

ISLAM AND HUMAN salvation

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Salvation is the spiritual purification of mankind to regenerate into a new way of life that enriches the human soul into a state of grace, self respect and exaltation. The attainment of such condition is gained through the perpetual process of justification of deeds, actions, and the optimization of faith. Like any other process, spiritual purification is the product of a self maintained behavioral paradigm involving the mind, body and soul of the individual. The integrated capacities of the infinite capabilities of mankind should be energized, educated, trained and programmed to justify human actions and optimize faith. This standing of distinction that is elemental to human nature is achieved through knowledge as an essential requirement of strong faith.

All systems of sciences and knowledge available to man are infinite and become cognitive to the human mind. However, the mental psychological aptitudes and inclinations of mankind deviate from true commitment, to channels that are less restrictive, and more mundane and prosaic. Of all the systems of knowledge and sciences; the theological eschatological theistic doctrinal knowledge appear to be the only discipline which most people are less concerned about, and thereby most really ignorant of. In spite of that ignorance, most people are antagonistic and argumentative without knowledge of the basic foundations of religious doctrine. This is unacceptable in any other discipline of science.

The mind should be educated, trained and cultured to conceptualize the basic elements of true faith. This is attained by the proper understanding of the pure basic fundamentals of belief. The science of religious doctrine is the one concerned with the ultimate spiritual purification of mankind to attain eternal salvation. Since death is inevitable, so what lies beyond is the exciting unknown, which is really the fruit of our conduct, behavior, and endeavors in life. With this understanding, the journey of life is the workshop of deeds, the compilation of our actions and intentions; it is the path on which everything is engraved on our minds and concealed within our subconscious; it is the account book for which we receive the ultimate verdict on the Day of Judgement in the Hereafter. To attain and accomplish success, an effort during life must be made, a struggle to survive, a strive to attain a standing of spiritual distinction that is elemental to human nature, Jihad of the human ego, an effort during the path of life to accomplish spiritual purification, self betterment, the delicacy of grace and decorum of soul. The control and fruitful harness of body machine and its physical efficiency. are the material products of spiritual purification.

Divine scriptures are relayed to mankind through selected chosen Messengers. The original thesis of all Divine teachings to mankind are the same in root and origin. However, some Divine doctrinal teachings have deviated from the root to the shoot, and branched away to make religious doctrine more commonplace requiring no effort for their implementation. The Jews are confident of salvation as an inborn trait considering themselves the Divinely chosen race; and are therefore making belief of their assurance

of Paradise in the Hereafter under any form of conduct in life. Christians have developed a self constructed priest hierarchy that can offer dispensations at will, to grant, impunity and freedom from punishment by offering sacrificial oblation as an expiation of wrong action and deed. Such ideas for salvation and redemption are very easy, attractive fallacious and commonplace. There is no hardship, no effort, no strive, no jihad, no blending of man's systems of mind body and soul into one energy quanta to surpass the total mass of the material being and to blend into the spiritual arena, the Divine Milieu inherent in mankind, to attain the state spiritual purification and salvation. This state of spiritual elevation in Judaism and Christianity is the requirement of the very few, the selected scholars of Divinity, the hermits in seminaries, and priests in the sanctuary of monasteries. The ordinary man is much less restrictive and very much less committed. This standing practice discriminates between the basic requirements of belief and the real process of individual endeavor for salvation.

The doctrinal teachings of the Islamic faith follow a very different theme for human salvation. There is absolutely no hierarchy in Islam, there is no intermediary of any kind or class between the human individual and the Creator. Those who gained academic knowledge in Islamic theism can only teach and guide; however, under no condition can they offer dispensations or expiations for any individual. The process of salvation is totally a property of each individual that is dependant only on the individual's relation with the Divine Transcendant Being. The fundamental requirements for salvation are strong faith, good deeds, truthfulness and the practice of devotion and patience. The individual utilizes his potentialities and own free will to blend with the Divine Power, and reaches beyond what is purely material.

Human actions have no value other than the intentions which direct them and these intentions to be virtuous must originate from strong faith; and strong faith is the natural outcome of true knowledge. The Holy Quran as the Message of Islam presents the roots and essentials of all knowledge both material and spiritual that are necessary for the build up of strong faith.

Salvation is essentially a process of self purification, which according to Islamic teachings is subject to certain requirements. First, the purity of the body, the garment, and the food; then .the purity of the senses, abstinence from sins and transgressions, and the development of genuine love and lincency; then the purity of the heart by the renunciation of all evil trends and qualities, such as envy, malice, hatred and ill will. These are the steps on the path to turn from impurity to purity, to amend, regenerate and blend with the Divine Power. The rituals of worship in Islam are all elements to optimize the process of self purification. The performance of Salat (prayers) is a continual process of remembrance and submission to the Transcendant Being; with the purity of garment and body by ablution, and the purity of the self by devotion. The institution of Zakat is a socio-economic system of perfection and supreme communal respect. It is not a charity. but a human right that is decreed by Divine precept. The mandate of Fasting is an injunction of worship of the highest order of self discipline, spiritual orderliness and training. The act of Pilgrimage is a representation of obedience, endurance, patience, humbleness and total resignation to the Divine power in absolute genuine devotion.

Every act of worship in Islam is essentially characterized by being congregational and associated with collective rather than individual practice. The practice of these sacraments of worship institute a condition of continuous awareness of the Divine Milieu, and the individual becomes in a perpetual state of consciousness of the Creator. With the Transcendant Divine as the consort and guardian of mankind, we become certain of the salvation of our souls, and the attainment of spiritual purification.

The understanding of such concepts manifests in the conviction that human actions and deeds can be sanctified, if whatever we do is done in the name of the Creator. The totality of human life and existence down to the most primitive human function and intention are in the name of the Creator. The material world around us is vanity and ashes, and the wise do not draw up from it except what suffices their bodily needs. Nothing of man's deeds in life is really of value in the Eternal Existence, and nothing will endure except the acts and deeds that conform with the Will and precepts of the creator > the only concern and demand of the Creator from mankind is the faithful use of the freedom granted by Him to humanity.

The conceptualization of this thesis standardizes the deeds and intentions of mankind into values. The discrimination between the various grades of values from the most vicious to the most virtuous is through the function of the mind. Knowledge is the energizer of the mind to think with the honesty of the spirit in order to discriminate. This leaves the spirit of the human individual as the real safeguard of human action. From hence is the great need for spiritual purification and salvation from evil.

The need for spiritual purification is most justified in this age of materialistic mania in which mankind is blindly indulged. The avaricious covetousness of human desires have disorganized the rational and logical sequence of mental functions, undermined with disruption the natural human property of discrimination of values. Human intentions, actions, and deeds are becoming more and more inadequate and blemished, perverted, malignant and detrimental to the natural inborn qualities of human acme of goodness and decency. If humanity wants to survive the predition in this life, and the inferno in the Hereafter; there must be a return to the path. The path of purity, salvation, self respect, human excellence, spiritual elevation, redemption and atonement. This comes about only by freedom from the slavery bondage of avaricious covetousness carnal desires of all ego and bodily demands and capricious fantasies.

Mankind is summoned to recognize the grave need for salvation of humanity by purification of the spirit, awakening of the conscious, knowledge of the truth and reality . this is achieved by the development of strong faith and true belief founded on knowledge and understanding of the Divine Commandments.