

IS ORIGINAL SIN A FACT?

THE CLEAR RELIGION SERIES - PART 4
EXCERPTED FROM (WHO DESERVES TO BE WORSHIPPED?)



NO DOUBT THIS LIFE IS AN EXAMINATION
WHICH NEEDS YOUR FULL CONSIDERATION
AS TO WHAT YOU WILL TAKE TO
YOUR FINAL DESTINATION?
ONLY TRUE BELIEF AND GOOD DEEDS ARE
YOUR WAY TO SALVATION
(Muhammad Sherif)

MAJED S. AL-RASSI

EDITED BY ANN RONAYNE
REVISED 2018



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HONORIFIC PHRASES IN THIS BOOK

(the Exalted): used after the mention of God/Allah to express: Glorified and Exalted is He

(bpuh): Blessings and peace be upon him; used after mention of the Prophet Muhammad


(pbuh): Peace be upon him; used after mention of any prophet or after mention of Angel Gabriel

(May Allah be pleased with him): used after mention of a male Companion of the Prophet



ABOUT THE WORD ‘LORD’

The word *lord* in English has several related meanings. The original meaning is ‘master’ or ‘ruler’, and in this sense it is often used to refer to human beings: ‘the lord of the mansion’ or ‘*Lord So-and-So*’ (in the United Kingdom, for example). The word *Lord* with a capital L is used in the lexicon of Islam to refer to the One and Only God—Allah. In Islam, there is no ambiguity about the meaning of this word. While it is true that one may occasionally use the word *lord* (whether capitalized or not) to refer to a human being, in Islamic discourse the reference of this term is always clear from the context. Whereas for Christians, Hindus and other polytheists, the word *Lord* with a capital L may refer to Allah, to Jesus or to some imagined deity, for Muslims, there can be no plurality of meaning. Allah alone is the Lord, and the Lord is Allah—not Jesus, not Rama, not any other being.





ABOUT THE WORD ‘ALLAH’

Although the English word ‘God’ has often been used interchangeably in this book with the word Allah, there is a difference. ‘Allah’ is the word in Arabic that is translated as ‘God’. However, ‘Allah’ has a much more precise meaning than ‘God’. ‘Allah’ is not merely an Arabic term for the word ‘god’. Instead, the root word of the word ‘Allah’ is *ilah*, which means ‘a god’. There are countless numbers of made-up ‘gods’, but only One True God worthy of worship, Whose name is Allah. The word ‘Allah’ literally means ‘the worshipped’, or ‘the God’. Allah is, thus, the proper name for the **only Being that is worthy of worship in truth**, the True Creator of the universe. By saying ‘Allah’, Muslims are, in essence, negating every other entity which people wrongfully worship, while affirming worship to Him alone. The name ‘Allah’ is how God Almighty has referred to Himself in the Quran, and how Prophet Muhammad (blessings and peace be upon him) also referred to Him. Therefore, in this work, the term ‘Allah’ will often be used in reference to this One and Only God Who is worthy of worship.



INTRODUCTION

Every individual is born into a religious environment that is not necessarily in accordance with his or her choice; children are raised to follow the religion or ideology of their family, society, or culture. Even as new-born babies, they are assigned either the religion of their family or the ideology of the state; in some countries, the child's assigned religion is even recorded on the birth certificate. By the time individuals reach their teens, they have usually accepted the beliefs of their parents or their particular society. Since these beliefs have come to feel normal to them, they may give no thought to examining and possibly changing them.

However, individuals often encounter, or are exposed to, various beliefs and ideologies throughout the course of their lives, leading many to question long-held beliefs, traditions, or philosophical ideas. They begin to question the validity of their own beliefs. Seekers of truth often reach a point of confusion, especially upon realizing that the believers of every religion, sect, ideology, and philosophy claim to profess the one and only truth.

Amongst the doctrines which the followers of Jesus (pbuh) have inherited across the centuries is the belief in 'original sin'. This booklet discusses the reality of this belief from both theoretical and logical point of views.

Before we proceed, here is a reminder that when beginning the search for the true religion, one should keep in mind the following four things:

Firstly, Allah has given us the ability and the intellect to discover the answer to this crucial question, which is also a life-changing decision: **What is the true religion?**

Secondly, Allah, the Most Compassionate, has not left us to go astray without any guidance. Indeed, He sent us prophets with scriptures to show us the right path.

Thirdly, we should always remember the underlying reason for this search: the everlasting life to come depends upon adopting the true religion in this life. This should be our ultimate motivation and a driving force to keep us searching until we are completely satisfied.¹

Fourthly, we can only determine the true path and make a rational and correct decision if we willingly put aside all the emotions and prejudices which often blind us to reality.

With this short introduction, I leave you to peruse this book.

Kind regards,

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¹ The Bible, in its present form, confirms that seeking the truth is the main cause for salvation. In John 8:32, it has been stated, “and you will know the truth, and the truth will set you free.” Muslims believe that the existing versions of the Bible contain elements of the original true message, although it has been altered significantly over time.

THE FACTS ABOUT ORIGINAL SIN¹

20 Arguments regarding the doctrine of original sin

BACKGROUND

According to the explanation of this doctrine, Adam sinned when he disobeyed Allah, the Exalted, by eating from the forbidden tree. According to Christian theology,² the following eight doctrines branch off from the principle of original sin:

1. All of Adam's descendants inherit his sin, which means that all human beings (with the exception of Mary) are born with this original sin on their account.
2. For God's justice to be achieved, a price must be paid as a penalty for every sin that has been committed, in order for that sin to be wiped out and for the individual to be forgiven.
3. The only way to wipe out sin is to shed blood; according to Paul, "without the shedding of blood there is no forgiveness of sins." (Hebrews 9:22)
4. This blood must be perfect, sinless, and incorruptible.
5. Jesus (pbuh) alone can pay the infinite price of sin because his blood is perfect, sinless, and incorruptible, and he is the (alleged) son of God, the infinite God.
6. Jesus shed his holy sinless blood, suffered indescribable agony, and died to pay for the sins of people. This concept is known as 'atonement'.

1 Compiled from Caraballo, *My Great Love for Jesus Led Me to Islam*.

2 This section is based on the view of original sin and atonement as generally understood by Roman Catholics and Protestants. It must be noted that some Christians have other views; the Eastern Orthodox churches in particular do not teach that all of humankind inherited the guilt of Adam's sin. A detailed discussion of the various beliefs is beyond the scope of this book.

7. No one can be saved (attain salvation) without accepting Jesus Christ as his or her redeemer. In other words, salvation is restricted to those who believe that Jesus was willingly crucified, died on the cross, and shed his blood as a price of that sin. Acceptance of this doctrine is the only way to attain 'salvation'.
8. Otherwise, everyone is condemned to suffer eternally in hell because of his or her sinful nature and the sin originally inherited from the father of humankind, Adam.

The doctrine of original sin can be divided into six distinct parts:

1. The existence of original sin.
2. Humanity's inheritance of the original sin.
3. God's justice requires a 'blood penalty' for the original sin.
4. Jesus died on the cross to pay for the sins of all humankind.
5. The rationality of the "God's sacrifice" dogma.
6. Salvation (from original and other sins) is only for those who believe in this vicarious sacrifice.

ANALYSIS

Arguments against the six parts of the dogma of original sin are as follows:

Argument against the first part: The existence of original sin.

1. There is no conflict between the Quranic verses and Christian theology with reference to the fact that Adam committed a sin when he ate from the forbidden tree. However, Allah has mentioned in the Quran that Prophet Adam repented after that and submitted himself completely to his Lord; consequently, Allah forgave him for the sin he had committed. This is a tenet of Islamic belief and has been mentioned in three different chapters in the Quran (in verses 2: 37, 7: 24 and 20:

122). Based on Adam's repentance and Allah's acceptance of his repentance, the sin of Adam (pbuh) was not inherited by his children; hence, it did not require the suffering and death of Jesus Christ (or of anyone else) in order to be forgiven.

Argument against the second part: Humanity's inheritance of the original sin.

2. The doctrine of inherited sin has no support from the teachings of Jesus.
3. The doctrine of inherited sin has **no support in the words of the prophets who came either before or after Jesus**. If it was required by God, then they would have told their people about it and taught them to believe in it, because all prophets were sent to guide people towards paradise and ward them away from sins and hellfire. If it were true, why would they all have hidden this important concept from their people?
4. Indeed, Jesus himself regarded children as innocent and pure, **not born in sin**. This is clear from his reported saying: Let the children come to me; do not hinder them, for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it. (Mark 10:14-15)
5. The doctrine of inherited sin implies that all the people who came after Adam but before Jesus were born with original sin and died with it on their account; hence, all of them will be cast into hellfire because they did not even know of this dogma, and thus could not profess it! And if that were true, what would have been the purpose of all the prophets who came before Jesus?
6. All the prophets taught that every human being is accountable for his or her own sins, so children will not be punished for

the sins of their fathers. Allah has mentioned in the Quran:
 {That no bearer of burdens will bear the burden of another.}
 (*Quran 53: 38*)

{Every soul, for what it has earned, will be retained.} (*Quran 74: 38*)

7. Sin is not inherited; it is something that people acquire for themselves by doing what they should not do or by refraining from doing what they should do. Considered rationally, it would be the height of injustice to condemn the entire human race for a sin committed thousands of years ago by the first parents. Sin is a wilful transgression of the law of Allah. The responsibility or blame for it must lie only with the person committing it, **not with his or her descendants**. It is the height of misanthropy to even consider such a thing. Imagine how unreasonable and hard-hearted a person could become by believing that every baby is sinful at birth!
8. Saying that the original sin committed by our father, Adam (pbuh), was inherited by all of humanity goes against the quality of mercy which Allah attributes to Himself. It is clear that the creed of the inheritance of original sin has no place whatsoever in Islamic teachings.

Argument against the third part: God’s justice requires a ‘blood penalty’ for the original sin.

The third part of the original sin doctrine says that God’s justice requires that a price be paid for the sins of humankind (original sin and otherwise) and that if God were to pardon (forgive) a sinner without punishment, it would be a denial of His justice.

The response to that has two points:

9. This view reflects complete ignorance of two of Allah’s attributes, namely mercy and forgiveness. To elaborate,

if Allah finds some real good in you and sees that you are sincerely repentant, having a genuine urge to conquer the evil within you, then Almighty Allah will forgive your failings and sins, out of His loving mercy and forgiveness.

10. The God Whom we worship (Allah) is the Most Strong and Most Rich; no one can harm Him. Consequently, if He prescribes a law and demands obedience, then it is not for His own benefit that we abide by it; it is for the benefit of humankind. If we disobey Him, we are the losers, not Allah. If He punishes a person before death for his or her faults and sins, it is not for His own satisfaction or compensation but in order to keep evil in check and to purify/reform the sinner, out of His mercy. Bearing these facts in mind, it is not valid to claim that Allah's justice requires that a price be paid for the sins of others.

Argument against the fourth part: Jesus died on the cross to pay for the sins of all humankind.

The fourth part of the original sin doctrine says that Jesus (pbuh) paid the penalty for all sins (original sin and any others) by sacrificing his blood on the cross of Calvary. The response to this proposition has ten points (11-20):

11. The Christian concept of salvation has no basis in the words of Jesus (pbuh). It is not historically correct to say that Jesus (pbuh) had come to die willingly and deliberately for the sins of all humanity. In reality, the present form of the Bible testifies that he **did not wish to die on the cross**.¹
12. Indeed, the Bible points to the fact that God (Allah), not Jesus (pbuh), is the **ultimate saviour**:
...That you may know and believe me and understand that

1 And he said, "Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will." (Mark 14:36)

I am he. Before me no god was formed, nor shall there be any after me. I, I am the Lord, **and besides Me there is no savior**. (Isaiah 43:10-11)

13. To punish an innocent man (Jesus) for the sins of others is the height of injustice, harshness, and lack of mercy, and these traits cannot be attributed to the Almighty.
14. Rationally, we cannot accept that the suffering and death of one man can wipe out the sins of others (because there is no logical connection or relationship between them). It is similar to a father, for example, removing one of his good teeth to relieve the pain of his child's bad tooth. Hence, the idea of the crucifixion is false and illogical.
15. Jesus (like all the other prophets) was sent to convey a message and to be an example for his followers during his time on the earth. He was not sent to deliberately die for them on the cross or to offer his blood to absolve their sins.
16. Allah has mentioned in the Quran that He is the Most Merciful and Most Compassionate; He forgives sinners, no matter how many and how evil their sins, once they repent. According to His will, mercy, and favour, He may even forgive sinners who do not repent.
17. The concept of atonement is false because it indirectly encourages people to sin, assuming that their sins will be wiped out through someone else once they believe in him! Furthermore, if someone dies for another person's sins, what is the point of adhering to good and forbidding evil?

Reading through the crucifixion story dispassionately, an unbiased reader will surely feel in his or her heart that it is hard to understand – and consequently difficult to believe!

Was there no way for Jesus to achieve salvation for human beings (assuming that salvation was actually needed) other than this severe way? He could have prayed to Allah to forgive the people from the sin they inherited (assuming that the notion of inherited sin was true). God is the Most Compassionate; surely if Jesus was His son, He would have forgiven them in reply to His son's prayers! And if Jesus himself was God, he could have absolved them himself.

In fact, it is not appropriate for God to be crucified. The Old Testament, and thus the law of Moses, says that a man who is crucified is "cursed by God"; it forbids leaving his body overnight because it would "defile" the land. How can God be cursed? How can he curse Himself?

And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, his body shall not remain all night on the tree, but you shall bury him the same day, for a hanged man is cursed by God. You shall not defile your land that the LORD your God is giving you for an inheritance. (Deuteronomy 21:22-23)¹

Paul confirmed this curse but claimed that Jesus (pbuh) had to be crucified – and had to bear the curse of God – in order to redeem human beings from such a punishment.

1 "Hanging on a tree" also refers to crucifixion, as indicated in the following verses from the New Testament:

- The God of our fathers raised Jesus, whom you killed by hanging him on a tree. (Acts 5:30)
- And we are witnesses of all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree. (Acts 10:39)
- And when they had carried out all that was written of him, they took him down from the tree and laid him in a tomb. (Acts 13:29)

Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree.” (Galatians 3:13)¹

In other words, the only way justice could be carried out was for Jesus to substitute himself for human beings, to give his life and be cursed... as if God could not bring about justice by any means other than this severe and harsh way.

Argument against the fifth part: The rationality of the “God’s sacrifice” dogma.

18. Christian doctrine states that Jesus (pbuh) was crucified by the administration of the Roman governor of Jerusalem, Pontius Pilate, with the cooperation of certain Jewish leaders.² However, the Quran has explained that Jesus did not die; rather, Allah raised him when they attempted to kill him. Allah replaced him with another person who

1 This letter from Paul to the Galatians, a community of Gallic Christians in what is now Central Turkey, is one of the earliest writings in the New Testament. Early Christians who came from Jewish backgrounds thought that the laws that God gave to Moses (as recorded in the Old Testament) also applied to non-Jewish converts, but these converts objected to some of them, in particular circumcision (for males). Paul taught that if they had faith, they did not have to obey the law of Moses; in other words, he gave them permission to ignore the Old Testament laws. Much controversy erupted, with some church officials arguing that Paul (who had not been an apostle of Jesus, and in fact had never met him) was an impostor who was not qualified to be a leader of the church. Paul replied that he had been appointed by Jesus (in a vision on the road to Damascus, after Jesus left this earth).

For I would have you know, brothers, that the gospel that was preached by me is not man’s gospel. For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ. (Galatians 1:11-12)

2 Harrington, “Who Killed Jesus?”

resembled him, and it was this other person who was killed. To this day, Christians believe that Jesus himself was the one who was killed on the cross, but Allah has mentioned in the Quran:

19. {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. Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise.} (*Quran 4: 157-158*)
20. Here is another proof that Jesus was not killed. Islamic teachings clearly foretell the second coming of Jesus before the final hour; this is an additional and final miracle for Jesus. He will return not as God, as the Christians believe, but as Jesus, Allah's messenger and slave, as he has always been. One of the purposes of his coming will be to correct the misconceptions surrounding his message and mission. Prophet Muhammad (bpuh) said that he will stay forty years, and these will be the happiest years of life on this earth. During that time, those who had misconceptions about him will correct their understanding and believe in him as a messenger, not as the son of God (Allah).

«It was narrated by Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (bpuh) said:

By the One in Whose Hand is my soul, it will not be long before the son of Mary descends amongst you, a just judge and ruler. He will break the cross, kill the swine, and abolish the tax paid by Jews and Christians. Money will be so

plentiful that no one will accept it. At that time, a single prostration will be better than this world and everything in it.

Abu Hurayrah (may Allah be pleased with him) then said: Read if you wish (the following verse of the Quran):

{And there is none from the People of the Scripture but that he will surely believe in Jesus before his death. And on the Day of Resurrection he will be against them a witness.}

(Quran 4: 159)» (Recorded by Bukhari)

This ends the answer of the fifth part of the doctrine.

Argument against the sixth part: Salvation (from original and other sins) is only for those who believe in this vicarious sacrifice.

21. The Bible itself contradicts the notion of original sin. In this regard, the Bible says about the dispute concerning original sin:

He who plants and he who waters are one, and each will receive his wages according to his labor. (1 Corinthians 3:8)

It also says:

The son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself. (Ezekiel 18:20)

ORIGINAL SIN AND ATONEMENT FROM AN ISLAMIC PERSPECTIVE

Islam declares that:

- People cannot transfer their responsibilities to saviours or saints. Each person's redemption and salvation depends upon his or her own deeds.

- Forgiveness of sins (salvation) can only be attained through repentance to Allah and sincere and persistent efforts to fight off evil and do good. Allah forgives the faults and sins of those in whom He sees real goodness, and of those who have turned away from their sins and reformed themselves, without punishing them **or any other person on their behalf**.

In numerous verses in the Quran and statements of Prophet Muhammad (bpuh), it is mentioned that **those who repent are granted** forgiveness from sins; furthermore, their sins are replaced with an equivalent reward.

{...And no fear will there be concerning them, nor will they grieve.} (*Quran 2: 112*)

In many verses of the noble Quran, Allah Almighty calls on people to repent sincerely.

{[O Muhammad,] inform My slaves that it is I Who am the Forgiving, the Merciful, and that it is My punishment which is the painful punishment.} (*Quran 15: 49-50*)

Here, Allah is inviting the sinners to repent, and He will forgive them regardless of the magnitude of their sins. At the same time, He is warning those who do not repent that no punishment can be compared to His punishment. He has also said:


{Say: O My slaves who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful. And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped.} (*Quran 39: 53-54*)

See how beautifully, soundly, and logically the Book of Allah, the Quran, addresses the issues of sinning and atonement. It

must be noted that Islam confirms that the Islamic approach to the subject was revealed in all the divine messages, including the message of Jesus Christ. May peace and blessings be upon him and all the prophets!

CONCLUSION

By maintaining the concept of original sin, the entire notion of justice in Christian theology becomes flawed. An analysis of the six tenets of this doctrine, along with the arguments against them, proves that the whole structure of the principle of original sin and atonement is false, for it has no support either in the revealed scriptures or in logic; rather, it is clearly a man-made dogma developed in the Christian Church.



A CALL TO REASON

A concluding suggestion: consider what everyone has in common. Come, let us reason together:

{Say: O People of the Scripture, come to a word that is equitable between us and you—that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah. But if they turn away, then say: **Bear witness that we are Muslims** [submitting to Him].} (*Quran 3: 64*)

In the noble Quran, {People of the Scripture} is the respectful title given to the Jews and the Christians. Muslims are being commanded to invite them with noble and respectful words: O People of the Book, O learned people, O people who claim to be the recipients of divine revelation of a holy scripture, let us gather onto a common platform: that we worship none but Allah, because none but Him is worthy of worship and because He is our Lord and Cherisher, our Sustainer and Evolver, worthy of all praise, prayer and devotion.

These truths are basic and an integral part of any human being's intellect. Sort through the layers of indoctrination that hide this simple fact, and one will be able to see that deep down, every human being retains the simple and obvious concept of Allah. In essence, every human being agrees that there is only One God worthy of worship, One God Who is free of partners, helpers, and anything that is ascribed to Him falsely.





THIS IS IT

In this book, you have been shown the right path, and Allah has given you the ability to distinguish right from wrong. He has also given you the freedom of choice as to whether or not to accept the message of Islam. If you accept His call, you will be warmly welcomed into paradise. If you reject it, you will end up with the biggest loss ever imagined: the loss of paradise and the guarantee of dwelling in hellfire for all eternity. Take a moment to comprehend what **eternity** really means. It is a very frightening realization.

To those who have been faithful Christians, you are warmly welcome to embrace Islam because:

- Jesus asked his followers to follow Muhammad (bpuh) whenever he appeared.¹
- When Jesus comes back before the end of this world, he will follow Muhammad (bpuh) and abide by his teachings.²

Yes, since Jesus called his true followers to follow it while he was on the earth, and he will follow Islam when he comes back, all faithful Christians should follow Islam as well.

To those who have been believing Jews, remember that Abraham and Moses surrendered themselves completely to their Lord, whether they called Him Elohenu, God, or Allah. All pride in ethnicity or ancestry is vain; what will matter in the end is your individual relationship with your Creator. This means total submission: Islam.

1 See al-Rassi, *The Amazing Prophecies of Muhammad (bpuh) in the Bible: Twenty-Eight Proofs from the Bible of Muhammad's Prophethood*.

2 See al-Rassi, *Eleven Facts about Jesus and His Mother (Mary) in the Islamic Teachings*.

To those of other faiths or those who, until now, did not feel that they had any faith at all, consider this message now, without any reluctance or hesitation, before it is too late—before death overtakes you. It could be soon. Who knows?



A WHISPER

Some people are not able to find the truth because of their blind commitment to their beliefs. Their tenacious adherence is usually not based on an intellectual understanding of the teachings but on powerful cultural and emotional influences. Because they were brought up in a particular family or society, they firmly cling to the beliefs of that group, believing that they are upholding the truth.

There are others who are convinced about the religion of Islam and are mentally ready to embrace it. However, when they contemplate the drastic changes it will bring to their lives, changes that might not please their families and communities, they hesitate, and even after taking the decision, they sometimes go back and change their minds later.

It is whispered in their ears that no matter how much money, prestige, status, and power an unbeliever may have possessed in this life, he or she will never have enough to buy entrance into paradise. In the hereafter, the poorest inhabitant of Earth who has testified to the truth of Islam will be far happier and more dignified than the richest person who did not accept the message of Islam.

Rejecting Allah's message is the biggest sin that one can commit. For this reason, while the soul is still in his or her body, the wise individual should take this opportunity; he or she is still alive to accept Allah's message before it is too late. The time for repentance is limited because once death arrives, it is no longer possible to obtain forgiveness.¹ Allah has mentioned:

{[For such is the state of the disbelievers] until, when death comes to one of them, he says: My Lord, send me back that I

1 Compiled from Caraballo, *My Great Love for Jesus Led Me to Islam*.

might do righteousness in that which I left behind. No! It is only a word he is saying... }¹ (*Quran 23: 99-100*)

Religion is, without question, the most important aspect of a person's life, for it determines whether or not a person is rightly guided. It follows, therefore, that choosing the true faith is the most important personal decision one must make, and this decision needs to be based on clarity and total conviction. When it comes to matters of religion and creed, nothing must be left to chance because the one who is truly guided—as opposed to the one who is not—will surely find eternal happiness in the hereafter!

Having been presented with the previous proofs, we should use our intellect to analyse and reason. A crossroad has been reached, and Allah (Glorified is He) calls on all people to follow the clear, straight road and avoid all the murky, dubious ones. The right path has now become distinct from the wrong path, as Allah has mentioned:

{There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in *taghoot*² and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.} (*Quran 2: 256*)

It is my duty and responsibility, as a resident of this great planet, and as one who has submitted my free will to the law and commandments of the Supreme Being, to urge all human beings to stay away from the worship of false deities—to stop putting their faith in statues, sphinxes, figures, amulets, talismans, horseshoes, and any other objects that have been manufactured by humans or created by God. After first repenting, a person should submit completely to the will of Allah, the Only God of the universe.

1 The unbelievers will ask for a 'second chance' when they see the angels ready to punish them, but it will be too late; they were given the time, the intellect, and the guidance, but they neglected it for years until time ran out.

2 *taghoot*: idols; everything evil that is worshipped.

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APPENDIX

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- islamhouse.com/en/ (thousands of free books)
- iera.org/shop/ (free downloads)
- iiph.com



GLOSSARY OF ISLAMIC TERMS

<i>abu</i> (or <i>abi</i>)	father (of)
<i>taghoot</i>	idols; everything evil that is worshipped



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