

2008

The Way to Heaven through the Light of the Qur'an

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Compiled by: Rev. S. Baroi, ISBN: 984-300-002040-8 Released: May 2008/5000 Pes. Publisher: EKUSH PO Box No. 8180, Dhaka. Quotations from the Holy Qur'an are taken from a. *The Qur'an*, translated by N.J. Dawood, Penguin Books 1956, b. *The Holy Qur'an*, translated by M.A. Haleem Eliashii, India 1934, and c. *The Noble Qur'an*, an English translation provided for by King Fahd ibn Abd al-Asia Al Saud.

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Dedication

This book, *The Way to Heaven through the Light of the Qur'an*, is dedicated to my mother, Mrs. Phulmala Baroi, who was the first person in my family to communicate the Word of Allah to Muslim brothers and sisters and also inspired me to do the same.

Rev. S. Baroi

Introduction

With the destruction of New York City's Twin Towers, on September 11, 2001 and the war in Iraq, I was deeply impressed. With the realization that because of religious fanaticism (fuelled by a lack of knowledge of the truth), thousands of families faced an untimely death, and thousands of families were destroyed by the loss of their loved ones. What's more, as wars continue we can expect even more death and destruction until "truth" is established. These events have given me a deep desire to read and gain knowledge of the Qur'an. Without truth, there can be no lasting peace. The purpose of this undertaking is that I might develop an understanding of the meaning of the Qur'an in an effort to present its light to the people of the world. In this book, I have simply tried to search the Qur'an for the answers to the questions that moved my heart rather than expressing my own views or opinions. I believe that there are many people, both Muslim and non-Muslim, throughout the world who are curious to learn what the Qur'an actually says and it is for them that I have made this humble effort. Jesus answered the Question Allah asked and it was accepted by Allah. Who knows the truth can enter Heaven. By the religion people cannot enter Heaven. In Surah 5: 118-119 (Jesus answered)

"If you punish them, indeed they are your servants; if you forgive them, indeed you are mighty and wise." God will say: "This is the day when the truthful shall profit by their truthfulness. For them will be gardens with streams running by, where they will for ever abide."

God will accept them, and they will be gratified in (obeying) Him. This will surely be happiness supreme.

The Beginning

We all know that Allah did not send mankind to earth with any particular religion. He first of all created a man from the soil of the earth and named him Adam and placed him in a garden. After this he created a woman from Adam's rib and named her Hawa (Eve). These two became the parents of the entire human race who would eventually populate the whole world. Though today we find that there are many different languages and peoples spread out all over the world, the truth is that we all belong to one family. Even modern science now agrees with this. Allah's intention for creating man was that with his entire body, soul, and mind he would praise and worship his Creator. That is to say, that man would obey Allah and show love to others, as he loves himself in response to Allah's love. This is why, when Allah created Eve from Adam's rib and brought them together, Adam was happy and said, *"This is now bone of my bone and flesh of my flesh"*. There was a perfect relationship between Adam and Allah and there was peace between Adam and Eve. By tempting Adam and Eve to sin, Satan destroyed the happiness of Eden. Because they had disobeyed Allah and had done what He had forbidden, there was now enmity not only between Allah and mankind, but now there was disunity between Adam and Eve. As a result of their sin, Allah sent them out of the garden as punishment. They were sinners and therefore, were unholy. Because Allah is holy, He would not allow them to remain with Him any longer. But He made an eternal provision that through faith He would once again make Adam's race holy and bring sinful mankind back to Himself. In *Surah Araf* (The Heights) 7:24-25, the Qur'an puts it this way:

"He said, 'Get you down hence, and may your descendants be enemies to each other. The earth will for a while provide your dwelling and your comforts. There shall you live and there shall you die, and thence shall you be raised to life.'"

The Scriptures

Every Muslim believes that the Qur'an was revealed to the Last Prophet (SAAS) as a last holy book. All who believe this must indeed become truly submitted to Allah (i.e. true Muslims). In Arabic, "Muslim" means submitted. The root cause of the world's present troubles is that Christians and Jews do not believe this. They do not have faith in the Qur'an nor recognize Muhammad (SAAS), as a prophet. Besides this, we who call ourselves Muslims, as well, cannot manage to follow our prophet nor the Qur'an genuinely because we are ignorant of what is actually written. To understand this matter, I want us to clearly examine the light of the Qur'an. In the following verse of *Surah Araf (The Heights)* 7:40, it is written:

"For those that have denied and scorned Our revelations the gates of heaven shall not be opened, nor shall they enter Paradise until the camel shall pass through the eye of a needle. Thus shall We reward the guilty."

Now, stand facing a mirror and ask yourself if you believe every verse of the Qur'an? Then think, are you *mumin* (righteous, without sin) or not? Generally, you will say, "Of course, I am a Muslim, so surely I believe not only every verse, but also every Arabic letter of the Qur'an." Regarding sin, most of us will say, "I try my best to live according to Allah's word." If you are a pious person, you may even say, "I don't think that I sin." I commend you for trying to answer these very personal questions as honestly as you can. Now think again deeply of the answers you have given before we proceed. The first pillar of Islam is the *Kalima*. Its first part is the *Tawheed, La Ilaha Illallah*, which means, there is no one worthy or worship except Allah and there is no God but Him. No one's judgment is effective except His. Also Islam means "peace" (literally it means submitting to the will of or making "peace" with the Creator). Those who commit themselves into Allah's hands or those who follow His decrees are doing so in order to come into harmony with Him.

Somewhere around three thousand five hundred years ago, Allah first revealed His decrees to the prophet *Musa (Moses)* through the *Taurat Sharif (the Torah)*, in order to guide the Hebrew people in the true and proper way. In the second book of the *Taurat*, Exodus, in chapter 20 and verses 1-17 Allah gives these Ten Commandments:

1. *You shall have no god other than Allah.*
2. *You shall not bow down and worship idols.*
3. *You shall not misuse the name of Almighty Allah.*
4. *Observe the day of rest and keep it holy.*
5. *Honour your father and mother.*
6. *Do not murder.*
7. *Do not commit sexual sin.*
8. *Do not Steal.*
9. *Do witness against anyone falsely.*
10. *Do not desire anything that belongs to another person.*

Over two thousand years ago, the *Messiah Isa (Jesus)* taught that the above-mentioned commandments could be summed up in just two great commandments. From the *Injil Sharif (Gospel)* in Mark 12:30-31 we find:

1. Love Allah, your Lord, with all your heart, with all your soul, with all your mind, and with all your strength.

2. Love your neighbour as you love yourself.

Later, around 1500 years ago, the Qur'an was revealed through the prophet Muhammad (SAAS) who was directed to observe the same commandments as above where we find that *Surah Mayida* (The Table) 5:68-69 says:

"Say. People of the Book,, you will attain nothing until you observe the Torah and the Gospel and that which has been revealed to you from your Lord. That which has been revealed to you from your Lord will surely increase the wickedness and unbelief of many of them. But do not grieve for the unbelievers. Believers, Jews, Sabaens, and Christians – whoever believes in God and the last day and does what is right shall have nothing to fear or to regret."

If we pay close attention to the above-mentioned verses, we notice that the word "observe" is meant for all times past, present, and future. In other words, what has been revealed in the previous scriptures must not be denied but must be followed in order to be a true Muslim (People of the Book). Moreover, through this passage it can be understood that believers (Muslims), Jews, Sabaens, and Christians, who believe in Allah and life after death and who do good work (by observing the Torah and Gospel) are all grouped together as those who have no need to fear.

Now as a Muslim, you must think and ask yourself. "Am I living an honest life? Do my family and neighbours have any complaints against me? Do I believe what the Qur'an says in the above-mentioned passage? If I do not act according to the Taurat, the Injil, and the Qur'an, then am I really spiritually surrendered to Allah, or do I actually implement all of His commandments?" While searching your heart for the answers to these questions, another question will automatically be raised, that is, "Have I ever even seen the Taurat or the Injil?" Maybe you would say, "The Christians and the Jews have changed those books, so the Qur'an is good enough for me." Very well then, do you believe that the Qur'an guides and shows us the proper way?" Can you cancel any verse of it? If you cancelled or showed disrespect for Allah's word, wouldn't you be punished as mentioned previously in *Surah Arif* 7:40? Furthermore, *Surah Yunus* (Jonah) 10:62-64 tells us:

"Surely the servants of God have nothing to fear or to regret. Those that have faith and keep from evil shall rejoice both in this world and in the world to come; the world of God shall never change. That is the supreme triumph."

When we say that the Christians and Jews have changed those scriptures, do we not deny these verses from the Qur'an? If we say that only the Qur'an is the Word of Allah, do we not deny the very words of the Qur'an that tell us in *Surah Nisa* (Women) 4:136

"O you who believe! Believe in Allah, and His Messenger Muhammad (SAAS), and the Qur'an, which He sent down to those before him; and whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the last Day, then indeed he has strayed far away."

You might again say "Those Books were revealed for the people of that time, but later the Qur'an was revealed to the Last Prophet (SAAS) as the last Book. Therefore, we must follow only the Qur'an". If that is your opinion, then notice what the Qur'an says in **Surah Yunus (Jonah)10:94-95:**

"If thou are in doubt as to what We have revealed unto thee, then ask those who have been reading the Book from before thee: the truth hath indeed come to thee from thy Lord: so be in no wise of those in doubt. Nor be of those who reject the signs of Allah, or thou shalt be of those who perish."

Note the idea that these instructions from the holy Qur'an were given even for the prophet Muhammad (SAAS). Here we must ask ourselves some important questions. "If the former Books were cancelled or someone changed those scriptures, then why would *All Knowing Allah* command the prophet to go to and seek counsel from those who read cancelled or changed Books?" Secondly, many who have not understood the Qur'an have chosen instead to follow and seek advice from the Hadith and other commentaries written by men two hundred years after Muhammad's (SAAS) death. My question for them would be: "Does the Holy Qur'an give us any such instruction? Furthermore, have the writers of the Hadith and commentaries read and referenced the former Books, as commanded to Muhammad (SAAS) in order to seek advisement from them so that they too might understand and properly interpret the Holy Qur'an?" Surely if the respected Prophet (SAAS) is advised to seek the counsel of the "Book from before thee", then all of mankind can benefit from its wise counsel. Notice that in verse 95 above, the prophet Muhammad (SAAS) himself is warned against being among those who "reject" the word of Allah, for those who do will surely perish. This calls for careful consideration before making any decision. I agree that everyone should be free to form their own opinions, but our opinions should not be based on the fallible thinking of men, but instead upon the truth from Allah's Word.

The Purpose of the Qur'an

My question now is, "Does the Qur'an teach that there is only one way (path) to enter heaven, or are there more ways?" In verse 5:48 of *Surah Mayida* (The Table) it is said:

And to you We have revealed the Book with the truth. It confirms the Scriptures which came before it and stands as guardian over them. Therefore, give judgement among men according to God's revelations, and do not yield to their whims or swerve from the truth made known to you. We have ordained a law and assigned a path for each of you. Had God pleased, He could have made of you one community: but it is His wish to prove you by that which He has bestowed upon you. Vie with each other in good works, for to God shall you all return, and he will resolve your differences for you."

If you pay close attention to this verse, you will notice that it says, "The Book (meaning the Qur'an) revealed to you (Muhammad, SAAS) confirms or "supports" the former Books. Allow me to illustrate this point to you, suppose you are a candidate running for election as president, and I vote for you. That means I support you. I voted for you so that you might be elected as the leader. In the same way, the Qur'an is said to be supporting the former Books, not cancelling them. Therefore, in the first place the Qur'an is in support of the previous Scriptures and secondly the Qur'an is called a "guardian" of or collector from the previous Books. This raises the question: "Is the Qur'an a new Book, and is there new revelation in it or is it simply a confirmation of what Allah had already given?" It also mentions in this verse that each group has been given a different law or path. If Allah had wished, He could have made of us one community, but he did not in order to test us in the rules given to each of us, you may now be asking the question, "Why was the Qur'an revealed?" In *Surah Yasin* 36:5- 10 it states that:

"It is a revelation sent down by (Him), the Exalted in Might, Most Merciful. In order that thou mayest admonish a people, whose fathers had received no admonition, and who therefore remain heedless (of the Signs of Allah). The Word is proved true against yokes round their necks right up to their chins, so

that their heads are forced up (and they cannot see). And We have covered them up so that they cannot see. The same is it to them whether thou admonish them or thou do not admonish them: they will not believe."

In *Surah Shura* (Counsel) 42:7 it is written:

"Thus have We revealed to you an Arabic Qur'an, that you may warn the mother-city (Mecca) and those who dwell around it; that you may forewarn them of the day which is sure to come when all are brought together, some in Paradise and some in the blazing Fire.

If we look to *Surah Al-Isra'el*, Verse 82 we find:

"And We reveal of the Qur'an that which is a healing and a mercy for believers though it increases the evil-doers in naught save ruin."

It must be mentioned at this point that the Qur'an is revealed as a healing and a mercy to the believers, and it only adds to the perdition of the unjust. In this case we should keep in mind that if you and I are believers and follow the truth then we have no problem. According to *Surah Yasin* 36:6, the Qur'an was revealed for those people whose fathers were not warned, so they were heedless. They are not only heedless. but based on verse 7 they do not believe, and in verse 8 it is written that Allah placed chains on their necks, and these reach up to their chins, so they have their heads raised aloft (arrogant). Also, according to verse 9, Allah has made a barrier in front of them and a barrier behind them, so that they do not see, and it makes no difference for them whether the prophet warns them or not: they will not believe (verse 10). Based on the previous references, we can clearly say that the Qur'an was revealed for those people who spoke Arabic at the time of Muhammad (SAAS). Also it is said that most of them will reject the message of the Qur'an. If those people do not believe the Qur'an, then where in the Qur'an do we find mention of true believers? Where are those who are pious, Allah fearing or Muslim? We may also ask the question. "Who exactly are those people whose fathers were not warned? Consider again the above verse from *Surah Shura* (Counsel) 42:7 . The Qur'an was revealed in Arabic to warn the people of Mecca and those who dwell around it. In this context we must say that "around it" surely is not referring to the whole world. It clearly means Mecca and the Arabic speaking people who dwell around or near Mecca. History shows that the Prophet Muhammad (SAAS) was from the Qureshi tribe of Mecca in Saudi Arabia. Muhammad (SAAS) grew up among a people who worshiped idols, buried their unwanted female children alive, and committed many other unjust deeds. At around the age of 25, Muhammad (SAAS) married his first wife Khadija, who was Jewish . She believed in One God and lived a way of life directed by the Ten Commandments. Allah had given these commands to the prophet Moses through the Taurat, so that His people would know how to live according to His Laws. Muhammad (SAAS) must have been surprised to learn of these commandments, which were totally different from the way of life of his own Qureshi tribe. Before marrying he was converted from idol worship and believed in the One God of Khadijah. It was at this time that people first called him Al-Amin (believer). At the age of 40, after 15 years or marriage, Muhammad (SAAS) received the Qur'an (a guidebook collected from the previous Holy Books) and it was then that he first went to his people to warn against the injustice and evil of the Qureshi's customs and traditions. Because the Qureshi people were residents of Mecca and its surrounding areas their language was Arabic. The Qur'an was first revealed for them and their situation. This point is emphasized in *Surah Maryam* (Mary) 19:97:

We have revealed to you the Qur'an in your own tongue that you may thereby proclaim good tidings to the upright and give warning to a contentious nation."

Here it was said to the prophet "in your tongue", which of course was Arabic. In *Surah Ta'Ha* (The Prophets) 20:2-3 it is written:

It was not to distress you that We revealed the Qur'an but to admonish the God-fearing."

According to the above Surahs, the Qur'an was revealed in the Prophet's (SAAS) own language, not so that it would distress people, but so that it would give admonishment or instruction in their native tongue. As the Qur'an is an instructional book, given to a people who had not previously received any book, it was an important source of directions for how they should live and what they should and should not do. The Qur'an can therefore be understood to be a law book or a code of life. Because the Qur'an also says that it is a collector from the previous Holy Books, it may be thought of as a guidebook or study guide. As such it has elements being a condensed version of a main textbook. The Qur'an makes no attempt to give full details into the lives of the previous prophets, but refers back to the "before books". In the case of the Qur'an, as we have seen in some of the previously mentioned passages, the Qur'an is the guidebook, and the "previous Books" are the textbook from which the Qur'an has been a collector. Many people have said that Arabic is the language of Allah, and those who do not know Arabic cannot give an answer to the questions that Allah will ask of them on Judgment Day. They say that this is why each of us must learn Arabic so that we can say prayers (perform the *namaz*) in Arabic. However, if we seriously contemplate the issue, we must realize that there are millions upon millions of people on Earth who speak in thousands of different languages. Does this mean that Allah does not know the languages of those people? Does He only understand Arabic? What about the previous Holy Books which were written down in Hebrew and Greek? Is there anything in heaven or Earth that Allah does not understand? Thinking of Allah in that way makes Him seem rather small and powerless. It is written in *Surah Anam* (Cattle) 6: 104:

Momentous portents have come to you from your Lord. He that sees them shall himself have much to gain, but he who is blind to them shall lose much indeed. I Muhammad, (SAAS) am not your keeper."

In this verse, it is said that Muhammad (SAAS) received the word of Allah like a warning of great importance. If we don't understand a danger sign how can we avoid the danger? To blindly read or memorize foreign words without understanding their meaning is of no benefit to the reader. It was once said, "If a blind man leads another blind man, won't they both end up in a ditch?" Let us open our eyes then so that we may see and walk without falling. Therefore, if we read the Word of Allah with understanding, we will learn of things that may be of great benefit to our lives. If we practice what we have learned from Allah's instructions to us, we will then be able to lead our lives according to that which will really bring His blessings. What benefit will there be for our families or ourselves if we merely memorize a limited number of verses of the Qur'an in Arabic, and say prayers using those foreign words but have no understanding of their meaning? *Surah Al-Maun* 107:4-6 states:

"So, woe to the worshippers, who are neglectful of their prayers. Those who (want but) to be seen (of men)."

In these verses the Qur'an says that if we say prayers without understanding but perform *namaz* only in order to appear pious to other men then we are actually neglecting our prayers and bringing harm

upon ourselves. Isn't it obvious now that what we should do is read and hear the Qur'an in our own languages, understand its instructions, and lead our lives according to that?

The Fear of Allah

Why do we pray, fast, go on the Hajj, give the *Zakat* (alms), etc.? Isn't it because those activities will help us to develop a proper respect for and fear of Allah? The fear of Allah then brings wisdom and helps us accomplish good works so that that we and our neighbours will be blessed from above. In *Surah Al-Imran* 3: 198 it is written:

"But, for those who fear their Lord, are Gardens under which rivers flow (in paradise); a reward from Allah and with Allah is the best of rewards."

We have already seen in verse 5:48 of *Surah Mayida* that Allah made *different ways* for us. We can clearly understand that Allah could have made only one way if He had wished, but He has shown us different ways. He did this to prove or test us. In other words, just as a tree can be identified by observing the type of fruit that it produces, so shall we each be recognized by our fruits. It is easy to tell whether we belong to Allah or to Satan by our deeds. We have heard it said, "The highest and best deeds are to Allah if our hearts strongly act according to His commands, and love mankind as we love ourselves". The Messiah, *Isa*, put it this way: "Love the Lord Allah with all your heart, with all your soul, and with all your mind", and "Love your neighbour as you love yourself." The Jews follow the *Taurat, Zabur* (Psalms) and the books of the prophets; while Christians follow the *Taurat, Zabur* (Psalms) the books of the prophets and the *Injil*, which is called the Bible. Muslims claim that they follow the Qur'an. The fact is that the basic guidelines of all these separate paths are fundamentally the same. For instance, in *Sarah Mayida* (The Table) 5:44-45 it is said:

"Verily, We did send down the Taurat (Torah) to Musa (Moses), therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Taurat] for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. Therefore fear not men but fear Me and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the Kafirin (disbelievers - of a lesser degree as they do not act on Allah 's Laws).

Also 5:46 states:

"And in their footsteps, We sent Isa (Jesus), son of Maryam (Mary), confirming the Taurat (Torah) that had come before him, and We gave him the Injil (Gospel), in which was guidance and light and confirmation of the Taurat (Torah) that had come before it. a guidance and an admonition for Al-Muttaqun (the pious)." And in 5:47: "Let the people of the Injil (Gospel) judge by what Allah has revealed therein. And whosoever does not judge by what Allah has revealed (then) such (people) are the Fasiqun [the rebellious, i.e. disobedient (of a lesser degree)] to Allah. "

Now the real question is, " Whichever your path or Book is, do you follow it properly out of fear and reverence for *Almighty Allah*?"

All Have Sinned

We all know that if you do not follow the commandments of Allah properly and completely, then you are a sinner. It is actually as impossible for a sinner to enter into heaven as it is for a camel to enter

through the eye of a needle. In answer to this, you might say, "But Allah is gracious. and so He will forgive us if we are penitent to Him" . After all, it is written in *Surah Nahal* (The Bee) 16:119:

"To those who commit evil through ignorance, and then repent and mend their ways, your Lord is forgiving and merciful."

According to the above verse, Allah will forgive *only* those who sin without knowledge of it and then *only* if they repent and correct their error. That is to say, if they confess their sin, turn away from it and leave behind all their sinful behaviour. Now the question is: are we committing sins unknowingly or are we aware that they are sins? If we are aware of the sinful nature of our actions, have we ourselves stopped committing those sins or not? If not, then it is obvious that we remain sinking in our sins and are dragged down by our inability to stop sinning. The consequence of our sin is that just like it is impossible for a camel to go through the eye of a needle, it is impossible for a sinner to enter heaven. Furthermore, because Allah is perfect, His standard for those who enter Heaven is 100% perfection. We know that we are unable to achieve such a high standard not only from our own failure to do so, but also from the lives of those who have gone before us. We have all learned from the story of the first man, Adam, that we do not need to commit many sins in order for Allah to consider us a sinner. Only one sin is enough to disqualify us from Paradise. By disobeying Allah and eating the fruit of the forbidden tree, Adam had sinned and was cast out of the Garden. In the same way, one of Allah's mighty angels was removed from His presence because of one act of disobedience. This angel is still with us today in the form of Satan and he continuously draws us towards sin. Who will save us from the unbearable penalty of our sins?

The Messenger's Warning

At this point, many people will say, "*Rasulullah* (God 's Messenger), the Prophet Muhammad (SAAS), will pursue us and take us with him. Surely, he will not enter heaven without us." However, the Qur'an has something to say in regard to this in *Surah Kahf* (*The Cave*) 18:56:

"We send Our apostles only to proclaim good news and to give warning. But with false arguments the unbelievers seek to confute the truth, deriding My revelations and My warnings."

Here, the Qur'an is saying that the Messengers of Allah are sent only to proclaim the good news and give warning to men. If anyone tries to claim more than Allah 's word says, they are proven to be a *kafir* (non-believers) because they try to make His Word worthless by changing it. In the *Surah Anam* 6: 106-107 it is said:

"Follow what has been revealed to you (O Muhammad, (SAAS)) from your Lord, La ilah illa Huwa (none has the right to be worshipped but He) and turn aside from Al-Mushrikun (pagan idolaters). Had Allah willed, they would not have taken others besides Him in worship. And We have not made you a watcher over them nor are you a Wakil (disposer of affairs, guardian, trustee) over them."

Though this verse is speaking about infidels who worship things other than Allah, we all must continually ask ourselves, "Am I an infidel? Have I put anything in my life ahead of Allah?" Those who love anything in place of Allah or revere anyone or anything in a higher place than Allah are in fact infidels or idolaters. This passage says that the Prophet Muhammad (SAAS) has not been made a guardian or a *Wakil* (advocate) for those who put other things before Allah. Nevertheless, if we examine our own lives carefully, we must admit that we regularly put things of this world, especially

wealth and possessions, in a place of greater importance than Allah. The example that we find in Allah's Word that gives us an image of what true faith looks like is the life of *Ibrahim* (Abraham). He loved Allah so much that He agreed to sacrifice his own beloved son. If we take an honest look at ourselves and compare *Ibrahim's* act of supreme submission with our lives, we will see that we fall short. The fruit of our lives shows that we actually love wealth, possessions and other things in the world more than we love Allah and submit to Him. In the verses of *Surah Humazah* (The Slanderer) 104: 1-7 it is said:

"Woe to every slanderer and backbiter who has gathered wealth and counted it. He thinks that his wealth will make him last forever! Nay! Verily, he will be thrown into the crushing Fire. And what will make you know what the crushing Fire is? The fire of Allah kindled, which leaps up over the hearts."

Also in *Surah Taubah* (Repentance) 9:80:

"Whether you (O Muhammad, SAAS) ask forgiveness for them (and even) if you ask seventy times for their forgiveness – Allah will not forgive them because they have disbelieved in Allah and His messenger (Muhammad, SAAS). And Allah guides not those people who are Fasiqun (rebellious, disobedient to Allah)."

Here, the Qur'an mentions that Allah does not guide those people who are *Fasiqun* (sinners). Aren't those who would be considered rebellious and disobedient to Allah, those who do not believe His Word or act according to what it teaches? So, it can also be said that those who do not believe Allah's Message of warning and good news do not really honour the prophet Muhammad (SAAS) either. As a result of this, even if the prophet Muhammad (SAAS) asks seventy times for their forgiveness, Allah will not forgive them. Based on the above findings from the Qur'an, we now need a clearer conception about the responsibility of Muhammad (SAAS). What was the Messenger's (SAAS) warning and what was the good news to those who would believe? Consider the following quote in *Surah Ahqah* 46:9:

"Say, I am no bringer of new-fangled doctrine among the messengers, nor do I know what will be done with me or with you. I follow but that which is revealed to me by inspiration; I am but a Warner open and clear."

Notice above that in *Surah Ahqah*, Allah does not tell Muhammad (SAAS) to say, *"nor do I know what will be done with me or with you. I am but a Warner open and clear."* We should also notice that this verse does not create any rivalry between Muhammad (SAAS) and *Isa-A I-Messiah*. As we read earlier, according to *Surah Yasin* 36:6, Muhammad (SAAS) was sent to call those people whose ancestors were not warned. He was not sent to take those who are disobedient (rebellious or sinful) to heaven. Remember, we previously read that even if Muhammad (SAAS) asks seventy times for their forgiveness Allah will not forgive them. This clearly shows that the Prophet (SAAS) was not given the responsibility to advocate or intercede for those who have sinned. With this understanding then, we can refer to the followers of Muhammad (SAAS) as a people under the Law of Allah (that which was revealed). This means that they must be able to completely fulfil the demands of the Law in order to have any hope of entering heaven. As discussed previously, we must remember that we have all committed sins in various ways, either through speech, actions or thoughts. Throughout history, Allah has repeatedly warned people through all of His prophets that they must turn from their sinfulness and that the penalty for sin is death. In other words, the punishment for sinners is

eternal torment in hell and the Prophet's (SAAS) *only* responsibility, just like the prophets who had come before him, was to warn people of the coming judgment for sinners. This is spelled out clearly for us in the below passage from *Surah Fattier* (The Creator) 35: 18, where the Qur'an says

"And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he is near of kin. You (O Muhammad, SAAS) can warn only those who fear their Lord unseen and perform AsSalat (Iqamat-as-Salat) [and are steadfast in prayer]. And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his own self. And to Allah is the (final) Return (of all)."

The Prophet's (SAAS) message is plain and simple. Only the One who has committed no sin can advocate or intercede on behalf of a sinner. The weight of our own individual sins are too heavy for anyone to bear, much less then is anyone able to bear their own sins along with the weight of another's.

Salvation Must Come From Allah

Surely, we can all agree that Allah hates sin. He is holy and He will not allow sin to remain unpunished, because He is also a righteous Judge. He does not maintain a relationship with any sinner. However, Allah is also full of mercy. Because of His great compassion and mercy, He has made provision to forgive us so that we may turn from our sin and return to Him having been cleansed. Now, let's be perfectly honest with ourselves. Are we able to become *mumin* (completely holy) through our own efforts by following the *sharia* (the law)? If we are willing to answer truthfully, we must say, "No, we are not able to be completely holy. We know that we cannot save ourselves from our sins. If Allah himself does not save us, we are without hope. We are totally dependent upon Allah to offer His grace (undeserved forgiveness) to us." If you agree that this is the case, then the next question is, "Has Allah already informed us of how He will save us from our sin or will He let us know only after the Last Day when we all face judgment?" Is there anything mentioned about this in the Qur'an? This is certainly the most important question that any of us will ever answer in this life. Let us see if the Qur'an sheds any light on this subject. We may think that all those who have lived before us, starting from Adam and Eve until the present time have experienced fairly similar lives. They have all had a mother and a father, homes and provision for themselves and for the raising of their children. At some point, they earned a living from farming, business, political leadership or various other sorts of employment. They lived and died and left behind whatever lineage they had established through the conception of offspring. This is the normal pattern of life and death that we all know. Lastly, all those who have lived and died throughout history, will return to life on the Last Day at which point all will be judged. On this Day of Judgment, Allah will determine which ones are cast into hell, and which ones enter heaven. Those who have believed Allah 's message and accepted His provision for salvation will enter Paradise, but those who have rejected Him will perish in eternal fire . However, has there ever been an exception to this conventional pattern of life, death and judgement? In *Surah Tahrim* (Prohibition) 66: 12 it is written:

"And in Mary, Imran's daughter, who preserved her chastity and into whose womb We breathed Our spirit [mir ruuhinaa]; who put her trust in the words of her Lord and His scriptures, and was truly devout."

Regarding the birth of *Isa-Al-Messiah* (Jesus the Messiah), this passage says that the daughter of *Imran*, Mary, preserved her chastity (virginity), and by the power of the Holy Spirit [*ru-ul-Qudus*] she gave

birth to *Isa* (Jesus). She was sincerely obedient to Allah and *Isa-al-Messiah* was born without physical conception through an earthly father, but was conceived by Allah's own Spirit. Here, there are some similarities in the way Allah gave life to Adam whose body was formed from the soil of the earth. In verse 3:59 of *Surah Al-Imran* it is said:

"Verily, the likeness of Isa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him; "Be! and he was."

But there is a very important difference between the two. Adam was disobedient and did not follow the one command Allah had given him, so he committed sin. The peace between Allah and His creation had been broken. Adam died and will face judgment on the Last Day. It is written in *Surah Ta'Ha* (The Prophets) 20: 115:

"We made a covenant with Adam, but he forgot, and We found him lacking in steadfastness."

Just as Adam was found lacking, he passed on his sin nature to his offspring. We know the events of *Habil* (Abel) and *Kabil* (Cain), Adams two sons. In an attempt to please Allah, these two brothers offered up sacrifices. The sacrifice that was offered by *Habil* was accepted, but Allah did not accept the sacrifice of *Kabil*. So, full of jealousy and bitterness, *Kabil* killed his brother. His wicked behaviour is described in this verse from *Surah Mayida* (The Table) 5:30:

"His soul prompted him to slay his brother; he slew him and thus became one of the lost."

From this passage we see clearly that Adam's sin had severe consequences for his children. Not only had Adam been disobedient, but also within the very next generation of his offspring, the curse of sin shows up in a devastating way. *Kabil* committed the atrocity of murdering his own brother. Since we too are the offspring of Adam, we are all born into a world in which we live under the same curse of sin. The problem with sin is that it separates from Allah. Sin may simply be defined as disobeying anyone of Allah's requirements. To become a sinner, it is not necessary to commit many sins; only one sin is enough for that. But, if we desire to be with Allah in heaven, we must be 100% holy. Is there anyone from among Adam's offspring who can say, "I have never committed any sin"? We should ask ourselves again, "Have we ever committed even a single sin?" If the answer is yes, then we have a big problem. Allah has said that the punishment for sin is death and eternal separation from Him. Just as Adam's sin disqualified him from Paradise, we are all disqualified from heaven by our sins. As we look around today, we find that we live in a sinfilled world. Try as we may, we find that by our own efforts we cannot free ourselves from sin. This presents a great dilemma for sinful mankind. However Allah has Good News that He has revealed through His servants who have come before us. He has provided a Way by which we may enter Paradise.

The Good News

Because of mankind's great dilemma, Allah sent His Messiah through a virgin named *Maryam* (Mary). Having no father, He was conceived by the power of Allah's own Spirit [*mir ruuhinaa*]. He is *Isa-Al-Messiah* (Ibn-Ullah). The Qur'an speaks about him in *Surah Al-Imran* 3 :45:

"Behold! The Angles said, "O Mary, Allah giveth thee glad tidings of a Word from Him. His name will be Christ [Greek word meaning Messiah] Jesus, the son of Mary, held in honour in this world and the Hereafter and of (the company of those) nearest to Allah."

Notice that the coming of *Isa* is *glad tidings* (good news) and secondly, *Isa* is the "son" of the virgin Mary. Here a question must be raised. Who does the Qur'an say is the father of *Isa*? The Qur'an lists no father of *Isa* in the conventional sense of physical fatherhood. Therefore, He is certainly not a blood descendent of Adam through any father's lineage. Furthermore, *Isa* is said to be sitting nearest to Allah. Also, in verse 46 it is written:

"He will speak unto mankind in his cradle and in his manhood and he is of the righteous."

In this verse *Isa* is of the *righteous*, which means in a right relationship with Allah. From *Surah Al-Imran* 3:45, we recall that the son of *Maryam* will be named *Isa* (Jesus). This is an important point to note. This was not a name given by any man, but Allah Himself named him *Isa*. We find in Allah's Word that whenever Allah gave a name to any of the prophets, there was a special meaning and a reason for these names. Is there any significance then in *this* special name that was given by Allah? Let's look at the meaning of the name *Isa*. The Arabic name *Isa* is derived from the Hebrew name *Yeshua*, which means "saviour". In English it is pronounced Jesus. Also, the word Messiah, again from the Hebrew language, means the "*anointed one*" or the "*chosen one*". The English word for Messiah is Christ, which comes from the Greek word, "Christos". Certainly there is significance in the fact that this special name given by Allah means, "anointed or chosen to be the saviour". So, the glad tidings (good news) that we read about in the Qur'an is that the "chosen saviour" has come into the world to free mankind from sin. In *Surah Al-Imran* 3:45, it was also said that the Messiah is held in honour on the Earth and in Heaven. Not only that, his place has been reserved with honour by Allah's side. In *Surah Baqarah* (The Cow) 2:253 it states that:

"Those Messengers We endowed with gifts, some above others; to some of them Allah spoke, others He raised to degrees (of honour), to Jesus the son of Mary we gave Clear (Signs), and strengthened him with the Holy Spirit [ruh-ul-Qudus]. If Allah had so willed succeeding generations would not have fought among each other. After Clear (Signs) had come to them, but they (chose) to wrangle, some believing and others rejecting. If Allah had so willed, they would not have fought each other; but Allah does what he wills."

We see here that *Isa* was empowered by the Holy Spirit (*ruh-ul-Qudus*). Because the Holy Spirit resided in Him, He was able to live His life completely without sin. Conversely, if Allah had empowered Adam with this same *ruh-ul-Qudus*, he would not have committed any sin. And consequently, the world would not be suffering to this day from the results of that first sin. Later in this same passage it is said that, *Jesus was given clear signs, proofs and evidence*. These "Clear signs" were the evidence that proved the status of *Isa* as the anointed and chosen Messiah sent to save sinful mankind. They also were meant to remove any doubt that it was Allah Himself who has established *Isa* as the saviour. The document containing the full account of these signs, proofs and evidences is the *Injil Sharif* (Gospel). This word, Gospel, means "good news". There are many who claim that they are Muslims, but have never even seen much less read this Holy Book. Regarding the power of Jesus (saviour), the Messiah (anointed one), and the Qur'an says in *Surah Al-Imran* 3:49:

"He will instruct him in the scriptures and in wisdom, in the Torah and in the Gospel, and send him forth as an apostle to the Israelites. He will say "I bring you a sign from your Lord. From clay I will make for you the likeness of a bird. I shall breathe into it and, by God's leave, it shall become a living bird. By God's leave I shall heal the blind man and the leper, and raise the dead to life. I shall tell you what to eat and what to store up in your houses. Surely that will be a sign for you, if you are true believers."

All Muslim brothers and sisters have heard the expression that life (*hayat*), death (*mout*), our daily sustenance (*rizik*) as well as our wealth and possessions (*doulat*) are all in the hands of Allah alone and that He shares those powers with no one. Surely we can all agree that this is true. However, according to the above-mentioned verse, we see that Allah has given these same powers to Jesus. Not only that, but it was said, if you are true believers, it is a "sign" for you. That is to say if we truly seek Allah's guidance and ask Him to reveal the truth, then the powers displayed by *Isa* will be a sign indicating his true nature. In other words, if Allah does not share these powers with anyone then the question must arise, "Who is *Isa* and who performs these works?" Certainly, Allah does not speak lies (God forbid). Then we have no other choice but to conclude that *Isa* is in fact Allah. In that case we should remember and have no doubt that "Allah is "One" and without parallel. It is impossible to keep Allah in a box or adequately define Him with human terms. For example, in an attempt to express the great attributes of the Almighty, we say that Allah has 99 names. We even say, "All the most beautiful names belong to Allah". We should keep in mind that although we may use many different names to refer to Allah in an attempt to describe His awesome majesty, this does not in any way mean that we believe in many different gods.

Allah is One

For the purpose of illustrating a point, allow me to share this example. If we take some water in a kettle and bring it to a boil the water will escape from the kettle as vapour. Now, if I attach a tube to the kettle's spout and pass the tube through a container of cool water, the vapour will condense to form a liquid again. I can then take the liquid water and place it in a freezer and it will soon become ice. After it is frozen, if I tell anyone that it is ice, he or she will not have any quarrel with me, but will readily agree, that it is in fact ice. If I say that it is water though, he/she will probably want to correct me. In the same way, while observing the steam coming from the kettle, if I say that it is vapour then he/she will agree with me. But, if I say, that the steam is water then he /she may think that I have lost my mind. Notice, however, that this liquid water, vapour and ice are all the same substance. It is only due to the application or removal of heat that a physical change has taken place. The substance has not changed in any way. Just as we may refer to Allah by many names, His qualities always remain the same. Only the name that we use to refer to Allah has changed in a human attempt to describe His divine character. For instance, a pure Muslim (Isai Muslim or a Christian) believes that when we refer to the Father of all creation, His name is Allah. When He came into the world as the son of the Virgin Mary, conceived by the power of the Holy Spirit, then His name is *Ibnullah* (spiritual son of God) or *Isa-Al-Messiah*. If we consider this very carefully, then we can see that what only Allah is able to do, *Isa-Al-Messiah* can also do. There is no qualitative change. For instance, as Allah has power over life (*hayat*), death (*mout*), our daily sustenance (*rizik*) as well as our wealth and possessions (*doulat*), *Isa* also has these powers according to *Surah Al-Imran* 3:49. Lastly, Allah is present everywhere in the form of the Holy Spirit or *ruh-uf-Qudus*. With the proper explanation, we can come to understand that the meaning of the terms Father, Son and Holy Spirit does not imply three different gods, but one entity. This confirms the statement that Allah is one and there are no other gods (*La Illaha Illallah*). Besides this, In *Surah Al-Imran* (the family of Imran) 3:55 it is written:

"God said: Jesus, I am about to claim you back and lift you up to Me, I shall take you away from the unbelievers and exalt your followers above them till the Day of Resurrection. Then to Me you shall all return and I shall judge your disputes."

We all know that everyone who lives will die and their remains will be disposed of. If we consider the life of *Isa-Al-Messiah*, however, we can see that he died and was buried, but after three days was resurrected from death. He remained for 40 days on the Earth and was seen by many witnesses before he was taken up to Allah. Not only was he raised up to Allah but also his followers will be exalted, made superior or be given the victory until the Day of Judgment. Here I'd like to make two points. The first point is that *Isa's* followers are the ones who will be given the victory until the Day of Judgment. This leads us to the question, "Has Judgment Day already come?" The answer to this of course, is "No." The second point is this word, "victory". This means that Allah will give victory to those who place their faith on *Isa-Al-Messiah* and follow Him, but once the Day of Judgment arrives, if you have not accepted Allah's provision for salvation, it will be too late. Is there anyone who does not want to receive the victory of salvation from sin that is offered to us by Allah before that dreadful Day? There are many people who are born into a particular religious group and do not even know exactly why they follow their religion. They simply follow the tradition of their father. We have already seen that following in the tradition of Adam leads to death. True believers, however, are those who believe that there is only One God and Creator who will bring judgment on the Last Day. We believe that there is a heaven and hell where after judgment, humans will receive their reward or punishment. We understand that Allah has designed us to be the highest form of all creation so that by remaining on the right path we might worship Him and join Him in the afterlife. Our hope is that by living our lives for Him and following the path He has shown us, we will be able to live forever in heaven with Allah after our time on earth has come to an end. Not only do we hope for the blessing of eternal Life in heaven, but we also believe that if we are living rightly in this life and worshipping the Creator, by staying at peace with our fellow man, we should also be able to receive Allah's blessing of a comfortable and peaceful earthly existence as well. These are all issues of eternal significance and they deserve our full and undivided attention until our uncertainties are resolved.

Prayer and Intercession

According to *Surah Fatteir* 35: 18, "*no one will carry the burden of another*". No matter how heavy or light the burden of a man's sin is no one else can lift it for him, because each man has sinned and must carry the unbearable penalty of his own sin. Even if one calls out to a close relative, the burden cannot be lifted. In the same verse, it says, "*making ourselves holy for our eternal wellbeing we are to firmly establish prayer (salat)*". Consequently each one of us should pay special attention to the actual meaning of *salat*. *Salat* is the Arabic word for prayer; we also often hear the use of the Persian word *namaz*. *Salat* can also be translated worship. In *Surah Nisa* (Women) 4: 106 we find these words: "*Implore God's forgiveness: God is ever forgiving and merciful.*" Many scholars of the Qur'an and teachers of the law say "Prayer (*salat*) is the key to heaven." What this means is that, if we ask forgiveness from Allah, and He forgives us, then we will certainly be saved. If we ask for guidance, He will surely hear and lead us to the straight path and the true Way. Let us concentrate on this concept. We have come to realize that Muhammad (SAAS) was ordered to establish worship and do prayer like the prophets who had come before him; *Ibrahim, Musa and Isa*. But, in which way was he ordered to establish worship of Allah? Some further light can be found in *Surah Shura* (Counsel) 42: 13 where it is written

"He (Allah) has ordained for you the same religion which He ordained for Nuh (Noah), and that which We have revealed to you, and that which We ordained for Ibrahim (Abraham), Musa (Moses) and Isa (Jesus) saying you should establish religion (i.e., to do what it orders you to do practically), and make

no divisions in it. Intolerable for the Mushrikun (idolaters and disbelievers in the Oneness of Allah), is that to which you call them. Allah chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience."

According to this verse, we realize that Allah did not reveal any *new religion* to the Prophet Muhammad (SAAS). In fact, he is commanded to establish the *same religion* that was given to Noah, Abraham, Moses and Jesus and prohibited him from making any departure from it. So, based on the Qur'an, Islam is not a new religion. From the beginning, its foundation has been that Allah is the One and only God, and there is no other like Him. From this foundation comes the commands that forbid the worship of idols, the command to love your neighbours as you do yourself, to do good deeds, to pray, to fast, to give *zakat* (to share your wealth with those in need). We cannot deny that these commands were present from before the arrival of Muhammad (SAAS). The past or the previous prophets were sent by Allah and were all, in fact, also Muslims (submitted to The One God). In *Surah Al-Imran* 3:52 it is written:

"When Isa (Jesus) came to know of their disbelief, he said, 'Who will be my helpers in Allah's Cause?' Al-Hawariyyun (the disciples) said: 'We are the helpers of Allah; we believe in Allah and bear witness that we are Muslims (i.e. we submit to Allah)."

So, based on this passage, not only were the disciples of *Isa* true believers in Allah and therefore Muslims, but so were all of the prophets (those who believed in the One True God) beginning with Adam, the first man. As has been mentioned previously, the meaning of the word "Muslim" is, "those who are submitted or surrendered to Allah." Therefore, the meaning of prayer (*salat* or *namaz*), is simply speaking with Allah to whom we have surrendered ourselves. More simply put, prayer is "conversation with God." This conversation takes place as Allah speaks to us through His Word and we speak to Him about our need for forgiveness, we voice our sorrows and offer our thanksgiving to Him. This type of communication with Allah is not any new form of worship that was introduced by the Prophet Muhammad (SAAS). It has been the practice of those who are submitted to Allah throughout time immemorial. It was even available to the prophet Adam. In order for this "communication with Allah" to take place, we must cleanse ourselves from our sins through true submission. Then and only then will true communication take place.

Islam and Muslim

Now the question is, "Have I surrendered to Allah, and thus am I a Muslim?" At the same time remember *Surah Al-Imran* 3:85 which says: *"And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers."* In the same way as we have focused on the meaning of the word "Muslim", let us concentrate on the meaning of the word "Islam". Literally, Islam means submitting to or *making peace* with the Creator Allah. So, simply stated, Islam means *peace*. Therefore, we must think, "Are we really Muslims? Are we both spiritually and naturally living in peace and doing the work of establishing peace?" We must understand the mystery of surrender. Each person has only one spirit and, having surrendered this spirit to Allah, there remains nothing else left of one's self to give. So, real submission means everything that I am and everything that I have, I have given it all back to Allah, because He created me. If Allah personally guides me, then I will be a devoted, God-fearing man. In other words, I am no longer my own, but I am dead to myself, and Allah is alive in me and working through me. So when Allah is doing everything from within me, then there will be *peace* or "Islam" residing in me. Now I ask, "Is there anyone among the prophets

who has ever lived such a life?" The answer is, there is no human being who has ever lived who can claim authority over these two words, "Islam and Muslim", except *Isa-Al-Messiah*. Notice that, In *Surah Maryam* verse 32 (19:32) *Isa* said from his cradle:

"And dutiful to my mother, and He has not made me insolent, unblessed."

It is important to note that one way in which we may interpret the meaning of the above word "insolent" is terrorist. This means that in the Qur'an, *Isa* says that he is not a terrorist. The antonym of terrorist (someone who instills terror) is peacemaker (someone who instills peace). Another name that is often used for *Isa-Al-Messiah* in the previous Holy Books is "Prince of Peace". In the Injil Sharif (Gospel) we notice that He is the one who first said, "if someone slaps you on the cheek, let him slap your other cheek as well". This means that we should be willing to receive injury from others but not to return the assault. In the *Injil Sharif*, the command to "Love your enemies", comes from *Isa*. Also from the *Injil Sharif*, while *Isa* was hanging on the Cross, offering His own life as a sacrifice, He asks Allah to forgive those who were executing Him, because "they do not know what they are doing." Notice what the Qur'an says about this matter. In *Surah Mayida* 5:28, it is written:

"If you will stretch forth your hand towards me to slay me, I am not one to stretch forth my hand towards you to slay you, surely I fear Allah, the Lord of the world."

Also in *Surah Rad* 13:22 it is written:

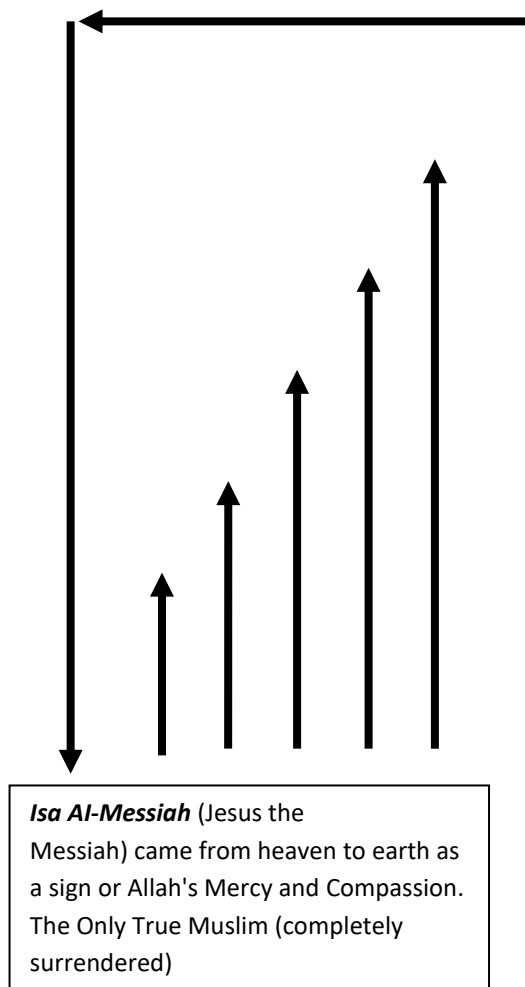
"And those who are constant, seeking the pleasure of their Lord, and keep up prayer and spend (benevolently) out of what We have given them secretly and openly and repel evil with good; as for those, they shall have the (happy) issue of the abode."

This is true Islam (Peace). It is our human nature to think that if anyone slaps me then I should slap them back. If Islam means peace, then certainly retaliation is not Islam. Here we should keep in mind that only *Isa* has established Islam by offering his own life as a sacrifice. Muhammad (SAAS) has never made any such claim. Remember also from before, that in his cradle *Isa* said that Allah has not made him "insolent". Insolent also means someone who does not obey Allah's commands. So, the opposite of insolent is obedient. *Isa* is therefore recognized in the Qur'an as being fully obedient to Allah and he lived his life by fulfilling Allah's commandments. Because of this, *Surah Al-Imran* 3:46 states that *Isa* is *righteous*. Here, the word righteous means that he is a *holy man (mumin)* and *holy man* is a synonym for the word *Muslim*. For this reason, *Isa* is the only man that has ever lived who can claim authority over the two words *Islam* and *Muslim*. There is no one either in the Qur'an or any of the previous books who has earned the right to claim that authority. Those who believe that *Isa* has given His own life on the Cross as a sacrifice to Allah in order to redeem mankind from their sins, that he rose from the dead and is in Heaven and that he will return to judge the Earth, they are the true Muslims (submitted ones): In *Surah Al-Imran* 3:52, the Qur'an reveals something very special, where it says: "*washaha Bi Annah Muslimun*" In English it says, "*---We believe in Allah, and do thou bear witness that we are Muslims*", Therefore, the Qur'an actually gives credit to those who are truly submitted in the cause of Allah as *Isai-Muslims* (those who follow *Isa-Al-Messiah*) also referred to as Christians. Nowhere else in the Qur'an do we find any other group who refer to themselves in this way (*Muslimun*) except those who follow *Isa-Al-Messiah*.

Allah's Standard

Now, if there remains in me any falsehood, stealing, jealousy, greed, hostility, violence, anxiety, etc., can I really say that I am surrendered to Allah? Remember, a tree may be identified by its fruit. For instance, apples grow on apple trees, not orange trees. Oranges grow on orange trees, not apple trees. That is to say, if Allah guides my life it will naturally produce righteous qualities, but if Satan guides my life, it will produce unrighteous qualities. Allah is the king of justice, truth and peace. He is merciful and loving. The sun rises in the sky on all, the rich, the poor, white, black, the pious and the sinner. Every one of us lives by inhaling oxygen from the air. None other than Allah sustains our lives. So we must keep in mind that Allah loves all of mankind very much. He is the most merciful (*Rahmanur-Rahim*), so He wants to free us from our sins in order to take all of us to Himself. We all know that Allah is also 100% holy. Moreover, we cannot be 100% holy by fulfilling all of the religious requirements and by attempting to completely follow all of His laws because we will ultimately fail. As we find in *Sarah Al-Asr* 103:2: "*Most surely man is in loss ..*" Even if I only break one law, I am still a sinner. Didn't Adam only have one law to keep? Yet he failed. How can we hope to perfectly keep so many laws? We cannot come near to Allah in our sin filled state. However, because Allah truly is "Most Merciful and Compassionate" (*Rahmanur-Rahim*), He has told us how He will free us from our sin and take us to Himself. We may consider that all who believe in the One True God are Muslims (La Illaha Illallah). But take note of the chart on the following page.

The Way to Heaven



Allah is One and 100% Holy

Muhammadi "Muslims" (believe La Illaha Illallah and follow the five pillars or Islam)

Musai "Muslims" (Jews believe La-illaha Illallah and follow the 10 commandments or Moses)

Isai "Muslims" (Christians believe La-illaha Illallah and follow the 2 commands of Jesus)

Hindus (follow the ancient Hindu texts and worships many idols)

Buddhists (follow the teachings of the Buddha)

(Above arc man's attempts to please God by following laws)

Surah Al-Asr 103:2 "Most surely man is in loss"..." There is no difference (between Jews and non-Jews) for all have sinned and fail short of the glory or Allah. *Romans 3.22b-23 (Injil Sharif)*

The above chart shows that mankind has only two choices: we either receive Allah's provision for salvation from the punishment of sin or attempt to follow commands and laws. Even if the followers of the World's major religions try to accurately follow their own laws, rules and customs, none of them can hope to become 100% holy like Allah. We must keep in mind that even if we are successful at keeping a portion of the law, but fail on a single point, we are still regarded as "sinners". Allah will not allow unclean sinners to enter into Heaven and 99.9% holy is not good enough for Allah whose standard is 100%. If we meditate deeply on this truth, we have to admit that if Allah does not save us from our sins, we cannot be saved. Let us not forget though that Allah has a special name, "*Rahmanur-Rahim*" or "The Most Merciful and Compassionate." If this *Rahmanur-Rahim* does not save us, we will lose both this life and the next. We may ask, "Will Allah make a provision to save us before or after our death?" The answer is, "He has already informed us through His Messiah, who was the chosen or anointed one for the specific purpose of salvation".

Allah's Provision for Salvation

The Qur'an confirms *Isa* 's special role as our provision before our death in *Surah Nisa* (Women) 4: 159

"And there is none of the people of the Scripture but must believe in him (Jesus) before his death. And on the Day of Resurrection, he will be a witness against them."

As we have noted previously in the below reference, all of mankind are sinners, therefore no one can claim to be a true Muslim (fully submitted). In *Surah Al-Asr* 103:2 it is written. *"Most surely man is in loss "* We may say *"Insha Allah* (if Allah wills), I will go to Heaven when I die", but if we die as a sinner we will surely be cast into hell. However, if all of mankind were to go to hell, because we are surely all sinners ("in loss" above), then Satan will have been victorious over Allah. We should keep in mind that although Satan is powerful, he does not have the power to defeat Allah. So, Allah Himself came down to the Earth to save His spiritual sons and daughters and His coming into this world is glad tidings or Good News (*Injil*) for all who believe. In this way, Allah has made provision to take us to heaven by sending (in the language of the Qur'an) the second Adam (*Surah Al-Imran* 3:59). We may ask: "In what way is *Isa Al-Messiah* able to redeem us from Adam's sin?" The name of this way is *"nazal* (freedom or salvation) through faith." In *Surah Al-Imran* 3:49, it says that *Isa* came from Allah with a Sign. Again *Surah Al-Imran* 3:55 says:

"And when Allah said, "O Isa (Jesus), I will take you and raise you to Myself .."

In other words Allah has raised *Isa* (Jesus) from the dead to be near Him. But not just near Him, he was raised to a place of honour as we have seen in *Surah Al-Imran* 3:45. Why do we perform *korbani* (sacrifice) year after year? Is it not in the hope that Allah will receive this good work as atonement for our sins and forgive us? Aren't we hoping to receive a blessing in return for the sacrifice of the best we have to offer? However, we must realize that the blood of cows and goats cannot free us from sin. For salvation from sin, we need the blood of the One and only *Isa-Al-Messiah* (Jesus, the Messiah), who was completely pure and born without the sinful blood of Adam. Since his mother Mary was a virgin, *Isa* was born without the curse of a sinful father. It was for our sins that *Isa* willingly gave His life as a sacrifice so that we might be set free from sin. He paid the price for our sin so that we might be able to come into the presence of Allah like the first Adam was in the garden before he sinned. The Qur'an says that *Isa-Al-Messiah* spoke about these very things in his infancy as a prediction of what would occur during his life on Earth. In *Surah Maryam* (Mary) 19:33-34 we find:

"And Salaam (peace) be upon me the day I was born, and the day I die, and the day I shall he raised alive! Such is Isa (Jesus), son of Maryam (Mary). It is a statement of truth, about which they doubt (or dispute)."

We must keep in mind that death is the result of sin. The above passage reveals that there is a dispute over the death, and resurrection of *Isa* (Jesus) because it represents a hidden mystery that Allah has kept from us until He was ready to reveal it. The mystery is that we who are born naturally from our father Adam are dead to Allah's mercy and will go to Hell because of our sins. We are all in one way or another sinners and therefore separated from Allah . The cost of our sin is the penalty of death. However, if all of mankind went to Hell , it would mean that Satan has ultimately defeated Allah in His plan to bring glory to Himself through His creation. We also know that because Allah is Almighty, Satan

can in no way defeat Him. Additionally, because Allah is the Righteous Judge, He cannot be unjust and must punish sin. For this reason He sent His Holy One, Jesus, to Earth. Though he was innocent, not having the stain of sin passed down by Adam, he accepted the full punishment for our sins so that we could receive freedom from our sins through faith in him. For our sins, he willingly submitted (Muslim) himself to the vile punishment or death on a cross. As a sign to all of mankind that He was the Messiah. Allah raised Him from the dead and lifted Him to the place of honour. The following prayer is offered as a way to approach Allah to ask to be saved through faith in *Isa-Al-Messiah*:

"Oh Lord in Heaven, you are truly *Rahmanur-Rahim* and the Most Merciful and Compassionate. I admit that I have not been able to be 100% holy through my own works. You alone are completely Holy. You sent your Holy One, your *nazat-giver* (redeemer) *Isa-Al-Messiah* (Jesus, the Messiah) to free me from sin. Thank you for loving me. I put my faith on *Isa-Al-Messiah* and on his holy blood, through which my sin has been forgiven. Although I am not 100% pure and holy, I receive your gift of salvation and believe that through faith in him, I may enter heaven. Please give me the strength and ability to be a pure Muslim (surrendered to You) and to firmly establish true Islam (peace) in my heart so that I may love you and love my neighbours as I do myself. Amen!"

Trinity

The nature and character of Allah is an issue about which there is a great dispute. Some say that He is distant, removed and uninterested in the affairs of man. Some say that Christians believe in three different gods. However, let's see what the Qur'an has to say. In *Surah Nisa* (Women) 4: 171 it says:

"O people of the Scripture! Do not exceed the limits in your religion, nor say of Allah aught but the truth. The Messiah Isa (Jesus) , son of Maryam (Mary), was a Messenger of Allah and His Word (kalam) bestowed on Maryam (Mary) and a spirit (ruuh) created by Him. So believe in Allah and His Messengers. Say not, "Three!" Cease! (It is) better for you. For Allah is One Ilah (God), glory be to Him above having a son. To him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs."

Based on the above passage we must first notice that, *Isa-Al-Messiah* is also revered in the Qur'an as a " Messenger of Allah", just as Muhammad (SAAS) is revered as a Messenger of Allah. It is from the Arabic word for "Messenger" that we say *Rusul-ullah*. So, what is the main difference between these two messengers? To answer this question, there are three main points that must be noted. First, notice in the above passage that it says, *"the Messiah Isa "*. If we understand that the meaning of the word *Messiah* is the "anointed one", and the actual meaning of the name *Isa* is "saviour", it becomes clear that Allah sent *Isa-Al-Messiah* into this world not only as a messenger, but He is in fact "the Message". His message, the *Injil* (literally good news) is that He is the chosen one to save mankind from their sin and take them to be near to Allah in heaven. This is an act of grace from our merciful Lord to his spiritual sons and daughters who believe. The second point that we must notice from *Surah Nisa* 4: 171 is that *Isa* is referred to as "His Word" (kalam). It is for this reason that *Messiah* is called *Kalamatullah*. Regarding the Word of God or *Kalamatullah* in *Surah Lukman* 31 :27 it is written:

"And were every tree that is in the earth (made into) pens and the sea (to supply it with ink), with seven more seas to increase it, the words of Allah would not come to an end, surely Allah is Mighty, Wise."

We should keep in mind that *Isa* is The Word of Allah or *Kalamatullah* and that the Word of Allah's Word is unfathomable, unchangeable and eternal.

Thirdly, according to *Surah Nisa* 4: 171 *Isa* is Allah's Spirit (*Ruhullah*). Consider the following quote about Allah's Spirit in *Surah Al-Isra*el verse 85:

"They are asking thee concerning the Spirit. Say: The Spirit is by command of my Lord, and of knowledge ye have been vouchsafed but little."

This reveals the fact that in the Qur'an, Muhammad (SAAS) is directed to tell his followers that he knows very little about the Spirit of Allah. On the other hand, we have seen earlier that *Isa* was conceived through Allah's own Spirit, which is another confirmation that he is the *Ruhullah*, or Spirit of God. To reiterate then:

1. First, *Isa* is *Al-Messiah*, messenger of Allah.
Kalamatullah.
Ruhullah.

2. Second, *Isa* is Allah's Word or
3. Third, *Isa* is Allah's spirit or

This is why *Surah Niso* 4: 171 states *"Say not: "Three!" Cease! (it is) better for you. For Allah is One Illah (God) ..."* The Qur'an gives the above-mentioned three names only to *Isa*. If we believe this, then it will be better for us for these three are truly one in the same. Also, we should remember that there is no clash between *Isa-Al-Messiah* and Prophet Muhammad (SAAS). None of these three names have been given to the Prophet Muhammad (SAAS). They each had different responsibilities. For instance, in *Surah Al-Isra* 17:82 the Qur'an has revealed to Muhammad (SAAS):

"And We reveal of the Qur'an that which is a healing and a mercy for believers though it increase the evil-doers in naught save ruin."

Muhammad (SAAS) was given the responsibility to call those who *mumin*, not those who are sinners. If you find yourself to be holy, then you have no need for the forgiveness of sins offered through *Isa-Al-Messiah*. *Surah Al-Zukhruf* (Gold Adornments) 43:60-63 has something to say regarding the Day of Judgment, the coming again of *Isa-Al-Messiah*, and also regarding whom we must obey:

"And if it were our will, we could make angels from amongst you, succeeding each other on the earth. And (Jesus) shall be a Sign (for the coming of the hour of judgement. Therefore have not doubts about the (hour), but follow ye Me; this is a straight way. Let not Satan hinder you, for he is to you an enemy avowed. When Jesus came with clear signs he said: "Now have I come to you with Wisdom. and in order to make clear to you some of the points which we dispute; therefore fear Allah and obey me."

Notice above that it says *"Isa* is the sign of the day of judgment so you should not have doubts about that day". This means that *Isa* has been appointed as the judge. So the Day of Judgment begins with His return and we will be judged based upon our fear of Allah and our obedience to *Isa*. The main purpose of *Isa*'s coming to Earth was to reveal Allah's character by leading a pure and perfect life and offering His own life as a perfect sacrifice for sinful mankind. There should be no dispute of the fact that *Isa* died as a pure Muslim (perfectly surrendered to Allah 's will), so that we may all be brought near to Allah through forgiveness of sins by the grace of Our Merciful Lord. It must be mentioned here that we should do our very best to obey the commandments of Allah by observing His Law (Sharia) and meditating on His Word, which was also fulfilled by *Isa*.

The Chosen Ones

Finally, let us look again at Sura Al-Imran 3:33, where it is written:

"Allah chose Adam, Nuh (Noah), the family of Ibrahim (Abraham) and the family of Imran¹ above the Alamin (mankind and jinn (demons))."

According to this verse then, who are the chosen ones or to put it another way, who are the pure Muslims (those submitted to Allah)? To whose family do they belong?

Additionally, regarding Ibrahim's (Abraham) offspring, Surah As-Saffat 37:100-113 says:

"My Lord' Grant me (offspring) from the righteous. "So We gave him the glad tidings of a forbearing boy. And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allah). So look what you think" He said: "O my father I Do that which you are commanded, Insha' Allah (if Allah wills), you shall find me of As-Sabirun(the patient)." Then, when they had both submitted themselves (to the will of Allah), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering), We called out to him "O Abraham! You have fulfilled the dream!" Verily thus do We reward the Mushrikun (good-doers, see vs. 2: 112). Verily, that indeed was a manifest trial. And We ransomed him with a great sacrifice. And We left for him (a goodly remembrance) among the later generations. "Salaam (peace) be upon Ibrahim (Abraham)!" Thus indeed do We reward the Mushrikun (good-doers, see vs. 2: 112). Verily, he was one of Our believing slaves, And We gave him the glad tidings of Ishaq (Isaac) a Prophet from the righteous. We blessed him and Ishaq (Isaac). And of their progeny are (some) that do right, and some that plainly wrong themselves."

So, in this passage we see that Ibrahim (Abraham) was granted a special son "from the righteous" and that when the boy was old enough to walk Ibrahim was asked to sacrifice this son. Allah had given Ibrahim this trial to test his faith, and because Ibrahim did not withhold his beloved son, but instead submitted everything into the hands of Allah, he passed the test. The name of this special son is identified in verse 12 as Ishaq (Isaac), the son that was born to Ibrahim's wife Sarah, Many of us have been taught that it was Ishmael, Ibrahim's first son whose mother was the slave woman, Hazera (Hagar). However, from this passage in the Qur'an we can clearly see that it was not Ishmael. He and his mother had been sent out into the desert where an angel was said to have saved them by miraculously providing a spring of water. To this day, in commemoration of this event, Muslims carry water back from this spring on their return from Hajj. This passage also plainly reminds us that the blessing of Allah, which had been given to Ibrahim, was passed on to Isaac and his decedents, not to Ishmael.

The Chosen Ones

¹In the above passage, note that elsewhere the Qur'an lists Imran as the father of Maryam, who was the mother of Isa.

Ishmael with his mother Hazera (Hagar) was sent into the desert. Presently the Muslims of the world come from this line. Surah Yasin 36:5-10 = "This is revealed by ... they will never have faith." Surah Counsel 42:7 = "Thus we have revealed to you ... some in the blazing fire."

**Adam → Noah → Abraham → Isaac → Jacob → Yusuf (Joseph) → Moses → Daud →
Imran (father of Maryam) → Maryam's son Isa (Jesus)**

According to Sura Al-Imran 3:33 these are the "chosen ones" of Allah. They are True Muslims or Isai Muslims. The above diagram is intended to provide a visual representation of the lineage through which Allah has given His blessing. Notice that when Ishmael and his mother were cast out into the desert, they were cut off from the lineage of the chosen ones. This fact is not only confirmed by the Qur'an in passages like Sura Al-Imran 3:33, but all the Books from before also confirm this. Allah's intention in choosing a special people for Himself is that all peoples of the Earth would be blessed through the passing on of His blessing from generation to generation. Notice also, that since *Isa-Al-Messiah* was not the father of any children, the blessing is passed on not by a blood relationship, but by a Spiritual relationship. Through faith in *Isa-Al-Messiah* **all people** are able to become the Spiritual sons and daughters of Allah.

True Believers

If the followers of Muhammad (SAAS) believe and follow the below verses by faith, then they will be True Muslims and have nothing to fear on the Day of Judgment, otherwise they are not Muslim at all.

The followers of Isa are True Muslims (Surrendered to Allah)

Surah Al-Imran 3:52:

*"When Isa (Jesus) came to know of their disbelief, he said, "Who will be my helpers in Allah's Cause?"
Al-Hawariyyun (the disciples) said: "We are the helpers of Allah; we believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah) "*

Establish the Before Books (Bible)

Surah Mavida 5 :68:

"Say: People of the Book, you will attain nothing until you observe the Torah and the Gospel and that which has been revealed to you from your Lord."

Establish the same religion given to Ibrahim, Musa and Isa

Surah Shura 42: 13:

"He (Allah) has ordained for you the same religion which He ordained for Nuh (Noah), and that which We have revealed to you, and that which We ordained for Ibrahim (Abraham), Musa (Moses) and Isa

(Jesus) saying you should establish religion (i.e., to do what it orders you to do practically), and make no divisions in it.

Isa's death and resurrection

Surah Maryam 19:33 34:

"And Salaam (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive Such is Isa (Jesus), son of Maryam (Mary). (It is) a statement of truth, about which they doubt (or dispute)."

Isa has the same authority and power of Allah.

Surah Al-Imran 3:49:

"He will instruct him in the scriptures and in wisdom, in the Torah and in the Gospel, and send him forth as an apostle to the Israelites. He will say: "I bring you a sign from your Lord. From clay I will make for you the likeness of a bird. I shall breathe into it and, by God's leave, it shall become a living bird. By God's leave I shall heal the blind man and the leper, and raise the dead to life. I shall tell you what to eat and what to store up in your houses. Surely that will be a sign for you, if you are true believers."

The Trinity

Kalamatullah- The Word of Allah is eternal and self-existent. All things in Heaven and Earth were created by Allah's Word. He is the Father of all things.

The Messiah Isa - (Ibn-Ullah) was conceived by Allah's own Spirit and is therefore the Spiritual son of Allah.

Ruhullah - The Holy Spirit is Allah's own Spirit and *Isa* is the only one to be given the name *Ruhullah*.

This describes the Triune nature of Allah, which is embodied in *Isa Al-messiah*. He is One and not Three.

Surah Women (Nisa)4:171:

"O people of the Scripture! Do not exceed the limits in your religion, nor say of Allah aught but the truth. The Messiah Isa (Jesus), son of Maryam (Mary), was a Messenger of Allah and His Word (kalam) bestowed on Maryam (Mary) and a spirit (ruuh) created by Him; so believe in Allah and His Messengers. Say not, "Three!" Cease! (It is) better for you. For Allah is One Ilah (God), glory be to him above having a son. To him belongs all that is in the heavens and all that is in the earth. And Allah is All Sufficient as a disposer of affairs."

Isa was conceived by the Holy Spirit (Allah's own Spirit)

Surah Tahrim (Prohibition) 66: 12:

"And in Mary, Imran's daughter, who preserved her chastity and into whose womb We breathed Our spirit [mir ruuhinaah]; who put her trust in the words of her Lord and His scriptures, and was truly devout. "

Isa is the "Good News" to mankind and is honoured with Allah

Surah Al-Imran 3:45:

"Behold! The Angels said, "O Mary, Allah giveth thee glad tidings of a Word from Him. His name will be Christ [Greek work meaning Messiah] Jesus, the son of Mary, held in honour in this world and the Hereafter and of (the company of those) nearest to Allah."

The Chosen Ones

Sura Al-Imran 3:33:

"Allah chose Adam, Nuh (Noah) , the family of Ibrahim (Abraham) and the family of Imran above the Alamin (mankind and jinns [demons])."

Those who fear Allah, are to obey Isa

Surah Al-Zukhruf (Gold Adornments) 43:63:

"When Jesus came with clear signs, he said: "Now have I come to you with Wisdom and in order to make clear to you some of the (points) on which ye dispute: therefore fear Allah and obey me."

All Muslims must believe in (place their faith upon) Isa before their death

Surah Nisa (Women) 4: 159:

"And there is none of the people of the Scripture but must believe in him (Jesus) before his death. And on the Day of Resurrection, he will be a witness against them."

If you doubt or don't understand the Qur'an, go to the people of the Bible (not the Hadith). Those who reject the Bible will perish in Hell

Surah Yunus (Jonah) 10:94-95:

"If thou are in doubt to what We have revealed unto thee, then ask those who have been reading the Book from before thee: the Truth hath indeed come to thee from thy Lord: so be in no wise of those in doubt. Nor be or those who reject the signs of Allah, or thou shall be of those who perish."

Those who do not believe the Words of Allah will not go to Heaven.

According to Surah Araf 7:40

"For those that have denied and scorned Our revelations the gates of heaven shall not be opened; nor shall they enter Paradise until the camel shall pass through the eye of a needle. Thus shall We reward the guilty."

Isa is honoured, He brought the Injil (Good News) and according to the Qur'an is the only one of Allah's Messengers guided by the Holy Spirit.

Surah Baqarah (The Cow) 2:253:

"Those Messengers We endowed with gifts, some above others; to some of them Allah spoke; others He raised to degrees (of honour); to Jesus the son of Mary we gave clear (signs), and strengthened him with the Holy Spirit [ruh-ul-Qudus]. If Allah had so willed succeeding generations would not have fought among each other. After clear (signs) had come to them, but they (chose) to wrangle, some believing and others rejecting. If Allah had so willed, they would not have fought each other; but Allah does what he wills."

Victory belongs to the followers of Isa.

Surah Al-Imran 3:55:

"God said: Jesus, I am about to claim you back and lift you up to Me. I shall take you away from the unbelievers and exalt your followers above them till the Day of Resurrection. Then to Me you shall all return and I shall judge your disputes ... "

Most or the verses quoted in this book are from the Holy Qur'an. My sincere hope is that after reading this book the reader will be able to understand the Light of the Qur'an and follow it properly. I am sincerely grateful to all of those who directly or indirectly helped and cooperated with me in the writing of this book.

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