



# Submission



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## God's Kingdom in the Final Testament

While the Gospels call people to the Kingdom of God, the Quran calls them to God's Mercy. The Kingdom is the name of divine sovereignty; mercy, however, is the aspect of that sovereignty that touches human beings and its very essence. The Kingdom of God is imbued with mercy, and God's mercy is the all-encompassing nature of the Kingdom. In the Gospels, the word "Kingdom" may feel somewhat stern; yet in essence it is filled with mercy (every kind of grace). While Jesus named this great event that was to come, Muhammad proclaimed its nature/essence. And finally, with the coming of the Messenger of the Covenant, this promised great event has begun, and it has been explained to us how we may enter it.

The concept of the "Kingdom (or Sovereignty) of God" mentioned in the Gospels appears in the Quran as "God's Mercy." Attaining the Kingdom or the Mercy—becoming part of it—is our essential and ultimate goal. It is the very purpose of our creation, and indeed our most fundamental priority, something we should focus on above all else. Unfortunately, many people are unaware that they are born in a state of sin. They do not realize that they are within a plan of forgiveness, and that if they repent, they will return to where they came from—the Kingdom, the Mercy. The Quran calls people back to the Kingdom or the Mercy and shows the path and the means to attain it.

*(7:63) "Is it too much of a wonder that a reminder should come to you from your Lord, through a man like you, to warn you, and to lead you to righteousness, that you may attain mercy?"*

*(24:56) You shall observe the Contact Prayers (Salat) and give the obligatory charity (Zakat), and obey the messenger, that you may attain mercy.*

*(6:155) This too is a blessed scripture that we have revealed; you shall follow it and lead a righteous life, that you may attain mercy.*

*(7:56) Do not corrupt the earth after it has been set straight, and worship Him out of reverence, and out of hope. Surely, GOD's mercy is attainable by the righteous.*

*(42:8) Had GOD willed, He could have made them one community. But He redeems into His mercy whomever He wills. As for the transgressors, they have no master, nor a helper.*

It is noteworthy that prayers in the Quran are often expressed in the following way: "Admit us into Your mercy" and "Shower Your mercy upon us."

*(7:151) (Moses) said, "My Lord, forgive me and my brother, and admit us into Your mercy. Of all the merciful ones, You are the Most Merciful."*

*(18:10) When the youths took refuge in the cave, they said, "Our Lord, shower us with Your mercy, and bless our affairs with Your guidance."*

*(23:109) "A group of My servants used to say, 'Our Lord, we have believed, so forgive us and shower us with mercy. Of all the merciful ones, You are the Most Merciful.'*

God's mercy encompasses everyone: everyone finds many kinds of food on their table; the earth provides hundreds of types of nourishment; livestock are placed in the service of all; the honey produced by bees, the rain sent down by clouds, the pure air provided by trees, the heat and light from the sun, countless fruits, health, well-being, children, family, beautiful sights that please the eye, the tea and coffee that give us pleasure, and the pleasant conversations we share with loved ones—all of these are God's mercy, granted to everyone in varying measures. However, this Kingdom/Mercy is attainable for the righteous servants; it is reserved for them (7:141). The definition of Hell is the absence of God—that is, the absence of His mercy. In other words, none of the things mentioned above will exist there. Now, can you understand what a catastrophe Hell is, and why it is described so vividly and terrifyingly in the Quran, often in an allegorical manner?

# Who Deserves to Return to the Kingdom of God?

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Both the New Testament (with the direct expression “Kingdom of God”) and the Final Testament (with the expression “God’s mercy”) set a single goal before a believer: the Kingdom of God. Although we often use verbs such as “to enter” or “to join,” in reality, this is a “return,” because we now know that we were already there—we were in the High Society; each of us was among God’s people, citizens of His magnificent Kingdom; we were in bliss within a perfect dominion where even death did not exist. However, we were not robots; we were souls with individual selves and freedom of choice, and this led us to develop an ego. Unfortunately, each of us harbored within the idea of whether we could be gods ourselves. Among us, a high-ranking being, Satan, said, “I too can be a god,” and this declaration exposed the same sickness within us, ultimately leading to the events that caused us to fall into this world for a test.

This is precisely why I express it as “returning to the Kingdom of God.” We fell into this world from there, and our sole purpose is to return. But in order to return, one must first deserve it. For this, God prepared a plan of salvation and, since the beginning of humanity, sent us covenants through prophets. The Quran is the final covenant delivered through the final prophet, Muhammad. These covenants both provide us with knowledge, prescribe commandments to save us from the consequences of sin, and remind us of examples from history to guide us. Of course, in order to achieve this return, we must firmly hold on to the commandments presented in the covenant. However, this article is not about the commandments. I want to discuss whether we truly deserve this in terms of our stance and mindset, because they all carried one common message: **WORSHIP GOD ALONE!**

A being other than God—moreover, a creature created by God, entirely dependent on Him and owing everything to Him—claimed that it, too, could be a god alongside God (someone to be worshiped). And unfortunately, we who came into this life as human beings remained undecided in the face of this claim; we failed to take a firm stand. Because, as I mentioned earlier, whether consciously or not, we also harbored within our innermost thoughts the idea of whether we could be gods. Can you imagine this? How could we attempt such a thing? How could we entertain such a thought and remain indecisive in the face of such a claim? Yes, we had ego—but this cannot be explained by ego alone; this is entirely ignorance: not knowing or recognizing God, and then not knowing or recognizing oneself. Ego itself is a form of arrogance that grows out of ignorance. Thus, in order to deserve it in terms of mindset, we must first correct this. Did not our father Adam—who was admitted into Paradise representing all of us at the very beginning of humanity—also display this flawed nature within us? Despite God’s

trustworthy promise, he was deceived by Satan’s promise of immortality—moreover, an immortality independent of God—and an everlasting dominion.

We do not truly know God, we do not truly recognize Him, nor do we appreciate Him as He deserves. Unfortunately, we still fail to do so. Even though we have many means to know and recognize Him—such as the scriptures written by Him and the scientific realities we can access through the technology He has granted us—we are still lacking. Because we do not reflect deeply on God; we do not contemplate His creation, His wonders, His names. We hold on to the commandments in some way, but we do not fully understand why we follow them; we worship, yet we fail at the slightest test. Because we do not truly know God, we become anxious, fearful, and worried; we object, we rebel—in short, we show ingratitude toward Him. We say that God answers the prayers of His servants and we plead for something, yet then we hesitate; we say that whatever God decrees will happen to us, yet we object to what happens; we say that God is good and decides what is best for us, yet we still do not accept His decision. This is because we do not truly know God, and we are not fully certain that He is the King of the universe, the One who governs and controls everything. In such a state, how much do we truly deserve to return to the Kingdom of God?

To say “God” means a being worthy of worship. And to worship is to show deep love, deep respect, and deep admiration; to place Him above everything, to expect benefit only from Him, and to give all praise and glory to Him. I mentioned that we all carry within us the idea of being a god—meaning, “I too could be someone worthy of worship.” Most of the time, we think we can achieve things independently of God; instead of submitting, we try to control; we still expect praise and glorification from people; we desire their admiration. In reality, we want to be “worshipped.” Because just as we do not truly know God, we do not truly know ourselves either. We fail to understand—or refuse to understand—that nothing we think belongs to us exists independently of God. Yet we forget that we see by God’s grace, we hear by God’s grace, we are able to act by God’s grace, we are able to think by God’s grace, and we are able to produce things worthy of praise only by God’s grace. In such a state, do we truly deserve to return to the Kingdom of God?

Without knowing God and without knowing ourselves, it is not possible to attain the mindset required to return to the Kingdom of God. This life is full of tests meant to teach us this. May we be among those who are worthy.

The following article by Rashad Khalifa is taken from the October 1989 issue of *Submission Perspective*.

## Why Did Rashad Announce His Messengership?

**Some people, including some of my closest and most beloved friends, have asked: "Why did Rashad make that announcement? Why can't we just worship God alone, without making anybody a messenger of God?!"**

Belief in God requires believing God. When you believe in God and worship Him alone, you must believe everything God says. For example, God has told us that there are angels. Therefore, we must believe God; we must believe that there are angels. God told us that He sends messengers; He told us that Moses, Jesus, Muhammad, etc. were His messengers. Therefore, we must believe God, and we must believe in His messengers (2:285). God told us that there is a devil named Satan, and we must believe God.

God told us in 33:40 that Muhammad was the last prophet, a message-bearing messenger (*Nabi*), but not the last messenger (*Rasool*). Therefore, we must believe God—we must know that Muhammad was not the last messenger.

Specifically, God told us in 3:81 that a messenger will be sent after all the prophets have delivered all the scriptures. This messenger, God's Messenger of the Covenant, is to consolidate the missions of all the prophets into one message, and unify all believers under the banner of worshiping God ALONE and upholding the word of God ALONE, not the words of humans.

If we truly believe in God, we will believe what He says and, therefore, we will believe in God's Messenger of the Covenant. In fact, God tells us in no uncertain terms that those who do not believe that God's Messenger of the Covenant will come after Muhammad do not belong with the believers, and are no longer Muslims (3:81-85). In 49:14 we see that the true believers are those who "believe in God and His messenger, and harbor no doubts."

What does this messenger look like? What are his qualifications? Is he a superhuman with wings? God's messengers, we are told in the Quran, are humans like you and me (5:75, 14:11, 18:110, 21:8, 25:7, 25:20, 41:6)

It is a mercy from God that we do not have to speculate or guess. God has spelled out the name of His Messenger of the Covenant as "Rashad Khalifa." And God's evidence is not subtle at all. As detailed in Appendix 2 of my new translation, the evidence is overwhelming that Rashad Khalifa is the messenger.

### Why the Announcement?

Announcing my messengership was not my idea: it was a command from Almighty God. For eight years, I had maintained the same views as those who believe that an announcement was not necessary. I used to think: Why is the announcement necessary? Why not preach the word of God, uphold the word of God ALONE, and preach the worship of God ALONE, without announcing anything about the messengership? In those days of ignorance, I resisted making such an announcement. Finally, I was told that I was too coward to carry out the duties of God's messenger. I was fired. It took a whole night of repenting, crying, apologizing, and pledging. When I reached a solid conviction that I must make the announcement, even at the cost of losing my own children and my best friends, I was restored. The following night, I spoke with my daughter during the pre-dawn meal of a Ramadan night, and I was trying to be as diplomatic as I could be. My daughter interrupted, "What are you trying to say, Dad? I knew all along that you are God's messenger." I received the same response from all the believers around me. They had known me for a long time, and they knew that I was not a crazy man. They realized that a person who lies about God or claims messengership falsely has to be a person who does not believe in God or the Hereafter; a person who does not expect to stand before God on the Day of Judgment to answer for his actions.

The announcement played a crucial role

in distinguishing the true believers from those who have another god besides God. We learn from 45:23 that the ego—the god of many people. It is the ego that prevents people from believing God and heeding His teachings. It is the ego that prevents people from accepting another human being as God's messenger (6:8-9, 11:27, 17:94, 23:34, 38:4, 54:24). The announcement was necessary to sift away those who worship their egos instead of God. It was necessary to sift away those who say with their lips that they are believers, while doubting or rejecting God's evidence that Rashad Khalifa is God's Messenger of the Covenant.

Finally, we must reflect on verses 57:13-14: "The hypocrite men and women will tell the believers on the Day of Judgment, 'Were we not with you?' The believers will say, 'Yes, but you deceived yourselves, you waited and lingered too long, you harbored doubts, and you were deceived by wishful thinking (lip service).'"

Suppose you become ill and you go to a person for advice, and he or she gives you some medicine. If this happens a few times, you will begin to trust that person as a doctor. But you will continue to harbor doubts and worries about your doctor, unless he makes an announcement that he is a qualified physician, with an official certificate. Similarly, an announcement of messengership assures the believers that they are not falling victim to some charlatan; they will be assured that they are following God's guidance through His proven and declared messenger.

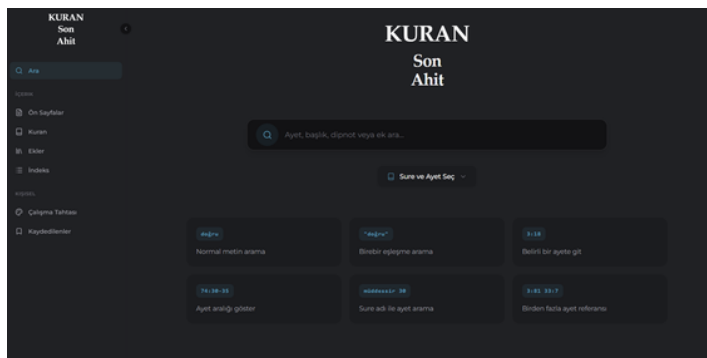
### How to Overcome the Doubt?

Ask the 3 crucial questions:

1. Does he advocate worshiping God ALONE?
2. Does he have a God-given proof?
3. Is he making any money from this? ☞

# thefinaltestament.com is now live

A new website has been launched through the efforts of our brother Kerem, where you can read the Quran. Currently, the site offers two language options, allowing you to read The Final Testament in both Turkish and English. Additionally, the website includes a feature where you can take notes on Quranic verses, as well as a “workspace” feature to help you study the Quran more deeply. You can access the English version of the site at: [www.thefinaltestament.com](http://www.thefinaltestament.com)

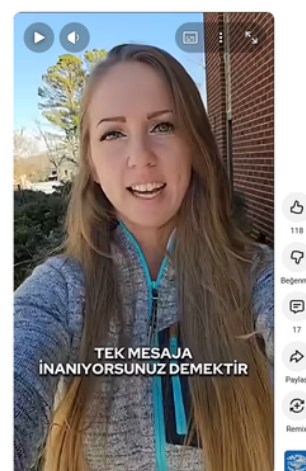


## A Beautiful Video

As part of the project developed by our brother Aras, a heartwarming video reflecting our unity has been created. This short video, featuring brothers and sisters who have submitted to their Creator from different parts of the world, has received great appreciation.

The participants in the video are: Sajad, Amr, Francis, Brandy, Elham, Ismael, Nida, Dani, Annabella, İskender, Alper, Justin, and Amr.

You can watch the video in the Shorts section of the “İskender Durmaz” YouTube channel.



## Interesting 19-Based Data from the Old Testament

We know that the uncorrupted portions of the Torah contain the 19-based miracle, documented about a thousand years ago by Rabbi Judah the Pious. This testimony is also referenced in the Quran:

Rabbi Judah the Pious\*

(46:10) Say, “What if it is from GOD and you disbelieved in it? A witness from the Children of Israel has borne witness to a similar phenomenon,\* and he has believed, while you have turned arrogant. Surely, GOD does not guide the wicked people.”

\*46:10 This witness is Rabbi Judah the Pious (11th Century A.D.), who discovered the same 19-based mathematical code in intact fragments of the scripture (see Appendix 1).

Now, attention is drawn to verse 19:19 in the Genesis section of the Torah. Of course, the reason for highlighting this is that the verse number itself guides us.

- Numerical value of Genesis 19:19: 5734
- According to the Jewish calendar, the 19-based miracle was found in the year 5734.
- Additionally,  $5 + 7 + 3 + 4 = 19$ , which is remarkable.
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