Why Christians and Muslims Do Not Worship the Same God and Why it Matters

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Abstract

This project came from research conducted for my senior honors thesis and focuses on essential differences between Yahweh and Allah. After careful study, it was determined that, while many different theories could be discussed, two essential differences were beliefs about the Trinity and Christology. For these reasons, Christians and Muslims do not worship the same God. While the two religions may have agreement on minor issues, it can be argued that essential differences lie within them inherent conflict, and the differences cannot be reconciled. For the Christian, God is true, but Islam is false, and this difference directly affects how each religion views the world. The doctrine of the Trinity directly impacts other aspects of God's nature, including his love and his self-sufficiency. The Islamic rejection of the Trinity and its belief in a unitarian deity also has direct implications for how Allah relates to and relates to the creation. Also essential is that the Trinity allows for the deity of the Trinity, while the Islamic denial of it is impossible for them to believe in Christ as divine. Christianity's divinity and his work in salvation is the essential second aspect of the Christian faith. Being fully divine as well as fully human, Christ is humanity's only mediator in his work, meaning that the Muslim denial of this aspect is, in fact, denial of the means by which God provided for the salvation of his children. While the two religions may agree on minor issues, it can be argued that essential differences bring these discussions to an end.

Research Questions and Introduction

Research Questions: [1] How can it be argued that Christians and Muslims do not worship the same God? [2] Why is it important that Christians and Muslims do not worship the same God?

It is important for Christians to have a proper understanding of the religious beliefs of Islam, and Islam grows and Christian interaction with Muslims increases. In this respect, it is important for Christians to have an understanding of where those areas where the two religions disagree. The doctrine of God specifically is an essential point to this discussion. What a person believes about God affects the entirety of their faith and worship for both religions. This paper, therefore, seeks to discuss those major areas where the two religions differ. Additionally, it is important to note that the two religions do not worship the same deity but, in fact, put forth two conflicting concepts of deity. The argument will be made by discussing two fundamental areas of disagreement between the doctrines given Yahweh and Allah by their respective religions. These areas are disagreements on the Trinity and the person and ministry of Christ. While there are other areas of disagreement between the two religions, it can be argued that they relate back to the issues of the Trinity and Christology. It is the area of Trinity and Christology that provide the foundation for the claim that Christians and Muslims do not worship the same God. The same God could not conflict in areas essential to his nature and, in fact, it would be assumed, would not give conflicting revelation in these areas.

Finally, this debate matters because Christians should seek to have open dialogue with Muslims, and they should want to have intellectual integrity while engaging with Muslims. Most importantly, this debate involves the present-day theological implications. Christians should recognize that this argument has practical ramifications for those on both sides because it directly relates to the object of faith and worship for both religions.

Methods

The research was conducted by a carefully studied variety of literature materials. Primary sources included translations of the Qur’an and the Bible. This Christian creed was also given careful study. Secondary sources included books written by a variety of Christian apologists including Nabeel Qureshi, Josh McDowell, Andy Bannister, William Lane Craig, and Norman Geisler. An ancient book used, which took the opposing side of the argument being presented, was Allah by Yahiye Shirk. Minor sources used were Minos Wolf. Also used was his debate with Nabeel Qureshi on the same subject. Research was also based on audio recordings including, but not limited to, debates and lectures on the subject by experts on this specific topic of theology and apologetics in general. Online audio recordings by experts on this subject are prevalent because this area of study is seeing renewed interest.

Vital Christian Doctrines vs Vital Islamic Doctrines

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<thead>
<tr>
<th>Christian Doctrines</th>
<th>Islamic Doctrines</th>
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<tr>
<td><strong>Vital Christian Doctrines</strong></td>
<td><strong>Vital Islamic Doctrines</strong></td>
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<tr>
<td><strong>Christology</strong></td>
<td><strong>Christology</strong></td>
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<tr>
<td>Jesus Christ is fully human and fully divine</td>
<td>Allah is fully divine</td>
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<tr>
<td>Jesus Christ is co-equal with God the Father</td>
<td>Allah is the only God</td>
</tr>
<tr>
<td>Jesus Christ is the Son of God</td>
<td>Allah is the creator of everything</td>
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<tr>
<td>Jesus Christ is the mediator of salvation</td>
<td>Allah is the sustainer of the universe</td>
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Important Doctrines Affected by the Trinity and Christ’s Divinity

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<tr>
<th>Doctrine</th>
<th>Trinity</th>
<th>Christ’s Divinity</th>
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<tbody>
<tr>
<td><strong>The Trinity</strong></td>
<td><strong>The Divinity of Christ</strong></td>
<td></td>
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<tr>
<td>Father, Son, Holy Spirit</td>
<td>God the Father</td>
<td></td>
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<tr>
<td>The Father is God</td>
<td>The Son is the Word of God</td>
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<tr>
<td>The Son is God</td>
<td>The Holy Spirit is God</td>
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Important Qur’anic Passages

Qur’an 112, M.A.S. Abdul Haleem

God is One. God the eternal. He begat no one nor was He begotten. No one is comparable to Him.

Qur’an 7:95-95, M.A.S. Abdul Haleem

The Anus said... Eno the son of God, and the Christians said, ‘The Messiah is the son of God!’... they said this with their own mouths... they do not understand the meaning of Allah’s revelations. Allah is clear of the associating partners they add to Him. Allah has created human beings in diverse forms so that you may test them, and Allah’s mercy is without limits.

Conclusion

While many scholars debate which side is correct, there is no question that Christians and Muslims cannot avoid any form of topic other than this one. The Qur’an, do to God’s commandments. Muslims reject the divinity of Jesus (fig. 8). It is the result in the discussion of the Qur’an that both logically and empirically. This important concept to the Trinity, for Christians, is created by the maker of faithfulness (fig. 9). It allows for the Jesus Christ and faith. It also suggests that this topic is to be merely studied, but not to be objections. For this reason, Christians have to realize that the revelation of the was not dependent on the creator in order for his answer to be true. This is a vital God and the temporal fulfillment of the Trinity, directly affects the nature of the deity they believe in.

The second important difference is the Christian belief in the divinity of Christ and as an equal and of consideration as an son of God. He is the only God to be called God. This also results in a conflict that, in the view of Christ, of which we will as well. The belief of the one God has the supreme authority. The only one who can be the son of God is Allah. God’s ultimate revelation of His love was sent as the one true God. Allah does not have a son. He is the one who đã, but also a creator of the world. The Qur’an references Jesus of Nazareth as the son of God and the brother of Allah.

This debate is important as it can encourage dialogue with Muslims as well as an intellectual framework. Most importantly, Christians believe that this debate has soteriological importance, and as a result, others approach the Gospel with Christians.

Future Work

1. Develop a better understanding of the historical development of Islamic doctrine and how early interactions with Christians may have influenced this.
2. Develop a more comprehensive understanding of how Christians in the past have responded to the discussion and how their arguments can be extrapolated for the present day.
3. Develop a more comprehensive argument detailing all points of doctrines on which Christianity and Islam conflict.
4. Use this information to develop ways that Christians can more effectively reach out to Muslims with the Gospel.

References


