**Allah: Uncovered and Exposed**

The talk that I want to give has to do with what we call theology proper. In other words, we are going to be examining the nature of the Islamic god. The title that I chose for this talk is Allah: Uncovered and Exposed. That sounds rather provocative. And rightfully so.

We are going to be taking a look at one of the most fundamental doctrines in Islam. I am going to explain it and help you understand the nature of Allah. And I am not going to attempt to deceive you or try and warp it in any way. Understand that I want to paint an accurate portrait as possible of what the Islamic god is like. That’s because I believe that this god will be revealed to be bunk *ON HIS OWN TERMS*!

We do not have to distort the message of Islam or paint him in an inaccurate way to bring Islam down. Islam falls in on itself and we don’t need to help it. All we have to do is expose it.

With that said, let’s talk about the item under consideration. The first thing we need to do, of course, is distinguish the god of Islam from the Christian God. You have to understand that the god of Islam and the Christian God are NOT the same.

1. **The god of Islam and the Christian God are not the same!**

This is a common misconception in our day. If you took your beliefs about the spiritual world from CNN or ABC news, then you will likely be duped. Frequently people will say that they are basically the same God, they just go by different names. Or, you might hear people say that “there are many ways to God/ there are many ways to heaven. You can chose the Christian God or Allah. It really doesn’t matter.” That couldn’t be farther from the truth.

And I would assume that any Muslim worth his salt is going to find that just as abhorrent as a Christian would. We’ll talk more about why in just a second. But this point needs to be emphasized: Islam and Christianity do NOT have the same god. They worship two radically different gods.

I know a lot of you already know this, but I want to emphasize it for those of you who may be new Christians. Or maybe you are here and you are not a Christian (or a Muslim). Maybe you are here just to check things out. This might be news to you. So make sure you get this. This is very important.

I’m telling you that if you don’t get this, it will mean all the difference in the world when it comes to where you spend the rest of eternity!

Sure, there are some similarities. Both religions claim a superior being. Both religions are monotheistic—they both have one god. They both claim that their gods are all merciful and all knowing. There is some overlap in what they claim about their deities.

But if you really examine them and you really look at the claims in depth, you will find that they are radically different. And here is one of the main ways they are different.

Yes, both religions claim to be monotheistic. Both claim to worship one god. But the Christian God is a God who exists in a plurality. This is the doctrine of the Trinity. He is tri-unity. He is one God, Father, Son, and Holy Spirit.

This is the great mystery of the Christian God. He doesn’t quite make sense to our brains. But he reveals himself as Father, Son, and Spirit, each being the eternal God, equal in substance and glory.

This is not true of Allah. Allah is what we call a monistic god. He is only one. There is no plurality in Allah.

As a matter of fact, this is so important in the Islamic worldview that to associate another partner with God is to commit shirk. In Islam, shirk is an unforgivable sin. You cannot be forgiven if you associate Christ as divine.

So, obviously, the doctrine of the Trinity is something that is completely abhorrent to a Muslim. And you certainly cannot say that the two religions are the same! For the most fundamental doctrines are completely different.

And it is this difference that makes all the difference in the world! I want to suggest to you that the god of Islam, because he is radically monistic (radically one, without any sort of plurality) cannot be the true god.

There are two things in regards to this that you can keep in mind. On the one hand, the Islamic god cannot account for love. You also have the problem of “the one and the many.” I’ll talk about that in just a second. Let’s talk about the issue of love first.

I submit to you that the god of Islam cannot account for love.

1. **The god of Islam cannot account for Love**

Don’t get me wrong here. I’m not saying that Muslim people cannot be loving or caring people. That is not what I am saying. The truth is there are many loving people who hold to the Islamic religion. I do not doubt that they have the capability of showing true affection.

What I am saying is that they have no way of accounting for this love. And their god, despite the Quran’s claims that Allah is all loving and all merciful, he is incapable of expressing love.

Why do I say this? It all goes back to this idea that Allah is a monistic being. Love cannot exist individually. Love, in order for it to exist, requires a relationship. It requires multiplicity.

And there was a time when humanity did not exist. There was a time when there was no creation whatsoever to speak of, and it was only God. But how could the attribute of love exist if there was no means of expressing it?

Do you understand what I am saying here? Love cannot exist in a vacuum. Love is not something that stands by itself. Love can only exist in relationship.

It is only in the Christian God that you can find a right foundation for love. The Christian God provides the basis for love because our God exists in relationship with himself. In the three persons of the Trinity there is the perfect expression of love. The Father loves the Son, and the Son loves the Father. The Father loves the Spirit, and the Spirit loves the Father. And the Son loves the Spirit and the Spirit loves the Son.

So long before the creation came into being there was a perfect expression of love. And the only way we can love, is because we are made in the image of God and made to be in relationship.

I said earlier that Muslim people can certainly express love. I do not doubt they have that capability. But that’s only because they steal this virtue from us. They cannot support it according to their own religion.

And really, if you trace it out, you will find that there is some great truth to this. The Islamic religion, in the main, does not claim to be a religion of love. Its main thrust is that of power. It is a religion of dominance.

You can see this in many of the marital relationships. Islam has a rather brutal view of women. But you can also see it on a larger scale. If you look at the nations where Islam is the dominant religion, you can see that these nations are nations that are wracked with war and tyranny.

Again, we are not denying that Muslims can show love. But, on the whole, there is very little love that is shown. That’s because of their religion. That’s because you become what you worship. The god of Islam is not a god of love because he is radically monistic. And a monistic god cannot provide the necessary foundation for love.

You will become what you worship. You’ve heard it said, “You are what you eat.” Well, the same is true for your religion. You become what you worship. Even though Allah is called “all loving” the truth of the matter is that his nature cannot substantiate such a thing.

But that’s just one problem. The inability to provide an adequate basis for love is only one of the setbacks that they encounter. (Admittedly, it is a big setback! But it is only one). There is another problem that they meet with.

I am going to admit that this is a bit deeper, and it may be a little harder to follow. It is very philosophical. But I think you can handle it. It is the problem of “the one and the many.”

1. **The god of Islam cannot account for the “one and the many”**

Throughout history philosophers have puzzled over the unity and diversity of knowledge—the one and the many.

It goes like this: When we look out into the world we observe that there is both a unity and a plurality there. For instance, we all know what a dog is. But there are many kinds of dogs. There are poodles, Labradors, huskies, Chihuahuas, German Shepherd, etc. There are thousands of different kinds of dogs. But how do we know that all of these qualify as a dog?

Both Max and Lucy are dogs (unity); yet, they are two distinct dogs (plurality). For me to know Max, I at least have to have some conception of "dog-hood-ness" and at the same time know what makes Max different from all other dogs and objects for that matter. So, I should be able to grasp both what unifies Max with other dogs, and what distinguishes Max from other dogs.

The point is that knowledge requires unity and plurality.

The Greeks asked which of these two aspects of reality was ultimate. If plurality is ultimate, then reality consists at its ultimate base as a collection of things (a collection of things is even improper to speak of here) that are ultimately dissimilar (dualism +). Now, if unity is ultimate, then at the bottom we find one indivisible thing (monism). On either situation, nothing can be know because on the [one] hand, there is nothing that joins these dissimilar things, and on the second hand there is nothing to differentiate from the one.

Islam is a religion that says “Allah is one.” He is radically one. So there is no basis for differentiating one thing from another. There is only unity and no plurality.

Christianity is different because of its belief in the Trinity.

Now, the Trinity provides and ontological basis to bring the two together. Neither unity nor plurality is ultimate over each other. Rather, they are two sides of the same coin - that coin being the ontological reality of the Christian God. Only on this type of conception where neither plurality or unity is ultimate can there be knowledge in principle. Since Islam does not provide such an ontological reality, then it is unable to account for this distinction that is a precondition for knowledge.

So there you go: Allah cannot account for two rather important things in life. He cannot give us love, nor can he give us knowledge. But we know that there is love. We know that there is unity in the midst of plurality. We know these things because we experience them.

But we can also say that they can’t be gotten through Allah. So that tells us that Allah cannot be the true God. Allah cannot exist because love and ultimate knowledge are real.

So what do we do? We have to turn to the true God. We have to submit to the God that does give us love and knowledge.

So we know that the Christian God is the only God (and only God worthy of our worship) because he is the only one in whom all things consist.