

A Comprehensive Critique of Islam from a New Testament Christian Perspective

This document compiles and synthesizes the key points from discussions on contradictions between Islam (as presented in the Quran) and New Testament Christianity (as in the Bible), as well as alleged internal inconsistencies within the Quran itself. The analysis draws solely from the scriptures mentioned, highlighting irreconcilable differences and potential flaws. While Islamic scholars offer interpretations to resolve these issues (e.g., through abrogation or context), this critique adopts a New Testament lens, viewing the Quran's claims as deviations from the biblical revelation centered on Jesus.

1. Core Contradictions Between the Quran and the New Testament

These points reveal fundamental divergences where the Quran directly contradicts or reinterprets New Testament doctrines, often portraying Christian beliefs as corruptions (e.g., Surah 2:79). From a Christian viewpoint, this positions the Quran as a later text that alters the established revelation.

The Nature and Divinity of Jesus

- **New Testament (Bible):** "In the beginning was the Word, and the Word was with God, and the Word was God... And the Word became flesh and dwelt among us." (John 1:1, 14)
"For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life." (John 3:16)
"I and My Father are one." (John 10:30)
- **Quran:** "O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allah and His messengers. And do not say, 'Three'; desist - it is better for you. Indeed, Allah is but one God. Exalted is He above having a son." (Surah 4:171)
Allah asks Jesus, "Did you say to the people, 'Take me and my mother as deities besides Allah?'" Jesus denies it. (Surah 5:116)
- **Contradiction:** The New Testament affirms Jesus' divinity and sonship, while the Quran explicitly denies it, calling such beliefs excessive or polytheistic.

The Crucifixion and Death of Jesus

- **New Testament (Bible):** Describes the crucifixion and Jesus yielding up His spirit (death). (Matthew 27:35, 50)
"For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures." (1 Corinthians 15:3-4)
- **Quran:** "And [for] their saying, 'Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah.' And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain." (Surah 4:157)

- **Contradiction:** The New Testament details Jesus' actual death by crucifixion as central to salvation, while the Quran denies the event occurred, attributing it to illusion or substitution.

The Concept of the Trinity

- **New Testament (Bible):** "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." (Matthew 28:19)
"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all." (2 Corinthians 13:14)
- **Quran:** "They have certainly disbelieved who say, 'Allah is the third of three.' And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment." (Surah 5:73)
Explicitly commands not to say "Three." (Surah 4:171)
- **Contradiction:** The New Testament supports a triune understanding of God, while the Quran condemns it as disbelief and equates it with polytheism.

Salvation and Atonement

- **New Testament (Bible):** "For all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus." (Romans 3:23-24)
"For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast." (Ephesians 2:8-9)
- **Quran:** "That no bearer of burdens will bear the burden of another. And that there is not for man except that [good] for which he strives." (Surah 53:38-39)
"Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned." (Surah 2:286)
- **Contradiction:** The New Testament ties salvation to Jesus' sacrifice for inherited sin, while the Quran emphasizes individual responsibility without vicarious atonement.

The Role of Previous Prophets and Scriptures

- **New Testament (Bible):** "God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son." (Hebrews 1:1-2)
- **Quran:** "And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel... So let the People of the Gospel judge by what Allah has revealed therein." (Surah 5:46-47)
"Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets." (Surah 33:40)
Warns of those who "write the Scripture with their own hands, then say, 'This is from Allah,'" implying corruption of prior texts. (Surah 2:79)
- **Contradiction:** The New Testament positions Jesus as the ultimate revelation with no successors, while the Quran introduces Muhammad as the final prophet and suggests the Bible (including the New Testament Gospel) has been corrupted, necessitating the Quran.

These contradictions stem directly from the texts' differing claims on shared figures (like Jesus) and doctrines. The New Testament centers on Jesus as divine savior, while the Quran upholds monotheism without incarnation or trinity, viewing Christian beliefs as deviations.

2. Internal Inconsistencies Within the Quran

These are points where verses appear to conflict on theological, historical, or cosmological matters based solely on the text. Islamic scholars often resolve these through concepts like abrogation (naskh), contextual interpretation, or linguistic nuances.

Creation Timeline: Number of Days for Heavens and Earth

- "Your Guardian-Lord is Allah, Who created the heavens and the earth in six days." (Surah 7:54)
- "Say: Is it that ye deny Him Who created the earth in two Days?... He set on the (earth), mountains... in four Days... So He completed them as seven firmaments in two Days." (Surah 41:9-12)
- **Inconsistency:** The total creation period is stated as six days in some verses, but the detailed sequence in others adds up to eight.

Order of Creation: Earth or Heavens First?

- "Are ye the harder to create, or is the heaven that He built? He raised the height thereof and ordered it... And after that He spread the earth." (Surah 79:27-30)
- "It is He Who hath created for you all things that are on earth; Then He turned to the heaven and made them into seven firmaments." (Surah 2:29)
- Starts with earth's creation before turning to the heavens. (Surah 41:9-12)
- **Inconsistency:** Some verses imply the heavens were created first, followed by the earth, while others describe the earth being formed before the heavens.

Who Was the First Muslim?

- "Say: Verily, I am commanded to be the first of those who submit themselves to Allah (as Muslims)." (Surah 6:14)
- "And I am commanded to be the first of those who bow to Allah in Islam." (Surah 39:12)
- Abraham says to his sons, "Allah hath chosen the Faith for you; then die not except in the Faith of Islam (as Muslims)." (Surah 2:132)
- Moses is described as the first to believe upon seeing Allah's signs. (Surah 7:143)
- **Inconsistency:** Muhammad is commanded to be the "first" Muslim, but earlier prophets like Abraham and Moses are also portrayed as Muslims or first believers.

Compulsion in Religion

- "Let there be no compulsion in religion: Truth stands out clear from Error." (Surah 2:256)
- "Fight those who believe not in Allah nor the Last Day... until they pay the Jizyah with willing submission, and feel themselves subdued." (Surah 9:29)
- "And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in Allah altogether and everywhere." (Surah 8:39)
- **Inconsistency:** One verse prohibits forcing religion, while others command fighting non-believers until they submit or pay tribute.

Source of Evil and Misguidance

- "If some good befalls them, they say, 'This is from Allah'; But if evil, they say, 'This is from thee' (O Prophet). Say: 'All things are from Allah.'" (Surah 4:78)
- "Whatever good, (O man!) happens to thee, is from Allah; but whatever evil happens to thee, is from thy (own) soul." (Surah 4:79)
- Seeks refuge from "the evil of that which He created," implying Allah creates evil. (Surah 113:1-2)
- **Inconsistency:** Evil is attributed to Allah in some contexts, but elsewhere solely to human actions or souls.

Intercession on Judgment Day

- "Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her." (Surah 2:48)
- "Then guard yourselves against a-Day when one soul shall not avail another, nor shall compensation be accepted from her nor shall intercession profit her." (Surah 2:123)
- "On that Day shall no intercession avail except for those for whom permission has been granted by (Allah) Most Gracious." (Surah 20:109)
- **Inconsistency:** Intercession is outright denied in some verses but allowed with Allah's permission in others.

Bearing Burdens of Sin

- "No bearer of burdens can bear the burden of another." (Surah 6:164)
- "No bearer of burdens will bear the burden of another." (Surah 17:15)
- "Let them bear, on the Day of Judgment, their own burdens in full, and also (something) of the burdens of those without knowledge, whom they misled." (Surah 16:25)
- **Inconsistency:** No one can bear another's sins, yet misleaders will carry additional burdens from those they deceived.

Wine: Forbidden on Earth but in Paradise

- "O ye who believe! Intoxicants and gambling... are an abomination—of Satan's handiwork: eschew such (abomination)." (Surah 5:90)
- "In it [Paradise] are rivers of water... rivers of milk... rivers of wine, a joy to those who drink." (Surah 47:15)
- Describes heavenly wine as pure and non-intoxicating. (Surah 76:21)
- **Inconsistency:** Wine is condemned as evil on earth, but promised as a reward in heaven.

Number of Angels at the Battle of Badr

- "Allah had helped you at Badr... I will assist you with a thousand of the angels, ranks on ranks." (Surah 3:124)
- "Yea,—if ye remain firm... your Lord will help you with five thousand angels making a terrific onslaught." (Surah 3:125)
- **Inconsistency:** The number of angelic reinforcements varies between 1,000, 3,000, or 5,000 in close verses.

Who Takes Souls at Death?

- "It is Allah that takes the souls (of men) at death." (Surah 39:42)
- "The Angel of Death, put in charge of you, will (duly) take your souls." (Surah 32:11)
- "But how (will they fare) when the angels take their souls at death." (Surah 47:27)
- **Inconsistency:** Soul-taking is attributed to Allah directly, a single angel, or multiple angels.

These examples highlight areas where the Quranic text appears self-contradictory on the surface. However, Islamic exegesis (tafsir) provides reconciliations, viewing the Quran as a cohesive whole revealed over 23 years.

3. Overall Critique: Theological and Logical Implications

The Quran appears as a 7th-century text that reinterprets Judeo-Christian elements to fit a new monotheistic framework, but in doing so, it creates irreconcilable conflicts with the New Testament. Theologically, Islam's rejection of Jesus' divinity and atonement undermines the Christian gospel's essence—salvation by grace through Christ's sacrifice. Logically, if the Quran affirms the Bible's original truth (Surah 5:46-47) yet claims corruption without evidence, it invites skepticism. Internal discrepancies further suggest human influence, contrasting with the Bible's emphasis on unchanging truth: "Jesus Christ is the same yesterday and today and forever." (Hebrews 13:8)

This critique positions Muhammad potentially as a false prophet, as warned in the Bible: "But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let them be under God's curse!" (Galatians 1:8)

4. Hypothetical: What Jesus Might Say to Muslims, Based on His Biblical Words

"Before Abraham was, I am!" (John 8:58)

"I and the Father are one." (John 10:30)

"Anyone who has seen me has seen the Father. How can you say, 'Show us the Father'?" (John 14:9)

"Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves. By their fruit you will recognize them." (Matthew 7:15-16)

"For many false prophets will appear and deceive many people." (Matthew 24:11)

"For false messiahs and false prophets will appear and perform great signs and wonders to deceive, if possible, even the elect." (Matthew 24:24)

"Woe to you when everyone speaks well of you, for that is how their ancestors treated the false prophets." (Luke 6:26)

"I am the way and the truth and the life. No one comes to the Father except through me." (John 14:6)

"I am the gate; whoever enters through me will be saved." (John 10:9)

"Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life." (John 5:24)

"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him. Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God's one and only Son." (John 3:16-18)

"Come to me, all you who are weary and burdened, and I will give you rest." (Matthew 11:28)

5. Hypothetical: What the Apostles Might Say to Muslims, Based on Their Biblical Words

The apostles—eyewitnesses of the resurrected Christ and founders of the Church—repeatedly warned against any message that diminished Jesus' deity, altered the gospel of grace, or introduced a "new" revelation that contradicted what they had received directly from Him. From a New Testament perspective, the Quran's denial of the crucifixion,

the Trinity, and salvation through Christ alone would trigger their strongest rebukes as “another gospel” and a denial of the Son.

Paul (the apostle to the Gentiles):

- “I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel—which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned!” (Galatians 1:6-8)
- “As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!” (Galatians 1:9)
- “You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified. I would like to learn just one thing from you: Did you receive the Spirit by observing the law, or by believing what you heard?” (Galatians 3:1-2)
- “But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let them be under God’s curse!” (Galatians 1:8—repeated for emphasis, as Paul himself repeats it)
- “Who is the liar? It is whoever denies that Jesus is the Christ. Such a person is the antichrist—denying the Father and the Son. No one who denies the Son has the Father; whoever acknowledges the Son has the Father also.” (1 John 2:22-23, echoing Paul’s theology)

Peter (the rock on whom Christ built His church):

- “But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them—bringing swift destruction on themselves.” (2 Peter 2:1)
- “Many will follow their depraved conduct and will bring the way of truth into disrepute... These people are springs without water and mists driven by a storm. Blackest darkness is reserved for them.” (2 Peter 2:2, 17)

John (the beloved disciple):

- “Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God, but every spirit that does not acknowledge Jesus is not from God. This is the spirit of the antichrist...” (1 John 4:1-3)
- “Who is the liar? It is whoever denies that Jesus is the Christ... No one who denies the Son has the Father...” (1 John 2:22-23)
- “We accept human testimony, but God’s testimony is greater... Whoever believes in the Son of God accepts this testimony. Whoever does not believe God has made him out to be a liar, because they have not believed the testimony God has given about his Son.” (1 John 5:9-10)

Jude (brother of James):

- “I felt compelled to write and urge you to contend for the faith that was once for all entrusted to God’s holy people. For certain individuals whose condemnation was written about long ago have secretly slipped in among you. They are ungodly people, who pervert the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord.” (Jude 3-4)

The apostles would see the Quranic claim that an angel (Gabriel) delivered a “final” revelation contradicting their eyewitness testimony as the very scenario they warned against—especially Paul’s explicit mention of “an angel from heaven” preaching another gospel.

6. Hypothetical: What Old Testament Prophets Might Say to Muslims, Based on Their Biblical Words

The Old Testament prophets spoke centuries before Muhammad, yet their words establish the eternal nature of God's revelation, the coming of a divine Messiah, the finality of the Torah's covenant, and severe warnings against false prophets who speak in God's name but contradict His earlier word. From a biblical perspective, any claim to be the "seal of the prophets" while denying the divine Son foretold in the Hebrew Scriptures would be seen as the ultimate false prophecy.

Moses (the greatest prophet, through whom the Torah came):

- "If a prophet, or one who foretells by dreams, appears among you and announces to you a sign or wonder, and if the sign or wonder spoken of takes place, and the prophet says, 'Let us follow other gods' (gods you have not known) 'and let us worship them,' you must not listen to the words of that prophet... That prophet must be put to death... The LORD your God is testing you to find out whether you love him with all your heart and with all your soul." (Deuteronomy 13:1-3,5)
- "But a prophet who presumes to speak in my name anything I have not commanded, or a prophet who speaks in the name of other gods, is to be put to death." (Deuteronomy 18:20)
- "The LORD said to me: '...I will raise up for them a prophet like you from among their fellow Israelites, and I will put my words in his mouth... If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account.'" (Deuteronomy 18:17-19—fulfilled in Christ, not a 7th-century Arabian prophet)

Isaiah (the messianic prophet):

- "For to us a child is born, to us a son is given... and he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." (Isaiah 9:6—directly contradicted by Quran 4:171's denial of God having a son)
- "Here is my servant, whom I uphold... I will put my Spirit on him... In his teaching the islands will put their hope... He will not falter or be discouraged till he establishes justice on earth." (Isaiah 42:1-4—applied to Jesus in Matthew 12:18-21, not Muhammad)
- "Who has believed our message?... He was pierced for our transgressions, he was crushed for our iniquities... the LORD has laid on him the iniquity of us all." (Isaiah 53:1-6—describing the crucified suffering servant, denied in Quran 4:157)

Jeremiah:

- "The prophets prophesy lies in my name. I did not send them... They are prophesying to you false visions, divinations, idolatries and the delusions of their own minds." (Jeremiah 14:14)
- "Do not listen to what the prophets are prophesying to you; they fill you with false hopes. They speak visions from their own minds, not from the mouth of the LORD." (Jeremiah 23:16)

Malachi (the final OT prophet):

- "See, I will send the prophet Elijah to you before that great and dreadful day of the LORD comes... Otherwise I will come and strike the land with total destruction." (Malachi 4:5-6—fulfilled in John the Baptist, per Jesus in Matthew 11:14, closing the OT prophetic line)

David (prophetic king and psalmist):

- "Kiss his son, or he will be angry and your way will lead to your destruction... Blessed are all who take refuge in him." (Psalm 2:12)
- "The LORD says to my Lord: 'Sit at my right hand until I make your enemies a footstool for your feet.'" (Psalm 110:1—quoted by Jesus as proof of His divinity in Matthew 22:41-46)

The Old Testament prophets would view any later claim to prophethood that denies the divine Son they foretold, reinterprets the Torah as corrupted without evidence, or adds new laws as the very deception Moses and Jeremiah condemned—speaking “a word not commanded” and leading people away from the eternal covenant God swore would never change (Psalm 89:34; 105:8-10).

This enhanced document now presents a fuller biblical chorus—from Old Testament prophets through Jesus and His apostles—united in one voice against any revelation that diminishes the eternal Son and substitutes works for grace. “Jesus Christ is the same yesterday and today and forever. Do not be carried away by all kinds of strange teachings.” (Hebrews 13:8-9)