

# Easter and Islam

## Crucial Cross Conversation

The main point of Easter is remembering the death and celebrating the resurrection of Jesus Christ. These world changing events are confirmed by the following overwhelming evidence:

1. They are mentioned by oral tradition from eye witnesses, dated not later than three years after the crucifixion.
2. They were written down within about 20 years of the actual events.
3. They were foretold by many prophecies in the Torah hundreds of years before their fulfilment.
4. They were mentioned by early, non Christian historians in their writings found outside the Bible.
5. They are the main reason why the movement of followers of Jesus survived and thrived the first 300 years.
6. They are the main reason countless people give why their lives are being totally changed for the good.
7. They are incredible! Why would anybody have made them up and how?

Therefore it comes as a huge surprise to find only one unclear verse in the Quran, written about 700 years after the actual events, that apparently denies the death of Jesus! Moreover, it contains other verses that seemingly confirm it.

The reason why Jesus had to die and raise to life again is found in the revealed Holiness and Love of God. In its light sin renders humanity totally helpless and in need of God's unique way of saving it through the death and resurrection of Jesus Christ.

Read on to find detailed proof and references for the seven pieces of evidence:

A successful author once said, 'The main thing is to keep the main thing the main thing.'<sup>1</sup> When talking about the most important Christian festival of Easter, the main thing is not the word itself. 'The English word Easter, which parallels the German word *Ostern*', is of uncertain origin and the exact date of the festival is vague,<sup>2</sup> like the birth date of the Prophet of Islam.<sup>3</sup>

The main thing about Easter is the celebration of the Resurrection, the reappearance of Jesus Christ on the third day after his death on the cross. Those two events are also absolutely central to the message of the Injil.<sup>4</sup> In it Jesus himself said:

*'This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.'* Then he opened their minds so they could understand the Scriptures. He told them, *'This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem.'* (Luke 24, 44-47)

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<sup>1</sup> forbes.com/sites/kevinkruse/2012/07/16/the-7-habits/#1ad0201139c6 (all links accessed April 2019)

<sup>2</sup> britannica.com/topic/Easter-holiday : "There is now widespread consensus that the word derives from the Christian designation of Easter week as *in albis*, a Latin phrase that was understood as the plural of *alba* ("dawn") and became *eostarum* in Old High German, the precursor of the modern German and English term. The Latin and Greek *Pascha* ("Passover") provides the root for *Pâques*, the French word for Easter."

<sup>3</sup> <https://archive.islamonline.net/?p=1193>

<sup>4</sup> Arabic for 'Good News', 'Gospel.' It is also known from early history as 'New Testament': christianityexplained.net/to/muslims/muslims-read-tawrat-zabur-injeel/

*'From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, chief priests and teachers of the law, and that he must be killed and on the third day be raised to life.'* (Matthew 16:21)

*Jesus said: 'For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.'* (Mark 10:45)

*Paul wrote: 'For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Cephas, and then to the Twelve. After that, he appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles, and last of all he appeared to me also, as to one abnormally born.'*  
(1 Corinthians 15:3-8)

Scholars widely agree that the phrase, *'For what I received I passed on to you'* found in 1 Corinthians, a part of the New Testament, written about 55 AD, refers to an ancient oral tradition dated not later than three years after the crucifixion.<sup>5</sup>

The death and resurrection of Jesus are so crucial that Paul continued:

*And if Christ has not been raised, our preaching is useless and so is your faith . . . But Christ has indeed been raised from the dead, . . .* (1 Corinthians 15:14, 20)

That Christ has been raised from the dead is further confirmed by many prophecies foretold in the Torah,<sup>6</sup> by early, non Christian historians<sup>7</sup> outside the Bible and by countless testimonies of people whose lives were totally changed.<sup>8</sup>

Around the time of Jesus there were a number of people who claimed to be the Messiah.<sup>9</sup> All of their followers disbursed, soon after their leaders were killed by the authorities. The main reasons why the movement of followers of Jesus not only survived but thrived the first 300 years<sup>10</sup> in the exceedingly hostile environment of the Roman empire, is found in the events remembered at Easter. The life, death and resurrection of Jesus was experienced by His first followers. As a result they were empowered by Him to trust in what He said, even to the point of their own death:

*'I am the resurrection and the life. The one who believes in me will live, even though they die.'* (John 11:25)

Many Christians were brutally slaughtered for their beliefs. But what could anybody possibly lose by following the King of kings<sup>11</sup> in whose hands are the very keys to life and death? For them 'to live is Christ and to die is gain!<sup>12</sup>

In the presence of so much overwhelming evidence, it comes as a huge surprise to find only one unclear verse in the Quran, written about 700 years after the actual events, that apparently denies the death of Jesus.<sup>13</sup> To add to the confusion, there are other verses in the Quran seemingly confirming the death of Jesus:

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<sup>5</sup> Gerd Ludemann, *The Resurrection of Jesus*, trans. John Bowden (Minneapolis: Fortress, 1994), 38 (Ludemann's emphasis), cited in footnote 10 here: [garyhabermas.com/articles/dialog\\_rexperience/dialog\\_rexperiences.htm#\\_edn10](http://garyhabermas.com/articles/dialog_rexperience/dialog_rexperiences.htm#_edn10)

<sup>6</sup> [gotquestions.org/death-resurrection-Messiah.html](http://gotquestions.org/death-resurrection-Messiah.html)

<sup>7</sup> [uncover.org.uk/questions/whats-the-evidence-outside-the-bible-for-jesus-life-and-teaching/](http://uncover.org.uk/questions/whats-the-evidence-outside-the-bible-for-jesus-life-and-teaching/)

<sup>8</sup> [christian-faith.com/true-stories-testimonies-of-jesus-christ/](http://christian-faith.com/true-stories-testimonies-of-jesus-christ/)

<sup>9</sup> [en.wikipedia.org/wiki/List\\_of\\_messiah\\_claimants](http://en.wikipedia.org/wiki/List_of_messiah_claimants)

<sup>10</sup> [patheos.com/blogs/anxiousbench/2017/09/how-many-christians/](http://patheos.com/blogs/anxiousbench/2017/09/how-many-christians/)

<sup>11</sup> Revelation 19:16

<sup>12</sup> Philippians 1:21

Behold! Allah said: 'O Jesus! I will take thee (Arabic: 'mutawaffika') and raise thee to Myself...'  
(Surah 3: 55; 5:117)

"The translation of 'mutawaffika' (Arabic) in this verse is disputed among Muslim scholars. The word and its derivation are found over 25 times in the Quran.<sup>14</sup> In all but two places they imply death or are associated with it. In the two exceptions<sup>15</sup> the context reveals that 'mutawaffika' figuratively means slumber. This is not the case in the two verses that speak about the death of Jesus!<sup>16</sup>

If Jesus did not die Surah 19:31 would not make sense. There Jesus allegedly said, '...and hath enjoined on me Prayer and Charity so long as I live.' According to the traditional Muslim view, Jesus was taken up to heaven alive. But nobody can seriously believe that he still gives alms up to this day!"<sup>17</sup>

### Why did Jesus die and raise to life again?

This is arguably one of the most important questions. The answer can only begin to be understood by the one to whom God reveals the absolutely dreadful seriousness of sin. God's devastating verdict about sin begins to make sense only in light of His revealed Holiness, and Love and the definitions for sin and salvation given in the Bible. However, as can be seen below, Islam describe them in a radically different way. Muslims need to urgently ask themselves: 'Why is the Quran poles apart from the united testimony in the Torah, Zabur and Injil about these crucial concepts?'

Description	Bible	Quran
<b>Holy</b>	קָדוֹשׁ qadosh, (Hebrew) <sup>18</sup> : 'God is Pure, set apart.' He is good, separate from all sin, morally perfect, with flawless character, doing always what is right, without any trace of evil. Believers are commanded to be holy as God is holy, to share in His holiness. He chooses to be known and loved; only God is Holy and can make people and objects holy. <sup>19</sup> God's attributes are the same as those of humans regarding their definition, yet different in degree of intensity and perfection.	الْقُدُّوسُ Al Quddus (Arabic) <sup>20</sup> : 'Allah is The One who is pure, far and above anything that does not befit Him, such as a personal relationship with humans; he is transcendent, unknowable.' <sup>21</sup> Yet, he compares himself with light <sup>22</sup> and was given 99 names, describing his attributes. According to orthodox Islam he is also the creator of evil, the El-Muthill, 'the one who leads astray,' 'the degrader.' <sup>23</sup>
<b>Sin</b>	חַטָּאָה chattaah, (Hebrew) <sup>24</sup> : 'To miss a mark, to wrong, offend.' Transgression of	ذَنْبٌ dhanb, (Arabic) <sup>32</sup> : 'Act of disobedience against Allah's command, unless under duress or

<sup>13</sup> Surah 4:157. Central to that denial is the ambiguous Arabic phrase: *shubbiha lahum*. It only appears once in the Quran. A Yusuf Ali translates it as: "but it was made to appear to them." Ironically, the root letters of *shubbiha lahum*, are found in the word, *mutashabihatun* in Surah 3:7, Al Imran. Allah warns that since only he knows the meaning of allegorical verses, their interpretation should be avoided.

<sup>14</sup> Surah 2:234,240; 3:55,193; 4:15,97; 5:117; 6:61; 8:50; 10:46,104; 12:101; 13:40; 16:28,32,70; 22:5; 32:11; 40:67,77; 47:27

<sup>15</sup> Surah 6:60; 39:42

<sup>16</sup> Surah 3:55; 5:117

<sup>17</sup> christianityexplained.net/to/muslims/easter-story-found-quran/

<sup>18</sup> Leviticus 11:44, about 29 times

<sup>19</sup> Leviticus 11:45, 1 John 1:5, Psalm 34:8, John 17:11, 1 Peter 1:15, Revelation 15:4, Mark 1:24, Exodus 3:5-6, Leviticus 20:26

<sup>20</sup> Surah 59:23, only a couple of times

<sup>21</sup> Surah 112:1-4, Surah 15:16: ' . . . We are closer to him than [his] jugular vein,' spoken only in the context of judgement.

<sup>22</sup> Surah 24:35

<sup>23</sup> Surah 4:78-79; 5:17, 40; 6:102; 21:35,101; 28:26; 37:96; 76:2, 30-32; 18:7-8; 54:49

<sup>24</sup> Genesis 4:7

	<p>God's law, even under duress or out of ignorance,<sup>25</sup> rebellion against God.<sup>26</sup> Sin is always against God first and grieves Him.<sup>27</sup> As punishment, it causes separation from God, spiritual and later physical, eternal death in hell;<sup>28</sup> Sin is caused by humans, not by God.<sup>29</sup></p> <p>Adam's sin consisted in: lack of belief, making God a liar, rebellion, pride, giving in to temptation, eating the forbidden fruit, being disobedient.<sup>30</sup> Adam and Eve's sin was implicitly forgiven by God, covering their shame (resulting from their sin) with a garment of animal skin. It was pointing to a perfect sacrifice to come. Yet they still had to suffer the consequence of their sin, death and separation.<sup>31</sup></p> <p>Moral purity and utter separation from sin are needed to approach God. People are born as potential sinners. Example for inherited sin: If the father is a thief, the family will be shamed too.</p> <p>There are different words for 'sin' in both, the Bible and the Quran.</p>	<p>due to ignorance.' Divided into major sins, 'dhanb' and minor sins, 'sayyi'a', depression, wrong attitudes. Sins against Allah are forgiven, Allah willing. Sins against people need doing of good deeds; avoid greater sins and lesser evil sins may be forgiven. Some prophets, including Mohammad sinned.<sup>33</sup></p> <p>Adam said after taking the forbidden fruit, 'Our Lord! We have wronged our own souls.'<sup>34</sup> Sin is mostly against oneself—not against Allah. It is inspired by Allah and does not grieve him.<sup>35</sup></p> <p>Death and expulsion from paradise is only a test, not a punishment.<sup>36</sup> Adam's sin was explicitly forgiven.<sup>37</sup></p> <p>But it was not Allah's will to expel Adam and Eve from paradise: 'So We said, "O Adam, indeed this is an enemy to you and to your wife. Then let him not remove you from Paradise so you would suffer.'<sup>38</sup></p> <p>People are not born in sin, they become sinful when committing a sin. But '... Wilt Thou place therein (Adam) one who will work corruption therein, and shed blood, . . .'<sup>39</sup> indicates teaching of inherited sin too: Adam worked corruption on earth, but only Cain, and the next generations, shed blood; Arabic word for 'blood' is <i>dimaa'</i> (plural, lit. bloods) not singular word for blood (<i>damm</i>). Prophet: 'When any human being is born, Satan touches him . . . , except Jesus . . .'<sup>40</sup></p>
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<sup>32</sup> Surah 48:2

<sup>25</sup> 1 John 3:4, Leviticus 4:2-3

<sup>26</sup> Deuteronomy 9:7; Joshua 1:18

<sup>27</sup> Psalm 51:4; 78:40

<sup>28</sup> Isaiah 59:2, Psalm 66:18, Luke 16:19-31

<sup>29</sup> Romans 5:12,18-19

<sup>30</sup> Genesis 3:1-7

<sup>31</sup> Genesis 3:21, John 1:29

<sup>33</sup> Adam and Eve (Surah 2:36; 7:20-23), Lot (Surah 11:77-79; 15:67-71) Nuh (11:45-47), Ibrahim (Surah 26:82, the same word for sin, 'Khati'ah', is used in Surah 17:31 for killing children), Musa (Surah 28:15-26), Daud (Surah 38:24-25), Suleman (Surah 38:34), Zakariya: (Surah 3:40-41), Yuunus (Surah 37:142; 21:87), Muhammad (4:102-107; 9:43; 40:55; 48:1-2; 80:1-10). Muslims say that the Arabic word, "dhanb", to describe Mohammad's and other prophet's sins (Surah 48:2), refers to normal human weakness, to mistakes only that will be easily forgiven. "Dhanb" is used about 39 times in the Quran, sometimes without describing to what it refers to. However, when a contextual reference is given, it is always speaking about the harsh judgment that Allah proscribes for big sins (Surah 3:11,16; 5:18,49; 6:6; 7:100; 8:52,54; 9:102; 12:29; 12:97; 14:10; 26:14; 28:16,78; 29:40, 40:11,12,21; 46:31; 61:12; 67:11; 91:14) Why should it be different in the case of the prophets?

<sup>34</sup> Surah 7:23; 4:110-111

<sup>35</sup> Surah 4:88; 7:16-18; 9:51; 14:4; 16:93; 35:8; 57:22; 74:31; 91:7-9

<sup>36</sup> Surah 21:35; 15:34-40

<sup>37</sup> Surah 2:37

<sup>38</sup> Surah 20:117

<sup>39</sup> Surah 2:30, See also 16:61

<sup>40</sup> Bukhari: Beginning of Creation Narrated Abu Huraira: sunnah.com/bukhari/59/95.

		If Allah created all men weak why does he punish them in hell? <sup>41</sup> Is that not unfair, similarly to a man with a broken leg who was told to run, or else?
<b>Love</b>	<p>ἀγαπάω agapao (Greek):<sup>42</sup> God is unconditional love in his very essence and nature.<sup>43</sup></p> <p>Human beings are commanded by God to love Him with all their heart, soul and strength.<sup>44</sup></p> <p>Love must be genuine.<sup>45</sup> Those who are afraid of God, due to uncertainty of forgiveness cannot genuinely, selflessly love Him with all their heart. They will serve Him with the self motivated desire to earn forgiveness, having their own welfare at heart. Therefore, absolute certainty of forgiveness, presently and permanently experienced, is necessary to love God absolutely, whole heartedly.<sup>46</sup></p> <p>Love must be expressive through deeds.<sup>47</sup> God showed his love towards mankind in nature and ultimately in Jesus taking the punishment for our sins.</p> <p>Love must be mutual. God and people are giving their very best.<sup>48</sup></p>	<p>يُحِبُّكُمْ yuh'bib'kumu (Arabic):<sup>49</sup> Allah possesses the attribute of conditional love.<sup>50</sup></p> <p>Human beings are commanded by Allah to selfishly love<sup>51</sup> him with objective acts of kindness, in return for his forgiveness of their sins.<sup>52</sup></p> <p>Allah is called the 'Loving One' (al- Wadud) twice.<sup>53</sup></p> <p>However, Allah feels no love in his own heart towards mankind. Al Ghazali wrote, 'He remains above the feeling of love.'<sup>54</sup></p> <p>Therefore human beings can receive things but cannot develop a wholehearted love they themselves do not receive from the one who is unknowable.</p> <p>Unconditional love, as found with God in the Bible and between parents and children, is not found with Allah.<sup>55</sup></p>
<b>Salvation</b>	<p>An undeserved and absolutely certain gift of God available to every believer by repentance and faith in the death and resurrection of Jesus Christ alone. Good deeds are done, motivated by love for God and out of thankfulness for the finished work of salvation, in the power of His indwelling Holy Spirit.<sup>56</sup></p> <p>God is not looking for a minimal amount of good deeds a Christian has to do once he believes in Jesus. He is looking for quality</p>	<p>Based on belief and purification by good deeds.<sup>59</sup></p> <p>To get forgiveness in Islam through sincere repentance presupposes pride, a self-righteousness that says, 'I can fix this problem myself.'</p> <p>Yet Allah has also predetermined every person's destiny, and one's righteous acts may or may not affect Allah's decision.<sup>60</sup> Everyone, except those who die in Jihad<sup>61</sup>, will go to hell first, before the righteous will enter heaven.<sup>62</sup></p> <p>Teaching Allah's law will enable people to fight</p>

<sup>41</sup> Surah 16:61

<sup>42</sup> John 3:16

<sup>43</sup> 1 John 4:8

<sup>44</sup> Deuteronomy 6:4-5, Matthew 22:37-38

<sup>45</sup> Romans 12:9

<sup>46</sup> 1 John 4:18

<sup>47</sup> 1 John 3:18, John 14:21

<sup>48</sup> Song of Solomon 6:3, 1 Corinthians 13:13

<sup>49</sup> Surah 3:31

<sup>50</sup> Surah 11:90

<sup>51</sup> The word can also be translated with 'to get his approval'

<sup>52</sup> Surah 3:31

<sup>53</sup> Surah 11:90; 85:14

<sup>54</sup> Al-Maqṣad Al-Asna, p.91, see also Mishkat al-Masabih, Vol.3, p.107 where Allah is said to have created people and their actions for heaven and for hell. There is no valid reference to a hadith that allegedly says, 'Allah loves us seventy times more than a mother loves her children.'

<sup>55</sup> Surah 5:18

<sup>56</sup> Ephesians 2:8-10, John 3:16, Galatians 5:22-25

	<p>and attitude. Similarly, we do not count deeds of mothers, fathers, husbands and wives to find out whether they qualify for their position. It is their lifestyle, motivated by a sacrificial love<sup>57</sup>, they intrinsically have, that convinces us about their love. All sins are forgiven except the sin against the Holy Spirit.<sup>58</sup> It is the state of continued unbelief, a perpetual hardening of the heart and wilfully sinning against God and man.</p>	<p>against his inclination to sin and make mistakes. But: If teaching Allah's law makes human beings strong and successful how comes that there is chaos, corruption and hypocrisy in so many Muslim countries that have Shariah law (e.g. Saudi Arabia, Pakistan, Irak, Syria, etc.)? Committing the sin of Shirk<sup>63</sup> (associating partners with Allah) and hypocrisy<sup>64</sup> will not be forgiven. No Muslim can know their eternal destiny in this life. Even Muhammad was unsure of his salvation and could not grant it to his relatives and friends.<sup>65</sup> This is why 'May Peace be upon him' is mentioned after his name.</p>
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In light of the comparison above, the answer to the question 'Why did Jesus die and raise to life again' is: The death of Jesus was necessary because the punishment God pronounces on any sin due to His holiness, is spiritual and physical death. Adam and his children died because of one sin, caused by unbelief. Therefore, God alone, the only living One in this story, holds the solution to our restoration into eternal fellowship. Life depends on whether we believe in God's way or not: Jesus sacrificed His life on the cross for us. Life is in the blood.<sup>66</sup> By His shed blood and death Jesus paid the price for our sins, confirmed by His resurrection.<sup>67</sup>

God's eternal love story was demonstrated and foreshadowed throughout history through the sacrifice of animals. It started right in the Garden of Eden when God clothed Adam and Eve in a garment of animal skin to cover their shame caused by sin. Whoever accepts God's way of restoring fellowship with his people benefits from it, even before He fulfilled and perfected it in Jesus.

### **Quran confirms parts of Biblical teaching on forgiveness of sins**

Some remnants of this teaching found many times in the Bible are mentioned in the Quran:

Surah 7:19-27: God covering Adam and Eve's shame with a garment of righteousness.

Surah 5:27: God preferring Abel's sacrifice of an animal to that of Cain.

Surah 2:67-74: Moses sacrificing an animal.

Surah, 17:1-7: Jewish Temple in Jerusalem mentioned with animal sacrifice for the forgiveness of sins at its heart.

Surah 5:44: Mentions Jewish priests whose central task was to sacrifice animals for the forgiveness of sins.

<sup>59</sup> Surah 7:6-9, but Bukhari, Vol. 7, Book 70, Number 577 says that good deeds do not save anybody, including the prophet.

<sup>60</sup> Surah 57:22

<sup>61</sup> Surah 3:169-170; 9:111; 22:58-59; Bukhari, 4:52:72

<sup>62</sup> Surah 19:67-72

<sup>57</sup> 2: Corinthians 5:14: 'For Christ's love compels us...'

<sup>58</sup> Matthew 12:31

<sup>63</sup> Surah 4:48, 116, but then it is forgiven if people repent here: Surah 4:153; 6:76-78, 83-88; 25:68-71. Abrogation cannot apply since Abraham and Isaac who preceded Moses and others are mentioned too.

<sup>64</sup> Surah 9:80; 3:86

<sup>65</sup> Surah 31:34; 46:9, Bukhari 51:16, Bukhari, Vol. 5, Book 58, Number 266, Bukhari, Vol 7, Book 70, Number 577, Bukhari, Vol. 8, Book 76, Number 474

<sup>66</sup> Leviticus 17:11, confirmed by science in modern times. Blood actively maintains life by providing a vital function for all cells, tissues and organs, and thus the life of the whole body. [creation.com/life-is-in-the-blood](http://creation.com/life-is-in-the-blood) See also: [islamqa.info/en/answers/141556/how-can-man-be-created-from-many-semen-which-is-made-from-blood](http://islamqa.info/en/answers/141556/how-can-man-be-created-from-many-semen-which-is-made-from-blood) 'By His wounds you have been healed' (1 Peter 2:21- 25)

<sup>67</sup> Romans 1:4

Surah 37:107: Abraham sacrificing his son; why is the ram sacrifice given as a ransom called 'momentous', especially when compared with Abraham's son? Surely he is greater, more important, than a ram!

Surah 2:196 - 200: Mentions sacrifice during Hajj in connection with asking Allah for forgiveness.

Surah 22:27-37: Mentions sacrifice associated with Hajj without explaining a positive reason for it.

Surah 5:32: Seems to allow the shedding of one man's blood as a blessing of many, alluding to the possibility of an atonement by one for the many.

Surah 4:157: The resemblance of Isa was put over another man whom they killed instead. One man is paying the price for another.

Surah 2:178: Al-Qisaas (the Law of Equality in punishment) is prescribed in case of murder: the murderer has to be killed. But the killer can be forgiven by the brother (or the relatives) of the killed against payment of so called 'blood money.'

### Islamic objections

Sacrifices for sin were abrogated in the Quran: If that was true, they would have to be replaced with something similar or better according to Surah 2:106. What could there possibly be better for us than God personally dealing with our sins and with the shame, guilt and fear we brought upon ourselves, by supplying a great sacrifice for us in Jesus Christ?

Sin cannot be transferred to another<sup>68</sup>:

The following verses from the Quran and references from the hadith contradict this Muslim objection:

Surah 29:12-13: And those who disbelieve say to those who believe, "Follow our way, and we will carry your sins." But they will not carry anything of their sins. Indeed, they are liars. But they will surely carry their [own] burdens and [other] burdens along with their burdens, and they will surely be questioned on the Day of Resurrection about what they used to invent (See also Surah 16:25).

Abu Musa' reported that Allah's Messenger (may peace be upon him) said: When it will be the Day of Resurrection Allah would deliver to every Muslim a Jew or a Christian and say: That is your rescue from Hell-Fire. (Sahih Muslim, Book 037, Number 6665)

Abu Burda reported on the authority of his father that Allah's Apostle (may peace be upon him) said: No Muslim would die but Allah would admit in his stead a Jew or a Christian in Hell-Fire. 'Umar b. Abd al-'Aziz took an oath: By One besides Whom there is no god but He, thrice that his father had narrated that to him from Allah's Messenger (may peace be upon him). (Sahih Muslim, Book 037, Number 6666)

Abu Burda reported Allah's Messenger (may peace be upon him) as saying: There would come people amongst the Muslims on the Day of Resurrection with as heavy sins as a mountain, and Allah would forgive them and He would place in their stead the Jews and the Christians. (As far as I think), Abu Raub said: I do not know as to who is in doubt. Abu Burda said: I narrated it to 'Umar b. 'Abd al-'Aziz, whereupon he said: Was it your father who narrated it to you from Allah's Apostle (may peace be upon him)? I said: Yes. (Sahih Muslim, Book 037, Number 6668)

Allah's Messenger said: On the Day of Resurrection, my Ummah (nation) will be gathered into three groups. One sort will enter Paradise without rendering an account (of their deeds). Another sort will be reckoned an easy account and admitted into Paradise. Yet another sort will come bearing on their backs heaps of sins like great mountains. Allah will ask the angels though He knows best about them: Who are these people? They will reply: They are humble slaves of yours. He will say: Unload the sins from them and put the same over the Jews and Christians: then let the humble slaves get into Paradise by virtue of My Mercy. (110 Hadith Qudsi)

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<sup>68</sup> Surah 53:38-41

The Bible agrees that sins cannot be transferred to other sinners. Jesus, however, was sinless.

### The Bible has been changed

The story of Jesus' death and resurrection is incredible. It shocks and inspires. The truth is profound. Everyone can grasp it but needs a lifetime to explore its depths. Why would anybody have made it up? People who wish to invent religions would rather present a simple narrative to win followers easily, like:

"God is too big for you to relate with in a personal way. Fear him and just do what he tells you through me to make yourself happy, or else he will make your life miserable forever."

Contrary to this message found in all religions, the God described in the Bible really loves you! He invites you into a personal relationship with him, without compromising His own perfect nature. He offers you a new life, by dealing with the punishment for your sins personally. He then indwells and empowers you through His Spirit to love Him, others and even your enemies!

Moreover, if the Bible had been changed, one would need to answer questions such as, 'When, where, how, and by whom?' Ibn-Khazem who died 1064 in Cordoba was the first Muslim who argued that the Bible had been corrupted. Much work has been produced to prove from secular history<sup>69</sup> that the Bible is substantially unaffected by textual changes. Besides this, to say that the Bible has been changed goes against the teaching of the Quran:

Surah 5:47: Christians are commanded to be judged according to their book in the 7th century AD. A comparison with today's copies shows that there are no substantial changes.

Surah 10:64,94: God's word cannot be changed. If in doubt ask Christians and Jews.

Surah 5:68-69: Some Christians and Jews are on the right course. That would not be possible with changed Scriptures. The Quran only says that Christians forgot a portion of it. This means what we still have today is fine. The death and resurrection of Jesus Christ is at the centre of it. The charge of changing God's word is made against some Jews who did so only by misquoting, misinterpreting or hiding Scriptures, never by actually changing the written word.<sup>70</sup>

God invites you now to become part of the greatest love story ever told! What is your response?

Please let us know how we can help you in this most exciting of all journeys by writing to:

info@christianityexplained.net

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<sup>69</sup> thejesusaccounts.tv

<sup>70</sup> For more details see, [youtube.com/watch?v=k0boRZAM-v0](https://www.youtube.com/watch?v=k0boRZAM-v0) or read [christianityexplained.net/explainedto/muslims/26.html](http://christianityexplained.net/explainedto/muslims/26.html)