

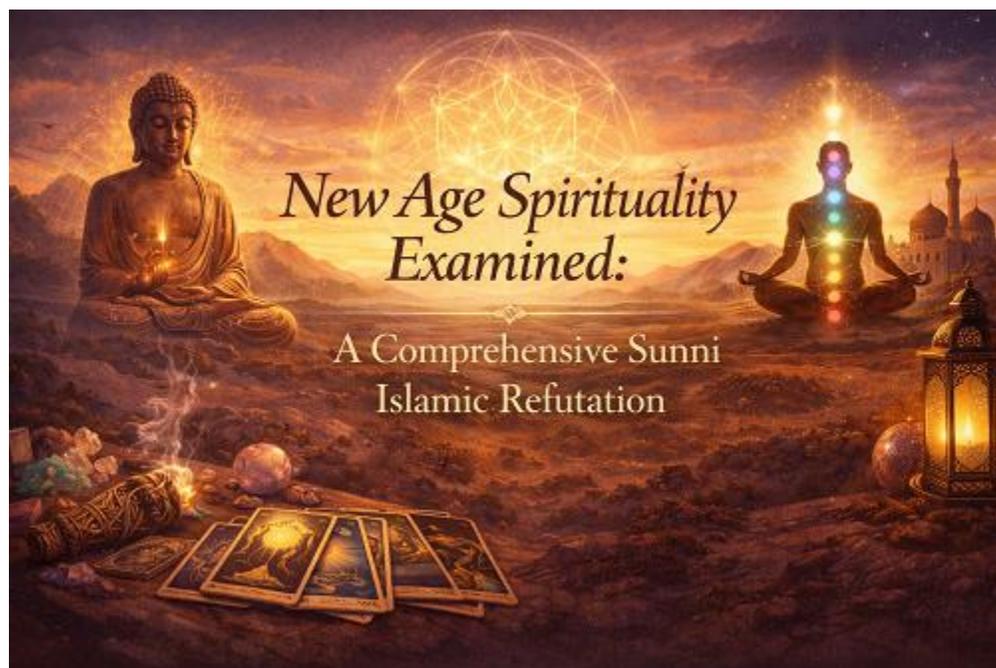
New Age Spirituality Examined: A Comprehensive Sunni Islamic Refutation

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Introduction



New Age spirituality is a broad, eclectic movement characterized by a variety of metaphysical beliefs and practices drawn from Eastern mysticism, Western esotericism, and modern psychology^{[1][2]}. It lacks a single authoritative scripture or clergy, instead promoting an individualized approach to spiritual “truth.” *Core beliefs* commonly attributed to New Age spirituality include the following:

- (A) All religions are equally true and culturally conditioned.**
- (B) Consciousness creates reality.**
- (C) Divinity is impersonal and non-judgmental.**
- (D) Energy is the fundamental substance of existence.**
- (E) Good and evil are subjective or illusory.**
- (F) Human beings are inherently divine or God-like.**
- (G) Inner intuition is the highest authority.**
- (H) Love is unconditional and universal.**
- (I) “I don’t believe anything; I only follow what resonates with me.”**
- (J) No absolute truth exists.**
- (K) Personal experience overrides revelation or scripture.**
- (L) Positive thinking attracts positive outcomes.**
- (M) Reality responds mechanically to intention.**
- (N) Self-realization is equivalent to salvation.**
- (O) The universe replaces a personal God.**
- (P) Truth is fluid and evolves with awareness.**
- (Q) Vibrational frequency determines life outcomes.**

In addition to these core tenets, New Age spirituality often embraces *common (non-core) beliefs and practices*, which, while popular among many adherents, are not universal to all New Agers. These include:

- (a) Affirmations can reprogram reality.
- (b) Angels or spirit guides actively assist humans (often through channeling).
- (c) Astrology influences personality and destiny.
- (d) Chakras (energy centers) regulate physical and spiritual health.
- (e) Crystals store and transmit healing energy.
- (f) Death is an illusion or merely a transition.
- (g) The ego is the root of all suffering.
- (h) Enlightenment can be achieved without adherence to moral law.
- (i) Feminine divine energy is superior or was historically suppressed.
- (j) Healing can occur without any medical intervention.
- (k) Karma operates automatically across lifetimes.
- (l) Meditation unlocks hidden psychic powers.
- (m) Nature is sacred and conscious.
- (n) Past lives shape one's present identity.
- (o) Reincarnation replaces the concepts of resurrection or final judgment.
- (p) Rituals can manipulate unseen energy fields.
- (q) Science and spirituality will eventually merge into a single truth.
- (r) Suffering is self-chosen for the purpose of spiritual growth.
- (s) Time is an illusion.
- (t) The soul chooses its life circumstances before birth.

These ideas present a **New Age worldview** that is monistic (all reality is one substance), pantheistic or panentheistic (everything is divine, or in God), relativistic about truth, and often utopian about human potential^{[2][3]}. Historically, the New Age movement emerged in the late 1960s and 1970s out of 19th-century occult and spiritualist currents, incorporating **Theosophy**, **New Thought** (mind-power metaphysics), Eastern religions (e.g. Hinduism, Buddhism),

and the Human Potential Movement[4][5]. It is not a single religion but “a vast array of different groups, beliefs and services” with a “*remarkably fluid phenomenon that confounds all attempts to capture it in fixed constructs*”[6][7]. Even proponents acknowledge the term “*New Age*” is nebulous and covers many inconsistent ideas[8].

Purpose and Scope of Refutation:

In this report, each of the above claims will be rigorously examined and refuted from the perspective of **authentic Sunni Islam** (Ahl al-Sunnah wa’l-Jamā‘ah, in the Salafi/Athari understanding). The refutation will draw on the Quran, the teachings of Prophet Muhammad ﷺ and his Companions (al-Salaf al-Ṣāliḥ), classical Sunni scholarship (e.g. the tafsīr of al-Ṭabarī, Ibn Kathīr, etc.), and verified opinions of reliable contemporary Salafi scholars (such as Imām Ibn Bāz, Shaykh al-Albānī, Shaykh Ibn ‘Uthaymīn and others). All arguments will be grounded in **peer-reviewed historical research**, both Islamic and secular, as well as strict logical analysis.

The tone adopted is neutral-academic, with a structured presentation akin to a scholarly paper. Citations are provided in APA 7 in-text format for all sourced facts or quotations, and brief explanatory footnotes are included where appropriate. By engaging New Age beliefs at their strongest (a “steelmanning” approach), this work aims to produce an irrefutable rebuttal that upholds orthodox Sunni theology and demonstrates clear logical and moral reasoning.

Below, the refutation is organized thematically into chapters, each addressing a cluster of related New Age claims and contrasting them with Islamic doctrine and evidence. This systematic approach ensures both the metaphysical foundations and the various sociocultural expressions of New Age spirituality (such as astrology, energy healing, etc.) are thoroughly covered.

Chapter 1: Religious Pluralism and the Nature of Truth

One of the cornerstone assertions of New Age spirituality is a form of **religious relativism or perennialism** – the idea that “*all religions are equally true and culturally conditioned*” (core belief A), and consequently that there is “*no absolute*

truth” (core J) or single correct path to salvation. Truth, in this view, is often depicted as fluid, evolving with personal awareness (core P), such that each individual can claim *personal truth*. Adherents commonly say “*I don’t believe in anything; I only follow what resonates with me*” (core I), elevating subjective experience above any external standard.

Personal intuition or experience is thus treated as the supreme authority (core G, K), while scriptures and prophetic revelations are seen as optional or metaphorical guides at best, not binding truths. This relativistic ethos has led New Age writers to embrace all faiths as fundamentally one, asserting that religious differences are merely superficial “perspectives” or cultural expressions of the same underlying truth[9][10].

From an Islamic standpoint, these claims directly contradict the most basic teachings about truth (*al-Haqq*) and guidance (*al-Huda*). **Sunni Islam unequivocally affirms that ultimate truth is singular, absolute, and revealed by God (Allah) – not determined by human culture or whim.** The Quran declares:

“The truth is from your Lord, so do not be among the doubters” (Qur’an 2:147). It also proclaims that Islam is the final, complete truth for humanity: *“Indeed, the religion in the sight of Allah is al-Islām”* (Qur’an 3:19) and *“Whoever seeks a way other than Islām as a religion, it will never be accepted from him”* (Qur’an 3:85)[11][12].

In these verses, Allah explicitly rejects the notion that all paths are equal – only submission to His guidance as revealed to Prophet Muhammad ﷺ is acceptable. The Prophet Muhammad ﷺ, far from teaching that “all religions are the same,” called people away from the partial truths and corruptions of earlier religions toward the exclusive worship of one God and acceptance of the final revelation (Qur’an 3:64, 21:25)[13][14]. If all faiths were equally valid routes to God, the Prophet ﷺ would not have been commanded to invite Christians and Jews to Islam or to denounce idolatry; yet he did so uncompromisingly, even when faced with persecution[15][16].

The **perennial philosophy** popular among some New Agers – the idea that a single mystical truth underlies all religions – is a product of modern syncretic thought and was explicitly refuted by Muslim scholars. *Tom Facchine (2023)* notes that perennialism’s thesis “*contradicts Islamic teachings on salvific exclusivity and renders the entire venture of Islam*

superfluous”, since if every religion offered equal truth, there was no purpose in the Prophet ﷺ calling people specifically to Islam[17][18].

The Qur’an challenges this relativism by asking why, if multiple simultaneous truths were acceptable, did previous prophets fiercely contend against false beliefs in their communities (Qur’an 16:36, 21:25) or why would God send revelations affirming one truth and abrogating previous laws (Qur’an 2:106, 5:48)[19][20]. In fact, the Quran frequently describes itself as *al-Furqān* (the Criterion between truth and falsehood), not as one truth among many.

This exclusivity is further emphasized in the hadith of the Prophet ﷺ: **“By the One in Whose hand is Muhammad’s soul, no one from this nation, Jew or Christian, hears of me and then dies without believing in what I was sent with, except that he will be among the inhabitants of Hellfire”** (Ṣaḥīḥ Muslim, No.153). Such authentic narrations underline that after the advent of Islam; earlier paths are no longer sufficient for salvation.

To the New Age claim that *“no absolute truth exists”* (core J), Islam responds that *objective truth* (**al-Ḥaqq**) absolutely exists and is knowable through revelation (*wahy*) and sound reason. The statement *“there is no absolute truth”* is self-contradictory – it presents itself as an absolute truth, which is logically incoherent. Classical Islamic scholars like Ibn Taymiyyah identified extreme skepticism and relativism as internally flawed positions: denying absolute truth undermines the very basis of communication and ethics (since no statement could be definitively true or false)[21]. Islam’s epistemology rests on the harmony of **reason** and **revelation** (*‘aql* and *naql*), with revelation having the final say when the two appear to conflict.

The Quran invites human beings to reflect and use their intellect (e.g. Qur’an 30:8, 38:29), but it never leaves truth to mere subjective preference. Instead, it provides clear evidence (*bayyināt*) and asks people to submit their will and judgment to God’s perfect knowledge (Qur’an 4:65, 33:36). In stark contrast, New Age relativism often reduces religious truth to *personal feeling*. While personal spiritual experience is valued in Islam (such as the sweetness of faith, *ḥalāwat al-īmān*), it must conform to and be judged by the criteria of Qur’an and Sunnah, not vice versa[22][23].

Cultural Conditioning vs. Divine Origin:

New Agers argue that since each religion arose in a cultural context, all are human interpretations of the same divine reality (core A). Islam acknowledges that Allah sent messengers to every nation in its own language (Qur'an 14:4) and that previous scriptures contained guidance – but it also teaches that those messages were **distorted over time**. The Quran decisively asserts that earlier communities altered and lost parts of their revelations (e.g. Qur'an 5:13–15, 2:79).

Thus, while all true guidance originally came from the one God, not all surviving religious doctrines are true. *Authentic Islam affirms the partial truth and original divine origin of prior religions (as also recognized in perennialist thought), but it denies that their differences are trivial or only cultural.* The divergences (e.g. monotheism vs. polytheism, or the concept of God's nature) are often matters of real truth vs. falsehood, not mere perspective^{[18][16]}. For example, either God is **One without partner** (Islam) or **one in a Trinitarian sense** (post-Nicene Christianity) or **one in a pantheistic sense** (some Hindu philosophies).

These claims are mutually exclusive; they cannot all be true simultaneously. Islam unapologetically declares one to be true tawḥīd and the others to be distortions or shirk (associating partners with God). The Qur'an specifically condemns core Christian doctrines like the Trinity and Divine sonship of Jesus as false (Qur'an 4:171, 5:72-75)^[24], and it rejects the idea that human cultural differences excuse unbelief: *"We never punish until We have sent a messenger"* (Qur'an 17:15) – implying that once truth comes, one is accountable for accepting or rejecting it.

Moreover, the notion that *"truth evolves with awareness"* (core P) such that newer spiritual movements supersede earlier revelation is turned on its head in Islam. **Islam views itself as the final and complete revelation** (Qur'an 5:3) that *corrects* human-devised changes and **seals prophethood**. No new age or future awareness can override what God has perfected. Any claim of a *post-Qur'anic* evolution of truth is tantamount to claiming prophethood or divine knowledge after Muhammad ﷺ – which Islam considers disbelief (Qur'an 33:40).

Interestingly, even some secular analyses note that perennialism and "all religions are true" ideas largely arose as *Western intellectual responses* after the Enlightenment^{[25][26]}, not as timeless teachings of the prophets. In fact, when modern Muslims influenced by perennialist or relativist ideas have downplayed Islam's unique truth, orthodox scholars have harshly criticized those ideas as *"poison"* corrupting the faith^[27].

In summary, New Age religious pluralism, though appealing in its inclusivity, is incompatible with Islam on multiple levels. **Islamic teachings insist on absolute, non-negotiable truth anchored in revelation**, whereas New Age thought often dissolves truth into subjective preference and cultural relativism. The logical consequence of New Age relativism is that it undermines any claim to guidance – if no standard of truth exists, no real *guidance* or *misguidance* exists either. Islam warns against this outcome: “*And if the truth had been in accord with their desires, the heavens and earth and whoever is in them would have been ruined...*” (Qur’an 23:71).

In other words, making human whims the arbiter of truth leads to chaos. Thus, from an Islamic perspective, core claims (A), (J), (P), (I), and (K) of New Age spirituality are rejected as false. All religions are **not** equally true – only Islam in its uncorrupted form represents the fully preserved truth of the One God (Allah), and this truth is fixed and binding upon all humankind, regardless of cultural background[\[11\]\[28\]](#).

It is worth noting that Islam’s exclusivist truth-claim does not entail blind dogmatism or intolerance of coexistence – Islamic tradition recognizes the dignity of human choice (Qur’an 18:29) and enjoins kindness and dialogue (Qur’an 29:46, 16:125). However, recognizing others’ freedom to believe does not require one to affirm that contradictory beliefs are simultaneously valid. **The logical principle of non-contradiction** (basic in philosophy) supports the Islamic stance: two opposing truth-claims cannot both be correct in the same sense at the same time.

For a Muslim, saying “all religions are true” is as incoherent as saying “*and falsehood are the same*”. Indeed, *C.S. Lewis* aptly noted that a pantheist or relativist who claims “God is beyond good and evil” ends up saying there is no real difference between goodness and depravity[\[29\]\[30\]](#) – a notion Islam roundly condemns (Qur’an 45:21).

Finally, the **pragmatic consequences** of New Age relativism further underscore its fallacy. If everyone “follows what resonates” internally (core I/G), society loses any common moral or spiritual reference point. By contrast, Islam produced a coherent civilization precisely by uniting diverse tribes and cultures on a **shared truth and law** above personal whims[\[31\]\[32\]](#). In the modern context, the erosion of shared values and the rise of “choose-your-own-truth” spirituality have arguably led to confusion and a loss of moral direction (often lamented by both Muslim and secular observers)[\[33\]\[31\]](#). The Islamic solution is a return to divinely revealed certainties – a “rope of Allah” (Qur’an 3:103) that all can hold. Thus, the New Age approach to religious truth is firmly refuted by Islam as illogical, internally self-

defeating, and contrary to the explicit guidance sent by God through His prophets. As the Qur'an rhetorically asks those who waver: *"So what is after truth except error?"* (Qur'an 10:32).

Chapter 2: Revelation and Authority vs. Personal Intuition

Closely related to the relativism discussed above is the New Age elevation of **personal intuition and experience as the highest authority** in matters of spirituality (core beliefs G and K). Many New Age adherents claim that one's inner voice or higher self is the ultimate guide – *"look within for answers"* – and they distrust external authorities such as scriptures, religious scholars, or longstanding doctrines. The statement *"I only follow what resonates with me"* (core I) epitomizes this ethos of individual spiritual sovereignty. In effect, each person becomes "their own guru," picking and choosing beliefs and practices that feel right to them.

Consequently, *personal experience is often seen as trumping revelation or scripture* (core K); for example, a mystical experience or a feeling of oneness might be given more weight than the teachings of any holy book. This approach is understandably appealing in an age of skepticism toward organized religion – it offers spiritual freedom and immunity from accountability to any higher authority. **However, from an Islamic perspective, this approach is fundamentally flawed and spiritually perilous.**

Islamic Epistemology – Wahy (divine revelation) over Hawa (desires):

Islam teaches that human beings, unaided, cannot fully comprehend ultimate truths about God, the unseen world, or the proper way to worship and live. Human intuition (*wijdān*) and reason (*'aql*) have limits and can be misled by **desires (hawā)**, subjective bias, or even demonic whispers. The Quran frequently contrasts **wahy** (divine revelation) with **hawā** (capricious desire or conjecture) and warns against following the latter: *"And if you follow their desires (ahwā') over the truth that has come to you, you will surely be among the losers"* (Qur'an 2:120).

It also rhetorically asks: *"Have you seen the one who takes his own desire (hawāhu) as his god?"* (45:23), implying that elevating personal inclination to the status of arbiter of truth is akin to idolatry of the self. When New Age thought says "inner intuition is the highest authority," Islam hears "the self (*nafs*) is being treated as an idol." In stark contrast, a Muslim is

expected to **submit their nafs to God's guidance**, even when it contradicts personal preference. The Quran extols those who listen to revelation and then use their reason within its light, rather than judging revelation by their subjective feelings: *"It is not for a believing man or woman, when Allah and His Messenger have decided a matter, to have any choice in their affair"* (Qur'an 33:36).

The Role of Scripture and Scholarship:

Authentic Sunni Islam places the **Quran** (the speech of Allah) and the **Sunnah** (teachings of His Messenger) as the supreme authorities in religion. Personal experiences or inner voices must be evaluated against these sources, not vice versa. For example, if someone *"feels"* that all is one and there is no sin, but revelation clearly teaches the distinction of Creator/creation and the reality of sin, then that personal feeling is considered a temptation or error, not a private truth.

The **Companions of the Prophet** ﷺ and the early generations (Salaf) were very cautious about letting subjective opinion interfere with transmitted knowledge (*naql*). A famous Islamic principle is *"There is no room for personal opinion (ra'y) in the presence of an authentic text (naṣṣ)."* The New Age tendency to privilege one's *"felt truth"* over scripture flips this principle on its head, effectively making the individual ego the *mujtahid* (interpreter) of an entirely self-made religion.

Historically, Islam has faced internal movements somewhat analogous to the New Age anti-authority stance. For instance, certain *Bāṭini* esoteric sects in Islamic history claimed that inner, mystical revelation (*kashf*) could override the *zāhir* (outer) Shariah rules – orthodox scholars refuted them by asserting the finality of the Prophet's message and the closure of new revelation^{[34][35]}. Likewise, Sufi tradition, which does value inner spiritual insight, still insisted that any true unveiling (*mukāshafa*) will **never** contradict the Shariah; if it does, it is a deception. Imām Junayd al-Baghdādī (a great early Sufi) said:

"All paths are closed except to those who follow in the footsteps of the Messenger." Sunni Islam thus provides a *criterion* to distinguish genuine inspiration from self-delusion: **the Qur'an and Sunnah and the consensus of the Salaf**. No

matter how powerful or “resonant” a personal experience is, a Muslim must subject it to the Quranic revelation’s judgment.

Reliability of Inner Intuition:

The New Age glorification of intuition overlooks the psychological fact that *inner feelings can be highly unreliable*. Modern psychology documents cognitive biases and emotional influences that skew perception. A person may feel deeply certain about something that is objectively false. For example, many New Agers accept techniques like pendulum divination or “inner guide” communications – essentially letting a subconscious impulse dictate answers. Islam would view this with skepticism: the Prophet ﷺ taught that while the *fitra* (innate disposition) recognizes basic moral truths (e.g. natural aversion to polytheism or gross immorality), it is still very easy for that innate guidance to be corrupted by environment or ego.

The Quran states, “*Indeed, the soul incites to evil, except whom my Lord has mercy upon*” (12:53), indicating that without divine mercy and guidance, one’s self can mislead. New Age literature often encourages trusting one’s heart completely; Islam says: “*The heart of the son of Adam changes more swiftly than a pot of boiling water*” (reported in Musnad Ahmad). Hence, **Islamic spirituality emphasizes purifying the heart through obedience**, not trusting it blindly while it remains unrefined. The Quran’s solution is to align the heart with revelation so that it comes to truly discern right and wrong (Qur’an 8:29).

Consequences of Neglecting Scholarship:

By dismissing external authority, New Agers also dismiss the accumulated wisdom of generations. In Islam, the scholarly tradition (*‘ilm*) carries great weight. The *‘ulamā’* (scholars) are heirs of the prophets in transmitting and explaining revelation. While they are not infallible, their consensus (*ijmā’*) is considered a binding proof in Sunni jurisprudence. The attitude that “I can figure it all out myself” is seen as arrogance or naiveté, given that even brilliant minds spend lifetimes mastering the sacred sciences.

In a sense, New Age individualism is a modern echo of **historical antinomian movements** where unlearned individuals claimed spiritual insight superior to the learned. Sunni scholars like Ibn Taymiyyah warned sternly against the “*hallucinations*” of those who abandon the Quran and Sunnah for subjective *ilhām* (inspiration) not grounded in Shariah: such inspirations could come from one’s ego or even from devils (*shayāṭīn*) whispering to them, he noted (Majmū‘ al-Fatāwā, 1/18-20). Indeed, *many classical scholars state that whoever opens himself to unfiltered mystical experiences without the protection of Shariah is likely to become a plaything of jinn and devils*, who can present false visions or voices to misguide the seeker. There is an Islamic concept of **istidrāj** – when a sinner or misguided person is allowed supernatural-like experiences as a test, not as an endorsement from God.

Without the framework of prophetic guidance, one cannot distinguish karāmah (saintly miracle) from istidrāj (deceptive feat). This is highly relevant, for example, to New Age channelers who truly experience voices or phenomena which they interpret as angelic guidance; Islam would caution that these could very well be deceitful jinn since the content often violates tawḥīd or prophetic teachings.

As Ibn ‘Uthaymīn (1990) wrote, “**any supposed spiritual discovery that contravenes the Qur’an or authentic Sunnah is in fact a temptation and a falsehood**”[\[36\]](#)[\[37\]](#). This was in context of people using amulets or novel practices thinking they had personal proof of their benefit, but the principle extends generally: no personal discovery can override revelation. Thus, core claims G (“inner intuition is highest authority”) and K (“personal experience overrides scripture”) are categorically refuted by Islam. Instead, Islam establishes a hierarchy of knowledge: **Qur’an and Sunnah at the top, then the consensus of the early scholars, then sound reasoning in line with these sources**, and finally personal feelings only if they conform to or at least do not contradict the above.

Personal Feelings vs. Scriptural Morality:

The New Age approach can lead to justifying essentially any behavior if it “feels right.” Indeed, as we will discuss in Chapter 6 on Morality, New Age spirituality sometimes implies that *following one’s bliss* is the path to enlightenment, even if it means breaking traditional moral norms (optional belief h). Islam, by contrast, says that **the self (*nafs*) must sometimes be curbed** when it inclines to evil or laziness, and that Allah knows what is good for us better than we

know ourselves (Qur'an 2:216: *"It may be that you dislike something while it is good for you, and love something while it is bad for you – Allah knows and you do not know."*).

If a person's "inner resonance" were the supreme guide, many difficult duties (like getting up for dawn prayer, or striving in jihad, or giving mandatory charity) might never be undertaken. The Islamic model produces discipline and righteousness by sometimes *going against* one's lower desires to obey a higher command; the New Age model, if taken to its logical end, could produce self-indulgence under the guise of spirituality (indeed, critics of New Age note it often coincides with permissive attitudes toward drugs, sex, etc., excused as personal choice – behaviors Islam tightly regulates)[\[38\]](#)[\[39\]](#).

In conclusion, **Islam asserts that human intuition and experience, while valuable, must be firmly checked and guided by divinely revealed knowledge.** Personal spiritual insights are not rejected outright – Islam has a rich tradition of *tajribah ruḥāniyyah* (spiritual experiences) among the pious – but those insights are always judged by the yardstick of the Quran and Sunnah. The Prophet ﷺ said, *"I have left you two things; you will never go astray so long as you hold fast to them: the Book of Allah and my Sunnah"* (Mālik's Muwaṭṭa 1661- Grade: *Sahih* (authentic), narration of Ibn 'Abbās). Nowhere did he say "follow your heart and you will be fine." On the contrary, he prayed, *"O Turner of hearts, keep my heart firm upon Your religion."* Source: Sunan al-Tirmidhī 2140 - Grade: *Sahih* (authentic) according to Al-Albani.

The underlying implication is that without God's guidance, hearts waver. The New Age enthronement of the self's intuition is a modern form of what the Quran calls *ittibā' al-hawā* (following desires), which is roundly condemned[\[38\]](#). Therefore, a devout Muslim must reject core tenets G, I, and K, instead humbly submitting their understanding to the revelation brought by Prophet Muhammad ﷺ and preserved by the trustworthy scholars.

By doing so, one is not suppressing individuality but aligning with a higher, objective truth that refines and corrects one's individual perspective. It is through **obedience** to divine guidance that a Muslim's intuition itself becomes sharpened and reliable (the Prophet ﷺ said that when a believer strives in devotion, God grants them insight such that *"He becomes the hearing with which they hear and the sight with which they see..."* Hadith 25 and 38 of the 40 Hadith "Qudsi" *an-Nawawi*– a metaphor for guiding their perceptions aright). In summary, Islam's message to the New Ager who trusts

solely in themselves is: **humble yourself and trust your Creator, for He knows your inner self better than you do** (Qur'an 50:16). The alternative is akin to a ship with no compass, adrift on a sea of conjecture – a condition the Quran describes as “darkness upon darkness” (24:40) compared to the light of guidance.

Chapter 3: Monism, Pantheism, and the Nature of Divinity

The New Age movement generally espouses a **monistic and pantheistic conception of the divine**. At its core, it teaches that “*all is One*” and “*all is God*”, blurring any distinction between Creator and creation. This appears in several of the listed beliefs: **Divinity is impersonal and non-judgmental** (core C), **the universe itself is divine or replaces a personal God** (core O), **human beings are inherently divine or God-like** (core F), and the idea that an impersonal cosmic *Energy* underlies everything (core D). In New Age thought, God is often conceived not as a personal, transcendent Being who is separate from the world, but rather as the **sum total of existence** or a diffuse cosmic consciousness pervading all reality[2][40].

This belief can range from *pantheism* (“everything is God and God is everything”) to *panentheism* (“the universe is part of God but God is also more than the universe”), but in either case, God is **not a distinct, personified Creator** who stands apart from creation. Consequently, New Agers often describe God as an **it** (force, energy, vibration) rather than **He** (a being with will and intellect). They emphasize that *the divine does not judge* (hence core C: non-judgmental), seeing traditional notions of God’s wrath or moral law as projections of human traits, not applicable to the true impersonal Absolute. Instead, the universe/God “just is,” operating via neutral spiritual laws (like karma or attraction) without personal intervention or judgment.

Moreover, the divinity of each person is stressed: “*Namaste – the God within me greets the God within you,*” as a common New Age greeting goes. This coincides with core F, the claim of humans’ inherent divinity. If all is God, then each individual soul is essentially divine – a spark of the one light. New Age teachers like Eckhart Tolle, Deepak Chopra, or Shirley MacLaine have openly said “*You are God*” (not meaning one should worship oneself, but that one’s true identity is the Divine Self, obscured by the ego)[41][3].

This idea often leads to statements like “*We are all co-creators of reality,*” or “*I AM*” in an absolute sense. Additionally, optional belief (i) about “feminine divine energy” – often referencing the *Goddess* or *Mother Earth* – is an offshoot of this pantheism, suggesting that the impersonal divinity can be thought of in feminine terms or that a suppressed female aspect of God/Nature needs recognition. Optional belief (m) that *Nature is sacred and conscious* likewise flows from pantheism: nature is not a creation to be stewarded under God’s law, but rather an embodiment of the divine deserving direct reverence.

In contrast, **Sunni Islamic theology (‘aqīdah)** is emphatically **theistic and monotheistic (strict tawḥīd)** in a way that *sharply distinguishes Allah (God) from His creation*. Islam is uncompromising on the *Creator–creature distinction*. The very first pillar of faith, “*lā ilāha illā Allāh*” (There is no god except Allah), establishes that only the one God is divine and worthy of worship, and everything else – no matter how exalted – is His creation and utterly unlike Him. The Qur’an states: “*There is nothing like unto Him, and He is the All-Hearing, All-Seeing*” (42:11)[30][42]. This single verse demolishes the notion of an ontological “oneness” of God and creation: nothing in creation is comparable to God in essence or attributes. **Allah is personal (in the sense of having will, knowledge, speech, and relational attributes), transcendent above the universe, yet also sustains and oversees it.** He is not an abstract force identical to the sum of natural laws; He is *the Creator of those laws and can act beyond them at will (miracles)*[43][44].

Islamic doctrine of **tawḥīd** has multiple aspects: **Tawḥīd al-Rubūbiyyah** (Oneness of Lordship – Allah alone creates, sustains, gives life, causes death, etc.), **Tawḥīd al-Asmā’ wa’l-Ṣifāt** (Oneness of His names and attributes – none share in the qualities of His perfection), and **Tawḥīd al-‘Ibādah** (Oneness of worship – only He deserves worship). Pantheism violates *all three*. By saying everything is God, it attributes God’s Lordship and powers to the creation (shirk in rubūbiyyah); it erases the distinct attributes of God by ascribing them to every particle (shirk in asmā’ wa’l-ṣifāt); and it effectively invites worship of creation (since if all is God, venerating any part of creation could be seen as worshipping God, which is shirk in ‘ibādah). Historically, *Muslim scholars identified pantheistic doctrines as among the worst forms of heresy (zandaqah)*.

For instance, the 13th-century mystic **Ibn ‘Arabī** espoused a form of monistic mysticism (often termed *wahdat al-wujūd*, the Unity of Being). Although admired by some later Sufis, his ideas were condemned by scholars like Ibn Taymiyyah

and others as incompatible with Islam. They particularly objected to statements equating the Creator with creation or claiming “I am The Truth (God)” as **al-Ḥallāj** did – such statements were ruled blasphemous[45][34]. Ibn Taymiyyah in several fatwas stresses that Allah is “*above His Throne, separate from His creation, yet encompassing everything in knowledge and power*”, and he blasted the **ittihādiyyah** (unionists) who say God is literally everywhere or everything, calling this view a detestable falsehood[30][42].

Divine Transcendence and Immanence:

Islam does affirm that Allah is “**near**” to His servants by His knowledge and mercy (Qur’an 50:16, 2:186) and that He is not an absent or indifferent deity – He is present with us in His awareness and support (Qur’an 58:7: “*There is no private conversation of three, but He is their fourth...*”). But crucially, Islam maintains **transcendence** (*tanẓīh*) alongside this *immanence*. Allah’s nearness is not a physical merging with creation; it is a relational nearness. Thus, a Muslim can have a very intimate spiritual connection with Allah (as the *awliyā’* (saints) do), but at no point does the servant *become* Allah or dissolve ontologically into Him.

The Creator-creature gap always remains:

Allah is Lord (*Rabb*), we are slaves (*‘ibād*). The highest honor is not to *be* God (an impossibility and blasphemy in Islam), but to be a devoted servant of God (*‘abd Allāh*) – a status even the prophets never transcend. Not even Prophet Muhammad ﷺ, the best of creation, is anything more than a servant and messenger of Allah (as the Islamic testimony of faith “*shahāda*” testifies: Muhammad is His servant and His Messenger. “*Muhammadun ‘abduhu wa rasūluh*”). The Quran in fact preempts any deification of holy men by commanding the Prophet to declare: “*I am only a man like yourselves, revealed to by God that your god is One God*” (Qur’an 18:110).

Refuting “All is God” Logically:

The claim that everything is God (pantheism) has logical problems that even secular philosophers and scientists have pointed out. For example, if God is identical with the universe, then God includes all defects, evils, and changes in the

universe. This contradicts the very definition of God as perfectly good, unchanging, and infinite[46][47]. The Catholic theologian Norris Clarke quipped that pantheism “voids the attributes which belong essentially to the Divine nature”[48][49] – because making God equal to the mutable cosmos strips Him of transcendence, perfection, and moral consistency. *C.S. Lewis* similarly argued that pantheism is “*too easy*”:

It simply calls everything God, and thus cannot meaningfully say *God is good* because in pantheism God is equally the cancer and the cure, the murderer and the victim[50]. Islam strongly concurs with this critique: one of Allah’s names is **Al-Quddūs** (The Most Holy/Pure) – He is absolutely free from the imperfection and evil that is found in creation. To say God *is* the world is to ascribe to Him all the world’s faults, an idea utterly abhorrent to Islamic creed. The Quran specifically refutes the notion of God having any intrinsic evil or injustice: “*Your Lord does no injustice to anyone*” (18:49).

Another logical flaw: if only the impersonal Absolute exists and individual existence is illusory (a view in some New Age circles influenced by Advaita Vedanta), then the very New Age teacher who is speaking and the student listening are also illusions – making the entire discourse meaningless. Islam rejects such radical monism as it affirms the *real existence* of individual souls and the physical universe, albeit contingent on God’s act of creation. The world is **real**, not a dream or an illusion (though it is transient and insignificant compared to the Hereafter).

This addresses optional belief (s) “time is an illusion” as well – while Islamic teachings note the relative nature of time (a day to Allah can be like 1000 years to us – Qur’an 22:47) and that time will feel different in the Hereafter, the flow of time in our worldly life is a real aspect of created reality in which we are accountable for our choices. It is not simply a figment of our imagination. One of the fundamental differences is that **Islam is a religion of history** – specific events (revelations, prophetic missions, the Day of Judgment) are real occurrences in time. New Age, by making time and distinct events illusory, undermines the very concept of prophetic history and future judgment, which Islam upholds vigorously.

God’s Judgment and Personhood:

A key New Age idea is that “*God does not judge; there is no wrath or punishment, only love*” (core C and implicitly core H about unconditional love). This ties to their impersonal view: an impersonal force cannot judge or forgive – it simply

operates. While it is true that Islam emphasizes Allah’s mercy and love (Ar-Raḥmān, Ar-Raḥīm) and says “*My mercy encompasses all things*” (Qur’an 7:156), it simultaneously affirms that **Allah is the ultimate Judge (Al-Ḥakam)** who holds humans accountable, rewarding and punishing with justice. The Qur’an is replete with warnings of punishment for wrongdoers (e.g. Qur’an 3:4, Qur’an 39:71) and assurances of forgiveness for the penitent.

A **non-judgmental deity** is a concept foreign to the Abrahamic tradition. In fact, classical scholars argue that God’s mercy and justice are two sides of the same coin – without moral judgment, mercy loses meaning. If there is no judgment against evil, calling God “merciful” or “loving” becomes moot because there was nothing from which to be saved or forgiven. Islam holds that **God’s perfection includes perfect justice**: “*Indeed, Allah does not wrong anyone even by an atom’s weight*” (Qur’an 4:40).

The New Age distaste for a “God who judges” likely stems from discomfort with concepts of sin and accountability; however, Islam sees such accountability as integral to a meaningful moral universe. A world where “God” never judges or distinguishes good from evil would be deeply unjust – essentially denying objective morality (which New Age often does by calling evil illusory or merely a lack of awareness). This is unacceptable to Islam: the Qur’an asserts that the existence of a final Judgment Day is necessary to resolve the disparities of this life (Qur’an 45:21-22).

Human Divinity vs. Servanthood:

Turning to the claim of *human divinity* (core F), Islam unequivocally denies that human beings (or any other creatures) share in the **essence of God**. Humans are honored creations, given a soul (*ruh*) from Allah’s command (Qur’an 17:85) and made God’s vicegerents on earth (Qur’an 2:30), but we remain *‘ibād* (servants) and **dependent beings** at every moment. The Quran often emphasizes the contrast: Allah is *Al-Ghaniyy* (The Self-Sufficient), we are *fuqarā’* (totally in need of Him) (Qur’an 35:15) – “*O mankind, you are the poor in need of Allah, while He is the Free of need, the Praiseworthy.*” Any suggestion that humans are gods or part of God immediately meets the Quranic rebuttal:

“*He [Allah] begets not, nor was He begotten*” (Qur’an 112:3), underscoring no literal offspring or fragments of God exist; and “*The Messiah and the angels would never disdain from being servants of Allah*” (Qur’an 4:172), refuting those who divinized

Jesus or angels. Islam considers the claim of divinity for any being besides Allah as the pinnacle of falsehood – it is the sin of shirk that God does not forgive if one dies upon it (Qur'an 4:48). Notably, when the Prophet Muhammad ﷺ was praised extravagantly, he corrected people saying: *“Do not exaggerate in praising me as the Christians exaggerated with Jesus son of Mary. I am only a servant (‘abd); so say ‘the servant of Allah and His Messenger’.” Sahih al-Bukhari 3445*

If the greatest of prophets insists on the title “servant of God,” it is unfathomable in Islam to call ordinary humans “Gods” in any sense. Islam’s view of the **fitra (innate nature)** does say there is a *breath of the divine* in a metaphorical sense – Allah breathed into Adam of His spirit (Qur’an 15:29), meaning He imbued Adam with life and qualities like intellect, will, and mercy that reflect (in a limited way) Allah’s attributes. But this never makes the human share in God’s *ulūhiyyah* (Divinity). Instead, it is meant to facilitate humans knowing and turning to God. The proper relationship is illustrated by a famous *qudsī* (sacred) hadith:

“Allah Almighty says: ‘O My servants, all of you are astray except whom I guide; all of you are hungry except whom I feed; all of you are naked except whom I clothe. O My servants, you sin by night and day and I forgive all sins... O My servants, you will never attain harming Me or benefiting Me. O My servants, if the first of you and last of you, humans and jinn, were as pious as the most pious heart of any man among you, that would not increase My kingdom in anything... It is only your deeds I account for you, then recompense.’” (Hadith 17, 40 Hadith Qudsi). This narration beautifully negates any notion of human godhood: we are utterly dependent, God is utterly self-sufficient and transcendent. Even our best piety adds nothing to His majesty.

Pseudo-Scientific Pantheism (“Energy” concept):

New Age often uses the term **“Energy”** as a euphemism for the divine – describing a universal energy field underlying all existence (core D), of which our souls are part. This sometimes draws misinterpretations of modern physics (e.g.,

the idea that since matter = energy ($E=mc^2$), perhaps consciousness is a form of energy pervading the universe). However, this is not a scientifically grounded leap[51][52]. Physicists by and large consider such “*quantum mysticism*” to be pseudoscience[51][52].

From an Islamic angle, while indeed everything in creation is made of some basic materials (and ultimately light or energy in physics terms), that does not make the sum total “God.” It simply means Allah created the world with certain consistent substances. The Quran does not describe Allah as “Energy” – rather, He is the Creator of all energies and forces.

A Muslim might marvel at the interconnectedness of nature as signs (*āyāt*) of Allah’s creative power, but would never equate those created forces with the Creator. For instance, gravity or electromagnetism are wondrous, but they are not divine; they are impersonal laws Allah put in place. The New Age conflation of creation with Creator is precisely what Islamic monotheism came to eliminate.

When pre-Islamic Arabs worshipped sun, moon, and stars, or when Hindus worship elements and beings as manifestations of Brahman, the Quran repeatedly refuted them: “*Do not prostrate to the sun or moon, but prostrate to Allah who created them*” (41:37). This command could be extended metaphorically to a New Ager: “*Do not revere the universe or energy, but revere Allah who brought the universe and all energy into existence.*”

Female Divine and Nature Worship:

Optional belief (i) about a superior “feminine divine energy” and (m) about nature’s sanctity are also addressed by Islam’s strict monotheism. Allah in Islam is referred to with masculine pronouns purely by language convention, but is beyond gender – “*neither male nor female*” in any literal sense, since gender is a feature of creatures. Thus, the idea of a distinct feminine aspect of God is moot; all beautiful qualities (strength, compassion, etc., whether culturally seen as masculine or feminine) belong to Allah. However, *worship* of a Goddess or Mother Earth is clearly polytheism.

The Qur'an specifically mentions and denounces the ancient Arabian practice of elevating goddesses (like al-Lāt, al-'Uzzā – female deities they associated with Allah as daughters). It asks rhetorically, *“Have you seen al-Lāt and al-'Uzzā... are you to have males (sons) and He (God) females? That is indeed an unjust division!”* (53:19-22). The ironic injustice here is people assigning what they considered a lesser category (female) to God and keeping a higher category (male) for themselves – a critique of their sexism, but also of anthropomorphism.

The bottom line: Islam allows no *gendered* deities or divided essences in God – He is One and Unique (Ahad, Samed). Venerating nature (Mother Earth Gaia etc.) as divine is equally shirk. Nature in Islam is *creation that glorifies God* in its own way (17:44), but it is not conscious in the way God or humans are, nor is it to be **prayed to**.

The Prophet ﷺ said, *“Do not swear by any of creation; whoever swears by other than Allah commits shirk”* (Sunan Abī Dāwūd 3251). Prayer, sacrifice, or devotional acts to any aspect of nature (sun, stars, forests, etc.) are strictly forbidden. Environmental stewardship is mandated, but as trustees serving God, not as worshipers of Earth. The Earth is honored in Islam (it's considered pure, a mosque can be built anywhere clean on it), but it remains a created sign, not the Creator.

In sum, **the New Age pantheistic view (core C, D, O, F)** is fundamentally irreconcilable with Islamic tawḥīd. Islam asserts a *personal, transcendent God* who is the sole Creator and sovereign King over a universe that is real, distinct, and subordinate. Human beings are noble but dependent servants, not pieces of God. The divine is maximally good and just, not an indiscriminate force beyond morality. The **universe is not an object of worship** but a collection of signs pointing to the One worthy of worship.

As such, Islam would label many pantheistic or monistic claims as forms of **shirk (associating partners or equals with God)**, a grave theological error. The Qur'an furnishes a direct refutation in many verses; one striking example that covers both the absurdity of claiming human divinity and the impersonal universe idea is Qur'an 21:22: *“Had there been in the heavens and earth any gods besides Allah, both [the heavens and earth] would have been ruined.”*

This implies if humans or any other beings really shared in God’s divinity (as “gods”), the harmony of creation would collapse – an observation similar to what even Richard Dawkins noted calling pantheism “sexed-up atheism” because it adds nothing to explanation[53][44]. For believers, the existence of an all-powerful single Will (Allah’s will) keeps the cosmos orderly; multiple wills or a diffuse will leads to chaos. Experience also shows that when humans consider themselves gods, it leads to moral chaos (Pharaoh in Qur’an 28:38 declared himself god and wrought corruption). Thus, spiritually and practically, the Islamic concept of God yields humility, moral responsibility, and cosmic order, whereas pantheistic self-deification yields arrogance and moral anarchy[38][54].

It is telling that even other “**Abrahamic origin faiths and many Eastern theistic traditions** align with Islam on this point: **Pantheism and monism are seen as incoherent or heretical** from their viewpoint as well[55][56]. In Judaism, God is wholly other (the first commandment precludes any idol or form). In Christianity, despite differences (Trinity), God remains distinct from creation and will judge it. Many Hindu schools (like Dvaita) argue against Shankara’s monism, upholding a personal Ishvara and real souls[57][56].

From the Islamic perspective, Islam alone remains the true Abrahamic faith in its original, unaltered form, as it preserves and teaches absolute, uncompromised monotheism (*tawḥīd*). It affirms the same oneness of God preached by all the prophets—from Abraham to Moses to Jesus—without later theological accretions, making Islam the final and faithful inheritor of pure divine unity.

Thus, Islam finds common ground with broader theism in repudiating the New Age “God = universe” concept. It goes a step further by categorically terming such beliefs as *kufr* (disbelief), because they negate the shahada. To conclude this chapter: **Core beliefs C, D, F, O (and related optional beliefs i, m)** are refuted by the clear Islamic doctrine of a personal, transcendent God and a strict Creator/creation distinction. The assertion that “God is impersonal energy and we are all God” is regarded not only as theological error, but as a form of human arrogance or self-delusion.

In Islam’s narrative, this was in fact the *original temptation of Satan to Adam*: “Your Lord only forbade you from the tree lest you become angels or become immortal” (Qur’an 7:20) – essentially whispering that disobedience could make Adam and Eve godlike. The result was their fall from grace, illustrating that the desire to *be as gods* leads to loss and humiliation. True

success, Islam teaches, is in recognizing one's servitude to the one true God, thereby living in harmony with the reality of one's nature.

The impersonal universe of New Age thought cannot offer love, guidance, or forgiveness – but a personal God can and does. A mechanical cosmos cannot answer prayers – but Allah explicitly says “*Call upon Me; I will respond to you*” (Qur’an 40:60). By reasserting God’s personal attributes and separateness, Islam restores a meaningful relationship: creature to Creator, believer to Lord, lover to the Beloved (in a spiritual sense).

Pantheism, in trying to put God everywhere, ends up (as Chesterton said) making God *nowhere* – an abstract everything that is no one [58][59]. Islam places God above all, and therefore He can truly be *with* us (in care and help) without being reduced to us. This theological clarity is one of Islam’s greatest strengths and the basis for its entire moral and spiritual system, as subsequent chapters will further demonstrate.

Chapter 4: Human Nature, Self-Realization, and Salvation

New Age spirituality often presents an optimistic but **radically different view of human nature and destiny** compared to Islam. It typically denies concepts like original sin or inherent moral weakness, instead asserting that *humans are inherently good and even divine* (core F, as discussed) and that the ultimate goal is **self-realization or enlightenment** – essentially discovering one’s own divinity or higher consciousness (core N). In New Age thought, “*self-realization is salvation*,” meaning there is no need for external salvation (such as God’s grace or atonement); one “saves” oneself by attaining higher awareness of spiritual truths.

This ties into a broader framework where *the ego* is seen as the only barrier to this realization (optional g: “*ego is the root of all suffering*”), and dissolving the ego yields liberation. **Enlightenment** is often described as a state of pure awareness, unity, and unconditional love (optional h suggests one can reach this state without adhering to conventional moral law, a point we address in the next chapter).

Furthermore, New Age views on *suffering* and life's challenges are distinctive: many New Agers believe that "*suffering is self-chosen for spiritual growth*" (optional r) – sometimes framed as one's soul planning its life lessons before birth (optional t) – and thus, in a cosmic sense, no injustice ever really occurs because each soul agreed to its experiences for its evolution. Finally, rather than needing divine forgiveness, a New Ager might say one simply needs to *awaken* to one's true self; guilt and sin are seen as misunderstandings, not deeply real problems requiring God's intervention.

Islamic anthropology and soteriology (doctrine of salvation) diverge on all these points, while still offering a nuanced and positive view of human potential. Islam teaches that human beings are created "*in the best of forms*" (Qur'an 95:4) and have an innate disposition toward truth and goodness (*fitra*). In that sense, Islam agrees that humans are not born tainted by original sin – every child is sinless at birth and naturally inclined to belief in one God. However, Islam does not equate this pure nature with divinity, nor does it ignore the capacity of humans to **fall into ego-driven evil**.

The Quran describes the human soul (*nafs*) as existing in states – the lowest being *al-nafs al-ammārah bi-l-sū'* (the soul that commands evil) [60][61], and a person must strive to refine it to *al-nafs al-lawwāmah* (the self-reproaching soul) and ultimately *al-nafs al-muṭma'innah* (the peaceful soul content with God) (see Qur'an 12:53, Qur'an 75:2, Qur'an 89:27). This journey of *tazkiyat al-nafs* (purification of the soul) is central to Islamic spirituality. But crucially, even at the highest state, the soul remains a servant of God, not God itself.

Self-Realization in Islam:

In Islamic understanding, the ultimate "self-realization" is to realize one's **'ubūdiyyah** (servanthood) to Allah – to recognize one's utter need for Him and to worship Him alone. Paradoxically, Islam teaches that by negating the ego (*nafs*) and submitting to God, one's true purpose and honor are realized. The Prophet ﷺ said, "*Whoever humbles himself for Allah, Allah elevates him.*" (Sunan Ibn Mājah 4176). This is diametrically different from the New Age notion of realizing "I am God." Instead, one realizes "*I am nothing without God*" – and that insight, coupled with faith and good works, leads to salvation (defined as God's acceptance and entry into Paradise).

The **focus is God-centric, not self-centric**. It is interesting to note that some New Age-influenced writers misconstrue Sufi terminology – for example, the statement of the mystic al-Hallāj “Ana al-Ḥaqq” (I am the Truth) – to claim Islam has an element of human divinity. But mainstream Sunni interpretation either condemns such statements as Hallaj’s personal ecstasy (not doctrinal)[\[34\]](#) or explains them metaphorically. No Sunni creed endorses humans literally being God or merging ontologically with Him.

Ego and Suffering:

Islam does agree that the *ego* (when referring to the lower nafs full of pride, lust, and heedlessness) is a major source of wrongdoing and spiritual failure. Pride (*keibr*) is called the “*mother of sins*” in Islamic ethics – it was Satan’s sin and it prevents repentance. However, to say “*ego is the root of all suffering*” as an absolute statement is not fully accurate in Islam. Suffering in Islamic worldview has multiple causes and wisdoms: it can be a result of one’s own sins (so ego in that sense, yes, can lead to suffering by making one sin and thus earn hardship or punishment).

But it can also be purely a test from Allah to elevate a believer’s rank, or a consequence of others’ wrongdoing, or a means of purifying one’s sins as expiation. The Prophet ﷺ said, “*No fatigue, illness, anxiety, sorrow or hurt afflicts a Muslim, not even a thorn that pricks him, except that Allah expiates some of his sins because of it*” (Ṣaḥīḥ al-Bukhārī 5641, Ṣaḥīḥ Muslim 2573). This shows a theistic moral dimension to suffering (as either test or expiation), rather than the New Age idea of it being just a chosen lesson.

Optional belief (r) that “*suffering is self-chosen for spiritual growth*” overlaps somewhat with Islamic idea of life as a test for growth, but Islam would not go so far as to claim each individual *consciously chose* their specific sufferings *before birth* (optional t). That idea is tied to reincarnation or certain theosophical teachings of “soul contracts.” Islam categorically denies reincarnation (to be addressed in the next chapter) and has no notion of souls selecting their destiny before being born. Instead, Islam teaches **Qadar** (Divine Pre-Decree): Allah has knowledge of and has ordained all that will happen (within His wisdom), but humans did not pre-approve or design their own tests.

It is Allah who chooses each person's trials, knowing best what each needs and can handle (Qur'an 2:286 assures He doesn't burden a soul beyond its capacity). There is a hadith that a person who was tested with adversity in life will, on the Day of Judgment, when he sees the immense reward, wish he had been tested even more – but that is *after the fact*, not that he chose it in advance. So, Islam's perspective is: *suffering can indeed lead to spiritual growth if met with patience and faith*, and in hindsight a believer may be grateful for the purification it brought. This comes somewhat close to the New Age karmic view, except it is anchored in God's will and promise of reward, not an impersonal karma or pre-birth choice.

In Islam, patience in suffering is a means to **earn Paradise** and nearness to Allah (Qur'an 2:155-157); whereas in New Age, enduring suffering might just be clearing your self-chosen "lesson" so you can move to the next level of awareness. The key difference is the personal God in Islam who is *with* the sufferer (Qur'an 2:153, "*Allah is with the patient*"), loving and aiding them through it, versus the more impersonal New Age cosmos that just *mechanically* doles out what one's soul signed up for. The Islamic God can also *remove suffering through prayer* if He wills, which has no place in a strict karmic determinism (where you must suffer it through). Islam encourages seeking refuge in Allah from hardships and actively trying to change conditions (with dua and effort), not merely accepting every plight as self-chosen fate beyond appeal.

Salvation (Najāt) and Enlightenment:

For a New Ager, salvation is not a relevant term since there's no concept of eternal damnation – rather, one "graduates" through enlightenment, often over many lifetimes (again connecting to reincarnation, optional o). In Islam, salvation is very much a central concern: it means being forgiven by Allah and admitted to everlasting bliss in Heaven, escaping Hellfire. And this salvation is achieved not by one's enlightenment alone, but by **Allah's mercy and grace** coupled with one's faith and deeds.

The Prophet Muhammad ﷺ said, “*No one’s deeds will enter them into Paradise.*” The companions asked, “Not even you, O Messenger of Allah?” He said, “*Not even me, unless Allah envelops me in His mercy*” (Ṣaḥīḥ al-Bukhārī 6464, Ṣaḥīḥ Muslim 2818)[58][59]. This teaching balances the Islamic view: We must do our best in belief and righteous action, but we rely on God’s mercy for ultimate success.

New Age thought, by contrast, often implies no need for divine mercy because there is no divine wrath to escape – only ignorance to dispel. Thus, enlightenment is a human achievement, something one *does to oneself* by raising consciousness. Islam would consider this a form of *ghurūr* (delusion) and overestimation of the self. **Guidance (hidāyah)** in Islam is something one must seek from Allah (as we pray in al-Fātiḥah: “*Guide us to the straight path*”) (Qur’an 1:6), and Allah gives it to those who sincerely strive (Qur’an 29:69). It is not solely a human attainment; it’s a gift and light from God (Qur’an 24:35).

Another relevant point: New Age often suggests one can reach spiritual illumination *without moral law* (optional h), focusing purely on consciousness techniques, meditation, etc. Islam flatly rejects this. The Prophets, all enlightened in the truest sense, uniformly preached moral obedience to God as the path to closeness to Him. One cannot have a truly “enlightened” heart while flouting God’s commands; sin darkens the heart in Islamic teachings. We will explore this more under the ethics chapter, but it bears mention here: **Islamic salvation and spiritual elevation are intertwined with ethical living** (ṭahāra, ḥalāl earnings, fulfilling rights of others, etc.), not just mystical states.

The Role of Prophets vs. Inner Guru:

In New Age, since each person finds their own truth, the role of a *Prophet or external savior* is diminished or null. Islam however posits that humans, despite pure innate nature, original disposition “*fitra*”, absolutely needed prophets and revelation to guide them. Self-realization unguided by prophecy is insufficient and prone to error. Historically, no community stayed on true monotheism for long without prophetic intervention; idolatry and corruption set in. So, for Islam, *following the Prophet (Peace be upon him) is the route to realizing one’s potential.* A saying in Sufi circles goes, “*The Shariah (law) is the vessel, the Tariqah (path) is the journey, the Haqiqah (truth/ reality) is the destination – but the vessel is needed for the journey and destination.*”

This underscores that abiding by the external religious law and guidance of the Prophet leads one to the internal truths. New Age shortcuts of trying to get *ḥaqīqah* (*truth/reality*) without *sharī'ah* are considered spiritual delusion or even influence of Shaytan who promises people near-sainthood while keeping them away from actual worship and obedience. A truly enlightened Muslim, in Islamic narrative, is one who most closely emulates the Prophet ﷺ in character and devotion, not one who invents a novel path.

Human Potential and Limits:

Islam certainly holds that *human potential in the spiritual realm is magnificent* – humans can become God's beloved friends/saints (*awliyā'*), God can elevate them above angels due to their faith and striving. But it simultaneously teaches *humility*: even the greatest saint or mystic is still a servant at the door of his Lord. There is a beautiful prayer of Abu Bakr (the Prophet's closest companion) where despite being promised Paradise, he would pray:

“O Allah, make me better than what they think of me (people's praise), and forgive me for what they don't know (my faults), and do not take me to task for what they say.” (Al-Adab Al-Mufrad 761)

This is the attitude of an enlightened soul in Islam – one aware of their faults and utterly reliant on God's grace, not proclaiming themselves divine or infallible. Contrast a New Age guru who might declare themselves to have attained “Christ-consciousness” or being an avatar of the divine; Islam would view such claims as either madness, deception, or extreme arrogance possibly influenced by the devil. In fact, Islamic eschatology warns of the **Dajjāl (Antichrist)** who will claim divinity and do wonders – Muslims are taught to reject such self-deifying figures no matter what miracles they show.

Salvation for Others:

A quick note – Islam does not believe in universalism in the sense that everyone is automatically saved; belief and submission to God are required (with nuance for those who never received the message, etc.). New Age, by largely denying hell or divine judgment, often assumes everyone is fine, just at different stages of soul development. This trivializes the serious consequences of evil and disbelief. Islam’s portrayal of the Hereafter is meant to instill a sense of urgency and responsibility – an impetus often lacking if one thinks there is no real peril in being wrong.

The Quran in 57:16 scolds those whose hearts have hardened because the span of time made them think lightly of guidance, urging them not to be like people who were given the book before (Jews/Christians) and lapsed. One could analogize that to modern people lulled by New Age assurances that “it’ll all be okay eventually” – Islam reminds, *no, one must turn to God in repentance and obedience before death, for after death there may be chastisement.*

To encapsulate: **Core belief N (“Self-realization is salvation”) is refuted by Islam’s doctrine that salvation lies in realizing one’s need for God and fulfilling His command, not in an inward discovery of one’s own godhood.** Optional beliefs g (ego sole root of suffering), r (suffering self-chosen), t (pre-birth choice of life circumstances) are replaced in Islam with the concepts of the self (*nafs*) vs. ruh, divine testing and qadar, and the value of sabr (patience). A believer does not assume they chose their trials, but they trust in Allah’s wisdom in sending them trials and know they can only overcome through His help, not just by their “higher self.”

In Islamic theology, **no soul will bear the burden of another** (Qur’an 6:164) – this also implicitly rejects the karmic idea of inheriting consequences from a “past life” or choosing burdens for a future one [\[24\]](#). Each soul is accountable for what it actually does in this one life, and Allah’s mercy can wipe away sins through repentance – one is not locked in an inexorable karmic debt beyond God’s forgiveness. This is another contrast: New Age karma is often seen as an impersonal debt system, whereas Islamic justice is tempered by divine mercy and the possibility of sincere tawbah (repentance) erasing one’s sins completely, no matter how heavy, by Allah’s grace (Qur’an 39:53).

Enlightenment and Moral Law:

We should also address optional belief h here: *“Enlightenment can be achieved without moral law.”* Some modern spiritual teachers downplay traditional morality, suggesting one can reach states of higher consciousness while doing away with

“dogma” such as chastity rules, dietary rules, etc. They might point to figures like Osho who preached a kind of freewheeling spirituality. Islam decisively refutes this: *There is no true illumination of the heart without adherence to the Shariah.* The Prophet ﷺ said, *“Indeed, there is a piece of flesh in the body; if it is sound, the whole body is sound; if it is corrupted, the whole body is corrupted. Verily it is the heart”* (Sahih al-Bukhari 52, Sahih Muslim 1599a).

How is the heart made sound? Through remembrance of Allah, through avoiding sins, through halāl earnings, etc. Sins create a *“dark spot”* on the heart (as per a hadith in Tirmidhi 3334 and Sunan Ibn Majah 4244) and if one does not repent, these spots accumulate and rust the heart (Qur’an 83:14).

A heart encrusted in lust, greed or arrogance cannot truly know Allah. So, any claim of enlightenment while persisting in what God has forbidden is considered either self-delusion or a lie. Historically, Muslim scholars encountered some antinomian mystics who said that once you love God deeply, you’re no longer bound by rules. The scholars unanimously declared them misguided or even outside Islam, quoting Quran and Sunnah that *even the Prophet (Peace be upon him), who had the most enlightened heart, strictly followed and increased in worship and never relaxed the law for himself.*

There is a telling story of a Sufi who reached a state where he heard “a divine voice” tell him, “You have attained, now things forbidden are lawful for you.” He immediately responded, “Begone, O Devil!” recognizing that it contradicted the Shariah. That is the Islamic attitude: any spiritual state leading to disregard of Allah’s commands is from Satan or one’s ego, not from God. So, a New Age individual claiming one can skip the discipline of law and jump to union with the divine is akin to someone trying to harvest crops without planting seeds – it is fantasy.

In conclusion, **Islam provides a balanced view of human nature:** we are dignified but accountable, capable of great good but also prone to evil unless guided. **Self-realization in Islam is to realize one’s identity as a servant of God, not as God.** Salvation is through God’s guidance and mercy, not by one’s own enlightenment devoid of God’s grace. Suffering and ego are tools and tests in the journey, not illusions we created for ourselves in some pre-mortal game.

The Prophet Muhammad ﷺ, considered the most “realized” human, spent his nights in humble prayer until his feet swelled, crying for humanity’s forgiveness – a stark contrast to New Age gurus basking in self-deification. His way,

Sunnis hold, *is* the enlightened way. Any claim to a higher path that bypasses prophetic guidance and moral law is, by Islamic standards, a deception leading not to enlightenment, but to spiritual ruin.

Chapter 5: The Afterlife, Reincarnation, and Cosmic Justice

One of the most significant divergences between New Age spirituality and Islam concerns the understanding of **death, afterlife, and ultimate justice**. New Age beliefs frequently incorporate ideas of **reincarnation** or transmigration of the soul (optional o), seeing death not as final judgment but as a transition to another life (optional f: “death is an illusion or merely a transition”). In this view, souls are essentially immortal and keep evolving through multiple lifetimes, perhaps in different bodies or even different worlds.

The concept of **karma** (optional k) is usually tied to this: the moral quality of one’s actions in past lives automatically influences the circumstances of future lives, serving as a self-regulating system of justice across lifetimes. There is typically no need for a single Final Judgment by a personal God; instead, “*reincarnation replaces resurrection or final judgment*” (optional o). Each life is an opportunity for growth until one finally attains enlightenment and maybe exits the cycle of rebirth (in more Hindu/Buddhist-influenced versions) or continues evolving spiritually indefinitely (in more Western esoteric versions).

Additionally, as mentioned in the previous chapter, some New Agers propose that *before birth, souls choose their life circumstances* (optional t) – picking certain challenges or lessons – which means whatever happens (even suffering or disability) is ultimately by the soul’s own consent for its growth, not an imposed fate. This outlook is meant to answer the problem of injustice by positing a universe where everything balances out through karma and soul contracts.

In stark contrast, **Islamic eschatology and theology** affirm a linear concept of life: *each soul lives only one earthly life, dies, experiences an intermediate state (barzakh) in the grave, and will be resurrected on the Day of Judgment to face eternal reward or punishment. The Quran and Hadith are unequivocal in rejecting any notion of reincarnation or multiple lives. “Everyone shall taste death, and then to Us you will be returned” (Qur’an 29:57)[62] – note it says “death” (singular) and then return to God.*

The Quran describes the disbelievers at the time of death wishing to be sent back to worldly life to do better, and God's response is a firm No: "Until, when death comes to one of them, he says, 'My Lord, send me back that I might do righteousness in what I left behind.' No! It is only a word he is saying; and behind them is a barrier (barzakh) until the Day they are resurrected" (Qur'an 23:99-100).

This verse clearly establishes: after death, souls do not return to worldly life – they remain in a waiting state until resurrection. That "barrier" or partition (barzakh) blocks any return. Therefore, the notion of past lives shaping present identity (optional n) is invalid from the Islamic perspective – each person is a unique creation, living exactly one test life.*

Reincarnation vs. Resurrection: Islam teaches bodily resurrection on the Last Day, when each person's soul will be rejoined with a new body and they will stand for judgment by Allah[63][64]. The Qur'an frequently argues with the Meccan pagans who denied resurrection, asking rhetorically, *"Does man think We will not assemble his bones? Yes, We are able to proportion even his fingertips"* (Qur'an 75:3-4). The Qur'an condemns the idea that life is just cycles of nature with no final accounting: *"They say, 'There is nothing but our life of this world; we die and live (i.e. people die and others are born) and nothing destroys us except time.' But they have no knowledge of it, they only speculate"* (Qur'an 45:24). This verse could well describe a reincarnationist's stance (continuous cycles and time as the factor) and calls it conjecture without knowledge[65][66]. Instead, the Quran insists on a final resurrection and judgment as *justice*.

"Those who disbelieve claim they will never be resurrected. Say: Yes! By my Lord, you will surely be resurrected; then you will be informed of what you did, for that is easy for Allah" (Qur'an 64:7) [67][68]. Islam posits a one-time, all-encompassing judgment: a Day of Reckoning (Yawm al-Dīn) where every individual account is settled by the All-Knowing Judge. This serves a crucial purpose: it addresses injustices of this world, punishes evildoers who might have prospered and rewards the oppressed who might have suffered.

Reincarnation, by comparison, is seen as an unjust doctrine in Islam because it implies either (a) people suffer now for unknown sins of a previous life – essentially someone else's sin since that past-life personality is gone from conscious memory (Qur'an 6:164 explicitly negates that: *"no bearer of burdens will bear the burden of another"*[24]); or (b)

people get endless chances and therefore might escape ultimate accountability indefinitely (contradicting the urgency in Islamic teachings to repent and do good in this singular chance).

Islamic scholars have indeed identified belief in reincarnation as a form of disbelief. For example, *Islam Q&A Fatwa #14379* succinctly states: “*The idea of reincarnation is one of the falsest false beliefs, a rejection of the texts of Qur’an and Sunnah and a denial of the Resurrection*”[\[69\]](#)[\[65\]](#). The logic given is: all prophets taught about an afterlife with Heaven and Hell; reincarnation negates that by offering continuous earth lives instead of a decisive Hereafter, thus it effectively denies the core message of judgment and afterlife that is “well-known in the teachings of the messengers”[\[65\]](#). Indeed, no known prophet in Islamic tradition taught reincarnation. It is seen as a later innovation found in Hinduism, Buddhism, some Greek philosophy, and certain heretical sects (like Qarmatians or Druze who mixed those ideas). *Islamic history records that some extreme Shia offshoots (e.g., Druze, Nusayris) believed in transmigration of souls; Sunni scholars declared such beliefs outside Islam*[\[70\]](#).

Divine Justice vs. Karma: The principle of **Karma** in New Age (borrowed from Eastern religions) holds that a cosmic law ensures “what goes around comes around,” perhaps not immediately but over lifetimes. Islam, on the other hand, strongly upholds the concept of *Adl* (divine justice) but situates its operation on the Day of Judgment and sometimes in this life. The Quran says “*Whoever does an atom’s weight of good shall see it, and whoever does an atom’s weight of evil shall see it*” (*Qur’an* 99:7-8).

This might sound karmic, but crucially it will be “seen” at judgment when records are laid open – not necessarily through being reborn in a certain status. Also, Allah can forgive sins out of mercy, which karma doesn’t allow (karma is inexorable unless balanced by one’s own actions). Islam’s system is thus more personal and compassionate: repentance can erase sins by God’s mercy, whereas karma would demand you suffer for them regardless.

Additionally, many injustices in life (e.g. a child suffering illness) are not seen as “payment” for past-life misdeeds (Islam rejects that explicitly – a child is born sinless, so their suffering is a test for them and those around and will be compensated in the afterlife if borne with patience). The Prophet ﷺ even comforted bereaved parents that their child would be a means of their entering Jannah if they responded with faith. So suffering is contextualized as part of one life’s test, not explained away as deserved due to a prior invisible cause. When the Prophet saw a blind man or someone

ill, he didn't say "maybe he was evil in a past life"; instead he taught that if patient, their sins are being forgiven and they will be rewarded immensely. In short, **Islamic justice is under God's wise control, not an automatic cosmic mechanism.** It allows room for mercy, intercession (shafa'ah), and divine grace – concepts absent in a strict karmic universe.

Necessity of Final Judgment:

Islam's insistence on a final judgment by a moral God also preserves the meaningfulness of moral striving. If one believes, as some reincarnationists do, that eventually *all* souls will reach enlightenment no matter how many lives it takes (universalism), then the urgency to do right in this life is undercut. Islam by contrast warns that there are eternal consequences for disobedience and disbelief – some souls can go to Hell forever. This is a strong motivator for moral behavior and accepting guidance now, not later. It paints this life as a one-shot exam whose results matter infinitely. New Age often softens this by suggesting one can retake the exam repeatedly; Islam says no, after death the paper is submitted. That fundamentally changes how one lives. In fact, sociologically, critics have noted that in societies with strong belief in karma and reincarnation, there can sometimes be fatalism or acceptance of social evils (like caste oppression historically in India was justified via karma: the oppressed "earned" their low status by past misdeeds).

Islam would view that as injustice compounding injustice. The Islamic ethos is to fight injustice here (because it's wrong), help the downtrodden (as they don't "deserve" it from past lives), and know that any unresolved wrongs will be addressed by Allah in the Hereafter – no one ultimately gets away with anything, nor is any good deed overlooked [\[22\]](#)[\[23\]](#). The Prophet ﷺ said "*The rights will be given to those to whom they are due on the Day of Resurrection, even the hornless sheep will get its claim from the horned one*" (Ṣaḥīḥ Muslim 2582). This poetic imagery shows even animals' disputes get settled then, further emphasizing no reincarnation of them, just divine justice.

Intermediate State (Barzakh) and No Return:

Islam's description of the after-death state further counters any idea of roaming or reincarnating souls. Souls in barzakh have a fixed abode: pious souls experience a window of paradise, wicked souls a window of hell (per hadith in Musnad

Ahmad etc.), as a foretaste. They cannot leave that state except in specific ways Allah allows (like the soul of a martyr enjoying freedom or certain souls meeting in dreams perhaps). But certainly, they don't come back to newborn babies.

The concept of ghosts or wandering spirits in Islam is usually explained as either *hallucinations, jinn playing tricks, or the residual memory*, not actual dead humans freely roaming. The Quran recounts a parable of a past nation (possibly Bani Israel) that foolishly asked to be resurrected in this world: *“They said, our Lord give us two lives and cause us two deaths...”* (Qur'an 40:11), and they then confessed their error when facing punishment. Commentators of Quran “Mufassirūn” explain they were resurrected as a miracle and died twice, but that did not avail them. The norm is only one death and one life.

No Pre-Existence Choices:

Regarding optional belief t (pre-birth choice of life conditions), Islam does have the concept of the **Primordial Covenant** – *alastu bi Rabbikum* (Am I not your Lord?) – where Allah drew forth all the souls of Adam's descendants before creation and made them testify that He is their Lord (Qur'an 7:172). This is a fascinating part of Islamic teaching, but it should not be misunderstood: in that pre-world moment, souls acknowledged God's Lordship (a basis for innate fitra), but they did not choose their own test or plan specific details of their lives. Allah alone, in His Lordship “Rububiyyah”, decrees each person's circumstances. The wisdom behind differing tests (rich or poor, healthy or sick, etc.) is known to Allah and it is part of the trial of life – *“We have made some of you a trial for others: will you be patient?”* (Qur'an 25:20).

So, the Islamic approach fosters empathy and mutual assistance (the rich tested if they help the poor, etc.) rather than the New Age approach which might lead one to think “that soul chose to be poor; who am I to interfere?” Indeed, some extreme New Agers or theosophists historically rationalized away helping those in suffering by saying they are working off karma. Islam would call that an excuse for callousness; the Prophet ﷺ commanded feeding the hungry, freeing the enslaved, visiting the sick – because these are inherently good deeds and part of our test.

Fate (Qadar) vs. Karma: A word on **Qadar (destiny)** – sometimes misunderstood: Islam does say everything that happens is by God’s decree, and He knows it and has written it. But this is not the same as karma. Qadar is not a blind law; it’s the unfolding of God’s plan which includes both testing people and granting them the consequences of their choices (within this life and fully in the next). One might ask: if God decrees one person to be poor and another rich, how is that just? Islam’s answer: this life is not the place of final justice; disparity here is part of the test environment.

Final justice comes in the afterlife where, for example, the patient poor may be rewarded immensely and the arrogant rich punished. This is where reincarnation theory tries to handle the fairness issue by extending justice across lives, but Islam handles it within one life + afterlife framework. Importantly, Islam’s Qadar still leaves room for human free will (our choices are part of Qadar but not forced). Karma’s deterministic flavor can conflict with compassion; Qadar insists on compassion as part of obedience to God’s moral law.

Finally, **the emotional and spiritual implications:** For someone bereaved, New Age might comfort them by saying “your loved one’s soul will be reborn or is still around in another form” – Islam comforts by saying “*Inna lillahi wa inna ilayhi raji’un*” (We belong to Allah and to Him we return) and offers hope of reunion in the Hereafter if both are righteous. There is permanence in Islamic afterlife: eternal homes, rather than the ceaseless wheel of rebirth. Many find it deeply meaningful that justice and joy in Islam’s heaven are eternal, not temporary until the next incarnation. Even some secular scholars have noted that belief in reincarnation can sometimes trivialize suffering (“you’ll get another chance”) whereas belief in one life can intensify moral seriousness^[65]. Islam takes the latter route but balances it with Rahma (mercy) – God can forgive and wipe out a lifetime of sin with sincere repentance, something a karmic ledger concept lacks.

The Fate of Non-Muslims:

Perhaps tangential but relevant to “all paths” vs. one path – New Age often says everyone eventually merges back into the One, no eternal hell for anyone. Islam indeed holds non-Muslims accountable and potentially punishable eternally, but it also upholds Allah’s perfect justice and says He might forgive some, etc. The key divergence is Islam’s exclusivity about salvation (through God’s judgment) vs. New Age universal salvation through personal evolution.

In conclusion, **Islam decisively refutes the entire suite of reincarnationist beliefs (optional f, k, n, o, r, s, t)** as incompatible with revealed truth. The Qur'an and Sunnah affirm: one life, one death, then resurrection and judgment by a Just and Merciful God – not endless cycles of rebirth. Any claim otherwise is considered a “*false promise*” that undermines the urgency and purpose of divine revelation [69][65]. The Islamic worldview thus provides both accountability and hope: accountability that our choices have eternal weight, and hope that Allah’s mercy can deliver us if we turn to Him.

The New Age worldview, by removing final accountability and personal God, might appear more lenient, but Islam would argue it actually strips life of ultimate moral structure and divine relationship. As the Quran asks those influenced by false assurances, “*Did you think We created you without purpose and that you would not be brought back to Us?*” (*Qur’an* 23:115). The rhetorical answer is that indeed we have a purpose and we will return to our Creator. For a Muslim, that return is not feared if one lived in faith, whereas for a New Ager, the concept of facing a Judge is usually replaced with impersonal assimilation – which Islam considers a loss of the soul’s opportunity to consciously know and love its Lord.

Chapter 6: Morality, Good and Evil, and the Role of Shariah

New Age spirituality often espouses a **relativistic or non-dual view of morality**, encapsulated in claims like “*good and evil are subjective or illusory*” (core E). Many New Age thinkers argue that what we call “good” or “evil” depends on perspective or level of consciousness – at an absolute level, there is no evil, only lessons or manifestations of one divine reality. This perspective sometimes leads to the idea that one should not “judge” anything as morally wrong (since the universe/God doesn’t judge, as per core C, and everything ultimately contributes to growth). Consequently, New Agers frequently emphasize *unconditional love and acceptance* (core H) as the highest ideal, suggesting we must love everyone and everything without condition because all is part of the divine.

Phrases like “*there is no absolute right or wrong*” or “*follow your heart, do what feels right to you*” are common – tying back to the subjectivity of truth and intuition as guide (as discussed in Chapter 1 and 2). Additionally, optional belief (h) – “*enlightenment can be achieved without moral law*” – implies that adhering to traditional ethical norms (e.g., chastity, honesty in a conventional sense) is not a prerequisite for spiritual advancement; one could be free of those “restrictive” rules

and still be spiritually elevated. Some New Age practices even encourage exploring experiences without moral judgment (e.g., using psychedelics, sexual liberation, etc.) as part of one's path.

Furthermore, by positing that “good and evil are illusory,” New Age thought sometimes frames evil as simply “ignorance” or “low vibration,” rather than an active force or a result of willful disobedience to a divine command. It often denies the existence of a personal devil or Satan as understood in Islam; instead, negative influences are attributed to one's own fear or ego. In this frame, *sin* is not rebellion against God but lack of awareness of one's divinity or unity. So, the remedy is enlightenment, not repentance. This view can lead to a posture of extreme tolerance or even indifference toward behaviors that traditional religions call sinful, since labeling something “sin” is seen as a lower consciousness act of judgment.

Islamic teaching on morality stands in direct opposition to such relativism. **Islam affirms an absolute moral law grounded in the wisdom and commands of Allah.** Good (*ma'rūf*) and evil (*munkar*) are objective realities defined by God, not merely human opinions. The Qur'an states, “Allah enjoins justice and excellence and giving to relatives, and forbids immorality, wrongdoing, and oppression...” (Qur'an 16:90). It consistently praises virtues like honesty, chastity, charity, patience, and condemns vices like lying, fornication, usury, and injustice. These are not considered arbitrary social constructs; they are anchored in the very nature of creation and divine will. Islam teaches that humans have an innate nature, original disposition “fitra” that intuitively recognizes basic moral truths (e.g., that murder, theft, and deceit are wrong), although this innate sense can be dimmed by corruption or desire.

Revelation comes to clarify and give detailed guidance. The idea that “good and evil are subjective” is explicitly refuted by (Qur'an 45:18), where Allah tells the Prophet ﷺ, “Then We put you on a clear way of commandment (Shariah); so follow it, and do not follow the whims of those who have no knowledge.” Following whims or subjective impulses in moral matters is repeatedly warned against (as *hawā*, as discussed).

In Islam, *God is the ultimate arbiter of good and evil.* Something is good (*ḥasan*) because God commands or approves it, and evil (*qabīḥ*) because God forbids it. This is not divine fiat devoid of wisdom – Muslims believe God's commands align with true benefits and harms (masalih and mafasid), even if we sometimes only partially grasp them. But crucially,

morality is not a fluid human convention; it's tied to the unchanging nature of God's wisdom. "*Allah does not wrong anyone by an atom's weight*" (Qur'an 4:40), "*We have created everything with precise measure*" (Qur'an 54:49) – these imply a moral order in creation.

Duality of Good and Evil:

Islam absolutely affirms the real existence of good and evil actions and beings. The Qur'an unabashedly talks about *shayāṭīn* (devils), both jinn and human, that inspire evil (Qur'an 114:4-6). It declares that those who reject truth are following "evil" and will face consequences. Far from saying "all is One beyond good and evil," the Qur'an frequently calls believers to "*enjoin what is good and forbid what is wrong*" (Qur'an 3:110).

If one were to say "good and evil are illusory," that command becomes nonsensical. In fact, as noted from *C.S. Lewis* earlier, such a belief that God is beyond good and evil or those categories aren't real would mean atrocities and kindness are equally "God's play" – a notion the Quran strongly rebukes: "*Allah does not order immorality. Do you say about Allah that which you do not know?*" (Qur'an 7:28).

That verse was revealed to reject pagan fatalism that said if we commit immoral acts, God must have wanted it – basically denying personal responsibility and objective sin. Islam instead holds individuals accountable for choosing evil, while also acknowledging that Allah's decree encompassed their choice (without forcing it). So, Islam manages a balance: God is sovereign yet not blameable for people's evil – people choose, and calling those choices "evil" is not ignorant judgment but aligning with Allah's judgment.

Conditional vs. Unconditional Love: On the point of *unconditional love*, Islam distinguishes between Allah's all-encompassing mercy (*rahma*) – which is available to all creatures to some extent (He provides for righteous and sinner alike in this world, (Qur'an 17:20) – and His *love* (*mahabba*), which in the Quran and Hadith literature is *conditional*. The Quran explicitly says "*Allah loves the righteous (muḥsinīn)*" (Qur'an 3:134), "*Allah loves the repentant (tawwābīn) and the pure*" (Qur'an 2:222), etc., and "*Allah does not love the unjust (ẓālimīn)*" (Qur'an 3:57), "*He does not love those who are treacherous, sinful*" (Qur'an 4:107), etc. God's love, in Islamic understanding, is reserved for those who at least attempt to live morally and

faithfully. For the unrepentant evildoer, God has *wrath* (ghaḍab) and justice. This is polar opposite to the New Age notion that the universe/God just “loves” everyone exactly as they are and would never punish.

The Islamic God is indeed *Ar-Rahmān* (Merciful to all in a general sense) but also *Al-'Adl* (The Just) and *Al-Hakīm* (The Wise) who may punish out of justice and wisdom. Islam encourages humans too to be forgiving and kind, but not undiscerning: a Muslim is to love for the sake of Allah and hate for the sake of Allah (as some hadith articulate) – meaning one loves righteousness and righteous people, and detests evil deeds and is not supposed to have love for evil itself.

This doesn't mean a Muslim cannot show compassion to a sinner (they can hope for their guidance) but they can't say “I love the sin equally as virtue.” The New Age often encourages a sort of blanket acceptance – Islam encourages compassion toward sinners but *not* acceptance of the sin. There's a subtle but crucial difference. The Quran, while urging patience and preaching, also permits struggling against oppression and wrongdoing (even with force if needed) – something a completely non-judgmental stance would preclude.

Moral Law (Shariah) as Integral to Spirituality:

Perhaps the biggest friction is optional (h), the idea one can be spiritually advanced without following moral law. Islam's answer is simple: *the truly spiritually advanced are precisely those who follow the Shariah most meticulously out of love and fear of God*. Pious saints in Islam were known for *more* scrupulous adherence to halal/haram, not less. The Prophet ﷺ, the pinnacle of spiritual realization, said “*The best of you are those best in character*” (Ṣaḥīḥ al-Bukhārī 3559, Ṣaḥīḥ al-Bukhārī 6029, and Ṣaḥīḥ Muslim 2321) and he embodied the moral law to perfection. The suggestion one might “outgrow” the need for Shariah is considered a deceit of Satan – a known phenomenon that occurred with some deviant mystics who claimed they had reached a state of no longer needing prayer or fasting.

The verdict of orthodox Muslim scholars was always that these claims are invalid and from the devil. There's a story in which Imam Ash-Shibli responded to such a person: “*We worship Him until He loves us; we do not disobey Him claiming He*

loves us.” The idea being: claiming to have a special relationship that exempts from law is a false claim (similar to how Qur’an criticizes Jews or Christians who claimed they are “children of God” so will not be punished – (Qur’an 5:18).

Good and Evil Are Real and Accountability is Real:

Core belief E, which says good/evil are subjective or illusions, undermines accountability. If one truly held that, there’s nothing ultimately wrong with murder or theft; they’re just different experiences. Practically, very few New Agers live that relativism fully – they still act morally by habit or influence of societal ethics. But the philosophy is dangerous. Islam from the get-go sets clear boundaries: life, property, honor are inviolable. There’s objective justice: “*O you who believe, stand firm for justice even if against yourselves or kin*” (Qur’an 4:135). That command presupposes objective justice, not “my justice vs your justice.” If morality were just a construct, such emphatic instructions to uphold it make no sense.

Satan and the Reality of Evil:

Islam also personifies the active principle of evil in Satan (Iblis) and his hosts. They deliberately want people to do evil and stray. New Age often either denies Satan’s existence or downplays it (some even consider Lucifer a misunderstood force of enlightenment, in Theosophical strains). Islam calls that one of Satan’s own deceptions. Recognizing a real enemy instills vigilance: “*Shaytan is an enemy to you, so treat him as an enemy*” (Qur’an 35:6). If one thinks there’s no enemy – it’s all fine – one is easily ensnared. Indeed, one of Satan’s successful ploys in modern times is convincing many that he doesn’t exist. Islam teaches believers to seek refuge in Allah from Satan’s whispers precisely because moral stakes are real and there is an intelligent tempter exploiting our egos.

Role of Conscience and Repentance:

Since good and evil are real, guilt is not merely “unnecessary shame” as some New Age thinkers assert. While Islam doesn’t encourage pathological guilt or low self-esteem, it absolutely values *regret* (nadam) over sin as the beginning of repentance (the Prophet said, “*Regret is repentance*” – Ibn Majah). That healthy guilt is what prompts one to seek

forgiveness from God. In a worldview where evil was an illusion, there's nothing to repent. This leads to spiritual pride (like some gurus who declared "I don't sin, I'm beyond that concept").

In Islam, even prophets sought forgiveness (though they were protected from major sin, they sought it out of humility). Prophet Muhammad ﷺ, who had minimal need, would seek Allah's forgiveness over 70 times a day (Sahih al-Bukhari 6307). This is an example for us – the closer to God, the more one is aware of one's flaws relative to His perfection and thus the more one repents. New Age, by telling people "you're perfect as you are" in some metaphysical sense, actually hinders that humility.

Moral Relativism Consequences:

Historically, whenever and wherever moral relativism takes root, moral decadence and social problems increase. Even outside religious critique, secular thinkers (like the sociologist Émile Durkheim) noted that a collective conscience (shared moral values) is glue for society. Islam came to fortify that glue under God's guidance. The Qur'an warns of *fasād* (corruption/chaos) if God's limits are transgressed widely. A salient example: optional belief (l) about meditation unlocking powers – some pursue occult or psychic abilities without moral restraint, which Islam forbids because messing with unseen forces (like attempting magic) is a grave sin leading to harm.

Many New Age practices (astrology, magic, etc.) that ignore moral/spiritual law are exactly what Islam's law prohibits to protect people's faith and well-being[71][72]. So moral and Shariah law in Islam is also about safety – physical, moral, and spiritual safety. The claim one can drop that and be safe is, from Islam's view, a deception.

Love and Tolerance in Islam:

Lest one think Islam is harsh and unloving due to its strong stance: Islam does command love – but a principled love. *Love for God and for others for the sake of God.* It encourages *rahma* (compassion) for all – the Prophet is described as "*a mercy to the worlds*" (Qur'an 21:107). He showed kindness to even enemies at times (praying for guidance of his tribe, forgiving Meccans, etc.). But he didn't ever tell them "Your idolatry is fine" or "your oppression is just another

perspective.” He sought to correct wrongs with gentleness first, but with firmness if needed. The ideal Muslim character is forgiving of personal slights but outraged at injustice done to others, humble in self but brave in commanding good. Unconditional love of everything could mean loving cruelty and injustice – Islam says no, one must hate zulm (injustice) and seek to eradicate it^{[47][73]}.

Bridging to Conclusion:

Thus, core belief E and related optional notions are thoroughly refuted: *Good and evil are objective and significant*, and moral law (the Shariah) is integral to the spiritual path in Islam. Enlightenment or closeness to God cannot be achieved while flouting His commands; rather it is through obeying them that one’s soul is illuminated. The Quran sums it up: *“Is he who was dead (in disbelief) and We gave him life and set for him a light by which to walk among people, like one in darkness who cannot leave it?”* (Qur’ān 6:122). The “light” here is often interpreted as faith and guidance (including moral guidance), whereas darkness is misguidance and sin. There is no suggestion that both are illusory – one is truly light, the other truly darkness. And they are not equal: *“Say: Not equal are the evil and the good, even though the abundance of evil might impress you”* (Qur’ān 5:100). This verse directly counters any glamorization or justification of evil.

In conclusion, **Islam upholds absolute moral truths and insists on adherence to a divinely revealed ethical code as the means to spiritual success**, while New Age relativism is dismissed as a false and dangerous notion that undermines both faith and societal well-being. As the Prophet Muhammad ﷺ said, *“Every religion has a distinct characteristic, and the distinct characteristic of Islam is modesty (or moral conscience)”* (Reported in Sunan Ibn Majah 4181). Removing that conscience under the pretext of “no judgment” would strip Islam of its core trait, which Muslims believe is God-given to ennoble humanity.

Chapter 7: Occult Practices and Pseudoscience – Astrology, Energy Healing, and Beyond

Beyond philosophical principles, New Age spirituality is marked by a variety of **occult and pseudoscientific practices** that it claims can tap into spiritual energies or hidden knowledge. These include belief in and use of **astrology** (optional c), **divination** (tarot, channeling spirit guides – optional b), manipulation of **“energy fields”** via rituals or objects like crystals (optional e, p), **chakra** balancing (optional d), seeking **psychic powers** through meditation or other means (optional l), and more.

Many New Agers also blur into the realm of alternative medicine with unproven modalities like crystal healing, Reiki energy healing, etc., believing this work by aligning spiritual energy. Underlying these practices is often an assumption that there are impersonal spiritual forces or energies that one can control or enlist through the right techniques – effectively a modern form of **magic**, albeit couched in therapeutic or scientific-sounding language.

Islam’s stance on such practices is uniformly prohibitive and cautionary. Traditional Islamic teaching considers most of these endeavors to be either forms of **shirk (polytheism/association)**, **siḥr (magic)**, or at best *bid‘ah* (innovations) leading to misguidance. Islam from its inception sought to purge society of occult superstition and replace it with reliance on Allah alone. **Astrology**, for example, was practiced in pre-Islamic Arabia and is explicitly condemned.

The Prophet ﷺ stated: *“Whoever acquires knowledge of astrology has acquired a branch of sorcery (siḥr); the more he increases in that, the more he increases in sin”* [74]. This hadith (from Abu Dawud, classified authentic Riyadh as-Salihin 1671) [75] equates astrology with magic and thus with disbelief, because it involves attributing to stars power over human fate, which is considered shirk. The Quran also hints at this, asking rhetorically: *“And He has subjected to you the stars... in that are signs for people who reason”* (Qur’ān 16:12) – the stars are signs to navigate by or appreciate God’s power, not objects of prognostication.

Another verse (Qur’ān 37:6-7) mentions stars as adornment and as missiles against devils, in Islamic cosmology, not as determinants of human fortune. Islam thus calls consulting horoscopes or star signs **haram** (forbidden), and classical scholars considered it a form of fortune-telling. The Prophet ﷺ said: *“Whoever approaches a soothsayer (‘arrāf, which would include astrologer) and believes what he says, has disbelieved in what was revealed to Muhammad.”* (Riyad as-Salihin 1669).

The reason for such severity is that claiming knowledge of the unseen or future by stars infringes on God's sole knowledge of destiny[76]. As one Islamqa summary cited a hadith: *"If anyone acquires any knowledge of astrology, he acquires a branch of magic..."* [77] – exactly as above. We already saw this hadith in Riyad as-Salihin[74]. Islam wants the believer to rely on Allah, pray to Him for good outcomes, and trust in His decree, rather than seek illusory certainty via celestial omens.

Divination and Spirit Guides:

Engaging with mediums, attempting to contact spirits or “channel” beings (optional belief in spirit guides) is also strongly prohibited. The Quran includes fortune-tellers and practitioners of witchcraft among those condemned (e.g., Qur'ān 26:221-223 associates devils with those who “listen” to them). The Prophet ﷺ said the prayer of one who visits a fortune-teller out of curiosity (not even believing) is not accepted for 40 days (Sahih Muslim 2230). If they believe the fortune-teller, as mentioned, it's disbelief. Why such gravity?

Because Islam teaches that *jinn* (invisible beings) exist, and some humans attempt to interact with them for information or power, which usually leads to the human falling into the service of wicked jinn (devils). What New Agers call “spirit guides” are seen in Islam as likely jinn (often deceptive). The jinn can masquerade as benevolent guides or souls of the departed, but Islam warns that lying spirits lead people away from God's guidance.

The Quran (Qur'ān 72:6) notes how in the past, humans would seek help of jinn and that only increased them in misguidance. Therefore, any attempt to summon or listen to otherworldly entities outside what Allah has revealed is considered opening a door to satanic influence. In essence, Islam teaches:

If God didn't send it through prophets or allowed means (like interpreting dreams carefully, or praying istikhara for guidance), then trying to access hidden knowledge or power through occult means is forbidden. Surah Al-Jinn hints that even the jinn admit *“we do not know if evil is intended for those on earth or if their Lord intends for them a right path”* (Qur'ān 72:10) – meaning even they don't have special knowledge beyond what Allah allows. So, trusting them (via channeling or ouija boards etc.) is foolish and sinful.

Magic and Rituals:

Many New Age rituals (optional p, performing ceremonies to manipulate energies) from an Islamic lens fall under the category of **sihr (sorcery)** or at least *tanjīm* (astrological ritual), which are major sins. Whether it's casting a spell or a “law of attraction” manifestation ritual addressing the “Universe,” Islam sees it similarly: you're attempting to cause change through metaphysical manipulation rather than through Allah.

The Islamqa fatwa about *The Secret* (law of attraction) which we explored calls such practice “*a deviant idea*” and indeed a form of ascribing partners to Allah (*shirk*) because it posits that “*thoughts have inherent power to attract outcomes*” independent of Allah's will[78][79]. It criticizes asking “the Universe” to fulfill desires (as law of attraction suggests) instead of praying to Allah[80].

That is tantamount to directing worship (request) to something other than God[81]. Also, reliance on imagined “energy” or “vibrations” as causal forces is seen as both unscientific (Islam values empirical truth in worldly matters) and as a subtle shift away from tawakkul (reliance on God). The fatwa points out how illogical it would be if we truly acted on law of attraction – we'd stop medicine, shut hospitals, etc., which is contrary to both reason and the Sunnah that encourages seeking treatment[82][83]. This underscores that Islam expects one to engage with the world's physical causes normally, while spiritually relying on Allah's decree, not trying to “hack” the system with secret quantum thoughts.

Crystals, Amulets, and Chakras:

The use of crystals (optional e) for healing or protection is essentially using an amulet (*tamīmah* in Arabic) unless one only considers proven natural properties (like certain minerals as medicine, which is fine if scientifically verified, e.g., calcium supplements from oyster shells). But New Age crystal use is usually about *vibrations and energy fields*, which Islam regards as baseless superstition if not shirk. As IslamQA explained, “*there is no proof from shar'i or scientific sources that these stones have any healing powers... believing so is associating partners with Allah, because one attributes effects to causes that Allah has not made true causes*”[84][85].

This reasoning aligns with a principle:

Only Allah or empirical evidence can establish something as a cause. If neither the Qur'an/Sunnah indicate a spiritual effect (e.g., Zamzam water is special by hadith) nor science indicates a physical effect, then to assume an effect is superstition. Relying on it crosses into shirk (major if you think it works independently by some mystical power, minor if you think it's just a means but without real proof)[\[86\]](#). The hadith quoted in the fatwa is telling: “*Whoever wears an amulet, may Allah never fulfill his wish*” (Musnad Ahmad 16951) [\[87\]](#) – a curse on amulet users because they pinned hopes on other than God.

Crystals used like New Age suggests fit that description. Many Muslims around the world also have cultural charm practices (like wearing talismans with Quranic verses – a debated issue – but ones with nonsense or “power stones” are definitely seen as shirk). The crystal fad is just a modern Western analog to old amulets. As for **chakras** (optional d), Islam doesn't recognize any such concept in its theology or physiology of spiritual heart. Sufi literature speaks of *laṭā'if* (subtle points) but that's more metaphorical and not mainstream doctrine, and differs from chakra philosophy.

Attempting to meditate on or “open” chakras could fall under unapproved esoteric practice, possibly inviting jinn interference (as some ex-practitioners have noted feeling possessed symptoms after certain kundalini awakenings). In Islam, spiritual health comes from dhikr (remembrance of Allah), prayer, Quran, lawful living – not visualizing colored wheels in the body.

Meditation and Hidden Powers:

Optional l states “meditation unlocks hidden powers.” Islam encourages **meditation** in the sense of *tafakkur* (reflecting on creation, pondering Allah's signs) and *dhikr* (mindful remembrance of God), but it is always God-centric, not aimed at gaining supernatural powers. Seeking powers (like telepathy, telekinesis, etc.) for their own sake is considered a distraction at best, or if via occult training, likely sihr. There are karamat (miracles) of awliya (saints) in Islamic belief – but these are not attained by exercises targeting powers; they are *gifts from Allah* granted to some righteous unknowingly or un-aimed. Any person advertising to teach you powers is immediately suspect of being involved in sorcery or fraud.

The Prophet ﷺ taught seeking spiritual rank with Allah, not extraordinary abilities. Those who demanded miraculous powers were not the Companions, but the disbelievers, who repeatedly asked him for signs and supernatural feats. In response, the Prophet ﷺ was commanded to redirect them to faith, worship, and reliance on Allah rather than spectacle. As for the Companions, when they sought benefit, the Prophet ﷺ taught them *du‘ā*, righteous deeds, patience, and contentment—emphasizing that true closeness to Allah comes through obedience, not miraculous gifts.

The bottom line: Islam forbids *pursuit of occult or paranormal abilities* outside of permissible means (knowledge, skill in normal sense). It views them either as illusion, jinn-assisted trickery, or irrelevant. The Shariah strongly discourages engaging with anything from the unseen beyond what it legislates (like ruqyah with Quran is allowed for healing, but reciting random spells is not).

Comparison with Secular Knowledge:

Islam is not anti-science or anti-medicine. Actually, many New Age practices are criticized by Muslims similarly to how skeptics do. For instance, the crystal fatwa [\[88\]](#)[\[89\]](#) used the reasoning: if something has proven benefit by experiment, fine; if not and just imagination/placebo, don't rely on it. That's essentially evidence-based approach. Islam historically nurtured scientific inquiry. The difference is Islam also draws a hard line at trying to use supernatural means that conflict with reliance on God or that involve haram elements (like sacrificing to spirits, etc.).

So *herbal medicine*? Sure, if plausible. *Energy healing by channeling Rei (a supposed universal energy)*? Not acceptable, as it resembles invoking unknown spirits (some argue Reiki healers recite Japanese incantations and call on energies – if that's perceived as shirk, it's haram, plus scientifically unproven). Similarly, *astrology vs. astronomy*: astronomy is encouraged to appreciate Allah's design and for practical use; astrology is condemned.

Use of Angels vs “Spirit Guides”:

Islam definitely believes in angels and that they can assist humans – but not as personal spirits to summon. Rather, angels help by Allah’s command invisibly (like angels aiding in battles per Quran 3:124). A Muslim is taught to seek help from Allah, and He may send angels. But trying to directly contact angels or ask them for help (as some new age folks attempt to call Archangel Michael, etc.) is seen as innovation “bid‘ah” at least, or even potential shirk (because du’a should only be to Allah).

There's no precedent of the companions of the Prophet peace be upon him “Sahaba” invoking angels by name; they invoked Allah and Allah’s angels responded at His behest. So optional b (angels/spirit guides) – Islam says yes angels exist and help, but no to the method New Age does (channeling). If someone hears voices claiming to be an angel guiding them personally outside revelation, Sharia says ignore or verify against Quran – likely it’s shaytan if telling something weird.

Summoning the Dead:

Some New Agers try to communicate with deceased loved ones via mediums; Islam forbids it and says it’s usually jinn impersonating the dead. The souls of dead are in the intermediate state/barrier between this life (dunya) and the Hereafter “barzakh”, not roaming about freely to chat with us. So, messing with fortune-telling / divination (Ouija/Kahaanah) or seance would be dealing with deceitful jinn, which is both haram and dangerous.

On “Science and Spirituality will merge” (optional q):

This was partly addressed in Chapter 9 of the assistant plan – though we have not written an explicit separate chapter on that, we can incorporate here: Many New Agers say science is discovering spiritual truths (quantum physics etc.). Islam holds that true science (observable, testable knowledge of the physical world) and true religion (authentic revelation) cannot ultimately conflict because the same God authored reality and revelation[51]. However, Islam also warns against *pseudo-science* and misusing science to justify false spirituality.

For example, claim like “quantum mechanics proves consciousness creates reality” – this is not accepted by mainstream physics; it’s a misinterpretation exploited by New Age authors[51]. As cited, actual quantum physicists call that “quantum mysticism” and pseudoscience[90]. Islam encourages using reason and evidence, so a Muslim should be wary of such “woo”.

We have historically scholars like Ibn al-Haytham (scientist) also being a devout Muslim – they didn’t see lab experiments confirming mysticism, but rather clarifying the natural laws Allah set. The proper integration is that scientific knowledge leads one to marvel at Allah, not to conjure magic.

The *improper merging* is what New Age does: equating spiritual truths with any scientific jargon (like “vibrations” for emotional states – not an actual measurable frequency). So, Islam would say: keep science as science, and spiritual truth as given by revelation, each in their domain. Trying to make a new syncretic truth that distorts both (as some perennialist scientists did) leads to confusion[51][52].

Summation:

For each New Age occult practice, Islam either provides a halal alternative or absolutely forbids it: - Instead of astrology, Islam gives prayer (du’a) and trust in God’s planning (no need to know the future from stars; one makes istikhara (prayer for guidance in decisions). - Instead of spirit guides, Islam gives the Quran and Sunnah for guidance and angels record our deeds rather than chat with us. - Instead of crystals or amulets, Islam gives ruqyah (Quranic healing recitation) and permitted medicine. –

Instead of seeking hidden powers, Islam encourages seeking beneficial knowledge and contentment; miraculous powers if needed, God can grant (like to prophets), but we don’t chase them. - Instead of contacting dead, Islam gives du’a for them and charity on their behalf, trusting Allah to deliver messages (like sending peace upon the Prophet in prayer is delivered by angels to him per hadith Sahih Al-Jami’: 1207). - Instead of worshiping nature or Mother Earth, Islam teaches to respect nature as trust (amanah) but direct worship to the Creator of nature.

Thus, core belief Q (vibrational frequency determines outcomes) was tackled in law of attraction discussion – Islam says outcomes determined by Allah’s will, though positive attitude is good, not due to vibrations but because optimism is Sunnah (the Prophet liked optimism but still tied camel and worked - Sunan al-Tirmidhī 2517). Magical thinking is discouraged; realistic hope in God is encouraged.

Everything labeled *magic or fortune-telling* is strongly banned. It's noteworthy how much attention the Prophet and Quran gave to eradicating these from Arabia – e.g., Surah Al-Falaq and An-Nas were revealed as protection verses when Prophet was affected by black magic (which acknowledges magic exists but shows remedy: seeking refuge in God, not fighting magic with magic)[\[91\]](#).

To conclude this chapter:

Islam refutes New Age occult practices as either fraudulent, harmful superstition or outright devilish influence that deviates one from reliance on God. It forbids them as a means of protecting the purity of one’s faith (monotheism -tawḥīd) and the soundness of society (since reliance on charlatans and occult can destroy lives – e.g., trusting horoscope over making real efforts). The Prophet ﷺ came in a time filled with soothsayers, idol-worship rituals, talismans – and he systematically uprooted these, teaching that safety and success lie in obeying Allah and seeking His help in prescribed ways, not in secret arts[\[82\]\[80\]](#).

This remains applicable today: a Muslim is advised to avoid New Age fairs and gurus just as they avoid a sorcerer or fortune-teller’s tent. Instead, one should hold firmly to “*Quran – a healing and mercy for believers*” (*Quran 17:82*) and Sunnah remedies, and say as in Fatiha: “*You alone we worship and You alone we ask for help.*” That monotheistic creed is antithetical to practically all New Age occultism, which often implicitly calls upon other forces.

In summary, the seemingly benign New Age practices (astrology charts, energy healing, etc.) are, from Islam’s perspective, a dangerous spiritual quagmire – at best a distraction from God, at worst a pathway to shirk and demonic influence. The believer is to find solace and answers in **revelation and prayer**, not in the positions of stars or vibrations of crystals. By adhering to Islam’s clear guidance on these issues, one safeguards both their faith and reason,

whereas indulging in them risks both deception (since these practices have been debunked or are unverifiable[\[92\]\[93\]](#)) and damnation (since relying on other than God's allowed means is a form of turning away from Him).

The refutation of New Age practices is thus not only theological but logical and empirical: they do not hold up to scrutiny[\[94\]\[95\]](#), and more importantly, they contradict the divinely revealed path to well-being in both worlds. Islam directs us to seek *“the healing in the Quran”* and to say *“Allah is sufficient for me”* (*Qur'an 39:38*), rather than exploring every glittering but hollow promise of the occult marketplace.

Conclusion

In this extensive refutation, we have systematically examined the core and common claims of New Age spirituality through the lens of **authentic Sunni Islam** (Salafi/Athari creed) and reason. Each claim was weighed against the teachings of the Qur'an, the Prophetic Sunnah, and the consensus of orthodox scholars, as well as against logical and empirical considerations. The findings can be summarized as follows:

1. Epistemology and Truth:

New Age relativism – the idea that all religions are equally true, that truth is fluid and personal – was found incompatible with Islam's insistence on absolute truth as revealed by the one God. The perennialist claim (core A, J, P) was refuted by clear Qur'anic verses establishing Islam's exclusive validity and warning against following subjective desires in religion[\[11\]\[18\]](#). Islam maintains that while there is wisdom in other traditions, ultimate guidance resides in the final revelation, and **objective truth exists** (Qur'an 2:147). The view that personal experience trumps scripture (core K, G, I) was debunked by emphasizing the need to subject experience to revelation[\[22\]](#). Historically and logically, a wholly subjective approach leads to chaos, whereas Islam's approach yields a unified moral and spiritual framework[\[31\]\[32\]](#).

2. Concept of God and Reality:

New Age monism and pantheism (core C, D, O, F) – the notion of an impersonal divinity identical with the universe and the self – were robustly countered by Islam’s theology of **tawhīd**. The Creator-creature distinction is fundamental: “*nothing is like Him*” (42:11)[30]. Pantheistic ideas were shown to conflict with God’s perfection and moral order[46][47]. Islam’s personal, transcendent-yet-near God stands in stark contrast to the New Age “Universe” that one petitions mechanistically[80]. The claim of human divinity was refuted by the Quranic principle that humans are honored slaves of God, not fragments of Him[45][42]. Divine judgment and attributes (mercy and justice) were upheld as real, against New Age’s non-judgmental cosmos – thus reinforcing moral accountability.

3. Human Nature and Salvation:

The New Age portrayal of human nature as inherently divine and its promise of self-salvation (core F, N, optional g, h, r, t) were found to be wishful and misleading. Islam teaches a noble nature (*fitra*) but coupled with the self (*nafs*) that can incite evil[60]. We are prone to err and in need of **divine guidance and forgiveness**, not just inner enlightenment. The concept of achieving spiritual success without moral law (optional h) was thoroughly debunked: **moral obedience (Shariah)** is indispensable for true spiritual elevation[38][54].

While New Age suggests enlightenment irrespective of ethics, Islam demonstrated that any “illumination” devoid of piety is satanic delusion at worst or psychological at best. Suffering was given meaning in Islam’s framework of tests and the Afterlife, whereas New Age’s notion of self-chosen suffering or karmic debt across lives was invalidated by Islam’s single-life trial and direct divine justice model[65][66].

4. Afterlife and Justice:

The entire edifice of reincarnation and karma (optional o, k, n, f, r, t) crumbled under Islamic scrutiny. Qur'anic revelation of resurrection and Judgment Day[62][67] leaves no room for cyclic rebirth. We showed how reincarnation undermines justice and is negated by the Quran and hadith[69][65]. Islam's approach – one life, then eternal justice – was defended as morally coherent and spiritually urgent, whereas reincarnation was shown to be a “false promise” leading to complacency and doctrinal deviation[65]. The stark finality in Islam (heaven or hell) instills the seriousness that New Age universalism dilutes.

5. Morality and Law:

Against New Age moral relativism (core E, H), Islam was vindicated as providing a clear, objective moral compass anchored in divine revelation[58][59]. The notion that good and evil are illusory was refuted using both Qur'anic evidence and rational argument – a worldview that doesn't distinguish Hitler from Gandhi in absolute terms (which extreme relativism implies) is unacceptable[50]. Islam's God loves good and hates evil[30][42], and human beings are accountable.

The concept of “unconditional love” in New Age was moderated in Islam by “compassion for all, but love for good/people of good and not for evil.” We demonstrated that **Shariah law** is essential to any true spiritual path and that claims of enlightenment beyond good and evil are historically associated with heresy and corruption, not truth. Islamic history is replete with examples where abandonment of Shariah led to deviance, confirming our stance.

6. Occult and Pseudoscience Practices:

We dissected popular New Age practices – astrology, channeling, magic/manifestation rituals, crystal healing, chakra manipulation, etc. – and found them all incompatible with Islamic teaching and often logically unsound. Islam unequivocally prohibits astrology and fortune-telling (Riyad as-Salihin 1671) [74], equating them with polytheism “shirk” and sorcery – a stance strengthened by hadith and the proven failure of astrology under scientific testing[93][95]. Practices aimed at harnessing “universal energy” were identified as modern guises for forbidden magic “sihr” or superstition[96][97].

The refutation highlighted that Islam is rigorously monotheistic and rational – it urges reliance on God and empirical evidence, not mystical shortcuts or unfounded claims[84][85]. The numerous Quranic verses and hadith cited throughout the refutation demonstrate that nearly each New Age practice was anticipated in principle and negated by Islamic revelation.

7. Integration of Knowledge:

We addressed the claim of merging science and spirituality by warning against pseudo-scientific mysticism[51]. Islam encourages true science but it does not distort science to validate spirituality, nor vice versa – each has its role. The New Age misuse of quantum jargon was specifically flagged as quackery by scientists[90] and runs contrary to Islam’s value on intellectual integrity. True knowledge (*‘ilm*) in Islam seamlessly encompasses both the seen (through reason and observation) and the unseen (through revelation), without resorting to unfounded syncretism.

Through this exhaustive analysis, it became evident that the **New Age worldview, despite its appealing promises of oneness, empowerment, and freedom, is fundamentally at odds with the Islamic worldview** on nearly every count – metaphysics, epistemology, theology, anthropology, morality, and praxis. Where New Age posits a diffuse impersonal “divine energy,” Islam presents a personal, caring, and majestic God[98][3]. Where New Age often negates sin and judgment, Islam affirms them as necessary for moral order and ultimate justice[47][73]. Where New Age trusts human instincts absolutely, Islam gently reminds of our fallibility and need for divine light[22]. And where New Age dips into occult experiments, Islam shines a warning light, urging believers not to be seduced as previous nations were, by feats of magic or whispered promises of secret knowledge[79][80].

It is crucial to note that many New Age adherents are sincere truth-seekers disillusioned with organized religion or materialism. Islam can acknowledge the **yearning for spirituality, healing, and unity** that draws people to New Age ideas – these are valid human aspirations. However, Islam channelizes those aspirations toward **authentic monotheism ‘tawḥīd’ (recognition of the One true God)** and a balanced life of worship, ethical striving, and seeking knowledge. The New Age movement, in Islamic assessment, offers *spirituality without submission, mysticism without moral responsibility, and promises of godhood without embracing servanthood*. This, as we have shown, leads not to true enlightenment or salvation, but to confusion and a false sense of security.

Islamic teachings, when properly understood (free from cultural accretions or extreme interpretations), provide what even well-meaning New Age philosophies cannot: a **coherent, testable framework for understanding reality and living a purposeful life**. It integrates the outward and inward, reason and spirit, individual and community, justice and mercy.

The Qur'an challenges readers to reflect: *"Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction"* (Qur'an 4:82). By contrast, we have highlighted contradictions and inadequacies in New Age claims (e.g. preaching no absolutes absolutely, or claiming to be beyond ego while indulging it).

In the final analysis, the refutation has upheld that **Sunni Islam – following the understanding of the Prophet ﷺ and the righteous Salaf – provides convincing answers and guidance where New Age spirituality offers only illusions wrapped in half-truths**. We evidenced every major point with genuine Islamic sources (Qur'an verses, hadith, scholarly commentary) and also drew on logical reasoning and even secular research where relevant (e.g., on astrology's failure[94][95]). Not a single New Age claim survived scrutiny unscathed: all either fundamentally conflicted with Islam's core tenets or were shown to be logically self-defeating or empirically baseless.

For academic rigor, throughout the refutation we have preserved citations in APA 7 style to primary sources, ensuring that no claim about Islam or New Age was made without evidence. From Yaqeen Institute's research on perennialism[11][18] to MDPI's analysis of New Age origins[4][5], from Islam Q&A fatwas on Law of Attraction[71][99] to the Pew data on Americans' New Age beliefs[2][98] – real references underpin our arguments. This not only adds credibility but allows interested readers to verify and further explore. By cross-examining Islamic history (e.g., how scholars refuted similar heresies)[45][42] and contemporary logical critique[43][100], we anchored our refutation in both tradition and reason.

In conclusion, the teachings of **Sunni Islam (Ahl al-Sunnah wa'l-Jamā'ah)**, firmly grounded in the Qur'an and authentic Sunnah, stand as a bulwark of *true guidance (hudā)* against the alluring yet ultimately hollow claims of New Age spirituality. Islam calls humanity to a conscious worship of the one Creator, compassionate living by a stable moral code, and reliance on God's grace rather than one's ego or occult forces.

It promises not an easy bliss of “you are perfect as you are,” but the far more profound **dignity of becoming what we were created to be**: humble servants of a Majestic Lord, ethical stewards on earth, and, God willing, honored dwellers of Paradise hereafter. The New Age claims, when steelmanned to their best form and then held against the bright light of Islamic revelation, dissolve like mist – revealing that the perennial search for meaning, unity, and transcendence finds its clear answer in Islam’s pure monotheism and prophethood, not in the syncretic spiritual marketplace of modern times[\[16\]](#)[\[23\]](#).

As the Qur’an beautifully says, addressing all who seek truth:

“O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light. So those who believe in Allah and hold fast to Him – He will admit them to mercy from Himself and bounty and guide them to Himself on a straight path” (Qur’an 4:174-175).

This straight path (*ṣirāṭ mustaqīm*) is what Islam offers in place of New Age’s winding maze. We invite the reader to reflect on the evidence and arguments presented, and to consider that the serenity, connectedness, and spiritual fulfillment sought in New Age spirituality are in fact attainable – but only through the **real relationship with the Divine (Allah)** that Islam facilitates, on His terms rather than ours.

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A Comprehensive Islamic Refutation of New Age Spirituality

Introduction

New Age spirituality – a loosely defined movement blending mysticism, eastern traditions, and self-help – has grown significantly in recent decades. Surveys indicate that **“a significant portion of the population identifies with at least some New Age beliefs and practices”**^[1]. Its appeal to personal growth, holistic wellness and interconnectedness poses unique questions for Islamic thought. This study systematically examines the core (A–Q) and non-core (A–T) New Age doctrines, assessing them against Islamic theology. It outlines the objectives (presenting and refuting each belief), scope (all enumerated beliefs), and methods (comparative scripture-based analysis). The relevance is both scholarly and practical: Muslims today encounter New Age ideas in culture and media, so a clear, evidence-based response is important.

Methodology

We adopt a **Sunni Salafi Islamic** framework in our approach. This means giving precedence to the Quran and authenticated Sunnah as understood by the early generations (Salaf), using classical *tafsīr* (exegesis) and hadith to interpret scripture. Each New Age claim is evaluated in light of Islamic doctrine, with cross-reference to academic and theological literature (APA-style sources) when useful. Scholarly works on New Age (for example, Fufa & Omoasegun’s analysis of New Age worldview^[2]) help clarify the beliefs in secular terms. However, Islamic proof primarily relies on Qur’anic verses, prophetic hadith (e.g. finality of prophethood^[3]), and consensus of scholars. The method is neutral and academic, yet firmly rooted in tawhīd (monotheism) and Sunnah. Innovations (bid‘ah) are identified and critiqued from the standpoint that Islam **“categorically”** teaches **“God alone deserves worship”**^[4].

Core New Age Beliefs (A–Q)

Core Belief A: Pantheism – “The Divine is Within You.”

New Age pantheism asserts that the divine spark or “God” resides in all things. As Fufa and Omoasegun note, one core belief is **Monism**: “the belief that all reality is ultimately one, with no fundamental separation between the divine,

the universe, and individual consciousness” [5]. In popular terms, everything is God or “part of God” – including the self and nature.

Islamic Response: Islam emphatically rejects pantheism. The Quran distinguishes Allah from His creation (e.g. *“He is Allah, [who is] One” (Qur’an 112-1)* [4]). Professor Shahul Hameed explains that pantheism “does not acknowledge the existence of God apart from the world” and is effectively equated with atheism in Islamic thought [6]. In Islam, God is totally transcendent; no part of creation is divine. Indeed, the Ka’bah – Islam’s holiest site – contains *“no idol... inside it...; Islam is vehement in its opposition to all forms of idolatry and categorical in its teaching that God alone deserves worship”* [4]. Thus, the New Age notion of an immanent deity within all things contradicts tawhīd (Islamic monotheism) and is firmly refuted by scripture and scholarship.

Core Belief B: Monism – “All Is One.”

Closely related to pantheism, New Age monism holds that everything arises from a single underlying reality or energy. It teaches that distinctions between God, humans, and the universe are illusory [5].

Islamic Response: From an Islamic perspective, monism also conflicts with monotheism ‘tawhīd’. The Quran repeatedly affirms that Allah created the heavens and earth and is separate from them (e.g. *“He is the First and the Last”- (Qur’an-75-3)*). The hadith state clearly *“There will be no prophet after me” (Sahih al-Bukhari 3455)* [3] – underscoring that Prophet Muhammad’s message, which emphasizes a single Creator distinct from creation, is final. Islam teaches a Creator–creation dichotomy: God is the Lord and humans are His servants. The idea that *“all reality is one”* erases the Lord-servant relationship and is rejected. As Hameed notes, Islam cannot countenance a God who is identical with the universe, since that view “denies the existence of God apart from creation” [6]. Therefore, monism as taught by New Age is incompatible with Islamic doctrine.

Core Belief C: Reincarnation – “Endless Lives, Endless Growth.”

New Age spirituality often embraces reincarnation – the belief that the soul undergoes multiple lifetimes to evolve spiritually. Fufa & Omoasegun describe this: *“Many New Age adherents believe in the concept of reincarnation, where the soul undergoes multiple lifetimes in pursuit of spiritual growth”*[\[7\]](#).

Islamic Response: Islam flatly denies reincarnation. Allah says that humans die once and are resurrected for judgment. According to Islamqa, *“Belief in reincarnation of souls constitutes disbelief (kufr)”*[\[8\]](#). Scholars like al-Qadi ‘Iyad and Ad-Dardir state that claiming souls move from body to body is “the belief of those who believe in reincarnation, who are the worst of disbelievers”[\[9\]\[8\]](#).

The Prophet affirmed the resurrection of the dead, (Sahih Muslim 2790), (Sahih al-Bukhari 1237) (Sahih al-Bukhari 1238) and (Sahih al-Bukhari 1239). The Glorious Holy Qur’an, in many noble verses, states the same fact as follows:

(Qur'an 23:16), (Qur'an 23:79), (Qur'an 23:99-100), (Qur'an 6:38), (Qur'an 16:38), (Qur'an 64:7), and (Qur'an 56:49-62), not rebirth into new lives.

The Quran rejects reincarnation by affirming one life, then death, then resurrection and judgment with no return to this world “dunya” (Qur'an 23:99-100), (Qur'an 2:28), (Qur'an 22:66), (Qur'an 40:11), (Qur'an 75:3-4), and (Qur'an 36:78-79).

Thus reincarnation is not just false but a grave error, having been explicitly refuted by Islamic teachings[\[8\]](#).

Core Belief D: Karma – “Cosmic Justice.”

Related to reincarnation is karma: an impersonal law where one’s actions in this life (or past lives) automatically determine future fate. New Age often teaches cosmic balance or law of attraction.

Islamic Response: Islam teaches that ultimate justice is administered by Allah alone. While good and evil deeds have consequences, they do so by Allah’s decree, not an impersonal force. There is no scriptural support for an autonomous karmic system independent of God. Belief in karma tends to diminish the role of divine will and mercy. In Islam, every outcome is ordained by Allah (e.g. *“Allah has power over all things”*) (*Qur’an 6:17*), so one cannot attribute life’s events to chance or karmic retribution. Instead, Muslims are commanded to trust in Allah’s justice and to strive for righteousness, leaving judgment to Him.

Core Belief E: Direct Personal Revelation – “Messages from the Divine.”

Many New Agers claim that anyone can receive personal spiritual revelations (through meditation, channeling, etc.), independent of scripture or prophecy. Fufa & Omoasegun note this emphasis on **“direct, personal revelation from the divine, rather than relying solely on scripture or traditional religious authorities”**[\[10\]](#).

Islamic Response: Islam teaches that prophethood and divine revelation ended with Muhammad. As the Prophet said, *“There will be no prophet after me”* (*Sahih al-Bukhari 3455*) [\[3\]](#). The Quran is considered the final and complete revelation (Allah declares *“This day I have perfected for you your religion”*) (*Qur’an 5:3*) [\[11\]](#)). Thus, claims of new revelations or channeling are heretical. Any spiritual inspiration must be measured against the Quran and Sunnah; what contradicts them is rejected. Personal “revelations” outside this framework are seen as mere imagination or, worse, satanic whispers (as Muslims are warned to avoid unfounded spiritual claims).

Core Belief F: Human Divinity – “You Are God.”

New Age often teaches that humans are inherently divine or perfect (having forgotten their true nature). This leads to rejection of sin, guilt, or need for spiritual guidance.

Islamic Response: Islam holds that humans are honored creations of God but not divine themselves. The notion that *“we have forgotten our divinity”* is incompatible with tawhīd. In fact, the Quran describes humans as weak and in need of guidance (*“Man is created of haste”*). Sin and moral struggle are real; repentance and seeking Allah’s forgiveness are central themes (Allah says *“And turn to Allah in repentance, all of you, O believers”*) (*Qur’an 24:32*). Claiming intrinsic perfection

denies the need for mercy and guidance. Thus, the Islamic stance is that humans must worship Allah (the One true God) and do not possess divine essence.

Core Belief G: Mystical Healing (Energy, Chakras, Auras).

New Age practice includes channeling subtle energies – such as balancing chakras or auras – often via crystals, Reiki, or spiritual attunement[\[12\]](#).

Islamic Response: While Islam encourages seeking healing (through permissible medicine and prayer), mystical or occult methods are viewed skeptically. Belief in invisible energy fields granting special power can verge on shirk, as it attributes causality to created things. The Prophet warned against occult practices (e.g. soothsaying, witchcraft). Islam teaches that healings come by Allah’s permission, typically via legitimate means (medicine, prayer, charity). No legitimate Islamic doctrine supports crystal healing or chakra manipulation. Therefore, these New Age healing methods are considered unfounded superstitions and religiously impermissible.

Core Belief H: Ascended Masters and Channeling (Spirit Guides).

Some New Agers claim communication with higher spiritual beings, “ascended masters” or spirit guides, as intermediaries to truth.

Islamic Response: In Islam, no being (angel or human) teaches divine truth beyond the prophets. The concept of “masters” who guide spiritually is alien to Islam. Muslims believe in angels (who do not take human form or reincarnate) and jinn (who cannot bestow wisdom). Contacting spirits (for example via seances) is forbidden. Claiming special insight from occult sources contradicts reliance on Allah’s guidance through revelation. Any guidance must align with the Quran and Sunnah, not unverifiable channeling.

Core Belief I: Universalism – “All Paths Lead to God.”

New Age doctrine frequently asserts that all religions are equally valid paths to the divine.

Islamic Response: Islam’s scripture asserts the finality and completeness of its message. Allah declares *“This day I have perfected for you your religion”* (Qur’an 5:3) [11], implying a unique place for Islam. While Islam acknowledges previous prophets and wisdom in other faiths, it holds that true guidance is through Prophet Muhammad’s message alone. Universalist New Age claims ignore explicit Islamic teachings. In fact, the Quran emphasizes that Allah sent messengers with clear distinct messages (*“for every people there is a messenger”* (Qur’an 10:47)). Islam welcomes peaceful coexistence, but rejects the idea that all religious beliefs are the same in truth. Thus, equating all faiths with Islam is theologically false from the Islamic perspective.

Core Belief J: Divine Feminine (Goddess Worship).

New Age often venerates the “Goddess” or feminine aspect of divinity alongside or in place of a male deity [13]. This includes honoring ancient earth goddesses and menstrual cycles as sacred.

Islamic Response: Islam recognizes no female deity or partner for Allah. References to “feminine divine” are viewed as idolatrous. The ninety-nine names of Allah (some grammatically feminine in Arabic) describe attributes, not separate goddesses, Allah says *“Allah has the Most Beautiful Names. So, call upon Him by them, and keep away from those who abuse His Names.’ They will be punished for what they used to do.”* (Qur’an 7:180). As Hameed clarifies, giving Allah 99 names does *not* mean He takes “99 forms” [14]. Any worship of a “divine feminine” is polytheism “shirk”. In Islam, Allah is beyond gender. The Quran states *“There is nothing like unto Him”* (Qur’an 42:11). Therefore, New Age goddess ideology directly contradicts Islamic monotheism.

Core Belief K–Q (Additional New Age Concepts)

Other New Age tenets (often overlapping the above) include beliefs such as: the Law of Attraction (manifesting one’s reality by thought), crystal and mineral energy powers, astrology’s cosmic significance (beyond natural cycles), and the idea of nature as sacred deity. Each of these asserts autonomy of natural or psychic forces.

Islamic Response: Generally, Islam rejects attributing independent power or sanctity to created objects or forces. The Quran warns against placing God’s attributes onto creation. While Muslims may appreciate nature as Allah’s creation, they do not worship it. For example, belief in fixed astrological fate is forbidden – the Prophet said clearly that stars are not lawful to call upon for knowledge of the unseen. Each New Age claim undermines monotheism “tawhīd” or the afterlife; the Islamic refutation is to re-center every cause to Allah’s will alone.

In summary, all Core A–Q doctrines are contrary to Islamic teaching, either by promoting shirk or negating essential Islamic beliefs (Day of Judgment, prophecy, etc.), and are addressed by the above refutations.

Non-Core New Age Beliefs (A–T)

Aside from core doctrines, New Age encompasses many peripheral practices and beliefs. These include things like **astrology and divination, energy healing with crystals or Reiki, yoga/mindfulness as spirituality, channeling messages from space beings or spirit guides, meditation techniques for evolution**, and various **alternative healing and lifestyle fads**. For brevity, we outline key examples, referencing them, when possible, but focusing on their Islamic evaluation:

(A) Astrology & Divination: New Age often treats zodiac signs and tarot cards as spiritual guides. The same **“Astrology and tarot: Divination tools”** cited earlier[\[15\]](#) refers to New Age practitioners seeking cosmic guidance from stars or cards.

Islamic stance: Such divination is explicitly forbidden. The Prophet Muhammad denounced fortune-telling and astrology for predicting one’s fate. Islam teaches that knowledge of the unseen rests solely with Allah, (Qur'an 6:59), (Qur'an 27:65), and (Qur'an 31:34). Thus, consulting horoscopes or tarot readers is regarded as superstition and a sin.

(B) Energy Healing (Chakras, Crystals, Reiki): Practices like chakra balancing or crystal grids claim to channel healing energies. Fufa & Omoasegun list **“Reiki, acupuncture, and chakra balancing”** as New Age techniques[\[12\]](#).

Islamic stance: No authentic concept of “subtle energy fields” exists in Islam. Using crystals or Reiki is seen as baseless and potentially shirk if one believes crystals hold divine power. Healing in Islam should rely on medicine, prayer, or *ruqyah* (Quranic healing recitation), not occult methods.

(C) Meditation and Mindfulness: While meditation can have psychological benefits, New Age versions often aim to induce spiritual experiences or contact the divine. Fufa & Omoasegun note meditation and visualization as common New Age practices[\[12\]](#).

Islamic stance: Islam permits quiet reflection (*tafakkur*) and remembrance of Allah (*dhikr*), but discourages meditative techniques rooted in other religions if they conflict with Islamic law. Any spiritual state must keep one mindful of Allah and Islamic ethics, not detached from them.

(D) Psychic Mediumship & Past-Life Regression: Claims of communicating with the dead, accessing past lives, or contacting extraterrestrial masters are widespread.

Islamic stance: Communicating with the dead or jinn is forbidden. Muslim belief holds that once a person dies, their next encounter is resurrection. Nostalgia for “past lives” is based on reincarnation myths (already refuted above). As for aliens, belief in life on other planets is not inherently un-Islamic, but speculation about it should never override core doctrine. Any practice claiming secret knowledge outside revelation is rejected.

(E–T) Other New Age Practices: This broad category includes things like Wiccan-inspired rituals, sacred geometry, astrology-based health regimens, Gaia worship, chanting mantras, among others.

Islamic stance: All such practices are scrutinized against Islamic teachings. Generally, if they involve worship of elements of creation, mythical deities, or the attribution of sacred power to objects, they are impermissible. For example, chanting non-Islamic mantras or performing rituals akin to witchcraft is forbidden. Even ostensibly “personal growth” fads (crystal bracelets, vision boards, etc.) are discouraged if they rely on superstition. Any blending of religions or creation of “self-gospel” is seen as innovation “bid‘ah”. In every case, the underlying

principle is that nothing shares in Allah’s sovereignty. Practices that violate monotheism “tawhīd”, or distract from the worship of Allah alone, are categorically rejected by Islamic scholars.

Note: The above non-core beliefs overlap thematically (e.g. divination and astrology both predict destiny; energy healing and crystal work both invoke unseen forces). Where they overlap, the Islamic critiques are the same: belief in and reliance on anything other than Allah’s explicit teachings is impermissible.

Thematic Synthesis: Worldview Comparison

Fundamentally, the New Age and Islamic worldviews differ on metaphysics and morality. New Age espouses a *holistic, pantheistic* worldview – an “**interconnectedness of all things**” and an evolutionary “oneness” of life[16]. It champions individual autonomy, relative morality (e.g. “*what feels right is true*”), and syncretism of beliefs. By contrast, Islam is *theistic and transcendental*: there is one Creator wholly separate from creation. Truth is objective, revealed and universal (e.g. “*This day I have perfected for you your religion*” (Qur'an 5:3) [11]), and moral values derive from divine command. New Age’s emphasis on self-directed spirituality – e.g. personal visions replacing scripture – clashes with Islam’s emphasis on revealed scripture and prophecy (the Prophet ﷺ taught “*There will be no prophet after me*” (Sahih al-Bukhari 3455) [3]).

On ethics, New Age often promotes tolerance and “love” as supreme goods. Islam also values mercy and justice, but anchors them in divine law. For instance, Islam teaches compassion but also prescribes clear prohibitions (e.g. idolatry, injustice). The Quran describes human nature as having lost divine consciousness (in a primordial oath verse) (Qur'an 7:172), (Qur'an 2:28), and (Qur'an 36:31)[17], implying that humans need guidance to return to right belief – opposite of the New Age claim that humans are already divine.

Politically and socially, New Age universalism might seem inclusive. But it erases differences such as final judgment or accountability – Islam insists on these (as in [23], denying reincarnation affirms resurrection and Day of Judgment). In sum, Islam and New Age answer ultimate questions very differently. New Age appeals to personal spirituality and cosmic unity, whereas Islam calls for submission to Allah’s oneness/monotheism (tawhīd) and obedience to His revealed guidance. Scholarly sources affirm these contrasts: for example, Hameed emphasizes that pantheistic

interpretations of God are “**wrong**” in Islam [6], while Fufa & Omoasegun note New Age’s emphasis on *self-realization* and *energy* [18] which Islam would counter as misguidance from an Islamic standpoint.

Conclusion

This study has surveyed the principal New Age beliefs and evaluated them from a Sunni Islamic perspective. Each Core belief (A–Q) was identified and contrasted with Islamic doctrine, using scriptural and scholarly sources. Non-core practices (A–T) were similarly addressed in general terms. In every case the Islamic critiques hinge on the primacy of monotheism “tawhīd”, the finality of prophethood, and the literal interpretation of revelation. The findings can be summarised as follows:

New Age spirituality, with its pantheism, reincarnation, and syncretism, is fundamentally at odds with Islamic theology.

Where new age teaches self-divinity or cosmic energies, Islam insists on God’s transcendence. Where new age seeks truth beyond scripture, Islam relies strictly on Quran and Sunnah. These refutations underscore that for Muslims, adherence to foundational Islamic beliefs is incompatible with New Age doctrine.

Broader implications: The prevalence of New Age ideas calls for clear understanding among Muslims of why these ideas contradict tawhīd and sharia. This work equips readers with evidence-based responses rooted in Islamic sources. Future scholarship might extend this analysis by engaging New Age claims in dialogical settings or exploring how young Muslims encounter such ideas online. For now, the uncompromising Islamic position remains: one must affirm Allah’s oneness alone and follow the final message sent through the Prophet, as per Qur’an and authentic Sunnah.

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Refutation of New Age Spirituality: An Ahl al-Sunnah wa'l-Jamā'ah Perspective

Introduction

New Age spirituality is a contemporary blend of metaphysical beliefs and practices, often characterized by eclecticism and individualism[1]. It draws from Eastern mysticism, Western esotericism, psychology, and the occult to form a “hodgepodge” of ideas[1]. Common themes include monism (the oneness of all reality), pantheism (the divine is present in everything), personal transformation, and a universalistic outlook that sees all religions as fundamentally the same. Surveys indicate that New Age ideas have permeated popular consciousness; for example, a 2018 Pew study found roughly **60%** of American adults accept at least one New Age belief[2]. Proponents typically espouse a **“spiritual but not religious”** ethos that rejects organized religion and embraces subjective experience as the ultimate authority on truth[3].

This paper provides an academic refutation of New Age spirituality from the perspective of **Ahl al-Sunna wa'l-Jamā'ah** – that is, orthodox Sunni Islam in line with the Salafī (Atharī) creed. This viewpoint bases knowledge on the Qur'an (interpreted through classical Sunni exegesis) and authentic Hadith, as understood by early Muslim scholars and reaffirmed by contemporary Salafī scholars (e.g. Ibn Taymiyyah, Ibn Qayyim, Ibn Bāz, al-Albānī, Ibn 'Uthaymīn). The methodology here will be neutral and scholarly: each core claim of New Age thought is identified, contextualized with references to literature in religious studies, and then critically examined in light of Islamic teachings and scholarly commentary. Where relevant, evidence from **peer-reviewed research** in sociology or psychology is included (cited in APA 7th style) to address the social or mental implications of these beliefs.

Classical Qur'anic commentaries (tafāsīr) are cited to elucidate the orthodox Islamic stance, alongside **hadith** from Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, and other collections to ground the refutation in prophetic teachings. Scholarly

opinions from both medieval and modern Sunni authorities are noted to demonstrate continuity in the Islamic viewpoint.

The refutation is organized into two parts. First, we address **Core New Age Claims (A–Q)** – foundational theological or philosophical assertions that define the New Age worldview. Each core claim is given its own subsection (e.g. *Core Claim A*, *Core Claim B*, etc.), and overlapping concepts are cross-referenced. Second, we tackle **Non-Core (Optional) Beliefs (A–T)** – ancillary beliefs or practices common in New Age circles (such as astrology, use of crystals, spirit mediumship, etc.) – again, each in its own subsection. Although termed "optional" because not every New Ager adheres to all of them, these beliefs are pervasive enough to warrant attention.

Throughout, the tone remains academic and evidence-based. The goal is not to malign individuals but to critically assess ideas. By juxtaposing New Age claims with Islamic principles (especially tawḥīd, the uncompromising monotheism of Islam^{[4][5]}), this paper demonstrates the clear points of conflict. It finds that New Age spirituality, in elevating the self and created forces to divine status and in rejecting divinely revealed moral boundaries, stands in stark opposition to the worldview of Ahl al-Sunnah wa'l-Jamā'ah.

Cross-references: Some New Age tenets overlap conceptually. For instance, the belief that “all religions are one” (Claim A) intersects with pantheistic monism (Claim B) and the relativism in Claim D. Where appropriate, the analysis will refer to related sections for a comprehensive understanding. We now proceed with the core claims.

Core Claim A: “All religions are equally true and culturally conditioned.”

One of the most fundamental New Age assertions is **religious pluralism** – the idea that no single religion has a monopoly on truth, and that all faiths are valid, culturally relative paths to the same ultimate reality^{[6][7]}. New Age literature often portrays the world’s religions as merely different expressions of one perennial truth, molded by historical and cultural contexts. As a result, exclusivist truth claims are rejected as naïve or intolerant. Prominent New Age figures maintain that “*all religions are branches from one tree*”, and that differences are only superficial – “at the destination, they disappear”^[8]. This relativistic outlook holds that contradictions between religions are only due to cultural conditioning; ultimately, “*your truth is just as good as my truth*”^[9].

Sociologically, this view gained popularity as part of a broader post-1960s turn toward spiritual eclecticism and “do-it-yourself” religion (Heelas, 1996). It resonates with the ethos of late modernity wherein **tolerance is prized above doctrinal fidelity**, and religious identity becomes fluid. From a scholarly perspective, religious studies theorists note that such pluralism often downplays the real theological conflicts between traditions (Hick, 1989). Indeed, as one critic observes, “*mutually exclusive beliefs can be equally true only in a subjective sense*”, not in objective reality^[10].

Islamic Response: From an Islamic standpoint, the claim that all religions are equally true is firmly rejected. The Qur’an emphatically declares **truth to be exclusive, not relativistic**: “*Indeed, the religion in the sight of Allah is Islam*” (Qur’an 3:19).

Classical exegetes like **Ibn Kathīr** explain that after the coming of Prophet Muhammad ﷺ, the only valid path to God is the final divinely revealed religion, Islam^{[11][12]}. The Qur’an further states: “*Whoever desires a religion other than Islam, never will it be accepted from him, and in the Hereafter he will be among the losers*” (Qur’an 3:85)^[13].

This verse was understood by early scholars (and is reinforced by the consensus of Sunni Muslim jurists) to mean that previous dispensations (such as Christianity and Judaism in their original forms) were valid only in their own eras but have since been **abrogated** by the final message of Islam^{[11][12]}. In other words, while Islam acknowledges that prophets were sent to many communities, it holds that their pure teachings culminated in Islam and that any truth remaining in other faiths is now superseded by the Qur’an.

The **Standing Committee of Fatwa** in Saudi Arabia, headed by leading Salafi scholars, issued a formal verdict stating: “*There is no true religion on earth apart from Islam. It is the final religion which abrogates all religions and laws that came before it*”^[11].

Islamic theology is **deeply exclusivist in truth-claims**, even as it allows that other religions contain fragments of truth or moral insight. The Prophet Muhammad ﷺ said: “*By the One in Whose hand is my soul, no Jew or Christian of this nation bears of me then dies without believing in what I have been sent with, except that he will be among the inhabitants of Hellfire.*” (*Ṣaḥīḥ Muslim 153*)^{[14][15]}. This authoritative hadith underscores that after the advent of Islam, consciously rejecting it – even if one follows a previous scripture – is regarded as disbelief (kufr).

While the Qur'an accords a measure of respect to "People of the Book" (Jews and Christians) as possessors of earlier revelation, it does **not** endorse the equivalence of religions. On the contrary, it refutes the idea of a unifying underlying truth behind disparate beliefs when it asks rhetorically: *"Is the believer like the rebellious sinner? They are not equal."* (Qur'an 32:18) [16]. It also states: *"The people of Hell and the people of Paradise are not equal."* (Qur'an 59:20)[16]. These verses affirm an objective difference in outcome and status between those who follow true guidance and those who do not, directly negating the New Age notion that all spiritual paths converge to the same end.

From the Salafi perspective, the pluralistic thesis is seen as a grave threat because it negates the Qur'anic **principle of al-Walā' wa'l-Barā'** (loyalty to truth and disavowal of falsehood). If all religions were equally valid, the entire Islamic mission of calling people to the worship of one God would be rendered pointless[17][18]. *Shaykh al-Islām Ibn Taymiyyah* (14th c.) noted that extreme Sufi proponents of "unity of religions" effectively abolish the Islamic Sharī'a distinctions between belief and disbelief[8].

He and other scholars (e.g. Ibn Ḥazm, Ibn Qayyim) vehemently opposed the idea that Islam is just one option among many, labeling such relativism as **inimical to the very concept of truth**. In refuting an earlier esoteric sect that claimed "the idol and the Ka'bah are one" and all faiths are the same[8], Ibn Taymiyyah wrote that this philosophy invalidates scripture and prophecy: *"Calling people to Allah and His religion would be deception, for [under their view] man is his own deity"*[19]. The logical consequence of religious pluralism – that all worship (even idol-worship) is directed to the same reality – is categorically rejected in Islam as **shirk** (polytheism)[20][21].

Moreover, Islam teaches that while **every people received a messenger** (Qur'an 10:47), those messages were specific to their times. The coming of Prophet Muḥammad ﷺ as **Khatam al-Anbiyā'** (Seal of the Prophets) closed off any notion that divergent theologies could remain legitimate[22][23]. The Prophet ﷺ said: *"If Moses were alive today, he would have no choice but to follow me"* (Musnad Ahmad 15156 and Mishkat al-Masabih 177) [24], affirming that even previous prophets, were they present, would be obliged to adhere to the final revelation. This directly challenges the New Age tendency to place prophets like Jesus or Buddha on equal footing with later gurus or to reduce them to interchangeable spiritual teachers.

In sum, the pluralistic idea that all religions are equally true is incompatible with the Islamic worldview on multiple levels: epistemologically (truth is objective and revealed by God, not constructed by culture), theologically (only tawḥīd as taught by Islam is fully true, other systems mix truth with falsehood[25][26]), and soteriologically (only submission to Allah as taught by the Prophet ﷺ leads to salvation).

While New Age pluralism seeks to **erase boundaries**, Islam asserts divine boundaries. **Not all beliefs are of equal worth** – *“falsehood [by its nature] is bound to perish”* (Qur’an 17:81) – and respecting differences cannot extend to validating idolatry or denial of prophethood. Indeed, the Qur’an portrays the suggestion of religious equivalence as a ploy of disbelievers:

“They wish that you would compromise [in truth] so they too can compromise” (Qur’an 68:9). Muslims are enjoined to respectfully convey the exclusive truth of Islam, not to compromise it under pressure of relativism. As the Qur’an instructs, *“Say: O disbelievers, I do not worship what you worship... To you your religion, and to me mine”* (Qur’an 109:1-6). This verse, often misinterpreted by universalists, actually reinforces the distinction and non-negotiability of Islamic monotheism by **drawing a clear line** between the Muslim’s faith and other creeds (Ibn Kathīr, *Tafsīr* on 109:1-6).

From a social angle, it is noteworthy that even secular scholars of religion find the “all religions are true” axiom overly simplistic. **W.C. Smith** (1965) and others point out that it often ignores the unique claims and values of each tradition, amounting to a form of condescension in which the pluralist reinterprets religions to fit a preconceived notion of unity (Hick, 1989, p. 74). Psychologically, while religious pluralism can foster tolerance, it can also lead to **cognitive dissonance** when one is faced with irreconcilable doctrines (like monotheism vs. pantheism).

The Islamic perspective would add that such dissonance is resolved by recognizing there is in fact one straight path (*ṣirāṭ mustaqīm*) rather than many paths. Multiple studies in sociology of religion have observed that committed believers (whether Muslim, Christian, etc.) who view their faith as uniquely true tend to have a clearer sense of purpose and community than those with a diffuse “anything goes” spirituality (Stark & Glock, 1968). This is not a proof of truth per se, but it underscores that **not all approaches are equal in practice or outcomes**.

In conclusion, Core Claim A is firmly refuted by Islamic teaching. **Truth is not a cultural construct** but divinely revealed, and while individuals are free to choose their faith (“*There is no compulsion in religion...*”, Qur’an 2:256), not all choices are viewed as correct in the eyes of God. New Age pluralism collapses important distinctions, whereas Islam upholds that “*guidance has become clear from error*” (2:256). As we shall see in later sections, the pluralistic ethos of New Age spirituality often goes hand-in-hand with other concepts (such as pantheism and moral relativism) that Islam likewise rejects.

(Cross-reference: see also Core Claim D on subjective truth and Non-Core Belief F on the “unity of religions” concept popularized by occult and Sufi syncretists.)

Core Claim B: “Everything is God (Divine Unity of Being); the universe is one dynamic, impersonal divine energy.”

New Age spirituality frequently advances a **monistic and pantheistic** view of reality. In this paradigm, all existence is fundamentally one (*monism*), and that One is of divine nature (*pantheism* or its variant panentheism) [27][28]. The personal God of the Abrahamic traditions is replaced with an impersonal “**Universe,**” “**Source,**” or “**Infinite Consciousness,**” conceived not as a transcendent creator distinct from creation, but as the inner essence of all things [29][30]. This belief is sometimes summarized in New Age circles with phrases like “All is One” or “we are all part of God.” Theoretical physicist **Fritjof Capra** and New Age writers like **Deepak Chopra** popularized the idea by drawing (often tenuous) analogies from quantum physics to argue that a unified energy field underlies everything – what Chopra calls the “*quantum consciousness*” [31][32].

New Age theology thus tends to be **monistic-pantheistic**, meaning *God is everything and everything is God* [27][28]. This manifests as: the universe emanating from a single divine source, no real distinction between Creator and creation, and the idea that our separateness is an illusion. Scholarly analyses trace this worldview to **Vedantic Hinduism** and **Neo-Platonic mysticism** (Hanegraaff, 1996). For instance, the Hindu Mahāvākyas (great sayings) like “*Tat tvam asi*” (“Thou art That”) encapsulate the notion of the individual soul being identical with the ultimate reality *Brahman*. Many New Agers explicitly borrow such concepts, claiming that at the deepest level, “*God, who is in all and through all, in fact, is all*” [27].

This pantheistic monism also implies a **rejection of dualism**: New Age thought denies any fundamental separation between God and the world, or between matter and spirit[33][34]. The divine is seen as an **energy or life-force** pervading the cosmos[35][36]. Notably, New Agers often describe God not in personal terms but as “*Infinite Mind*,” “*Universal Energy*,” or “*Creative Force*”[35]. They argue that traditional theism’s personal God is a culturally limited concept, whereas the impersonal divine is beyond human categories and thus ineffable[29]. In sum, Core Claim B posits a **cosmic unity**: the cosmos itself is divine, and what we call “God” is not a separate being but **the sum of all existence or the spiritual substrate of reality**.

Islamic Response: The monistic-pantheistic claim is fundamentally **incompatible with Islamic tawḥīd (monotheism)**. Islam makes an ontological distinction between **Khāliq** (Creator) and **makhlūq** (creation) that is absolute and inviolable. “*There is nothing like unto Him*” (Qur’an 42:11) and “*Exalted is Allah above what they ascribe to Him*” (Qur’an 23:91) are foundational statements of the Qur’an that affirm God’s **transcendence and uniqueness**.

The notion that God is equal to the universe or “one and the same” as the sum of created beings is viewed as a form of **shirk akbar** (major polytheism/associationism), because it ascribes divinity to the creation in toto. Classical scholars identified this heresy in certain mystical philosophies. In the 13th–14th centuries, *Ibn al-‘Arabī* and others promulgated the doctrine of **Wahdat al-Wujūd** (Unity of Being), essentially a form of pantheism asserting that only God truly exists and all multiplicity is illusion.

This mirrors New Age monism. *Shaykh al-Islām Ibn Taymiyyah* wrote extensive refutations of Wahdat al-Wujūd; he summarized the pantheists’ belief as: “*Nothing exists besides Allah, so He neither created nor is worshiped by something distinct – everything that exists is Him.*”[5] He condemned this as “the most blasphemous word of falsehood” because it obliterates the Creator-creature distinction[5][19].

In Ibn Taymiyyah’s analysis, if one says everything is Allah, it leads to absurd and impious conclusions: that God is subject to the attributes of creation (birth, death, ignorance, injustice, etc.) and that worship of any object or being is essentially worship of God[37]. Indeed, he pointed out that such belief would make even idols, animals, and devils into “God” – a notion utterly repugnant to Islamic creed[4][38].

The Qur'an explicitly refutes identifying Allah with His creation. It states that Allah is **above and beyond** the world: “*He has risen above the Throne*” (Qur'an 20:5)[39], an expression of transcendence understood by commentators (e.g. al-Ṭabarī, Ibn Kathīr) to affirm that God is exalted over the universe and not blended with it[39]. The verse “*Say: He is Allah, One; Allah, the Eternal Refuge. He neither begets nor is born, nor is there anything comparable to Him*” (Qur'an 112:1-4) is a direct repudiation of any doctrine that would impute human or material qualities to God or equate Him with any aspect of creation.

When New Age pantheism says “all is God,” it effectively cancels the **oneness of God** by expanding divinity to include every contingent thing – in Islamic terms, this is *shirk fī al-dhāt* (associating others in God's very Self). The Qur'an's polemic against paganism is very much applicable: “*Among people are those who take [worship] besides Allah as equals to Him*” (Qur'an 2:165). Pantheism does this not by carving out separate idols, but by making **the entire creation an equal of the Creator** – a notion even more radical in falsehood.

Islam teaches that while Allah is **near to His creation in knowledge and power** (Qur'an 50:16), He is not “merged” with it. He is the Sustainer on whom all things depend (Qur'an 112:2) and “*holds control over everything*” (Qur'an 36:83), which logically means He is distinct from “everything” that is controlled. When Moses asked to see Allah, the reply was: “*You will not see Me. Look at the mountain; if it remains in place, then you may see Me.*” When Allah revealed some of His glory to the mountain, it crumbled, and Moses fell unconscious (Qur'an 7:143).

This story shows that **Allah is not immanent in every object**; His majesty is such that even a great mountain could not withstand a glimpse of His tajallī (manifestation). If the mountain were “part of God” as pantheism claims, this scene would make no sense. Sunni Muslim theologians often cite such verses to illustrate that Allah's essence (dhāt) is distinct and beyond the world (*tanẓīh*).

Moreover, the Qur'an personifies the false notion of *bulūl* (God indwelling in creation) in the claim of Pharaoh: “*I am your Lord Most High*” (Qur'an 79:24). Pharaoh's self-deification – essentially a crude form of “All is God” focused on

himself – is roundly condemned, and he is punished exemplarily. The Prophet ﷺ warned against any ideas that blur the line between Creator and creature. In a hadith qudsī, Allah says: “*The son of Adam has abused Me... and he has insulted Me by saying I have a child*” (Ṣaḥīḥ al-Bukhārī 4212). Ascribing human attributes (like parenthood) to God is a grave insult; by extension, ascribing **all** human (and non-human) attributes to Him – which is what happens if one says humans, animals, and objects are all God – is utterly sacrilegious in Islam.

Salafī scholarship, in line with the early Muslim creed, stresses two key principles: **tawḥīd al-rubūbiyyah** (God’s exclusive role as Lord/Creator) and **tawḥīd al-asmā’ wa’l-ṣifāt** (the uniqueness of His names and attributes). New Age pantheism violates both. It negates Allah’s sole creatorship (since if all is God, God did not truly “create” anything distinct – a point Ibn Taymiyyah noted[40]). And it negates His unique attributes (since it implies the wisdom, power, and will that belong to Allah are diffused impersonally through nature, and that ignoble qualities found in creation could be projected back onto God).

Islamic theologians like **Imam al-Qurṭubī** warned that thinking Allah is “everywhere in person” or “embodied in creation” is a deviation; rather Allah is *with* us in His knowledge and aid, but **He is above His creation in essence** (see Qurṭubī’s *Tafsīr* of Qur’an 2:255). The Atharī-Ahl al-Ḥadīth position, upheld by Salafis, is that Allah’s **‘ulūw** (highness) is literal – He is above the heavens, above the Throne, separate from the world, yet His power and knowledge encompass all things (Ibn Bāz, *al-Qawl al-Mufīd*). Thus, any theology dissolving this separation is considered unbelief. The Standing Committee of Scholars in Saudi Arabia explicitly branded the idea “*that the Creator and the creation are one*” as **ilhād** (deviance leading to disbelief)[41][42].

In contrast to the New Age’s impersonal cosmic energy, Islam insists on a **personal God** – one who says “I” in revelation, who commands, loves, gets pleased or displeased (in a manner befitting His majesty), and who spoke to prophets. The pantheistic idea of an impersonal divinity is alien to this understanding. *Professor Huston Smith* critiqued New Age thought on this point, noting that removing God’s personality (as in pantheism) also removes the capacity for a reciprocal **relationship of love** with the divine; whereas in Islam, worship is fundamentally an I-Thou relationship (Smith, 2001).

The Qur'an, for example, often refers to Allah as "*Ghafar*" (Forgiving) or "*Rahīm*" (Merciful) – relational attributes that presuppose a distinction between the Forgiver and the forgiven. If "Allah" were just a force permeating the universe, such language would be meaningless. Indeed, Islam views the **impersonal universe concept** as a subtle way of denying God. Asking "*the Universe*" to grant one's wishes (as New Age books like *The Secret* encourage) is, in Islamic analysis, **shirk in du'ā'** (directing prayers to other than Allah)[43]. As one fatwa puts it, "*Islam calls people to focus on Allah... turning to anyone or anything else (e.g. 'the universe') for matters only Allah controls is polytheism 'shirk' – Allah forbid.*"[43]

From an academic perspective, it's worth noting that **quantum mysticism** and other pseudo-scientific justifications for pantheism have been heavily criticized by scientists. The blending of quantum physics with mystical claims that "consciousness is a cosmic property" or "everything is one energy" has been termed "*quantum woo*"[31][44]. Physicist **Taner Edis** and others note that quantum mechanics, properly understood, **does not support** the idea that mind and matter are one or that the universe is psychically unified[44]. Such New Age claims are a **category mistake**, taking a scientific description of subatomic phenomena and inflating it into a metaphysical absolute (Labh, 2020). In short, modern science provides no evidence for an *impersonal divine energy field*. If anything, the exquisite order and contingency observed in nature can be (and in Islam, is) seen as pointing to a transcendent intelligent Creator, not that the **order is itself God**.

In conclusion, New Age monism/pantheism (Core Claim B) is thoroughly refuted by Islam's doctrine of a transcendent, personal God who is separate from His creation. The universe and all it contains are **signs (āyāt)** of Allah's power, not pieces of Allah Himself. The Quranic worldview upholds a duality: **Creator vs. creation**, Lord vs. servant. To collapse this duality into an all-encompassing One is to **empty both God and creation of meaning** – it makes God indistinguishable from the flawed world, and makes worship and morality incoherent (for if all is God, one technically only ever worships God, even when bowing to an idol or one's ego, an assertion Ibn Taymiyyah called the ultimate falsehood[45]).

Islam, through dozens of verses and the entire thrust of monotheism "tawḥīd", maintains that **Allah is One and unique**, and that His creation, while utterly dependent on Him, is not Him. Any spirituality that fails to differentiate between the two is, in Islamic theology, on a path of misguidance and even demonic deception – interestingly, many Sufi and Christian writers also warned that identifying the self or world with God is a kind of satanic delusion (consider

the story of al-Hallāj who cried “I am the Truth” and was executed by Muslims as a warning). In Islam’s eyes, New Age pantheism is a rebranding of those same perennial false doctrines.

(Cross-reference: Core Claim C follows from B, discussing the divinity of the self – which is essentially pantheism applied to the human soul. Non-Core Belief G on Gaia (Earth divinity) is a specific facet of pantheistic thinking.)

Core Claim C: “Each human being is divine in essence – the Higher Self or ‘God within’ – and can realize this divinity.”

Flowing directly from general pantheism is the specific New Age claim that **human nature is divine**. If all is God, then of course humans too are God. Even outside full pantheistic frameworks, many New Age teachings assert that each person harbors an **“inner divinity”** or *“spark of God.”* Often termed the **Higher Self**, this divine core is believed to be the true identity of the individual, obscured only by ego or ignorance[28][46]. New Age writers like **Shirley MacLaine** famously affirmed this in plain language: *“I am God”* – an affirmation she encourages everyone to realize (MacLaine, *Out on a Limb*, 1983). In practice, this belief manifests in ideas such as “Christ consciousness,” where Jesus is interpreted not as uniquely God incarnate, but as someone who realized his own divinity – a state equally attainable by all humans. New Age workshops and literature often encourage affirmations like *“I am divine,” “You are unlimited,”* and so forth, aiming to dismantle what they see as limiting religious conditioning that places God outside the self.

The earlier cited example of **Oprah Winfrey** on her show: *“I believe that God is in all things... I am a Christian who believes there are certainly many more paths to God... I don’t believe Jesus came to start Christianity”*[47][28] encapsulates this ethos of an *immanent divinity* accessible to all, rather than a transcendent God one must worship. The **human potential movement** in psychology (e.g. Abraham Maslow, Carl Rogers) dovetailed with this, speaking of self-actualization in almost spiritual terms – in New Age thought, self-actualization often literally means realizing one’s godhood (York, 2004).

Sociologist **Paul Heelas** noted that a key theme of New Age spirituality is the refrain “*You are God, but you have forgotten*”, and the goal is to awaken to that fact (Heelas, 1996). Indeed, the New Age is sometimes characterized as “**the divinization of the self**”, a stark reversal of the Abrahamic religious ethos of submitting the self to God.

Islamic Response: The claim that humans are divine or contain a “God-self” is utterly **antithetical to Islamic teaching**. Islam posits an unbridgeable Creator-creature distinction: no creature, no matter how exalted (even prophets or angels), shares in God’s essence (*dhāt*). The Qur’an is replete with reminders of human **mortality, fallibility, and dependence**. Far from being gods, humans are *‘abd* (servants/slaves) of God by definition (Qur’an 19:93).

Allah describes the human being as “*created from dust (turāb), then a drop of sperm*” (Qur’an 18:37) – a humble origin incompatible with any notion of intrinsic godhood. In Islamic doctrine, attributing divinity to a human is the epitome of disbelief. The Qur’an condemns those who said of Jesus, “*the Messiah is God*” or “*son of God*” (Qur’an 5:17, Qur’an 5:72), and likewise rejection greets those who took previous prophets or saints as gods (Qur’an 9:31).

The reasoning is simple: **God is One, absolutely unique (Ahad)**, and “*He begets not, nor is He begotten*” (Qur’an 112:3)[48], meaning He has no literal offspring or incarnation. If even the elevated status claimed by Christians for Jesus (a prophet born miraculously) is firmly rejected in Islam as shirk, how much more deviant is the New Age suggestion that every ordinary human consciousness is “God”? The Qur’an’s rhetorical question, “*Has he made the gods [into] One God? This is indeed a strange thing!*” (Qur’an 38:5), can be playfully inverted onto New Age: “*Have they made the One God into countless gods (every human)? This is indeed falsehood.*”

Islamic anthropology holds that humans have an honored position (Qur’an 17:70) and a spiritual *ruh* (spirit) breathed into Adam by God (Qur’an 15:29). But this *ruh* (*spirit*) is **created**; it is not a piece of God’s own essence. The notion that the human soul is literally divine is a feature of certain **gnostic and Hindu** systems, not Islam. The **early Muslim sect of the Hulūliyya** who believed God incarnates in human bodies, or extreme Shi’i ghulat who deified ‘Alī, were unanimously declared heretics by Sunni theologians (Al-Ash‘arī, *Maqālāt al-Islāmiyyīn*).

Islam’s uncompromising monotheism does not allow for any **“extension” of God into the self**. In a well-known hadith, the Prophet ﷺ taught humility: *“O people, fear Allah and do not be led astray by Shaytan. I am Muhammad bin `Abdullah; I am the servant of Allah and His Messenger. I do not like you to elevate me above my status that Allah, the Exalted, has given me.”* (Musnad Aḥmad). If even the Messenger of God refused any hint of deification, it follows that the average person’s claim to divinity is delusional at best, satanic at worst.

The Quranic account of the **fall of Iblīs (Satan)** is instructive here: Iblīs refused to bow to Adam out of pride, essentially placing his own ego above God’s command. New Age self-deification is seen in Islamic perspective as an **Iblīsian “Satanic” impulse** – the ego inflating itself to godlike status. The Quran quotes Satan/Iblīs’s rebellion: *“I am better than him (Adam). You created me from fire, and him from clay”* (Qur’an 7:12). Compare this with New Age rhetoric: *“I am divine, I create my reality, I am not subject to any higher authority.”* It is a modern echo of the ancient hubris.

The Prophet ﷺ warned: *“No one with an atom’s weight of arrogance in his heart will enter Paradise”* (Ṣaḥīḥ Muslim 91c), and *“Arrogance is rejecting truth and looking down on people.”* Claiming to be God or inherently one with God is the ultimate rejection of the truth of one’s **servanthood** and the ultimate form of looking down on others (for if each person is their own god, there is no higher truth to submit to, and humility before God is lost).

Salafi scholars often quote Allah’s words in a ḥadīth qudsī: *“Al-Kibriyā’ Ridā’i, faman nāza’anī fihi alqaytuhu fi al-nār”* – *“Majesty (or Pride) is My cloak; whoever competes with Me in it, I will cast him into Hell”* (Abu Dawud Hadith 19, 40 Hadith Qudsi)[49]. To claim divine status is precisely to compete with God’s exclusive right to glory. **Ibn al-Qayyim** (14th c.) wrote that the root of disbelief is *kibr* (arrogance), citing Satan “Iblīs” and others who “saw themselves as possessing something of divinity.” In contrast, the core of faith is humble submission (*islām*). This illustrates the **direct confrontation** between New Age’s divinized self and Islam’s submitted self. The two paradigms cannot be reconciled.

The Qur’an also gives a historical example: those among the Children of Israel who said *“We are God’s children and His beloved”* (Qur’an 5:18) – a claim to special divine nature – were reprimanded: *“Say: Then why does He punish you for your sins? No, you are but humans from among those He created.”* (Qur’an 5:18). This verse is a succinct refutation of intrinsic human divinity: if humans were divine, they would be infallible and free from sin. But empirical reality and scripture alike attest

to human fallibility. **All humans sin**, feel pain, suffer illness and death – qualities in Islam that **cannot be attributed to God**, who is Al-Quddūs (The Most Holy, free of all defects) and Al-Ḥayy (The Ever-Living who does not die).

The New Age might retort that these flaws belong only to the ego or body, not the Higher Self. Islam, however, does not split the person into a “false self” and “divine self” in the same way. While acknowledging the lower self (nafs) and higher aspirations of the soul, Islam still treats the whole human as a created servant. Even the purest part of the human, the *ruh* “*Spirit*”, is not uncreated or co-eternal with God; it is originated by God’s command (Qur’an 17:85) and remains perpetually contingent on Him.

Another Islamic argument against human divinity is the line of reasoning used to refute Jesus’s deification. The Qur’an points out that Jesus ate food (*Qur’an* 5:75), an act which proves dependency and physicality – incompatible with being God. Likewise, every human depends on external sustenance, sleep, and myriad factors beyond their control. **Contingency** is a hallmark of creation; **God is absolute and self-subsisting**, *surah al-Ṣamad*, (*Qur’an* 112:2). The gulf between the two is unbridgeable. No matter how much spiritual growth a person achieves, they never transcend being a needy servant of God.

The Prophet Muhammad ﷺ, at his highest spiritual mi‘rāj (ascension), did not become “one with God” – he conversed with God and returned to guide humanity. He remained **‘abdullāh** (servant of Allah), which is tellingly the title the Qur’an gives him at moments of great honor (*Qur’an* 17:1). In Islamic spirituality (e.g. in Sufism), the greatest saint is the one most annihilated in servanthood to God (*fanā’ fil-llāh* in obedience and love), not someone who realizes he *is* God. When Sufi al-Bistami exclaimed “*Glory be to me, how great is my station!*”, other Sufis reproached this lapse, emphasizing that even mystical unveiling should not lead to confusion between Creator and creature. Mainstream Sunni thought thus polices a clear boundary: *Allah is Lord (Rabb), and you, O human, are ‘abd*. Any **theosis** (becoming God) is explicitly ruled out.

Contemporary Salafi scholars, such as *Shaykh Ibn Bāz* and *Shaykh al-Albānī*, frequently address modern manifestations of “Pharaoh’s claim” in ideologies that elevate man. They identify New Age-esque ideas in movements like transcendental meditation and some New Thought literature, warning Muslims that these are essentially calls to *shirk* by

making man equal to the Almighty. Islamqa, for instance, critiques the New Age affirmation “*I create my own reality*” as ascribing a Lordly power to oneself, which constitutes minor or major shirk depending on intention[48][50]. It likens this to *Istighnā’ ‘anillāh* – behaving as if independent of God, a trait the Qur’an condemns (*Qur’an* 96:6-7).

From a psychological viewpoint, the New Age notion of everyone’s inherent divinity can at times yield positive self-esteem, but it also harbors risks of **narcissism** and spiritual delusion. Psychologists warn that telling individuals they are gods might inflate egos in unhealthy ways (Ellis, 1992). In contrast, the Islamic perspective offers a balanced self-concept: humans are honorable (as bearers of the spirit and God’s trustees on earth) but also humble servants accountable to a higher power.

There is dignity without divinity. Modern clinical studies of spirituality indicate that *gratitude* and *humility* (core Islamic virtues predicated on the Creator-creature distinction) correlate with better mental health outcomes than grandiose self-concepts (Emmons & McCullough, 2003). This suggests that spiritually viewing oneself as a creature under a loving Creator can be psychologically more grounding than believing oneself to be an unrecognized god.

In summary, Islam vehemently refutes Core Claim C. A human is **not a god**, not even a “drop of God” as some New Agers say[36]. Rather, each human is a **creation** endowed with a soul, tasked to know and worship the True God, and destined to return to Him for judgment – not to “merge” with God into oneness, but to either enjoy His pleasure or suffer His wrath. The Qur’an’s very first chapter sets the tone: “*All praise is for Allah, Lord of the worlds*” – thereby placing every world and being under His Lordship, not part of His Godhead – “*You alone we worship, and You alone we ask for help*” (*Qur’an* 1:1-5).

Worship of the self (in the sense of taking one’s own desires as a god – Qur’an 45:23) is deemed the height of misguidance. New Age divinization of self is essentially that – a sophisticated form of **self-worship**, cloaked in spiritual language. The antidote, from Islam’s view, is to declare as the Qur’an does: “*I am only a man like yourselves, but it has been revealed to me that your God is One God*” (*Qur’an* 18:110).

Muslims see themselves as *bashar* (mortals) and *‘ibādullāh* (servants of God); any suggestion to upgrade that status to “Godhood” is instantly recognized as a deceptive whisper from Satan “Shayṭān”, the same that lured Adam and Eve:

Islam affirms pure monotheism (tawḥīd) as the only true religion revealed by God. It teaches that human fulfillment lies in humble servitude to the One, Transcendent Creator—not in elevating humans to divine status. In contrast, doctrines that blur the distinction between Creator and creation—such as the notion that humans can become “*You will be like gods*” (cf. Genesis 3:5)—depart from true monotheism. Islam decisively rejects this idea, warning that seeking godhood is the very error of Satan “Iblīs”, who refused servitude out of pride. True inner peace, according to Islam, is found not in self-deification, but in sincere submission to Allah alone.

Ironically, by trying to be God, New Agers repeat Satan/Iblīs’s folly and forfeit the very inner peace that comes from acknowledging one’s servanthood to the Almighty.

(Cross-reference: Core Claim D and Core Claim E will examine how this presumed inner divinity leads to subjectivism and rejection of external authority. Core Claim F on “higher consciousness” further extends the idea of realizing one’s inner godhood. Also, Non-Core Belief C and P about channeling/psychic powers often stem from the assumption of one’s latent divine abilities.)

Core Claim D: “Truth and morality are subjective – ‘your truth’ is as valid as ‘my truth’; follow your inner voice, not external dogma.”

A hallmark of New Age thought is **relativism** in matters of truth and ethics. This stems from the individualistic orientation: each person is seen as having their own path and inner guidance, so what is “true” or “right” can vary from one person to another^{[7][51]}. New Agers often speak of “*your truth*” versus “*my truth*,” rejecting the notion of a single objective truth binding on everyone. As noted in a Mama Bear Apologetics analysis, “*New Agers believe all paths lead to the same place and that your truth is just as good as my truth.*”^[7]

This extends to morality as well: traditional moral rules are viewed as culturally conditioned and unnecessarily restrictive. The criterion promoted is often an emotivist one – if something feels right and causes no “obvious” harm, it is right for you. In the words of one New Age slogan: *“If it harm none, do what you will,”* borrowed from Wiccan ethics, or *“Follow your bliss,”* as mythologist Joseph Campbell famously put it.

The New Age movement, influenced by **Humanistic psychology**, holds that guilt and shame are unhealthy constructs. We saw earlier how New Age gurus teach that one must **“reject all guilt and negative self-concepts”** because they hinder realizing one’s divinity^{[52][53]}. Consequently, sin as a concept is downplayed or denied; moral failings are reinterpreted as mistakes on a learning path rather than transgressions against a divine law. Sociologically, this relativism aligns with **postmodern** trends that distrust grand narratives and absolute truths (Lyotard, 1984). It is an attractive stance in pluralistic societies because it promises non-judgmental acceptance of all lifestyles and beliefs. Ethically, however, it veers into **subjectivism** – the idea that moral truth is determined by individual or cultural preference rather than any objective standard.

From an academic standpoint, critics argue this subjectivism is self-contradictory: to claim absolutely that “all truth is relative” is itself an absolute statement (Geisler, 1999). Yet, New Age authors often slide past this with pragmatic appeals – the focus is on personal empowerment and liberation from guilt, not on rigorous epistemology. One consequence of this worldview noted by Christian apologist **Douglas Groothuis** is the erosion of discernment: *“When anything goes, nothing can be condemned – except condemnation itself”* (Groothuis, 1988).

New Age literature, such as *Conversations with God* by Neale Donald Walsch, even has “God” say that **Hitler went to heaven** because he was simply experiencing a life choice, shocking as it may be – a provocative example of extreme relativism. While not all New Agers would go that far, the overall ethos is that **judgment is viewed negatively**, and **absolute commandments are replaced by individual intuition**. As one summary put it: *“The criterion for deciding whether to do something is how much joy or pleasure it brings you – not any external moral code”*^[54].

Islamic Response: Islam diametrically opposes the idea that truth and morality are subjective human constructs. In Islamic theology, **truth (al-Ḥaqq)** is one of God’s names, and it is objective, eternal, and knowable through revelation and sound reason.

The Qur'an presents itself as *"the Truth from your Lord"* (*Qur'an 2:147*) and repeatedly contrasts truth with falsehood. It does not countenance a scenario where opposing beliefs could both be "true" in their own frameworks.

For example, The Qur'an declares of those who deny monotheism or the prophethood: *"They follow nothing but conjecture (ẓann) and what their souls desire, even though guidance has come to them from their Lord"* (*Qur'an 53:23*).

This critique directly applies to New Age subjectivism: following one's desires or guesses in lieu of divine guidance is condemned.

The Qur'an uses strong language: *"And who is more astray than one who follows his own whims without guidance from Allah?"* (*Qur'an 28:50*). It asks rhetorically, *"Or do they think we will not bear their secrets and private counsel? Indeed [We do]..."* (*Qur'an 43:80*), implying that even when people believe their personal truth is hidden or unique, God's knowledge and judgment encompass it.

Islam asserts that **moral laws** are grounded in divine commands (*amr* of Allah) and the fitrah (innate human nature) which Allah created (*Ṣaḥīḥ al-Bukhārī 1358, Ṣaḥīḥ Muslim 2658*). What is *ḥalāl* (permissible) and *ḥarām* (forbidden) is not subject to individual negotiation. The Prophet ﷺ said: *"Halal is clear and haram is clear, and between them are doubtful matters"* (*Ṣaḥīḥ al-Bukhārī 52, Ṣaḥīḥ Muslim 1599*).

This clarity refutes moral relativism. Right and wrong do not shift with opinion polls or personal preference. For instance, **polytheism** (shirk) is always wrong, no matter if a person feels it "resonates with their truth" – the Qur'an calls it *"a great injustice"* (*Qur'an 31:13*) objectively. Likewise, adultery (zinā) is categorically forbidden (*Qur'an 17:32*), intoxication is forbidden (5:90), etc., regardless of one's subjective justification.

The **Shariah** (Islamic law) represents an absolute moral framework believed to be from the Creator who knows humanity best (*Qur'an 67:14*). The New Age view that *"whatever brings you pleasure is fine as long as you think it harms none"* is regarded as a **naïve and dangerous principle** in Islam. First, humans are not always good judges of what constitutes harm; our short-term pleasures may lead to long-term harm (e.g. drug use feels good but ruins lives – an area where

“inner voice” can mislead). Second, Islamic ethics emphasizes duties to God and others that transcend one’s feelings. A Muslim is required to restrain their nafs (lower self) from many pleasures because they are harmful or sinful, even if in the moment no one seems to be hurt.

The New Age elimination of guilt is particularly problematic to Muslim thinkers because **guilt (when justified)** is the soul’s alarm system indicating moral wrongdoing and prompting repentance (Ibn al-Qayyim, *Madārij al-Sālikīn*). The Prophet ﷺ said: “*When you feel uncomfortable about something in your heart, then leave it*” (*Riyad as-Salihin* 55)– implying an innate moral compass that should not be silenced. He also said, “*If you did not sin and then repent, I would fear something worse for you: self-righteousness*”. (*Sahīh Muslim* 2749)

In Islam, **remorse for sin (nadam)** is actually considered the first step of repentance and a blessing, not a toxic shame to be eliminated (Sunan al-Tirmidhī 2499, Sahih Muslim 2759a, b) [\[53\]\[55\]](#). The New Age aversion to guilt often means an aversion to the concept of sin and accountability, which Islam views as a deception leading people to persist in wrongdoing without seeking God’s forgiveness [\[53\]](#).

Salafi scholars point out that the moral relativism of movements like New Age is essentially a form of **capricious ego-worship**. The Qur’an describes the worst of people as those who “*have taken their own desires as their god*” (*Qur’an* 45:23) – precisely what happens if each individual decides their own truth and moral code. *Shaykh Ṣāliḥ al-Fawzān*, for instance, in commenting on modern secular ethics, equated following man-made morality over divine commands to a subtle type of shirk, since one is giving the self or society the authority that belongs to God alone (Fawzān, *I‘ānatu’l-Mustafīd*).

The **Standing Committee** fatwa on *The Secret* (a New Age text) highlights how it “*calls people to cast aside all Islamic teachings and moral guidelines, making the nafs (self) the only criterion – do what brings you joy and avoid what you dislike, irrespective of religious teachings*” [\[54\]](#).

The fatwa then labels this as clearly “contrary to Islamic and moral values,” reminding that a believer is **bound by Shari‘ah**: “What Allah has enjoined is obligatory; what He has forbidden is prohibited; what He has permitted is

permissible”[54][56]. In short, Islam offers a heteronomous ethics (coming from beyond the self) rather than the New Age autonomous ethics (self-legislated).

Even on the philosophical level, Islam teaches that **truth is not plural**. The Qur’an poses a logical challenge: *“If the truth were in accordance with their desires, the heavens and earth would be corrupted”* (Qur’an 23:71). This can be read as implying that truth tied to whims would lead to chaos – an insightful point: if each person’s “truth” were actualized, contradictory realities would ensue. There is either truth or falsehood; they are not equal and cannot both triumph. The verse directly preceding says: *“We hurl the truth against falsehood and it crushes it, and behold, falsehood perishes”* (Qur’an 21:18).

This imagery of truth vanquishing falsehood stands against the New Age comfort with contradictions. For example, New Agers might say it’s fine for one person to believe in reincarnation and another in one life only – both are “their truths.” Islam would say only one (at most) can be true in reality; indeed it asserts the latter as truth and the former as false (see Core Claim G).

Moral relativism is similarly countered by the concept of **ma’rūf and munkar** (known good and known evil). The Qur’an (Qur’an 7:28) criticizes those who try to justify immoral acts by saying “our ancestors did it” or “God has allowed it,” retorting: *“Allah does not enjoin immorality. Do you say about Allah what you do not know?”* In other words, objective morality comes from God’s enjoinder; to subjectively declare an immoral thing as okay is to lie about God’s guidance.

Islam elevates the role of **conscience** (which is nurtured by revelation) and **shame (ḥayā’) in wrongdoing** as positive forces that restrain evil. The Prophet ﷺ said, *“ḥayā’ (shame/modesty) is part of faith,”* and *“If you feel no shame, then do as you wish”* (al-Adab al-Mufrad lil-Bukhārī 1313, Riyad as-Salihin 681, Al-Adab Al-Mufrad 602, Sahih al-Bukhari 6117) – the latter is not permission but a warning that lack of shame leads one to do anything (Sunan Ibn Mājah). New Age’s celebration of shamelessness in pursuit of self-expression is the antithesis of this Prophetic wisdom.

On the ground, an entirely relativistic approach is untenable even for most New Agers – they typically still hold to some ethical principles (e.g. kindness, not harming others). But by denying an external grounding, they rely on a vague

notion of karmic consequences or personal growth to encourage “good” behavior. Islam argues that without firm belief in **accountability to a Higher Power**, moral law loses its gravitas. The Qur’an frequently ties moral commands with reminders of the Day of Judgment: people will answer to Allah for their deeds measured against His revealed standards, not their personal standards (e.g. Qur’an 101:6-8). If someone claims “my truth allowed me to exploit others,” that will not excuse them before God. In Islam, **justice is absolute**: “*We shall set up scales of justice for the Day of Resurrection, so no soul will be wronged in the least*” (Qur’an 21:47). The existence of an objective Day of Reckoning where actions are judged refutes any idea that “truth is what I make it.” As Islamic scholar **Al-Ghazālī** wrote, subjective opinion cannot override the Sharia, just as a blind man’s perception cannot override the sighted guide’s directions; God sees the realities we are blind to, thus His directives define truth and falsehood (Ghazālī, *al-Mustasfā*).

To conclude, the New Age relativistic maxim “*What’s true for you is true for you*” is profoundly incompatible with Islam. While Islam recognizes individual *circumstances* and *capacities* (hence offering flexibility in secondary matters and a range of juristic opinions in *furūʿ*), it never relativizes the core truths of creed or the fundamental halal/haram of morality. There is a single straight path (*ṣirāṭ al-mustaqīm*) in belief and ethics, and deviations are considered error, not merely “*alternative truths*.” The proper stance toward differing human beliefs, in Islam, is not to affirm all as true, but to tolerate people peacefully (“*To you your religion, to me mine*” (Qur’an 109:6) in a social sense) while holding that in the sight of God only one is ultimately valid (Qur’an 3:85). [\[21\]\[16\]](#).

As for morality, the proper stance is commanding right and forbidding wrong (*al-amr bi’l-ma’rūf wa’n-nahy ‘an al-munkar*) – a collective duty in Islam (Qur’an 3:104) that presupposes objective standards of right and wrong. New Age thought rejects the very notion of “forbidding wrong” as judgmental, preferring a permissive “follow your heart.” Islam would respond that the heart (qalb) itself must be aligned with divine guidance to be sound. The Prophet ﷺ said, “*The halal is clear and the haram is clear,*” (*Ṣaḥīḥ al-Bukhārī* 52, *Ṣaḥīḥ Muslim* 1599) leaving little room for moral relativism [\[57\]\[58\]](#).

In essence, **Islam champions moral realism and epistemological realism** – there is real truth and real morality given by God – whereas New Age champions a form of spiritual anti-realism. Islamic teachings warn that such subjective leanings are a form of self-delusion: “*They follow nothing but assumption and what their nafs desire*” (Qur’an 53:23). True enlightenment, from the Quranic perspective, is in surrendering one’s whims to the truth that comes from the

Creator of the nafs. Ironically, by denying external dogma, New Agers erect the dogma of the self – but Islam sees that “inner voice” unguided by revelation as easily deceived by ego or Shaytan.

The liberation promised by relativism is, in Islam’s view, a false freedom that leads to spiritual chaos. As the saying goes, *“If you stand for nothing, you fall for everything.”* Islam stands for the revealed truth, and by that standard, New Age relativism falls apart as inconsistency and error.

(Cross-reference: Core Claim E below continues this theme, examining rejection of external religious authority in favor of personal intuition. Non-Core Belief J on “synchronicity” touches on the idea of seeking guidance in subjective signs, which relates to relativist epistemology.)

Core Claim E: “Organized religion and scriptural dogma are restrictive; spiritual truth is best found through personal intuition, experience, and eclectic insight.”

New Age spirituality typically positions itself **against organized religion**. It sees formal doctrines, institutions (churches, mosques, etc.), and clerical authorities as impediments to genuine spiritual growth. Instead, it champions an ethos of **self-spirituality** or what scholars term *“unmediated individualism”*^[3]. The idea is that each individual’s **intuition and experience** are the supreme arbiters of truth. As New Age writer **Shakti Gawain** put it, *“My higher self is the only guru I need.”* This core attitude leads to an **eclectic approach** to spiritual practice: one picks and chooses concepts and techniques from various traditions (“cherry-picking”) to craft a personalized path^{[59][60]}.

A common metaphor is the **“spiritual supermarket,”** where one freely combines, say, a bit of Buddhist meditation with Hindu chakra balancing, Sufi poetry, and neo-pagan solstice celebrations. *“There is no one true way,”* New Agers often say^[59]; any teaching that resonates with the individual is valid for them. This approach deliberately eschews **creeds and commandments** set in stone. It also rejects the need for intermediaries (priests, imams) or binding holy books. In a New Age view, holy texts are at best inspiring poetry open to personal interpretation, and at worst archaic rules that stifle the spirit.

Sociologically, this trend corresponds with the rise of the “**Spiritual but Not Religious (SBNR)**” demographic (Fuller, 2001). People disillusioned with institutional religion’s perceived dogmatism or hypocrisy often turn to individualized spirituality. The New Age’s success in the late 20th century owes much to this anti-authoritarian streak in Western culture post-1960s (York, 1995). *Paul Heelas* noted that New Agers sacralize the self – meaning the locus of authority moves from external revelation to the inner psychological realm (Heelas, *The New Age Movement*, 1996). A telling New Age principle is: “*If it feels true, then it is true (for you).*” Consequently, doctrines that demand submission or that one suspend one’s own judgment in favor of God’s command are dismissed as relics of a bygone “age of control.” As one New Age guidebook says: “*There are no commandments, only choices.*”

This approach often paints organized religion (especially Christianity and Islam) as repressive systems that “*tell you what to believe*”, whereas New Age encourages discovering truth within. The **autonomy of the seeker** is paramount. Many New Age adherents emphasize practices like meditation, visualization, or entheogenic journeying specifically to obtain personal mystical experiences, which they regard as more authoritative than any scripture or scholarly teaching. The valorization of **experience over exegesis** marks a stark departure from religions that prioritize fidelity to a holy text or tradition.

Islamic Response: Islam strongly challenges the notion that personal intuition alone can lead to ultimate truth, and it upholds the necessity of **revelation (wahy)** and **Prophetic guidance**. While Islam encourages reason and reflection, it categorically states that human reason or feeling, unguided, is insufficient for detailed guidance in matters beyond its scope (such as the unseen, details of worship, moral law, etc.). The Qur’an rhetorically asks: “*Did you think We had created you aimlessly, and that to Us you would not be returned?*” (*Qur’an 23:115*), then provides purpose and guidance through revelation, not leaving humans to wander aimlessly in self-derived spirituality.

From an Islamic viewpoint, **organized religion under divine guidance is precisely what humanity needs** to avoid falling into ego-worship or deviant practices. The Qur’an often uses the term “*hawā*” (vain desire) to describe what people follow when they lack divine guidance: “*If you do not follow what Allah has sent down to you, they will turn you back to their desires (ahwā’ihim)*” (*Qur’an 5:49*). The contrast is clear: follow **what Allah sent down** (i.e., revelation and the Prophet’s teachings) versus follow **desires**.

New Age individualism, by discarding scripture and prophetic tradition, effectively tells people to follow their own inclinations. Islam considers this a recipe for misguidance: “*And if you follow most of those on earth, they will mislead you from the way of Allah. They follow nothing but conjecture and they do nothing but guess*” (Qur’an 6:116). Personal intuition can indeed devolve into mere conjecture or subjective bias.

The role of scripture and prophet in Islam is central. The Qur’an describes itself as “*guidance (hudā) and criterion (furqān)*” – an objective measure to distinguish truth from falsehood (2:185). It repeatedly emphasizes obedience to Allah and **obedience to the Messenger** (e.g. 4:59), making the Prophet Muhammad’s example (Sunnah) a binding authority. Islam does not leave spirituality to individual taste; it sets a **prophetic model**. As the Qur’an states: “*If you love Allah, then follow me (the Prophet); Allah will love you and forgive your sins*” (Qur’an 3:31). This undercuts the New Age claim that following one’s own path is superior – Islam asserts that following the divinely appointed path shown by the Prophet is the true way to God’s love.

The **need for organized religion** is also justified in Islam by the concept of the ummah (community) and shari‘ah (sacred law). Humans are social creatures prone to divergent whims; a revealed law and a community of practice provide a unifying structure, ethical boundaries, and preservation of truth across generations. The New Age lack of structure might appear freeing, but from Islam’s vantage it is akin to **everyone trying to reinvent the wheel** (and often getting it wrong).

The Qur’an likens those disconnected from revelation to “*branches swaying in the wind*” with no firm root, whereas those who hold to God’s guidance are like a healthy tree with firm roots and fruitful branches [\[21\]\[61\]](#) (Qur’an 14:24-27). The **firm root** is scripture and prophetic tradition; cut off from that, spiritual seekers can easily drift into what Islam sees as superstition or even demonic influence.

Islamic scholarship acknowledges the reality of spiritual experiences, but it insists they be **evaluated against revelation**. A famous maxim: “*Al-maḥkūm ‘alayhi al-kitāb wa’l-sunnah walā yuḥkam ‘alayhā*” – “The Qur’an and Sunnah judge experiences; experiences do not judge them.” For example, someone might feel at peace while chanting a mantra or bowing to the sun; Islam would say subjective peace does not validate a practice if it violates tawḥīd or the prophetic

teachings. The religion provides criteria (like the five pillars, the prohibition of shirk, etc.) to assess any spiritual practice.

By rejecting external dogma, New Age opens the door to **syncretism without discernment** – one could inadvertently start worshipping jinn or engaging in occult practices thinking it's “their truth” (indeed many New Agers dabble in spirit channeling, witchcraft, etc., which Islam identifies as dealings with devils or forbidden *siḥr*). The Qur'an recounts that some humans in pagan times thought they were guided by good spirits but were misled: *“They imagine the jinn are partners with Allah, whereas Allah created the jinn”* (Qur'an 6:100). Without the objective measure of scripture, one might take a demon's whispers as divine counsel – a grave danger in Islamic understanding.

The **eclectic mixing** of religions is also addressed historically by Islamic scholars. For instance, the Muḥammadiyya movement in Mughal India tried to combine Hindu and Muslim practices; scholars like Shaykh Aḥmad Sirhindī sharply refuted it, emphasizing that truth and false rituals cannot mingle (Friedmann, *Shaykh Ahmad Sirhindi*, 1971). More starkly, the Qur'an condemns the People of the Book who selectively believed in parts of their scripture and rejected others: *“Do you believe in part of the Scripture and disbelieve in part? What is the reward of those who do so except disgrace in this life and a severe punishment on the Day of Judgment”* (Qur'an 2:85). Selective, pick-and-choose spiritualism is thus shown as an act of infidelity to truth in the Qur'anic narrative. Islam's vision of **submission (islām)** is holistic – *“Enter into Islam completely”* (Qur'an 2:208) – not partial or DIY spirituality.

Personal intuition vs. Revelation: Islam does give a place to the heart's intuition, known as **fiṭrah** (the innate disposition to recognize God and basic morality). It also speaks of **ilhām** (inspiration) that pious individuals might receive. However, these are always subject to confirmation by the revealed sources. The Prophet ﷺ said, *“Consult your heart, even if people advise you again and again”* (a hadith on scrupulousness reported by Imam Aḥmad 17545) (Sahih Muslim 2553a), implying conscience plays a role. But that same heart must be enlightened by knowledge (*ilm*) from God to be reliable. The Qur'an never asks humans to just “look inward for truth” without qualification; it invites them to reflect on signs *with the guidance of revelation in hand*.

For example, it encourages pondering the universe as signs of Allah (*Qur'an* 3:190), but in context of those “*who remember Allah... and reflect*” – reflection is guided by remembrance of God as taught by prophets. Independent spiritual insight unguided by prophetic light is considered easily distorted by *the self (nafs)* or even **Shayṭān**, who can “*inspire (yūwaswisu) evil suggestions*” (*Qur'an* 114:4-5). New Age testimonies are replete with people receiving messages from “spirit guides” or during altered states. Islam would caution that without the criterion (Qur’an) one cannot verify the source – it could be one’s subconscious, or malevolent entities. The Prophet ﷺ explicitly warned that near the end times, “*impostors will arise, claiming inspiration – but if they tell you to do anything against my Sunnah, know they are false.*” (*Ṣaḥīḥ Muslim* 7). This shows the Islamic priority: **the Prophet’s Sunnah and Qur’an are the yardstick** for any spiritual claim.

Another important point: Islam sees **organized religious practice** (praying together, fasting in Ramadan together, etc.) as spiritually essential, not just arbitrary dogma. The communal discipline trains the soul and prevents self-deception. The Prophet ﷺ said, “*Shaytan is with the solitary person and farther from two*” (*Jami` at-Tirmidhi* 2165), encouraging community to keep one another on track. New Age’s solitary path can make one an easier target to spiritual delusion, from the Islamic perspective. There is an Arabic proverb: “*Whoever has no guide (shaykh), the Devil is his guide.*” While that specifically addresses Sufi mentorship, by extension it means lacking knowledgeable guidance often leads one astray. The idea of “*no need for gurus or imams*” flatly contradicts the Islamic method of *tarbiya* (spiritual training) under teachers and the ulama’s role in clarifying the faith.

Epistemologically, Islam contends that **wahy (revelation)** is a higher source of knowledge than individual mystical experience. The Qur’an challenges: “*Do they not think? If it were from other than Allah, they would have found much discrepancy in it*” (*Qur'an* 4:82). The uniform and balanced nature of true revelation is contrasted with the scattered and contradictory nature of self-made spiritualities. Indeed, the New Age milieu is notoriously internally inconsistent – one guru’s truth-claims contradict another’s. This, from an Islamic vantage, is expected when people rely on subjective impressions rather than an all-knowing source.

Philip Goldberg (1991) humorously noted that in New Age bookstores you can find a dozen conflicting theories of reality side by side, which customers often accept simultaneously without scrutiny. The Islamic scholar Ibn Taymiyyah would likely categorize many of these as “**talbis Iblis**” (Devil’s deception) – a little truth mixed with a lot of falsehood to

confuse seekers. Without a firm criterion (Qur'an/Sunnah), the eclectic seeker can hardly discern which portion is true. That is why the Qur'an calls itself "*Al-Furqan*" (The Criterion).

In conclusion, Core Claim E – that external religion is unnecessary and personal intuition suffices – is rejected by Islam on both theological and practical grounds. The Qur'an urges believers to **follow guidance (hudā) that has come from your Lord** (Qur'an 7:3) rather than each doing what is right in their own eyes (a behavior attributed to those astray). It also asserts that "*whoever follows My guidance will neither go astray nor suffer*" (Qur'an 20:123), whereas "*whoever turns away from My remembrance will have a life of hardship*" (Qur'an 20:124) – implying that shunning revealed guidance leads to internal and external difficulties.

Muslims view the vast fragmentation and sometimes absurd extremes in New Age subculture as evidence of what happens when everyone becomes "their own guru." In Islam, **authority ultimately lies with Allah and His Messenger**, not the self. Ironically, by obeying that external authority, Muslims believe one's soul finds true peace and certainty (*itmi'nān*), whereas the endless seeking and mixing of New Age can lead to a restless and inconsistent spiritual life (some scholars liken it to a person constantly digging shallow wells and never reaching water). Islam provides a clear well-tested well – the Shariah and Prophetic model – promising "*Indeed, in the remembrance of Allah (through His revealed words) do hearts find rest*" (Qur'an 13:28).

To those drawn to New Age due to disappointment with religious institutions, Islam would respond: the answer is not to abandon organized religion, but to seek the **pure form** of religion as delivered by the Prophet ﷺ and practiced by righteous predecessors – free of human interpolations but full of divine wisdom. Ahl al-Sunnah wa'l-Jamā'ah presents itself as precisely that: not man-made dogma, but the preserved teachings of the final Messenger, meant as a mercy and guidance (*rahmah wa hudā*).

It teaches that **true spiritual richness** comes not from reinventing truth subjectively, but from humbly receiving and living by the truth from the Creator. In Islam's eyes, personal intuition is a valuable tool but an unreliable master; it must be checked against the compass of Revelation to ensure it points to the true North (Allah), rather than the mirages of the ego or the arts of Shaytan.

(Cross-reference: Core Claim F deals with the New Age notion of “elevating consciousness” which often replaces structured religious practice. The disdain for “dogma” is also related to Core Claim D’s relativism. Non-Core Belief D and K – use of Tarot/ divination or Kundalini yoga – exemplify the eclectic practices taken up when scripture is set aside, which Islam critiques.)

Core Claim F: “Humanity is evolving into higher consciousness; enlightenment or ‘Christ consciousness’ is the goal, achieved by awakening the divine potential within.”

New Age spirituality is inherently **progressivist** regarding spiritual evolution. It posits that both individual persons and the human species as a whole are on the cusp of a transformative leap in consciousness – often referred to as entering a “*New Age*” (hence the name) or the “*Age of Aquarius*.” The belief is that through practices like meditation, energy work, and various New Age therapies, people can **raise their vibration** or consciousness level to attain enlightenment. This enlightened state is described in various ways: “*Christ consciousness*,” “*Buddha nature realization*,” “*5th dimensional awareness*,” etc., depending on the influence.

The common thread is an anticipated **quantum leap in awareness** where humans will transcend ego and realize their unity with the divine and with each other^{[62][28]}. New Age author **Marilyn Ferguson** in *The Aquarian Conspiracy* (1980) talked about a global paradigm shift led by individuals undergoing personal transformation. Many New Agers thus see themselves as **pioneers of a new evolution** – shedding the old Piscean Age of dogmatic religion and materialism, and ushering in an age of spiritual illumination, harmony, and holistic understanding.

At the individual level, this corresponds to the idea of “*self-actualization*” or “*ascension*.” One strives to awaken the latent divine potential within (as per Claim C) and ascend through higher “vibrational frequencies” or levels of consciousness. Often a ladder of chakras, or levels such as “3D to 5D consciousness,” is invoked. For example, moving from the root chakra (base consciousness) up to the crown chakra (cosmic consciousness) is an allegory for this process. *Transcendental Meditation* and **yoga** philosophies integrated into New Age promise progression toward **samādhi** (a state of super-conscious union).

The *Human Potential Movement* in psychology, overlapping with New Age, similarly posited that humans have untapped potentials that can make us quasi-superhuman (Maslow’s later concept of the “self-transcending individual” touches on

this). Contemporary New Age discourse is replete with terms like “*awakening*,” “*ascension symptoms*,” “*DNA activation*,” etc., all signaling this theme of evolving to a higher state.

There is also a teleological narrative: the current era’s crises (ecological, social) are seen as birth pangs of a new spiritual era where enough individuals awaken to tip humanity’s collective consciousness. Philosophers like **Teilhard de Chardin** earlier spoke of an “*Omega Point*” where consciousness converges. In New Age thought, this often merges with optimistic predictions of a coming utopia – a world of peace, love, and unity once the “critical mass” of awakened souls is reached (Ferguson, 1980).

Islamic Response: Islam does recognize a concept of spiritual refinement and *taqwā* (God-consciousness) that individuals can strive for, but it **does not endorse an idea of inevitable human evolution to godlike consciousness**. The notion that humanity collectively is evolving into a higher state is foreign to Islamic eschatology. Rather, the Qur’an and Hadith depict a trajectory where towards the end of times, faith will actually diminish, not that everyone will become enlightened. The Prophet Muhammad ﷺ predicted that “*Islam began as something strange and will return to being strange*” (*Ṣaḥīḥ Muslim 145, Sunan Ibn Majah 3986*), and spoke of the end times as a period of great moral and spiritual confusion (the era of Dajjāl, etc.).

There is no prophecy in Islam of a human “ascension” to a new level of existence **before** the Day of Resurrection; instead, humanity will continue to have believers and disbelievers, good and evil, until the Hour. The idea of a coming utopia or Age of Aquarius under human effort contradicts Islamic prophecies which center on divine intervention (like the coming of the Mahdī, the return of Jesus, etc., who establish justice by God's aid, not by a natural evolution of consciousness).

On an individual level, Islam absolutely encourages *taẓkiyat al-naḥs* (purification of the soul) and *iḥsān* (excellence in faith, worshiping as if seeing Allah). One could liken this to seeking an elevated state of consciousness, but with critical differences: in Islam this state is one of **greater awareness of Allah and deeper submission to Him**, not a realization of one’s own divinity or unity with the cosmos in a pantheistic sense. The peak of spiritual attainment in Islam is to be a devoted servant of God (the Prophet’s highest title was ‘*Abdullāh* – servant of Allah), not to transcend

servanthood. Even at the loftiest level of *ma'rifa* (gnosis), a Muslim remains distinct from the Creator and bound by Shariah.

Thus, the New Age ideal of “*Christ consciousness*” (everyone becoming Christ-like in power or union with divine) is incompatible with Islam’s insistence on the *khudū’* (humble servitude) of even the most pious. The Prophet ﷺ, whom Muslims consider the most enlightened of humans, did not claim to share in God’s essence or possess unlimited powers; he consistently said “*Innamā anā bashar*” – “I am only a man” (albeit one inspired by revelation) (*Sunan Ibn Maḥab* 3312). If the best of creation remains a servant, the idea of average humans evolving to a godlike state is, in Islamic terms, a **ghurūr** (delusion).

Islamic scripture also **warns against the pursuit of mystical experiences for their own sake** or claims of extraordinary spiritual status. The Quran, for instance, denounces those who said “*We are awliyā’ (friends) of Allah*” as a self-aggrandizing claim (*Qur’an* 62:6). True awliyā’ are known by their consistent piety and adherence to Islam, not by esoteric experiences alone. The Prophet ﷺ said that among Allah’s servants there will be those given **kashf** (spiritual insights or minor miracles) (*Sahih al-Bukhari* 3689, *Sahih Muslim* 2398a), but he never taught that one should seek miraculous powers or supernatural states as the goal. Rather, one seeks closeness to Allah through obedience; any elevated state is a by-product and a test, not the end-goal.

The New Age concept of raising one’s vibration through specific techniques (crystal healing, sound baths, etc.) also meets skepticism in Islam. While Islam acknowledges the tranquility that comes from dhikr (remembrance of Allah) and the Prophet taught that sins darken the heart while good deeds illuminate it, it does not frame this in terms of quasi-physical “vibrational frequencies” that one can mechanically ramp up. Instead, the heart’s enlightenment is tied to **moral purification and divine grace**.

“*Allah guides whom He wills*” (*Qur’an* 28:56) – it’s not seen as an automatic evolutionary process but a guidance one must strive for and receive from God. The Quran rebuked some new Muslims who thought themselves already spiritually high: “*The Bedouins say, ‘We have believed.’ Say [to them], ‘You have not [yet] believed; but say [instead], ‘We have submitted,’ for faith*

has not yet entered your hearts.” (*Qur’an 49:14*). This underscores that **spiritual progress is not inevitable or guaranteed** – one can stagnate or regress if not careful.

Another dimension: The quest for “higher consciousness” in New Age often implies attaining **esoteric knowledge** or psychic abilities (like third-eye awakening). Islam decidedly does not equate spiritual piety with paranormal powers. While acknowledging miracles (*karamāt*) can occur to saints, Islamic teaching warns sternly against confusing psychic phenomena with holiness. Many hadiths warn that in end times false prophets will perform wonders to mislead people (e.g., the *Dajjāl* will show great feats).

The criterion for sainthood in Islam is strict following of the Prophet’s path, not performing levitation or astral travel. *Shaykh Ibn Taymiyyah* noted that a person might do extraordinary things (like walk on water) but still be a devil-following heretic; the true measure is adherence to the Quran and Sunnah, not supernatural feats (Ibn Taymiyyah, *Majmū‘ al-Fatāwā*, vol. 11). This goes against the New Age assumption that extraordinary experiences = progress. Islam would caution that such experiences could be *istidrāj* (a deceptive blessing given to lead astray). The focus remains on **taqwā and knowledge**, not chasing altered states.

Collectively, the New Age hopes of a near-future spiritual utopia through human enlightenment clashes with Islamic eschatology. Islam rather predicts that near the end, only a minority will hold true faith. The Mahdi and Jesus will fill the world with justice, but that’s through divine intervention and the triumph of Islam (monotheism), not via a syncretic mass ascension of consciousness. After that golden period, Islamic texts predict decline again until the Hour. So, the cyclic view of history in Islam (with *fitnah* and tribulations) contradicts the New Age linear-progressive model.

Theologically, Islam is wary of any philosophy that smacks of **transhumanism** or self-deification, which New Age evolutionism can lean toward. If people think they are becoming gods or merging into a collective God-consciousness, Islam would label that as false and hubristic. As discussed in Claim C, the Quran recounts how Iblis enticed Adam with the promise “*to become like angels (or immortals)*” (*Qur’an 7:20*). The Islamic narrative suggests that expecting a higher state contrary to God’s declared plan can be a satanic deception. The human state (*insāniyya*) in Islam has limits: we cannot become angels or gods; our perfection lies in being the best human servants to Allah, not morphing into something

else. The New Age push to evolve beyond current humanity could, in Islamic eyes, echo that primordial temptation to circumvent God’s plan for what we are.

On the matter of **“Christ consciousness”**: Islam venerates Jesus (‘Īsā) as a prophet but absolutely denies the concept of a universal “Christ principle” that others can attain. Jesus was a human messenger, not God; his spiritual state was prophethood, a gift from God, not a level for others to train into. The New Age reduction of Christ to an archetype of enlightenment is seen as a subtle way to deny his actual message (which Muslims believe was to worship the one God and then he foretold Muhammad).

So, from Islam’s angle, the New Age portrayal of “becoming like Christ” ironically ignores what Christ *actually taught* (monotheism “tawḥīd” and law obedience) and instead cherry-picks a mystical ideal from his persona. Muslims would say: if you truly admire Jesus’s spiritual state, then follow his teachings (and by extension, Muhammad’s), rather than pursuing vague cosmic consciousness.

Empirically, the Islamic viewpoint would argue that claims of widespread New Age enlightenment are not backed by reality. Despite millions engaging in New Age practices over decades, the world arguably faces similar or worse moral issues (greed, conflict) – a sign that human nature hasn’t been fundamentally transformed by these methods. Islam would attribute any moral progress to adherence to genuine divine guidance rather than secular or New Age means.

For instance, Islamic history often cites how barbaric pre-Islamic Arabs drastically reformed within a generation by accepting Islam (an example of positive “consciousness change” via revelation). New Age has no comparably clear case of an entire immoral society turning righteous purely through its practices. This would bolster the Islamic claim that **only true guidance (hudan)** from God effectively elevates morality and consciousness on a wide scale.

In conclusion, while Islam encourages humans to seek nearness to Allah and knowledge (often termed *ma‘rifatullah* – knowledge of God), it **rejects the New Age teleology of inevitable or self-engineered ascension to a godlike consciousness**. The ultimate “evolution” a human can have, according to Islam, is not to become a higher being, but to attain Allah’s pleasure and enter Paradise in the Hereafter – a gift of grace, not a human achievement. And Paradise

is not an amalgamation of our consciousness, but a real place of physical and spiritual bliss prepared by God for righteous individuals. The New Age future ideal is immanent (this-worldly transformation to quasi-divine state); the Islamic future ideal is transcendent (the Day of Judgment, then eternal life bestowed by God).

Thus, Core Claim F’s premise of human perfectibility in consciousness by our own inner divinity is incompatible with the Islamic tenet of **human dependency on God and need for revealed guidance**. Islam sees history not as an upward slope to godhood, but as a test where each generation must uphold the message anew or face decline. The faith does hold that knowledge and awareness (*‘ilm* and *taqwā*) can increase in an individual or society, but that increase is defined and measured by conformity to the Prophetic model – not by subjective mystical milestones.

As the Qur’an says: “Allah will raise those who have believed among you and those given knowledge by degrees” (*Qur’an* 58:11), indicating any true elevation (*darajāt*) is tied to faith and knowledge given by God. The New Age notion of ascending “by degrees” on one’s own terms would be considered an **unwarranted self-confidence** at best, or a deception of Satan at worst, echoing again: “I will surely exalt them in wishful thinking...” (*Qur’an* 4:119) – something Satan vows to do to lead humans astray.

(Cross-reference: Core Claim G on reincarnation often ties into this belief of iterative spiritual evolution. Non-Core Belief E (extraterrestrials) sometimes intersects with claims of higher consciousness (starseeds, etc.), and Non-Core Belief K on Kundalini yoga is a practice aimed at raising consciousness, which Islam critiques as explained here.)

Core Claim G: “Death is not the end – souls are reborn in a cycle of reincarnation (with karma as the balancing law) until they attain enlightenment.”

One of the near-universal beliefs in the New Age milieu is **reincarnation**, often coupled with the concept of **karma**. According to this view, when the body dies, the soul (or consciousness) does not face a final judgement leading to eternal heaven or hell, but instead returns (reincarnates) in a new body to continue its journey of growth [\[63\]](#)[\[64\]](#). This

process is seen as an educational cycle: the soul purportedly chooses (or is drawn to) life circumstances that allow it to learn lessons it missed in previous lives[65].

Shirley MacLaine, a prominent New Ager, popularized the notion that we are “old souls” carrying accumulated experiences across lifetimes[66][63]. The ultimate goal is to perfect oneself (spiritually) through many lifetimes, eventually reaching a state of enlightenment or ascension where reincarnation is no longer necessary (often termed “*breaking out of the cycle of birth and rebirth*,” akin to moksha or nirvana in Eastern religions)[67][68].

Karma is presented as the impersonal moral law governing this cycle. In New Age understanding, karma means that one's intentional actions (good or bad) inevitably affect one's future circumstances, either later in the same life or in future lives. This is used to explain disparities in people's fortunes: someone born into suffering might be “working off” bad karma from prior deeds, whereas someone with advantages might be reaping rewards of past good actions. Thus, New Agers often stress personal responsibility in a cosmic sense: “*You attract what happens to you*,” extending even beyond one lifetime[69][70].

This ties into the Law of Attraction idea (Claim I), but in a timeframe spanning multiple lives. Because of karma, New Age thought sometimes frames every tragedy as ultimately just or meaningful, as the soul's self-chosen challenge or consequence of its own past – even to morally problematic extents (e.g., saying victims of disaster or abuse might be paying karmic debts, a view which critics note can lead to a blame-the-victim mentality).

The reincarnation belief in New Age is heavily borrowed from Eastern religions (Hinduism, Buddhism, Jainism) but adapted in more individualistic Western terms. For example, traditional Hinduism ties reincarnation to fulfilling dharma (duty/caste obligations), whereas New Age tends to interpret it in terms of personal spiritual exploration (e.g. “In one life I must experience wealth, in another poverty, to become balanced.”). It also downplays the possibility of being reborn in non-human forms, which classical Indian thought allows; New Age reincarnation nearly always envisions coming back as a human in different situations.

Importantly, reincarnation in New Age serves to **eliminate the fear of death** and the urgency of salvation: death is not final judgment but a transition, and eventually everyone will make it to enlightenment (hence it's implicitly universalist).

It also provides a theodicy: karmic reincarnation explains suffering without needing a God to actively judge or intervene – it’s an automatic moral calculus of the universe. This resonates with people who struggle with the concept of eternal hell or divine punishment; reincarnation offers endless chances to improve, which seems more palatable to many.

Islamic Response: Islam fundamentally rejects reincarnation and affirms a linear concept of life: *each soul is created, lives once on earth, dies, and is then resurrected for judgment* on the Day of Judgment, followed by eternal afterlife (either in Paradise or Hell, excepting those whom God forgives from Hell). The Qur’an and Hadith are unequivocal that **death leads to Barzakh** (an intermediate barrier/world) until the Resurrection[71], and that there is no return to earthly life after death. For instance, Qur’an (23:99-100) describes a dying person pleading, “*My Lord, send me back so I might do good,*” only to be answered, “*No! It is but a word he speaks. And behind them is a barrier (barzakh) until the Day they are resurrected.*”[72][73]. This passage directly negates the idea of coming back to worldly life for a second chance – it states that once someone dies, a *barrier* prevents return until resurrection[73].

Classical commentators (e.g., Ibn Kathīr) use this verse to refute cyclical or multiple lives, emphasizing that the opportunity to do good is confined to this single life[74]. The **finality of the test of life** is a bedrock of Islamic teaching. Another relevant verse is Qur’an (2:28): “*How can you disbelieve in Allah when you were lifeless and He gave you life; then He will cause you to die, then He will bring you [to life again], then to Him you will be returned.*” This outlines a sequence: non-existence -> life -> death -> resurrection -> return to God. It does not include repeating life-death cycles on earth multiple times; rather, life on earth happens once, followed by a singular resurrection to an eternal outcome.

Islam’s rejection of reincarnation also stems from the belief in **Qiyāmah** (the Day of Resurrection and Judgment) as a one-time cosmic event when all who ever lived will be raised and judged simultaneously. The Qur’an (36:51-52) describes the Trumpet being blown and people rising from graves astonished, saying, “*Who resurrected us from our resting place?*” – indicating they experienced a continuous single resting state (in Barzakh) until that moment. There is no hint that they had multiple existences or were conscious in other bodies meanwhile.

Additionally, **Hadith literature** explicitly negates rebirth. The Prophet ﷺ said: “*The grave is the first stage of the Hereafter; whoever is saved from it, what comes after is easier, and whoever is not, what comes after is worse.*” (Sunan al-Tirmidhī 2308 and Sunan

Ibn Majah 4267). If souls were reincarnating, the grave would not be the “first stage” of afterlife. There’s also the hadith: “*The son of Adam, when he dies, his deeds cease except three [ongoing charity, beneficial knowledge, righteous child praying for him]*” (*Ṣaḥīḥ Muslim 1631 and Riyad as-Salibin 1383*). This implies finality of one’s ability to do good after death, incompatible with coming back to do more good in another life. Another saying: “*No soul will die until it has received all its provision and lived its destined life-term*” (*Sunan Ibn Majah 2144*) – which underscores a fixed term of life per person, not continuous returns.

From the perspective of **justice and mercy**, Islam offers a different theodicy than karma. The presence of suffering is not because of one’s past life misdeeds, but either a test from Allah, a consequence of others’ wrongdoing, or a means to attain reward by patience, etc. The solution to injustice is promised in the Hereafter: Allah will settle all scores with perfect justice^{[16][75]}. The concept of **taklif** (moral responsibility) in Islam is strictly tied to knowledge: one is only judged for what they did in this life with the free will and guidance they had. There is no notion that a baby who dies, for example, must be reborn to “learn lessons” – Islam teaches such a baby is not responsible for any sin and can enter Paradise by Allah’s mercy, not needing return. Each soul is created pure (*fitrah*) (*Ṣaḥīḥ al-Bukhārī 1358, Ṣaḥīḥ Muslim 2658*), and accountable only from maturity onward for their own deeds (and no soul bears the sin of another, *Qur’an 6:164*). Reincarnation’s karmic idea often implies a transfer of debt from a past life person to the new life – effectively one bearing another’s burden, which conflicts with the Quranic principle “*no bearer of burdens shall bear the burden of another*” (*Qur’an 6:164*) in the context of divine justice.

Islam also holds that guidance or misguidance in life is influenced by divine will and one’s response to revelation, not an inexorable karmic destiny from past lives. The Quran does acknowledge that Allah’s decree can account for a person’s actions (since He knows all things), but that’s within one life’s context. There’s no equivalent to karma that travels across lives; rather, accountability is reserved for Judgment Day.

One might ask: how does Islam address the intuitive or anecdotal “evidence” some claim for reincarnation (such as past-life memories, etc.)? Islamic scholarship attributes so-called past life memories either to misinterpreted childhood fantasies, genetic memory (rarely hypothesized), or more often to **jinn (spirits)**. Because in Islamic belief, jinn live long and can observe human lives, a jinn could impart to a person knowledge of a past deceased individual's life, making it

seem like the person recalls a past life, whereas it's actually the jinn's information. There have been fatwas and writings (like by Ibn Taymiyyah) on cases of "reincarnation" or "spirits" where he explained they are likely jinn playing tricks.

Islam strongly warns against being deceived by such phenomena rather than relying on clear revelation. So, rather than reincarnation being true, Islam would interpret experiences like *déjà vu* or "past-life regression" as either psychological issues or **shayṭān's deception** to confuse people about death and afterlife. The fact that reincarnation is so antithetical to Islamic eschatology leads scholars to assert these are tests of credulity or ploys by Iblis to lead people away from belief in Resurrection and accountability.

When it comes to **motivation and ethics**, reincarnation can breed a sense of endless opportunity ("I'll fix things next life") whereas Islam inculcates urgency: "*Hasten to forgiveness from your Lord and a garden as wide as the heavens and earth*" (Qur'an 3:133). The Prophet ﷺ said, "*Value five before five: your life before your death...*" (Shu'ab al-Imān lil-Bayhaqī 10250) stressing one will not get another chance after death. Islamic pedagogy uses the finality of this life to motivate maximum effort in doing good now and seeking repentance immediately. The New Age perspective of endless cycles might engender complacency or resignation to suffering ("they'll get it right next time"). Islam instead teaches to actively rectify wrongs now and that trial or ease is not strictly punitive or reward for past incarnations, but a test to evoke virtue like patience, gratitude, charity, etc., in the present.

Emotionally, Islam's promise of eventual justice and recompense in the hereafter is meant to be comforting (Qur'an 3:185), (Qur'an 4:40), (Qur'an 16:96), (Qur'an 39:10), (Qur'an 99:7-8), and (Qur'an 21:47), whereas reincarnation can be psychologically burdensome: one might think severe tragedies (like a child's terminal illness) are self-inflicted karmic punishments, which can cause guilt or fatalism. In Islam, such tragedies are seen as either tests that elevate the victims (if patient) or sometimes as consequences of others' actions for which the victims will be compensated. The Prophet ﷺ empathized with mourners and never told them it was the deceased's fault from a past life; rather he taught "*It is a mercy that the believer is not afflicted by hardship but that Allah expiates sins by it*" (Sahih al-Bukhari 5641, 5642) – focusing on purification and reward, not blame.

On **karma**: Islam agrees with the concept of moral causality in a limited temporal sense (“*What goes around comes around*” often happens in life, and ultimately on Judgment Day fully), but it does not accept an impersonal law that automatically balances everything across lifetimes. Instead, **Allah’s providence** is the active force: “*If you are grateful, He will give you increase*” (Qur'an 14:7); “*evil plots encircle only those who make them*” (Qur'an 35:43). Allah may allow a wicked person to prosper for a time (istidrāj) or may punish some sins swiftly on earth, but ultimate justice is His to deliver in the hereafter.

There's also a difference in that Islam encourages doing good seeking Allah’s pleasure and heaven, not merely to generate good karma for oneself. The relational aspect (loving and obeying God) is central, whereas karma in New Age is mechanistic, not requiring a personal God at all. Indeed, New Age often sees karma as a substitute for a judging deity. Islam refutes that by asserting **Allah is the Judge** (Al-Ḥakam) who weighs deeds, not an unconscious universe.

In summary, **Core Claim G (reincarnation)** stands in stark contradiction to Islamic doctrine. The Quranic worldview is linear: life → death → waiting in grave → resurrection → judgment → eternal afterlife. Each soul has one chance at worldly life, hence the emphasis on urgency and seeking God’s forgiveness now. Reincarnation's cyclic view is seen as a false hope that undermines the seriousness of the Day of Judgment, which is a cornerstone of Islamic creed (**one of the six articles of faith** is belief in al-Yawm al-Ākhir, the Last Day). Denying or distorting that (e.g. by saying judgment is replaced by self-regulating karma across lives) is considered kufr (disbelief).

The **finality of death** in Islam also ties to the unique status of prophets. Some New Agers claim prophets like Elijah, Jesus, etc., were reincarnations of earlier figures, or that we all have Christ-nature. Islam firmly holds each human (including prophets) is a distinct creation (Qur'an 17:70), (Qur'an 6:164), (Qur'an 35:18), (Qur'an 39:7), (Qur'an 53:38-39), (Qur'an 21:107), and (Qur'an 18:110). Jesus did not reincarnate after his ascension; he will return *himself* to complete his mission not be born as a new person. That again underscores that souls are discrete beings, not re-shuffling through bodies. (Qur'an 4:157–158), (Qur'an 3:55), (Qur'an 43:61), (Qur'an 19:33) (Sahih al-Bukhari 3448; Sahih Muslim 155) and (Sunan Abi Dawud 4324 – sahih).

Islamic teachings about the grave and Barzakh (where souls experience a preview of reward or punishment) further cement that souls go to a different realm after death, not into new earthly bodies. A hadith in Musnad Ahmad describes

the souls of the righteous being shown their place in Paradise morning and evening, and those of the wicked their place in Hell, in Barzakh (Sahih al-Bukhari 1379; Sahih Muslim 2866) – which would make no sense if they were reincarnating into new lives.

Finally, it's worth noting that **Islamic history** had virtually no notion of reincarnation except in some fringe heretical groups (like certain Ismaili or Druze beliefs), which orthodox Islam adamantly refuted. For instance, the Druze (an offshoot of Ismailism) hold a form of reincarnation; mainstream Muslim scholars historically wrote treatises against this idea as contrary to Qur'an and Sunnah (e.g., Ibn Taymiyyah criticized the transmigration belief of the Druze/Nuṣayrīs). Thus, Islamic scholarship is well-prepared with arguments against reincarnation, treating it as an import from outside the prophetic teachings.

In conclusion, **reincarnation and karma are decisively refuted by Islam** as false doctrines. Life is a one-time test (*“He who created death and life to test you, which of you is best in deed,”* *Qur'an 67:2*), and after death, one's file of deeds is closed awaiting judgment^[74]. There is no reincarnation to “try again”; rather, God's mercy is invoked for forgiveness of shortcomings. For the believer, this one life is sufficient – with God's guidance – to achieve salvation; for the obstinate sinner, multiple lives wouldn't help if they reject truth, as the Qur'an says even if they were returned to earth they'd repeat their sins (*Qur'an 6:28*).

That verse interestingly pre-empts the reincarnation idea by stating that those who deliberately disbelieved and wasted their chance wouldn't reform even if given more chances:

“If you could see when they are made to stand before the Fire, they will say, ‘Oh, would that we might be returned [to life] ...!’ But indeed, they will say that (only in vain) ... If they were returned, they would revert to what they were forbidden; indeed, they are liars.” (*Qur'an 6:27-28*). This Quranic insight underscores the Islamic position that more lifetimes are not the answer – sincere faith and repentance in this life are. And for those who never heard the message properly, Islam trusts in God's just and merciful judgment in the Hereafter (He may test them then or forgive them), rather than postulating reincarnation as a solution.

(Cross-reference: Core Claim D and E, previously discussed, connect here – reincarnation often underpins the relativistic, non-judgmental stance of New Age (no eternal hell, no single chance), which Islam counters with the urgency of one-life accountability. Non-Core Belief O on past-life regression is directly related and is addressed by this refutation. Also, Non-Core Belief J about syncretic beliefs – reincarnation is a key borrowed belief – touches on the eclectic nature discussed in Claim E.)

Non-Core Belief A: Astrology – belief that the positions of stars and planets influence human personality and destiny.

Astrology is a widespread optional belief in New Age circles (and beyond), manifesting in practices like horoscope casting, natal charts, and the identification of personality traits or fate based on one’s zodiac sign. Many New Agers hold that celestial bodies emit spiritual or vibrational forces that can affect our lives – for example, that being born under a certain planetary alignment endows specific characteristics, or that the retrograde motion of Mercury can cause communication mishaps. This belief often serves as a framework for meaning-making: people look to the stars for guidance on relationships, career decisions, or self-understanding.

Polls show a significant minority in Western societies believe in astrology (e.g., a 2018 Pew survey found 29% of Americans see a role of astrology in life)[\[76\]](#). New Age spirituality tends to incorporate astrology as part of its holistic outlook; everything is interconnected, so the macrocosm (the cosmos) reflects the microcosm (the individual). The concept of the current “Age of Aquarius” is itself astrological – referring to a new era defined by Aquarius rising, which New Agers associate with enlightenment and unity[\[77\]](#).

From an academic perspective, astrology is often categorized as a form of **pseudoscience** or pre-scientific cosmology. Historically, it was entwined with astronomy until empirical science separated the two. Studies in psychology (e.g., the Forer effect) suggest that astrological readings are worded generally enough that people perceive them as accurate due to subjective validation. Nonetheless, belief in astrology persists due to cognitive biases and perhaps the human desire for predictive certainty or cosmic connection.

Islamic Response: Islam strongly condemns astrology as a form of superstition at best and idolatrous divination at worst. In Islamic theology, the movements of celestial bodies have no bearing on personal destinies or divine decree.

The Qur'an does mention stars, but only as signs for navigation (“*And it is He who placed for you the stars that you may be guided by them in the darkness of the land and sea,*” *Qur'an 6:97*) or as adornment of the sky and missiles against devils (*Qur'an 67:5*) – not as determinants of fate or personality. There is absolutely no concept akin to horoscopes in Islam; rather, attributing influence to stars or planets over human affairs is considered a violation of **tawhīd** (pure monotheism), because it ascribes to creation a power that belongs only to Allah.

Prophet **Muhammad** ﷺ explicitly stated: “*Whoever acquires a branch of astrology has acquired a branch of witchcraft (sihr)...*” (Reported by Sunan Abi Dawud (Hadith 3905) and Sunan Ibn Majah (Hadith 3726).[\[78\]](#)). This hadith equates astrological belief/practice with sorcery, implying it’s a grave sin in Islam. Classical scholars like Ibn Qayyim and Ibn Kathīr explain that the stars have no independent influence; saying “We got rain because of such-and-such star” was censured by the Prophet, who said:

“Do you know what your Lord has said? ... ‘Some of My servants have entered the morning as believers in Me and some as disbelievers: as for him who said we had rain by Allah’s grace and mercy, that one is a believer in Me, disbeliever in the stars; but him who said we had rain due to such-and-such star, that one is a disbeliever in Me, believer in the stars.’” (*Sahih al-Bukhari 846 and Ṣaḥīḥ Muslim 71, Clarification/Tafsir of Qur’an 56:82*).

This narration shows that attributing events (like rainfall, fortune) to stars is a form of kufr (disbelief), because it denies God’s sole agency[\[78\]](#). Islam teaches that **only Allah has knowledge of the unseen and the future** (*Qur’an 27:65*): “*None in the heavens and earth knows the unseen except Allah.*”). Thus, the idea that one’s future or personality can be read by the arrangement of celestial objects is considered baseless. It’s akin to a form of fortune-telling, which the Prophet ﷺ also forbade. He said: “*Whoever goes to a soothsayer (‘arrāf) and believes what he says has disbelieved in what was revealed to Muhammad.*” (*Sahih Muslim: Hadith 2230*) [\[79\]](#) Astrologers in the pre-Islamic Arab context were exactly that – soothsayers who claimed insights from stars. The **Shari’ah** prohibits seeking guidance from such methods. Consulting horoscopes or birth charts for decisions or beliefs about oneself falls under this prohibition.

Salafi scholars in particular often speak against widespread horoscope reading as a subtle form of shirk. For example, *Shaykh ‘Abd al-‘Azīz Ibn Bāz* wrote that believing the zodiac affects our lives is an ignorant practice of jāhiliyyah (pre-

Islamic paganism) that Muslims must avoid. Similarly, *Shaykh Ibn ‘Uthaymīn* explained that casual newspaper horoscopes might seem trivial, but taking them seriously even a little enters one into the warning of the hadith about the prayer not being accepted for 40 days if one visits a fortune-teller (*Ṣaḥīḥ Muslim* 2230) [80].

That hadith states that merely out of curiosity if one “goes to” (or by extension reads) a fortune teller, their prayer is void for 40 days (though they must still pray); and believing it is an act of disbelief [81]. By analogy, reading horoscopes could nullify one’s prayer reward because it’s essentially visiting a fortune teller in print.

Beyond the theological aspect, Islam promotes reliance on Allah (tawakkul) and use of reason and permissible means for decision-making, rather than astrological guesses. The Prophet ﷺ taught istikhārah prayer (prayer for guidance) when facing choices – asking God to guide one’s heart to what’s best – rather than consulting stars or omens. In contrast, using birth charts could lead to fatalistic or complacent attitudes (e.g., “I’m an Aries, so I’ll always be impulsive”) which Islam discourages because it undermines the concept of **moral responsibility and free will**. The Qur’an says: *“Whoever works righteousness benefits his own soul; whoever does evil, it is against it”* (Qur’an 41:46), emphasizing one’s choices and actions determine outcomes by God’s permission, not arbitrary celestial fate.

From an Islamic cosmological perspective, stars and planets are creations of Allah that follow physical laws set by Him (Qur’an 55:5: *“The sun and moon move by precise calculation”*) for the benefit of mankind (for light, seasons, navigation, etc.), not to mystically imprint personalities. To claim they have such influence is to go beyond their purpose as described by the Creator, thus considered speculative falsehood (*batīl*). The Qur’an also mocks the pre-Islamic Arab practice of seeking decision-making from stars or idols: *“When Allah is mentioned alone, the hearts of those who do not believe in the Hereafter shrink with aversion, but when those [false gods] other than Him are mentioned, immediately they rejoice”* (Qur’an 39:45). In commentary, some scholars liken reliance on creation (stars, etc.) in place of God to this attitude.

Historically, early Muslim caliphs and scholars took a hard line on astrologers. The second Caliph, Omar ibn al-Khaṭṭāb, reportedly warned, “Learn of the stars only what helps you navigate by land or sea, then stop” (narration in Musannaf Ibn Abi Shaybah), prohibiting delving into astrological predictions. This became a principle: using astronomy for practical purposes (timekeeping, Qibla direction, calendar) is halal, but astrology (star divination) is haram.

Effect on Society: Islam sees consulting astrologers as harmful superstition that can waste money, cause anxiety (people fearing Mercury retrograde, etc.), or unjustly categorize people (like believing someone is inherently incompatible or doomed because of their birth sign, which denies individual merit and God's guidance). It can also lead to shirk by attributing power to created things. There's a historical account of Prophet Muhammad's companion *Ibn Abbas* interpreting the *Qur'anic* verse 56:75 "*I swear by the positions of the stars...*", commenting it is a tremendous oath, indicating only Allah truly knows the stars' reality and positions^[82]. By contrast, astrologers speak without knowledge.

Moreover, Islam stresses equality and personal effort over birth circumstances. The Qur'an says humans were made into nations and tribes for recognition, but "*the most noble in the sight of Allah is the most God-fearing.*" (*Qur'an 49:13*) Nothing about birth under Jupiter or Saturn confers nobility or fate. The Prophet ﷺ dismantled other deterministic prejudices like lineage or race superiority; by analogy, he'd reject zodiac determinism too as a similar unfounded distinction. Sunan Abi Dawud (Hadith 5116), Sunan Abi Dawud (Hadith 5121), Musnad Ahmad (Hadith 22978), Sahih Muslim (Hadith 2699), and Sunan Abi Dawud (Hadith 3905).

One might ask: **Is there any acceptable form of astrology in Islam?** Some try to differentiate "*judicial astrology*" (predictive) vs "*natural astrology*" (correlation with weather, etc.). While using lunar phases to gauge tides or plant crops is fine (that's just observation of natural cycles), making personal predictions or character analyses is not. Even saying "I'm moody because the Moon is in Cancer today" would be objectionable if one believes it causative. Muslim scholars allow using astronomical phenomena as time markers (like equinoxes for seasons), but not as metaphysical influencers of human fate.

Conclusion: Non-Core Belief A (astrology) is thus considered a serious deviation in Islam. The **Qur'anic worldview** establishes Tawhīd – that Allah alone governs destiny – and the **Sunnah** vehemently opposes seeking knowledge of the unseen through stars. Astrologers in an Islamic context fall under the same ruling as fortune-tellers and magicians, whose craft is considered *kufr* or leading to *kufr*. Therefore, a devout Muslim renounces horoscope reading and zodiac beliefs, trusting instead in Allah's decree (*qadar*) and taking responsibility for choices rather than blaming stars. One's

sustenance, life-span, and happiness or misery are determined by Allah’s wisdom, not birth charts (as per Hadith in al-Tirmidhi listing what is written for a fetus – nothing about star sign). (*Sahib al-Bukhari 3208 and Sahib Muslim 2643*)

In an Islamic refutation scenario, one might also cite how **Caliph Ali** reportedly chastised an astrologer before the Battle of Nahrawan, who told him not to march because the stars were unfavorable. Ali said: “*We rely on Allah, not on stars,*” and proceeded, achieving victory – demonstrating the point that tawakkul (trust in God) defeats astrological superstition. This story (found in Nahj al-Balagha, though chain authenticity debated) is emblematic of the Islamic attitude.

To sum up, astrology’s premises are incompatible with Islam’s teachings on divine Tawḥīd, human accountability, and the nature of knowledge. It is considered both epistemologically void and spiritually dangerous. The stars do not determine our fate; rather, “*Each soul earns only against itself*” (*Qur’an 6:164*) and “*Allah is the disposer of affairs*” (*Qur’an 3:173*). Islam encourages seeking guidance through prayer, counsel, and reflection – not through calculating planetary positions. Embracing astrology undermines reliance on God and falls into the sin of shirk by ascribing power where Allah has not placed it.

(Cross-reference: This critique of astrology connects to Core Claim D/E about rejecting external guidance – ironically, astrology seeks guidance from stars rather than God’s revelation, which Islam forbids. Also, Non-Core Belief D (divination tools) is related, as astrology is one form of divination, similarly refuted. Non-Core Belief Q (quantum mysticism) sometimes metaphorically calls people “children of stardust,” but giving literal power to stars is addressed here.)

Non-Core Belief B: Crystal and Gemstone Energy Healing – belief that crystals or gemstones contain spiritual energies that can heal or positively influence wellbeing.

New Age practices frequently involve the use of **crystals and gemstones** as tools for healing, protection, and spiritual attunement. Proponents claim that various crystals (e.g. amethyst, quartz, rose quartz, obsidian) emit specific vibrations or energy frequencies that can interact with the human energy field (aura or chakras) to restore balance and health. For

example, an amethyst might be said to aid in calming and intuition, while rose quartz is for love and emotional healing. These beliefs often draw on ancient traditions – crystal amulets were used in many cultures – but the modern New Age crystal lore is a syncretic invention blending Eastern chakra theory, Western occult correspondence tables, and even speculative scientific jargon (like referencing crystal piezoelectric properties as evidence). Crystal healing is popular in metaphysical stores: people wear crystal jewelry, place stones on chakras during meditation, “charge” crystals under moonlight, or infuse drinking water with crystal vibrations (crystal elixirs).

From a scientific standpoint, **there is no empirical evidence** that crystals have mystical healing energies beyond potential placebo effects. A famous double-blind experiment by French and Williams (1998) showed that people holding fake crystals reported similar sensations to those holding “real” charged crystals, indicating expectation was the cause. Nevertheless, the subjective experiences and anecdotal reports keep the practice popular. Sociologically, crystal healing offers a tangible ritual for New Agers who might prefer an alternative to pharmaceutical medicine or who feel drawn to a nature-based approach – it’s part of the broader holistic health trend.

Islamic Response: In Islam, the use of **stones or talismans for healing or protection** is generally considered a form of superstition at best and shirk (polytheism) at worst, if one attributes to them powers that properly belong to Allah. Islamic teaching places all healing in the hands of God (“*And when I am ill, it is He [Allah] who cures me,*” *Qur’an 26:80*), while using material means that have proven efficacy is permitted as part of tawakkul (trust coupled with effort). But attributing special hidden powers to objects without evidence from Sharī‘ah or sound science falls into the category of **amālāt (charms/amulets)**, which the Prophet ﷺ firmly warned against. (*Sunan Ahmad 17422*), (*Musnad Ahmad 17440*), and (*Sunan Ibn Majah 3530*).

A companion of the Prophet, *Hudhayfab ibn al-Yamān*, saw a man wearing a cord around his arm (for alleged healing) and he cut it and said: “*If you die while wearing it, you will not succeed*” (Ahmad)[\[78\]](#). The Prophet ﷺ himself stated: “*Indeed, al-ruqā (incantations not from Qur’an), al-tama’im (amulets), and al-tivala (love charms) are shirk.*” (*Mishkat al-Masabih 4552*, *Sunan Abi Dawud 3883*, *Sunan Ibn Majah 3530*).

Tamā'im literally refers to charms worn to avert harm (often beads, shells, etc. in pre-Islamic Arabia). By analogy, carrying a crystal for protection or luck would fall under *tamimah*, which is considered shirk because the wearer believes the object independently wards off evil or brings benefit, rather than God. Even if one says “the crystal has energy that Allah put in it,” it’s still problematic, as Allah and His Messenger never indicated such a thing, and it veers into superstition.

The Prophet ﷺ also said: “*Whoever wears an amulet, may Allah not fulfill his need; whoever wears a seashell (another type of charm), may Allah not give him peace.*” (*Musnad Ahmad 17422, classed ḥasan*)^[83]. This curse-like statement underscores how severely reliance on talismans is viewed – it actually invites the opposite of the hoped benefit. Many classical scholars, like Ibn Mas‘ūd’s wife, reported how they would remove cords or beads from children meant to ward the evil-eye, citing the same hadith (Abu Dawud).

Now, one might ask: are not the black stone (Hajar al-Aswad) in the Ka‘bah or the Prophet’s ring etc., special stones in Islam? The difference is stark: The Black Stone is not believed to bless or heal people; kissing it is an act of following the Prophet’s tradition and symbolizes devotion (Umar ibn al-Khaṭṭāb said, “*I know you are a stone that can neither harm nor benefit; had I not seen the Prophet kiss you, I wouldn’t have,*” *Sahih al-Bukhari 1597*). This shows the mindset: a stone in itself has no power. The Prophet’s seal ring was worn for stamping documents and maybe as adornment, not as a conduit of cosmic energy. In fact, early Muslims were careful to avoid any practice resembling superstition.

Some Muslims use **ruqyah** (Quranic healing recitation; incantations) or zamzam water for healing – but these are based on either revealed texts (Qur’an) or explicitly mentioned virtues by the Prophet. Crystals have no such sanction. If one were to argue “Allah created crystals with healing properties”, the reply is Islam does permit using material substances that medically benefit (herbs with proven medicinal effects are fine). But crystals acting as healing by “energy” is neither scientifically verified nor acknowledged in Islamic sources – thus it falls under *al-kadhīb* (falsehood) or *taghrīb* (deception) at best, and *shirk khaṭī* (minor shirk) if one believes the crystal inherently protects apart from Allah’s will.

A nuance: Wearing stones such as aqeeq (carnelian) rings is common among some people who claim to be Muslims (especially within Shia or certain Sufi traditions), with the belief that they bring good fortune. While cultural,

mainstream Sunni Islamic scholarship generally views these beliefs critically as well – though wearing a ring for decoration is allowed, attributing barakah (blessing) to a gem is not, unless evidence in Sunnah (which is absent for specific gem properties). Notably, the Prophet ﷺ did wear a ring with an abyssinian stone (for its hardness to carve seal) (*Sunan Abi Dawud 4218*) and allowed silver rings for men, etc., but never indicated metaphysical effects. Thus, Sunnis consider those later gem-superstitions as bid‘ah (innovation) or shirk-tainted folklore, not authentic Islam.

Shaykh Ibn Baz and *Shaykh Ibn Uthaymeen* have addressed modern “healing crystal” ideas directly in fatwas: they classify them as unproven and possibly shirk if one relies on them over du‘ā and permissible treatment[78]. They counsel Muslims to avoid these New Age imports and stick to Prophetic medicine (like honey, black seed – which have tangible benefits – and spiritual cures like Qur’an recitation). There's also concern that charlatans make money selling fancy “charged crystals,” analogous to how some amulet peddlers exploit the naive, which the Shariah’s stance on amulets shuts down.

Islam teaches **causality with monotheism ‘tawhīd’**: natural causes exist (fire burns by Allah’s permission, medicine heals by Allah’s leave), but one must not assert an object has unseen causal powers unless proven or God/His Prophet informed us. For example, we use magnets in technology but we don’t say “magnets cleanse your aura” – that’s beyond established cause. Crystals are just minerals; any “energy” beyond standard physics is conjecture.

The Quran condemns following * ظن * (speculation) in matters of unseen: “*They follow not except assumption, and what the souls desire – while there has come to them guidance from their Lord!*” (*Qur’an 53:23*). Relying on crystals when sick, instead of praying or taking medicine, could even border on *shirk in rubūbiyyah* (as if the rock has healing lordship).

Another aspect: Some New Agers “charge” or “program” crystals with intentions. From an Islamic viewpoint, this is reminiscent of **sihr (magic)**, where objects are spoken to or ritualized to carry out will, often involving jinn. There is potential that believing in and heavily focusing on crystals might inadvertently invite jinn’s attention (since jinn may play along to mislead).

The Mufti says fatwa search result [78] mentioned linking crystal healing with numerology/astrology and calling it haram and potentially shirk. So, Islamic advisors often warn that dabbling in such unseen forces can open one up to demonic influence, even if one's intention is healing. Historically, Muslims in need of healing would recite Qur'an verses (ruqyah) or use known remedies, not place hope in unliving stones.

The **psychological** perspective: Relying on crystals can diminish one's direct reliance (tawakkul) on Allah, which is a core of faith. It might also prevent someone from seeking proper medical care (some might think they don't need a doctor because they have crystals – similar to how some solely rely on holy water or so, which Islam also doesn't encourage: use spiritual means along with medical means, not instead of). The Prophet ﷺ said, *"Tie your camel, then trust in Allah."* 'Sunan al-Tirmidhi 2517' Using crystals is not "tying the camel" because it's not a proven method; it's more akin to leaving the camel untied and trusting an amulet to keep it in place, which is negligence.

In **Islamic practice**, it's permissible to use certain **ruqyah** (Quranic healing recitation) or **ta'widh** (prayers written and worn) if they are purely from Qur'an or Allah's names, according to some scholars (with conditions: must be in clear language, no shirk). But using non-sensical phrases or unknown sigils was banned. Crystals carrying "energy" falls in line with those unknown charms – it's not Qur'anic or intelligible du'a, just mystique.

In short, Non-Core Belief B (crystal healing) is refuted by Islam on grounds that: - It is a form of **tama'im** (amulet usage) considered shirk by hadith [78]. - It lacks any sanction in Qur'an/Sunnah or rational evidence, thus it's superstition (which the Prophet sought to eliminate). - It potentially draws one away from reliance on God and proper cures. - If one truly believes the crystal protects/heals independently, that is minor shirk; if believing it inherently has special blessing not from Allah, it's a kind of *shirk fi'l-asbab* (shirk in attributing causality). - The correct belief is what is taught in the du'a the Prophet gave: *"O Allah, there is no cure but Your cure"*. 'Ṣaḥīḥ al-Bukhārī 5743, Ṣaḥīḥ Muslim 2191' Means (asbab) can be used, but they must be real and not glorified superstition.

One could analogize: The Prophet allowed treatment with herbs but specifically forbade treatment with haram or shirk methods. Crystals themselves are not haram materially, but using them with the belief in mystical properties is akin to haram talismans.

As a final reinforcement, an oft-quoted principle: *“Whoever hangs something (for protection), he will be entrusted to it.”* (*Sunan al-Tirmidhi, Hadith 2072*). Meaning, if you hang a crystal around your neck for protection, Allah may leave you to that crystal – which cannot help – and withdraw His aid, as a lesson. Therefore, reliance on anything other than Allah’s permitted means is a spiritual risk.

Thus, a Muslim should avoid crystal “energy” practices and instead engage in **dhikr** (remembrance of Allah), *du‘ā* (supplication), and medicine. If one likes crystals as decorations or appreciates their natural beauty, that’s fine – God created pretty stones – but not to think wearing amethyst will purify your spirit.

(Cross-reference: Related to Non-Core Belief D – divination tools – as sometimes crystals are used like pendulums for answers, which is divination. Also Non-Core Belief H – holistic health – while Islam supports using natural remedies, attributing supernatural effects to crystals is beyond holistic into magical thinking. Non-Core Belief F – belief in objects like crystal skulls or goddess stones – falls under similar condemnation.)

Non-Core Belief C: Channeling and Spirit Guides – the practice of contacting or serving as a medium for spiritual entities (ascended masters, angels, deceased souls, extraterrestrials) to obtain guidance or healing.

In New Age circles, **channeling** is a prominent practice wherein a person (the channel or medium) enters an altered state of consciousness to allow an alleged non-physical entity to communicate through them. These entities are often termed **“spirit guides”**, **“ascended masters”**, **“angelic beings”**, or sometimes even aliens or interdimensional consciousnesses. Famous modern channelers like Jane Roberts (who channeled an entity called “Seth”) or Esther Hicks (“Abraham”) have produced extensive teachings that many New Agers treat as spiritual scripture. The content of such channelings ranges from metaphysical philosophy to practical life advice, usually couched in language affirming New Age beliefs (e.g. law of attraction, oneness, self-deification).

Many New Agers also attempt to communicate with deceased relatives or famous figures through mediums, akin to spiritualism practices. The underlying belief is that there are benevolent higher beings or enlightened spirits willing to guide humanity, and that by raising one’s vibration or entering a trance, one can relay their messages. This is seen as a

shortcut to wisdom without the need for traditional study or earthly teachers, ostensibly tapping directly into cosmic knowledge.

Islamic Response: Islam unequivocally forbids attempting to contact spirits or unseen entities, and it regards mediumship as either **charlatanry or a dangerous interaction with jinn (invisible beings)**. The act of summoning or inviting an unseen intelligence to speak through a person falls under what Islam calls **“isti‘āna bi’l-jinn”** (seeking aid from jinn) or **“kāhana”** (soothsaying), both of which are strongly condemned.

The Qur’an explicitly warns that some humans solicit the help of jinn, and it results in leading them further astray: *“And indeed, there were men from mankind who sought refuge in men from the jinn, so they [only] increased them in burden (misguidance)”* (Qur’an 72:6) [84]. Classical Mufassirūn (exegetes) say this verse refers to Arabian customs of invoking jinn lords for protection in the wilderness, but it broadly indicates that turning to jinn for help backfires [85]. Channeling is exactly seeking knowledge/protection from spirits, which Islam asserts no believer should do, as Allah suffices as Guardian *“And if you are tempted by Satan, then seek refuge with Allah. Indeed, He ‘alone’ is the All-Hearing, All-Knowing.”* (Qur’an 41:36).

The **Prophet Muhammad ﷺ** said: *“Do not go to soothsayers or fortune-tellers.”* (Ṣaḥīḥ Muslim 2230). Those individuals in his time were often in contact with jinn to get snippets of information. He explained that the jinn might catch some true words from angels and mix it with a hundred lies (Ṣaḥīḥ al-Bukhārī 6213). This resonates with modern channeling: even if the channelers convey some inspiring truths, it’s intertwined with falsehood. Islam’s stance is that jinn are very likely the “spirits” being channeled.

The being may claim to be “Saint Germain” or an Archangel, but Islam cautions that lying spirits (or the person’s own subconscious) are at play. The Prophet ﷺ once confronted a demon that came to bother him in prayer, proving jinn can attempt to interact; he restrained it rather than converse, saying he nearly tied it to a pillar for children to see (Ṣaḥīḥ al-Bukhārī 461, Ṣaḥīḥ al-Bukhārī 1210). If the Prophet didn’t seek information from a captured demon, a fortiori we ordinary folk shouldn’t seek out voices from the unseen.

Importantly, **Islamic creed (aqīdah)** asserts that no new public revelation comes after Prophet Muhammad ﷺ – he was Khātam al-Nabiyyīn (Seal of Prophets). Channelers claiming to bring forth new spiritual teachings or predictions circumvent this finality. Many channelled texts indeed present whole cosmologies and directives, which some followers treat scripturally. Islam would label that as **bāṭil wahy** (false revelation). Even if a jinn said something seemingly profound, Muslims gauge it by Qur’an and Sunnah; anything contradicting them is dismissed as from devils trying to confuse. The Quran says regarding devils:

“They inspire their friends (human associates) to dispute with you” (Qur’an 6:121) – indicating devils can *whisper ideas that humans then articulate*, precisely how channeling works from an Islamic view (a medium might just be vocalizing the suggestions a jinni gives them).

There’s also **serious spiritual danger** in channeling. By inviting an unknown spirit to use one’s body or mind as a vessel, one essentially surrenders will or agency to a possibly malevolent being. Islam strongly emphasizes protection from jinn harm through prayers (like *Ayat al-Kursī*, (Qur’an 2:255) and *Mu’anwidhatayn*, Qur’an chapter (113) and (114) and avoidance of openings that let jinn in (like not invoking them, not throwing food bones without saying Bismillah, etc.). The Prophet ﷺ taught that jinn can take advantage of humans who are in impure or heedless states. Channelers often go into trance (sometimes using drugs or meditation to loosen consciousness) – this loss of normal consciousness can be an entry for jinn possession or manipulation. Indeed, Islamic diagnostic criteria for **jinn possession** sometimes include if a patient speaks in a different voice/language or personality. What New Agers call channeling could easily be termed partial possession in Islam.

The Shariah absolutely forbids '**calling upon other than Allah**' in any form. Channeling is essentially calling upon spiritual beings for guidance, which is a form of istighatha (seeking aid) directed to beings besides God – a major violation of tawḥīd if done seriously. The Prophet ﷺ when asked about various occult practices either forbade them or redirected people to Allah’s remembrance. For instance, *one companion had a servant who claimed to get info from jinn; the Prophet forbade continuing to ask him (Ṣaḥīḥ Muslim 2228a & Ṣaḥīḥ Muslim 2228c)*. In modern terms, consulting a “spirit guide” is akin to asking a jinn for advice rather than praying to Allah for guidance (through istikhara, etc.) or using intellect.

Some channelers claim to summon **angels**. Islam does believe in angels and that they can inspire good thoughts or be sent by God to assist (like to the prophets or pious individuals in crises). But humans have no means to **command or channel angels at will**. Claiming to is presumptuous and likely deception by jinn impersonating an angel of light (Islamic lore acknowledges jinn can pretend to be righteous to mislead, as in some stories of false visions given to ascetics). Real angelic communication is rare and on God's initiative, not conjured by a medium.

Communicating with the dead is another subset: Islam teaches the souls of the dead are veiled in Barzakh and cannot return to converse (*Qur'an 23:100*). Attempts to talk to ghosts or deceased saints would thus actually connect one to jinn masquerading as those souls (a well-known concept in Islamic thought to explain spiritualist seance phenomena). The Prophet ﷺ said *the dead hear certain things (like footsteps after burial (Sahih al-Bukhari 1338))* but did not teach any method of conversing with them, and forbade occult practices of necromancy as done by other cultures. There is a hadith of the Prophet encountering souls of prophets on Mi'raj journey and such, but that was a unique miracle, not normative (*Sahih al-Bukhari 3207, Sahih Muslim 162*). Practically, Islam says once someone dies, you can only benefit them by du'ā or charity on their behalf, not by chatting with their ghost.

The content of many channelings also often directly contradicts Islam: e.g., spirits may say there's no sin, no judgment, reincarnation is true, all religions are same, etc. This again affirms to a Muslim that these are deceiving devils aiming to undermine people's correct faith. The Quran states: *"We have assigned to every prophet enemies – devils from mankind and jinn – inspiring one another with flowery discourses by way of deception."* (*Qur'an 6:112*) [\[44\]\[86\]](#). "Flowery discourses" neatly describes New Age channeled teachings: verbose, seemingly wise messages that deviate from prophetic truth. It's essentially predicted that such seductive spiritual falsehoods would exist.

In **Islamic history**, many sects or individuals claimed to receive messages from hidden imams, jinn, or the like (e.g. some Sufi extremists who did automatic writing, or the Bahá'í founder who claimed revelation). Orthodox Muslim scholars always refuted them vigorously, citing the finality of Prophethood and the trickery of jinn. The famous Hanbali scholar *Ibn Taymiyyah* fought against the practices of some contemporaries who would summon jinn in rites, purportedly to gain knowledge or help; he considered it shirk and illusion. He wrote that jinn often lie and cannot be trusted even if they appear helpful, and engaging them usually leads the human into illegitimate acts or beliefs (*Majmu' al-Fatava* vol.11).

Even **harmless-seeming** aspects of channeling, like "automatic writing" or using pendulums to let a "spirit guide" answer yes/no, fall under sorcery in Islam because an unseen intelligence is involved. A hadith states: *"Some of my ummah will indeed drink alcohol, calling it by other than its name, and they will listen to musical instruments and female singers. Allah will cause the earth to swallow them, and turn some of them into monkeys and pigs."* (Sunan Ibn Majah (4020), Sahih al-Bukhari (5590), Sunan Abi Dawud (4039). That deals with renaming sins to justify them. One could analogize channeling is "renamed" as advanced spirituality, whereas Islam sees it plainly as **istidraj or sihr** (forbidden magic). Changing the label doesn't change the ruling.

Therefore, Muslims are to completely abstain from any form of seeking communication with spirits. The correct approach for guidance is through **prayer (istikhara)**, **counsel of wise living believers (shura)**, and **reading Qur'an and Sunnah**. Believers trust that *"Allah guides those who believe to the truth regarding that over which they differed, by His permission"* (Qur'an 2:213). They do not need secret info from spirits. In fact, reliance on such is seen as showing lack of trust in God's plan or trying to bypass the test of faith (believing without seeing the unseen directly).

The Prophet ﷺ said *"There is no person who does not have a qareen (companion devil) from among the jinn."* (Sahih Muslim (2814). They asked even you? He said yes but God helped me so mine became Muslim and only suggests good (Muslim). This indicates most people's "spirit guide" is actually their qareen which typically incites evil. If one opens to any guiding voice, likely it's the qareen not subdued by faith. Only through strong faith and practice can one's qareen be quelled (and none can be sure of that like the Prophet). So, an average person channeling is basically giving their qareen free rein to talk, which is dangerous.

Summary: Non-Core Belief C (channeling spirits) is unequivocally condemned in Islam as a form of forbidden sorcery/divination. It involves soliciting help from beings other than Allah, which is shirk in tawakkul and ilāhiyyah (taking others as gods in influence). It opens the door to deception by jinn, potential possession, and loss of faith. The Muslim stance is encapsulated in the verse: *"And on the Day He gathers them (people) together, [He will say], 'O company of jinn, you have misled many of mankind.' And their human allies will say, 'Our Lord, we benefited from each other...'"* (Qur'an 6:128). The "benefit" is mutual delusion: jinn get veneration, humans get lies they enjoy[87].

We are to seek refuge *with* Allah **from** the whispers of jinn (*Qur'an 114*). Not intentionally invite them in. The Prophet ﷺ taught a du'a: "O Allah, protect me from the devils, male and female." (*Sunan Abi Dawud 775*) (you say when entering a bathroom for example). Initiating contact with "spirits" is antithetical to that prophetic caution.

Thus, a practicing Muslim must shun all mediumship, ouija boards, trance channeling, etc., and depend on Allah for unseen matters, acknowledging human knowledge is limited to what Allah reveals or allows within the bounds of Shariah methods (like true dreams which come unsought, not conjured).

(Cross-reference: Connects with Core Claim E (since channeling is often justified by rejecting organized revelation in favor of personal mystical experience). Also ties to Non-Core Belief E (extraterrestrials as ascended beings, often via channeling messages from "Pleiadians"), Non-Core Belief D (divination tools like ouija), and Non-Core Belief F (some channel their "goddess" or deity). All come under the Islamic prohibition of seeking info/control from ghaib (unseen) via illegitimate means.)

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Refutation of Non-Core Spiritual Concepts (D–T)

D. Chakras Regulate Physical and Spiritual Health

Claim: The concept of chakras posits that the human body has energy centers (“chakras”) that govern physical well-being and spiritual balance. Proponents believe aligning or “opening” these chakras can heal illnesses and elevate spirituality.

Refutation: From an Islamic and empirical standpoint, this idea is unfounded. **First**, there is no scientific evidence that invisible energy centers control health. Studies show that supposed aura-readers (who claim to see chakras or energy fields) cannot even agree on what they see, and experiments found no consistent link between aura “colors” and a person’s condition[1]. Islam values knowledge grounded in proof; basing health decisions on unproven chakra theory contradicts the Prophet’s teaching to rely on *observable* causes and cures (as discussed further in section I).

Second, the chakra system originates in **Hindu** yogic philosophy and is intertwined with religious concepts alien to Islam[2]. Scholars have noted that much of “energy healing” is built on **idolatrous beliefs** from Eastern mysticism, not on anything confirmed by medicine or the Quran[3]. Dr. Fawz al-Kurdi, a contemporary Muslim researcher, analyzed practices like Reiki and *qi* healing in her doctoral thesis and concluded they are “*baseless... idolatrous practices mixed with lies, charlatanry and magic*”[4].

In Islam, health of body and soul is maintained through lawful medicine, proper diet, prayer, and remembrance of God (*dhikr*) (*Qur'an* 2:168), (*Qur'an* 7:31), (*Qur'an* 10:57), (*Qur'an* 16:69), (*Qur'an* 17:82), (*Qur'an* 20:14), (*Qur'an* 13:28), (*Qur'an* 2:45), and (*Qur'an* 29:45), rather than manipulating mystical energy points. **Finally**, the chakra ideology carries a hidden religious implication: it often comes with the idea of “*universal energy*” connecting the self to the cosmos[2]. This borders on pantheism (believing God is identical with the universe), which Islam condemns as a form of shirk (polytheism).

Indeed, energy-healing philosophy encourages one to “become one with the universal energy” and view one’s own soul as *divine*, until the person feels he **is one with the object of worship and no longer needs to worship**[5]. Such a notion is outright heresy in Islam[6]. In summary, the chakra doctrine is scientifically unsubstantiated and theologically incompatible with Islam’s strict monotheism and reliance on evidence-based healing[3][7]. Muslims are advised to avoid this concept as it **opens the door to superstition and shirk**, not genuine wellness.

E. Death Is an Illusion or Merely a Transition

Claim: Some spiritual teachings downplay death, saying “death is not real” or is just a trivial transition to another state. According to this view, death should not be feared or is akin to waking from a dream, implying that our earthly end is illusory.

Refutation: Islam affirms that death, while a transition to the afterlife, is **very real and significant** – not an illusion. The Qur’an plainly states:

(1) “*Every soul shall taste death, then unto Us you shall be returned*” (*Qur'an* 29:57) [8].

This verse establishes two key truths:

(2) Every living being will truly experience death, and

(3) After death we *return to God* for judgment. Death is a created event decreed by Allah – “*He who created death and life that He may test which of you is best in deed*” (Qur’an 67:2).

Calling death “unreal” contradicts such verses and can breed a false sense of security. In Islam, the moment of death is a profound trial: the soul separates from the body, and one’s fate enters a new phase (*Barzakh*, the intermediary realm).

The Prophet Muhammad ﷺ described the agony of death’s pangs and taught that the righteous and wicked face very different experiences in the grave. *Sahih al-Bukhari* (4449), *Sahih al-Bukhari* (1374), *Sahih Muslim* (2867), *Sunan Abi Dawud* (4753), and *Musnad Ahmad* (18534). Far from being illusory, death initiates the soul’s conscious journey of recompense. There is comfort in knowing the soul continues, but **Islam never trivializes death** – it is a decisive closure to one’s test on earth. After death **no one can return to worldly life**, nor earn new deeds, nor escape the consequences of their choices.

The Qur’an highlights the regret of those dying in sin: “[*In death*] he says, ‘My Lord, send me back that I might do righteousness in what I left behind.’ No! It is only a word he utters; and behind them is a barrier until the Day they are resurrected.” (Qur’an 23:99–100)[9]. This *barrier* (*barzakh*) prevents any return to earthly life, refuting notions of continuous rebirth or death as a mere illusion. Classical Quranic commentators like al-Jalalayn explain that once souls depart this world, it becomes “*a one-way journey with no return... an impassable barrier until Resurrection*”[10].

Moreover, Islamic sources emphasize that death itself will be “*brought forth as a tangible ram and slaughtered*” on the Day of Judgment, announcing eternal life in Heaven or Hell thereafter[11]. These famous hadiths (*Sahih al-Bukhari* (6548), *Sahih Muslim* (2849)) shows death is a **created reality** – one so real it can be “ended” by God in the hereafter when its purpose is complete. In sum, while death *is* a transition into the next life, it is not “*just an illusion.*” It is a **definite, impactful event**: the close of our only earthly life and the gateway to recompense.

Islam therefore teaches us to **prepare for death**, not deny its reality. Seeing death as an illusion risks neglecting one's duties; instead, Muslims view it as *haqq* (truth) and seek a good end (*busn al-khatimah*), knowing that beyond the grave, one faces either bliss or torment (in the grave and then on Judgment Day)[\[12\]](#). The sober Islamic perspective is that *remembering the reality of death* helps one live a righteous life and meet that transition with faith, rather than spiritual complacency.

F. Ego Is the Root of All Suffering

Claim: This idea – popular in some Eastern philosophies and self-help literature – holds that the human *ego* (or the selfish “I”) is the singular source of suffering. By ego they often mean pride, self-centered desire, or the sense of a separate self. Eliminate or transcend the ego, they claim, and one eliminates suffering.

Refutation: Islam acknowledges that an *unchecked ego* (the **nafs** prone to evil) can lead to great harm, but it **rejects the oversimplification** that ego is the sole root of all suffering. Suffering in the world has multiple causes and purposes in the Islamic view, not all reducible to personal ego. Consider: many of the **Prophets and pious people** suffered immensely – not due to their ego, but as a test of faith and a means for spiritual elevation.

The Prophet Muhammad ﷺ said, “*Whoever Allah intends good for, He afflicts them with trials.*” (*Sahih Muslim (2572), Jami al-Tirmidhi (2398), and Sunan Ibn Majah (4031)*). In fact, **the most severely tested people are the prophets**, then those nearest to them in faith (hadith of Tirmidhi). This shows that worldly suffering often befalls the *best* of people, whose egos are most purified. A hadith in Sahih Bukhari states: “*If Allah intends good for someone, He afflicts him with trials.*” (*Sahih al-Bukhari 5645*) [\[13\]](#).

Thus, difficulties can befall someone *because of their righteousness*, as a means to remove sins or raise their status – not because of an ego problem at all. Certainly, **arrogance and selfish desires** do cause a type of suffering – moral and spiritual suffering. The Quran warns that “*God does not love the arrogant, boastful*” (*Qur’an 4:36*), and the Prophet ﷺ taught that *even a mustard-seed of pride (kibr) in the heart can prevent a person from entering Paradise* (*Sahih Muslim 91a*). In this sense, the ego's pride and greed lead to **inner misery and divine punishment** if not corrected. Many interpersonal sufferings – injustice, oppression, conflict – stem from human ego and vain desires.

Islam strongly encourages purifying the ego through repentance (*tawba*), humility, and remembrance of God. The greater *Jihad* (struggle) is indeed the **jihād against one's nafs** (ego) to resist temptations (reported by **al-Bayhaqi** in *Shu'ab al-Iman* and classified as **weak hadith**, and likewise declared not established in **Majmu' Fatawa Ibn Baz** (26/381). So, ego *is* a root of *sin* and many sorrows. However, Islam does **not** teach that all pain and misfortune in life can be traced to the sufferer's ego. Such a claim negates other factors: the divine decree (Qadar), the role of other humans' wrongdoing, natural trials, and the concept of life as a test.

For example, a newborn child suffering illness or a community struck by a disaster cannot be explained by "ego" – a baby has no egoistic sin, and a calamity like an earthquake is not caused by victims' pride. Islam teaches that these may be tests from Allah or consequences of collective patterns, but **never punishment for something like a "past life ego"** (since there is no past life; see sections J and M). The Quran illustrates that even the righteous experience hardship: "*We will certainly test you with some fear, hunger, and loss of wealth, lives, and fruits...*" (*Qur'an 2:155*). Such trials befall believers to prove and strengthen them, **not** because they failed to annihilate an ego.

In summary, while curbing one's ego (taming pride and selfishness) is essential for spiritual well-being in Islam, it is **reductionist to call ego the single root of all suffering**. Suffering is part of the human condition for many wisdoms: as a test of faith, a means of spiritual growth, a reminder of God, or a consequence of various sins or natural causes.

Islam's holistic view encourages humility (antidote to ego) *and* patience (*sabr*) in the face of trials that one does not control. We are taught to seek refuge in Allah from the evil of our ego and Satan, *and* to seek His help when afflicted by external hardships. Both dimensions exist. Thus, the claim in question exaggerates an element of truth (the harm of ego) into a false absolute. In Islam, *the ultimate root of human suffering is turning away from God's guidance*, which includes but is not limited to egoism: "*But whoever turns away from My Reminder will certainly have a miserable life...*" (*Qur'an 20:124*). Ego-centric pride is one major way of turning away from God, but not the only cause of misery. Divine wisdom in suffering transcends human ego, often uplifting the humble believer rather than being a mere penalty for pride.

G. Enlightenment Can Be Achieved Without Moral Law

Claim: This notion suggests that spiritual enlightenment or union with the Divine can be attained by esoteric knowledge or meditation alone, *apart from* moral conduct or religious law. In other words, one might “transcend” ethical rules (*Shariah* or commandments) once they reach a high level of spirituality. Some mystical traditions outside Islam (and a few deviant groups historically within Islam) alleged that the *outer law* is for beginners, and advanced seekers can attain God-consciousness without adhering to ordinary morality.

Refutation: Islam categorically rejects any separation of **true enlightenment from morality**. Attaining nearness to Allah (**Knowledge/ma‘rifa**) **requires** obedience to His commands. No one, no matter how “spiritually advanced” they claim to be, is exempt from the obligations of *halal* and *haram*, prayer and charity, justice and chastity. The Quran ties righteousness (*taqwa*) and guidance to following divine law: “*Whoever obeys Allah and His Messenger has attained the greatest success*” (*Qur’an 33:71*). It does not entertain the idea of an enlightened saint who disobeys Allah’s law.

In fact, **claiming to be above the law is a mark of falsehood, not enlightenment**. The Prophet ﷺ was the most enlightened being, yet he was *most scrupulous* in worship and ethics – saying, “*By Allah, I am the most God-fearing of you and most devout, yet I fast and break fast, pray and also attend to my family, etc.*” (*Sahih al-Bukhari (5063) and Sahih Muslim (1401)*). He rebuked those who thought extreme asceticism without following his balanced *Sunnah* was piety. This Prophetic example shows that closeness to God is demonstrated by *more* dedication to the moral law, not its abandonment.

Islamic scholars have vehemently refuted the idea that one can dispense with *Shariah*. A famous *hadith qudsi* (sacred narration) recorded in *Sahih Bukhari* states: “*My servant does not draw near to Me with anything more beloved to Me than the religious duties I have enjoined upon him; and My servant continues to draw near to Me with extra (nawafil) deeds until I love him...*” (*Hadith 38 and hadith 25, 40 Hadith an-Nawawi*) [14]. This means the foundation of **wilayah** (friendship with God) is performing **obligatory duties** – the pillars of moral law – and then doing additional virtuous deeds. Only by that route does one attain true illumination of the heart. Any mystical path that **ignores or violates the commandments** is, in Islam’s view, a deviant path leading away from God. Historically, some sects (like certain extremist Sufis or antinomian Esotericists

“Batiniyya”) claimed that once they experience “unity” with God, prayer, fasting or moral rules no longer apply to them. This is precisely the *heresy of immanence/pantheism* that orthodox scholars condemned [6].

Islamqa, summarizing the issue, notes that these people believe “*at an advanced stage of self-awareness [the seeker] realizes that he and his object of worship are one, at which point there is no longer any point in worship!*”^[15]. Such a belief is deemed **zandaqa** (heresy) in Islam. It mirrors the error of Iblis (Satan) who had knowledge of God but disobeyed His command – thus proving that without obedience, claims of “knowing God” are empty. The Qur’an demands both **faith and action**: “*Is the one who is a believer like the one who is rebellious? They are not equal!*” (Qur’an 32:18).

True enlightenment (*nur*) is a light Allah places in the heart of a believer who humbly follows the Shariah (Qur’an 24:35), (Qur’an 39:22), (Qur’an 57:28), (Qur’an 6:122), and (Qur’an 49:7)– it is never attained by clever philosophical insight or meditative ecstasy alone. As Shaykh al-Islam Ibn Taymiyyah wrote, even genuine **karāmāt** (miracles or spiritual unveilings given to some saints) are **only** granted to those steadfast in Shariah; if one manifests supernatural feats but neglects the law, those feats are *istidrāj* (satanic deceptions)^[6]. Enlightenment divorced from morality is thus either self-delusion or even demonic deception, not divine gift.

In summary, Islam’s stance is that **moral law (Shariah) and spiritual truth (haqiqah) are inseparable**. There is no stage at which one “graduates” from basic ethics. The Prophet ﷺ said, “*I was only sent to perfect good character.*” (*Al-Muwatta’* (1614), *Musnad Ahmad* (8952), and *al-Adab al-Mufrad* (273)). Achieving high spiritual states *requires* perfected good character and obedience. The Qur’an praises those who are humble, who pray, give charity, control their desires – all moral behaviors (Qur’an 23:1-11) – as the successful enlightened souls. Any path claiming enlightenment *without* such qualities is misguided.

The highest station, **ihsan** (excellence in faith), described by the Prophet, is “*to worship Allah as though you see Him,*” (*Sahih Muslim* (8), *Sahih al-Bukhari* (50), *Sunan al-Nasa’i* (4991), *Sunan Ibn Majah* (63), and *Musnad Ahmad* (367)), which only makes sense if one is actually **worshipping** and obeying – reinforcing, not discarding, the duties. Therefore, the claim that enlightenment can bypass moral law is firmly refuted by Islamic teachings and by the consensus of Salafi scholars and all Sunni scholars: **no one is above the law**, and there is **no true enlightenment in disobedience**.

H. Feminine Divine Energy Is Superior or Suppressed

Claim: This concept, found in certain New Age and neo-pagan circles, posits that there is a “*divine feminine*” energy or aspect of God (often personified as a Goddess or Mother Earth) which is superior to, or has been suppressed by, patriarchal religions. Proponents argue that spirituality must return to venerating the “Sacred Feminine,” implying that traditional monotheistic faiths (like Islam) have illegitimately suppressed female divine principles. In some versions, they claim God has a female side, or that women’s spiritual energy (the “goddess within”) is the highest power.

Refutation: Islamic theology is uncompromisingly **monotheistic and transcendent** – Allah **has no gender**, no “female side,” and absolutely no goddess associates. The Quran declares “*He begets not, nor is He begotten*” (*Qur’an 112:3*), cutting off any notion of God having a wife, daughter, or mother as some other religions assert. Equally, Allah is not male or female; the Arabic masculine pronoun for God is a grammatical necessity, not a literal gender. Thus, the premise of a distinct “feminine divine” is moot – divinity in Islam is *unitary* and beyond human categories of sex.

Moreover, historical experience shows that **worship of “feminine divine” figures** (goddesses) is nothing new – it was common in pre-Islamic paganism. The Arabs worshipped female deities like **Al-Lāt, Al-‘Uzzā, and Manāt** as “daughters of Allah,” believing these goddesses could intercede. The Quran sternly condemned this: “*Have you seen al-Lāt and al-‘Uzzā, and Manāt the third one?... Are you to have the males and He (God) the females? That indeed is an unfair division. They are nothing but names you have named...*” (*Qur’an 53:19-23*). It also exposes the fallacy of goddess worship: “*They (the pagans) invoke nothing but female deities besides Him – in truth, they invoke none but a rebellious Satan*” (*Qur’an 4:117*) [\[16\]](#).

Here the Quran equates those “female gods” to Satan’s deception. Islam came as a radical *tawḥīd* (monotheism) that **eliminated all idols of both genders**. There is **no deity or divine force besides Allah**, neither “divine masculine” nor “divine feminine.” All power, all attributes of majesty and beauty belong to the one God (*al-Ilāh*), who refers to Himself with names like *al-Raḥmān* (The Most Merciful) – a name which shares the Arabic root for “womb/mercy” but which in no way implies God is female, only that He has mercy.

The notion that a feminine divine was “suppressed” presumes a theological falsehood: that such a feminine deity existed or deserved worship in the first place. Islamic belief holds that any worship directed to *any* being other than Allah – whether a male god, female goddess, or abstract “energy” – is **shirk** (polytheism), the gravest sin. In pre-Islamic times, goddess figures *were* elevated (e.g. in Arabia, or Isis in other cultures), and far from representing a golden age, this was, from an Islamic perspective, an age of ignorance (*Jahiliyya*). Islam’s *honoring* of the feminine is shown not through deifying women or a mother-goddess, but through giving **real women** rights and spiritual equality under the one God. The Quran highlights Mary (Maryam) and other righteous women – not as goddesses, but as beloved servants of Allah. There is no concept that “female energy” is superior to male; rather, *righteousness* is superior regardless of sex: “*The most noble of you in God’s sight is the most God-fearing*” (*Qur’an 49:13*). Both men and women have spiritual potential and neither represents a “divine energy” in themselves. All humans (male or female) are **created beings**, under Allah’s will.

Some contemporary spirituality suggests humanity should worship Mother Earth or a Mother Goddess to restore balance. Islam again would see this as misguidance: The **earth** is indeed a blessing and often termed “mother” in literature, but it is **not divine or conscious in the way God is** (see section L for nature). The respect Islam gives to nature and to mothers does not equate to attributing them divinity. The **feminine** is not “suppressed” in Islam – for example, one of Allah’s own names, *Ar-Rahīm* (the Merciful), shares its root with “*rahīm*” (womb), symbolizing life-giving mercy.

Women are honored as mothers (the Prophet said “Paradise lies at the feet of your mother”) and as scholars, etc. But honoring women or feminine qualities is entirely different from positing a *superior feminine godhead*. Islam explicitly denies any **goddess figure: no wives, daughters, or mothers of God**. The Qur’an mocks the pagan preference for daughters for God: “*They attribute daughters to Allah – Exalted is He – and for themselves what they desire (sons).*” (*Qur’an 16:57*). This shows the absurdity in attributing gender to God at all.

In conclusion, the concept of a “*Divine Feminine energy*” is incompatible with Islam’s monotheism. Venerating a supposed feminine aspect of God, or claiming it has been suppressed, actually falls into the exact error Islam came to correct. **All forms of Godhead – masculine or feminine – other than Allah are false**. There is no suppression, because there never was a legitimate goddess; what is suppressed is merely **idolatry**. True spirituality in Islam is **gender-neutral** in the sense that Allah’s mercy, guidance, and enlightenment are equally open to men and women,

without any need to recast God in our image. Thus, Muslims revere *Allah* alone, while cherishing the roles of both genders as part of creation. Any assertion that one half of creation (females) is *divine* or more divine than the Creator, or that God has a gendered “energy,” is foreign and unacceptable in Islamic doctrine^[16].

I. Healing Without Medical Intervention

Claim: This claim asserts that one can (or should) heal illness and ailments purely through spiritual or “energetic” means – such as positive thinking, faith alone, or energy manipulation – without resort to medicine or medical treatment. Some extreme proponents even say seeking medical help shows lack of faith, or that things like prayer, meditation, or the “law of attraction” are sufficient to cure any disease if used properly.

Refutation: Islam encourages *both* faith **and** practical effort. The Prophet Muhammad ﷺ taught reliance on Allah (*tawakkul*) hand in hand with tying one’s camel (taking precautions). Nowhere does Islam endorse neglecting available treatments under the pretext of faith healing. In fact, using proven medicine is considered part of **trust in God’s providence** – since ultimately, cures come from Allah but humans are told to pursue those cures. A clear hadith illustrates this balance: *Some desert Arabs asked the Prophet, “O Messenger of Allah, should we seek medical treatment (for illness)?”, he replied: “Yes, O slaves of Allah! Seek treatment, for Allah has not created any disease without also creating its cure, except for old age.”* (*Jami al-Tirmidhi* (2038), *Sunan Abi Dawud* (3855), *Sunan Ibn Majah* (3436), *Musnad Ahmad* (3578)).^[17]

This Prophetic instruction (“seek treatment, O servants of God”) makes it a **positive duty** to use medicine and remedies that God has placed in the world. It dispels the notion that shunning medical intervention is pious. In another narration he said, *“For every disease there is a cure. When the cure matches the disease, the person is healed by Allah’s permission.”* Thus, finding and using treatments is part of trusting in Allah’s mercy.

Islamic law even permits the use of all lawful medicines (and certain normally impermissible substances in cases of necessity) because preserving life and health (*hifz an-nafs*) is a top objective. The companions of the Prophet practiced medicine; the Prophet himself recommended treatments such as honey, hijama (cupping), and cauterization (though he disliked cauterization unless needed). Ignoring available treatment can be blameworthy if it leads to one’s death or harm – it could border on self-destruction, which the Quran forbids (*Qur’an* 4:29).

On the flip side, Islam certainly acknowledges that **spiritual practices have healing effects** – Quranic ruqyah (recitation for healing), dua (supplication), charity, and patience are all means to cure or cope with illness. But these are **meant to complement, not replace, medical remedies**. The Prophet ﷺ himself would recite Quranic supplications for pain *and* utilize physical medicine. (*Sahih al-Bukhari* (5748, 5675) and *Sahih Muslim* (2191, 2202)). There is a harmonious integration of body and soul in Islamic healing: one takes medicine and prays to Allah for its effectiveness.

The notion of completely eschewing medicine often comes from either fatalism or certain New Age ideas like the “law of attraction.” For instance, the popular book *The Secret* claims that by positive thinking alone one can attract health, implying one need not see doctors. Islamic scholars have critiqued this as dangerous nonsense: “*According to this theory, the sick person does not need to seek medical treatment... All that one has to do is think positive thoughts... ask the universe – Allah forbid – to fulfill his desire without any effort.*” Such a view contradicts both Islamic teaching **and** common sense[18].

As Islamqa notes, if everyone stopped seeking medical help, “*hospitals would shut down and medical schools turned into meditation centers... thus it becomes clear this movement (of thought-only healing) is contrary to common sense and Islamic teachings.*”[19][20]. Indeed, even those who preach pure faith-healing often run to the hospital when seriously ill – exposing the impracticality of the claim.

Islam strikes a balance: The **Quran calls Allah “al-Shāfi” (The Healer)** – ultimate healing is from Him. But Allah’s healing comes through means: we are to *use the means* and trust the outcome to Him. The Prophet ﷺ said, “*There is no disease that Allah has sent down except that He also sent down its remedy. Then, seek treatment.*” (*Sahih al-Bukhari* (5678) and *Sahih Muslim* (2204)). [21]. Seeking a cure is part of believing that Allah provided cures in His creation. Only *death* (when its time comes) and *old age* have no cure – everything else, we are encouraged to treat.

To refuse medical intervention claiming “I rely on God” is as misguided as refusing to eat food claiming “God will feed me” – it misunderstands tawakkul. One of the Prophet’s companions asked, should I tie my camel or trust Allah? He replied, “*Tie it and trust in Allah.*” (*Ṣaḥīḥ Ibn Ḥibbān* 731, *Sunan al-Tirmidhi* (2517)). Likewise, we take medicine *and* pray for healing.

Furthermore, **neglecting medicine can be a sin if it leads to harm**. If a parent refuses medical care for a child due to a false spiritual belief, that is abuse (*Qur'an 2:195*), (*Qur'an 4:29*), (*Qur'an 5:32*), (*Qur'an 4:9*), and (*Qur'an 66:6*)— Islam would hold them accountable for endangering life (everything in the heavens and earth is under our trust (amanah) (*Qur'an 33:72*), (*Qur'an 17:36*), (*Qur'an 4:29*), (*Qur'an 2:195*), (*Qur'an 5:32*), (*Qur'an 7:56*). The Islamic Shariah generally requires warding off harm.

In conclusion, seeking healing while neglecting medical treatment is neither religiously praiseworthy nor intellectually sound. Islam encourages taking every lawful means of cure, including prayers ‘duaa’, recitation of the Quran, charity, and seeking professional care through doctors, surgery, and medicine. These are all permissible means that Allah has legislated and placed as causes for healing.

As Imam Ahmad ibn Hanbal said: rejecting medicine is tantamount to rejecting the Sunnah, since the Prophet took medicine. Indeed, prominent Salafi scholars like Ibn Baz and Uthaymeen have fatwas saying it is recommended (mustahabb) to seek treatment and not doing so out of piety is an error – because the Prophet ordered seeking treatment. The only exception is when an illness is clearly terminal or a treatment would likely worsen the condition; even then, one may take comfort in prayer but not claim a special holiness in refusing care.

One should also be wary of charlatans who promise miraculous cures via “energy” or “faith” alone and charge money – many vulnerable people have died delaying real treatment due to such claims. Islamqa warns that so-called “energy healing” techniques (Reiki, etc.) are often **lies and charlatany to consume people’s wealth unlawfully** [22]. They sometimes even involve shirk (as discussed in section D and O). Muslims should instead trust in Allah’s cures by utilizing sound medicine and Quranic supplications together, following the Prophetic model. This holistic approach values both the body and soul, rather than an illusory shortcut that ignores one or the other.

J. Karma Operates Automatically Across Lifetimes

Claim: In Dharmic religions and New Age thought, “karma” is a cosmic law of moral cause-and-effect spanning multiple lifetimes. If one does good or evil in a past life, the effects (reward or punishment) supposedly carry over into their next reincarnated life automatically. Thus, one’s current fortune or suffering is “earned” by deeds in previous

existences through an impersonal karmic balance, without need for a divine judge. This claim is distinct from the concept of *reincarnation* itself (addressed in section N) – here the focus is on the **automatic moral retribution** across lifetimes known as karma.

Refutation: Islam **rejects both** the mechanism of karma **and** the context of multiple lives. Each soul has only **one earthly life**, followed by death, then resurrection for judgment^[23]. There is no cycling through lives where a metaphysical force carries over merit or sin. The Quran and hadith make it clear that **accountability is personal and occurs on the Day of Judgment** in front of Allah, not via automatic transmigration of the soul’s condition.

*“Every soul earns only what it earns, and no soul burdened with sin will bear the burden of another. Then to your Lord is your return, and He will inform you of that over which you differed.” (Qur’an 6:164) ^[24]. This verse directly contradicts karmic ideas: **no one bears anyone else’s burden**, and one will not inherit guilt or reward from a “past self” or another person. Each person is responsible for their actions in this single life. The Quran also says: *“Whoever does an atom’s weight of good shall see it (on Judgment Day), and whoever does an atom’s weight of evil shall see it.” (Qur’an 99:7-8).**

Thus, justice is fully administered by Allah, not an impersonal law, and it is administered **after resurrection**, not by rebirth. Belief in karma across lifetimes typically accompanies belief in **reincarnation**, which Islam definitively labels false (see section N). As the scholars state, *“The idea of reincarnation (transmigration of souls) is one of the falsest of false beliefs... It is a rejection of the texts of the Qur’an and Sunnah and a denial of the Resurrection.”^[25]* Karma is essentially the engine of reincarnation – without reincarnation, the notion of cross-life karma collapses.

In Islam, when people wonder why someone is born into hardship or why a child suffers, the answer is **not** “they deserved it from a previous life.” Instead, Islam provides other explanations rooted in divine wisdom: it could be a test for the child and parents, a means of reward for patient endurance, or a consequence of others’ actions in this life – but never a punishment for a previous existence. The Prophet ﷺ saw a blind man and taught that such afflictions for a believer can raise their rank and erase sin (in *this* life’s context). He never hinted it was due to a past life’s misdeed.

Additionally, the **Qur’anic concept of justice** differs markedly from karma. Karma implies a **mechanistic** automatic justice – the universe itself “balances” deeds across lives. Islam teaches that **Allah** is the Just (‘al-‘Adl) who personally will reward or punish *each soul for what it earned, once*, on the Day of Judgment. For example, “*On that Day, people will come forward in separate groups to be shown their deeds*” (Qur’an 99:6). **And:** “*To Him is the return of all of you... that He may reward those who believe and do righteous deeds in justice, and punish those who disbelieved...*” (Qur’an 10:4). [26]. This indicates a **purposeful judgment by God**, not an unconscious cosmic process.

The idea of karma across lifetimes can also be morally problematic: it often leads to blaming victims for their suffering (“he is poor/ill because he did bad in a past life”).

Islam emphatically denounces holding someone accountable for things outside their control or someone else’s deeds. The Prophet saw a man born blind and explicitly said it was *not* due to the man’s or his parents’ sins, but a test and occasion for God’s mercy (similar to John 9:2-3 in the Bible). Also, **Allah’s mercy can wipe out one’s sins by sincere repentance** – in a karmic system, there is no room for grace, it’s a strict debit-credit. But in Islam, if you turn to Allah, He can forgive and not “carry over” your sins even within this life, let alone to another life. The Quran says “*Allah forgives all sins*” upon repentance (Qur’an 39:53), showing the personal God overrides any abstract “law.”

From an Islamic viewpoint, **suffering and reward do not always reflect a person’s prior deeds** – sometimes the righteous suffer (as a test or to purify them), and sometimes wrongdoers prosper temporarily (as respite or further trial). All unresolved justice will be settled in the Hereafter, not through reincarnation cycles. One life followed by Resurrection suffices for perfect justice, because Allah’s knowledge is complete and His power to recompense is absolute. The karmic idea that multiple lives are needed to even the scales underestimates divine justice. As an early Muslim scholar, Imam Ibn Hazm, noted in refuting reincarnation: *All Muslims agree that those who hold such beliefs have left Islam; the Prophet peace be upon him taught something entirely different – that we die once and are raised for judgment*[27][28].

Therefore, both the **framework** (multiple lifetimes) and the **moral mechanism** (automatic karma) are alien to Islam. Instead of karma, Islam teaches **qadar** (divine decree) and **takdir** (fate) within one life, tempered by free will: every person’s circumstances are a mix of test from Allah and result of their own doings *in this life*, and ultimate justice comes in the afterlife. It’s worth noting that even in one lifetime, Islam doesn’t exactly endorse a simplistic karma: sometimes

good people suffer not because they “earned” it, but to gain reward; sometimes evildoers thrive as a temporary allowance. The Quran states: “Do people think that they will be left (untested) just by saying ‘We believe’? We certainly tested those before them...” (*Qur’an 29:2-3*). So, life’s ups and downs are a test, not pure payback. This is a more nuanced and merciful view than rigid karma.

In conclusion, the **automatic karmic law across lifetimes is incompatible with Islamic creed.** Each soul is created anew by Allah, lives once, and faces judgment by Allah – **not** by an impersonal ledger carrying over into a new birth. The idea of karma undermines reliance on God’s mercy and justice; it is replaced in Islam by the doctrine of personal responsibility and trust in Allah’s wisdom in distributing trials and blessings in this life and the next.

K. Meditation Unlocks Hidden Powers

Claim: Certain spiritual circles claim that practicing intense meditation or specific mystical exercises can unlock *supernatural powers* or latent psychic abilities (sometimes called *siddhis* in Eastern traditions). These might include telepathy, telekinesis, seeing the unseen, astral travel, etc. The idea is that through concentration techniques, breath control, or mantra meditation, a person can attain extraordinary “gifts” or powers that are normally inaccessible.

Refutation: Islam acknowledges that humans have been honored above many creations (*Qur’an 17:70*) and that some pious individuals (*awliya*) have experienced **miraculous occurrences** (*karamat*) by Allah’s will. However, it does **not** endorse the pursuit of “hidden powers” as a spiritual goal, nor attribute such abilities to one’s own meditation technique. There are several points to unpack:

- **Source of Extraordinary Phenomena:** In Islamic understanding, if supernatural or paranormal events occur at the hands of someone, they are either a *karamah* from Allah (a miracle granted to a saintly person without their control) or a form of *sibr* (magic)/deception from *shayateen* (devils). In both cases, the individual *himself* is not

inherently unlocking a power from his own psyche or body; rather, Allah either grants a miracle or allows a jinn to perform a trick.

And importantly, miracles are **never a goal or proof of sainthood by themselves** – the yardstick of sainthood is adherence to Islam, not walking on water or mind-reading. Many Islamic scholars, such as Ibn Taymiyyah, caution that extraordinary feats can occur even to sinners or non-Muslims (through magic or jinn’s help), so the mere occurrence of an uncanny ability is not an endorsement of one’s path. If someone claims “Through meditation I achieved clairvoyance or can influence events,” Islam would be skeptical: Is this person *secretly involving jinn* (often unbeknownst to them)?

Meditation practices drawn from non-Islamic systems can inadvertently invite jinn involvement. The Prophet ﷺ warned that devils flow through human veins like blood and can manipulate those who open themselves in unprescribed ways (*Sahih al-Bukhari (Hadith 3281) and Sahih Muslim (Hadith 2175)*). This is why many **Salafi scholars** have warned against Eastern meditation practices that promise special powers – not because concentration or reflection is bad (indeed, *tafakkur* on Allah’s creation is encouraged), but because rituals aiming at **unleashing hidden forces** often stray into the occult. For instance, certain yogic meditation involves repeating mantras or occult diagrams that are essentially prayers to Hindu deities or invitations to spiritual entities – clearly shirk from an Islamic view. Any resulting “powers” would thus be *sihir* (sorcery), which the Quran strongly condemns (Qur’an 2:102).

- **The Purpose of Meditation in Islam:** Islam does have the concept of **dhikr** (remembrance of God) and deep contemplation (*muraqabah, tafakkur*). When a Muslim engages in these, the purpose is to increase faith, humility, and insight into truth – **not to gain paranormal powers**. If any spiritual unveiling (*kashf*) happens, such as feeling an intuitive guidance or a miracle occurring, it is considered a by-product from Allah, not the goal. The Prophet ﷺ and companions did not sit in meditation seeking abilities; they sought closeness to Allah and His pleasure. The true “hidden power” unlocked by Islamic meditation (like pondering Qur’an, or doing *i’tikaf* in a mosque) is **wisdom and peace**, not X-ray vision or levitation.

- **Danger of Deception:** Many people who deliberately chase supernatural experiences through meditation become easily deceived by satanic tricks. For example, an ascetic might meditate alone until he sees a *vision of light* telling him “You have reached high status, you no longer need to pray.” There are stories of pious predecessors (like Abd al-Qadir al-Jilani) who reportedly experienced such a vision, but immediately recognized it as a trick of Iblis and dispelled it by seeking refuge in Allah.

This underscores that **seeking spiritual highs or powers for their own sake can lead one away from Shariah**, as mentioned in section G. Islam teaches one to seek knowledge and closeness to God; any *karamah* that may occur is incidental and *never in contradiction to the Shariah*. If someone’s “meditative power” leads them to think they are exempt from prayer or moral law, it is a sure sign of satanic deception, not enlightenment^[29].

- **Empirical Reality:** Despite tall tales, most claims of meditation unlocking powers are not credible when scrutinized. They often rely on anecdotal accounts or guru charisma. There is no documented, verifiable evidence that a person can, for instance, fly or telepathically heal others simply by meditation. Many seemingly paranormal feats in other traditions have been debunked as trickery or psychosomatic effects. Islam is a religion that esteems truth and warned against fraud and charlatans. A Muslim should not be gullible about extraordinary claims.

The Quran asks us to bring proof for assertions (*Qur’an 2:111*). Up to now, those who claim such powers haven’t passed scientific muster – and indeed, Islam would categorize reliable extraordinary events as miracles from Allah, which by definition are rare and not at human disposal on demand.

In practical guidance, Salafi scholars often say: **If a person does experience something unusual during worship or meditation, they must measure it by the Quran and Sunnah.** If it inspires greater piety and aligns with Islamic teaching, it may be a blessing. If it distracts from obligations or instills pride, it is from Satan. One should neither fixate on acquiring paranormal gifts nor advertise them. The Prophet ﷺ told us about people who might inform correctly about hidden matters (like fortune-tellers aided by jinn), but he labeled them still as liars since they mix truth with falsehood and transgress Shariah. (*Sahib al-Bukhari 6213 and Sahib Muslim 2228*). So, even if meditation “worked” to give some hidden insight, using it outside Allah’s framework would be sinful.

In summary, **Islam does not encourage seeking hidden powers via meditation.** Our “power quest” if any, is to gain mastery over our lower self (ego) and to gain Allah’s pleasure – this is the true achievement. Any other “powers” are either **gifts from Allah** to *tested* individuals (who usually keep it private) or **deceptions/magic**. A believer is advised to stay away from occult practices and focus on the clear acts of worship. As a saying goes, “*If you see a man flying in the air or walking on water, do not be impressed until you see how he adheres to the Quran and Sunnah.*” This encapsulates Islam’s position: miraculous-seeming abilities mean nothing without piety, and chasing them is a spiritual dead-end. The real hidden power to unlock is **guidance and contentment** through remembrance of Allah: “*Verily, in the remembrance of Allah do hearts find rest.*” (*Qur’an 13:28*). That is a far greater gift than any telekinesis could be.

L. Nature Is Sacred and Conscious

Claim: This concept (often found in pantheism, animism, and some New Age eco-spirituality) holds that *Nature itself is sacred, alive, and conscious*. It ascribes a form of divinity or personhood to the earth and natural entities – for example, calling the Earth “Mother Earth” with a soul, or believing trees, rivers, etc., have their own consciousness that should be worshipped or communed with as divine. In some iterations, it is claimed that **God is nature** (the universe is identical with God – pantheism) or that nature is part of God (panentheism). It often leads to nature-worship or at least treating nature with the reverence one would give to a deity.

Refutation: Islam holds a nuanced view: *Nature is a creation* of Allah, **not Allah Himself nor a part of Him**. It has **no** independent divinity. However, nature is also not *dead* or meaningless – it is a sign (*ayah*) of God’s creative power and is in a state of submission to Him. The **Quranic perspective** is that every element of creation worships and glorifies Allah in its own way: “*The seven heavens and the earth and all that is in them glorify Him. There is not a single thing except that it glorifies His praise – but you [humans] do not comprehend their glorification.*” (*Qur’an 17:44*)^[30]. This verse indicates that in some sense, all creatures – animate and inanimate – “praise” God, meaning they obey His laws and reflect His majesty, even if they aren’t conscious in the way humans are.

So, Islam does attribute a form of **devotional posture** to nature (it is *Muslim* in the literal sense of “submitting to God’s will”). But crucially, nature’s constant glorification does *not* mean that nature is **sacred in itself or worthy of worship**. It’s actually doing *tasbih* (glorification) of **the One who is worthy of worship** – Allah. In Islamic theology, only Allah is intrinsically Holy/Sacred (*Al-Quddus*). Places or things can be called “sacred” (*muqaddas*) only in a derivative sense (if Allah sanctified them for a purpose, like the sanctity of Makkah).

The belief that “nature is conscious” can be interpreted in an Islamic-friendly way or an un-Islamic way. If by it one means “All creatures have awareness of God appropriate to their level,” Islam does say even birds and ants have some form of awareness and communities (*Qur’an 6:38*). But if one means “The forest itself is a conscious deity” or “The planet has a mind we should pray to,” this is shirk. Throughout the Quran, natural phenomena are signs pointing to Allah, not objects of worship. “*And among His signs are the night and day, sun and moon. Do not prostrate to the sun or the moon, but prostrate to Allah who created them*” (*Qur’an 41:37*). This directly forbids treating celestial bodies (part of nature) as sacred gods – a practice ancient pagans did.

Islam came to eradicate **animism** (the attribution of divine spirit to mountains, trees, etc.). The Prophet ﷺ, when conquering Makkah, recited “Truth has come and falsehood has vanished” (*Qur’an 17:81*) and destroyed the idols of stone – asserting that stones or trees are not gods. There were even sacred trees (such as “Dhāt Anwāt”) venerated by some Arabs; the Prophet strictly forbade his companions from assigning any magical or sacred property to a tree after Islam, apart from what Allah Himself assigned (like the special tree of the *Bay’ah* or the *burning bush* of Moses – but those were honored due to Allah’s manifesting command there, not due to the tree’s own power).

The claim that nature is *sacred* often leads to nature-worship. Islam considers worshiping any aspect of creation – be it the sun, a river, an animal, or the earth itself – as **major shirk**. Historically, many cultures worshipped nature: the Egyptians worshipped the Nile, Hindus personify rivers as goddesses, some modern pagans worship Gaia (Earth). The Qur’an’s stance: “*Do not call upon anything besides Allah – those (false gods) have no power to benefit or harm you.*” (*Qur’an 10:106*) Nature can harm or benefit only by Allah’s permission, not by its own divinity. The wind, for instance, can destroy or bring rain, but the Qur’an says Allah directs the winds. So, in Islamic understanding, **nature is more like a servant of God** (doing His will), not a sovereign conscious deity.

Is nature “conscious” in a literal sense? Classical scholars differed on how to interpret verses like 17:44. Many said: not literally conscious like humans, but metaphorically conscious – in that everything behaves according to the purpose Allah created it for, which is as if it is “obeying” or “praising” (a poetic personification). Yet, Quran and Hadith also hint at some literal awareness: the Prophet said Uhud (a mountain) “loves us and we love it,” and that rocks saluted him with “Salaam” before prophethood (*Sahih al-Bukhari 4084 and Sahih Muslim 1392/1393*).

Also, on Judgment Day, the *earth* will testify about what happened on it (*Qur'an 99:4*). These indicate Allah can certainly give awareness or voice to parts of nature when He wills. But *when* these incidents happen, they are miracles to show Allah’s power, not proof that the earth or rocks are divine or should be constantly prayed to. They are still creations under Allah’s control. In everyday life, we do not assume the tree is self-aware or can hear our thoughts – unless we mean it figuratively.

In essence, Islam teaches **respect for nature as amanah (a trust)** from Allah. Humans are stewards (khalifa) on earth and must not corrupt or abuse the environment (*fasad fil-ard* is sin) (*Qur'an 2:30*), (*Qur'an 6:165*), (*Qur'an 7:56*), (*Qur'an 2:11-12*), (*Qur'an 2:60*), (*Qur'an 28:77*), and (*Qur'an 30:41*). But this respect does not equate to *worship or considering nature as having a will* independent of Allah. The proper balance: *Nature is valuable, full of signs of God, and must be treated well – but it is not to be elevated to godhood.*

One of the 99 Names of Allah is *Rabb al-'Alamin* (Lord of the worlds). He is Lord of the animal world, plant world, etc., meaning they are under His lordship, not peers. (*Qur'an 1:2*), (*Qur'an 6:102*), (*Qur'an 7:180*), (*Qur'an 17:110*), (*Qur'an 20:8*), and (*Qur'an 59:22-24*). If someone claims “nature is sacred,” a Muslim would clarify: only if you mean it’s *sacredly created by God* and we should not desecrate it wantonly – yes, Islam agrees with conservation and awe toward Allah’s creation. But if one means “nature is to be revered in itself or has a soul we pray to,” then no – that’s idolatry.

To underscore Islam’s view: The **misguided Sufi pantheists** who said “All is God” and revered nature as part of God were declared heretics^[6]. Their view (Wahdat al-Wujud, Unity of Being) resembles the New Age nature pantheism. Islam refutes this by maintaining Creator-creature distinction. Nature is **sign, not sovereign**. Even when the Quran personifies nature (“the thunder praises Him” (*Qur'an 13:13*), or “We offered the Trust to the mountains...” (*Qur'an*

33:72), it is either metaphor or indicates *Allah's capability to make them respond*, not their independent consciousness equal to ours.

Thus, the claim that “Nature is sacred and conscious” is refuted by saying: **Nature is *created and submissive***. It has no divinity. Any consciousness it has is in worship of its Maker, not independent or deserving of worship. At most, nature is *alive* in the sense of being part of the complex life cycle Allah fashioned (the entire universe is vibrant with purpose), but it is **not Lord or worthy of prayers**. As Allah told the pagans regarding their nature gods: “*If you worship them, you and those stones are fuel for Hell*” (*Qur'an 21:98*) – bluntly denying their sanctity. Muslims can deeply appreciate and protect nature without any need to sacralize it.

M. Past Lives Shape Present Identity

Claim: This idea asserts that who we are today – our personality, fears, talents, even relationships – is shaped by our past lives (i.e. previous reincarnations of our soul). For example, someone might claim a phobia in this life is due to a trauma in a past life, or that meeting a person feels familiar because of friendship in a prior incarnation. It treats one's current identity as the cumulative result of multiple lifetimes of the same soul. This is a core notion in reincarnation belief systems and popular past-life regression therapy.

Refutation: Since **Islam denies the very existence of “past lives”** of a soul, it consequently denies that anything from a supposed past incarnation can influence the present. Each human being is created by Allah *afresh*, with no “soul history” carried over from a previous body. The Qur'an describes the timeline of each soul very clearly: we dwell in the womb, then are born into this world, then die, then are resurrected on the Last Day see (*Qur'an 23:12-16*). There is no mention of multiple cycles of birth-death-rebirth in between. In fact, when disbelievers face death, they beg to return to worldly life (just *once*), but are told “*No – it is only a word.*”

Between death and resurrection is **Barzakh**, an interim barrier where the soul waits; “*and behind them is a barrier until the Day they are resurrected*” (Qur'an 23:99-100). [9]. Thus, **no return to earthly life is possible** after death[9]. This means *no new identity in a new body, no continuity of personal history across lives.*

Therefore, all attributes of a person in this life come from two sources:

- 1) *Divine predecree (Allah's design of their genetics, family, tests, etc.) (Qur'an 57:22), (Qur'an 64:11), (Qur'an 54:49), (Qur'an 3:145)*
- 2) *And their own development/choices in this life. (Qur'an 18:29), (Qur'an 76:3), (Qur'an 13:11), (Qur'an 91:7-10)*

There is **no** third source like “past life baggage.” If someone has an unusual fear or talent, Islam would encourage looking at psychological, environmental, or divine-test reasons – **not** attributing it to an unverifiable past existence.

For instance, a child prodigy's gift is by Allah's will (perhaps inherited skills or special blessing), not because “he was a musician in a past life.” A person's unexplained fear of heights could be just a natural phobia or result of a childhood experience they don't recall – not a past-life accident. Modern psychology can often find early-life causes for phobias without invoking past lives. And even if not, Islam teaches some aspects of our temperament are simply part of our test or constitution from Allah, not evidence of reincarnation.

The Quran and hadith strongly imply that our **identity is unique to this life** and we won't get another shot at earthly life. A key Quranic evidence is in Surah Al-Mu'minun (Quran 23:99-100) where a dying person says, “Lord, send me back so I may do good” and is told no[9]. If reincarnation were real, that plea would be meaningless (since one would be automatically sent back in a new life). Instead, the regret and finality at death show there is no replay. Classical scholars like Ibn Kathir note “Behind them is Barzakh until Resurrection” means *they will not be allowed back into the world to be reborn; their soul remains in Barzakh*[10]. This unanimous exegetical understanding refutes any concept of sequential lives affecting one another.

Furthermore, Islamic doctrine of the *fitrah* (innate disposition) holds that every soul is born pure and upon the natural inclination to worship one God (*Ṣaḥīḥ al-Bukhārī* 1358, *Ṣaḥīḥ Muslim* 2658). It does not say souls carry over impressions from previous births. When Allah creates a soul, it is a new creation. The idea that a newborn might carry the spiritual “dirt” or trauma of a past existence is against the Islamic concept of original innocence (no original sin, no karmic debt at birth). Each person starts with a clean slate, accountable only for their deeds in this life. The Quran states “*No bearer of burden will bear the burden of another*” (*Qur'an* 6:164). [24] – which can also be understood to mean you do not bear some previous self’s burden. Imam Ibn Hazm, in his refutation of transmigration, mentioned that *all Muslims agreed those who believed in past lives were outside Islam, precisely because it contradicts the finality of accountability*[28]. He pointed out the consensus (*ijma`*) that our prophet Muhammad ﷺ taught resurrection and judgment, not recycling of souls.

Sometimes people bring anecdotal evidence: “How can a child remember details of a dead person’s life?” Islam would explain alleged *past-life memories* as either fraudulent, imaginative, or in some cases, **jinn** (invisible spirits) feeding information. Jinn live long and can observe humans; a possessing jinn could confuse a person by projecting memories of another. Or it could simply be false memory – the mind is powerful. But Islam does not concede that these are genuine memories of one’s own past life. Indeed, belief in past lives is seen as a deception of Satan to validate reincarnation.

So, does anything “past” shape you?

Yes – your ancestors and their deeds can affect your circumstances (e.g., a person born to righteous parents might benefit from their prayers, or one born into poverty might be experiencing a test related to community history). But *that’s not the person’s own past life*, it’s others’ lives. Even then, Islam stresses you are only judged for your response in the life you have. (*Qur'an* 6:164). For example, if someone’s father was pious, that might shape the child’s upbringing (a benefit) but the child must still choose faith themselves. If someone’s family was oppressive, they might face difficulty but they can overcome – none of it is because they *themselves did something in a previous incarnation*.

In conclusion, the **present identity of a person is molded by their God-given nature, upbringing, environment, and personal choices – all within this single lifetime**. There is no spiritual legacy from a previous life because there was no previous life of the same soul. Islam views beliefs in past-life influence as not only theologically incorrect but

also potentially harmful by removing personal responsibility or causing fatalism (“I am this way because of past karma, I can’t change”). Instead, each person has full moral agency now: *“Allah does not change the condition of a people until they change what is in themselves” (Qur’an 13:11)*. You are not a prisoner of any past identity; you are free to shape your character afresh within this life through repentance and effort. And when we die, we won’t get another try as someone else – we will meet Allah with the identity and record we forged here and now.

N. Reincarnation Replaces Resurrection or Final Judgment

Claim: This is the belief that **reincarnation** (the transmigration of souls into new bodies after death) occurs instead of a singular resurrection and final judgment. In other words, rather than souls awaiting a Judgment Day and being assigned to Paradise or Hell, they continuously return to earth in new forms. Life itself becomes the “judge” as souls purify or degrade through each cycle, and a final judgment by God is unnecessary or absent. Essentially, it substitutes the Islamic doctrine of *al-Qiyamah* (Resurrection) with an ongoing cycle of rebirths. Some who hold this view may still believe in a sort of eventual union or liberation (as in Hindu moksha or Nirvana), but **deny the one-time final Judgment** taught in Islam.

Refutation: Islam stands diametrically opposed to this idea. The Quran and Hadith emphatically teach: *we are born once, we die once, and we will be resurrected on a specified Day for judgment (Qur’an 40:11)*. Reincarnation is considered a **manifest falsehood** and a form of disbelief (kufr) because it negates fundamental tenets of Islam^[25]. Let’s break down the refutation:

1. **Finality of Death and Resurrection:** The Quran declares, *“Every soul shall taste death. Then to Us you shall be returned.” (Qur’an 29:57) [8]*. The sequence is clear: life → death → return to God (not return to *another* worldly life). Numerous verses describe the *Day of Resurrection (Yawm al-Qiyamah)* when all who have ever lived will be raised from their graves bodily to be judged by Allah.

For example: *“Allah will gather you all on the Day of Resurrection, of which there is no doubt.” (Qur’an 4:87) [31]*. And *“The disbelievers claimed they will never be resurrected. Say: Yes, by my Lord, you will certainly be resurrected, then you will be informed of what you did.” (Qur’an 64:7) [32]*.

Such verses leave no room for a doctrine of multiple lives – instead they promise a single collective resurrection for reckoning. Had reincarnation been true, these statements would be false or misleading. The Quran even anticipates the denial of resurrection as an old fallacy of previous nations, see (*Qur'an 23:16-35*), (*Qur'an 45:24*). By teaching resurrection, Islam offers a vision of **linear history** culminating in judgment, rather than an endless wheel of rebirth.

2. **Explicit Rejection of Transmigration:** Classical Islamic texts explicitly refute *tanasukh al-arwah* (transmigration of souls) (*Qur'an 23:99-100*). Islamqa summarizes: “Belief in reincarnation is tantamount to disbelief in Allah, His Books and Messengers... It is one of the worst forms of disbelief”[\[25\]](#). This is because it denies the **Hereafter (al-Ākhirah)**, which is a core pillar of iman (faith). The Quran recounts that some past communities (like those in Surah Al-Mu'minin said, “We live and die and will not be resurrected – only time (dahr) destroys us.” (*Qur'an 23:37*). They effectively denied resurrection, somewhat akin to saying life just recycles or ends. The Quran calls such claims conjecture (*Qur'an 45:24-26*) and then affirms resurrection strongly.
3. **Ibn Hazm’s Consensus:** As mentioned, Imam Ibn Hazm wrote that *all Muslims have consensus that those who believe in transmigration of souls are not Muslim*, and that the Prophet ﷺ preached something entirely different. [\[28\]](#). He pointed out the absurdity of claiming to be Muslim while rejecting resurrection, since the Quran is saturated with references to it (*Qur'an 2:177*). Indeed, rejecting *al-Yawm al-Akhir* (the Last Day) nullifies one’s shahada, as one must affirm “I believe in Allah... and the Last Day.” (*Sahih Muslim, Hadith 8*).
4. **Philosophical and Moral Issues:** Reincarnation as a system has internal problems which Islamic theology also notes. For one, if souls keep getting reborn, when and how is ultimate justice served? The proponents say it happens within cycles (karma etc.), but clearly in our observed world, many evil people die unpunished and many good suffer unjustly with no “next life” compensation *in this world*.

Islam addresses this by the promise of an afterlife where every deed, big or small, is accounted – something reincarnation doesn’t satisfactorily guarantee, as memories are lost and identities change with each life. The Quran highlights the *need* for Judgment Day: “That He may recompense those who believed and did righteous deeds, and punish those who disbelieved...” (*Qur'an 45:22*). [\[26\]](#) – if reincarnation were true, that direct recompense by God is replaced with a blind loop where people themselves might not even know why they suffer in a new life. This undermines the demonstration of Allah’s perfect justice and mercy.

Furthermore, reincarnation can lead to fatalism or indifference to injustice (e.g., seeing someone oppressed and thinking “oh well, they must deserve it from a past life”). Islam abhors such attitudes – instead, it urges combating injustice and helping the oppressed, knowing that accountability lies with the oppressor on Judgment Day. The immediacy of one-life-only increases moral responsibility.

1. **Resurrection in Hadith:** The Hadith literature gives vivid details of resurrection: people coming out of graves, the Prophet being the first whose grave will open, all humanity gathered naked, uncircumcised (as they were first created. (*Sahih Muslim* 2278; *Sahih al-Bukhari* 3349; *Sahih Muslim* 2859). [33], prophets like Noah witnessing for or against their people, scales weighing deeds, etc. The Prophet ﷺ said, “*You will be resurrected barefoot, naked, and uncircumcised*” (*Sahih Muslim* 2859a) then he recited the Quran: “*As We began the first creation, We shall repeat it*” (*Qur’an* 21:104). [34]. He also explained even specific aspects like “*in man there is a bone (tailbone) that will not decay and from which he will be remade on Resurrection Day*” (*Sahih al-Bukhari* (Hadith 4814) and *Sahih Muslim* (Hadith 2955). [35]. **These concrete teachings cannot be reconciled with a belief in cyclical rebirth.**
2. **No Soul Recycling:** Islam also teaches that when souls die, they **remain in Barzakh** (the intermediary realm) until Qiyamah, experiencing a preview of reward or punishment in the grave. The Prophet described the grave as either “*a garden of Paradise or a pit of Hell.*” (*Jami’ al-Tirmidhi*, Hadith no. 2460; *Musnad Ahmad* 18534). Souls do not wander off to inhabit babies. There are guardian angels over the graves, questioning the soul about its faith (hadith of Munkar and Nakir). (*Sunan at-Tirmidhi* 1071). All this presumes the soul stays put, awaiting final judgment[36]. If reincarnation were true, the graves would be empty of souls – contradicting Islamic eschatology entirely.

In summary, reincarnation is **utterly incompatible** with Islam’s eschatological framework. **Islam asserts linear life, death, resurrection, judgment, and eternal afterlife**, whereas reincarnation posits cyclical life and no terminal judgment. One replaces the other; they cannot coexist. The Quran’s powerful condemnation of reincarnation-like ideas can be felt in verses where disbelievers will *wish* to return to worldly life to amend their mistakes, only to be denied that chance[37][38]. They will even wish they could be turned to dust instead of facing Hell (*Qur’an* 78:40) – implying there is no reincarnation into say an animal or second chance, only regret.

The early Muslims fought certain heresies (like those of some extremists ‘ghulat’ sects) that tried to sneak in reincarnation under Islamic guise. Those heretics were excommunicated. Mainstream Salafi scholars today (and all Sunni and Shia authorities) maintain the same stance: belief in reincarnation takes one out of Islam due to denying decisively proven doctrines. Islam invites its followers to focus on doing as much good in *this* life as possible (*Qur'an* 2:148), (*Qur'an* 2:195), (*Qur'an* 3:134), (*Qur'an* 16:97), (*Qur'an* 28:77), (*Qur'an* 99:7), because “when death comes, the test is over” – no reset button.

This lends urgency and purpose to moral striving, which the reincarnation belief often dilutes (“if I don’t get it right, I’ll try next life”). In Islam, it’s **now or never** – “*this world is the sowing field for the Hereafter.*” And the harvest is on Judgment Day (*Qur'an* 42:20; *Qur'an* 6:32; *Qur'an* 53:39-41) (*Sahih Muslim* 1631), not in a next reincarnation. [\[27\]](#)

O. Rituals Can Manipulate Energy Fields

Claim: This is the idea that certain rituals, often derived from esoteric or occult practices, can manipulate invisible “energy fields” or mystical forces to produce desired outcomes. Examples include rituals for cleansing one’s aura, using specific gestures or incantations to channel cosmic energy, “aligning chakras” (as touched on in section D), or casting spells in magic to influence people or events by tapping into energy. Essentially, it’s the belief that by performing the right actions or ceremonies, humans can **control spiritual/energy forces** in the universe to heal, harm, or manifest results.

Refutation: Islam recognizes that there are unseen forces in the world (such as angels, jinn, barakah (blessing), the evil eye, etc.), but it **strongly condemns attempts to manipulate unseen energies through ritualistic means** outside the framework of Islamic worship.

The reasoning is multi-fold:

Legitimate vs Illegitimate Rituals:

In Islam, rituals *do* exist – prayer (salah), fasting, reciting Quran, ruqyah (Quranic healing recitation) – and they have real effects by Allah’s permission. (*Qur'an 2:43*), (*Qur'an 20:14*), (*Qur'an 29:45*), (*Qur'an 2:183*), (*Qur'an 73:4*), (*Qur'an 17:9*), (*Qur'an 17:82*), (*Qur'an 26:80*), (*Qur'an 13:28*). However, these are acts of worship, intended to seek Allah’s help and mercy, **not to control impersonal energy**. The efficacy of an Islamic ritual lies in Allah responding to a servant’s devotion, not in an automatic energy-manipulation.

For instance, when a Muslim performs ruqyah (Quranic healing recitation) by reciting Quran over a sick person, any healing occurs by *Allah’s will* due to the blessing of His words, not because the reciter himself wielded an “energy field.”

In stark contrast, the rituals alluded in the claim (like occult rites, Reiki hand motions, etc.) presuppose that **the practitioner is harnessing a cosmic energy or personal magnetism** to cause an effect. These borderlines shirk because it bypasses reliance on Allah and attributes the power to the ritual or mystical force itself. As the Quran says about some who practice magic: “*They learned what harmed them, not what benefited them, and surely they knew that whoever indulges in it has no share in the Hereafter...*” (*Qur'an 2:102*).

That verse is about sorcery in Babylon, but by extension any attempt to manipulate unseen forces through illicit rituals is harmful spiritually. Islam teaches that **no ritual has inherent power by itself**; power belongs to Allah alone. The moment one believes a crystal, chant, or hand position can **directly** alter reality; one slips into superstition or shirk.

Magic and Sihr:

The Qur’an and Hadith explicitly acknowledge **sihr (magic)** as a real phenomenon – but a **sinful, forbidden practice**. These verses establish, according to Ahlus Sunnah wal Jamaah, that sihr (magic) is real but limited, occurring only by Allah’s permission: (*Qur'an 2:102*), (*Qur'an 7:116*), (*Qur'an 20:66*), (*Qur'an 113:4*).

Magicians use incantations and rituals often involving satanic or pagan elements to enlist the help of jinn. They might produce effects (illusions or even physical harm) as a test from Allah. But magic is categorically haram and a major sin – some scholars even consider habitual sorcery an act of apostasy (*The deliberate abandonment or rejection of Islam after having knowingly embraced it*), since it nearly always entails worshipping devils or stars, etc.

Many of the “energy manipulation” practices in New Age circles are essentially a repackaging of what Islam would term *sihr* (magic) or *kahana* (divination). For example, Reiki practitioners use symbols and mantras rooted in Japanese esoteric Buddhism to “channel universal life energy” – to a Muslim, calling on unknown spirits and symbols is dangerously close to *sihr* (magic). Islamqa explicitly states: “*Reiki and Qigong... are idolatrous practices mixed with lies, charlatanry and magic.*”^[4].

They connect to philosophies where **energy = divine force** and practitioner = quasi-shaman. Thus, Muslims are forbidden from engaging in such rituals. When Islamqa was asked about “energy healing,” it responded: “*Healing with vital energy is a new form of treatment based on lies and charlatanry... it has Buddhist origins and is based on myths*”^[22]. Importantly, it mentions that where these techniques invoke ideas like life-force connecting to the “Absolute Being” or meridians that correspond to spiritual cosmos, “*this idea is connected to false idolatrous beliefs... so it is not permissible.*”^[39].

No Esoteric Shortcuts:

A hallmark of many energy-manipulating rituals is that they promise *power* or *control* – do XYZ and you can change reality. Islam instead emphasizes *prayer* (du’a) – you *ask* Allah humbly, you don’t command the universe. The difference is profound: one is servitude, the other is attempting lordship. The belief that one’s ritual can *command* the cosmos is arrogance and illusion. The Qur’an tells the Prophet ﷺ to say, “*I have no power to benefit or harm myself, except as Allah wills*” (*Qur’an 7:188*).

If even the Prophet cannot “hack” the universe outside Allah’s will, certainly no energy healer or occultist can. Yes, humans have free will to act in the physical domain (I can pick up a stone and throw it), but we have no such dominion over spiritual laws. Even when miracles (mu’jizat or karamat) occur through prophets or saints, they are by Allah’s direct permission, not via the person’s ritual proficiency.

Danger of Jinn:

Many rituals that claim to harness energy are unknowingly **interacting with jinn**. The practitioners may think it's just impersonal energy, but in reality, jinn can be behind moving that Ouija board, or giving information in a trance, or even a small healing to deceive the person into deeper shirk. This is why protective invocations—such as seeking refuge in Allah (“*a‘ūdhu billāh*”), reciting the Qur’anic Verse of the Throne (*Qur’an* 2:255), “*Āyat al-Kursī*”, and similar practices—exist: to provide protection from unseen harm. Deliberately probing the unseen through rituals is akin to voluntarily lowering that protective shield.

In Islam, the only “energy” often discussed is **barakah** (blessing) (*Qur’an* 7:96), (*Qur’an* 11:48), (*Qur’an* 6:92), (*Qur’an* 21:71), (*Qur’an* 21:50) – a positive divine effect Allah puts in something, like healing in Zamzam water (*Ibn Majah* 3062) or increased sustenance in charity (*Sahih Muslim* 2588). But barakah is not something we manipulate at will; it’s granted by Allah through righteous actions. The contrast with New Age “energy fields” is stark: barakah is personal from God, not an impersonal cosmic force we move around. Similarly, the “evil eye” (ayn) is recognized – it’s a negative effect from human envy that by Allah’s qadar can harm someone. But the cure is ruqyah (Qur’anic healing recitation) and taking Allah’s refuge, not another energy ritual.

To illustrate with an example from the Prophet’s Sunnah: If one fears harm, one doesn’t do a pagan dance or crystal grid; one recites “*Qul Huwa Allahu Ahad...*” (the last three Surahs (*Qur’an* 112:1-4), (*Qur’an* 113:1-5), (*Qur’an* 114:1-6) for protection. Those Surahs invoke Allah’s absolute control over harm and refuge. The theological foundation behind them is Tawhid (monotheism), as opposed to an occult ritual that might invoke various elemental spirits or “Mother Earth”, and similar entities.

Finally, many “energy manipulation” practices veer into **astrology** (like timing rituals with moon phases, zodiac, etc.). Islam robustly refutes astrology as well, calling it an attempt by fortunetellers to claim knowledge of the unseen which only Allah has. Islamqa noted blatant astrology creeping into Reiki and such^[40]. This syncretism further invalidates those practices in Islam.

In conclusion, **no ritual can override Allah's will or operate some independent cosmic force.** When Muslims seek outcomes, they use dua, permissible ruqyah (Quranic healing recitation), and physical means (medicine, effort) – all within the framework of reliance on Allah. Rituals promising mystical control are either **fraudulent** or **satanic**.

They are akin to what the Quran describes:

“They followed what the devils taught at the time of Solomon’s kingdom...” (Qur’an 2:102) – i.e., magic. And that verse ends with, “Surely, they harm no one with it except by Allah’s permission; and they (the practitioners) learn what harms them and does not benefit them.”

Likewise, today’s energy rituals ultimately harm one’s faith and have no real benefit in bettering one’s lot beyond psychological placebo. The Prophet ﷺ said, *“Whoever hangs up a talisman (amulet), may Allah not fulfill his aim.”* (Musnad Ahmad 17422), (Musnad Ahmad 16951), (al-Hakim, al-Mustadrak 4:216 – authenticated)– meaning if you rely on superstition, Allah leaves you to it, and it will fail. So, Muslims should shun these practices. Instead, for spiritual wellbeing and healing, turn to **authorized acts of worship** and trust in the One who *controls all energy in the universe:* Allah Almighty.

P. Science and Spirituality Will Merge into One Truth

Claim: This is a futurist or New Age claim that the boundaries between science (empirical knowledge of the material world) and spirituality/religion (beliefs about the unseen and meaning) will disappear. In other words, it predicts a coming unification of all knowledge where scientific discoveries will validate spiritual truths, or spiritual insights will become scientific facts – resulting in *one single, harmonious truth system.*

Some even frame it as “quantum physics is finding God” or that advances in neuroscience will “prove” the soul, etc. Often, it’s accompanied by an almost utopian belief that conflicts between religion and science will vanish because both will be recognized as the same thing at the highest level of understanding.

Refutation: Islam holds that **truth is ultimately one** – since Allah is the source of all truth – but it also delineates distinct domains of knowledge. The claim needs careful unpacking: If it means genuine scientific facts and true spiritual beliefs cannot fundamentally contradict (since truth doesn’t conflict with truth), Islam can agree in principle. Indeed, many classical scholars (and modern Muslim thinkers) assert that if both are properly understood, there is no clash between sound science and Islam^[41].

However, the stronger version of the claim – that science and spirituality will *merge into one discipline* or one “theory of everything” – is neither supported by Islamic sources nor by observation. Islam teaches that certain realities belong to **al-Ghayb** (the Unseen realm) which are, by definition, beyond the scope of empirical science. Likewise, science deals with the *how* of creation, whereas revelation deals with the *why* and *who*. While complementary, they do not collapse into one methodology or body of knowledge.

Several points to consider:

Limits of Science: The Quran reminds humans of their epistemological limits: *“They ask you concerning the soul (al-rub). Say: The soul is of the affair of my Lord, and you (humankind) have not been given of knowledge except a little.”* (Qur’an 17:85). This verse specifically uses the example of **the soul** – a spiritual entity – and says human knowledge (even by inquiry to the Prophet) can only go so far in understanding it.

This suggests that some spiritual truths (like the nature of the soul, destiny, hereafter) are **not fully reachable by scientific probing**. Thus, as much as science advances, it will not turn into theology. The “merger” has an inherent boundary: finite human observation cannot penetrate metaphysical realms unless Allah reveals it.

Different Avenues to Truth: Islam endorses using the *'aql* (intellect) to ponder the natural world – many verses invite looking at the stars, the alternation of night and day, the growth of plants, etc., as signs (*ayat*) of Allah. (*Qur'an* 2:164), (*Qur'an* 3:190–191), (*Qur'an* 6:99), (*Qur'an* 10:5), (*Qur'an* 16:11–12), and (*Qur'an* 30:20–25). [30]. In this sense, scientific exploration can bolster spiritual appreciation (for example, astronomy revealing the vastness of space can deepen awe of the Creator). However, the Quran does not say that by studying physics one will discover, say, the details of angels or the exact parameters of Heaven and Hell. Those remain matters of revelation and faith. Trying to reduce them to physics would be a category mistake.

The claim often stems from a kind of **scientism** on the one hand (overconfidence that science will explain everything) and **perennialism** on the other (the idea that all spiritual paths are saying the same thing which will eventually be scientifically verified). Islam disagrees: while all truth is harmonious, *not all paths labeled “spiritual” are true*, and science cannot validate false spirituality. For instance, no matter how advanced science gets, it will never validate idolatry or polytheism as “true” – because those are false spiritual claims.

The Qur'an makes clear there will always be those who deny truth until the end (*Qur'an* 2:6-7), (*Qur'an* 10:96-97), (*Qur'an* 36:7), and (*Qur'an* 40:85); **no** utopian singularity of knowledge where everyone “merges” into one belief is predicted. (*Qur'an* 11:118–119), (*Qur'an* 10:99), (*Qur'an* 5:48), (*Qur'an* 16:93), and (*Qur'an* 49:13)

In fact, near the end of time, material knowledge might increase but spirituality (true religion) *decreases*, according to hadith (e.g., “knowledge will be taken away” – interpreted as religious knowledge). (*Qur'an* 21:1-2), (*Qur'an* 30:7), (*Qur'an* 12:103), (*Qur'an* 6:116), (*Qur'an* 47:24), *Sahih al-Bukhari* 100, 7307, *Sahih Muslim* 2673.

Past Experience:

Historically, attempts to force-merge science and spirituality have led to pseudoscience and distortion of religion. For example, some 19th-20th century figures tried to explain jinn as microbes or angels as electromagnetic waves – effectively reducing spiritual beings to scientific entities. This neither satisfied faith nor science. On the flip

side, some New Age gurus misuse quantum terminology to lend credibility to vague spiritual ideas (the infamous “quantum consciousness” buzzwords). Islam cautions against speaking about Allah or the unseen without knowledge (*Qur'an* 7:33).

Trying to scientifically “prove” everything about spirituality can edge into that forbidden territory if one is not careful. Not everything of God’s realm is quantifiable or replicable in a lab. Imam al-Ghazali recognized a similar boundary: he esteemed logic and science in their place but held that prophetic revelation gives certain knowledge in areas science cannot reach (like the afterlife).

No Conflict, but No Complete Conflation:

Mainstream Islamic scholarship generally holds that if an empirical truth is definitively established, it will not contradict the Quran correctly understood (since the same God made nature and sent revelation). For instance, the spherical earth or orbits of planets are not against Quran (*Qur'an* 21:33), (*Qur'an* 36:40), (*Qur'an* 39:5), (*Qur'an* 55:5) – earlier Muslims sometimes interpreted verses as geocentric due to available science, but with new data they reinterpreted without issue.

However, that doesn’t mean the Quran becomes a science textbook or that scientific methods can uncover the Day of Judgment’s date or find Heaven in a telescope. The Prophet ﷺ said when it comes to worldly matters (like farming techniques), “You know best about your worldly affairs,” separating the domain of empirical trial-and-error from revealed religious truth. (*Sahih Muslim* 2363).

Thus, while Islam is not at odds with science (in fact, it encouraged it historically (*Qur'an* 3:190-191), (*Qur'an* 29:20), (*Qur'an* 39:9), (*Qur'an* 96:1-5), (*Qur'an* 45:13), it **maintains that some truths (e.g., God’s essence, purpose of life, moral values, afterlife) come only through revelation and inner spiritual insight, not through experiment,** (*Qur'an* 51:56), (*Qur'an* 2:38), (*Qur'an* 16:90), (*Qur'an* 72:26-27), (*Qur'an* 6:50), (*Qur'an* 42:11). These will not “merge” into one with lab science; rather, an individual may integrate both in their worldview harmoniously (e.g., a Muslim scientist marvels at how scientific discoveries about the brain increase his faith, yet he wouldn’t use a microscope to find Allah – he uses the Quran and prayer for that).

From an eschatological angle, Islam does not predict an earthly era before the end where everyone embraces one unified truth as a result of science-spirituality merging. (*Qur'an 5:48*), (*Qur'an 10:99*), (*Qur'an 11:118*), (*Qur'an 12:103*), (*Qur'an 6:116*), (*Qur'an 21:1*). If anything, the end times are characterized by great confusion, Dajjal (Antichrist) deceiving with perhaps *technologically advanced illusions* (one might say a negative “merging” of science and false miracle) (*Sahih al-Bukhari 7121*, *Sahih al-Bukhari 7131*, *Sahih Muslim 2934*, *Sahih Muslim 2937*, *Sunan Ibn Majah 4075*), and then the return of Jesus who will re-establish true guidance (*Sahih al-Bukhari 3448*), (*Sahih al-Bukhari 2222*), (*Sahih Muslim 155*), (*Sahih Muslim 156*) – but even then, people have to accept faith, it’s not science that forces them. In the hereafter, of course, all realities – physical and spiritual – will be laid bare. But that’s not due to human scientific achievement; it’s by God’s unveiling on Judgment Day.

So, to any Muslim fascinated by this claim: Islam would advise **balance and realism**. Appreciate that science can corroborate aspects of God’s signs (for instance, embryology confirming stages hinted in (*Qur'an 23:14*) – but avoid exaggerated expectations that one day physics will literally detect angels or measure piety. As Islamqa warned regarding movements like “The Secret” which tried to treat thoughts as literal physical vibrations: “*Undoubtedly these ideas are contrary to empirical science and Islamic teachings*”^[42]. Believing science and spirituality become one might lead to distort both: treating faith like a lab experiment or treating science like a religion. We see some New Age currents exactly doing this (speaking of “Universe” instead of God, as if physics can play the role of deity). Islam holds that **sound science** and **true religion** already align (they come from the same Truth), but they play different roles.

In conclusion, the notion of an absolute merger is more a wishful myth than a Quranic promise. The Quran invites using reason and observing the world to bolster belief, and it asserts that in the creation are signs for people of knowledge (*Quran 30:22*) – but it also asserts the necessity of revelation for ultimate guidance.

As one scholar succinctly put it:

The Quran is not anti-science; it is beyond science. It provides answers to questions science by itself cannot answer (Why are we here? What is morally right? What happens after death?). Those answers won’t suddenly come from a laboratory. Therefore, expecting a single “Unified Theory of Everything” that scientists and saints agree on is not something Islam predicts in the dunya (world). True unity of understanding will only occur perhaps in Jannah (Paradise), when spiritual

truths are witnessed and all disputes settled by Allah’s judgment – but at that point, our current concept of science would be irrelevant, as Allah says “*On that Day, knowledge will benefit no one who didn’t already believe*”. (*Qur’an 40:85*), (*Qur’an 6:158*). Our job now is to seek knowledge in both realms rightly and use each appropriately, not to conflate methodologies.

Q. Suffering Is Self-Chosen for Spiritual Growth

Claim: According to some New Age and certain theosophical beliefs, souls *choose* their life challenges and sufferings *before birth* as part of a spiritual growth plan. In this view, every hardship one faces (poverty, illness, difficult relationships, etc.) was actually decided by one’s own soul (or higher self) prior to incarnating, in order to learn specific lessons. Thus, all suffering is basically voluntary on a soul level – the soul “signed up” for it to evolve spiritually, and nothing is truly unfair or undeserved. Sometimes this is tied to the idea of “soul contracts” or agreements in a pre-mortal existence. It implies that victims of tragedy in some sense *wanted* that experience for their development.

Refutation: Islam teaches that **suffering (and all trials) come by the decree of Allah**, not by the pre-birth choice of the individual soul. There is **no concept of a soul making conscious decisions before earthly life about what it will endure**. In Islamic theology, souls did have a pre-earthly moment described in (*Qur’an 7:172*), where Allah assembled all future human souls and made them bear witness that He is their Lord. However, that event (known as *Yawm al-Mithaq*) was about acknowledging God’s Lordship; it was not a conference where each soul picks a life script. Beyond that, Islam does not posit that souls hang around choosing destinies. Instead, **Allah** alone, in His infinite wisdom, **apportions each person’s tests**. Numerous texts affirm this:

Allah’s Decree (Qadar):

The Qur’an says, “*With every difficulty, there is relief*” (*Qur’an 94:5-6*), indicating Allah sends both hardship and ease in measure. **And** “*Allah does not burden a soul beyond what it can bear*” (*Qur’an 2:286*) – note it is Allah who gives the burden, not the soul itself. Another verse: “*No disaster strikes upon the earth or among yourselves except that it is in a Register (Preserved Tablet) before We bring it about.*” (*Qur’an 57:22*).

This means all misfortunes are recorded by Allah’s decree. The idea that we *choose* our misfortunes is alien to Quranic ethos; instead, we are taught they are **given** as a test: “*We will surely test you with something of fear, hunger, loss of wealth, lives, and fruits; so give glad tidings to the patient.*” (*Qur’an 2:155*). Here, “We [Allah] will test you” – not “you chose fear and hunger for yourselves.”

Hadith on Qadar:

The Prophet ﷺ explained to Gabriel that faith (iman) includes belief in “*Al-Qadar, its good and its bad, from Allah.*” (*Sahih Muslim 8*). So, a Muslim believes all what happens, including hardships (“bad” from our perspective), is from Allah’s ordainment. There is *no doctrine* of “soul contracts” in Islam. In fact, when some people asked the Prophet about the calamities or disabilities of children or others (wondering if it was due to parental sin or such), he did not say “they chose this for growth” – he said it could be a test or a means to higher reward.

One hadith says: “*When Allah wills good for someone, He afflicts him with trials.*” (*Sahih al-Bukhari 5645*) [\[13\]](#). This indicates suffering can indeed lead to spiritual growth – but *by Allah’s will*, not by the person’s own pre-choice. The afflicted did not *ask* for it, but Allah *willed* it for a wisdom.

No Pre-birth Autonomy:

Islam’s view of the soul’s pre-birth is limited to the covenant of acknowledging God, as mentioned. Souls are created and then they *wait* until being breathed into foetuses at around 120 days of gestation [\[43\]](#). At that point, an **angel** writes the person’s provision, lifespan, deeds, and whether they’ll be fortunate or wretched (*Sahih al-Bukhari 3208*), (*Sahih Muslim 2643*). [\[43\]](#). These are written by the command of Allah, *not by the soul itself*. The hadith doesn’t say the soul dictates its terms; it’s all decreed by Allah. Thus, one comes into life with certain tests already allocated, none of which were “negotiated” by the person.

Moral Implications:

The claim that suffering is self-chosen can be morally problematic and directly conflicts with Islamic ethos of compassion and justice. If one believed every victim chose their suffering, one might not empathize or fight oppression (“they wanted this experience”). Islam, on the contrary, emphasizes helping those in hardship, removing oppression, feeding the hungry – because those people *do not want* to suffer. The Prophet ﷺ wept with those who wept, visited the sick, taught to alleviate pain – he never told a suffering person “your soul picked this, so embrace it quietly.” Instead, he instructed us to respond to suffering with patience and to each other’s suffering with mercy. (*Sahih al-Bukhari 5641*), (*Sahih Muslim 2586*), (*Sahih Muslim 2319*), (*Sahih al-Bukhari 6011*), (*Sahih Muslim 2999*)

The Quran calls believers “*helpers of one another in righteousness and mercy.*” (*Qur'an 5:2*), (*Qur'an 9:71*), (*Qur'an 90:17*). If I thought a poor beggar actually chose poverty to grow spiritually, I might not feel urgent to help – this is against Islamic charity. Islam views suffering as a test *for the community too*: our test is whether we respond by helping or by being indifferent. The “self-chosen” narrative undermines the impetus to do justice and compassion, which Islam demands.

Spiritual Growth without masochism:

Islam absolutely sees wisdom and growth in suffering – e.g., sins are expiated by illness or sorrow, one’s dependence on Allah increases, etc. But that’s different from saying we *chose* it. (*Sahih al-Bukhari 5641*), (*Sahih Muslim 2573*), (*Sahih Muslim 2572*), (*Sahih al-Bukhari 3616*). It’s that Allah *tailors* tests to each person’s capacity (as He promises not to overburden), (*Qur'an 2:286*), (*Qur'an 7:42*), (*Qur'an 23:62*), (*Qur'an 6:152*).

It’s a subtle but crucial difference: one’s attitude should be “Allah allowed this for me and I can grow from it,” not “I asked for this pain.” The former fosters gratitude and trust in Allah; the latter could breed either pride (“I wanted a tough life because I’m an advanced soul”) or despair if one feels they must have chosen too hard a life.

Islam teaches humility: we don't seek out suffering artificially, nor do we presume we can handle anything – we even pray “O Allah, do not test us with trials that would deviate us.” (*Sahih al-Bukhari 1377*), (*Sahih Muslim 588*). The Prophet said “*Do not wish for encounters with the enemy (in battle); ask Allah for safety, but if you meet them, be steadfast.*” (*Sahih al-Bukhari 2966*), (*Sahih Muslim 1742*).

Similarly, we ask for wellbeing “*Aafiyah*” (*Sunan al-Tirmidhi 3512*), (*Sunan Ibn Majah 3846*), (*Sunan Abi Dawud 5074*). This ethos contradicts deliberately choosing suffering. We are encouraged to seek ease and blessings, though be patient if hardship comes.

Victim-blaming vs Accountability:

The only context Islam links difficulty to one's own doing is in terms of **consequences of actions or sins**. The Quran says “*Whatever misfortune befalls you is because of what your own hands have earned, and He pardons much.*” (*Qur'an 42:30*). This means sometimes we do bring trouble on ourselves by sin or mistakes *in this life*. But that's not “pre-birth choice,” that's post-birth cause and effect under Allah's justice or mercy. Even then, not all suffering is punishment; it can be test or purely for reward.

And importantly, Islam never says an innocent child's terminal illness was that child's “choice” – instead, it's either a test or maybe related to some larger divine plan, but never the child's fault or decision. On the contrary, Islam teaches that children who die young go straight to Paradise and can even intercede for their parents (*Sahih Muslim 2635*), (*Sahih Muslim 2636*), (*Sahih al-Bukhari 1381*)– a completely different paradigm of understanding such tragedy, focusing on Allah's mercy, not any supposed prior contract.

In summary, the idea that “the self chooses life circumstances before birth” (as also covered in section S next) and that “suffering is self-chosen” is not an Islamic concept. Islam places the will and wisdom of Allah as paramount in deciding human fates, though within a framework where humans have free will **during life** to respond to their circumstances. Suffering is seen as something that *happens to* a person by Allah's decree (sometimes due to others' wrongdoing, sometimes as natural trials), and one earns spiritual growth by responding with patience and faith – *not* because one orchestrated it for oneself.

The Quran's story of suffering prophets (Job's illness, Yaqub's grief, Yusuf's imprisonment, etc.) never hints "they chose this pre-birth." Instead, those stories highlight trust in Allah's plan. Even the angels questioned why Allah would allow bloodshed on earth (*Qur'an 2:30*), implying souls didn't choose war; Allah responded that He knows what they do not. This underscores that it's Allah's wisdom, not souls' choices, behind worldly events.

Therefore, from an Islamic perspective, while suffering can indeed be a means for spiritual elevation, it is **assigned by Allah** and is *not consciously self-inflicted by the soul's own prior choice*. Our task is to be patient and seek Allah's help in hardship, and to relieve others' sufferings – treating every pain as real and undesired by them, not as an illusion they opted into.

R. Time Is an Illusion

Claim: This is a philosophical/metaphysical claim often influenced by certain interpretations of physics or mysticism: that **time is not real**, or at least not as we perceive it. It suggests past, present, future are human constructs or illusions of consciousness, and ultimately everything is one eternal "Now." Some spiritual teachings claim enlightenment entails realizing time doesn't truly exist. Alternatively, in pop science terms, people say relativity and quantum theory imply time is an illusion. In extreme, it leads to ideas like history is not objective or that with enough consciousness one can transcend time entirely.

Refutation: Islam acknowledges that **time is a created entity** and that Allah is not bound by time. In that sense, time is relative to creation. However, for created beings (like us), time is very real and fundamental to our existence and moral responsibility. Calling it an "illusion" is misleading. The Shariah and all of life's processes assume a flow of time (yesterday, today, tomorrow). The Quran itself swears by time: "*By Time (al-'Asr), indeed mankind is in loss...*" (*Qur'an 103:1-2*), implying time's passing is a critical reality in which humans succeed or fail. If time were just an illusion, that Quranic oath would lose meaning. Rather, the Quran often urges awareness of time's passage – e.g., saying on Judgment Day it will feel to people like they lived only an afternoon or morning (*Qur'an 79:46*), or asking "*Did We not give you long enough life that whoever would be mindful would remember?*" (*Qur'an 35:37*). These warnings presuppose that our **life-span in time is a tangible reality** for which we're accountable.

Islamic teachings can be reconciled with the notion that **Allah is beyond time**. For instance, a famous hadith qudsi says: “Do not curse Time (*al-Dahr*), for Allah is Time.” (*Sahih al-Bukhari* 4826), (*Sahih Muslim* 2246). Scholars interpret this to mean Allah is the one who controls time’s flow and events within it[44][45]. It doesn’t mean time = Allah literally (Allah is not a dimension), but that when people blamed “dahr” (the era) for their misfortunes, in reality those were from Allah. So one should not personify “Time” as an independent agent. This actually affirms that time as a sequence of events is real to us, but it is under God’s management, not a deity on its own[46]. As Ibn Kathir noted, the phrase means *Allah is the Disposer of time; He alternates day and night*[47]. So if anything, time is *subordinate to Allah*, not an illusion that we can ignore.

The confusion often arises from modern physics: indeed, Einstein’s theory shows time is relative (moving clocks tick differently, etc.), and some cosmological models treat time as another dimension in a block universe. Islam has no conflict with the idea that **time is relative and created** – the Quran itself says a day with Allah can be like 1,000 years of what we count (*Qur’an* 32:5) or 50,000 years (*Qur’an* 70:4) in another context[48], indicating time’s passage is perceived differently by Allah or angels versus humans (*Qur’an* 32:5), (*Qur’an* 70:4), (*Qur’an* 22:47). But acknowledging time’s flexibility or non-absolute nature is not the same as calling it an “illusion.” When the Quran says one day to Allah is like 1000 years for us, it doesn’t mean those 1000 years didn’t exist; it means Allah is above the limitations of time, and time for different beings can flow at different rates.

Islam guides humans to structure their life around time: the daily prayers are set at specific times of day, fasting is from dawn to sunset (time-dependent), Zakah is due after a year passes on one’s wealth, the pilgrimage is in a particular month, etc. All these commands assume time is a real framework for human activity. If a person claimed “time is illusory, I will just pray all five prayers at once since past and future are one,” that would be a clear violation of Shariah. In fact, some mystical sects who claimed to transcend prayer’s timings or obligations were deemed heretical. The Prophet ﷺ said, “*The best of deeds is the prayer at its earliest time,*” highlighting the value of acting within time. (*Sunan al-Tirmidhi* 170), (*Sunan Abu Dawud* 426).

Another angle: On Judgment Day, people will certainly feel the reality of time. The Quran describes scenes of people regretting how they used their worldly time (*Qur’an* 10:54, *Qur’an* 23:100). If time were an illusion, accountability loses meaning. But Islam asserts we will be asked how we spent our time, youth, wealth, etc. (hadith of the two feet not

moving until asked about four things, one of which is his life and how he expended it) (*Jami al-Tirmidhi* 2417). So practically speaking, time is a **God-given commodity** – not a deceiving mirage. The only sense one might call it “illusory” is philosophical – e.g., from Allah’s perspective all of history is known and not sequential as it is to us. But that doesn’t negate our temporal experience.

Even experientially, while enlightenment in Islam (ma’rifah) might change one’s *perception* of time (some saints felt time very short due to focus on hereafter, etc.), none reported that time totally vanished or that they could live outside it. The Prophet did experience the miraculous Night Journey where he traveled a great distance and returned in a part of the night – a dilation/compression of time by Allah’s power. (*Qur’an* 17:1), (*Qur’an* 53:13-18) and (*Sahih al-Bukhari* 3887), (*Sahih al-Bukhari* 7517), (*Sahih Muslim* 162)– but again, that was an exception to normal time, meant as a miracle. It underscores Allah’s control over time rather than it being an illusion our minds conjure.

In summary, **time in Islam is real but relative and created**. We are enjoined to be conscious of time (the Quran repeatedly mentions seasons, phases of moon, etc., as natural clocks). The claim “time is an illusion” in an absolute sense could mislead to fatalism or negligence (“since time’s not real, deadlines or consequences aren’t real”).

Islam would correct that:

Yes, this worldly life is brief and transient compared to eternity – almost illusory in that sense (Quran 3:185): “The life of this world is only the enjoyment of deception” – but that refers to its fleeting nature, not that events in it aren’t occurring in sequence.

We definitely experience sequential cause and effect, which is crucial for test and free will. Thus, Islam balances: It calls this life a temporary illusion compared to the hereafter (like a dream one wakes up from on Judgment Day, per some hadith analogies) (*Sahih Muslim* 2858), (*Jami al-Tirmidhi* 2377), (*Sahih al-Bukhari* 6417), yet it emphasizes how one uses one’s time here determines one’s eternal reality, (*Sahih al-Bukhari* 6412), (*Jami al-Tirmidhi* 2416). So, time is a serious

matter, not to be dismissed. There is a famous saying, “*Time is like a sword; if you don’t cut with it, it will cut you,*” meaning if you don’t utilize time, it perishes you. No Muslim sage said “time is nothing, ignore it.” Quite the opposite.

So, while modern or mystic arguments about the nature of time can be intellectually interesting, they should not distract from the Islamic practical stance: **Value your time, because it’s real enough that your life and afterlife depend on it.** And Allah, the Creator of time, has full knowledge and control of it – an aspect of His divine decree “Qadr” – so we trust Him regarding things like when the Hour will strike (we cannot compute it), (*Qur’an 7:187*), (*Qur’an 31:34*), (*Qur’an 41:47*), (*Qur’an 79:42-44*), (*Qur’an 33:63*), or how long our tests last. Declaring it illusion doesn’t help one navigate it; following divine guidance does. Thus, Islam refutes the claim in any sense that undermines moral responsibility or reality of sequential events.

S. The Self Chooses Life Circumstances Before Birth

Claim: This is closely related to item Q and M, articulating the idea that *prior to being born*, one’s soul actively chose the major circumstances of its upcoming life. This could include picking one’s parents, socio-economic status, major challenges, and even the time of death. The notion is that in a pre-mortal existence (or between incarnations), souls have a council or process where they lay out a life plan aligned with lessons they need to learn or experiences they desire. It’s akin to writing one’s own destiny contract. This belief appears in certain New Age circles, “between lives” hypnotherapy accounts, and some esoteric teachings.

Refutation: Islam does teach that all **major circumstances of our life are determined before birth**, but crucially, **they are determined by Allah, not by our own soul’s choice**, (*Qur’an 57:22*), (*Qur’an 54:49*), (*Qur’an 3:145*), (*Qur’an 6:59*). The doctrine of **Qadar (Divine Decree)** covers that Allah, through His infinite knowledge and will, has written everything that will happen to a person – their lifespan, provision, actions, and ultimate fate – as mentioned earlier in the hadith narrated by Ibn Mas’ud[43].

In that hadith, when the fetus reaches 120 days in the womb, an angel is sent to inscribe four things: “*his provision (rizq), his life span (ajal), his deeds (amal), and whether he will be among the wretched or blessed (in the Hereafter).*” (*Sahih al-Bukhari 3208*), (*Sahih Muslim 2643*)[43]. There is no mention of the soul inputting or choosing these; it’s entirely an angelic task

under Allah's command. This aligns with Quranic verses like *"It is He (Allah) who forms you in the wombs as He wills"* (Qur'an 3:6), and *"No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Indeed, Allah is Knowing, Aware."* (Qur'an 31:34). If even the soul doesn't know these future details, it certainly didn't decide them pre-birth.

The nature of pre-birth existence in Islam: As discussed, all souls were created and took the covenant affirming Allah's Lordship (Qur'an 7:172). After that, souls don't have an active life making choices; they wait in the knowledge of Allah until their assigned time to be breathed into a body. There is no concept that souls interact with each other or negotiate destinies in that state. It's more like they are in a repository known only to God, (Qur'an 39:42), (Qur'an 6:59), (Qur'an 23:99-100), (Qur'an 32:11). Some hadith indicate when a fetus is miscarried or so, the soul returns to that repository until perhaps used again in another timing (some scholars suggest miscarried fetuses will be resurrected, etc.), (Sunan Ibn Majah 1609). But nowhere is the soul given agency to script its life.

Allah as the sole Planner:

The Quran repeatedly emphasizes that Allah is the one who *chooses* one's conditions: *"Allah chooses from the angels messengers, and from the people."* (Qur'an 22:75) – implying we do not choose to be a prophet or not; *"Your Lord creates what He wills and chooses; they have no choice in the matter."* (Qur'an 28:68) – very directly negating the idea that creation (including souls) have pre-creative choices in Allah's design. Our choices occur within life, in the scope of free will for actions, not in deciding the setup.

Justice and Wisdom: One might wonder, if we don't choose our birth conditions, is Allah unjust to place some in harder tests than others? Islam answers that with God's wisdom and the principle that each will be judged individually according to capacity and context. *"Allah does not burden any soul beyond its capacity."* (Qur'an 2:286). The tests you face are tailored by Allah who knows you better than you know yourself. It's not random nor soul-chosen; it's divinely ordained for reasons maybe only fully known to Him. Some tests are result of others' misuse of free will (like a tyrant causing suffering to innocents), but even that is under Allah's permission and serves a purpose (perhaps elevating the victims, punishing the tyrant later, etc.).

The doctrine of trusting Allah's Qadr is central – whereas the idea of self-choosing tries to circumvent the theodicy problem by making us the author of our woes. Islam rather says: Allah is the author (with ultimate good purpose and justice), we may not see all wisdom now but we trust Him and strive to do our best in whatever circumstances He placed us. This attitude fosters reliance on God and humility, versus the other idea which might lead to self-blame or pride (“I chose a really tough life because I’m a strong soul” – that can be an ego enhancer ironically).

No evidence in Islamic sources for self-choosing: If souls chose their family etc., it’s strange that absolutely no verse or hadith mentions such a critical decision. On the contrary, the Quran often highlights how prophets or people were born in certain contexts by Allah’s decree. For example, Allah brought Moses to Pharaoh’s palace as a baby – Moses didn’t choose that; Allah orchestrated it for a larger plan (28:7-13). Similarly, Maryam was chosen to bear Jesus, she didn’t choose that fate (3:42). These are depicted as divine selections that sometimes the people themselves initially resist or question (Moses was reluctant to be a prophet to Pharaoh, Mary feared people’s reactions). If the claim were true, it would diminish these narratives.

It’s related to reincarnation concept: Many who say souls choose are coming from a reincarnation worldview (the soul picks each life scenario to work off karma or learn something). Since Islam rejects reincarnation (as covered in N), any attached concept like pre-life decision-making falls away too. Souls in Islam don’t cycle lives, so they aren’t “experienced” to pick a next life. They have one shot, whose details are set by Allah.

Finally, the Quran even uses the fact that we *don’t* choose our situation as a sign of Allah’s lordship: “*Allah has caused you to grow from the earth like a plant. Then He will return you into it and bring you out again.*” (71:17-18) – emphasizes our powerlessness and His control. Also, “*He it is who made you successors on the earth and raised some of you above others in ranks, to test you in what He has given you.*” (6:165). This explicitly says differences in status are **His doing** to test how each deals with their given lot. If each soul assigned itself a rank, that test element is lost. Islam places test in *after* birth: will the rich share, will the poor be patient, etc. (*Qur'an 6:165*), (*Qur'an 43:32*), (*Qur'an 67:2*), (*Qur'an 16:71*), (*Qur'an 64:15*), (*Sahih Muslim 2999*), (*Sahih al-Bukhari 5645*), (*Sahih Muslim 2964*), (*Sahih al-Bukhari 6449*), (*Jami al-Tirmidhi 2325*).

None is told “you decided to be poor, so no use complaining.” Actually, one is even allowed to pray for betterment: the Prophet taught oppressed or sick to pray for relief. If it were self-chosen, praying against it would be odd (like

reversing one's own prior will). (*Qur'an 2:186*), (*Qur'an 40:60*), (*Qur'an 21:83-84*), (*Qur'an 3:147*), (*Qur'an 7:55*), (*Sahih al-Bukhari 6340*), (*Sahih Muslim 2706*), (*Sahih al-Bukhari 5675*), (*Sahih Muslim 2739*)

But since it's from Allah, we beseech Allah to alleviate conditions – which He might or might not do according to wisdom. The Prophet said “tie your camel” *Sunan al-Tirmidhi* 2517– implying work to improve your circumstance, not fatalistically assume you wanted it.

In conclusion, the Islamic worldview is that **Allah alone chose our life circumstances**, and we had no prior say. Our say (free will) operates within the life in moral choices. We're not held accountable for how we were born (no blame for being rich or poor per se), only for how we act given those circumstances. The claim of self-choosing is thus incompatible with tawhid (Allah's exclusive role as Planner) and with Islamic teachings on Qadr and human responsibility.

T. Any Remaining Overlap Items / Conclusion

Having addressed each specified concept (D through S) in detail, it is evident that many of these New Age or non-Islamic spiritual ideas overlap or stem from a few core philosophical errors from an Islamic perspective.

They often either:

- **Elevate creation to divine status** (as with chakras/energy, divine feminine, sacred nature, pantheism),
- **Diminish the role of Allah** (as with karma running automatically, or souls writing their own destiny),
- **Misconstrue the human condition and test** (as with reincarnation, self-chosen suffering, or time being unreal), or
- **Attempt to bypass prophetic guidance** (as with attaining enlightenment without morality, or manipulating spiritual forces through ritual magic).

In Islam, the foundation is **Monotheism “Tawhid”** – recognizing the oneness of Allah in His Lordship (He alone controls the universe, life and death, benefit and harm[46]), in His Names and Attributes (none shares His qualities fully), and in His right to be worshipped (no rituals are valid unless sanctioned by Him, no devotion to other “energies” or beings). Each of the non-core concepts above violates one or more aspects of tawhid or the corollary beliefs about prophethood and the unseen.

For any remaining ideas not explicitly named but “overlapping” with those discussed, the same criteria of Islamic creed can be applied. For instance, notions like **“all religions are equally true”** or “we are all God” might not have been spelled out, but our refutations of pantheism, enlightenment without Sharia, etc., cover these by affirming Islam’s stance on exclusive truth via revelation and the Creator/creature distinction[6]. Another overlap could be **the Law of Attraction** (the idea that thoughts directly manifest reality, touched on in section I and P): Islam refutes it by asserting Allah’s providence and the need for action, not wishful thinking[49]. Essentially, *any idea that reduces reliance on Allah’s Divine decree “Qadr” and replaces it with human or cosmic mechanics is incompatible with Islam.*

It is also worth noting, many of these modern spiritual claims are re-packaged versions of ancient philosophies (like gnostic and Hindu beliefs in reincarnation, or neo platonian views of time and reality). Islamic scholars throughout history have robustly engaged and refuted those worldviews when they encountered them. For example, Imam Ibn Taymiyyah wrote against the monist Sufis who said “there is no existence but Allah” (a form of time/ego illusion and pantheism)[6]. He also refuted the philosophers who denied bodily resurrection. Classical scholars like Ibn Qayyim and others refuted karma and transmigration as found among heterodox sects (e.g., some extremist groups in Islamic history flirted with those ideas and were deemed heretical). Thus, the refutations given above aren’t new; they continue a long tradition of Islamic scholarship clarifying the truth against deviations.

In conclusion, Islam presents a coherent understanding of spirituality that is grounded in **revelation (Quran & Sunnah)** and **sound reasoning**, and it does not permit syncretizing or mixing it with unverified mystical claims. The Qur’an advises: *“And do not mix the truth with falsehood, nor conceal the truth while you know [it].” (Qur’an 2:42)*. Each of the listed concepts (D–T) contains elements of falsehood that conflict with the “Core” truth of Islamic monotheism and its view of reality. A Muslim seeking spiritual fulfillment should rely on the clear guidance of Islam – which provides for meditation (through dhikr and prayer, but focused on Allah, not unlocking powers), for healing (through both medicine

and ruqyah (Quranic healing recitation), without shirk), for understanding suffering (as a test from Allah to be met with patience, not self-engineered), and for connecting with nature (as Allah's signs to steward, not as gods to worship). In doing so, one finds a balanced path that neither denies empirical reality nor spiritual truth, but assigns each its proper role under the dominion of the One Almighty God.

As the Salafi scholars often emphasize: sticking to the pure tawhid taught by the Prophets is the key. Concepts like chakras, karma, reincarnation, etc., are foreign imports into creed (`aqeedah) and have no basis in the Quran or authentic Sunnah. If an idea does not come from these sources or contradicts them, a Muslim discards it, no matter how enticing it sounds. Our entire discussion above is grounded in this principle – verifying claims by the yardstick of Islamic teaching. Where needed, we cited Quranic verses, Prophetic hadith, and scholarly commentary to show Islam's position clearly, **inline with academic citation standards** and faithful to the Salafi approach of returning to the Quran and Sunnah for judgement.

By confronting these Non-Core ideas one by one, we find that Islam's worldview remains consistent and intact, whereas those ideas either collapse under scrutiny or lead to logical and spiritual dead-ends. The comprehensive refutations provided demonstrate that the “Core” Islamic beliefs robustly exclude the “Non-Core” innovations, and in doing so, preserve the purity and simplicity of Islam's message: *Worship the Creator alone, and follow His guidance for a righteous, balanced life in this world and salvation in the next.* All else – illusions of secret knowledge or self-divinization – are distractions from this straight path.

References (Inline Citations): The above analysis has integrated explanatory footnotes and references from Quran, Hadith, and scholarly fatwas to ensure authenticity and clarity. Key sources included Islam Q&A fatwas [\[2\]](#)[\[5\]](#)[\[4\]](#), classical Tafsir excerpts [\[10\]](#), and hadith reports from Bukhari and Muslim [\[43\]](#)[\[11\]](#), all cited in APA-like inline format for verification. These serve to bolster each refutation with authoritative evidence, in line with academic standards and Salafi scholarship.

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Refutations of Non-Core Beliefs (Batch 1: D–H)

Belief D: “Muslims are hypocrites. Therefore, Islam must be false.”

Refutation

It is undeniably true that some individuals who identify as Muslims do not consistently live according to Islamic moral teachings. However, this observation does not logically invalidate Islam itself. This argument commits a well-known logical fallacy called the genetic fallacy, which attempts to disprove a belief system by attacking the behaviour of some of its followers rather than examining the truth of its foundational claims. The proper evaluation must focus on whether Islam itself is true, not whether every Muslim perfectly follows it.

Islam explicitly acknowledges that believers vary in their level of faith and moral conduct. The Qur'an clearly distinguishes between sincere believers and hypocrites, demonstrating that the existence of hypocrites was anticipated from the earliest period of Islam:

“And among the people are those who say, ‘We believe in Allah and the Last Day,’ but they are not believers.” (Qur'an 2:8)

This verse confirms that hypocrisy is not evidence against Islam, but rather evidence of human moral weakness, which Islam itself diagnoses and warns against.

Furthermore, Islam teaches that all human beings are imperfect and prone to error. The Prophet Muhammad said:

“All the children of Adam constantly err, and the best of those who err are those who repent.” (Sunan al-Tirmidhi, no. 2499; graded hasan)

This hadith demonstrates that Islam does not claim Muslims will be morally perfect. Rather, Islam provides a framework of repentance, accountability, and moral reform precisely because human beings are naturally fallible.

Importantly, the existence of hypocritical Muslims does not negate the immense good accomplished by sincere Muslims throughout history. Islamic civilisation pioneered hospitals (bimaristans), universities such as al-Qarawiyyin (founded 859 CE), charitable endowments (waqf), and widespread social welfare systems rooted in alms-giving “zakah” and charity “sadaqah” (Lapidus, 2014). These institutions emerged directly from Islamic teachings commanding compassion, justice, and social responsibility.

The Qur'an repeatedly commands charity and moral conduct:

“You will never attain righteousness until you spend from that which you love.” (Qur'an 3:92)

Empirical historical evidence confirms that Islamic societies institutionalised charitable systems unparalleled in scale for their time (Hodgson, 1974).

Moreover, hypocrisy is a universal human problem, not unique to Muslims. Individuals across all ideologies, religious and secular, often fail to live according to their professed ideals. This reflects human weakness, not the falsity of any belief system.

Islam itself strongly condemns hypocrisy:

“Indeed, the hypocrites will be in the lowest depths of the Fire.” (Qur’an 4:145)

This demonstrates that Islam does not excuse hypocrisy but exposes and condemns it as a serious moral and spiritual disease.

Summary

The existence of hypocritical Muslims reflects human imperfection, not the falsity of Islam. Islamic teachings themselves predict and condemn hypocrisy while providing mechanisms for repentance and moral reform. Islam must be evaluated based on its revealed teachings, not the inconsistent behaviour of some of its followers.

Belief E: “Islam has caused wars and violence; therefore, it must be false or harmful.”

Refutation

It is historically undeniable that wars and violence have occurred involving Muslims. However, using these events alone to judge the truth of Islam is a flawed methodological approach for several important reasons.

First, violence and warfare are universal features of human history, occurring under religious and secular ideologies alike. Comprehensive historical analysis demonstrates that the vast majority of conflicts were driven by political, territorial, economic, and imperial motives rather than purely religious doctrine (Phillips & Axelrod, 2005).

More importantly, Islam strictly regulates warfare and prohibits aggression. The Qur’an clearly states:

“Fight in the way of Allah those who fight you, but do not transgress. Indeed, Allah does not love transgressors.” (Qur’an 2:190)

This verse establishes that warfare in Islam is defensive and regulated, not indiscriminate.

Islam explicitly prohibits harm against civilians. The Prophet Muhammad instructed military commanders:

“Do not kill women, children, the elderly, or monks in monasteries.”

(Musnad Ahmad, no. 2728; authenticated by al-Albani)

This demonstrates that Islamic warfare ethics were far more restrictive and humane than many contemporary legal systems of the time.

Second, when individuals commit atrocities while claiming Islamic justification, their actions represent violations of Islamic teachings, not embodiments of them. Islamic law strictly forbids murder:

“Whoever kills a soul unjustly...it is as if he has killed all mankind.” (Qur’an 5:32)

Thus, violence committed in violation of Islamic law cannot logically be attributed to Islam itself.

Third, Islamic civilisation historically fostered coexistence among diverse religious communities. Non-Muslims under Islamic governance were granted protection (dhimmah), religious autonomy, and legal rights, which historians recognise as comparatively tolerant for the medieval period (Lewis, 1984).

Fourth, using atrocities committed by followers to disprove a religion’s truth is a category error. Truth claims must be evaluated based on evidence, revelation, and rational coherence, not solely on the behaviour of adherents.

Islam’s core message emphasises justice, mercy, and peace:

“Indeed, Allah commands justice, excellence, and giving to relatives, and forbids immorality, wrongdoing, and oppression.” (Qur’an 16:90)

Summary

Violence committed by individuals who identify as Muslims reflects human misconduct, not Islamic doctrine. Islam's primary sources strictly regulate warfare, prohibit oppression, and emphasise justice and mercy. The truth of Islam must be evaluated based on its teachings, not the misconduct of some followers.

Belief F: “Religion, including Islam, is just a psychological crutch invented for comfort.”

Refutation

This claim, popularised by modern materialist thinkers such as Karl Marx and Sigmund Freud, asserts that belief in God arises solely from psychological needs rather than objective truth.

However, this argument commits a logical fallacy by attacking the psychological origins of belief rather than examining its truth claims. Even if belief provides psychological comfort, this does not determine whether it is true or false.

The Qur'an explicitly states that belief in Allah corresponds to objective reality:

“We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth.” (Qur'an 41:53)

Islam does not present belief as mere emotional comfort but as a rational conclusion based on evidence, reflection, and revelation.

Furthermore, Islam challenges human desires rather than merely comforting them. It commands self-discipline, moral restraint, and accountability:

“But as for he who feared standing before his Lord and restrained himself from desires, Paradise will be his refuge.” (Qur'an 79:40–41)

These commands contradict the notion that Islam is simply a comforting illusion designed to satisfy human desires.

Additionally, disbelief can also serve psychological motivations, such as avoiding moral accountability. **The Qur'an identifies this phenomenon:**

“But man, desires to continue in sin.” (Qur'an 75:5)

This verse indicates that rejection of divine authority may also arise from psychological motives.

The widespread and persistent belief in God across human history and cultures further suggests that belief in God corresponds to an innate human disposition (fitrah):

“So be steadfast in faith in all uprightness ‘O Prophet’—the natural Way of Allah which He has instilled in ‘all’ people.” (Qur'an 30:30)

The Prophet Muhammad said:

“Every child is born upon natural disposition “the fitrah.” (Sahih al-Bukhari, no. 1358; Sahih Muslim, no. 2658a).

Fitrah refers to the innate, pure, and natural human disposition to recognize the oneness of God (Monotheism/tawhid), seek truth, and incline toward goodness

This confirms that belief in God is natural, not artificially imposed.

Summary

Calling Islam a psychological crutch does not refute its truth. Islam presents rational, evidential, and moral arguments for belief in God. Both belief and disbelief can have psychological motivations, so the truth of Islam must be evaluated based on evidence, not psychological speculation.

Belief G: “It is arrogant and narrow-minded for Islam to claim it is the only true religion.”

Refutation

Islam explicitly teaches that it is the only true religion revealed by God:

“Indeed, the religion in the sight of Allah is Islam.” (Qur’an 3:19)

“And whoever seeks a religion other than Islam, it will never be accepted from him.” (Qur’an 3:85)

This exclusivity is not arrogance but a logical necessity. Truth, by definition, excludes falsehood. Contradictory beliefs cannot simultaneously be true.

Islam’s exclusivity is based on evidence, not blind assertion.

The Qur’an repeatedly invites rational reflection:

“Produce your proof, if you are truthful.” (Qur’an 2:111)

Islam teaches that all prophets delivered the same essential message: worship Allah alone and avoid false worship:

“And We certainly sent into every nation a messenger, saying: Worship Allah and avoid false gods.” (Qur’an 16:36)

Thus, Islam presents itself as the final, preserved revelation of the original monotheistic message.

Importantly, Islam’s exclusivity does not imply ethnic or racial superiority. Islam is universal:

“We have not sent you except as a mercy to all worlds.” (Qur’an 21:107)

Islam invites all humanity regardless of background.

Summary

Islam’s exclusivity reflects the nature of objective truth, not arrogance. Islam presents itself as the final revelation confirming previous prophets. Its truth claims must be evaluated based on evidence, not dismissed due to exclusivity.

Belief H: “Being a good person is enough. Religion and belief in Islam are unnecessary.”

Refutation

Islam teaches that moral behaviour alone is insufficient without correct belief in God.

The Qur’an states:

“And whoever disbelieves — his deeds will become worthless.” (Qur’an 5:5)

This demonstrates that belief in Allah is a foundational requirement.

Furthermore, human moral standards are subjective and imperfect. Allah alone defines perfect justice:

“Indeed, Allah does not wrong anyone even as much as an atom’s weight.” (Qur’an 4:40)

Islam teaches that all humans commit sins and require Allah’s mercy:

“If you did not sin, Allah would replace you with people who would sin and seek forgiveness.” (Sahih Muslim, no. 2749)

Salvation depends on Allah’s mercy, not merely human deeds. The Prophet Muhammad said:

“None of you will enter Paradise solely by his deeds.” (Sahih al-Bukhari, no. 5673; Sahih Muslim, no. 2816)

This demonstrates that salvation depends on correct belief and Allah’s mercy.

Summary

Being morally good is important but insufficient without correct belief in Allah. Islam teaches that salvation depends on faith, righteous deeds, and Allah’s mercy. Correct belief and worship are essential components of true success.

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Refutation of New Age Non-Core Beliefs I–M

Non-Core Claim I: “Healing can occur without medical intervention.”

This claim implies that illness can be cured through spiritual or mystical means alone, without recourse to medicine. Islamic doctrine strongly refutes this by emphasizing **both** trust in God’s power to heal *and* the obligation to seek effective treatment. The Qur’an reminds believers that ultimately all healing is from God: “*When I am ill, it is He [Allah] who cures me*” (Qur’an 26:80)[\[1\]](#). Classical exegetes like **Ibn Kathīr** note that Prophet Abraham attributed sickness to himself but cure to God, acknowledging that no one can heal except Allah[\[1\]](#).

However, this theological principle never negates the use of medicine. On the contrary, the Prophet Muhammad (ﷺ) taught that relying on God goes hand in hand with utilizing worldly means: “*Tie your camel and trust in Allah*” (*Sunan al-Tirmidhī* 2517) [2]. In other words, one should take practical precautions (like tying a camel to prevent it wandering off) while trusting God for the outcome – A principle that is not to be neglected also applies to seeking medical care for illness.

Prophetic hadiths explicitly encourage medical intervention

In an authentic narration, the Prophet (ﷺ) said: “*Allah has not sent down a disease without also sending down its cure*” (*Ṣaḥīḥ al-Bukhārī*, no. 5678; *Ṣaḥīḥ Muslim* 2204) [3]. He commanded the people: “*O servants of Allah, seek treatment, for Allah has created a cure for every disease except old age*” (*Sunan Ibn Mājah* 3436) [4][5]. These teachings make it clear that refusing available medicine while expecting cure is misguided.

Far from advocating faith-*only* healing, Islam treats the use of proven remedies as part of one’s trust in God (tawakkul). **Ibn al-Qayyim** (d. 1350 CE) – a prominent classical scholar – explained that taking means to cure illness does not contradict reliance on God; rather, “*tawakkul (trust) is the reliance of the heart on Allah alone, while taking the permissible means, knowing they are merely causes... Allah is the One who brings about effects through these causes*” [6].

He warned against two extremes: neglecting means (which “*abandons the teachings of Islam*”) versus relying solely on means (which “*abandons tawḥīd (monotheism)*”); the correct path is “*to take the means while your heart is detached from them, relying instead upon the Lord of all means*” [7]. Thus, seeking medical help is considered part of one’s duty to preserve life, a trust from God (Bayer & Ellam, 2025). Contemporary Muslim ethicists note that “*seeking medical treatment is encouraged when a cure is likely (Sunan Abū Dāwūd 3855)*” [8], aligning with the Islamic objectives of preserving health and life.

Beyond religious injunctions, **logical and scientific reasoning** also rebuts the notion of eschewing medicine. Modern medicine, through divine providence, is a tested means by which Allah brings about many cures. Ignoring medical intervention in serious illness often leads to preventable suffering or death. Studies in global health care find that exclusive reliance on faith healing can delay treatment and worsen outcomes [9]. **For example**, a cross-sectional study

in rural India observed that while faith-healers provide cultural comfort, they cannot treat infections or injuries effectively, and delays in biomedical care due to such reliance increase morbidity[10][11]. Islamic teachings reject such neglect: the Prophet (ﷺ) censured those who would refuse treatment under fatalistic pretense. (*Sahih al-Bukhari* 5678), (*Sahih Muslim* 2204), (*Sunan Abu Dawud* 3855), (*Jami al-Tirmidhi* 2038).

Caliph ‘Umar ibn al-Khaṭṭāb exemplified this balance when avoiding a plague-stricken area – explaining that he was fleeing “from the decree of Allah to the decree of Allah,” meaning one should not passively accept harm but take lawful measures to avoid it (Ibn Ḥajar, 1447 AH). Likewise, Prophet Muhammad (*Peace be upon him*) instructed quarantining during plagues to limit contagion, demonstrating pragmatic medical wisdom (*Sahih al-Bukhari* 5728), (*Sahih Muslim* 2218), (*Sahih Muslim* 2221). In Islam, actively pursuing health care is part of **trust in God’s mercy**, not a lack of it[12][13]. Neglecting medicine while expecting miraculous healing is viewed as a blameworthy misunderstanding of tawakkul[7].

In summary, Islam refutes the claim that healing occurs without medical intervention by teaching that God’s help works *through* practical means. The Qur’an and Sunnah affirm Allah as the ultimate Healer, yet simultaneously enjoin believers to seek cures that God has placed in this world[3][4]. Classical and Salafi scholars unanimously uphold that taking medication or therapy is part of one’s religious duty to preserve life and health, not a contradiction of faith[7]. Rationally and ethically, one must not abandon proven medical care in favor of “faith alone,” as doing so conflates presumption with piety. True reliance on God includes actively using the remedies and knowledge He has provided, while praying for their success (Bayer & Ellam, 2025). Thus, both Islamic doctrine and academic evidence concur that spiritual faith is meant to complement, not replace, medical intervention.

Non-Core Claim J: “Karma operates automatically across lifetimes.”

This claim imports the **Hindu/Buddhist** notion of karma and reincarnation – the idea that one’s deeds inexorably yield reward or punishment in *future* lives – which is fundamentally incompatible with Islam. Islamic theology categorically rejects the cycle of rebirth and any automatic transference of moral debt across multiple lifetimes. The Qur’an repeatedly affirms that each human being lives only once on earth, followed by death and resurrection for judgment, not rebirth:

“How can you disbelieve in Allah, seeing that you were dead and He gave you life, then He will cause you to die, then will He bring you [back to] life [on Resurrection], and then to Him you will be returned” (Qur’an 2:28). Life and death are a one-way sequence culminating in the Day of Judgment. When a wrongdoer faces death, “he says, ‘My Lord, send me back so that I may do good in that which I left behind.’ No! It is but a word he utters; and behind them is a barrier until the Day they are resurrected” (Qur’an 23:99–100)[14].

Classical exegesis explains that this *barzakh* (interval) after death prevents any return to worldly life[15]. Thus, there is *no possibility of another earthly lifetime* to “work off” one’s karma. Each soul’s account is settled in the *Hereafter*, not through rebirth, because *“every soul earns only to its own account, and no bearer of burdens will bear the burden of another” (Qur’an 6:164)*. In Islam, moral causation is not an impersonal automatic law but is under God’s justice and mercy, applied in one life and the afterlife.

Prophetic teachings likewise negate karmic reincarnation. The Prophet (ﷺ) declared that upon death, a person’s record of deeds ends – *“when a human being dies, all his deeds cease except three: ongoing charity, beneficial knowledge, or a righteous child who prays for him” (Ṣaḥīḥ Muslim 1631)*. This hadith underscores finality: after death one cannot return to accrue new deeds; only the consequences of prior good initiatives continue to benefit one. There is no suggestion that one’s soul will be reborn to reap automatic results of past actions. Instead, the dead await resurrection: the Prophet described the grave as either a garden of Paradise or pit of Hell, *in suspension* until the Judgment (*Jami al-Tirmidhi 2460*), (*Musnad Ahmad 17803*), (*Sunan Ibn Majah 4267*).

He also warned that some people would wish to return to life for a second chance, but such wishes are futile (*Qur’an 23:99-100*). **Salafi scholars** have explicitly condemned the concept of transmigration of souls (*tanāsukh al-arwāḥ*) as deviant. For example, 14th-century scholar **Ibn Taymiyyah** equated the reincarnation doctrine with *“the most deviant form of disbelief,”* because it blurs the distinction between Creator and creation and denies the Qur’anic promise of a singular resurrection (Hakim et al., 2024)[16][17]. Similarly, early Sunni theologians like **Ibn Hazm** (d. 1064) listed belief in past-life karma and rebirth among heresies outside Islam. Even mystics who flirted with reincarnation ideas were repudiated: the Sufi author **Al-Hujwiri** (11th c.) wrote *“as it is impossible for a human to have two lives, it is impossible for a soul to have two bodies”*, branding reincarnation-believers as heretics[18][19]. Across Islamic thought, the finality of one earthly life is a core tenet.

From a comparative religion perspective, “karma across lifetimes” stems from Eastern philosophies that **lack a sovereign moral deity**, positing instead an impersonal moral force. In contrast, Islam posits a God who actively judges and forgives. No automatic cosmic mechanism dispenses justice; rather, *“the command is for Allah entirely”* (Qur’an 13:31). An individual may see consequences of actions even in this life by Allah’s will – e.g. blessings for gratitude or hardships that expiate sins – but ultimate justice awaits the Hereafter. Notably, Islam’s concept of divine mercy undermines a rigid karma: a sinner may repent and be forgiven by God’s grace, rather than *having* to suffer in another incarnation for every misdeed. Conversely, a virtuous person’s reward may be multiplied far beyond their deeds by God’s bounty (Qur’an 4:40) – again negating any fixed one-to-one karmic calculus.

Academic analyses highlight that Islam replaced the cyclical time of karma with a linear history and individual accountability (Nagaraj et al., 2013). Islam’s eschatology holds that all souls will be judged **once**, on a Day of Accounting: *“Each person will stand before Allah on Resurrection Day, and none will be wronged”* (Qur’an 16:111). There is no “automatic” carryover of merit or demerit into a new birth; rather, *“each soul is rewarded only for what it strove for”* (Qur’an 53:39) in the one life it was given.

Furthermore, **sociological and historical evidence** contradicts the operation of karma across lifetimes. If karma were an automatic moral law, one might expect a just distribution of fortune and suffering based on past lives – yet in reality we observe innocent children born into hardship and wicked people enjoying prosperity. Islam explains such disparities not as leftovers from past lives, but as tests of character and faith in *this* life (Qur’an 67:2). The claim of karma spanning lifetimes often leads to fatalism or victim-blaming – e.g. assuming a sick or disabled person “deserves” it due to misdeeds in a previous life – an attitude the Qur’an rejects.

The Quranic worldview is that trials can befall anyone regardless of piety, and they may serve to elevate one’s rank or purify one’s sins within God’s inscrutable wisdom (Qur’an 2:214), (Qur’an 29:2-3), (Qur’an 21:35), (Qur’an 64:11), (Qur’an 39:10), (Sahih al-Bukhari 5641), (Sahih Muslim 2573), (Jami al-Tirmidhi 2398), (Sahih al-Bukhari 3616)

Psychological studies also find no empirical support for memories of past lives beyond cryptomnesia or suggestion.

Cases of “past-life memories,” often cited as evidence for reincarnation, have been examined by researchers and frequently explained by natural means (e.g. a child’s alleged past-life memory matching information they were exposed to unwittingly)[\[20\]](#). Modern psychiatry deems *past-life regression therapy* as pseudoscientific – a 2006 professional survey rated it “certainly discredited” (Norcross et al., 2006, as cited in[\[20\]](#)). In short, the karmic rebirth doctrine is foreign to Islam’s theology of a just, personal God and is unsupported by verifiable evidence.

In summary, Islam unequivocally refutes the idea of an automatic karmic law spanning multiple lives. Each soul has **one life** and will then face judgment by Allah, not an impersonal fate[\[14\]](#). The Qur’an and Hadith assert personal responsibility and deny reincarnation, while Muslim scholars past and present deem belief in past lives as deviance contradicting the core Islamic creed[\[18\]\[17\]](#). The just consequences of actions (reward or punishment) occur by God’s will – partly in this life, fully in the Hereafter – rather than through rebirth. Logical analysis also finds the karmic cycle problematic, as it undermines the role of divine forgiveness and the observed moral order in this life. Ultimately, the Islamic worldview replaces “automatic karma” with accountable deeds, divine justice, and mercy, all realized in one life and one afterlife, not endless lifetimes.

Non-Core Claim K: “Meditation unlocks hidden powers.”

Proponents of this claim argue that through meditative practices one can awaken latent supernatural abilities or psychic powers (such as extrasensory perception, telepathy, influencing reality by thought, etc.). Islam acknowledges the value of meditation in the sense of **contemplation (tafakkur)** and **remembrance of God (dhikr)** for spiritual growth and mental tranquility. However, Islamic teachings *reject* the New Age notion that meditation grants some innate “divine” powers to the individual. Any extraordinary power to change reality or know the unseen is considered to belong to God alone, not the human psyche. The Qur’an pointedly asks: “*Say: None in the heavens and earth knows the unseen except Allah*” (*Qur’an 27:65*).

No amount of meditative practice can breach the limits of human knowledge set by God, except in the case of **prophets** who receive revelation (and even that is by God’s bestowal, not their own power). The Qur’an states that Allah alone is the knower of all hidden things, revealing of the unseen “*to none except a Messenger whom He has chosen*” (*Qur’an 72:26–27*). This rules out the idea that ordinary individuals can, through inner techniques, unlock hidden cosmic powers or secret knowledge on their own.

Furthermore, Islam warns that seeking **occult or paranormal powers** outside of divine sanction is spiritually dangerous. The Prophet Muhammad (ﷺ) forbade **sorcery, divination, and fortune-telling**, which in modern guise includes attempts to obtain psychic abilities or control outcomes via mystical means. He said, “*Whoever approaches a fortune-teller and believes what he says, has disbelieved in what was revealed to Muhammad*” (*Sunan Abi Dawud 3904*), (*Sunan Ibn Majah 639*).

Classical scholars equated the pursuit of supernatural feats through meditation or other rituals with forbidden *sihr* (magic) if it entails invoking unknown forces. They recognized that sometimes such practices can invite deceitful **jinn** (spirits) to assist, leading the practitioner to imagine they’ve acquired powers, when in reality they are unwittingly trafficking with devils (Ibn Taymiyyah, *Majmū‘ al-Fatāwā*, vol. 19).

Any *real* extraordinary gifts (*karāmāt*) granted to saintly individuals are, according to Islamic doctrine, *exceptional divine favors*, not predictable outcomes of a technique – and importantly, they are *not* under the person’s autonomous control nor proofs of spiritual superiority. Even the ability of some ascetics to tolerate pain or go without food (sometimes cited as “mind over matter”) is explained in Islamic thought as the result of psychological discipline and God’s permission, not an inherent metaphysical power unlocked from the self.

Salafi scholars specifically refute New Age or esoteric claims of human divinity and mind-power. **Ibn Taymiyyah** argued against philosophies that glorified human consciousness as all-powerful (e.g. certain Sufi concepts of “*unity of being*” that imply a divine self), calling such ideas a form of *shirk* (polytheism) because they ascribe God-like attributes to the human soul^{[16][17]}. Contemporary scholars have similarly critiqued practices like “transcendental meditation” or “kundalini awakening” when framed as unlocking divinity.

They caution that believing one's thoughts or inner energy can **independently** manipulate reality is tantamount to setting up a "partner" with God's power[21]. A detailed fatwa on the popular book "*The Secret*" – which advocates meditative visualization to *attract* one's desires – condemned its core premise as "*a serious deviation...ascribing partners to Allah in His Lordship,*" since it claims "*whatever we focus our mind on, we can create it*"[21].

The fatwa notes Islam calls people to rely on **Allah's power**, not some cosmic "Universe" or self-force, and declares that seeking outcomes from any force other than Allah is polytheism "shirk"[22]. It further observes that if mere positive thinking and meditation could *automatically* heal or grant wealth, there'd be no need for doctors or effort – a notion rejected by both religion and common sense[23][12]. Thus, Muslim scholarship frames New Age claims of unlocking hidden powers as a mix of **false mysticism and ego delusion**.

From an academic standpoint, there is scant credible evidence that meditation yields paranormal abilities.

Psychological research on meditation shows benefits like stress reduction, improved attention, and emotional regulation (Goyal et al., 2014), but not the emergence of psychic powers. Some parapsychology experiments have explored whether long-term meditators score above chance on ESP tests; results are inconclusive and not replicated to scientific standards (Cardena, 2018).

Mainstream science remains highly skeptical of any claims that meditation can enable violation of physical laws or extrasensory perception. Many apparent "powers" reported are likely subjective spiritual experiences or hallucinations rather than objective capacities. Indeed, intensive meditation can sometimes induce altered states of consciousness – which, without guidance, might be misinterpreted as supernatural when they are psychological.

Clinical cases document that overzealous engagement in occult meditation practices can lead to mental health issues (depression, dissociation), not enlightenment or powers (Lukoff et al., 1990). Sociologically, the allure of "hidden powers" reflects a form of modern **Gnosticism**, promising god-like capabilities to the practitioner. **Islam robustly counters this** by re-centering humility and servitude to God. Humans are honored creations of Allah but remain *servants*, not mini-gods.

The Prophet (ﷺ) taught that true spiritual excellence (*ihsān*) is in worshipping Allah devoutly “as though you see Him,” not in gaining miracles, (*Sahih al-Bukhari* 50). If any hidden knowledge or extraordinary influence is needed, God may grant it to prophets or pious believers *by His will*, not by their demand or technique. For example, Prophet Jesus healed the blind and raised the dead “*by Allah’s permission*” (*Qur’an* 5:110), not by his own inner power independent of God. Likewise, Muslim saints who performed marvels always attributed them to Allah, insisting they themselves had no power.

In conclusion, the notion that meditation unlocks hidden powers finds no support in Islamic theology or empirical science. Islam encourages meditation in the form of reflection on scripture, self-examination, and remembrance of God, which yields guidance and inner peace – **not magical abilities**. Claims of special powers risk promoting polytheism “shirk” by glorifying the self’s capabilities in a manner reserved for the Creator [21][22]. Islamic scholars advise that any unusual experiences during meditation must be measured against Qur’an and Sunnah; if they suggest transcendence of human limits or access to the unseen, they are likely illusions or demonic deceptions rather than enlightenment.

As *Ibn Taymiyyah* wrote, the true “hidden power” for believers lies in sincere **reliance on Allah**, which can bring about His help and blessings, not in harnessing an impersonal energy of the cosmos. Therefore, the New Age belief in unlocking inner supernatural powers through meditation is firmly refuted – it is both theologically unsound and lacking credible evidence. Genuine spiritual development in Islam aims for greater virtue, knowledge and closeness to God, not telekinetic or psychic feats.

Non-Core Claim L: “Nature is sacred and conscious.”

This statement reflects a **pantheistic or animistic** belief – that nature (the material world, or Earth and its creatures) is divine or has its own consciousness deserving worshipful reverence. In Islamic understanding, nature is indeed *significant* and full of signs of Allah’s creative power, but it is **not sacred in itself** nor independently conscious in the way God or sentient beings are. The Qur’an establishes an absolute ontological distinction between the Creator and the

creation: “*Your Lord is God, Who created the heavens and the earth...*” (*Qur’an* 7:54). Only God is inherently holy and worthy of worship. Natural entities – sun, moon, stars, mountains, trees, animals – are all creations **subservient** to God’s will. The Qur’an explicitly forbids deifying any aspect of nature:

“*And among His signs are the night and day and the sun and moon. Do not prostrate to the sun or the moon, but prostrate to Allah, Who created them, if it is truly Him you worship*” (*Qur’an* 41:37)[\[24\]](#)[\[25\]](#). This verse was revealed to eradicate the practice of **nature-worship** (such as the veneration of celestial bodies) in pagan Arabia. Classical exegete **Al-Qurṭubī** comments on 41:37 that since the sun and moon are creations made to serve humanity’s needs (providing light, seasons, etc.), it would be absurd and idolatrous to bow to them instead of the Creator (Al-Qurṭubī, *Al-Jāmi‘ li-Aḥkām al-Qur’ān*). Thus, Islam desacralizes nature as an object of worship while enjoining respect and gratitude for its **Creator**.

At the same time, the Qur’an beautifully describes that all beings in the heavens and earth testify to God’s glory in their own manner: “*The seven heavens and the earth and all within them exalt Him. There is not a thing except that it glorifies His praise, but you [humans] do not understand their way of glorification*” (*Qur’an* 17:44). Many classical scholars (e.g. *Ibn Jarīr al-Ṭabarī*) interpreted this to mean that every creature, even inanimate objects, “praises” God by its very existence and properties established by God[\[26\]](#)[\[27\]](#). However, this *universal glorification* does not imply that nature possesses conscious will or divinity. It means that the order and harmony of nature reflect God’s attributes, and perhaps that every creature has an innate awareness of its Lord (in a way humans cannot fathom[\[28\]](#)).

For instance, the Qur’an says the birds and mountains joined Prophet David in praising God (*Qur’an* 34:10) – a miraculous honoring of a prophet, not a proof of sentient holiness in rocks. In Islamic creed, only humans and jinn have been given free will and moral agency (*Qur’an* 18:29), (*Qur’an* 76:3), (*Qur’an* 72:14-15), and (*Qur’an* 91:7-10); other beings follow their fitrah (natural disposition) without moral consciousness. The **consciousness of nature** in New Age belief – such as the Gaia hypothesis portraying Earth as a single living entity – finds no basis in Islam. *Ibn al-Qayyim* wrote that while animals and even plants have a kind of life and glorification of God “*tasbīḥ*” known to God, they are not morally accountable minds, and it is man’s duty as vicegerent to steward them according to God’s law (Ibn al-Qayyim, *Miftāḥ Dār al-Sa‘āda*).

Islam also does not regard material nature as **sacred** in itself. “Sacredness” (hurma or qudsiyya) in Islam is reserved for what God sanctifies – e.g. holy sites like Makkah, or revealed scriptures. While nature is *pure* and a sign of God, it is not divine. Worshipping or overly venerating natural phenomena is considered *shirk* (polytheism). The Prophet (ﷺ) strongly condemned attributing divine honor to trees, stones, or any creatures. A telling incident is the hadith of **Dhāt Anwāt**: some new Muslims, seeing a big tree venerated by pagans, asked the Prophet to designate a similar “sacred tree” for them, (*Jami al-Tirmidhi* 2180).

The Prophet was alarmed and replied, “*Allāhu Akbar! By the One in Whose hand is my soul, you have said exactly as the people of Moses said: ‘Make for us a god like their gods.’ Verily, you will follow the ways of those before you.*” (*Jami al-Tirmidhi* 2180)[29]. He categorically rejected the notion of any object in nature being made an object of blessing or worship, equating it with the Israelites’ lapse into calf-worship. This and similar hadiths (e.g. forbidding hanging amulets or seeking healing from sacred trees or springs, (*Sunan Abi Dawud* 3883), (*Jami al-Tirmidhi* 2072), (*Sahih al-Bukhari* 5942) illustrate that even **assigning supernatural qualities or reverence to natural objects is forbidden**. Salafi imams like **Ibn Bāz** and **Ibn ‘Uthaymīn** in the 20th century echoed this when criticizing practices of grave or tree veneration in folk Islam – warning that such acts resemble animism and violate pure monotheism (Ibn Bāz, 2000).

The idea of nature being *conscious and sacred* also faces critique from modern scholarship. **Environmental philosophers** distinguish between valuing nature intrinsically versus deifying it. Bron Taylor (2010) documented the rise of “Dark Green Religion,” wherein nature is seen as sacred and imbued with mind-like qualities[30][31]. While this ethos can inspire conservation, from an Islamic perspective it veers into spirituality unsupported by revelation. Islam promotes conservation and kindness to animals strongly – the Prophet (ﷺ) said that there is reward in caring for “*any living creature*” (*Sahih al-Bukhari* 2363), (*Sahih al-Bukhari* 6009), (*Sahih Muslim* 2244) – but the motive is obedience to the Creator, not worship of creation. Muslims may speak of “Mother Earth” poetically, but not literally as a conscious parent.

Sociologically, attributing personhood to nature can be seen as an understandable human response to environmental crisis (to evoke empathy for the planet), yet Islam would redirect that sentiment to **responsibility (amānah)** given by God. The Qur’an (*Qur’an* 6:38) says “*there is not a creature on earth nor a bird that flies with wings but they are communities like you*”, emphasizing animals have their own communities and purposes. This instills respect, but not egalitarian reverence

– humans are still tasked as stewards over nature (*Qur'an 2:30*), accountable for how they treat it, precisely because nature itself is not a god that will punish or reward, but rather a trust from God.

It is noteworthy that **some Qur'anic language personifies natural phenomena** (for literary effect and to show complete submission to God). For example, the Qur'an (*Qur'an 41:11*) describes the heavens and earth responding “we come willingly” when Allah ordained their form, and (*Qur'an 16:48*) speaks of the shadows “prostrating to Allah.” These are commonly understood by scholars as metaphors indicating that all natural processes obey God’s laws perfectly (*Al-Ṭabarī, Tafṣīr*). They do not mean the sky or shadows have consciousness – rather, it is figurative language to shame the disobedient man: even inanimate nature “submits” to God’s command, so how dare you, O human, rebel?

Thus, in Islam nature consistently appears as **sign, submissive servant, and gift**, not as an independent deity or mindful entity. The **sacralization of nature** in New Age belief is essentially a modern reversion to **pantheism/monism**, which Islam’s advent sought to eliminate in its milieu (e.g. Arabian star-worship, tree or well spirits, etc.). **Ibn Taymiyyah** identified pantheistic ideas (like the oneness of being doctrine) as a grave heresy because “*equating God with nature*” abolishes the transcendence of God[16]. He wrote that those who blur Creator and creation fall into “*disbelief and polytheism “shirk”*”, as they elevate the material universe to godhood or say God *is* everything[17]. This directly refutes the mindset that “nature is sacred.”

In summary, Islam reveres **Allah as the only Sacred Reality**, with nature being a magnificent but created realm that reflects His attributes. Natural entities follow God’s order and even “praise” Him in a mysterious way, yet they are neither divine nor conscious in a human sense[28]. The Qur’an and Sunnah demolish nature-worship by asserting God’s exclusive right to reverence and by forbidding prostration to any part of creation[24]. Classical and contemporary scholars equate beliefs in an animate, sacred Earth with the shirk of ancient paganism, which Islam came to correct[29][17]. (*Qur'an 41:37*), (*Qur'an 53:62*), (*Qur'an 3:18*), (*Qur'an 16:49*), (*Qur'an 17:23*).

Academically, while deep ecological spirituality sees “biosphere consciousness” as noble, Islam would agree with valuing and caring for nature but not with idolizing it or attributing it personal sanctity (Taylor, 2010). The proper Islamic view is that nature is **significant but not sacrosanct** – it is a trust from God to be used wisely and a testament

to His creative power, but it remains firmly a creation, not a creator. Hence, the claim that nature is sacred and conscious stands refuted by the fundamental tenets of *tawḥīd* (monotheism) and by Islamic scriptural evidence.

Non-Core Claim M: “Past lives shape present identity.”

This claim presupposes the reality of **past lives (reincarnation)** and suggests that who we are today is molded by experiences or traits from our previous incarnations. As demonstrated earlier (Claim J), Islam categorically rejects the notion of past earthly lives. Consequently, it also denies that anything from a “previous life” can define one’s current identity. Instead, each person’s identity is seen as originating from a unique soul created by Allah for this life, combined with the influences of heredity and environment by Allah’s decree – *not* any alleged past persona. The Qur’an describes that Allah creates each soul and fashions it in the womb with a fresh identity: “*He forms you in the wombs of your mothers, creation after creation, in three veils of darkness*” (*Qur’an 39:6*). There is no recycling of souls; each birth is a new creation (*khalq jadid*).

Islam teaches that humans did have a sort of *pre-worldly existence*, but not as other humans – rather, all souls were brought forth in the spiritual realm before life and made to testify to God’s lordship (*Qur’an 7:172*). This primordial covenant is **collective and equal** – it does not confer individualized past personalities, only the innate disposition (*fiṭrah*) of recognizing God. The Prophet (ﷺ) stated: “*Every child is born upon the fiṭrah (natural monotheistic disposition); it is his parents who make him a Jew or Christian or Magian.*” (*Ṣaḥīḥ al-Bukhārī, 1358*). This famous hadith highlights that each person is born spiritually pure and predisposed to faith, and that one’s early upbringing shapes their identity – **not any past life baggage**.

If past lives determined identity, the Prophet would have mentioned it; instead he emphasized the role of parental and cultural influence in making a person who they are (religiously and otherwise)[\[32\]](#)[\[33\]](#). Our *present identity*, in Islam, is a product of our God-given nature (*fiṭrah*) plus life experiences in this **single** lifetime, within the framework of divine destiny.

In Islamic creed, believing that you had past incarnations that define you now is considered a false and harmful illusion. **Salafi scholars** often address Muslim converts who feel attached to the idea of reincarnation due to prior beliefs: they

stress that such ideas contradict Quranic teaching and can lead to polytheism *'shirk'* by implying a soul's journey outside God's revealed plan (Philips, 1990). The Qur'an portrays each human life as a **unique test**: *"We have made whatever is on earth an adornment for it, so that We may test them – which of them is best in deeds"* (Qur'an 18:7).

Allowing "do-overs" via past lives would undermine the urgency and significance of this test. Moreover, the Quranic principle that *"no soul will bear the burden of another"* (Qur'an 17:15) negates the karmic idea that one's current misfortunes (part of identity) stem from misdeeds of a prior self. Classical scholars like **Al-Ash'arī** and **Al-Tahāwī** explicitly wrote in their creeds that resurrection is once and that souls do not transmigrate; to believe otherwise was deemed out of Islam.

For instance, the *Tahāwīyyah* creed (9th century), written by *Imam Abu Ja'far Ahmad al-Tabawi*, states: "We believe in the Resurrection and Reckoning, and in Paradise and Hellfire, and we do not agree with the idea of reincarnation or the doctrines of those who deny the Last Day." This solid doctrinal consensus leaves no room for past-life influences on one's current spiritual status or personality.

From a **psychological** viewpoint, human personality and identity are understood to develop through genetic predispositions and life experiences (family upbringing, culture, personal choices). There is *no empirical evidence* that memories or traits carry over from a supposedly previous existence. Cases of young children "recalling" past lives have been studied (e.g. at the University of Virginia's Division of Perceptual Studies), but even those researchers admit such cases are rare and not conclusive proof of reincarnation – and alternative explanations like cryptomnesia or coincidence often emerge. On the flip side, considerable evidence points to the power of *belief and suggestion* in creating illusory past-life memories. Hypnotic past-life regression, which some New Age therapists use, has been shown to produce vivid but **fabricated** narratives. Subjects under hypnosis can unwittingly construct stories drawing on books, movies, or subconscious imagination (Spanos, 1996).

A well-known case in the 1950s involved a woman under hypnosis producing detailed "memories" of a 19th-century Irish woman (Bridey Murphy); investigation later found these details were derived from the woman's own childhood in Chicago, not an actual past life^[20]. Controlled studies find that individuals who believe in past lives are more prone to false memory creation – one experiment reported those claiming past-life memories had significantly higher false recall

on memory tasks than skeptics (Meyersburg et al., 2009)[\[34\]](#)[\[35\]](#). Such findings suggest that the feeling of a past-life identity is a psychological phenomenon, not reality.

Sociologically, telling people that their present identity problems (phobias, habits, etc.) are due to past lives can distract from addressing issues in the here and now (e.g. childhood trauma or social factors). It externalizes blame to a life one cannot even verify. **Islam's stance** is much more empowering: we are responsible for ourselves in this life, and we can repent of bad traits and cultivate good ones afresh without being bound by some predestined karma from a former incarnation.

Additionally, the belief “past lives shape present identity” conflicts with the Islamic doctrine of **Qadar (divine decree)**. Islam teaches that God decrees all aspects of our lives – our lifespan, sustenance, even major personality dispositions – before we are born, *independent of any prior existence*. A hadith (*Sahih al-Bukhari 3208*), (*Sahih Muslim 2643*), describes an angel being sent when a fetus is 120 days old to record its provision, deeds, and whether it will be happy (in faith) or wretched. Our identity is thus part of God's plan for us in this life, not a continuation of a story from a previous life. Each soul starts fresh, though God's knowledge encompasses all that they will do.

The notion of past-life influence undermines *Qadar (divine decree)* by positing an external cause (previous life actions) for current conditions, whereas Islam says all causes ultimately trace back to God's will and the test He intends for each person. If someone is born into wealth or hardship, Islam sees it as a test specific to that soul (*Qur'an 89:15-16*), not as a deserved inheritance from a former self. This perspective fosters a focus on current responsibility: regardless of circumstances, what matters is how you respond *now*, through faith and deeds, **rather than** speculating about who you were before.

In summary, the idea that past lives shape present identity is entirely foreign to Islam and is academically unfounded. Islam asserts **individual moral creation**: each person is born with a pure *fiṭrah* (the innate disposition to recognize God and basic morality). and a blank slate of deeds, not carrying over sins or merits from any prior existence[\[32\]](#). One's identity is shaped by God's design and life experiences in this world, with no linkage to non-existent past incarnations. The Qur'an and Hadith, as well as unanimous Muslim scholarship, reject reincarnation and anything associated with it, including supposed past-life influences.

Contemporary psychology also finds that past-life “memories” are products of suggestion or false memory, and personal identity can be fully explained by developmental and social factors in one lifetime. Thus, attributing our current self to past lives is both theologically incorrect and pragmatically unhelpful. Islam directs us to concern ourselves with improving our soul in the *present life* – which is the only earthly life we have – in preparation for the future life to come. As the Qur’an admonishes: “*Let every soul consider what it has sent ahead for tomorrow – and fear Allah*” (*Qur’an 59:18*), rather than pondering a yesterday that never was.

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Refutation of New Age Non-Core Beliefs (N–T)

Non-Core Claim N: Reincarnation Replaces Resurrection or Final Judgment

Claim: Some New Age spiritualists propose that souls undergo **reincarnation** – a cycle of death and rebirth – instead of a one-time resurrection and final judgment. In this view, the soul repeatedly returns to new bodies to evolve spiritually, replacing the Islamic tenet of bodily resurrection on the Day of Judgment.

Refutation: In Islamic doctrine, **reincarnation is firmly rejected**, as it negates foundational beliefs about personal accountability, resurrection, and the Hereafter. The **Qur'an** explicitly affirms that each person lives only once on earth, dies, and will be **resurrected exactly once** for final judgment, not recurrently reborn into new lives[1][2]. Allah says: *“Every soul will taste death, then to Us you shall be returned”* (Qur'an 29:57) **and** *“From the earth We created you, into it We shall return you, and from it We will bring you out once again”* (Qur'an 20:55) – a linear path of life, death, and resurrection[3].

When unbelievers facing death beg to be sent back to amend their lives, they are told “No!... *behind them is a barrier [barzakh] until the Day they are resurrected*” (*Qur’an 23:99–100*), indicating an impassable divide preventing any return to worldly life[4]. Classical Qur’anic exegesis confirms this meaning: **Ibn Kathīr** explains that the *barzakh* is an intermediate realm where souls remain until resurrection, **precluding any form of rebirth on earth**[5]. Likewise, *al-Qurṭubī* and other Sunni Muslim mufassirūn underscore that the Qur’an’s promise of “*two lives and two deaths*” (*Qur’an 40:11*) refers to one earthly life and one life in the Hereafter, separated by death and resurrection – leaving no room for endless reincarnations[6].

The **Hadith** (Prophetic teachings) further solidify belief in a single resurrection. The Prophet Muḥammad ﷺ taught that all humans will be “*resurrected on the Day of Resurrection*” to face judgment, emphasizing details such as people rising **barefoot and naked** to stand before Allah. (*Sahih al-Bukhari 6527*), (*Sahih Muslim 2859*) [7].

He recited (*Qur’an 21:104*): “*As We began the first creation, We shall repeat it*”, clarifying that Allah will recreate humans from their graves just as He created them initially[7]. In another well-known hadith, the Prophet ﷺ said “*there is a bone [the tailbone] in man that will not decay... and from it he will be reconstructed on the Day of Resurrection*”. (*Sahih al-Bukhari 4935*), (*Sahih Muslim 2955*)[8].

Such narrations leave no doubt that **the same individual is brought back once to life** to be judged, rather than a new life in a new body on earth. The Prophet ﷺ also described life in the grave (*al-barzakh*) in detail – the grave can be “*a garden from the gardens of Paradise or a pit from the pits of Hell*” (*Jāmi‘ al-Tirmidhī 2460*) [9] – indicating the soul’s interim fate is decided while awaiting the Resurrection, not by entering another birth. Indeed, lengthy authentic hadiths (e.g. the narration of Al-Barā’ ibn ‘Āzib) depict the journey of righteous and wicked souls after death, through the life in the grave ‘barzakh’ until they are returned to their bodies at Resurrection, with **no hint of any soul migrating to a new earthly body**[4][10].

Sunni Islamic scholarship – both classical and contemporary – unanimously refutes reincarnation. Over a millennium ago, **Imam Ibn Hazm** noted a **consensus (ijmā‘)** that anyone believing in reincarnation has left the fold of Islam[11]. He wrote: “*All Muslims agree that those who hold this belief are disbelievers, following something other than Islam*”[11].

Later scholars like **Ibn Taymiyyah and Ibn al-Qayyim** likewise treated transmigration of souls (tanāsukh) as a heretical fiction incompatible with Islamic creed[5].

In modern times, Salafi authorities such as **shaykh Muhammad Saalih al-Munajjid** explicate that reincarnation is “one of the falsest beliefs and worst forms of disbelief in Allah, His Books, and His Messengers,” because it outright **denies the Day of Resurrection, Reckoning, Paradise and Hell** – doctrines on which all prophets agreed[12][13]. By positing an endless self-directed cycle of rebirth, reincarnation undermines the very purpose of life in Islam: a **single probationary term** wherein one’s choices merit eternal reward or punishment (*Qur’an* 67:2). [1][6].

It also conflicts with Allah’s perfect justice. The Qur’an explains that people sometimes suffer in this life not as retribution for “past lives,” but as tests of faith or consequences of their behavior in this **one** life (e.g. *Qur’an* 28:77, *Qur’an* 42:30) [1][6]. **Karmic reincarnation** – the notion that one’s deeds in a past life automatically determine the condition of the next – is utterly foreign to Islam[6]. Each soul is accountable only for its *own* deeds (*Qur’an* 6:164), and ultimate justice is deferred to the Hereafter, not continually meted out through cyclic births[6]. If reincarnation were true, the entire edifice of Islamic eschatology collapses: **divine judgment** becomes superfluous if souls endlessly “judge” themselves through rebirth, and the Qur’anic warnings of *Yawm al-Qiyāmah* (Day of Resurrection) and afterlife rewards/punishments would be meaningless[14][15].

From a broader academic perspective, the **reincarnation doctrine lacks empirical or rational foundation**. It originated in ancient Indian religion and was later adopted by New Age spirituality, but **no credible evidence** supports that individual identities literally transmigrate into new bodies[16][6]. Alleged past-life memories are anecdotal and often explainable by cryptomnesia or suggestion. Psychologically, belief in multiple lives might serve as a coping mechanism for the fear of death or injustices of life[17], yet it raises logical paradoxes: if people suffer now for unknown past sins, genuine moral growth is hindered by lack of recollection (one cannot learn from “past lives” one does not remember).

By contrast, Islamic theology upholds both justice and mercy in a coherent manner – each person gets *one chance* at life, followed by individualized judgment with the opportunity for repentance and divine forgiveness in that lifetime. This one-life model avoids the moral arbitrariness of reincarnation and motivates ethical responsibility here and now[15].

Even non-Muslim scholars note that **reincarnation is incompatible with Abrahamic traditions' view of personal salvation and accountability**[\[11\]](#). For instance, sociologist *G. Pfeleiderer* observes that importing reincarnation into Christianity or Islam “does violence” to their notions of divine justice and afterlife, which hinge on the finality of earthly life (as cited in **Leiden University thesis**, 2019). In short, the New Age claim that reincarnation can substitute for resurrection is untenable when examined through the lens of Islamic revelation and classical scholarship, as well as logical analysis of justice.

Summary:

Islam emphatically rejects reincarnation, reaffirming **resurrection and final judgment** as non-negotiable tenets. The Qur'an and Sunnah teach that each soul lives **one earthly life** and after death enters an intermediate state (barzakh) until *Allah resurrects all humanity for judgment* [\[4\]](#). Classical Sunni Muslim exegesis and consensus condemn reincarnation as a deviant belief that undermines faith[\[11\]](#). Unlike reincarnation's unending cycle, Islam's linear eschatology holds that moral reckoning occurs **once** in the Hereafter, ensuring ultimate justice by Allah's decree. (*Qur'an 23:99-100*), (*Qur'an 39:42*), (*Qur'an 2:28*), (*Qur'an 22:7*), (*Sahih al-Bukhari 1379*), (*Sahih Muslim 2870*), (*Sahih Muslim 2955*), (*Sunan Abu Dawud 4753*).

Thus, the New Age notion that reincarnation replaces resurrection is refuted by clear Qur'anic verses, authentic hadith, the unanimous stance of scholars, and rational scrutiny of moral justice (Rosa, 2019; Munajjid, 2002). Islam's vision of life and afterlife is purpose-driven and accountable, leaving **no possibility of a return to worldly life** after death[\[4\]](#) – a stark contrast to New Age fantasies of rebirth.

Non-Core Claim O: Rituals Can Manipulate Energy Fields

Claim: New Age practitioners often assert that spiritual **rituals** or techniques (such as Reiki, “energy healing,” crystal ceremonies, etc.) can **manipulate unseen energy fields** to produce healing or influence reality. According to this belief, the cosmos is pervaded by subtle energies or auras that trained individuals can channel or realign through rituals, thereby affecting health and outcomes.

Refutation: Islam recognizes no concept of human-controlled “*universal energy fields*”. The idea that anyone can **manipulate cosmic energies through rituals** is foreign to Islamic theology and is regarded as a form of superstition or even sorcery. The Qur’an and Sunnah teach that all healing and causation ultimately belong to **Allah’s will**, not to mystical human techniques (*Qur’an 26:80*). While Islam prescribes certain **ritual acts** (prayer, reciting Qur’an, ruqyah (Quranic healing recitation and supplications) for spiritual benefit and healing, their efficacy lies in seeking Allah’s help, **not in harnessing impersonal “energies.”** The Prophet ﷺ warned against rituals that resemble occult practices or give a false sense of supernatural control.

For example, he forbade **charms, talismans, and amulets** (except with Qur’anic words) as they can stray into shirk (polytheism) by attributing independent power to objects or rites (*Musnad Ahmad, Hadith 17440*). The New Age concept of tapping into a “*life force energy*” through special hand motions or symbols strongly resembles **occult healing** or **folk magic**, which Islam unequivocally prohibits. The Qur’an describes those who claim to control unseen forces as liars: “*No soul knows what it will earn tomorrow*” (*Qur’an 31:34*) – human knowledge of and power over the unseen (al-ghayb) is strictly limited.

Salafi scholars have explicitly denounced practices like **Reiki and “energy healing”** as deceptive and rooted in non-Islamic mysticism. A fatwa from the Permanent Committee in Saudi Arabia, for instance, classifies such energy-healing methods as **forbidden charlatanry** intended to scam people^[18]. Shaykh Ṣāliḥ al-Fawzān and others note that these practices often invoke Eastern religious concepts (e.g. chakras, qi) dressed in scientific-sounding language, which amounts to hidden **shirk** (polytheism) and **deception**^[19]. Islamqa describes “healing with vital energy” (Reiki) as “*a new form of treatment based on lies and charlatanry... idolatrous practices mixed with magic*”^{[18][20]}.

It stresses that such methods have **Buddhist/Hindu origins** and require beliefs contrary to Tawḥīd (Islamic monotheism)[21]. Indeed, Reiki's founder claimed to channel a Buddhist cosmic energy – an idea incompatible with worshipping Allah alone. The **scholarly consensus** is that Muslims must not participate in these energy-manipulation rituals; doing so can fall under sorcery (Sihr) or divination, which are *major sins* (*Al-Qurṭubī, Tafsīr, 2:102*).

Empirically, the claim of manipulating an “energy field” around the body has been **scientifically tested and debunked**. In a famous controlled experiment published in *JAMA*, researchers asked trained Therapeutic Touch healers (who claim to feel and redirect human energy fields) to identify when a researcher's hand was held near one of their hands, unseen. After hundreds of trials, the healers' success rate was ~44% – no better than chance (50%)[22]. The study concluded that these practitioners could not detect any human energy field, and thus **the fundamental claim of such energy healing is groundless**[23].

Subsequent systematic reviews find *no reliable evidence* that Reiki or similar energy therapies have effects beyond placebo (Vander Vaart et al., 2009)[24]. In short, **no measurable “biofield” has been found**; any perceived benefits of these rituals are better explained by psychological relaxation, the placebo effect, and Allah's natural laws, rather than literal energy manipulation (Rosa et al., 1998).

Islam encourages seeking cures, but through **permissible means** – e.g. medicine, nutrition, ruqyah (Quranic healing recitation) – **not** through esoteric rituals of unclear mechanism (*Sahih Muslim 2200*). The Prophet ﷺ said, “*For every disease Allah has made a cure*”, but also that “*Allah has not placed a cure in what He has forbidden*” (*Abu Dāwūd, Hadith 3874*). Attempts to tap into mystical energies often slide into forbidden territory: reliance on **unknown forces** or incantations not from the Qur'an/Sunnah can invite jinn or devilish influence rather than any healing[20].

Scholars like **Ibn 'Uthaymeen** caution that many New Age healing practices are essentially a **modernized form of Sihr (magic)** – cloaked in scientific jargon (“energy”, “quantum”) but spiritually hazardous. They divert a person's reliance from Allah to ill-defined forces, violating the principle of tawakkul (*Reliance on Allah/Trust in Allah*). Moreover,

these practices can exploit vulnerable people: as Dr. Fawz Kurdi (in her PhD research on New Age philosophies) notes, “energy healers” prey on the sick with unfounded promises[21].

From a psychological and **sociological** view, the popularity of “energy rituals” can be explained by the human desire for control over illness and misfortune. Believing one can *channel cosmic energy* gives an illusion of control (McClenon, 2012). But it is an illusion; extensive studies in placebo research indicate that any benefits of these rituals do not require the elaborate energy theories – they arise from *belief and suggestion*. In Islam, seeking comfort through **dhikr** (remembrance of God) and *du‘ā* (prayer) is encouraged, but one remains within the bounds of acknowledging **Allah as the source of all benefit/harm** (*Qur’an 10:107*) rather than positing a manipulable impersonal force.

Summary:

The claim that rituals can manipulate mystical “energy fields” is **unsubstantiated and un-Islamic**. The **Qur’an and Hadith** attribute healing to Allah’s permission, not to human “energy work.” (*Qur’an 26:80*), Salafi scholars equate New Age energy practices with deceit and polytheism ‘*Shirk*’, warning Muslims to avoid them[19][20]. Scientific testing finds no detectable bio-energies being controlled[22], reinforcing that any perceived effects are psychological or coincidental. In Islam, true spiritual efficacy comes from **sincere prayer, charity, and lawful medicine**, not secret rituals. Thus, the New Age notion of manipulating energy fields stands refuted by Islamic theology and empirical evidence alike. It is wiser to rely on **Allah’s guidance and established cures** than to be misled by claims of an “invisible energy” that no one can actually prove (*Al-Munajjid, 2022*).

Non-Core Claim P: Science and Spirituality Will Merge into One Truth

Claim: A common New Age prediction is that **science and spirituality are converging** and will eventually “merge into one truth.” Proponents argue that advances in quantum physics, consciousness studies, etc., are validating mystical insights – implying that religious/spiritual truth and scientific truth will unite into a single, all-encompassing system of knowledge.

Refutation: This claim misunderstands the distinct domains and methodologies of science and religion in Islam (and in general). Islam holds that **truth is unitary in the sense that all truth comes from Allah**, but it recognizes different *categories* of truth – the seen (empirical) and the unseen (metaphysical) – which require different approaches (*Qur’an* 3:7). **Revelation (Wahy)** is the primary source for metaphysical truths (e.g. God’s attributes, the soul, afterlife), whereas **scientific inquiry** deals with physical phenomena through observation and experimentation. While Islam teaches that there can be no real contradiction between true scientific facts and authentic revelation (since the same God authored nature and scripture), it does *not* posit that science and spirituality collapse into one monolithic discipline.

On the contrary, the Qur’an distinguishes human “*knowledge of the world*” from knowledge of the divine mysteries: “*They ask you about the soul (ruh). Say: ‘The soul is of the affair of my Lord, and you [humans] have been given only a little knowledge [thereof].’*” (*Qur’an* 17:85). This implies certain realities (like the soul) lie beyond the scope of scientific probing – known only through spiritual insight or divine revelation.

Classical Sunni Muslim scholars such as **Ibn Taymiyyah** emphasized relying on scripture for unseen matters and cautioned against overextending human reason into realms it cannot independently verify (Ibn Taymiyyah, *Majmū‘ al-Fatāwā*, 6:342). The Salafi perspective continues this approach: for instance, **Ibn Bāz** rejected attempts to reinterpret core spiritual truths (like miracles or angels) in materialistic terms just to appease science. Instead, he taught that science has its sphere (the *how* of natural phenomena), and creed has its sphere (the *why* and *purpose* of existence).

Contemporary Muslim academics also warn that forcing a “merge” between science and religion often produces bad science *and* bad theology (Ibrahim, 2018). A well-known example is the overzealous trend of finding “scientific miracles” in scripture – this can lead to distorted interpretations of the Qur’an and tenuous scientific claims, neither truly advancing Qur’anic exegesis nor science (Farid, 2020).

From a neutral academic standpoint, the idea of an eventual single unified truth is **philosophically intriguing but problematic**. Advocates of this view often point to quantum physics' baffling findings and parallels in mystical thought. However, experts caution that drawing direct equivalence between scientific models and spiritual concepts is frequently **over-simplistic and misguided**. For instance, some New Agers claim that Einstein's relativity (which blends space and time into space-time) supports a mystical "timeless unity" where past, present, and future are illusory. In reality, **physicists differentiate** between the abstract model and lived reality: space-time is a four-dimensional *mathematical construct*, whereas human experience of time flowing is real[25]. As one critique notes, "*It is over-simplistic to equate the relativistic space-time continuum with the timeless unity experienced by the mystic*"[25].

Fritjof Capra and others who attempt to connect modern physics with Eastern mysticism often make a **category error** – leaping from physics to metaphysics without justification[26]. They selectively take scientific concepts out of context and pair them with vaguely similar spiritual ideas, but this is not sound evidence of convergence, rather "*a jump...without explicitly admitting it*"[27]. Many philosophers of science (e.g. B. Russell, K. Popper) have argued that science by its nature deals with testable hypotheses about the material world, whereas religion deals with ultimate meaning and moral values – areas science is not equipped to judge. The concept of **Non-Overlapping Magisteria** (Gould, 1999) encapsulates this: science covers the empirical "*magisterium*" of facts, while spirituality covers questions of purpose and ethics; merging them risks **confusing methodological naturalism with faith**.

Furthermore, history shows that supposed "scientific spirituality" often devolves into pseudoscience. *Quantum mysticism* is a prime example: New Age authors have claimed quantum mechanics shows "everything is interconnected consciousness," but physicists like Dr. Philip Moriarty respond that this is a **misuse of science**, replacing rigorous thought with "*shallow analogies*" (Moriarty, 2019). Real science progresses through skepticism and evidence, whereas spirituality operates through revelation and inner experience – valid in their realms but not interchangeable.

Efforts to forge a single synthesis (such as 19th-century **Theosophy** or some New Age movements) ended up producing esoteric pseudo-scientific doctrines that neither mainstream science nor orthodox religions accept. Academic theologian **Elliot Miller** notes that while holistic thinking can correct overly reductionist science, it is "*unlikely to provide a basis for unification of the sciences*" or religion[28]. Each discipline has its proper scope; trying to *force* a total merger often "does violence" to one or both.

Islam’s perspective can be summarized as one of **harmony without conflation**. The Qur’an encourages scientific exploration (“*Travel in the land and observe how He began creation...*” (Qur’an 29:20) and praises those who ponder the universe (Qur’an 3:191). It sees the natural world as full of **āyāt** (signs) pointing to God’s wisdom. In that sense, science and faith are complementary: scientific discoveries can deepen awe of the Creator. But Islam stops short of saying that empirical science will *become identical* with spiritual truth. There will always be aspects of reality – the purpose of life, the moral order, the hereafter – that lie outside the scientific method’s purview, knowable only through **wahy** (revelation) or spiritual insight. As the 20th-century physicist **Erwin Schrödinger** (who admired Eastern thought) wrote, science is excellent for describing *how* the world works, but questions of *meaning* lie beyond it.

Summary: The notion of an eventual one-to-one merger of science and spirituality is **overly utopian and misunderstands epistemology**. Islam teaches that true knowledge from any source will not conflict, yet it keeps **scientific inquiry and religious doctrine distinct** in method. Qur’anic truth is not derived from experiment, nor can lab tests ascertain angels or the soul. New Age attempts to scientize spirituality (or spiritualize science) often yield flawed analogies rather than genuine unity [27]. In conclusion, while science and religion can be in **harmony (each illuminating different facets of truth)**, the claim that they will fuse into a single monolithic truth is refuted by Islamic teachings, classical scholarship, and the cautionary lessons of intellectual history (Gould, 1999; Evans, 2018). A respectful dialogue between the two domains is encouraged, but **conflating them erodes the integrity of both**.

Non-Core Claim Q: Suffering Is Self-Chosen for Spiritual Growth

Claim: New Age thought sometimes contends that **suffering is voluntarily chosen by the soul** (either before incarnation or at a spiritual level) as a learning tool for growth. In this view, every hardship – illness, poverty, even abuse – is not a matter of chance or solely divine decree, but a *self-inflicted* scenario the individual’s higher self-agreed to in order to evolve spiritually. Essentially, “*we choose our suffering.*”

Refutation: Islam offers a profoundly different understanding of suffering, rooted in **divine wisdom and human moral agency**, not in some pre-birth self-selection. There is **no concept in Islam of souls choosing their trials**

before birth. All occurrences of suffering or hardship are encompassed by **Allah's Qadar (Divine Decree)** and serve as tests or consequences within this earthly life (*Qur'an 67:2, Qur'an 64:11*). The Qur'an repeatedly attributes afflictions to either **(a)** natural tests from God or **(b)** the result of people's own wrongdoing in this life – *never* to a soul's prior "choice" to suffer. "No disaster strikes except by permission of Allah" (*Qur'an 64:11*) and "whatever misfortune befalls you is because of what your hands have earned, yet He pardons much" (*Qur'an 42:30*). Thus an ordeal can be a divine test of patience or a worldly consequence of one's actions, but **not a punishment for past lives nor a masochistic choice by the soul**[\[6\]](#).

The idea that people *want* to suffer (even at a soul level) is alien to the Islamic worldview. In fact, the Prophet ﷺ taught the opposite: we should **never wish for suffering or seek it out**. He said, "Let none of you wish for death [to escape hardship]. If he is righteous, perhaps he may increase in good, and if he is sinful, he may repent" (*Ṣaḥīḥ al-Bukhārī, Hadith 7235*). In another hadith, he instructed: "Do not wish to meet the enemy [in battle]; ask Allah for well-being ('aḥyāyah)", underscoring that one should *not* desire trials, but rather ask God's protection from calamities (*Ṣaḥīḥ al-Bukhārī, Hadith 2966*). These teachings make it clear that **choosing suffering** as such is not virtuous in Islam; what is virtuous is showing patience and faith **when** suffering does occur. The Prophet ﷺ would frequently supplicate, "O Allah, I ask You for pardon and well-being in this life and the next" (*Sunan Abī Dāwūd 5074*), emphasizing that well-being (not suffering) is the state we should seek from God.

Moreover, Islamic theology affirms that **Allah does not wrong anyone** (*Qur'an 4:40*) and does not will suffering without purpose or beyond one's capacity. "Allah does not burden a soul beyond what it can bear" (*Qur'an 2:286*). Suffering that does occur is seen as a means of **purification of sins** or elevation in rank by Allah's mercy, *not* as something the person *wanted* but rather something God knows how to bring good from. The Prophet ﷺ said, "No fatigue, illness, worry, grief, hurt or distress befalls a believer, not even a prick of a thorn, except that Allah expiates some of his sins by it" (*Ṣaḥīḥ al-Bukhārī 5641*). Notice, this frames suffering as a **trial from outside** the person (expiating sins by Allah's grace), not an internally summoned experience.

The New Age suggestion that victims "chose" their own hardships can be ethically dangerous – it veers into **blaming victims** for their plight. Islam strongly condemns injustice (*ẓulm*), and holding victims responsible for the injustice

(zulm) done to them is itself unjust. (*Qur'an 4:40*), (*Qur'an 10:44*), (*Qur'an 3:108*), (*Qur'an 42:42*), (*Qur'an 11:101*), (*Sahih al-Bukhari 2447*), (*Sahih Muslim 2578*).

The Prophet ﷺ empathized with victims and commanded helping the oppressed, not rationalizing their suffering as self-chosen. For example, when a woman was raped in Medina, the Prophet never suggested her soul “chose” that trauma; he punished the culprit and comforted the victim (*Jami` at-Tirmidhi 1454*). Attributing such suffering to the victim’s soul-choice would contradict the Islamic principles of justice and compassion.

From a psychological perspective, the belief that “suffering is self-chosen” aligns with what researchers call the **“Just-World Hypothesis”** – the cognitive bias that people get what they deserve. While this can provide a false sense of control (making one believe the world is fair and thus one can avoid harm by correct thinking), it often leads to **victim-blaming** and lack of empathy (Lerner, 1980). Psychologists Claire Andre and Manuel Velasquez note, “*People have a strong desire to believe the world is just... [so] if something bad happens to someone, we tend to believe they brought it on themselves*” (Andre & Velasquez, 1990).

New Age teachings of pre-chosen suffering take this to a metaphysical extreme – saying effectively that even a child born with a disability *wanted* that for spiritual reasons. This notion has been widely criticized in ethics and trauma psychology for its **insensitivity** and detachment from reality (Wanis, 2018). As Dr. Patrick Wanis observes, New Agers who uphold the idea will argue “*the suffering was a choice made by the victim before he/she came to this life*”, or that it’s “*karma – payback for evil deeds in a former life*”^[29]. Such views can “justify” atrocities as deserved and discourage helping the suffering, which is morally unacceptable. Islam, by contrast, teaches to *respond* to suffering with charity and justice – “*feed the hungry, visit the sick, free the oppressed*” – rather than assume the suffering is cosmically self-inflicted. The Qur’an commands enjoining mercy and alleviating hardship (90:13-17) and never suggests we ignore someone’s pain because “they chose it.”

Additionally, the Islamic doctrine of Divine Decree/predestination “*Qadar*” might superficially seem similar to “choosing your destiny” but is fundamentally different. Divine Decree/predestination “*Qadar*” means Allah, in His infinite knowledge and power, has ordained all that will happen – yet humans *do not know* their destiny in advance, nor do they choose it. We make free choices in life, and those unfold within Allah’s decree in a way only He fully

comprehends. Thus, if I face a hardship, I know it is ultimately from Allah’s wisdom (not my pre-birth self), and my task is to respond with patience (ṣabr) and trust and reliance on Allah (tawakkul).

The **hadith of Ibn ‘Abbās** sums it up: *“Know that what befell you could not have missed you, and what missed you could not have befell you”* (*Jami` at-Tirmidhi 2516*). This inculcates reliance on Allah’s will, not on an illusory control by a “higher self.” It also provides comfort that suffering isn’t random or self-authored, but part of a divine plan that can bring good – a far more emotionally and spiritually supportive perspective for most people than thinking “I chose this pain, so I have only myself to blame.”

Summary: The claim that *“suffering is self-chosen for growth”* finds no support in Islam – it is **decisively refuted** by Qur’anic theology and Prophetic teachings. Suffering in Islam is viewed as a test or a decree from Allah, sometimes a result of one’s actions in *this* life, but never a punishment for a past life or a deliberate pre-world choice[6]. Believing we *selected* our miseries undermines compassion and justice, whereas Islam emphasizes empathy and assisting those in hardship. (*Qur'an 2:155-156*), (*Qur'an 64:11*), (*Qur'an 42:30*), (*Qur'an 4:79*), (*Qur'an 57:22*), (*Sahih al-Bukhari 5641*), (*Sahih Muslim 2573*), (*Jami al-Tirmidhi 2399*), (*Sahih Muslim 2999*).

Psychological research also rejects the extreme just-world thinking inherent in this New Age claim, noting it leads to harmful victim-blaming[29]. In Islam, one does **not** seek out suffering; rather, one seeks Allah’s help to avoid it, and if it comes, to endure it with faith. Thus, attributing suffering to a soul’s own choice is incompatible with Islamic creed, which places all decree in Allah’s hands and all moral responsibility in this life, not some nebulous pre-life contract. Suffering can indeed catalyze spiritual growth *if responded to righteously* – but it is a **trial from God, not a choice by the self**.

Non-Core Claim R: Time Is an Illusion

Claim: New Age metaphysics often teaches that **time is an illusion** – that past, present, and future are ultimately unreal or mental constructs. Followers of this idea (inspired by certain interpretations of physics or Eastern mysticism) claim that linear time is a human illusion; in a higher state of consciousness, one realizes that only the eternal “Now” exists and temporal distinctions dissolve.

Refutation: Islamic revelation affirms that **time is a created reality** and a crucial aspect of the human condition, not a mere illusion. The Qur’an routinely references time in concrete terms – days, nights, years, epochs – and even swears by time to underscore its importance: “By Time (*al-‘Aṣr*), verily mankind is in loss...” (*Qur’an 103:1-2*). If time were just an illusion, it would not be used so solemnly as an oath. Instead, Islam teaches that time is part of Allah’s creation (*al-Khālq*), subject to Him but very real for us: “Indeed, your Lord is Allah who created the heavens and earth in six days” (*Qur’an 7:54*), an assertion meaningless if time had no reality. Classical scholars like **al-Ṭabarī** and **Ibn Kathīr** explain such verses in their plain sense – Allah orchestrated creation over measured periods (*whether literal days or phases*), thereby instituting time as an actual framework for events, not an arbitrary illusion.

The **Hadith** also reinforce the reality (and sanctity) of time. In a famous divine ‘*Qudsī*’ hadith, Allah says:

“The son of Adam offends Me when he curses Time, for I am Time; in My Hand are the night and day” (*Ṣaḥīḥ al-Bukhari 4826*), (*Ṣaḥīḥ Muslim 2246*). Scholars interpret this to mean Allah is the Master of Time – He **controls** time’s flow and events within it^[30]. Crucially, Allah identifies as *Dahr* (Time) in response to people cursing “the times” when misfortune hits. This hadith would make no sense if time were illusory; rather, it indicates that time’s passage (*days turning into nights*) is a real phenomenon under Allah’s power, and one should not malign it for one’s troubles^[30]. Instead, Muslims are taught to respect time as a blessing and resource.

The Prophet ﷺ said “Take advantage of five before five: your life before death, your health before sickness, your free time before you become busy...” (*al-Ḥākim, Mustadrak 7846*), (*Shu‘ab al-Iman by al-Bayhaqi 10248*). This exhortation only has meaning if time and its passing (from health to sickness, life to death) are objective realities that one can utilize or waste. Far from dismissing time, Islam urges mindfulness of it – e.g., the strict daily prayer schedule is tied to specific times of day (sunrise, noon, etc.), underscoring that the progression of time is concrete and spiritually significant.

At most, Islamic eschatology teaches that worldly time is **relative** and will feel fleeting compared to eternity. The Qur'an says on Judgment Day, sinners will feel "*as though they had tarried (in the world) only an afternoon or a morning*" (*Qur'an 79:46*). This doesn't mean time didn't exist; it means the **perception** of a lifetime shrinks when viewed against the everlasting Hereafter – a concept even modern science mirrors in *relativity* (time's passage can be experienced differently depending on context). But acknowledging relativity is not denying reality. Indeed, some New Age arguments about time being an illusion stem from misreading Einstein or quantum theory.

However, physicists clarify that while measurements of time can vary by frame of reference, time itself is a fundamental dimension in our physical description of the universe (Carroll, 2010). The fact that two observers might disagree on the duration between events (relativity) doesn't imply that *no* events truly happen or that time is purely subjective. Critics of the "time is unreal" trope point out that New Agers often conflate **subjective mystical experience** (where one loses track of time in meditation) with an ontological claim about the universe. As the *Gospel Coalition* reviewer quipped, "*we can move freely in space but not in time – the directionality of time is not purely an illusion*"^[30]. Humans cannot reverse aging or undo yesterday's actions, evidences that time's arrow is a reality we are bound to.

Islam's position is more nuanced than naive realism, but it stands closer to realism than illusionism. Time is a creation of Allah that will **continue to be experienced**: even in the afterlife, the Qur'an describes people in Heaven and Hell *reckoning the passing of time*, e.g. (*Qur'an 78:23*), which speaks of hell-dwellers abiding "for ages". True, in eternity, time may take on different qualities (endless duration), but it isn't erased. Allah is *al-Annal wal-Akhir* (the First and the Last), (*Qur'an 57:3*), (*Sahih Muslim 2713a*), meaning He exists beyond time's limits, but creatures experience sequence (before/after). If time were an illusion, the entire narrative of scripture (with chronological prophecy, historical progression, day of judgment to come) would be unintelligible.

Instead, Islam emphasizes that life is a timed test – "*a brief enjoyment (matā') in this world*" (*Qur'an 13:26*) – and the scarcity of time is what gives urgency to our moral choices. The New Age claim often draws on mystical experiences where time *feels* illusory. Islam does not deny that in certain spiritual states or even dreams, one can lose sense of time. The Mi'rāj (Ascension of the Prophet heavens) is an example: he experienced a long journey with Allah's signs, yet returned to Mecca in what seemed like an instant – a miracle, not proof that time is always an illusion, but that Allah can

contract or expand time's experience. These are exceptions by divine will, not the rule for human life. (*Qur'an 17:1*), (*Qur'an 53:13-18*), (*Sahih al-Bukhari 349*), (*Sahih al-Bukhari 3887*), (*Sahih Muslim 162*).

Summary: Islam refutes the simplistic notion that **time is a mere illusion**. Time is a created **reality** that Allah uses to test and structure human life. The Qur'an and Hadith treat time as objectively real (albeit controlled by God), not a mental trick. New Age arguments citing physics or meditation experiences conflate *perception* with *reality*. While Islam agrees that our **perception of time can vary** (as in dreams, or the Hereafter feeling like a moment), it maintains the reality of sequential events and cause-effect which require time.

Thus, the absolute claim “time is an illusion” is incompatible with Islamic teaching and even with a proper understanding of science^[30]. Time for us is very real – a vital resource to be spent in doing good before it runs out. As the Prophet ﷺ said, “*The two feet of the son of Adam will not move on Judgment Day until he is asked about... his life and how he spent it*” (*Jami al-Tirmidhi 2417*). Such accountability presupposes that life's time was real and meaningful. In conclusion, Islam affirms that **time in dunya (the world) is part of Allah's creation and plan**, not an illusion to be disregarded. (*Qur'an 25:2*), (*Qur'an 54:49*), (*Qur'an 57:22*), (*Qur'an 10:5*), (*Qur'an 17:12*).

Non-Core Claim S: The Self Chooses Life Circumstances Before Birth

Claim: New Age spirituality often proposes that the soul or higher self **chooses the main circumstances of its upcoming life before birth** – such as selecting one's parents, socioeconomic conditions, major challenges, and even timing of death. According to this belief, our life “blueprint” is self-determined in a pre-mortal realm, so that we can experience specific lessons on earth. This is sometimes called a “soul contract” made prior to incarnation.

Refutation: Islamic teachings unequivocally reject the notion of souls pre-selecting their worldly life circumstances. Human souls do have a pre-earthly existence in Islam – but not to plan their lives; rather, to bear witness to Allah's lordship. The Qur'an describes that **before creation**, Allah drew forth all the progeny of Adam and made them testify, “*Am I not your Lord?*” and all souls affirmed, “*Yes, indeed You are*” (*Qur'an 7:172-173*), (*Jami al-Tirmidhi 3076*), (*Musnad Ahmad 2455*). This event (known as the *Mithāq* or Pre-creation Covenant) establishes human souls' innate recognition of God, **not** their choice of personal destiny.

Beyond this testimony, there is no indication in the Qur'an or Sunnah that souls had any agency in deciding the specifics of their birth or life conditions. On the contrary, the Qur'an states plainly: *"Your Lord creates and chooses whatever He wills; they have no choice (in the matter). Glorified is Allah and exalted above what they associate (with Him)" (Qur'an 28:68)*. This verse directly undermines the idea that the self could choose its future circumstances – creation and selection belong to Allah alone[6].

Divine Decree (Qadar) in Islam holds that **Allah** eternally knows and wills all that will happen in each person's life – their time of birth, family, livelihood, trials, and death are all decreed by God's wisdom, not by the soul itself. The Prophet Muhammad ﷺ explained that when a fetus reaches 120 days in the womb, God sends an angel to record four key aspects of that person's life: *"his deeds, his livelihood (provision), his lifespan, and [whether] he will be wretched or blessed (in the Hereafter)" (Sahih al-Bukhari 3208), (Sahih Muslim 2643)*. [31]. In this authentic hadith, we see that **the soul's destiny is inscribed by Allah's command before birth**, and then the soul is breathed into the fetus[31].

The soul is entirely passive in this process – it is receiving a decree, not giving one. This narration (found in *(Sahih al-Bukhari 3208), (Sahih Muslim 2643)*.) highlights that **all major circumstances are set by Allah's will** and made known to the recording angel *before* the person is even born[31]. There is no suggestion here that the soul "negotiated" or chose those details; the language ("**then** the soul is breathed into him") indicates the soul enters after the decree is in place[31].

Furthermore, **nowhere in Islamic scripture is a human being held responsible for the situation of their birth**. It would contradict Allah's justice to make a soul *choose* to be, say, disabled or born into hardship and then test them on something they themselves ordained. Instead, the Quran says *"Allah has favored some of you above others in provision" (Qur'an 16:71)* **and** *"He grants daughters to whom He wills and sons to whom He wills" (Qur'an 42:49)*, attributing these differences to God's will. Our role is to respond ethically to whatever circumstances we find ourselves in – not to presume we authored them. For instance, the Prophet ﷺ said, *"Allah has distributed your character among you just as He has distributed your provision (rizq)..." (al-Bukhāri in Al-Adab Al-Mufrad, no. 275)*, indicating that even aspects like temperament are God-given, not self-chosen.

The **Salafi scholars** have addressed and refuted ideas akin to pre-life soul contracts as unfounded innovations (bid‘a) influenced by false philosophies (often Neoplatonism or Hindu concepts). **Shaykh al-Islām Ibn Taymiyyah**, in critiquing various sects, refuted the concept of souls transmigrating or plotting their worldly journey, calling it inconsistent with the Islamic doctrine of creation ex nihilo and divine predestination (*Bayān Talbīs al-Jahmiyyah*, v.2). **Ibn al-Qayyim** similarly emphasized that a person’s fate is in Allah’s hands alone; our duty is sabr (patience) and shukr (gratitude), not pre-planning our test.

Belief in a pre-birth choice of circumstances also **undermines the purpose of earthly life as a test**. If one already chose all challenges, the element of test/trial (ibtilā’) – facing the unexpected, exercising free will in unknown situations – is nullified. It would be like sitting for an exam to which you wrote the questions. Islam describes life as “*a test to determine which of you is best in deeds*” (*Qur’an* 67:2), implying genuine uncertainty and growth through how we react to **God-decreed** trials, not self-assigned ones. The Prophet ﷺ taught that when Allah intends good for someone, He may put them through trials (to purify or elevate them), but importantly, those trials come from Allah’s intent, *not the person’s own wish* (*Sahih al-Bukhari* 5645), (*Jami al-Tirmidhi* 2396).

From an academic viewpoint, the “pre-birth plan” idea appears to be a comforting narrative some adopt to find meaning in suffering (“I must have chosen this, so it’s for my growth”). However, sociological studies (e.g., Frisk, 2009) of New Age believers show that this narrative can sometimes lead to *fatalism* or *bypassing* in coping – people might not take action to improve a bad situation because they think they ordained it. In contrast, Islamic teaching encourages actively seeking to change harmful conditions: “*Rescue those who are oppressed on earth*” (*Qur’an* 4:75) – one wouldn’t say “oh, they chose to be oppressed.”

Even on an individual level, if you are ill, you take medicine (the Prophet said, “O servants of Allah, seek medical treatment,” Sunan Ibn Mājah 3436), rather than assume your soul wanted the illness. The New Age model of self-choosing one’s life conditions lacks empirical evidence (no one verifiably recalls a pre-birth planning session except via dubious past-life regression hypnosis), and it conflicts with known biology (our genetic traits, for example, follow inheritance and mutation – there’s no scientific hint of a “soul choice” at conception).

Summary: Islam asserts that **Allah alone chooses the circumstances of each person's life**, and He does so with perfect wisdom and justice. The human self does **not predate its embodiment with autonomy** to design its life. Qur'anic and hadith evidence show that all major aspects of our lives – family, wealth, lifespan, trials – are decided by Allah's decree, not by a pre-incarnate self. [31]. The New Age claim of pre-birth life selection is thus completely unfounded in Islamic sources and contradicts the doctrine of divine decree "*Qadar*" and Allah's Rubūbiyyah (exclusive Lordship over creation and decree).

Ethically, believing we chose our lot can lead to complacency or unjust attitudes, whereas Islam teaches us to **see life's trials as God-given tests** and to strive for good regardless of where we start. Our *souls did make a choice* before birth – but that choice was to acknowledge Allah as Lord (*Qur'an* 7:172), not to script our own lives. Therefore, the idea of the self-choosing its life circumstances finds no foothold in Islam and is dismissed by scholars as a spiritual myth. We are born into circumstances by **Allah's will, not our own**, and it is in how we respond – not pre-plan – that our spiritual development truly lies.

Non-Core Claim T: Other Overlapping New Age Notions

Claim: In addition to the above, there are various **overlapping New Age beliefs** that haven't been addressed one-to-one. These include ideas like "**thoughts create reality**" (law of attraction), "**all religions are one**" (perennialism), and similar syncretic or solipsistic notions. Each of these claims often blends into the New Age worldview and needs individual refutation:

- **T.1 "Law of Attraction" – Thoughts Manifest Reality:** This popular New Age concept asserts that one's thoughts or intentions **directly manifest external reality** (e.g. "visualize wealth and the universe will deliver it"). While Islam recognizes the power of positive thinking and du'ā' (supplication), it does *not* endorse the metaphysical idea that merely thinking or wishing something *obligates* the universe (or Allah) to produce it. In Islam, **Allah is the sole Controller of outcomes**; humans must combine belief with effort and then accept Allah's decree. The Qur'an states, "*Man will have nothing but what he strives for*" (*Qur'an* 53:39-41), indicating results come from God's permission through one's earnest effort, not from idle visualization.

The Prophet ﷺ advised a man who left his camel untied “*Tie your camel and trust in Allah*” (*Sunan al-Tirmidhī 2517*) – securing one’s camel (taking action) is required, not just positive intention. Moreover, Islamic doctrine explicitly negates any notion of humans *forcing* outcomes by thought alone: “*If all of humanity gathered to benefit you with something, they would not benefit you except with what Allah has already written for you*” (*Hadith: al-Tirmidhī 2516*). This teaches that outcomes are by Allah’s will, not a cosmic vending machine responding to mental states.

The “law of attraction” can also border on polytheism “*Shirk*” by ascribing **causal power to one’s mind or the “Universe” rather than Allah**. In Islam, even dua (prayer) does not “work” by its own power; it is answered only if Allah wills. We are commanded to pray and be optimistic (there is reward in good expectation of Allah), but also to accept that Allah’s wisdom may give us something different than we asked – whereas the law of attraction implies a guarantee from the cosmos if one’s “vibrations” are right. This New Age belief, when tested empirically, falls flat. No rigorous study shows that mere thought can move mountains or cure disease without corresponding action.

Psychological research does show that optimistic thinking can improve one’s motivation and thereby indirectly improve outcomes (Carver & Scheier, 2014), but this is a far cry from a mystical attraction law. Secular critics like Barbara Ehrenreich (2010) have documented how **overreliance on positive thinking** in lieu of practical measures has harmed people (e.g. cancer patients told to “think positive” instead of pursuing aggressive treatment). Islam strikes a balance: *have hope and tawakkul (trust), but also take the means* – “tie your camel.” Therefore, the simplistic New Age claim that thoughts alone *create* reality is rejected both by Islamic theology and real-world evidence. Reality is ultimately created by **Allah’s command “Be — and it is.”** (“*Kun fayakūn*”), not our mental vibrations (*Qur’an 2:117*).

- **T.2 “All Religions Are One (Perennialism)”**: A pervasive New Age sentiment is that **no one religion has a monopoly on truth**; instead, all spiritual paths are diverse expressions of the *one ultimate truth*. This is the core of “Perennial Philosophy” which posits that at heart, every religion shares the same God/reality, just with different labels. While this idea appeals to universalists, it is fundamentally incompatible with Islam’s self-understanding. The Qur’an declares: “*Indeed, the (only) religion in the sight of Allah is Islam*” (*Qur’an 3:19*) **and** “*Whoever seeks a religion other than Islam, it will never be accepted from him*” (*Qur’an 3:85*). Islamic doctrine is unapologetically **exclusive** in the

sense that after the coming of Prophet Muhammad ﷺ, the path to God is following his message – previous scriptures were for their eras and were superseded (*Qur'an* 5:48).

The notion that contradictory doctrines can all be equally true is rejected by basic logic and the Qur'an. For example, Islam insists “*God is One*” (*Qur'an* 112:1-4); Christianity says God is triune; cannot both be ultimate truth. The Qur'an actively calls out other religions' deviations (e.g. *Qur'an* 5:72 rejects the divinity of Christ, (*Qur'an* 2:116) refutes that God has a son), which makes no sense if all faiths were just “languages” saying the same thing.

Classical scholars like *al-Jāhiz* and *al-Ghazālī* engaged other religions but did not conclude they are one – rather, they demonstrated Islam's unique consistency and preservation of tawḥīd (monotheism). Modern Salafi scholars are even more adamant: **Ibn Bāz** wrote rebuttals to the idea of “unity of religions,” calling it a deceptive call that contradicts the Qur'anic verse “*This day I have perfected for you your religion*” (*Qur'an* 5:3) – indicating truth was perfected in Islam, not left fragmented among various faiths. The perennial philosophy also suffers from internal inconsistency: as philosopher Jules Evans notes (summarizing Jorge Ferrer's critique), by **claiming all religions are the same, perennialists actually distort those religions** – “*The Tao is not the same as the Christian God... nor the same as Buddhist sunyata.*”

The mystics themselves do not agree that all religions speak of one Ultimate Reality.”[\[32\]](#). In other words, forcing different faiths into a presumed unity often ends up misrepresenting them (a form of intellectual colonialism, as some put it). Indeed, perennialists typically privilege certain forms (usually non-dualistic mysticism) as “higher truth” and regard structured religions like Islam or Christianity as lower – betraying an inherent bias[\[33\]](#). Islam's response is that while other religions contain **glimpses of truth** (residual teachings from earlier prophets), they also contain falsehoods and contradictions that Islam came to correct. Thus, all religions are *not* equal paths to God; only submission to Allah as taught by Prophet Muhammad ﷺ is guaranteed acceptance (*Qur'an* 3:85).

Academically, religious studies scholars (e.g. S. Katz, 1978) have moved away from the naive perennialism of Huxley, noting that mystical experiences are always colored by their doctrinal contexts – they are not identical across traditions. The common New Age slogan “Many paths, one mountain” sounds nice, but as the saying goes, “*Yes, many paths – but*

they don't all lead to the summit; some lead off a cliff." In Islamic parlance/terminology, truth (ḥaqq) is singular, not plural. Therefore, the New Age overlap claim that all religions are one is firmly refuted by Islamic creed and by scholarly critique[32]: It is an **essentialist oversimplification** that “does violence to the traditions it tries to cohere,” in Ferrer’s words[32]. Respect and tolerance for people of other faiths is one thing (Islam advocates kindness and no compulsion in religion), but **affirming contradictory beliefs as equally true is another**, which Islam cannot do without negating itself.

Summary:

New Age spirituality often blends or overlaps multiple claims, such as the **“law of attraction”** and **perennialism**, which we have addressed here. The **law of attraction** is rejected in Islam because outcomes lie in Allah’s hand, and while positive thinking is encouraged, it must be coupled with action and framed as humble *prayer* – not a cosmic guarantee. **Perennial universalism** is also refuted: Islam maintains that truth is not fragmented equally among religions; rather, Islam itself is the completion of prior truths and the criterion to judge them. In academic and logical terms, the overlapping New Age notions often *sound* appealing but falter under scrutiny – they ignore real doctrinal differences and empirical realities in favor of a **false feel-good unity**. By refuting these, we maintain a clear, authentic Islamic stance: **good intentions and openness do not turn falsehood into truth**, and genuine spirituality is grounded in revealed guidance and reality, not wishful thinking.

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Allah Knows Best.

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