

# Criticisms from Islam

**An Introduction first from Dr. Jeffrey Robbins -- Professor of Religion & Philosophy at Lebanon Valley College, PA.:**

Islam is critical of both Judaism and Christianity, primarily because of their failure to understand the full truth of monotheism, and for their distortion of the original revelation. This failure is represented within Judaism in what is perceived as the exclusivity of the Jewish religion (e.g., the notion of a "chosen people", the allegiance to a code of law that divides humanity between Jews and Gentiles). This failure is represented within Christianity by the transformation of Jesus' message of the Kingdom of God into the early Church's proclamation of Jesus as the Son of God. In both cases, from an Islamic perspective, the simplicity and purity of monotheism have been compromised.

Furthermore, the fact that the Jewish and Christian scriptures contain inconsistencies and contradictions demonstrate that the revelation of God's will has somehow been tainted through human interference. Such is not the case with the Qur'an, for the Qur'an, as the "last standing miracle," is the direct and unaltered Word of God.

**FROM IMAM ALI IBN HAZM – AN 11<sup>TH</sup> CENTURY ANDALUSIAN POET, HISTORIAN, PHILOSOPHER, POLYMATHEMATICIAN, and THEOLOGIAN – DERIVED FROM THE WORLD JOURNAL OF ISLAMIC HISTORY & CIVILIZATION and “*Ibn Hazm on Christianity: An Analysis to His Religious Approaches*” (2011):**

Hazm's Study Toward Christianity:

[Ibn Hazm's] study on Christianity is based on the concept of common sense (sense perception), statements and argumentation by the authoritative texts (the Gospels) and a comparative study with the belief concepts of the historical Christians sects; i.e. [Arius](#), Bawls al-Shamshati, Macdunius.

According to Ibn Hazm none of these historical Christian sects discussed Trinity and equality of Jesus with God (Incarnations), nor they discussed the issues of the personality of God as the Father, Jesus as the Son and the Holy Ghost. Thus, the present concept of Christian theology has no basis from the authoritative written text (Gospels). — ([p. 243](#))

Hazm's Critiques on Christianity:

To Ibn Hazm the belief of three elements: Father, Son and Holy Spirit sort of thinking is sheer folly and confusing since if the three are one and the same, then what sense is there in calling the first as “Father”, the second as “Son” and the third as “Holy Spirit”. — ([p. 244](#))

Hazm's Critique on Christian Scriptures:

Ibn Hazm's critique of the New Testament is a running commentary on selected problematic passages and narratives in the four Gospels. [...]

To him, the authors of the gospels were neither the true apostles of Jesus, nor preservers of his original teachings and message. Instead, they had tampered with the true teachings of Jesus and forged the Gospels, mixing truth with falsehood. — ([p. 245](#))

**FROM THE QURAN, AT-TAWBA 31:**

They have taken as lords beside Allah their rabbis and their monks and the Messiah son of Mary, when they were bidden to worship only One God. — [Surah 9 At-Tawbah, Ayat 31-31](#)

There is much more material from Muslim history regarding its criticisms of Christianity. However, as you might imagine, finding extensive Islamic sources on the internet or inside local libraries in the “Western Hemisphere” can be quite difficult, sometimes near impossible, for obvious sociopolitical and Homeland Security issues. This condition in the U.S. should be kept in mind.