctrines, disseminated throughout Europe and the rest of the world through the influence of Saint Paul and his followers, Greek philosophies, the religious impact of popes and patriarchs, and political support from European rulers such as Edward the Second, Henry the Eighth, and Constantine the Great. Furthermore, tensions between Christian rulers and scholars gave rise to miscellaneous views, sects, and denominations, especially in the Controversy Period and the Era of the Great Schism, which completely engulfed the originality of Christianity within itself.

THE TRINITARIAN CREED

Jesus taught others to believe in One God and One Creator alone, as the Holy Bible quotes: "In the beginning was the Word, and the word was with God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." (KJV, John, 1-3).

However, those who came after him took to the belief of the Trinity, in which they believed that 'God' was composed of three persons: (1) The Father (2) The Son (3) The Holy Spirit. But as time went on, views of the Christian scholars regarding this doctrine began to be so divided and contradictory, that the doctrine of the Trinity had transformed into an inconceivable nightmare. The Encyclopedia Britannica interprets this belief in the following words: "The Christian doctrine of the Trinity can be best expressed in the words: 'The Father is God, the Son is God, and the Holy Ghost is God, and yet they are not three Gods but one God'....."

It is obvious that the concept of being 1 and 3 at the same time does not appeal to the human mind in any sort of way, nor would God be so imprudent as to expect His creation to believe in something that was beyond the reach of their intellectual capacity. Not a soul testifies to this creed with true judgement, and even a little child is sure of the fact that neither can one be three nor can three be one.

The belief in Trinity was introduced and brought into its present form gradually through various councils and mass meetings of all of Christendom, approximately **three hundred years after the demise of Jesus**. Hence, the belief in the Trinity, however dated, has absolutely **no connection whatsoever with what Jesus had originally preached** and taught.

Review "*Jesus (peace be upon him) in the Holy Quran*", page 18-21, [Gift for New Muslim](#)

JESUS WAS RAISED TO HEAVEN

One of the core beliefs of Christianity is that Jesus was crucified and killed by the order of a Roman official, and then rose from the dead three days later, advising his apostles and then rising up to the heaven. This incident has been mentioned in all four Gospels.

- (1) However, the Holy Qur'ān refutes the crucifixion emphatically, saying: "*And for their saying, 'Indeed, we have killed the Messiah, Jesus the son of Mary, the messenger of Allah.'*" And they did not kill him, nor did they crucify him; but another was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him for certain." (4:157)
- (2) According to the gospel of **Barnabas**, Jesus was not crucified. Instead, Jesus' apostle, Judah Iskaryuti, was accidentally crucified in his place.

- (3) A recently discovered transcript of the Bible attributed to **Saint Peters**, the most noted apostle of Jesus, states in clear words that Jesus was raised up to the heaven a few moments right before the crucifixion. This has also been quoted in 'The Four Gospels' by Hillman Streeter.

- (4) According to the Holy Bible, he who is hung on a tree or cross is cursed by God:

"And if a man have committed a sin worthy of death, and he be to be put to death, and then hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance. (**Deuteronomy**, 21:22-23)

Another chapter states: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone who hangeth on a tree. (**Galatians**: 3:13)

The biblical texts above give rise to the following questions:

- (1) If the Bible is correct and Jesus was crucified, does that not make him a cursed and false Messiah?
- (2) If Jesus is truly God, then why did Jesus, being a God, curse himself, and die under the curse of his own law?
- (3) If Jesus is not considered to be God, but rather a personification or embodiment of God, then what was the need for him to be raised back from the dead, or for God to raise him from the dead, when he was already cursed?
- (4) If Jesus was cursed, how can he be God, an embodiment of God or any other sort of holy person?
- (5) Irrespective of whether Jesus was God or not, how does it remain sane enough to follow a cursed being, or one afflicted with the scourge of God?

These disapproving aspersions can only be cast upon Jesus in view of the opinion that Jesus was hung or crucified. If Jesus was not crucified, none of these major contradictions would lurk in one's mind. For this reason, it is much more sensible to believe that Jesus was raised up to the heaven right before the crucifixion, and that he was never crucified or killed in the first place.

THE DOCTRINE OF THE ATONEMENT

Jesus, like all prophets, was sent as a savior and redeemer, **to restore true faith** to those who were lost and misguided through misconceptions and self-invented traditional ideas, and to

liberate those who were trapped in sin and transgression from their evil and wrongdoing.
(Matthew 1:21/ Luke 2:11/ Luke 2:30/ Luke 19:10/ Matthew 20:28/ Mark 10:45/ Matthew 26:28)

Yet those who claim to follow Jesus interpret this **prophetic mission** of Jesus in a totally different way. According to them, when Adam (the first human and prophet) was created, God prohibited him from eating the wheat tree. Adam could not resist and ended up eating from the wheat tree, thus becoming sinful. Because of this sin, the free will that was given to him was seized from him, and through him this 'Original Sin' was transmitted to his offspring. Consequently, every human soul, irrespective of their position, became deserving of the everlasting scourge of God. Thereafter, the second person of God, i.e., the Son, took all of humanity's 'Original Sin' upon himself, and sacrificed himself on the cross in lieu of all people. Thus, all of humanity's 'Original Sins' were forgiven.

According to the Encyclopedia Britannica, the doctrine of atonement presupposes two factors:(1) the fall of man from God's grace through Adam's sin (2) the incarnation of the Word of God (i.e., the Son, or Jesus) to restore man to grace

- (1) All of this additional information claimed by Christian scholars to be the interpretation of the Bible's verses, is mentioned nowhere in the Bible itself, for the Bible speaks no further than the fact that **Jesus was merely a savior**. Even a few major Christian scholars, such as Coelestius and Abelard, along with the Socinians, a former Christian denomination, have rejected all of it save for the fact that Jesus was sent as a guide and savior for the Israelites and nothing else.
- (2) The idea that Adam committed a sin is debatable, for it is likely that he had merely made a mistake by accident, which would not have amounted to being a sin.
- (3) According to the doctrine, Adam's 'Original Sin' was transposed from him to all his offspring, and from his progeny to Jesus. But does the just law of God truly tolerate the transposing of sins from one to the other without any logical reason? The Old Testament declines, saying: "The soul that sinneth, it shall die. **The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.** " (Ezekiel, 18:20)
- (4) If the 'Original Sin' was naturally transposed to all the children of Adam, why was it not transposed into the human form, or existence, of Jesus, in spite of the fact that according to Christian belief, Jesus was also a man, along with being a God, and was crucified from the very standpoint of being man?

- (5) How is it justifiable to crucify a sinless and innocent soul on behalf of the sinful, though it may be with his consent? If a person completely innocent voluntarily offers to be punished in lieu of a criminal in court, will the criminal be set free? The verse of Ezekiel quoted above also refutes this aspect.
- (6) How is it justifiable to condemn all of humanity to perpetual punishment by reason of an involuntary sin, and then have their right of free will usurped?
- (7) According to Christian belief, the 'Original Sin' cannot be forgiven by means of repentance. This contradicts what the Old Testament has to say: "But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die." (Ezekiel, 18:21)
- (8) If the doctrine of atonement is truly a genuine and core belief of Christianity, **why did Jesus not explain it properly in clear words?** There is not a single verse in either of the two Testaments wherein this doctrine can be inferred.

In view of these arguments, it is evident that the doctrine of atonement is not linked to the original Christianity which Jesus had preached in any sort of way.

SIN FROM BIRTH

One of the most outstanding differences between Islam and Christianity is that Christianity professes man to be born a sinner, whereas Islam declares that **man is born sinless**, and becomes worthy of punishment only when he commits a sin.

MUHAMMAD ﷺ: THE LAST MESSENGER OF GOD

(May peace and blessings be upon him)

Every prophet, messenger, and book of God has prophesied of a last prophet ﷺ and messenger of God, and informed us that all previous religions and laws will be abrogated by that of the last messenger, and that his book, the last book of God, will be the abrogator of all the previous books. The fact that **this information remains intact to this very day, in the same holy books that were garbled and distorted by men, is an open testimony to the pristine truth of Islām**. Therefore, not a soul remains with the excuse that such information was never provided.

The last messenger of Allāh, Muhammad ﷺ (peace and blessings be upon him), is referred to as the **Holy Narashansa in the Vedas, Kalki Avatar in the Mahi-Puranas, the Last Buddha in the Buddhist scriptures, and Peroclitus in the Bible**. These books and scriptures have graphically depicted the ways and whereabouts of the last messenger of Allāh, giving explicit indications toward the birthplace, era, features, attributes, and characteristics of the Holy Apostle.

A GLIMPSE OF THE LIFE OF MUHAMMAD ﷺ

Muhammad ﷺ was born 1452 years ago, on April 22, **571 AD**, in the metropolitan city of Mecca, now located in modern day Saudi Arabia. His father had passed away a few months before his birth, whereas his mother passed away when he was six years old. His grandfather became his guardian, but when the Apostle was eight years of age, he too passed away. After the death of his grandfather, his uncle took the Apostle under his protection, treating him with more care and affection than his own sons.

"From early youth, the unobtrusive young man was known for his gentle disposition and the austere purity of his life as well as his **candor, honesty and integrity** and the stern sense of duty. His was the straight and narrow path and none could find the slightest fault with him. The fair character and honorable bearing of the Apostle won for him from his fellow citizens and in the flower of his youth, the title of **al-Amīn, the Trustworthy**." (Prophet of Mercy, pg.100)

Muhammad ﷺ grew up in a society where polytheism was rampant and impropriety had exceeded its limits. In spite of being God's house and the center for the worship of One Allāh, the Ka'bah had become a focal point of idolatry, crammed with three hundred and sixty different statues and sculptures. Below is a summary of that society:

"The ideas of virtue and morals were unknown to the ancient Bedouin. Extremely fond of wine and gambling, he was hardhearted enough to bury alive his own daughter. Pillage of caravans and cold-blooded murder for paltry gains were the typical methods to still the demands of the nomad. Bedouin women enjoyed no social status and could be bartered away like other exchangeable goods or cattle or be inherited by the deceased's heir. Certain foods were reserved for men which could not be taken by women. A man could have as many wives as he liked and could dispose of his children if he had not enough means to provide for their sustenance." (Ibid, pg. 48)

When the Apostle reached his fortieth year, Allāh the Almighty sent down the archangel **Jibra'īl**, to give him the tidings of prophethood, and entrusted him with the duty to call people towards worshipping and obeying Allāh alone. That day he received his first revelation of the Holy Qur'ān.

After remaining a silent preacher for 3 years, he was ordered to announce it openly. Muhammad ﷺ thus ascended the heights of Mount Safā and gave a loud, warning cry.

"The alarming call made the whole of Quraysh (Muhammad's tribe) gather quickly round the Apostle while those who were unable to go themselves, sent others to deputize for them.

Looking down at the men who waited with their eyes strained towards him, the Messenger of God said to them:

"O sons of 'Abd al-Muttalib! O sons of Fihri! O sons of Ka'b! If I tell you that horsemen were advancing to attack you from the other side of this hill, would you believe me?"

The Arabs were practical-minded, possessing a keenly logical outlook that admitted of no ifs and buts. They saw the man whom they had always found, on every occasion, **truthful, honest, and dependable**, standing on the summit, having a full view of both the sides of the hill. They had, on the other hand, the back of the hill concealed from their view. Their intelligence and understanding, their experience with the man addressing them and their own sane and sound thinking led them to one conclusion only. They unanimously replied. 'Oh Yes, we would certainly believe you.'" (ibid, pg. 109-110)

The Prophet replied, "Well, I am a warner to you before a severe chastisement overtakes you."

"His counsel was against a hidden enemy residing in the souls, of the snare of idolatry and following one's whims above the boundaries set by the Creator and Cherisher of this universe. The words of the Apostle so struck Quraysh that they stood silent and still." (ibid, pg. 110)

HOSTILITY AND PERSECUTION

The average human being is accustomed to blindly following his elders and forefathers without any valid reason, though it may contradict his reasoning or never be substantiated by actual proof.

Because of this, even those who were aware of the Prophet's absolute truthfulness and dependability turned into his enemies once he started to profess what opposed their way of life and thinking. As the propagation of the Apostle towards the oneness of God increased, so did the enmity of the Meccans, but they could do nothing to dissuade him from preaching the commands of his God.

"Their anger grew and grew. They started inciting the tribes against those who had accepted Islām but were without a protector. Every tribe fell on the Muslims amidst it; beating and putting them in chains, denying them food and water and forcing them to lie on the burning sand in the scorching sun of Arabia." (ibid, pg. 122)

But the Prophet never sought vengeance, neither did he teach his companions and followers to retaliate in any way for the time being. Instead, he would constantly pray to Allāh for the guidance of the Meccans.

MIGRATION TO ETHIOPIA

"The Apostle saw his followers stand their ground in spite of persecutions, and his heart was laden with grief. And since he could do nothing to protect them, he advised them to migrate to the country of the Christian ruler, Negus of Abyssinia, who was known to be just and kind-hearted. It was a friendly country, said the Apostle, where the Muslims could remain until such time as God relieved them of their distress.

Thereupon a group of Muslims left Makkah for Abyssinia, a total of ten men and four women among them; this was the first migration in the history of Islām."

"After them Ja'far ibn Abī Tālib (the Prophet's cousin) departed from Makkah, then a number of Muslims withdrew, one after the other. Some went alone, others took their families with them. A total of eighty-three persons are reported to have fled to Abyssinia."

THE MECCANS PURSUE THE MUSLIMS

"The news that the Muslims were living in peace in Abyssinia reached Makkah and the faces of Quraysh clouded over. They decided to send 'Abdullāh ibn Abī Rabī'ah and 'Amr ibn al-Ās ibn Wā'il as their emissaries, laden with the choicest presents of Makkah for the Negus, his nobles and chiefs, to bring the exiles back from Abyssinia. The agents of Quraysh first bribed the courtiers of the Negus with their presents to the Negus and said:

Some foolish young men of our people have taken refuge in your majesty's country. They have abandoned their religion but neither accepted yours, and have invented a new faith of which we know nothing, nor do you. Our nobles, who are their elders and guardians, have sent us to your majesty to get the exiles back from you, for they are nearer to them and know their faults.

The courtiers of Negus who had his ear came out with one voice, "They are correct, surrender the refugees to them." But the Negus was enraged; he disliked to forsake those who had sought his shelter. He said, "No, by God, I will not surrender them." Thereafter he summoned the Muslims to his court where his bishops were present, and asked the Muslims, "What is that religion for which you have forsaken your people, and neither accepted my religion nor any other?"

JA'FAR'S PORTRAYAL OF ISLĀM AND IGNORANCE

"Ja'far ibn Abī Tālib (*may Allah be pleased with him*), the cousin of the Prophet ﷺ, then rose to answer the king's query. He said:

O king, we were an unenlightened people plunged in ignorance. We worshipped idols, ate carrion, and we committed abominations; we broke natural ties, we ill-treated our neighbors and our strong devoured the weak. We thus lived until God raised among us an Apostle, of whose noble birth and lineage, truthfulness, honesty, and purity we were aware. He invited us to

acknowledge the Unity of God and to worship him, and to renounce the stones and idols we and our forefathers used to venerate. He enjoined us to speak the truth, to redeem our pledges, to be kind and considerate to our kin and neighbors; he bade us refrain from every vice, bloodshed, shamelessness, untruth and deceit; and asked us not to encroach upon the property of orphans nor to vilify chaste women. He commanded us to pay divine honors to Allāh alone and associate naught with Him; he ordered us to offer prayers, spend in charity, to observe the fast (thus enumerating other injunctions of Islām). We acknowledged his truth and believed in him; we followed in whatever he brought from God; and we worshipped only One God, associating naught with Him. We treated as unlawful what he forbade and accepted what he made lawful for us. Hence our people were estranged; they persecuted us, tried to seduce us from our faith and forced us to take our idols back in place of our God; and they pressed us to return to the abominations we used to commit before.

So when they tortured us and grinded us under their tyranny and stood between us and our religion we fled to your country, having chosen you above others as our refuge. We have come here, O king, to your country seeking your protection and we do hope that we shall not be dealt with unjustly.

Negus listened patiently to Ja'far ibn Abī Tālib. Then he asked Ja'far if he had something brought by his Prophet from God. Ja'far replied in the affirmative. Negus asked him to recite it, and thereupon Ja'far received the opening verses of Sūrah Maryam. **Negus wept until his beard was wet; the bishops wept until their scrolls were wet with their tears.**" (ibid,pg. 118-120)

VERSES 16-40 OF SŪRAH MARYAM (TRANSLATED)

16. And mention, (O Muhammad), in the Book (the story of) Mary, when she withdrew from her family to a place toward the east.

17. And she took, in seclusion from them, a screen. Then We sent to her Our Angel (i.e., Gabriel), and he represented himself to her as a well-proportioned man.

18. She said, "Indeed, I seek refuge in the Most Merciful from you, (so leave me), if you should be fearing of Allāh."

19. He said, "I am only the messenger of your Lord to give you (news of) a pure boy (i.e., son)."

20. She said, "How can I have a boy while no man has touched me and I have not been unchaste?"

21. He said, "Thus (it will be); your Lord says, 'It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter (already) decreed.'"

22. So she conceived him, and she withdrew with him to a remote place.

23. And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten."

24. But he called her from below her, "Do not grieve; your Lord has provided beneath you a stream.

25. And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates.

26. So eat and drink and be contented. And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to (any) man.'"

27. Then she brought him to her people, carrying him,. They said, "O Mary, you have certainly done a thing unprecedented.

28. O sister (i.e., descendant) of Aaron, your father was not a man of evil, nor was your mother unchaste."

29. So she pointed to him. They said, "How can we speak to one who is in the cradle a child?"

30. (Jesus) said, "Indeed, I am the servant of Allāh. He has given me the scripture and made me a prophet.

31. And He has made me blessed wherever I am and has enjoined upon me prayer and zakāh as long as I remain alive

32. And (made me) dutiful to my mother, and He has not made me a wretched tyrant.

33. And peace is upon me the day I was born and the day I will die and the day I will be raised alive."

34. That is Jesus, the son of Mary – the word of truth about which they are in dispute.

35. It is not (befitting) for Allāh to take a son; exalted is He! When He decrees an affair, He only says to it, "Be" and it is.

36. (Jesus said),"And indeed, Allāh is my Lord and your Lord, so worship Him. That is a straight path."

37. Then the factions differed (concerning Jesus) from among them, so woe to those who disbelieved – from the scene of a tremendous Day.

38. How (clearly) they will hear and see the Day they come to Us, but the wrongdoers today are in clear error.

39. And warn them, (O Muhammad), of the Day of Regret, when the matter will be concluded; and (yet), they are in (a state of) heedlessness, and they do not believe.

40. Indeed, it is We who will inherit the earth and whoever is on it, and to Us they will be returned.

THE TRUTH

"Of a truth, this and what Jesus brought are radiations from the same heavenly light," said the Negus. Then turning to the envoys of the Quraysh he continued, "You may go. By God, I shall never give them up to you."

Now, the shrewd poet 'Amr ibn al-ʿĀs flung his last shot — and a deadly shot too — for he said, "O king, they assert a dreadful thing about Jesus which is even unwholesome to repeat before you."

Negus demanded from Ja'far, "What do you say about Jesus?" Ja'far ibn Abī Tālib replied, "We say about him that which our Prophet has taught us. He was creature of God and His Prophet, and His Spirit, and His Word, which was cast unto the blessed Virgin Maryam."

Negus took a straw from the ground and said, "By God, Jesus, son of Mary, does not exceed what you have said by the length of this straw."

Negus treated the Muslims with honor and pledged his protection to them. Both the crestfallen envoys of Quraysh had to leave Abyssinia in great shame while the Muslims lived there in peace and security." (ibid, pg. 120)

ADVERSITIES AND HARDSHIPS

Back in Mecca, the Prophet's situation hadn't improved at all. On account of his fervent propagation of God's Book and His revelation, the Prophet was boycotted along with his whole tribe for almost three continuous years.

"When the pagans persisted with their scoffs and scorn and contumacious behavior, the Apostle thought of going to Tā'if to seek the help of Thaqīf (name of tribe). The Prophet intended to invite them to Islām for he hoped that they would receive his message with sympathy."

"They were, however, rude and discourteous in their behavior toward the Apostle. Not content with their insolent replies, they stirred up some rabble of the town to harass the Apostle. These riff-raff followed the Prophet, abusing and shouting and pelting him with stones until he was compelled to take refuge in an orchard. The Apostle had thus to endure even more troubles in Tā'if than he had faced in Makkah. These louts standing on either side of the path hurled stones at him until his feet were injured and smeared with blood." (ibid, pg. 126-7)

When the Meccans finally realized that the Prophet would never cease to preach indifferently, they conspired to kill him. Thereupon the Prophet was forced to abandon his beloved hometown and migrate to Madinah, where he found refuge and a great amount of followers.

Yet the trauma and suffering did not come to a halt. The Meccans were bent on eliminating Islām and the Muslims. War after war was fought between the Muslims and the Meccans, and several companions of the Prophet were martyred in the cause of Islām.

However, six years after the migration to Madinah, a treaty was signed between the Muslims and the Meccans.

"The peaceful conditions following the treaty, naturally gave a spur to the missionary activities that kept on advancing day-by-day: Islām grew like an avalanche and showed the signs of assuming vast proportions. The Apostle then sent several letters to the sovereigns outside Arabia and the tribal chiefs within the country inviting them to accept Islām." (ibid, pg. 253)

HERACLIUS AND ABŪ SUFYĀN

One of these was sent to Heraclius, the emperor of Rome, a dominating superpower of the time. The events that followed the letter's arrival are significant enough to be related here in detail:

"Heraclius decided to satisfy himself about the contents of the Apostle's letter. He ordered the search for a man from Arabia who could tell him about the Prophet. Abū Sufyān (a Meccan leader who later accepted Islām) happened to be there on a business trip and so he was brought before him. The questions that Heraclius asked on this occasion show his deep insight into the scripture and the teachings of earlier prophets and that he knew how and when God sends them and the way they are usually treated by people. Abū Sufyān, too, acted like a true Arab for he considered it below his dignity to tell the emperor anything but the truth.

The conversation between Heraclius and Abū Sufyān:

Heraclius: Tell me of his lineage.

*Abū Sufyān: He comes of the **best lineage**.*

Heraclius: Did anybody before him make the claim he does?

Abū Sufyān: No.

Heraclius: Has there been any king in his family?

Abū Sufyān: No.

Heraclius: Who have followed him? Are they poor and the weak or the nobles?

*Abū Sufyān: They are all **poor and weak**.*

Heraclius: Are his followers increasing or deserting him?

*Abū Sufyān: Their numbers are **growing**.*

Heraclius: Do those who enter his religion despise and leave him?

Abū Sufyān: No.

Heraclius: Did you find him telling lies before he made the claim?

Abū Sufyān: No.

Heraclius: Did he ever break the word given by him?

Abū Sufyān: Not as yet, but we have to see what he does in future.

Heraclius: Did you ever fight against him?

Abū Sufyān: Yes.

Heraclius: What was the result?

Abū Sufyān: The fortunes have varied, sometimes in our favor, sometimes in his.

Heraclius: What is it that he teaches?

*Abū Sufyān: He asks us to **worship One God, and not to associate aught with Him; to offer prayers; to be virtuous; to speak the truth; and to be kind to kinsmen.***

Heraclius then asked the interpreter to tell Abū Sufyān: "I asked you about his lineage and you replied that it was the noblest among you. **Prophets always come from the best lineage.** I asked you if any man in his family had made a similar claim and your reply was "No." If anybody had made a claim to apostleship in his family, I would have thought that he was imitating him. Then I asked if there had been a king in his family, and you said, "No." Had it been so, I would have surmised that he was trying to recover his lost kingdom. And I enquired if you knew him to be untruthful before making the claim, and you said "No." I know that it is not possible for a man to be truthful to the people and to mince the truth in regard to God. Then I asked you if his followers were drawn from the people of rank and distinction or if they were the poor and the weak, and you replied that they were humble and meek. **Prophets are always followed by the humble and poor in the beginning.** And I asked if his followers were increasing and you said that they were gaining in numbers. **Faith is always like that for it goes on increasing** until it is triumphant. Then I asked if anybody had turned away from him and rejected his faith and your reply was "No." **Faith, once settled in the heart, never leaves it.** And then I asked if he ever broke his word and you said "No." **Prophets never break their promises.** Then I asked about his teachings and you told me that he asked you to worship One God; to associate naught with Him; bade you to turn away from the idols and to speak the truth; and to be virtuous and to glorify the Lord. Now, if you have told me the truth about him, he will conquer the ground that is beneath my feet. **I knew that a prophet was about to be born** but I had never thought that he would come from Arabia. If it had been possible, I would have called upon him, and **if I had been with him, I would have washed his feet.**"

Heraclius summoned his chiefs and courtiers and got the doors of his chamber closed upon them. Then, turning to them he said, "You Chiefs of Rome! If you desire safety and guidance so that your kingdom shall be firmly established, then follow the Arabian Prophet." Whereupon they all started off but found the doors closed. When Heraclius saw them getting sore, he despaired of their conversion; so, he ordered them to be brought back. He said, "What I said before was to

test your constancy and faith and I am now satisfied of your firmness and devotion." The courtiers lowered their heads and were pleased to hear him speaking thus.

Heraclius lost the golden opportunity: He preferred his kingdom over the eternal truth. And, in consequence, he lost even his kingdom after a few years during the time of Caliph 'Umar." (ibid, 262-4)

VICTORY AND ACCOMPLISHMENTS

At last, truth prevailed. After 23 years of torment and difficulty, Muhammad ﷺ had conquered the hearts of the Arabs, uniting them all under the banner of Islām.

Lamartine, the renowned French historian, speaking on the essentials of human greatness writes in great details and wonders:

*"If greatness of purpose, smallness of means and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with **Muhammad** ﷺ?"*

He further writes:

*. ... The **Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas**, of a cult without images, the founder of twenty terrestrial empires and of one spiritual empire that is MUHAMMAD ﷺ. As regards all the standards by which Human Greatness may be measured, we may well ask. IS THERE ANY MAN GREATER THAN HE?"* (Lamartine, HISTOIRE DE LA TURQUIE, Paris, 1854, Vol. II, pp 276-277)

George Bernard Shaw said about **Prophet Mohammed** ﷺ in the book, THE GENUINE ISLAM, Singapore, Vol. 1, No. 8, 1936, *"He must be called the **Savior of Humanity**. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it much needed peace and happiness."*

LAST HAJJ SERMON

A few months before his demise, on the 8th of June, 632 AD, the Holy Apostle ﷺ addressed the people in his farewell pilgrimage to the holy shrine of Mecca, saying, "And you will be asked by God about me so what will you say?"

The companions replied with one voice, "[We testify that you have conveyed the message and fulfilled your mission.](#)" The Apostle then raised his forefinger towards the sky and said thrice, "O God, be a witness." (Ibid, pg. 343)

Thereafter, the Prophet told them, '[Those who are present should relay my message to those who are absent and unaware of my message.](#)'

The Prophet has told us of the fact that he is the Last Messenger of God, and that he is the one the previous holy scriptures have prophesied.

The Qur'ān states, "[Those to whom we gave the Scripture know him \(i.e., Prophet Muhammad\) as they know their own sons. But indeed, a party of them conceal the truth while they know \(it\). The truth is from your Lord, so never be among the doubters.](#)" (Al-Qur'ān, 2:146-7)

MERCY FOR HUMANITY

In his biography on the Prophet, Shaykh Abul-Hasan 'Alī Nadwī, a successful Indian author and luminary, has expounded in detail with regards to the fact that the Prophet of Allāh was sent as a mercy to all of mankind, devoting a whole chapter to the cause. A selected section is being quoted here from its English translation, **Prophet of Mercy**:

"At the time when Prophet Muhammad ﷺ was invested with the mantle of prophet hood, a general sense of pessimism springing from the then prevalent notions of the worthlessness of human nature and lack of hope for divine succor filled the air. The ancient religions of the East and the mutilated Christianity, especially in the West, had an equal share in producing the mental climate. The philosophy of reincarnation, preached by the religions of ancient India, which assigned no place to the will and decision of man, meant that the present life was but a form of retribution for one's actions during a previous life with which the Christian dogma of Original Sin and atonement had joined hands to shake the hands of millions, all over the world, in the despondence and amenability of human actions. Mankind had lost faith in the mercy of God whose eternal and immutable decree seemed to have condemned man to a predetermined destiny without reference to his evil or virtuous behavior. But Muhammad ﷺ affirmed that man was **born with a clean slate and perfect freedom of action**. Man was, declared the Prophet, the **author of his actions**, both good and evil, and deserved reward or punishment in accordance with his own decision to shape the course of his actions. Discarding the theory of vicarious atonement, the Qur'ān established once for all that **every man was his own redeemer**.

["And that for man shall be naught](#)

[Save that for which he makes an effort,](#)

[And that his endeavor shall be presently observed."](#) (Al-Qur'ān, 53: 39-40)

This was a message of salvation to man, which gave him a new confidence in himself and his ability to chart out his destiny. He applied himself with a renewed vigor, confidence and determination to shape up his own life and brighten the future of humanity.

REPENTENCE

The Prophet of Islām also declared that sins were but temporary deviations from the right path, inherent in the nature of man, and were brought about by ignorance, mistakes and the promptings of the devil or man's own sensual desires. But the **innate urge of man was to regret his mistakes and seek the pardon of God** with a contrite heart. To be broken in spirit by the sense of a guilt and to seek the forgiveness of God showed the **goodness of human nature** and **attracted mercy of the Lord**. This gospel of hope and good tidings was a revolutionary message to despondent humanity condemned forever by the guilt of Original Sin and one's past misdoings. What a great change it meant in the prevailing atmosphere of gloom and depression of spirits is illustrated by the fact that the Prophet came to be known as the "**Apostle of Repentance**." Repentance, he said, did not involve faint-heartedness, nor did it arise from fear of disapprobation, but was a bold and daring step of the first man, Adam, who had thus shown the nobility of his innate nature. The Prophet of Islām imbued repentance with the sacredness attached to the actions of devotion to God. He preached the **virtues of seeking pardon** so forcefully that even the **irredeemable sinners, who had lost all hope of forgiveness, resolved to turn away from the sinful ways and to begin a new life of virtue and uprightness**, and many of them attained a sublimity of spirit that was envied by others.

Describing the **clemency of God Who is ever willing to forgive the sinners**, the Qur'ān employs a diction so alluringly charming that one wonders whether God loves them more who seek his forgiveness after deviating from the path of virtue. The Qur'ānic verse quoted here shows how forbearing, how forgiving, and how magnanimous God is to the man who cares to turn towards Him for exoneration of his sins. Says the Qur'ān:

Say! O My bondsmen who have committed extravagance against themselves, despair not of the mercy of Allāh; verily Allāh will forgive their sins altogether. Verily He, He is the Forgiving, the Merciful." (Ibid, pg. 396-8)

PURPOSE OF LIFE

It is incumbent upon every person that will be born until the Day of Judgment, and the religious duty of every human being, to obey none save Allāh the Almighty and His messenger, and to live one's life according to the Prophet's teachings.

It is compulsory for everyone to believe in the following three principles, upon which all of the prophets' original teachings were based upon:

- (1) **Allāh** is alone and He has absolutely no partner whatsoever in His essence, attributes, and deeds.
- (2) **Muhammad** ﷺ is the Last Messenger of Allāh.
- (3) The **Last Day**, i.e., the day when the universe and whatever it contains will come to an end and cease to exist.

These are the three fundamentals of Īmān (Faith). It is also incumbent to believe in the **Resurrection**, or the Reawakening, the Reckoning (of all the people who have come on the face of this earth), the Hellfire, Paradise, and namely the Hereafter. Believers with righteous deeds will enter Paradise and reside therein in an eternal life of bliss, and non-believers will burn in the Hellfire forever and be subjected to an everlasting punishment.

The Holy Qur'ān states, "[Every soul shall taste death, and you will only be given your \(full\) compensation on the Day of Resurrection. So, he who is drawn away from the Fire and admitted to Paradise has attained \(his desire\). And what is the life of this world except the enjoyment of delusion.](#)" (Al-Qur'ān, 3:185)

BENEFITS OF FAITH

WHY BELIEVE IN THE HEREAFTER?

It is obvious that we cannot see or perceive the Hereafter, Hell, or Paradise through our senses. Then why should we believe in it?

- (1) All Holy Books and Scriptures allude to the existence and state of Paradise and the Hellfire; It is thus a **creed unanimously agreed upon** by all world religions.
- (2) We have absolutely no logical reason to disbelieve in the Hereafter. Just as an infant in the womb of its mother cannot perceive the world that lies beyond its chamber, no person can ever be able to perceive that which lies beyond his mortal realm. Ultimately, the lack of our perception due to the limitations of our five senses and technology in no way establishes the actual absence of the Hereafter from Allāh's infinite universe.
- (3) We have been informed of the Hereafter, Hell, and Paradise by Muhammad, a person so truthful and trustworthy that even the most hostile of his enemies testified to his veracity.

- (4) Furthermore, the Qur'ān, an eternal miracle of the most unique and inimitable quality, stands as a testimony to this essential truth upon which depends the viability of the human creation. Revealed fourteen hundred years ago, the Holy Book of God remains today completely intact and unaltered in its original Arabic form.

WHY ISLĀM?

If all the prophets and messengers of God, with all their Books and Scriptures, were of legitimate authenticity, then why is it incumbent to follow Islām only?

In a city or country governed by a leading authority, a newly-improvised constitution invalidates the previous constitution. The laws set by the current premier annul those established by the former president. It is therefore incumbent upon the residents and citizens of the country to obey the contemporary law and to follow the newly-written constitution, and to leave the previous laws behind them.

Similarly, of all the inspired religions and divine books brought to us by the messengers of Allāh, each and every divine book and law was abrogated by the latter. Hence, it is obligatory for one to believe in all the prophets and their books, but to follow the teachings of the Last Messenger, Muhammad, only; and to live one's life solely in accordance with the Qur'ān, the last revealed constitution of God to regulate and govern human life.

THERE IS ONLY ONE TRUE RELIGION

Based on what is mentioned above, it cannot be said that all religions and ways of life (are correct and) lead towards God. God's way is not a destination to which all paths lead. It is a destination to which there is only one true path. The truth is one; lies are many. Light is lone; darknesses many. The true way of life is one. It has always been one and will remain single. That is Islām. **The real Dīn (religion) never changes.** But laws and regulations, i.e., the Sharī'ah, change from time to time based on the various conditions and circumstances of people and places, and that too by the orders of Allāh the Almighty. There is only one human race, their Master and Creator is One, and so is the straight path. The Holy Qur'ān states, "[Indeed the religion in the sight of Allāh is Islām.](#)" (Al-Qur'ān, 3:19)

PROOF OF PROPHETHOOD

Is Muhammad ﷺ truly the messenger of God? How do we come to know this?

- (1) The Holy Qur'ān, a book incapable of being challenged or overthrown, is a clear proof of Muhammad's prophethood, for it declares the Holy Apostle to be Allāh's messenger in clear words, "**Muhammad is not the father of (any) one of your men, but (he is) the Messenger of Allāh and seal (i.e., last) of the prophets. And ever is Allāh, of all things, Knowing.**" (Al-Qur'ān, 33:40)
- (2) Each and every moment of the Prophet's ﷺ life is a testament of his absolute truthfulness and unmitigated dependability. His life is an open book of history to be read by all. Not a soul in this world has preceded the contemporary world whose life, teachings, and achievements have been more intact and more freshly-preserved than that of Muhammad. His companions and opponents alike have testified to his trustworthiness and reliability. The Meccans, the staunchest and most fairly-acquainted with him amongst his enemies, were not able to find the slightest fault in his flawless character and immaculate disposition. How can one who never lied regarding his personal affairs have the audacity to lie regarding the fact that he was the last messenger of Allāh?
- (3) All the prophecies, attributes, and teachings mentioned in all the Holy Scriptures regarding the **Last Rīshī, Kalkī Āvatār, Last Buddha, or Peroclitus**, fit perfectly with those of the Prophet of Islām, Muhammad ﷺ.

THE ASSERTION OF A HINDU SCHOLAR

Pandit Vēd Prakāsh Upādhyāy has written that one who does not accept Islām is not even a Hindu in reality, for even the holy scriptures of the Hindūs emphasize the acceptance of the Holy Nārashansās and Kalkī Āvatār and his religion. Therefore, any Hindu who has faith in the Hindūs' holy scriptures, and dies disbelieving in Muhammad ﷺ, will be sentenced to the Hellfire, wherein he will be deprived from seeing God and will face His eternal wrath forever.

THE NEED FOR ĪMĀN (FAITH)

Īmān (faith in Allāh, His messenger, and their teachings) and Islām (submission to the will of Allāh in His obedience) are necessary for all of humanity, and the duty of each person to worship and obey Allāh alone.

A dog is a token of faith and loyalty for his master, always willing to act upon his owner's commands. But what of the human?! How can one be a true human when he has forgotten and refused to believe in the One, his Master, and his Creator, who brought him out from nothingness itself into his very existence!?

However, Īmān is even more necessary for the life in the Hereafter; a place where man shall never return from, and neither will death overcome him despite his desire for it. No sorrow or regret will be of any benefit. One who leaves this world without Īmān will burn in the Hellfire forever. A flame of this mortal world is enough to put us in agony and distress, so how will we be able to bear the eternal bane of the Hellfire in the Hereafter? According to the Hadīth (the Prophetic Tradition), the intensity of the Hellfire is seventy times greater than that of this world.

Moreover, the Qur'ān states:

"Indeed, those who disbelieve in Our verses — We will drive them into a fire. Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment. Indeed, Allāh is ever Exalted in Might and Wise.

But those who believe and do righteous deeds — We will admit them to gardens beneath which rivers flow, wherein they abide forever. For them therein are purified spouses, and We will admit them to deepening shade." (Al-Qur'ān, 4:55-7)

No one is aware of the time of his death. There is no telling when you might breathe your last. But there is always time. In the time you have been given to live in this mortal world, recognize your real responsibility. Identify the true purpose of this life. Without faith, neither will you truly succeed in this world nor in the Hereafter, for your entrance into Paradise or the Hellfire depends on your faith.

"Every soul will taste death, and you will only be given your (full) compensation on the Day of Resurrection. So, he who is drawn away from the Fire and admitted to Paradise has attained (his) desire. And what is the life of this world except the enjoyment of delusion." (Al-Qur'ān, 3:185)

Every soul, since time Immemorial, is bound to return to his Lord, and will be questioned first regarding his faith. But this message also contains within it an intimate and personal objective; so that you are not to complain regarding us, the Muslims, that we have not conveyed to you the message of Allāh, our Lord, Master, and Creator.

I hope that all that has been said will have induced your heart and opened your mind to the absolute truth. That being said, I call you, as my brother/sister in humanity; as a friend in need; and as a person truthful to his/her heart and soul: to make the One True God, the Knower of the unseen, a witness to your confession and say:

"I testify that there is none worthy of worship besides Allāh, and I testify that Muhammad ﷺ is the slave and messenger of Allāh."

"I repent from all kinds of disbelief and association of partners with Allāh in any way, and from all sin and wrongdoing. I pledge that I will always obey the commandments of Allāh, my True Master; and that I will follow His Prophet, Muhammad ﷺ, truthfully."

I pray to Allāh, the Most Gracious, and the Most Merciful, to keep both you and me on the straight path.

Remember! You will definitely know that as a human, I have fulfilled your right once you believe in Allāh with full certitude and firm conviction.

PATIENCE THE TEST OF FAITH

One may be afflicted with trials and tribulations as a test on account of his/her faith. But the truth always prevails, and because of the trials, one may succeed in this world and in the Hereafter. However, if one is put to trial his entire life, then one should remember that the fleeting life of this mortal world is short and limited, and should thus overcome the troubles and hardships with patience and endurance. The trials of this cruel world are nothing compared to the everlasting bliss of Paradise, the pleasure of Almighty Allāh, and the joy of seeing Allāh the Almighty therein with our very own eyes.

"And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient."

Who, when disaster strikes them, say, "Indeed we belong to Allāh, and indeed to Him we will return."

Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the (rightly) guided." (Al-Qur'ān, 2:155-7)

"You will surely be tested in your possessions and in yourselves. And you will surely hear from those who were given the Scripture and from those who associate others with Allāh much abuse. But if you are patient and fear Allāh – indeed, that is of the matters (worthy) of resolve." (Al-Qur'ān, 3:186)

FINAL WORDS

Each person who does not know of the truth within Īmān and Islām rightfully deserves to be aware of it. It is our duty to call our human brother or sister towards Īmān and Islām, and warn

him (or her) about the Hellfire and the wrath of Allāh the Almighty with utmost sympathy and sincerity. It is everyone's responsibility to convey this message which the Prophet of Allāh had conveyed to us, and to pray to Allāh for one to be guided to the straight path. How and what kind of humanity can lie in such a person who sees a blind person approaching a pit full of fire, almost about to fall into it, but does not even warn him once of the fact that his path leads to fire!? True humanity demands of us to grab hold of such a person and rescue him from falling into the fire with fervor and determination.

It is incumbent upon every Muslim who has been guided towards Islām, the Messenger, and the Qur'ān, to make effort in saving those trapped in the false beliefs of atheism and polytheism, and guide them to the true path.

Even if a single person is guided through you, you will have succeeded to a great extent, for Allāh is pleased with one who brings one from disbelief towards the truth. If your son rebelled against you, becoming your enemy, and then someone made him understand his mistake and return to you, you too would be pleased with that person. Allāh the Almighty is even more pleased with one who becomes a source of inspiration and guidance for His bondsmen.

AFTER ACCEPTING ISLĀM

After accepting Islām, once you have become a true bondsman of Allāh, it is compulsory for you to abstain from the following:

- Atheism
- Polytheism
- Association with Allāh in partnership in any way, shape, or form
- Bowing or prostrating before anything and anyone other than Allāh, whether physically or virtually
- Lying, fraud and deception
- Harming, abusing, harassing, or ill-treating anyone, Muslim or non-Muslim alike
- Bribery
- Accusing someone
- Intoxication
- Gambling
- Usury and interest
- Swine and pork
- Everything the consumption of which has been declared Harām (unlawful) by Allāh and His Messenger

COMMANDMENTS OF ISLĀM

- (1) To eat that which Allāh has approved of being **Halāl** (lawful) for us with all eagerness and appreciation
- (2) To stay **clean** at all times

- (3) To offer the **five daily prayers**. This will induce your heart with peace and tranquility, boost your connection with Allāh, and create love for Him in your heart.
- (4) To allot a specific amount as **Zakah** (charity) for the poor from one's yearly earnings and income
- (5) To **fast** all thirty days of the holy month of Ramadān
- (6) To perform **Hajj**, i.e., the pilgrimage to the Ka'bah (or the Holy Shrine in Mecca), at least once in a lifetime depending on one's capacity to do so

Learn the Islāmic rules and regulations with regards to all kinds of matters and affairs in your everyday life. Pray to Allāh for your friends and families, and all of humanity in general, to be guided to the straight path; to live their lives with Īmān (**true faith**) and die with Īmān, for Īmān is the first and last stronghold of the entire human race and society. Īmān is a power that has the potential to extinguish fires, to remove obstacles, and to strengthen one's resolve, all depending on the believer's faith, as it had once done for Abraham and Muhammad ﷺ. (May Allāh's peace and blessings be upon them all.)

Questions about Islam? Or

would you like to:

- Visit a mosque?
- Correspond with our email team?
- Speak with someone?
- Embrace Islam?

Please visit our website:

<https://Mercy4Humanity.org>

