

The Fate of Non-Muslims: Perspectives on Salvation Outside of Islam	
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Ignorant and misinformed non-Muslims	Those who have not have had the message of Islam reliably presented to them are not considered responsible
3 positions regarding non-Muslims	<p>Three positions Muslims hold regarding the fate of informed non-Muslims after death:</p> <ul style="list-style-type: none"> - Islam is the only true religion and those who reject it cannot attain salvation except if God wills - Moral theism, which holds that salvation awaits all those who believe in God and do good deeds - Perennialism, the belief that all religions revealed by God are valid paths to truth and salvation
Being a 'good person'	It's difficult to know what being a 'good person' is supposed to mean—so difficult that God has sent revelation to aid us in doing so
Problem	We feel that it's wrong for good people not to attain salvation after death simply because they follow the wrong religion
Being good to non-Muslims Qur'an	<p>Disapproval of people's outward professions of faith need not in any way negatively color our interactions with them</p> <ul style="list-style-type: none"> - "God does not prohibit you from being good and dealing justly with those who have not fought you in your religion or driven you from your homes"
Types of īmān	<p>īmān fiṭrī - the true, actual nature of a person's faith, known to them and God alone</p> <p>īmān shar'ī - legal status for the purposes of law</p> <ul style="list-style-type: none"> - May or may not reflect true, internal faith
Qur'an	<p>Muslims are instructed by the Prophet ﷺ to accept outward professions of faith</p> <ul style="list-style-type: none"> - "Did you tear open his heart to know if he meant it or not?" <p>أَفَلَا شَقَّقْتَ عَنْ قَلْبِهِ حَتَّى تَعْلَمَ أَقَالَهَا أَمْ لَا</p>
Accountability Māturīdī school	<p>People are not accountable for things outside their control</p> <ul style="list-style-type: none"> - If a person lived on a desert island with no access to any religious instruction they are still expected to arrive at a belief in the Creator by use of reason alone <ul style="list-style-type: none"> - This person would not be faulted for not following Islam since they had never been informed of it - God will not punish people for not believing in Him or for not following His chosen religion if they had no reliable access to the revelation of a prophet
Other schools of theology	

<p>Ahl al-Fatrah</p> <p>Qur'an</p> <p>Qur'an</p> <p>Hadith</p>	<p>People who live in a time and place that the message of God's prophets has not reliably reached</p> <ul style="list-style-type: none"> - "O People of the Book, Our Messenger has come to you making things clear to you after a gap between Messengers" - "And We would not punish [a people] until We had sent a messenger" - "The one who passed away in the fatrah will protest: My Lord no messenger of yours came to me" <p>وأما الذي مات في الفترة فيقول: ربِّ ما أتاني لك رسول</p>
<p>Rashīd Ridā</p>	<p>People cannot be considered to have heard the message of Islam unless they heard it in an attractive and compelling way</p>
<p>Islam is the only path</p>	<p>The thought that only by adopting the religion of Islam, can one attain salvation in the Hereafter</p> <ul style="list-style-type: none"> - This is the position of all traditional schools of Islamic theology - "Whoever seeks other than Islam as a religion, it will not be accepted from him, and he shall be in the Hereafter among the lost" <p>وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ</p> <ul style="list-style-type: none"> - "But whoever opposes the Messenger, after guidance has been made clear to him, and follows a way other than that of the believers, We shall leave him on [the path] he has taken, and We shall cause him to burn in Hell—what an evil journey's end!" <p>وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ</p>
<p>Belief in God and doing good deeds</p> <p>Qur'an</p> <p>Hadith</p> <p>Response</p>	<p>The thought that anyone who believes in God and does good deeds can attain salvation</p> <ul style="list-style-type: none"> - This would still not apply to religions that do not call for the worship of the one God or to avowed atheists - Advocates of this thought emerged amongst Islamic Modernists such as Fazlur Rahman - "Indeed, those who believe, and the Jews, and the Christians, and the Sabians, those who believe in God and the Last Day and work righteousness, they shall have their reward with their Lord; no fear need they have, neither shall they grieve" - "Whoever says 'There is no god but God' enters the Garden" <p>مَا مِنْ عَبْدٍ قَالَ لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ مَاتَ عَلَىٰ ذَلِكَ إِلَّا دَخَلَ الْجَنَّةَ</p> <p>The verses praising the pious folk among the People of the Book are conditioned on them then accepting the guidance God has sent with Muhammad ﷺ</p> <p>Muslim scholars have understood verses such as 'no fear need they have and neither shall they grieve' either as referring only to those People of the Book who had also affirmed belief in Muhammad ﷺ, or as being abrogated by verses that stress Islam's exclusive claim to salvation</p> <ul style="list-style-type: none"> - Verses such as "among the People of the Book is an upright

	community...” should not be read as affirmations of their validity in the eyes of God even after the revelation of Muhammad ﷺ
All True Paths Lead to the One	The thought that all celestial religions, those originally based on revelation from God, share a certain transcendental unity and truth <ul style="list-style-type: none"> - Known as the Perennialist school - Advocates of Perennialism have argued that it is embedded in the writings of Ibn ‘Arabī - The chief Qur’anic evidence for this school of thought are many of the same verses invoked by the previous school
Counter points	The Qur’an states clearly that the only religion acceptable to God is Islam The salvific potential found in the religions of earlier prophets cease to be valid if the followers of those faiths, having learned of the revelation of Muhammad ﷺ, choose to reject it
Withholding judgment	“Once someone said: ‘By Allah! Allah will not forgive so-and-so person.’ Thereupon Allah SWT said: ‘Who is he who takes an oath in My Name that I will not forgive so-and-so? I have forgiven so-and-so and rendered your good deeds fruitless’ عن النبي صلى الله عليه وسلم: (أن رجلاً قال: والله لا يغفر الله لفلان، وإن الله تعالى قال: من ذا الذي يتألى علي أن لا أغفر لفلان، فإني قد غفرت لفلان، وأحبطت عملك
Ibn ‘Abbās	We can pass judgment on the correctness or falsity of religions, but we do not know the fate of the individual people who follow those religions <ul style="list-style-type: none"> - “It is not fitting for anyone to pass judgment on God regarding His creation, nor to assign them to Paradise or Hell” عن ابن عباس قال: (النار مثواكم خالدين فيها إلا ما شاء الله إن ربك حكيم عليم) قال: إن هذه الآية آية لا ينبغي لأحد أن يحكم على الله في خلقه ، ولا ينزلهم جنة ولا ناراً
God’s Justice	The Qur’an says on three occasions, “God does not wrong any of the slaves (i.e., human beings)” وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ We can say with inner ease that, while we do not know the fate awaiting any one person after death, no one will be wronged before the “Best of judges”