

The Two Ways to the Heavenly Paradise

Found in the Qur'an

Did you know that the Qur'an speaks about two ways to get to the Heavenly Paradise?

You may say, "This is not true!" You can get upset and throw this little booklet away. But if you do, you will miss the opportunity that Allah is giving you to hear the best news that you will ever have the chance to hear! In fact, the Qur'an actually calls one of these ways to the Heavenly Paradise, the 'Good News'.

What is the first way?

Of course, you know what the first way is. It is by doing good works. For the Muslim, it is doing the Five Pillars: first, making the proper confession, the Shahada; second, doing the prayers, the Namaz; third, the giving of alms or the Zakat; fourth, observing the fast during Ramadan, and fifth, making the pilgrimage to Mecca called the Haj. This is the way to get to the Heavenly Paradise and forever be with Allah, isn't it?

So if you do all of these things perfectly, then will you go to the Heavenly Paradise when you die?

It is not quite that simple is it? You know what the answer to this question is, don't you? The answer

is: "No one can know this for sure. Inshallah, I will go to Heaven." But, there is actually more to it than that, isn't there? There is more to do than just the Five Pillars. To be the best of Muslims, you must also follow the example of Muhammad. Muslims call Muhammad the 'perfect model for humanity'. So, if you want to be the very best Muslim, then you must do the things that Muhammad did. You must follow the Sunna. You must pray exactly as Muhammed prayed, eat as he ate, brush your teeth as he brushed his teeth, and so on. And most of the Sunna are not found in the Qur'an, but rather in the Hadith. There are around 7000 Hadith. The most famous collection is one Al Bukhari compiled which fills several volumes and thousands of pages. So, there is much to learn.

So, if you do the Five Pillars perfectly, and follow the Sunna completely, then would you know for certain that you would go to the Heavenly Paradise to be with Allah forever?

So what is the answer to this question? Of course, the answer is NO! We know this from both the Qur'an and the Hadith. We hear the answer from the Qur'an itself.

Sura Al Aqhaf (46) ayya 9 - Say: "I am no bringer of new doctrine among the apostles,

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 (one who gives warning) open and clear.”

So, in the Qur’an, Muhammad declared that he did not know for certain what would happen to him. Would he go to heaven or would he be rejected? He said that he did not know. Please read this ayya from Sura Al Aqhaf again. Did you notice that Muhammad said that he was told **by revelation** to say, “I do not know.”

But surely, Muhammad knew he was going to Paradise. Surely, he was not saying that he did not know if he would go to the Heavenly Paradise, was he? Let us find out. The Muslim scholars tell us that the only way to understand the Qur’an properly is to have the Hadith interpret it for us. So, did Muhammad say anything about this in the Hadith? Yes he did. In one particular Hadith, Muhammad spoke very clearly about this matter. One of the followers of Muhammad had died. The wife of the follower said to Muhammad that it was good to know that her husband was in Paradise with Allah. Muhammad quickly rebuked her and told her not to say such a thing. Then he said:

“By Allah, though I am the apostle of Allah, yet **I do not know what Allah will do with me.**”

Narrated by Um alAla from Al Bukhari volume 5, page number 183, book 58, chapter 45, Tradition number 17

These are the words of Muhammad himself. Muhammad was not able to say for certain that he would go to Heaven! So we can see the problem with depending on good works to get us to Heaven. We don't have any certainty that good works can get us to heaven. Suppose you were about to take an important trip and you asked someone for directions. What if the person you asked said, "I would go that way, but I am not sure if that way will get you there or not." I think you would ask him if he knew a way that **would get you there for certain!** If he didn't know, you would go and ask someone who did know for certain.

It is easy to understand why depending on good works gives you no certainty that you will go to the Heavenly Paradise. To know for certain if good works would get you to Paradise, there are some things you would have to know.

How many good works would it take to get you into the Heavenly Paradise?

How many times have you sinned and disobeyed Allah?

How many good works does it take to cover up a sin?

To truly know for sure that you were going to go to the Heavenly Paradise to be with Allah, you would have to know what Allah required. If you wanted to go to a football game and had 10 Euros in your pocket, could you buy a ticket and get in? It depends on how much it cost to get in. If it cost 20 Euros, you could not get in to see the game. What is the standard for getting into the Heavenly Paradise? How many sins are too many? How many good works are enough? Has Allah told us what we must do to be sure we will go to Heaven?

The answer is YES!

Allah has told us clearly in the Scriptures from before, what we must do to be sure we would go to Heaven to be with Him. You have heard of these Scriptures. They are the Holy Books from Allah; they are the Word of Allah. They are the **Tawrat** given to Prophet Musa, the **Zhaboor** given to Prophet Dawood and the **Injiil** given to Isa Masih. The Qur'an speaks of them many times. In fact, we read in the Qur'an that the Qur'an itself came to confirm what was in these Books.

Sura Al Imran (3) ayya 3 – Allah! There is no Allah but He, the Living, the Sustainer. It is

He Who sent down to you, in truth, the Book, **confirming what went before it**; and He sent down the **Tawrat** (Law) and the **Injiil** (Gospel) before this as a guide to mankind.

Allah showed us from the very beginning what He requires to be with Him in Paradise. The very first man was Adam. Allah made him from dust and breathed life into him. Adam was **in the Garden with Allah**. He could be in Allah's presence because he had never sinned; Adam was righteous and pure. But Allah told him not to eat of the fruit of one tree in the Garden. The Tawrat tells us that this was the tree of the knowledge of good and evil. Adam had no sin or even knowledge of evil. He was pure, innocent and righteous. Allah told Adam that in the day he ate of this tree he would die.

You know what happened, don't you? This story is in the Qur'an and in the Tawrat. Shaytan tempted Adam and Hawa and they ate of the fruit of the tree. The Tawrat and the Qur'an tell us what happened to Adam and Hawa. Instantly their eyes were opened and they knew they were naked. They had disobeyed Allah – they had sinned. They felt shame and guilt, so they tried to cover themselves with leaves from the Garden. The leaves did not help. Allah came and sent them out of the Garden. If they had not sinned, they could have stayed in the Garden with Allah and

have lived there forever. But now because of sin, death had come into the world and they would one day die. But that very day they were sent out of the Garden. Allah created us to be with Him. The real meaning of death is separation from Allah. When we die, we do not cease to exist; but if we are separated from Allah when we die, that separation is set forever. The Tawrat tells us that when Adam was sent out, the entry to the Garden was sealed. So Adam and Hawa and all of their descendants could not go back into the Garden. But before Allah sent Adam and Hawa out of the Garden, He did **something else** that is very important; we will talk about what else Allah did later.

Adam did many good works. He obeyed Allah for many years. He named all of the animals. But, he disobeyed Allah one time and he was sent out of Allah's presence in Paradise. Adam did other good works after he was sent out of the Garden, but he could never go back into Allah's presence in the Garden. Some will say that Allah forgave Adam of his sin, but he was **never** allowed back into Allah's presence in Paradise. One sin excluded Adam from Paradise and **no amount of good works** could ever get him back in. Allah has shown us very plainly that sin has a penalty. That penalty is death and separation from the presence of Allah.

So, we see the problem with depending on good works to get us to heaven. Our good works can't remove the sins that are already there. Good works can't take away the guilt and shame of the sins we have committed against Almighty Allah. Sin has a penalty. It only takes one sin to make a person unrighteous. Almighty Allah is righteous! We must be righteous also in order to be with Him in His Paradise.

A Righteous Judge?

Let me illustrate this with a story. It is the story about a man who was a thief. He had crept into the homes of many people and stolen all their money. For many of them their life savings were taken away. It was the money and goods they needed to feed and care for their families. Finally, the thief was caught. He was brought before the judge for trial. The families of all the people that he had stolen from watched and listened.

Then the man confessed, "Yes, I was the one who stole all of their money and goods. I am very sorry that I did it. But you see, I have done many good things. I have prayed faithfully 5 times every day since I began stealing the money, and I have given in alms the proper one fortieth of all of the money that I took. I even went on the Haj with some of the

money. I love my father and mother and care for them. You see, I have done many good things.”

The judge listened and sat deep in thought for a few minutes. Then he said, “This trial has gone on long enough. You have done many good works and you are truly sorry for what you have done.” He looked at the thief and said, “You are free to go; all the charges against you are dismissed.”

Let me ask you something. If you were in one of those families who had all of their money stolen, how would you feel after the judge gave his ruling? I think you would be very angry. You would be thinking, “What about us and our money? This thief must pay for his crime! Either he must return all the money or he must go to jail! By strict Sharia Law, his hands should be cut off. But, he has gone free with **no penalty!** This is not right! This judge is not a righteous judge – he is corrupt and lawless!”

And, you would be right! The judge was not righteous. The fact that the thief did good works does not remove the crime. You see, someone must always pay for a crime. The judge had only two **righteous options**. First, he could condemn the thief and make him pay for what he has done. But the judge could also, from his own resources, pay the families the money they had lost and then set the

thief free. By setting the thief free and not paying the families the money they had stolen from them, the judge was actually making the families pay for the crime of the thief. He was not a righteous judge.

But listen to what Allah says about Himself in the Zhaboor given to Prophet Dawood:

The LORD shall endure forever; He has prepared His throne for judgment. He shall judge the world **in righteousness** and shall administer judgment for the peoples in uprightness.

The Zhaboor (Psalms) of Dawood 9:78

Tremble before Him, all the earth. Say among the nations, "The LORD reigns; He shall judge all the people **righteously.**"

The Zhaboor 96:10

We have all sinned. From the very beginning, Allah has clearly shown us the penalty for our sin. It is death, which means separation from Allah. Adam sinned by disobeying Allah **one time**. Because Adam was no longer righteous, he could no longer stay in Allah's presence in Paradise. This is because Allah is perfectly righteous. Allah is a righteous Judge. If we have sin, we cannot be with Allah in His Paradise.

It is very foolish to hope that Allah will simply say that your sins don't matter and let you into His Heavenly Paradise. He is completely righteous and He has already shown you what the penalty of sin is. If you are hoping that Allah will change His mind and treat you differently from Adam, it is a great mistake. **Allah does not change!** You know this in your heart and the Scriptures from before make this very plain. In the Scriptures from before, through the Prophet Samuel, Allah told us that "He (the LORD) is not a man that he should change His mind." And Allah told us through the Prophet Malaki, "I am the LORD, **I do not change.**"

Allah does not change!

He has already shown us the standard He has set. It is the same in the Scriptures from before and in the Qur'an. One sin is too many! We must be righteous to come into His presence in the Heavenly Paradise. Since none of us are righteous, then we have no hope of going to Heaven and being in Allah's Paradise. Good works cannot remove the shame and guilt of sin. No matter how many good things we try to do, we still feel the guilt and shame of our past sin. And what about the sins we will commit in the future. None of us can say that we have stopped sinning and will never disobey Allah again. The Injiil makes this clear.

By the works of the Law no one will be made righteous in His sight, for by the Law is the knowledge of sin. The Law (of Allah) is holy, and the commandment holy and right and good. I delight in the Law of Allah in my inward man. But I see another law in my body. For the good that I want to do, I do not do; and the evil that I do not want to do, that is what I do. Who will deliver me from this body of death?

Injiil – Romans 3:20, 7:19-24

The Injiil describes this inward battle that we all know about. This battle goes on in each one of us. When Adam sinned by disobeying Allah, everything changed. He was changed on the inside. Before, it had been easy to obey and seek Allah. Now it became hard. His nature was changed. We all know about this because we can see ourselves on the inside. It is hard to do what is right and obey Allah. It is easy to be pulled away from Him. We come into this world through the bloodline of Adam, so we are like Adam. We are born this way. We see it even in our children. None of us have to teach our children how to disobey, but we do have to work very hard to teach them to obey. It is the same with everyone who comes through Adam's bloodline. So, not only have we already sinned, but no matter how hard we try, we can't completely stop sinning.

But isn't this why we need the proper religion?

In a sense, all religions are very much alike. It doesn't matter if it is the Five Pillars of Islam, or the 10 Commandments of Israel. Each one gives us a set of rules. Then we discover that we cannot obey all of the rules. This is what the Injil means when it says "by the Law is the knowledge of sin." To be **completely righteous**, you would have to obey all of the rules all of the time. You would have to have no sin at all. So, the rules of our religion have not **made us righteous**; the rules have **shown us that we cannot be righteous**. That doesn't mean the rules are bad. The problem is in us. The commands that Allah gives us are very good, but they also show us that we cannot fully obey Him. Muhammad knew about this. He knew his battle with sin is not over. Listen to what the Qur'an says in **Sura Al Fath (48) ayya 19**:

We have granted you a manifest victory that Allah may forgive you your faults of the past and those to follow.

Even though we want to obey Allah, we find ourselves continuing to disobey him, both in our thoughts and in the things we do. And, obeying Allah means more than just following the rules; Allah looks on the inside and sees our heart. In the

Scriptures from before, the Prophets spoke much about this:

Through the **Prophet Samuel**, Allah said: "The Lord does not see as men see; for men look on the outward appearance, but the LORD looks on the heart."

Through the **Prophet Dawood**, Allah said: "You (Allah) desire truth in the inward part and in the hidden part you will make me to know wisdom."

Through the **Prophet Sulieman**, Allah said: "Every way of a man is right in his own eye's, but the Lord tests the hearts."

Through the **Prophet Jeremiah**, Allah said: "The heart of man is deceitful above all things and desperately wicked, but I the LORD know what is in the heart."

The Qur'an says the same thing in **Sura Qaf (50) ayya 16:**

It is He (Allah) who created man, and We know what **dark suggestions his soul makes to him**, for We are nearer to him than his jugular vein.

So, we have all broken the Laws of Allah and we have

a broken nature that pulls us away from Allah. This is all very **bad news** for those who hope to get to the Heavenly Paradise **by doing good works!** If good works cannot get us into the Heavenly Paradise, is there any hope? Since good works cannot get us to Heaven, is there another way?

This is the Good News — There is another way!

The Qur'an itself speaks about this other way. Listen to the words of the Qur'an in **Sura Al Ma'idah (5) 46-47:**

We sent him (Isa) the Injiil; therein was guidance and light. Let the People of the Injiil (Gospel) judge by what is **written therein**; if they do not judge by what Allah has revealed they are no more than rebels.

What is this other way?

The other way to Heaven is the **Injiil way**. And of course, the People of the Injiil are those who believe and obey what the Injiil tells them. I know what you are thinking: "But the Injiil is the same as the Qur'an. The Qur'an and the Injiil say the same thing." But this is simply not true. There is something that is **made very clear** in the Injiil that is **only mentioned** in the Qur'an. It is something that you very much need to know.

Why? Because the Qur'an says it is Good News!

Injiil means '**Good News**'. It is Arabic for the word 'Evangel' which means 'Good News' or 'Gospel'. The Tawrat means 'the Law'; the Zhaboor means 'the Psalms or Wisdom'; the Qur'an means 'the Reading or Recitation'. These Books give us rules to obey. And as we have seen, that is bad news for us. But the Injiil brings us 'Good News'!

We have heard the bad news. It doesn't matter if the good works we are told to do come from the Tawrat, Zhaboor, or the Qur'an; good works can give no certain hope of Heaven. We need Good News! This must be why the Qur'an says, "If you have doubts about what we have revealed unto you, **question those who know the Scripture from before** and be not among the doubters." – **Sura Yunus (10) ayya 94**. How else would you ever get to hear this Good News from the Injiil?

So, what is the Good News? We have seen what our problem is. We have all sinned and come short of Allah's holy standard. We have all failed to keep Allah's Law and obey his Wisdom. And, we need to be changed on the inside, because we continue to fall short of what Allah has shown us. Allah has shown us that if we have even one sin, it separates us from Allah; but we have many sins. So, we need to have

our sins taken away! Muhammad understood this:

Sura Al Baqarah (2) 286 - "Our Lord! Lay not on us the burden greater than we have the strength to bear. **Blot out our sins**, and grant us forgiveness. Have mercy on us."

The Prophets of the Before Scriptures understood this:

"Blot out my transgressions. Wash me from my iniquity and cleanse me from my sin."

Dawood – **Zhaboor (Psalms) 51:1-2**

This is what we need! We need to have our sins taken away. We need to have our sins blotted out. But, what can remove our sins and blot them out?

There is a way to have our sins taken away!

This is the Good News! This has been Allah's plan all along. From the very beginning when Adam first sinned, Allah had a plan to take away our sin. Remember that when Adam first sinned, Allah sent him and Hawa out of the Garden. But we said that Allah did something else. What was it?

This is very important because Allah was beginning to reveal His plan for blotting out our sins. Allah killed an animal and covered the nakedness of Adam and Hawa with the animal skins. Allah Himself killed the first sacrifice (Qorban). From that time until the

time of Isa, this sacrifice was the main part of the religion of the People of Allah. These are the ones called 'the People of the Scriptures' in the Qur'an. Allah commanded that **all of them** had to offer the Qorban sacrifice. This was the religion of Nuh, Ibrahim, Musa and all the People of the Scripture.

Sura Al Shura (42) ayya 13 - The **same religion** He (Allah) has established for you as that which He established for **Nuh** that we have sent by inspiration to you – that which We established for **Ibrahim, Musa** and **Isa**.

In the Zhaboor, Dawood clearly described the religion of the People of the Scripture:

Gather my saints ('holy ones' – those who obey Allah) together to Me – those who have made a **covenant with Me by sacrifice**.
Zhaboor (Psalms) 50:5

This was the covenant, or agreement, that Allah had made with His people. This was the religion He established for them. Allah commanded **all of His people to offer the sacrifice**, the Qorban. From Adam to Isa, for thousands of years, this was the religion of the people who were submitted to Allah. They were commanded to believe in the one true Allah and offer the sacrifice. But why? Why was this so important?

Then through Musa, Allah told us **why** the sacrifice had to be offered!

Allah called Musa up to the mountain of Sanai and gave Musa His Law. It was called the **Ten Commandments**. Allah wrote these commands on tablets of stone and gave them to Musa to give to His People. Allah told Musa to tell the people that if they would obey His Law they would live.

Now, you can easily see that this is a very big problem, can't you? Remember, Adam was innocent and righteous. He had lived in a perfect place in the Garden and there was no sin in the world. Adam had only **one command**, but he could not keep it. Now, Allah had given us **ten commands**. We are not innocent or righteous. We are sinners already. In fact, we have an inward nature that seems to pull us toward sin and away from Allah. And we live in a world that has been corrupted by sin. How can we ever hope to keep the Law of Allah?

Of course, Allah knew this. He knows all things. Allah knew his people would not be able to completely obey his commands. So, Allah told Musa that His people were to build an altar wherever they went. Allah told Musa that when the people sinned, they were to offer the blood sacrifice, or Qorban. Then he told him why.

For the life of all flesh is **in the blood** and I have given it to you to make **atonement** (blotting out or cancelling of sins) for your souls.

Tawrat – Leviticus 7:11

Of course, science has confirmed this. The heart pumps blood into the body and the blood carries life sustaining oxygen and nutrients throughout the body. If the blood flow is stopped or cut off, the animal or person dies. Very simply, if there is no blood, there is no life – the life is in the blood. ‘Atonement’ literally means a covering. The animal was a **substitute**. The person who offered the sacrifice had done the sin. He deserved the penalty of death. But Allah allowed a substitute. The animal died **in his place!** The animal was condemned, and the sinner was released from the penalty of his sin. The blood was shed to make **atonement** for the sin of the person who offered it. The word ‘atonement’ literally means ‘to cover’. Allah knew that His people would not be able to perfectly obey His Law. So he provided a way for their sins to be covered. It was the blood sacrifice. Of course, this sacrifice was not new. It had been the center of the religion of those who were submitted to Allah from the day that Adam sinned and sin came into the world. But now, Allah was beginning to show us what the sacrifice really meant.

Then Allah told Musa that the People of the Scripture had to make a journey (or Haj) to Jerusalem every year for a special day. On that special day, called the **Day of Atonement**, one animal was offered for all the People of Scripture. This was the most important day of the year for the People of Scripture. This sacrifice, this special Qorban, was the most important part of the religion that Allah had given to them. This was their highest and holiest day.

So for 1500 years, the People of the Book offered the sacrifice when they sinned. Each year, they gathered in Jerusalem on the special Day of Atonement where a Qorban was offered for all the people. But, the people were beginning to understand that there was something more to the Great Plan of Allah than simply offering a lamb or goat or a cow for their sin. Just as the leaves of the Garden did not take away the guilt and shame of Adam's sin, they knew in their hearts that the blood of bulls and goats did not remove the guilt and shame of their sin. And also, the Prophets were telling the people that there was a great Deliverer coming for the People of Allah. This Coming One would be called the Messiah and He would bring salvation to People of the Scripture.

Now, if you think carefully about the sacrifice, you will also realize why there was a problem. It is really very simple. An animal is not an **equal substitute**

for a man. If I borrowed **1000** Euros from you, would you want me to pay you back with **10** Euros? Of course not! You would want **1000** Euros. You would demand equal payment. So here is the problem— an animal is not a man. It is much less than a man. An animal cannot sin, it cannot think, and it cannot choose. The only equal and proper substitute for a man is another man.

But, not only must this proper substitute be a man, he must be a very special man. This **man must have no sin!** Why? No one who owes the penalty of sin can pay the penalty for someone else. I cannot pay the penalty for your sin. Why? Because I have my own sin to bear. You cannot pay the penalty of my sin. Why? Because you have your own sin to bear.

Where would Allah find a man with no sin?

The Scriptures from before tell us very plainly that all of those who came from Adam's bloodline have sinned:

The Lord looked down from Heaven upon the children of men, to see if there are any who understand, who seek after Allah. They have all turned aside. There is **no one** that does only good, no not one.

Dawood the Prophet – Zhaboor 14:2-3

There is **not a righteous man** on the earth, who does only good and does not sin.

Suliman the Prophet – The Wisdom

There is **none** righteous, no not one. For **all have sinned** and come short of the glory of Allah.

Injil – Romans 3:12, 23

You may be thinking, “But the Prophets didn’t sin.” You may have heard this, but did you know that the Qur’an **does not teach** this. The Qur’an tells us that the Prophets were not perfect men. At times they disobeyed Allah also and had to ask forgiveness. In the Qur’an you will see that Adam, Nue, Ibrahim, Haroon, Musa, Dawood, Suliman and Yunus all asked forgiveness for their sins. You can look for yourself in Suras 20:121, 71:25-28, 26:82, 7:150-151, 28:15-16, 38:24-25, 38:30-35, and 37:139-144 and see that this is true. The Prophets were special holy men, but they were not perfect sinless men.

“But” you may say, “Muhammad never sinned.” Again this is not what the Qur’an tells us. The Qur’an makes it clear that even Muhammad was not perfect either. Listen to what the Qur’an says in **Sura Muhammad (47) ayya 19**:

Know therefore that there is no Allah but Allah, and ask forgiveness for **your fault** and for that of the men and women who believe.

So, who could possibly bear our sin for us? Where is there a person without sin, who could blot out our sins for us? Allah saw that there was no one without sin, so He did something amazing. He breathed His own Spirit into flesh.

Sura Al Tahrīm (66) ayya 12 - And Maryam who guarded her chastity (purity); and We breathed into her of **Our Spirit**.

The angel Jabreel was sent by Allah to a virgin. The virgin's name was Mary (Maryam). The angel said, "Do not be afraid Maryam, for you have found favor with Allah. And behold, you will conceive in your womb and bring forth a Son and shall call his name Jesus (Isa). Then Mary said to the angel, "How can this be, since I have not been with a man. The angel answered her and said. "The Holy Spirit will come upon you and the power of the Highest will overshadow you; therefore also, that Holy One who is to be born will be called the Son of Allah."

Injiil – Luke 1:26-31

You may say, "How can Allah have a Son?" Notice that the Injiil does not teach us that Allah had a physical relationship with Maryam and she had a baby. No, no, no, no, of course not! The Injiil tells us that this is not a physical begetting of a son. Isa was conceived

spiritually – by the Spirit of Allah. Isa did not come through Adam’s bloodline. He came from Allah Himself.

Isa is not like anyone else who has ever been born. Muslims call Isa **Ruhallah**, which means the ‘Spirit of Allah’. Since Isa did not come through Adam’s bloodline like all of us, Isa did not inherit the corrupted nature of Adam’s line that we received. And since he was ‘Ruhallah’, Isa could do what no one else has ever done. He lived without sin.

He (Isa) was tempted at all points as we are yet **without sin.**

Injiil – Hebrews 4:15

The Qur’an agrees. In **Sura Maryam (19) ayya 19** it tells us that the angel came to Maryam and said:

“I am a Messenger from your Lord, (to announce) to you the gift of a **faultless** son.”

As we saw, the Tawrat, Zhaboor, Injiil and Qur’an tell us that every other Prophet sinned and had to be forgiven. The Prophets were holy men, but they were not perfect men. But both the Qur’an and Injiil agree, **Isa had no sin**. Isa lived without ever once disobeying the will of Allah. He was pure and holy and without sin. So, Isa was the only One who has

ever lived who could pay the penalty of your sin and my sin. Why? Since He had no sin, He did not owe the penalty of sin. He could bear our sins.

But, you may be thinking, “Doesn’t the Qur’an say that no one can bear the burden of another person?” Here is what the Qur’an actually says:

Sura Al An’am (6) ayya 164 - Every soul draws the meed (what is due) of its acts on none but itself. **No bearer of burdens** can bear the burdens of another.

We all owe the penalty of sin. We each have our own burden to bear. We all have the same burden because we have all sinned. But there was One who had no burden of sin – Isa!

Couldn’t someone with no burden bear our burden for us?

Couldn’t someone with no sin, pay our penalty for sin? Yes he could! And that is exactly why Isa Al Masih came into the world. He came to save us from our sin. Over 800 years before Isa was born, one of the prophets of Allah named Eesiah, spoke to the People of the Scripture about the One who was coming – the Masih (Messiah). He said: “Behold a virgin shall conceive and bear a son and you shall call his name Emmanuel. Emmanuel literally means

'Allah with us'. Isn't that amazing! No one but Allah could have foretold the coming virgin birth of Isa. But, Then Eesiah foretold what this Coming One would do for us:

But He was wounded for our sins and by His wounds we are healed. For all we like sheep have gone astray, we have turned everyone to his own way, but **the LORD has laid on Him the sin of us all**. He was cut off from the land of the living; for the transgressions (sins) of My people was He struck down.

Scripture from Before – Prophet Isaiah 7:14 and 53:5-6

When Jabreel came to announce the coming birth of Isa to Maryam, he said:

"You shall call his name Isa for he will save the people from their sins"

Injiil – Matthew 1:21

The name 'Isa' means 'the salvation of the LORD'. Allah sent Him to save the people from their sins. Isa lived without sin. He lived a life like no one else ever has. Isa was more powerful than any of the prophets of Allah.

He healed all who came to him in faith. He healed the lepers and the blind. He healed the lame, the

sick and the deaf. Two times, He miraculously fed multitudes of thousands with only a few fish and a little bread. He even raised the dead to life again. Nobody else had power over death, but Isa did.

And Isa taught us the ways of Allah. He taught us that Allah is not only concerned with what we do, but with what we are like on the inside – in our hearts and souls. One time the religious leaders got angry at Isa and his followers because they did not wash their hands in the proper manner, according to their religious tradition, before they ate. Isa said to them:

Are you still without understanding? Do you not yet understand that whatever enters the mouth goes into the stomach and is eliminated? But those things which come out of the mouth come from the heart and they defile the person. For out of the heart come evil thoughts, murder, adultery, sexual immorality, stealing, lies and blasphemies. These are the things that defile a person. To eat with unwashed hands does not defile a person. For out of the abundance of the heart the mouth speaks. A good man out of the good treasure of his heart brings forth good things and the evil man out of the evil treasure of his heart brings forth that which is evil. Either make the tree good and its fruit good or make

the tree bad and its fruit bad; for the tree is known by its fruit.

Injil – Matthew 12:33-35 and 15:16-20

Isa taught us that Allah was not distant and unknown. He is like a loving Father who wants to show us His love and be involved in our daily lives:

Do not worry, saying “What shall we eat?” or “What shall we drink?”, or “With what shall we clothe ourselves?” For after all of these things the unbelievers eagerly seek. For your Heavenly Father knows that you need these things. He knows what you need before you ask. But seek first the Kingdom of Allah and His righteousness and all these things will be added unto you. Ask and it shall be given to you, seek and you will find; knock and the door will be opened unto you. For what man is there among you who, if his son asks him for bread will give him a stone, or if he asks for a fish will give him a serpent. If you then being evil know how to give good gifts to your children, how much more will your Father Who is in heaven give good things to those who ask Him.

Injil – Matthew 7:7-11

Isa taught us to love one another and care for one another. He said:

This is my commandment that you love one another as I have loved you. By this will all men know that you are my Disciples, if you have love for one another.

Injiil – Johannus 13:35 and 15:12

Isa even taught us that we should show love and kindness to those who are not kind to us.

You have heard that it was said “Love your neighbor and hate your enemy.” But I say to you, love your enemies, do good to those who hate you and pray for those who spitefully use you and persecute you that you may be like sons of your Father in Heaven (Allah), for He makes His sun to rise on the evil and the good and sends rain to the just and the unjust. For if you love only those who love you, what reward do you have? Do not even the unbelievers do the same thing?

Injiil – Matthew 6:43-46

Isa was a Messenger from Allah, but He was more than just a messenger of Allah. Allah spoke and the Word from Him **was** Masih Isa. Other Prophets **spoke** the Words of Allah, but Isa Himself **was** the Word of Allah. Isa Himself **was the message** of Allah. Both the Qur’an and the Injiil say that Isa was the Word of Allah.

Sura Al Imran (3) ayya 45 - Behold, the angels said: "O Maryam! Allah gives you glad tidings of a **Word from Him**: his name shall be Masih Isa."

Injiil – Johannus 1:1,12 - In the beginning was the Word and the Word was with Allah and the Word was Allah. And the **Word became flesh and lived among us**.

Allah's Word is part of Him and has always been part of Him. Was there ever a time when Allah could not speak? Of course not! By His Word, He created the heavens and the earth. By His Word, through the Prophets, Allah told us what He is like. But finally, in Isa, Allah showed us what He is like. But then Isa turned to the main reason why He had come.

Isa chose to lay down his life for us.

I know what you are thinking right now. "But this cannot be true—the Qur'an tells us that Isa did not die." Actually the **very opposite is true**. The Qur'an **never** tells us that Isa did not die. In **Sura Al Nisa (4) ayya 157**, speaking of the ways that the Jews rebelled against Allah, the Qur'an says:

They (the Jews) said, "We killed Masih Isa the son of Maryam, the Messenger of Allah; but **they killed him not, nor crucified him**, but so it was made to appear to them, and those who

differ therein are full of doubts with no certain knowledge. For a surety (certainty) **they killed him not.**

This is the verse that Muslim scholars point to in order to prove that Isa did not die. But notice that it only says that the Jews did not kill or crucify Isa. This agrees with what the Injiil says. The religious leaders among the Jews hated Isa and wanted him dead. But in the time of Isa, the Romans had conquered the Jews. The Jews were under Roman authority and if they wanted someone put to death they had to bring him to the Roman ruler. The Roman Governor over the Jews, at the time of Isa, was named Pilate.

They led Isa to Pilate. Pilate said, "You take him and judge him by your own law."

"But we have no authority to put anyone to death," the Jews objected. This happened so that the words Isa had spoken indicating the **kind of death** he was going to die would be fulfilled.

Injiil – Johannus 18:31-32

If the Jews had killed Isa, they would have stoned him to death. The Jews **never** crucified anyone. It was the Romans who executed people by crucifying them. 'Crucify means that the Romans nailed a man to a wooden cross and left him there to die a painful

death. The Jews wanted Isa dead and they plotted against him. But it was the Romans who actually killed Isa, not the Jews. The Qur'an **never says** that Isa did not die!

In fact the Qur'an actually says that Isa died. First, we hear what Isa himself said in **Sura Maryam (19) ayya 33**:

He (Isa) said, "I am indeed a servant of Allah. He has given me a revelation (the Injil) and made me a Prophet and He has enjoined on me prayer and charity **as long as I live**. He has made me to be kind to my mother, and not overbearing or miserable. So peace is on me the day I am born, the **day I die** and the day I am raised to life again.

Then we read in **Sura Al Imran (3) ayyat 54-55**:

And they (the unbelievers) plotted, and Allah planned, and (He) is the Best of planners. Recall when Allah said, Oh Isa, I will make you **die** (Arabic - 'mutawaffyka') and I am lifting (raising) you to Me and am cleansing you from those who disbelieve, and shall place those who follow you above those who disbelieve until the Day of Resurrection.

This is the translation of the Qur'an by the Muslim

scholar Maulana Abdul Majid Daryabadi. 'Mutawaffyka' literally means '**cause to die**'. Those who know Arabic, know that this word means 'to cause to die'. However most Muslim scholars translate this ayya to say "Oh Isa, I will **take you** and raise you to Myself." Why do they do this? They do it because Muslim tradition teaches that Isa did not die. But, **the Qur'an** does not teach this! Shouldn't the scholars who translate the Qur'an tell us what it **actually says** and not just what **they want the Qur'an to say**? These are the only ayyat in the Qur'an about the death of Isa. The Qur'an is very clear. Remember that the Qur'an says that it came to confirm what is written in the Tawrat and Injiil. The Injiil says that the Romans, **not the Jews** killed Isa, according to the Plan of Allah, that **Isa died** and **rose to life** again three days later. The Qur'an simply does not say that Isa did not die!

But you may say, "How could evil men kill the holy Masih Isa?" In the Injiil, Isa said, "No one takes my life from me, I lay it down. I have the power to lay it down and I have the power to raise it up again." Isa allowed Himself to be killed as the Qorban sacrifice for our sins. This is the Good News. Because of our sin, we could not come to Allah, so Allah came to us through Isa Masih. He came to take away our sins and restore us to a relationship with him.

Isa died for a reason — to blot out our sins.

Masih has **died** once, the righteous One for the unrighteous ones, **that He might bring us to Allah.**

Injiil – I Peter 3:18

Now all things are of Allah, Who has **reconciled us to Himself by Masih Isa.** For He made Him (Isa) who had no sin to be sin for us, that we might become the righteousness of Allah in Him.

Injiil – II Corinthians 5:18, 21

Listen to what the Injiil says:

There is none righteous, no not even one. For, by the works of the Law no one will be made righteous in His sight, for by the Law is the knowledge of sin. All have sinned and come short of the glory of Allah. The wages (penalty) of sin is death, but the gift of Allah is eternal life through Isa Masih. For Allah demonstrated His love for us in that while we were still sinners, Masih Isa died for us. If you will confess with your mouth "Isa is Lord" and believe in you heart that Allah raised Him from the dead you will be saved. For whoever will call upon the name of the Lord shall be saved. By grace (the mercy and goodness of Allah) are you saved **through faith** and it is not of yourselves it is the **gift** of Allah, **not of works**, so no one

can boast.

**Injiil – Romans 3:10,12,23, Romans 6:23,
Romans 5:8, Romans 10:9,13, and
Ephesians 2:8-9**

Isa was raised from the dead!

But how do we know all of this is true? How do we know for sure that Isa died to blot out our sins? Allah proved it by raising Masih Isa from the dead.

This is the Gospel which I declared to you, which you also received, and in which you stand, by which you are saved. For I delivered unto you first of all that which I also received – that Masih **Isa died for our sins** according to Scriptures, and that **He was buried**, and that **He rose again the third day** according to the Scriptures. After that he was seen by Peter, then by the twelve disciples. After that He was seen by over five hundred brethren at once of whom the greater part remain alive, but some have died. After that he was seen by James, then all of the Apostles. For Allah has set a Day when He will judge the world **in righteousness** by the Man (Isa) whom He has appointed. He has **given proof** of this to all people **by raising Him from the dead.**

Injiil – I Corinthians 15:1-7 and Acts 17:31

The greatest sign that Allah has ever given men is the resurrection of Isa Masih from the dead. It shows us that Isa has the power over sin and death. We can have the assurance of the forgiveness of sins and the hope of eternal life through Isa Masih.

For 40 days after being raised from the dead, Isa appeared many times to His followers to prove that He had indeed died and risen to live again. As you read this, maybe you are having a difficulty understanding and believing that Allah would let Isa die. The followers of Isa were also having great difficulty understanding why Isa had to die. Isa told them the **same thing that I have told you**. After He was raised from the dead, He showed them from Musa and the Prophets why He had to come and die for their sins and be raised again.

Isa said to them, "How foolish you are and slow of heart to believe. Did not the Masih have to suffer these things (death on the cross) and then enter His glory?" **And beginning with Musa and all the Prophets**, he explained to them what was said in the Scriptures concerning Himself. Then He opened their minds so that they could understand the Scriptures. He told them, "This is what is written (in the Tawrat and Zhaboor), 'The Masih will suffer and rise from the dead on the third

day and repentance and forgiveness of sins will be proclaimed in His name for all nations.”

Injil – Luke 24:25-26, 45-47

Isa had to die so that our sins could be forgiven and blotted out. At the end of the 40 days, Isa ascended into Heaven to Allah, the Father. But before he left His Disciples he said to them:

“Go into all the world and proclaim this Good News (Injil) to everyone. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.”

Injil – Mark 16:15

Which path to the Heavenly Paradise will you choose?

So, now **you must choose**. Which path to the Heavenly Paradise will you take? You can choose to try to get to Heaven by doing good works and keeping a set of religious rules? But remember what all of the Prophets in the Scriptures from before have told us. No one can get to the Heavenly Paradise that way. Even the one that you claim as your Prophet – Muhammad said that he did not know if he would get to Heaven that way! So, what hope is there for any of us in that way?

But Allah has made a way through Isa Al Masih. He

died for your sins and rose up from the dead to prove that He had overcome sin and death. He made it very simple and very clear. He told His Disciples exactly how to get to Heaven to be with Allah forever.

“Let not your hearts be troubled, neither let them be afraid. **You believe in Allah; believe also in Me.** In my Father’s house are many dwelling places. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself so that where I am you may be also. And where I go you know and the way you know.” Thomas (one of His Disciples) said to Him. “Lord we don’t know where you are going and how can we know the way?” Isa answered, “**I am the way the truth and the life. No one comes to the Father (Allah) except by Me.**”

Injiil – Johannus 14:1-6

Right now, you can choose the Injiil way. You can receive Isa as your Savior. Maybe, before today you had never clearly heard and understood the Good News. But now you have heard. Here is Allah’s word to you from the Injiil:

“Now brothers, I know you acted in ignorance, as did your leaders. But this is how Allah fulfilled what He had foretold through the

Prophets, saying that His Masih would suffer. Repent then and turn to Allah, **so that your sins may blotted out**, and that times of refreshing may come from the Lord and that He may send the Masih who has been appointed **for you – even Isa.**”

For the wages of sin is death but the gift of Allah is eternal life through Isa Masih our Lord **Injiil – Acts 3:19 and Romans 6:23**

How can I receive Allah’s gift of eternal life?

You may be thinking, “But how do I get on this path of the Injiil? How can I receive Masih Isa as my Savior? How can I have my sins blotted out and receive Allah’s gift of eternal life?” The Injiil makes it very clear. The Way to Heaven is by faith in Masih Isa. Here is what the Injiil tells you to do?

• CONFESS

If we **confess our sin**, He is faithful and just to forgive us our sins and cleanse us of **all** unrighteousness.

If you confess with your mouth **“Isa is Lord”** and believe in your heart that Allah has raised Him from the dead you will be saved.

- **ASK**

Whosoever will call upon the name of the Lord shall be saved.

Isa said, "**Ask** and you shall receive, **seek** and you shall find, **knock** and the door will be opened unto you for everyone that asks receives and he that seeks will find and to him that knocks the door will be opened to him."

- **BELIEVE**

Truly, truly, he that believes in me has eternal life. For Allah so loved the world that He gave His only Son that whoever believes in Him should not perish but have everlasting life.

You can ask Allah to save you **right now**. If you truly believe that Isa is the Lord of all who died to take away your sins and rose from the dead to give you victory, even over death itself, Allah will hear your prayer and save you. Remember that Allah sees the heart. He knows if you are sincere and really mean what you say. You could pray like this:

Allah, Father in Heaven, I know that I have sinned against you and come short of Your glory. I believe that Masih Isa came to die to take away my sins. I

believe that Isa rose from the dead. I confess that Isa is Lord of all. I want to turn from my sin and unbelief and follow Isa. Please forgive my sins and give me eternal life, so that I may go to Heaven to be with you when I die. I ask these things in the name of Isa Masih. Amen

If have asked in sincerity and if you truly believe that Isa Masih is Lord of all, Allah has heard your prayer and saved you. You have become a follower of Isa Masih. Isa said:

Truly, truly, he that believes in Me has eternal life. For, Allah so loved the World that He gave his only Son, that whoever believes in Him should not perish but have everlasting live.

Injiil – John 3:16 and 6:47

You will go to heaven to be with Allah, not because of your good works, but because Allah through Isa Masih had taken away your sins and made you righteous. The Injiil also says this to you:

If any man is in Masih Isa he is a new creation. Old things have passed away and all things have become new.

Injiil – II Corinthians 5:17

Allah has also changed you on the inside. Now that you are a follower of Isa Masih, you need to begin learning how Isa has taught you to live. You will find what you need to know in the Injiil. You should contact the person who gave you this little booklet. That person can help you get an Injiil if you don't have one. He can also help you as you begin to learn more about what it means to be a follower of Isa. If you don't know who gave you the booklet, there should be a contact phone number or address in the booklet where you can contact someone who can help you.

You are beginning a new and exciting life in Isa Masih. As you make contact with other followers of Isa, they will help you understand more and more about this new life in Isa. Allah loves you very much, He will show His love to you in many ways. May Allah bless you.