

Original Sin and Salvation :

Muslim perspective

Salamalikom/ Peace to you all.

NB to my Christians friends : if this article offends you i'm sorry it's not my intentions to discredit or insult your beliefs.

Allah knows best.

1. The Original Sin

According to the explanation of this dogma, Adam sinned when he disobeyed God by eating from the forbidden tree (the tree of the knowledge of good from evil, as in Genesis 2/17).^[1] As a result, and according to Christian theology, all descendants of Adam inherit the sin of Adam, which means that all human beings are born with this original sin. And according to Christianity, for God's justice to be satisfied, a price must be paid for every sin that has been committed.

^[1] *A question arises here: How could Adam possibly be punished for his deed if he did not know right from wrong?*

In other words, God will not let any sin go unrequited and cannot even forgive a simple sin! Accordingly, the only thing that can wipe out sins is the shedding of blood. According to Paul, ***“And without shedding of blood there is no remission.”***^[2] (Hebrews 9/22) This blood, however, must be perfect, sinless and incorruptible. Therefore, Jesus, alleged to be the son of God, shed his sinless blood, suffered indescribable agony, and died to pay the penalty for the sins of men. Because he was the infinite God, he alone could pay the infinite price of sin. Therefore, no one can be saved unless he accepts Jesus as his personal savior!^[3] Moreover, everyone is condemned to suffer eternal torment in Hellfire because of his or her inherent sinful nature unless he or she accepts atonement for his or her sins made by Jesus with his blood!

^[2] *This very text is in contradiction with other Biblical texts which state that atonement could be made through the offering of flour (as in Leviticus 5/11), money (as in Exodus 30/15) or **“of ornaments of gold: armlets and bracelets and signet rings and earrings and necklaces,”** as in Numbers 31/50.*

^[3] *Isaiah 43/11 reads, **“I, even I, am the Lord, and besides Me there is no savior.”** This verse clearly states that God is the only savior.*

This dogma can be divided into three distinct parts: (1) the original sin, (2) the belief that God's justice requires that the penalty for sin must be paid for by blood, and (3)

the belief that Jesus has paid the price for the sins of men by his death on the cross and that salvation will only be granted to those who believe in his vicarious sacrifice.^[4]

^[4] *If belief in the crucifixion of Jesus were the only way to salvation for those living in his time and those who believe in him afterward, what would be the case of the sinners who died before Jesus and never had the chance to know him or believe in the crucifixion?*

Regarding the first part, Reverend J. F. de Groot writes, “Scripture teaches us that Adam’s sin passed unto all men (our Blessed lady exempted). For in the words of St. Paul: **‘Therefore, as by the offence of one [Adam] all men were taken to condemnation; so also by the Justice of one [Christ] many shall be made just.’**”^[5] These words make it plain that all people inherited Adam’s sin. Like many other Christian beliefs, the doctrine of “inherited sin” finds no support in the words of Jesus or of the prophets who came before him, who all taught that every man is accountable for his own actions and that children will not be punished for the sin of their parents.

^[5] *Catholic Teaching, p. 140. The Biblical reference is Romans 5/18–19.*

No human being is born sinful, and Jesus himself regarded children as innocent and pure and that they were not born sinners. As he said, **“Let the little children come to Me, and do not forbid them; for of such is the kingdom of God. Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it.”** (Mark 10/14–15)

Rationally considered, it would be the height of injustice to condemn the entire human race for the sin committed thousands of years ago by our first parents. Sin is a willful transgression of the law of God or the law of right and wrong; hence, the responsibility or blame for it must lie only on the person committing it and not on his children. It is a grave injustice to consider a person sinful at birth. How unreasonable and hardhearted a person can become by believing in the dogma of the inherited sin as shown by the theological dictum of Saint Augustine that all unbaptized infants are doomed to burn Hellfire for all eternity?! Until recently, unbaptized infants were not buried in consecrated grounds in Christendom because they were believed to have died in “original sin”.

Islam vehemently condemns the dogma of original Sin and regards children as pure and sinless at birth. Sin, it states, is not inherited but is something that is committed only by doing what one should not do and by not doing what one should do.

The second part of the Christian doctrine of atonement is that God’s justice requires that a price be paid for the original and all other sins of man. If God were to pardon a sinner without punishment, it would be a denial of His justice. Reverend W. Gold sack (1871–1957), an Australian Baptist Missionary Society missionary, writes in this connection, “It should be as clear as daylight to anyone that God cannot break His own law: He cannot forgive a sinner without first giving him an appropriate punishment. For if He did so, who would call Him ‘Just’ and Equitable?”^[6]

[\[6\]](#) *The Atonement, p. 5.*

This view shows complete ignorance of God's justice. God is not a mere judge or king. He is, as the Qur'an (1/3–4) describes Him, **“The Most Gracious, the Most Merciful. Master of the Day of Recompense.”** He is not only Just but also Most Merciful and Forgiving, **“Allah will forgive you; and He is the Most Merciful of the merciful.”** (Qur'an 12/92) Indeed, if a person is sincerely repentant, having a real urge to conquer the evil within himself, Almighty God will certainly forgive his failings and sins altogether.

After all, the only proper motive for punishment is to check evil and reform the offender. To punish a person for his past sins, even after he has repented and reformed himself, is a sign of vengeance, not justice. By the same token, forgiving a person after punishing him or her, or after inflicting punishment on someone else instead, cannot be considered forgiveness by any stretch of the imagination.

Allah, the Creator, is All-Merciful. If He prescribes a law and demands obedience, this will not be for His own benefit but rather for the benefit of humankind. Besides, if He punishes a person for his sins, He does not do so for His own satisfaction or compensation, as the Christian dogma proclaims, but for curbing evil and purifying the sinner. God forgives the faults and sins of those who turn away from their sins and reform themselves. He does not punish them or inflict punishment on others on their behalf, and this does not go against God's justice. As the Qur'an (6/54), states, **“Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects himself—indeed, He is Forgiving, Most Merciful.”**

The third part of the Christian doctrine of atonement is that Jesus paid the penalty for the original and other sins of people by his death on the cross at Calvary and that salvation cannot be obtained without belief in the saving power of his blood. As J. F. de Groot states, “Since Christ, God Incarnate, has taken upon Himself our sins in order to atone for them by giving satisfaction to God's demand for justice, He is the mediator between God and man.”[\[7\]](#) This dogma denies not only God's mercy but also His justice.[\[8\]](#)

[\[7\]](#) *Catholic Teaching, p. 162.*

[\[8\]](#) *An interesting question arises here: Was Adam's remorse and repentance, his expulsion from Paradise, the Great Flood and the numerous sacrifices made to God not a price enough for salvation? What about the sins that are far more horrendous than Adam's eating of the tree? And how could this mystery of salvation have remained unknown to all the prophets only to be later discovered by the Church?*

To demand the price of blood in order to forgive people's sins demonstrates complete lack of mercy, and to punish a guiltless person is undoubtedly the height of injustice.

A number of refutations have been put forward to confirm the falsity of the belief in atonement and crucifixion. The following are only a few:

First: The dogma of crucifixion of Jesus Christ to atone for the original sin is based on a flawed foundation, and anything built on flawed foundation is itself flawed. The idea that Adam's sin was passed on to his offspring contradicts the verses in the Torah which, according to the New Testament, Jesus came not to destroy but to fulfill. In Deuteronomy 24/16, we also read, **“The fathers shall not be put to death for their children, nor shall the children be put to death for their fathers; a person shall be put to death for his own sin.”** In Ezekiel 18/20 we also find, **“The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son.”** According to Matthew 16/27, Jesus himself said, **“Then He will reward each according to his works.”** This is in agreement with the Qur'an (53/38–40) which states, **“...That no soul shall bear the burden of another, and that man shall have nothing but what he strives for, and that [the fruit of] his striving shall soon be seen.”**

Second: According to Genesis 5/5, **“All the days that Adam lived were 930 years, and he died.”** This proves the falsehood of Genesis 2/17, which states, **“For in the day that you eat of it you shall surely die,”** because this did not occur. This also indicates that Adam repented of his sin and sought forgiveness, undertook his religious duties, and God pardoned him. Ezekiel 18/21–22 states, **“But if a wicked man [9] turns from all his sins which he has committed, keeps all My statutes, and does what is lawful and right, he shall surely live; he shall not die. None of the transgressions which he has committed shall be remembered against him; because of the righteousness which he has done, he shall live.”**

[9] If this is the case of a “wicked” person, what would be the case of a righteous person who commits a sin, like Adam? Would it not be the case that he is more entitled to have his sin forgiven once he seeks repentance?

Therefore, because Adam and his wife “lived”, they must have “turned from all the sins they had committed.” This means that the original sin was not inherited, and thus there was no reason for Jesus to die for the sins of anyone. This fact is in total agreement with the Qur'an, which states: **“And Adam disobeyed his Lord and erred. Then his Lord chose him and turned to him in forgiveness and guided [him].”** (20/121–122)

Third: According to the Bible itself, it is not correct to say that Jesus had come to die willingly and deliberately for the sins of humankind. We read in the Bible that he did not wish to die on the cross, and that when he learnt that his enemies were plotting against his life, he declared, **“My soul is exceedingly sorrowful, even to death.”** (Mark 14/34) After that he prayed to God, saying, **“Abba, Father, all things are possible for You. Take this cup away from Me; nevertheless, not what I will, but what You will.”** (Mark 14/36) He also asked his disciples to buy swords (Luke 22/36) and keep watch over him at night to protect him from his enemies.

Fourth: The Bible tells us in Mark 15/34 that the person crucified **“cried out with a loud voice, saying, ‘Eloi, Eloi, lama sabachthani?’ which is translated, ‘My God, My God, why have You forsaken Me?’”** Such desperate cries—if we accept for the sake of argument that they did occur—prove that the person crucified was not willing to die on the cross. More importantly, the passage contains clear evidence that the

person crucified could not possibly have been Jesus Christ, as such desperate cries and panic do not befit a prophet of God, let alone one who is claimed to be God.

Fifth: According to Mark 14/50, the crucifixion was not witnessed by anyone of the disciples of Jesus as **“they all forsook Him and fled.”**^[10] Also, none of the Gospel and Epistle writers witnessed the crucifixion; in other words, there were no credible eyewitnesses. Thus, the sources of the story are doubtful, especially considering that the Canonical Gospels themselves differ as to the exact details of the crucifixion from beginning to end.

^[10] *The fact that we ought to think well of the disciples of Jesus leaves us with two conclusions: either this text is another interpolation and was not part of the original text, or (if it was correct) the disciples run away when they realized that the person to be crucified was not Jesus himself but rather the person made to look like him.*

Sixth: The idea that shedding of blood is necessary to appease the wrath of God came into Christianity from the primitive image of God as an all-powerful demon. There is no logical connection between sin and blood. What wipes away sins is not blood but remorse, sincere repentance, persistent resistance to evil inclinations, and constant struggle to carry out the will of God as revealed to us by the prophets. Furthermore, when Jesus was asked about the way to eternal life, his reply was not belief in him as the savior through the shedding of his blood. Instead, it was: **“But if you want to enter into life, keep the commandments.”** (Matthew 19/17) This means, obey God’s law.

The Christian scheme of salvation not only is morally and rationally unsound but also contradicts the words of Jesus, who came to rescue men from sin by his teachings and the example of his godly life rather than by deliberately dying on the cross for them and offering his blood for their sins. His mission was also to call sinners to repent, as was the case with all prophets throughout the ages. He never said that he came to take the punishment for humanity’s sins (the so-called penal substitution). This is emphasized in Matthew 4/17, as we are told about Jesus: **“From that time Jesus began to preach and to say, ‘Repent, for the kingdom of heaven is at hand.’”** Deplorably enough, the present-day Bible goes as far as abusing Jesus by describing him as becoming a curse. Paul says, **“Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, ‘Cursed is everyone who hangs on a tree.’)”** (Galatians 3/13)

Similarly, the doctrine of atonement originated from ancient pagan religions. According to Arthur Findlay in *Rock of Truth*, 16 names of ‘pagan saviors’ were believed by their peoples to have come for their salvation. These include Osiris in Egypt (1700 BC), Baal in Babylon (1200 BC), Krishna in India (1000 BC), Andhra in Tibet (725 BC), Buddha in China (560 BC), Prometheus in Greece (547 BC), and the Persian Mithra (400 BC).

The doctrine of atonement and crucifixion not only contradicts rational thinking but also encourages people to abandon good deeds and commit evil acts, such as murder, theft, rape and adultery. Paul underestimates the importance of the commandments preached by Jesus. As he states, **“Therefore we conclude that a man is justified by faith apart from the deeds of the law.”** (Romans 3/28) He even mentions that

Abraham's deeds were of no benefit to him. As he states, "For if Abraham was justified by works, he has something to boast about, but not before God. (Romans 4/2) Paul's statements make salvation attainable only through belief in Christ's crucifixion. What would then be the state of mankind if people were to believe in this concept?

The answer to Paul's claim was made by Jesus himself: **"Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven."** (Matthew 5/19)

Islam rejects the doctrine of atonement. It declares that the forgiveness of sins cannot be obtained by the suffering and sacrifice of any other person but only by the grace of God and one's own sincere repentance, giving up sins immediately, feeling remorse for committing them, resolving not to commit them again, and trying one's best to do good deeds. Furthermore, if the sins are committed against others, by taking their rights or saying unkind words about them in their absence for instance, another condition must be met, in addition to those mentioned above, namely, to give the rights back to their rightful owners and to ask those against whom one has sinned for forgiveness as far as possible.

The Qur'an (2/112) promises salvation to all those who believe in the oneness of God and do good deeds, **"Indeed, those who submit themselves to Allah and act righteously shall be rewarded by their Lord: they shall have no fear, nor shall they grieve."** The Qur'an (18/110) also says, **"Say [O Muhammad], 'I am only a human being like yourselves. It is revealed to me that your God is One God; so let him who hopes to meet his Lord do good deeds and let him associate no one else in the worship due to his Lord.'"**

James's Epistle (2/14) is in total agreement with both Islam and the commandments: **"What does it profit, my brethren, if someone says he has faith but does not works? Can faith save him?"** We also read in James 2/17, **"So also faith by itself, if it does not have works, is dead."**

source 1 : Simon Alfredo Caraballo, *The Original Sin*.

<http://www.myloveforjesus.com/en/library/articles/11/>

Muslim Discusses John 3:16—Aqil Onque

The Original sin (fabrication)

In what has remained to be the irrefutable refutation of this Christian doctrine, the most clear and explicit verses of **Ezekiel 18:1–24**, we cite for you in this point.

“The word of the Lord came to me: “What do you people mean by quoting this proverb about the land of Israel: “ ‘The parents eat sour grapes, and the children’s teeth are set on edge’? “As surely as I live, declares the Sovereign Lord, you will no longer quote this proverb in Israel. For everyone belongs to me, the parent as well as the child—both alike belong to me. The one who sins is the one who will die.

“Suppose there is a righteous man who does what is just and right. He does not eat at the mountain shrines or look to the idols of Israel. He does not defile his neighbor’s wife or have sexual relations with a woman during her period. He does not oppress anyone, but returns what he took in pledge for a loan. He does not commit robbery but gives his food to the hungry and provides clothing for the naked. He does not lend to them at interest or take a profit from them. He withholds his hand from doing wrong and judges fairly between two parties. He follows my decrees and faithfully keeps my laws. That man is righteous; he will surely live, declares the Sovereign Lord.

“Suppose he has a violent son, who sheds blood or does any of these other things (though the father has done none of them): “He eats at the mountain shrines. He defiles his neighbor’s wife. He oppresses the poor and needy. He commits robbery. He does not return what he took in pledge. He looks to the idols. He does detestable things. He lends at interest and takes a profit. Will such a man live? He will not! Because he has done all these detestable things, he is to be put to death; his blood will be on his own head. “But suppose this son has a son who sees all the sins his father commits, and though he sees them, he does not do such things: “He does not eat at the mountain shrines or look to the idols of Israel. He does not defile his neighbor’s wife.

He does not oppress anyone or require a pledge for a loan. He does not commit robbery but gives his food to the hungry and provides clothing for the naked. He withholds his hand from mistreating the poor and takes no interest or profit from them. He keeps my laws and follows my decrees. He will not die for his father’s sin; he will surely live. But his father will die for his own sin, because he practiced extortion, robbed his brother and did what was wrong among his people. “Yet you ask, ‘Why does the son not share the guilt of his father?’ Since the son has done what is just and right and has been careful to keep all my decrees, he will surely live. The one who sins is the one who will die. The child will not share the guilt of the parent, nor will the parent share the guilt of the child. The righteousness of the righteous will be credited to them, and the wickedness of the wicked will be charged against them. “But if a wicked person turns away from all the sins they have committed and keeps all my decrees and does what is just and right, that person will surely live; they will not die. None of the offenses they have committed will be remembered against them. Because of the righteous things they have done, they will live. Do I take any pleasure in the death of the wicked? declares the Sovereign Lord. Rather, am I not pleased when they turn from their ways and live? “But if a righteous person turns from their righteousness and commits sin and does the same detestable things the wicked person

does, will they live? None of the righteous things that person has done will be remembered. Because of the unfaithfulness they are guilty of and because of the sins they have committed, they will die.”

This is the Jewish teaching on sin! This was Jesus teaching on sin! This was Moses and Aaron and all of the Prophets and Messengers teaching on sin! So where did we get this doctrine of original sin from? Yep, you guessed it. Paul again! As he make this doctrine clear in Romans 5:19 and most explicit in 1 Corinthians 15:22. But, how does he promote such a doctrine so fundamentally opposed to the Jewish teaching? The secret to the answer lies in the fact that Paul was adamant about being the appointed apostle of Jesus that would preach to the Gentiles! Why? Because he knew quite well that his new message could no way resonate with a serious Jewish audience. For they knew such ideas as original sin, incarnate, human sacrifice and all of these paganistic influences into their Jewish faith was unacceptable.

A quick consideration to ask you, as we discuss original sin, that you keep in mind that this is the same doctrine responsible for the corrupted belief that will put millions of innocent children into the blaze of hell, all because of the fact that sin is supposedly inherited. And because God is so holy and sin is so lowly, that even a baby who have not accepted the only means of sin remission, which is the blood of Jesus, will be cast into hell, because God can't bear to look at him. Yes, an innocent baby is not even spared from original sin. Just something to keep in mind

In conclusion of this third point, as it relate to John 3:16, it is obviously clear that original sin doctrine is a concocted heretical belief. This being proven by the extensive quote from Ezekiel 18:1–24. This being the case, if no one can die for the sin of another, then what purpose would a savior who die for your sins be? Again, proving the fallacy of the verse of John 3:16

*source : **Muslim Discusses John 3:16—Aqil Onque***

read full article : <http://thefactsaboutislam.blogspot.com/2016/04/muslim-discusses-john-316-aqil-onque.html>

2. Salvation in Islam

Islam teaches us that salvation is attainable through the worship of God alone. A person must believe in God and follow His commandments. This is the same message taught by all the Prophets including Moses and Jesus. There is only One worthy of worship. One God, alone without partners, sons, or daughters. Salvation and thus eternal happiness can be achieved by sincere worship.

In addition to this Islam teaches us that human beings are born without sin and are naturally inclined to worship God alone (without any intermediaries). To retain this state of sinlessness humankind must only follow God's commandments and strive to live a righteous life. If one falls into sin, all that is required is sincere repentance followed by seeking God's forgiveness. When a person sins he or she pushes themselves away from the mercy of God, however sincere repentance brings a person back to God.

Salvation is a powerful word that the dictionary defines as the act of preservation or deliverance from destruction, difficulty, or evil. Theologically it is spiritual rescue from sin and its consequences. More specifically, in Christianity it is associated with redemption and the atonement of Jesus. Salvation in Islam is a very different concept. While it does offer deliverance from the fires of hell, it also rejects some of the basic principles of Christianity and states clearly that salvation is attained only through submission to the most merciful, God.

“Those who remember God (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying), “Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.” (Quran 3:191)

According to Christian doctrine, humankind is considered wayward and sinful. The doctrine of original sin states that humankind is born already tainted by the sin of Adam and therefore separated from God, and in need of a redeemer. Islam on the other hand out rightly rejects the Christian concept of original sin and the notion that humankind is born sinful.

The idea that innocent babies or children are sinful sounds completely absurd to a believer who knows that Islam is about original forgiveness not original sin. Humankind, according to Islam is born in a state of purity, without sin and naturally inclined to worship and praise God. However, human beings are also given freewill and are thus capable of making mistakes and committing sins; they are even capable of committing great evil.

Whenever a person commits a sin, he alone is responsible for that sin. Every person is responsible for his or her own actions. Consequently, no human being who has ever lived is responsible for the mistakes made by Adam and Eve. God says in the Quran:

“And no bearer of burdens shall bear another’s burden.” (Quran 35:18)

Adam and Eve made a mistake, they repented sincerely, and God in His infinite wisdom forgave them. Humankind is not doomed to be punished, generation after generation. The sins of the father are not visited upon the sons.

“Then they both ate of that tree, and so their private parts appeared to them, and they began to stick on themselves the leaves from Paradise for their covering. Thus did Adam disobey his Lord, so he went astray. Then his Lord chose him, and turned to him with forgiveness and gave him guidance.” (Quran 20:121–122)

Above all Islam teaches us that God is the most forgiving, and will go on forgiving, repeatedly. Part of being human is making mistakes. Sometimes the mistakes are made without deliberation or a bad intention, but sometimes we knowingly and deliberately sin and do wrong to others. Therefore as human beings, we are constantly in need of forgiveness.

The life of this world is fraught with trials and tribulations, however God did not abandon humankind to these tests. God equipped humankind with an intellect and the ability to make choices and decisions. God also gave us words of guidance. As our creator, He is well aware of our nature and eager to guide us on the straight path that leads to eternal bliss.

The Quran is God’s final revelation and it is applicable for all of humankind; all people, all places, all times. Throughout the Quran God continually asks us to turn to Him in repentance and ask for His forgiveness. This is the road to salvation. This is our rescue from destruction.

“And whoever does evil or wrongs himself but afterwards seeks God’s forgiveness, he will find God Oft Forgiving, Most Merciful.” (Quran 4:10)

“And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as criminals, disbelievers in the Oneness of God.” (Quran 11:52)

“Say: ‘O My slaves who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of God, indeed God forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.’” (Quran 39:53)

Quran is not only a book of guidance, it is a book of hope. In it God’s love, mercy, and forgiveness are obvious and thus humankind is reminded not to give in to despair. No matter what sins a person may have committed if he resolutely turns to God, seeking forgiveness his salvation is assured.

Prophet Muhammad described sin as black spots covering the heart. He said, **“Indeed if a believer sins, a black spot covers his heart. If he repents, stops the sin, and seeks forgiveness for it, his heart becomes clean again. If he persists (instead of repenting), it increases until it covers his heart...”**[\[1\]](#)

Salvation in Islam is not required because of the stain of original sin. Salvation is required because humankind is imperfect and in need of God's forgiveness and love. In order to understand the concept of salvation correctly we must understand other topics embedded in salvation. These are, understanding the importance of *tawheed*, or the Oneness of God, and knowing how to repent sincerely . We will discuss these topics in the next two articles.

FOOTNOTES:

[\[1\]](#) *Ibn Majah.*

In part 1 of this series 'Salvation in Islam', we learnt that salvation is attained by worshipping the One God. We worship Him alone and we follow His commandments. We also learnt that Islam does not recognise the concept of original sin, thus Muslims believe that all people are born sin-free. In the following article we will discuss the Christian concept of atonement, that is, Jesus dying for the sins of humankind, and we will discover that this concept is totally rejected by Islam. Salvation in Islam is through *tawheed*, monotheism.

Tawheed is an Arabic word that means oneness, and when we talk about *tawheed* in relation to God it means realising and affirming God's oneness. It is the belief that God is One, without partner or associate. There is no god worthy of worship but Allah, and this is the foundation of Islam. To profess such a belief along with the belief that Muhammad is His messenger is what makes a person Muslim. To believe in *tawheed* with certainty is what guarantees salvation.

"Say (O Muhammad): He is Allah (God), (the Unique) One. Allah, the Eternal (Foundation). He begets not, nor was He begotten; and there is none co-equal or comparable unto Him." (Quran 112)

"Verily! I am Allah! None has the right to be worshipped but I, so worship Me..." (Quran 20:14)

"He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything. Such is Allah, your Lord! La ilaha illa Huwa (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the Trustee, Disposer of affairs, Guardian, over all things. No vision can grasp Him, but His Grasp is over all vision. He is the Most Subtle and Courteous, Well Acquainted with all things." (Quran 6:101–103)

Muslims worship God alone without any intermediaries, He has no partners, associates, sons, daughters, or helpers. Worship is directed solely to God, for He is the only One worthy of worship. There is nothing greater than God.

The Christian belief that Jesus is the son of God or God himself is in direct opposition to *tawheed*. The concept of a Trinity, Father, Son, and Holy Spirit is also firmly rejected by Islam. The idea that Jesus atoned (or saved our souls) by dying is a concept completely at loggerheads with Islamic belief.

“O people of the Scripture! Do not exceed the limits in your religion, nor say of God anything but the truth. The Messiah Jesus, son of Mary, was a Messenger of God and His Word, which He bestowed on Mary and a spirit created by Him; so believe in God and His Messengers. Say not, ‘Trinity!’ Cease; it is better for you! For God is One God, far removed is He from every imperfection, Far Exalted is He above having a son. To Him belongs all that is in the heavens and all that is in the earth. And God is All Sufficient as a Disposer of affairs.” (Quran 4:171)

The idea of Jesus dying on the cross is central to the Christian belief. It represents the conviction that Jesus died for the sins of humankind. In other words a person’s sins have been ‘paid’ for by Jesus, and one is free to do as he pleases, for in the end he will attain salvation by belief in Jesus. This is absolutely rejected in Islam.

There is no need for God, or even a Prophet of God to sacrifice himself for humankind’s sins in order to buy forgiveness. Islam refuses this view entirely. The foundation of Islam rests on knowing with certainty that nothing should be worshipped but God alone. Forgiveness emanates from the One True God; so, when a person seeks forgiveness, he must turn to God submissively with true remorse and ask for forgiveness, promising not to repeat the sin. Then and only then will sins be forgiven by God Almighty.

Islam teaches that Jesus did not come to atone for the sins of humankind; rather, his purpose was to reaffirm the message of the Prophets before him.

“.. None has the right to be worshipped but God, the One and the Only True God...” (Quran 3:62)

The Islamic belief about Jesus’ crucifixion and death is clear. He did not die to atone for humankind’s sins. There was a plot to crucify Jesus but it did not succeed; he did not die but rather ascended into heaven. In the last days leading up to the Day of Judgement, Jesus will return to this world and continue to spread the belief in the Oneness of God. The Quran tells us that on the Day of Judgement Jesus will deny ever asking the people to worship him instead of, or along with God.

“And (remember) when God will say (on the Day of Resurrection): ‘Jesus, son of Mary! Did you say unto men: Worship me and my mother as two gods besides God?’ He will say, ‘Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen). Never did I say to them aught except what You (God) did command me to say, Worship God, my Lord, and your Lord. And I was a witness over them while I dwelt amongst them, but when You took me up (to heaven), You were the Watcher over them; and You are a Witness to all things.” (Quran 5:116–117)

God tells us in Quran that there is only one unforgiveable sin, and that is if one dies having associated partners with God and did not repent from it before his death.

“Verily, God forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up

partners with God in worship, he has indeed invented a tremendous sin.” (Quran 4:48)

In his traditions Prophet Muhammad, may the mercy and blessings of God be upon him, informed us that God said, **“I am the Self-sufficient, I am in no need of having an associate. Thus he who does an action for someone else’s sake as well as Mine will have that action renounced by Me to him whom he associated with Me”.**[\[1\]](#)

However, even the grave sin of associating partners with God can be forgiven if one truly turns to God, sincerely and with full repentance.

“And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them (till his death).” (Quran 20:82)

“Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven.” (Quran 8:38)

Every human being can attain salvation by worshipping One God. Staying connected to God and repenting from mistakes and sins is the road to salvation. In the next article, we will talk about conditions of repentance.

FOOTNOTES:

[\[1\]](#) Saheeh Muslim

The road to salvation is through certain belief that there is only One God and that He is Oft Forgiving and Most Merciful. Islam states unreservedly that there is no such concept as original sin and that God does not require a blood sacrifice in order to forgive humankind for their sins and transgressions.

“Say: “O My slaves who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of God, verily, God forgives all sins. Truly, He is Oft Forgiving, Most Merciful.” (Quran 39:53)

Making mistakes, falling short in our obedience to God, forgetting, and committing sins are all part of the imperfect nature of humankind. No human being is free from sin, no matter how good we appear to be and every human being is in need of God’s forgiveness. Prophet Muhammad, may the mercy and blessings of God be upon him, was keenly aware of this when he spoke to his companions.

“By the One in Whose hand is my soul, if you did not commit sin God would do away with you and bring people who would commit sin then pray for forgiveness.”[\[1\]](#)

“Every son of Adam sins and the best of those who sin are those who repent.”[\[2\]](#)

We are all vulnerable, we all commit sins, and we all need to be forgiven. We have an innate need to feel close to God and God in His infinite wisdom has made the path to forgiveness easy. Prophet Muhammad himself experienced the sublime joy that came

from feeling “right” with his Lord. He said, **“By God, I seek the forgiveness of God and I turn to Him in repentance more than seventy times each day.”**[\[3\]](#)

God, the Creator knows humankind perfectly, He knows our imperfections and our shortcomings, and thus He has prescribed repentance for us and left the door to repentance open until the sun rises from the west (near Judgement Day).

“And turn in repentance and in obedience with true Faith to your Lord and submit to Him, before the torment comes upon you, then you will not be helped.” (Quran 39:54)

“O you who believe! Turn to God with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise)...”(Quran 66:8)

“And all of you beg God to forgive you all, O believers, that you may be successful.” (Quran 24:31)

Repentance is as easy as turning to God and seeking His mercy and forgiveness. In the darkest hour or longest night, God is waiting for all to ask of Him, and to repent to Him.

“God spreads out His hand at night to accept the repentance of the one who sinned during the day, and He spreads out His hand by day to accept the repentance of the one who sinned during the night, (and that will continue) until the sun rises from the west. ”[\[4\]](#)

There are no transgressions too small or sins too big that God will not be merciful to the one who calls on Him. Prophet Muhammad, may the mercy and blessings of God be upon him, told the story of a man whose sins seemed to be too big for him to ever have hope of mercy, but God is most wise and oft forgiving. Even those whose lives seem shattered beyond compare and blackened by sin, find comfort.

“There was among the people who came before you a man who killed ninety-nine people. Then he asked about the most knowledgeable person on earth, and was directed to a hermit, so he went to him, told him that he had killed ninety-nine people, and asked if he could be forgiven. The hermit said, ‘No,’ so he killed him, thus completing one hundred. Then he asked about the most knowledgeable person on earth and was directed to a scholar. He told him that he had killed one hundred people, and asked whether he could be forgiven. The scholar said, ‘Yes, what could possibly come between you and repentance? Go to such-and-such a town, for in it there are people who worship God. Go and worship with them, and do not go back to your own town, for it is a bad place.” So the man set off, but when he was halfway there, the angel of death came to him, and the angels of mercy and the angels of wrath began to argue over him. The angels of mercy said: ‘He had repented and was seeking God.’ The angels of wrath said: ‘He never did any good thing.’ An angel in human form came to them, and they asked him to decide the matter. He said, ‘Measure the distance between the two lands (his hometown and the town he was headed for), and whichever of the two he is closest to is the one to

which he belongs.’ So they measured the distance, and found that he was closer to the town for which he had been headed, so the angels of mercy took him.” [5]

In another version from the traditions of Prophet Muhammad, may the mercy and blessings of God be upon him, it says, the man was closer to the righteous town by a hand span, so he was counted among its people.[6]

Repentance is essential for a person to lead a peaceful life. The reward of repentance is a good life close to God and covered with contentment and peace of mind. However, there are three conditions to repentance. They are, giving up the sin, feeling regret forever having committed the sin and resolving never to go back to the sin. If these three conditions are fulfilled with sincerity then God will forgive. If the sin was to do with the rights of another person then there is a fourth condition. That is to restore, if humanly possible, the rights taken away.

God’s mercy and forgiveness are so all encompassing that He will go on forgiving. If a person is sincere, God will forgive him until the moment that the death rattle reaches the throat.

The noted Islamic scholar Ibn Kathir said, “Surely, when hope in continued living diminishes, the Angel of Death comes forth to collect the soul. When the soul reaches the throat, and is gradually pulled out, at that point there is no accepted repentance.”.[7]

Genuine repentance marks the road to salvation. Salvation is attained through sincere worship of God. There is no God but He, the most powerful, the most merciful, the most forgiving.[8]

FOOTNOTES:

[1] Saheeh Muslim

[2] At Tirmidhi

[3] Saheeh Al-Bukhari

[4] Saheeh Muslim

[5] Saheeh Al-Bukhari, Saheeh Muslim

[6] Saheeh Muslim

[7] Tafsir Ibn Kathir, Chapter 4, verse 18.

[8] For more information about God’s forgiveness please see the articles entitled Accepting Islam parts 1 & 2. (<http://www.islamreligion.com/articles/3727/viewall/>)

source 2 : **Salvation in Islam**

<https://www.islamreligion.com/articles/3681/viewall/salvation-in-islam/>

No one can claim to be a Muslim without holding Jesus (Peace Be Upon Him) in the highest honor and respect as one of God's greatest prophets. Indeed, Jesus's very nature was miraculous, for God states in the Qur'an that he was born of a virgin mother, Mary (Maryam), by His divine power and that he performed miracles by His permission.²⁶ But that does not mean that Jesus (PBUH) was divine any more than Adam (PBUH), who was created without either a father or a mother, was divine.

(The likeness of Jesus in front of God is like that of Adam. He created him [Adam] from dust and then He said to him "Be!" and he was) (Quran 3:59)

However, the notion of God's having a son, wife, or any other partner in His Godhood is totally contradictory to the reality of our Lord's Oneness, Uniqueness and incomparable divine nature. Likewise, there can be no "Spirit" of God which is other than God Himself. Concerning these concepts, God says,

(o People of the Book, do not commit excesses in your religion, nor say anything except the truth about God. The Messiah, Jesus, son of Mary, was nothing but a messenger of God and His Word ["Be!"] which He bestowed upon Mary, and a soul created by Him. ²⁸ Therefore, believe in God and His messengers, and do not say "Trinity." Cease! It is better for you. God is only one God. Glorified be He above His having a son! His is whatsoever is in the heavens and whatsoever is on earth, and God is sufficient as a guardian) (4: 171; also 6:101; 19:35; 43:59)

Such notions are also contrary to the actual teachings of Jesus himself. As a true prophet, he emphasized that God alone is the Lord and that only He is to be worshiped and obeyed.

The Islamic understanding of Jesus as a prophet rather than as God or the Son of God corresponds to the understanding of the early, original Christians. As is known by Biblical scholars, after Jesus's time, pagan notions were added to the pure Message revealed to him by his Lord, whereby he was 'transformed' into God/the Son of God and the third person of the Trinity.

God Himself emphatically states that Jesus , although a great and honored prophet, was nothing more than a mortal man. God also declares that Jesus did not die on the cross but rather was raised up to Him alive.

Jesus, like all other prophets, taught that we can earn salvation by obedience, repentance, and good deeds to help others.

No sacrifice is necessary for salvation.

No bloodshed is necessary for salvation.

No savior should die for the salvation of others; everyone is responsible for his own salvation.

Jesus has confirmed the same in Matthew 6:14–15, Mark 11:25, and Luke 6:37.

We have also seen that although Adam and Eve sinned, they repented and God immediately forgave them. Since they were freely forgiven by their Lord, there is no burden of collective sin, passed on to the whole human race by our first ancestors, which affects every newborn baby as it comes from its mother's womb, and from which all must be saved. Rather, each human being comes into this life with a pure, wholesome nature and a clean slate. As God proclaims,

(We surely created the human being in the best of moulds)

(95:4; also 20:50)

For it is our inner state and deeds that bring us near to or take us far from our Lord. Salvation is conferred by God's grace and mercy, not through the sacrifice or vicarious atonement of any intermediary. And each individual's accounting is directly with God.

No bearer of burdens can bear another's burden, and if one who is heavily burdened [with sins] calls another to bear his load, he will not be able to bear any of it [for him], even if he is a close relative And whoever attains purity attains it only for his own soul. And the destination is to God. (35:18; also 2:286; 6:164; 17:15; 39:7; 53:38)

Since God is endlessly kind, loving, merciful, forgiving and the acceptor of repentance, the notion of Original Sin is a denial of His infinitely beneficent attributes, a negation of His Reality. Without question, the most generous, gracious Lord is able to freely forgive His servants without having to sacrifice the noblest of His creation in order to do so. And the Most Merciful repeatedly assures us that He forgives, out of His endless grace and compassion, whomever He wills. No matter what we may have done, His forgiveness is there for the asking.

(And seek forgiveness from God. Truly, He is the Most Forgiving, the Most Merciful) (4:106)

(The one who does evil or wrongs his own soul, and then asks God's forgiveness, will find Him Most Forgiving, Most Merciful) (4:110)

(It is He who accepts repentance and forgives the evil [deeds], and He knows whatever you do) (42:25; also 20:82)

*source: Suzanne Haneef, **Islam The Path of God**, page 45–50.*

online source: [Book Islam: The Path of God Suzanne Haneef PDF](#)

3. Is Faith Enough to Be Saved in Islam?

its a matter of fact that many teachings of Jesus Christ, Peace Be Upon Him, disappeared long ago and replaced with Paul doctrine. the sad thing is Christianity is not the religion “of” Jesus but a religion “about” Jesus. really many changes happened !!!!.

One important point to note here is that the author of the Christian emphasis on ‘faith’ in derogation of ‘works’ is St Paul—the self-styled “Apostle to the Gentiles”, and not Jesus.

Paul came first as a persecutor of Christians soon after Prophet Jesus’ disappearance from the earth. He infiltrated the ranks of Jesus’ followers and taught them a doctrine that opposed Jesus on several fronts.

He replaced Jesus’ teaching of selfless universal compassionate action with a selfish teaching of desire to gain a “free gift” of salvation based only on faith, without any behavioral requirement or obedience to law.

The Teachings of Jesus

Prophet Jesus’ teachings stress on works rooted in a change of spiritual growth within the person.

But supporters of Paul claim that righteousness on the part of weak humans carries no weight in gaining salvation. By accepting this Pauline teaching, Christians effectively contradict Jesus.

When asked by a lawyer what the most important commandment in the Law was, Jesus answered (as reported in Matthew 22:36–40 and Luke 10:25–37) quoting from the Old Testament, that the greatest law was to love God (see Deuteronomy 6:5) and the second was to love your neighbor as yourself (see Leviticus 18:19).

In Luke, the lawyer specifically asks what is necessary for eternal life (verse 25) and after Jesus mentions the two great commandments, he says “This do and you will live” (verse 28), showing clearly that salvation is linked to deeds or actions, no matter how important faith might be as a motivating factor.

In his last public teaching, (see Matthew 25:31–45) Jesus describes the final judgment as being based solely on behavioral responses to internalized compassion.

And Jesus makes it very clear that those who express compassion in behavioral action will be saved, and those who do not, will not be saved. There is no other qualification.

In the whole of the Bible, we find none except Paul stating that salvation can occur with faith alone. All the Gospels are full of verses requiring good works and not even once give any statement remotely similar to Paul’s that the faith and grace that engender salvation occur “apart from” works or deeds.

The foregoing means that the Pauline emphasis on faith apart from works is really anti-Christian in the sense that it contradicts Christ's teaching.

The Muslim Answer

Indeed, Prophet Jesus' teaching of faith and good works is quite in agreement with the Quranic position.

We read in the Quran what means:

{As to those who believe and work righteousness, verily We shall not suffer to perish the reward of any who do a (single) righteous deed.} (Al-Kahf [18:30](#))

{For those who believe and work deeds of righteousness is a reward that will never fail.} (Fussilat [41:8](#))

{Those who have faith and do righteous deeds,- they are the best of creatures.} (Al-Bayyinah [98:7](#))

As for Christians, there are differing views about salvation. Evangelical, Fundamentalist or Calvinistic Protestants take a hard line view based on Paul's teaching, and believe that faith in Jesus apart from good works suffices for salvation.

They have their own interpretation of the "Born Again" status of those who follow their version of Christianity. The "Born Again" Christians believe that they cannot commit any sin, as Jesus is in them.

One of their scholars explains in their website, the right attitude of a Born Again Christian toward sins.:

"Do you have to give up your sins to be saved? No, just your unbelief. I get upset when people teach "Lordship salvation." What is that? Lordship salvation is the false doctrine that you must make Christ the "Lord" of your life to be saved, that you must repent and depart from sin.

That is impossible! There is no such thing as a believer who does not commit sin. We are all woeful sinners. If I have to give up a certain amount of sin to be saved, then how much do I have to give up? Just because a person accepts Jesus Christ as their personal Savior does not mean they are above sin.

Apparently, the Christian who described the Biblical teaching of salvation as 'easy' believes the above interpretation. He believes that Jesus the Son of God atoned for his sins in advance, and for him to believe this is very easy.

Therefore, he does not need to take the uphill road taken by Muslims, by praying five times a day, fasting a whole month and paying a considerable portion of his earnings to the poor and so on.

Logic & Comparison

But let him for a moment ponder objectively as a rational human being, whether this belief of his can be an encouragement to do good or a discouragement, in the first place.

Also, where is the justice of God in crucifying an innocent man to save the actual sinners?

First, we are told that the Original Sin committed by our great-great grandparents is inherited by every baby that is born. And then we are told that God decided to pay for that sin Himself, by sacrificing His own innocent Son.

Thereafter, we are told that all the Christians—that is, those who accept the above beliefs—**can go on sinning, as they have already been saved.**

Compare the above beliefs with what Allah Almighty has said in the Quran:

{Who receives guidance, receives it for his own benefit: who goes astray doth so to his own loss. No bearer of burdens can bear the burden of another: nor would We punish until We had sent a messenger (to give warning).} (A-Israa' [17:15](#))

It is only justice, that the one who does good must get his reward; and the one who does evil should get the punishment for it, is it not?

Otherwise, why should any government bother to maintain elaborate legal systems to punish the actual criminals?

Why can't they just punish some easy scapegoats, and say the blood of these innocents washes away the sins of the wicked ones?

And if God is just, how can He make an innocent man—Jesus—bear the punishment for all the robberies, murders, and adulteries committed by the sinners, and set the criminals free?

Islam teaches not only that God is just, but that all humans should uphold justice, strive for justice, and do their utmost in order to establish justice in the world.

Muslims believe that we are answerable for our actions, and so we are careful and responsible.

We strive to live by the guidance God has given us through the prophets and faithfully look forward to God's forgiveness and eternal blessings in His Paradise.

*source 3 : **Is Faith Enough to Be Saved in Islam?***

<http://aboutislam.net/counseling/ask-about-islam/is-faith-enough/>

4. Allah is The Forgiving, The Merciful

1. Allah is The Forgiving, The Merciful

(As for those who commit sins, and then repent afterwards and believe—your Lord, thereafter, is Forgiving and Merciful)

The Quran 7:153

If one falls into sin, all that is required is sincere repentance followed by seeking God's forgiveness. When a person sins he or she pushes themselves away from the mercy of God, however sincere repentance brings a person back to God.

2. The Forgiver is one of the names of Allah

(The Forgiver of sin and the Acceptor of repentance)

The Quran 40:3

Just because you fall or commit a sin, doesn't mean you're evil. It shows you're human. But how you fix yourself thereafter is what matters most. Get back up and turn to the Almighty as soon as you can. With each fall, repent and never give up.

3. Allah loves those who turn to Him in repentance

(Surely Allah loves those who always turn to Him in repentance and those who purify themselves)

The Quran 2:222

4. good deeds wipe out evil deeds

(Surely good deeds wipe out evil deeds)

The Quran 11:114

When God sees the sincere repentance from one of the believers—a person who truly turns God with both fear and hope—He not only forgives the sin, but He replaces the sins with rewardable good deeds. This is from God's infinite mercy.

5. The door to forgiveness is always open

(Then your Lord—for those who did evil because of ignorance, then repented after that and corrected themselves—surely your Lord is, after all that, Most-Forgiving, Very-Merciful)

The Quran 16:119

6. always remember this

{ do not despair of the mercy of Allah . Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful }

The Quran 39:53

“ O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you “

Prophet Muhammad pbuh in a Hadith...

7. your Lord is full of forgiveness

{ And indeed, your Lord is full of forgiveness for the people despite their wrongdoing }

The Quran 13:6

8. Never give up hope of Allah’s Mercy :

{ Never give up hope of Allah’s Mercy }

The Quran 12:87

(My Lord! Forgive and have mercy, for You are the best of those who show mercy)

The Quran 23:118

Always have hope in Allah Mercy. Even when you think you don’t deserve it. The Almighty is there to forgive. And forgive. Remember, He loves those who turn to Him. Every single one of them. So what’s holding you back?

9. forgiveness of sins

*Allah has promised those who **believe and do good deeds** For them there is **forgiveness and a great reward***

—*Quran 5:9*

here a list of Books I've read the last few years that I recommend

1- “ Misgod’ed : A Roadmap of Guidance and Misguidance in the Abrahamic Religions “ by Dr Laurence B. Brown. this book articulates many of the questions readers have about religion, and poses others of its own. It provides a comprehensive, historically based analysis of documents, traditions and institutions. The central theme is to examine Judaism, Christianity, and Islam **for truth in revelation, and trace the chain of revelation to its logical conclusion.** Solicitous and precise, this text captures the essence of what it means to be a person of God. > [PDF + Audio](#)

2- What Everyone Should Know About Islam and Muslims by Suzanne Haneef > [PDF](#)

3- Towards Understanding the Qur’an by Abul A’la Maududi

4- The Man in the Red Underpants by A. Green > [PDF + AUDIO](#)

5- A Brief Illustrated Guide To Understanding Islam > [PDF](#)

6- Did God Become Man? Dr Bilal Philips > [READ ONLINE + PDF](#)

7- Islam Between East and West by Alija Izetbegović

Islam Between East and West—Islamic and Western philosophies examined, by the first president of Bosnia.

8- The Bible, The Qur’an and Science. “*La Bible, le Coran et la Science*”. The Holy Scriptures Examined. In The Light Of Modern Knowledge. By. Dr. Maurice Bucaille > [Book The Bible The Quran And Science Dr Maurice Bucaille PDF](#)

(O believers! Stand firm for Allah and **bear true testimony. Do not let the hatred of a people lead you to injustice. Be just!** That is closer to righteousness. And be mindful of Allah. Surely Allah is All-Aware of what you do)

—Quran 5:8

Prayer to the One Creator alone is nourishment for the soul Try this below if you don't know how to start. the **first chapter of The Quran** :

In the name of God, the Gracious, the Merciful.

2. Praise be to God, Lord of the Worlds.

3. The Most Gracious, the Most Merciful.

4. Master of the Day of Judgment.

5. It is You alone we worship, and upon You we call for help.

6. Guide us to the straight path.

7. The path of those You have blessed, not of those against whom there is anger, nor of those who are misguided.

more reading :

Why did God send prophets and messengers to people?

<https://twitter.com/fatimakarimms/status/1061284888001830913>

God : There is nothing similar to Him

<https://twitter.com/i/moments/1005121157346062336>

The Virgin Mary and Jesus Christ

<https://twitter.com/i/moments/1025633488077291520>

Just One Message

<https://twitter.com/i/moments/1012372171929341956>

Did God Become Man ? | THREAD |

<https://twitter.com/i/moments/1006184205871697920>

The Five Pillars of Islam | THREAD |

<https://twitter.com/i/moments/1006010251219488769>

Allah knows best.

peace.

Source article

<https://medium.com/@Marytn/original-sin-and-salvation-muslim-perspective-3fcb8987c121>