

INTRODUCTION
TO GOD IN
ISLAM AND
CHRISTIANITY

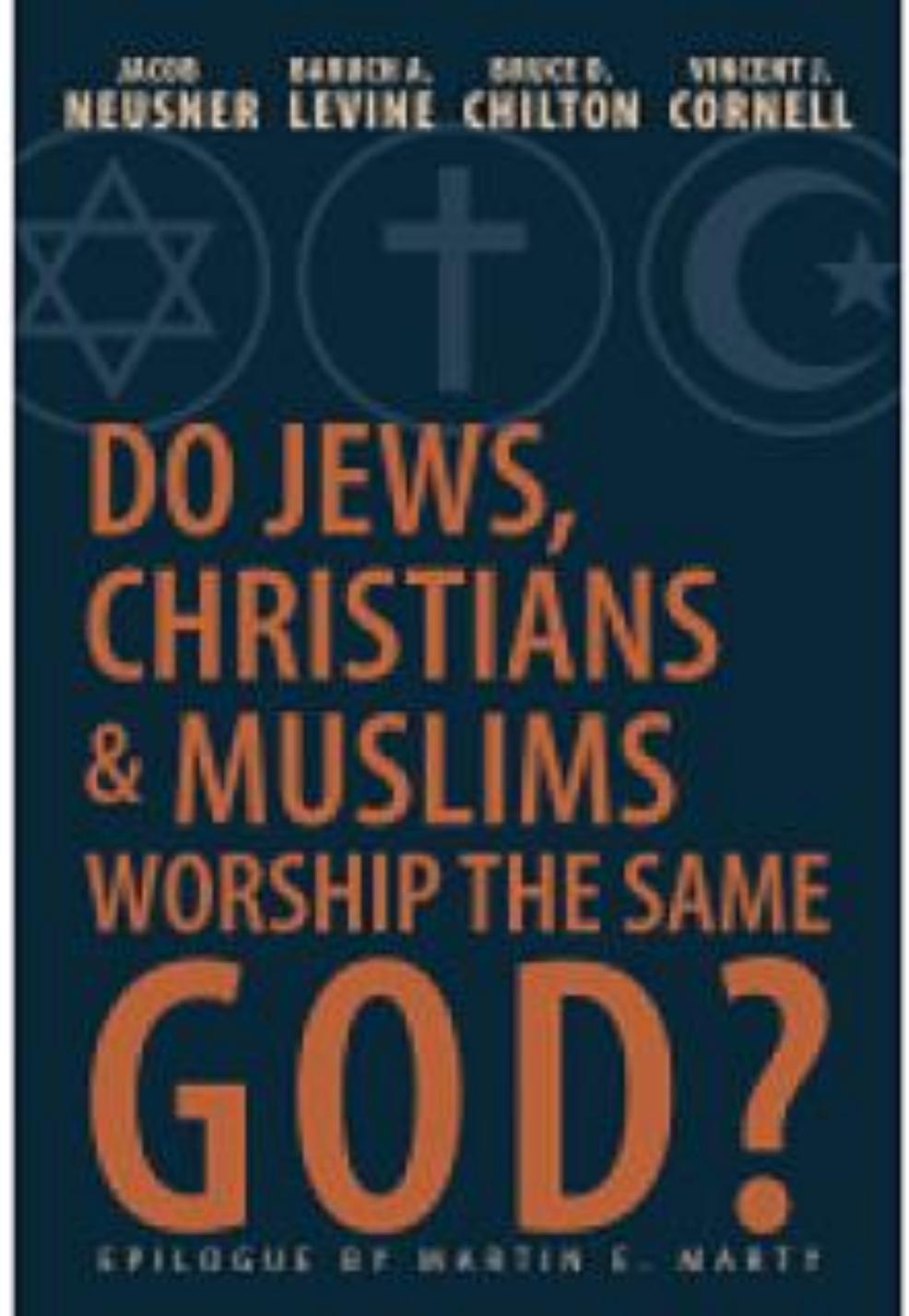
Throughout the history of Muslim-Christian dialogue one primary question has been asked: “do we stand on the common ground of ‘monotheism’ or do we stand on truths admitted in Qur’an and Bible about The Divine Deity?”

**Jon D.
Levenson,
Professor
at Harvard
made this
assertion
from logic:**

- If Jews, Christians and Muslims are monotheists worshipping The One God, (logically) it must be the same One.

DO MUSLIMS AND CHRISTIANS WORSHIP THE SAME GOD?

- Referring to Jews and Christians, Muhammad declares in the Qur'an, "We believe in the revelation which has come down to us and in that which has come down to you; our God and your God is One; and it is to Him we bow." (Surah 29:46, Y.A.)
- "Allah", as used by Arabic-speaking Jews and Christians, was used in reference to the God of the Bible. This assertion is based on five factors: textual, linguistic, lexical, historical and theological.



Overview, Pt. A: Orientalists studying the origin of the term Allah

Orientalists noted that:

1. Linguistically: ‘Allah’ for the Deity was imported from or a cognate with the Aramaic term ‘alaha or ‘alaha.
 - a) Aramaic was the language used by Jews and Christians in the Arab Peninsula and N. Mesopotamia and was used in Biblical and Post-Biblical times for The Deity (Cf. II Kings 18:26; Isa 36:11; Ezra 4:7; Dan. 2:4; John 5:2; 19:17, 20 20:16; Acts 21:40; 22:2; 26:14)
 - b) Alaha in Aramaic is a cognate of the Hebrew sing. Eloha and the Heb. Hon. Pl. Elohim for Deity.
 - c) Jesus read Hebrew for The Deity being Elohim (honorific pl.) and Eloha (S);
 - d) Jesus spoke Aramaic and would have called on The Deity in prayer “Alaha”. The Arabic Allah is a cognate of Alaha which Jesus used in spoken parlance. In the Old Testament he would have read The Deity as Eloha or Elohim

2. The Textual Factor
 - a) Name ‘Allah’ used in Arabic trans. of the Bible pre-dating Islam.
 - b) Portions of the Arabic Bible were known in 5th & 7th C. used the term Allah for God.

3. The origin of the name ‘Allah’ may be from Abrahamic tribes.
 - a) Jews, in N. Arabia used ‘El’ for Deity and ‘il in Arabic is a cognate of El.

Overview, Pt. B : Orientalists studying the meaning of the term Allah

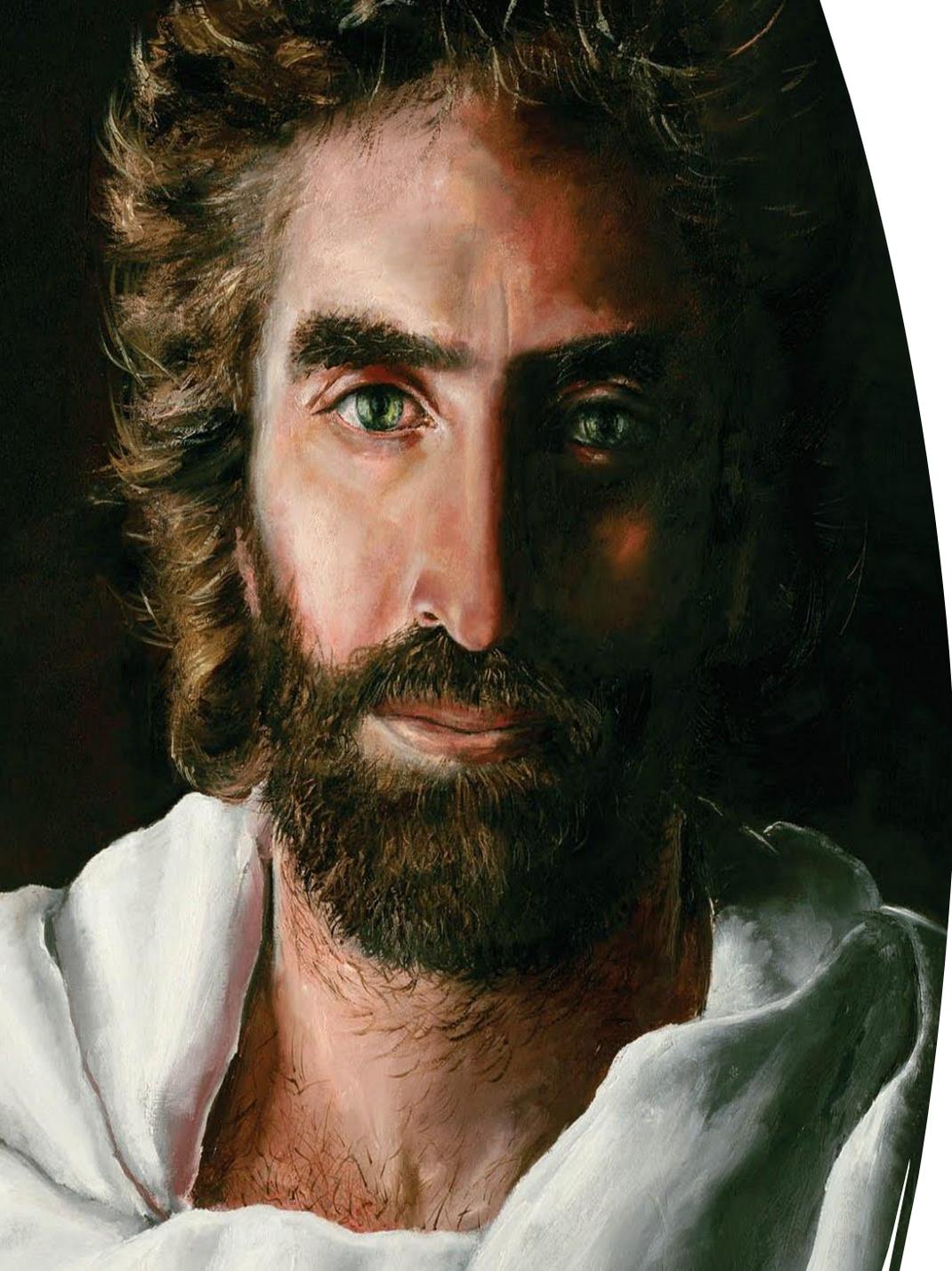
B. The Unity of The Deity

- 1) First interest of Islam to maintain the monotheism which it had won from paganism.
- 2) The struggle for monotheism against paganism in Arabia was also present in the teachings of Jewish tribes and the obscure sect of Hanifs prior to Muhammad. The teaching in Deut. 6:4 “Hear Oh Israel, the Lord Thy God is One” was remembered.
- 3) The Qur’an witnesses to the intense zeal for the Unity of God: “Say, ‘Praise belongs to God, and peace be upon His servants whom He has chosen!’ Is God best or what they associate with Him? He who created the heavens and the earth and sends down on you rain from heaven!...Is there a god with God? Nay, but they are a people who make peers with Him.” (Sura xxvii:61ff).
- 4) When the terms of unity-*wahid*, *ahad*, *awhad*, and *mutawahhid*-are used of Allah they signify, according to the expositors, He who is One in Essence, having no like nor peer nor second. (Sweetman, *Ibid*, p. 17.)

B. Challenges to my Linguistic analysis: 'Allah' is a result of a contraction of 'al (the) and 'ilah (a god)



- a) R. Morey collected articles in general encyclopedias which suggest that as 'ilah and occasionally 'al 'ilah can refer to the moon god and as a contraction might refer to the moon god (see image rt.).
- b) However, Grammarians Bauer, Arndt and Gingrich et. al. observe that 'Allah' is a cognate of the Heb. *Elohim* (pl. of majesty) acting like functional singular *eloha* 'god' without there being a contraction of 'al and 'ilah to form 'Allah' (*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. 2000), pp. 41.
- c) The view that Allah is the result of a contraction of 'al and 'ilah does **not** explain the elimination of the second syllable 'il (cognate of Hebrew 'el) which is most important in 'al-'ilah where 'el or 'il is the Semite word for God since time immemorial, Shehadeh, *Ibid*, p. 18 et al.



II. Factors explaining the *origins* of the name of The Deity in Islam and Christianity

A. The Linguistic factor

- a) Linguistic Factor: Middle-Eastern Christians came to use 'alah and 'alaha frequently.
- a) Jesus read Hebrew using Eloha or Elohim (Pl. of majesty) and spoke Aramaic, and referred to The Deity using 'alaha the cognate word for Allah in the Arabic.

II. THE ORIGINS OF THE NAME OF ALLAH

B. THE TEXTUAL FACTOR

All current Bibles in Muslim lands use the term “Allah” for God. There is evidence that this name for The Deity began was used among Jews and Christians much earlier than Muhammad.

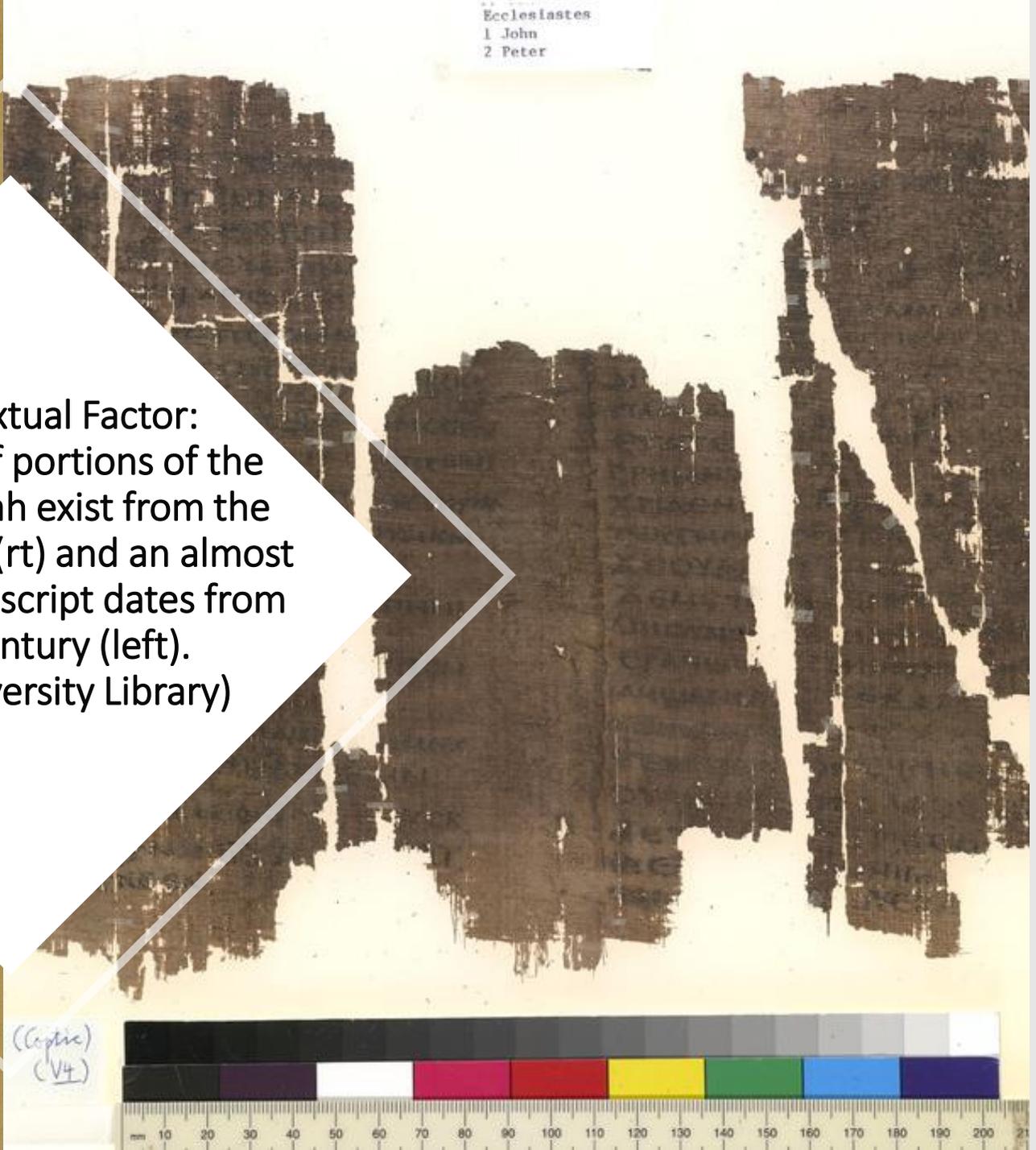
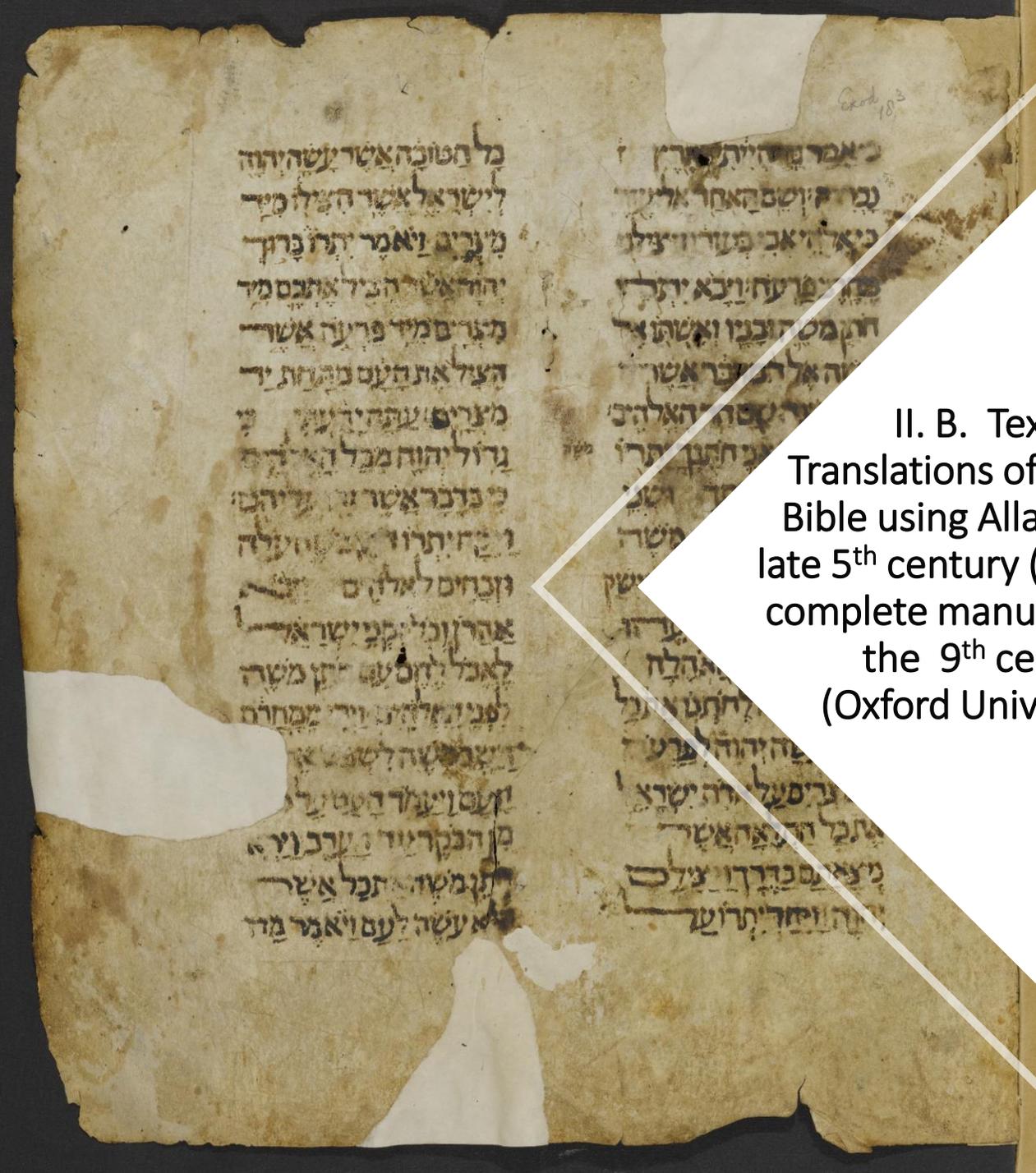
The ancient Aramaic Bible called *The Peshitta* uses the word *Alaha* for God which is an Aramaic cognate of the Arabic word ‘Allah’.



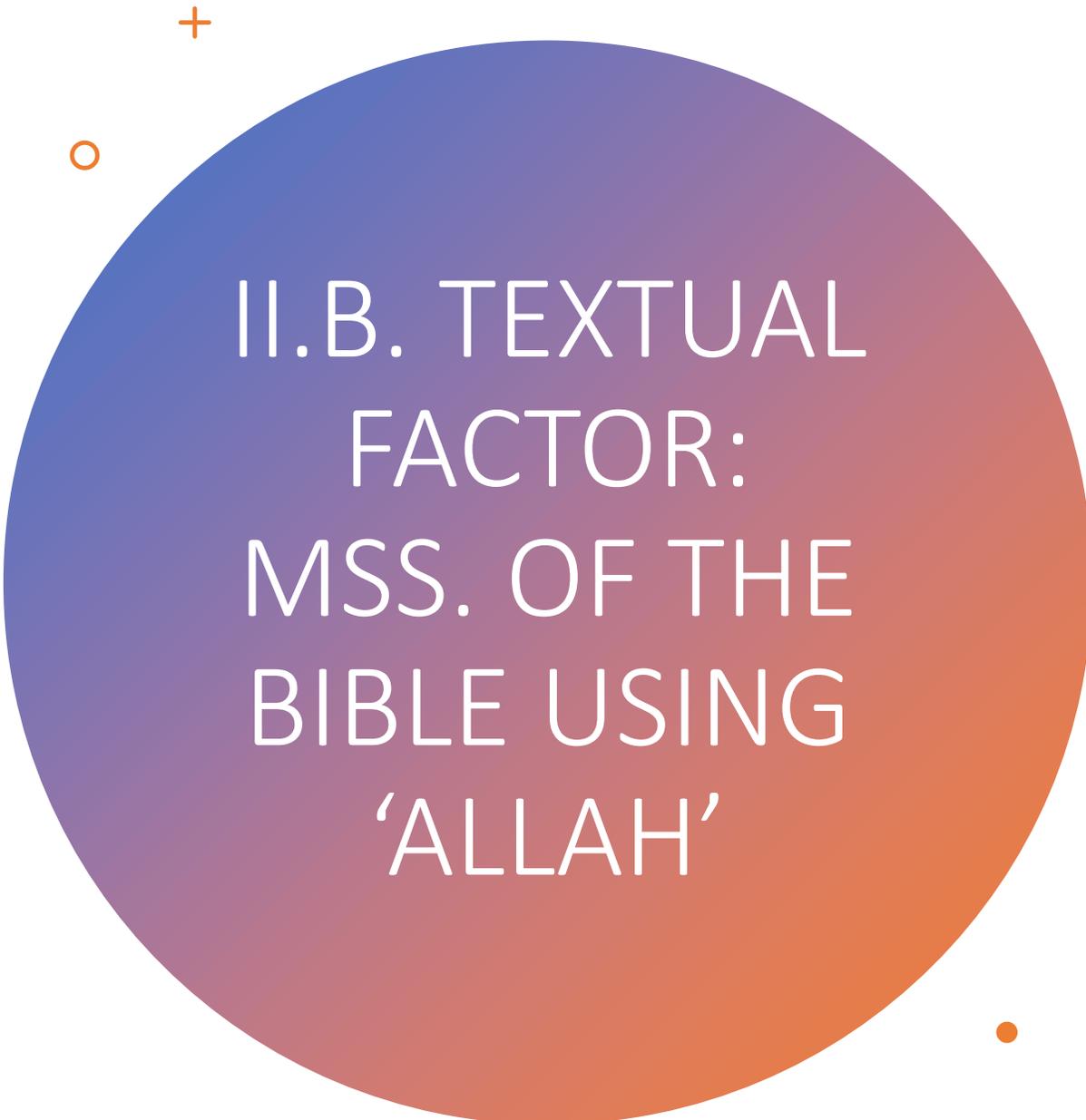
INTRODUCTION TO

BIBLICAL ARAMAIC

Andreas Schuele



II. B. Textual Factor:
Translations of portions of the Bible using Allah exist from the late 5th century (rt) and an almost complete manuscript dates from the 9th century (left).
(Oxford University Library)

A large circle with a gradient from blue at the top to orange at the bottom. To the top left of the circle is a small orange plus sign. To the left of the circle is a small orange circle. To the bottom right of the circle is a small orange dot. On the right side of the slide, there is a vertical line with a blue top section and an orange bottom section.

II.B. TEXTUAL FACTOR: MSS. OF THE BIBLE USING 'ALLAH'

a) Portions of the Arabic New Testament date to the late 5th A.D. using Allah, according to L. Shikho, cited by Shehadeh, Ibid, p. 17.

b) Muslim writers of the seventh century quoted full pages from the New Testament in Arabic, L. Shikho, cited by Shehadeh, Ibid.

c) “The presence of of extant Arabic palimpsests of the 7th and 8th centuries A.D. points to the existence of earlier manuscripts.” (A.S. Atiya, “the Arabic Palimpsests of Mt Sinai, *The World of Islam*, 1960, pp. 112.

II.B: MT. SINAI ARABIC CODEX OF 867AD USES ALLAH

Mt Sinai Arabic Codex 151 in 867 A.D. using 'Allah' contains all the NT except the four Gospels and Revelation. This codex has several colophons; the earliest colophon dates the Pauline Epistles as 867 A.D.



II. C. The Historical Factor: Usage of the name 'Allah' found in Abrahamic tribes in Mecca.

- a) Jews, in N. Arabia (image rt) used 'El' for Deity and 'il in Arabic which is a cognate of El.
- b) Other place names in North Arabia suggest that Arab tribes are descendants of Ishmael, the son of Abraham and Hagar. It was to the valley the site of Mecca it is suggested that Abraham conducted Hagar and her son and that Ishmael grew up and became father of a great nation. He had twelve sons according to Gen. 25:16 among whom Kaidar and Nabat are the best known. TW Weir, ISBE, p. 218.
- c) c) Yet other place names in South Arabia indicate descendants of Abraham and Keturah, his second wife. The Arab Tribes of Jurham and Keturah are described in Gen. 25:1; the place name of Dedan is a place name after a son of Abraham and Keturah.



II. C. HISTORICAL FACTOR ABOUT THE USE OF ALLAH IN ISLAM AND CHRISTIANITY

- First, many of the Arab tribes are descendants of Ishmael, the son of Abraham and Hagar. Others are descendants of Abraham and Keturah, his second wife. The rest are from the line of Joktan from Shem, the line of Aram, or the line of Lud. The main religious traditions of all of these tribes stem from a monotheistic belief in El the Creator God.
- Second the word “Allah,” was well known among the Arabs before Muhammad’s birth. Ancient poetry of the Almu’alaqat describes Allah as Creator, Sustainer, Giver, Provider of immortality, the Centre of faith and the unique one on whom the universe depends, the omniscient, inscrutable, and omnipotent God.



III. A. The essential *meaning* of the name of Allah/The Deity in Islam and Christianity

- 1) Philosophically, Allah is seen as the uncaused Cause of all that exists. (Hebrew)
- 2) The essential name of 'Allah' (*Ismu al-dhat*) is defined as the **necessarily existent Being** (Surah 112:2-3; 26:24). (Islam)
- 3) Foundations in Christianity and Islam about The Deity is based on Sacred Scripture. (OT, NT, Qur'an)





III. A.
ESSENCE
“...THE
LORD THY
GOD IS
ONE”
DEUT. 6:4
(Cf. Surah
xxvii:61ff).

+

○

III. A. ESSENTIAL USAGE OF THE UNIQUENESS OF GOD

- 1) First interest of Islam is to maintain the monotheism which it had won from paganism.
- 2) The struggle for monotheism against paganism in Arabia was also present in the teachings of Jewish tribes and the obscure sect of Hanifs prior to Muhammad.
- 3) In Deut. 6:4 "Hear Oh Israel, the Lord Thy God is One" emphasizes His uniqueness.
- 4) The Qur'an similarly witnesses the uniqueness of God: "Say, 'Praise belongs to God, and peace be upon His servants whom He has chosen!' Is God best or what they associate with Him? He who created the heavens and the earth and sends down on you rain from heaven!...Is there a god with God? Nay, but they are a people who make peers with Him." (Sura xxvii:61ff).

III. A AFFIRMATION & DENIALS OF THE DEITY IN ISLAM

5) IN ISLAM: When the terms of unity-*wahid, ahad, awhad,* and *mutawahhid*-are used of Allah they signify, according to the expositors, He who is One in Essence, having no 'like' nor 'peer' nor 'second'. (Sweetman, *Ibid*, p. 17.)

6) The dominant teaching of Islam is its adherence to a particular concept of the Oneness of God that results in a denial of the Trinity and Incarnation as understood by Muhammad.

III. B. THE THEOLOGICAL MEANING OF ALLAH IN ISLAM

- ❖ Islam focuses on the oneness of God, the Transcendent Being & sovereign over creation.
- ❖ Theologically, Allah is seen as the uncaused Cause of all that exists. The name of Allah is the necessarily existent Being. (Surah 112:2-3 and 26:24).
- ❖ Allah is the only true and eternal Creator, the Almighty, who is omniscient and omnipotent. Surah 41:37 declares: “Adore not the sun and the moon but adore Allah who created them...”





**III. C. The Theological proclamation of Allah:
The Qur'an does not argue for the existence
of God; it proclaims it:**

- **“Do they not look then at the camel how she is created, And at the heaven how it is supported? And the mountains how they are set up? And at the earth how it is spread out.”(Sura 88:16ff: *Ibid*, p. 11**

- **“The Hebrew (and Muslim) thinker came down from his thought of God upon the world; he did not rise from the world up to his thought of The Deity.”**

(Davidson, *Theo. of the O.T.*, P. 32, cited by Sweetman, *Ibid*, Pt. I, Vol.2, p. 11)



The heavens declare the glory of God;
the skies proclaim the work of his hands.
Day after day they pour forth speech;
night after night they reveal knowledge.

Psalm 19:1-2

verses.net

III. C. The Bible also does not argue for the existence of God but proclaims it: “The heavens are telling of the glory of God and their expanse is declaring the work of His hands.” Cf. Romans 1:20: For since the creation of the world His invisible attributes, His eternal power and divine nature have been clearly seen, being understood through what has been made, so they are without excuse.” (Psalms 19:1ff)

SUMMARY 1
ONE CONCLUDES
ABOUT GOD IN
ISLAM THAT:

Firstly: Allah/God is unique (42:11) and undifferentiated; that is, he does not have a son (denied many times e.g. 18:4-5).
Secondly, His utter uniqueness means that there is no likeness between God and human beings.

SUMMARY 2, THE
FUNDAMENTAL
PRINCIPLES HELD
OF GOD'S
TRANSCENDENCE

- God is One and Supreme,
- The Sovereign Creator and Preserver,
- The Transcendent and Mighty, Wise, All Knowing, and All Seeing.
- He works His Will in all things; executing judgement and retribution.
- He is the Author of life and death.

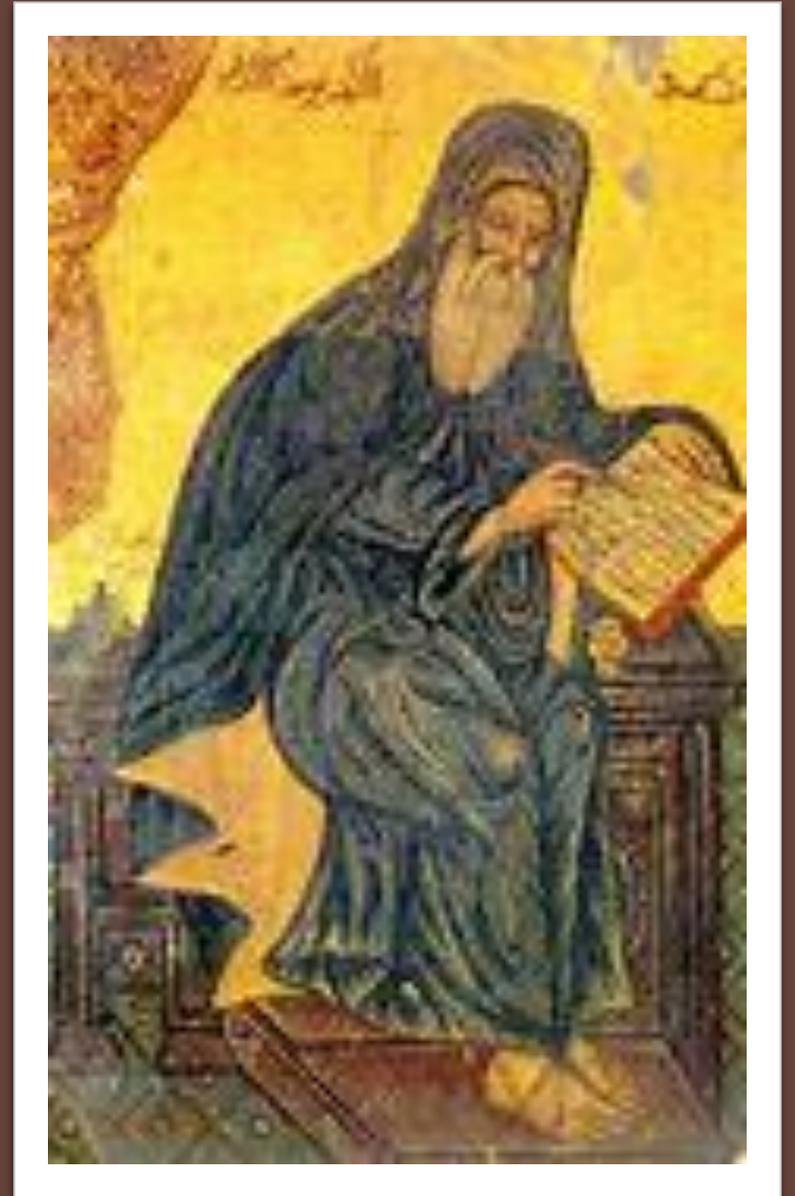
SUMMARY 3, THE FUNDAMENTAL PRINCIPLES OF GOD'S IMMENANCE

- He is Guardian and Guide.
- He is Forgiving and Merciful.

WHAT DID CHRISTIANITY AFFIRM ABOUT THE UNITY OF GOD AT THE TIME OF EARLY ISLAM?

John of Damascus insists, almost monotonously: “We believe in One God, one Principle, without beginning, uncreated, unbegotten, imperishable, immortal, everlasting, infinite, uncircumscribed, boundless, of infinite power, simple, uncompounded, incorporeal, without flux, passionless, unchangeable, unalterable, unseen...separated from all essence as being super-essential and above all things, and Absolute God.”

De Fide Orthodoxa, Book I, pp. 64-66.

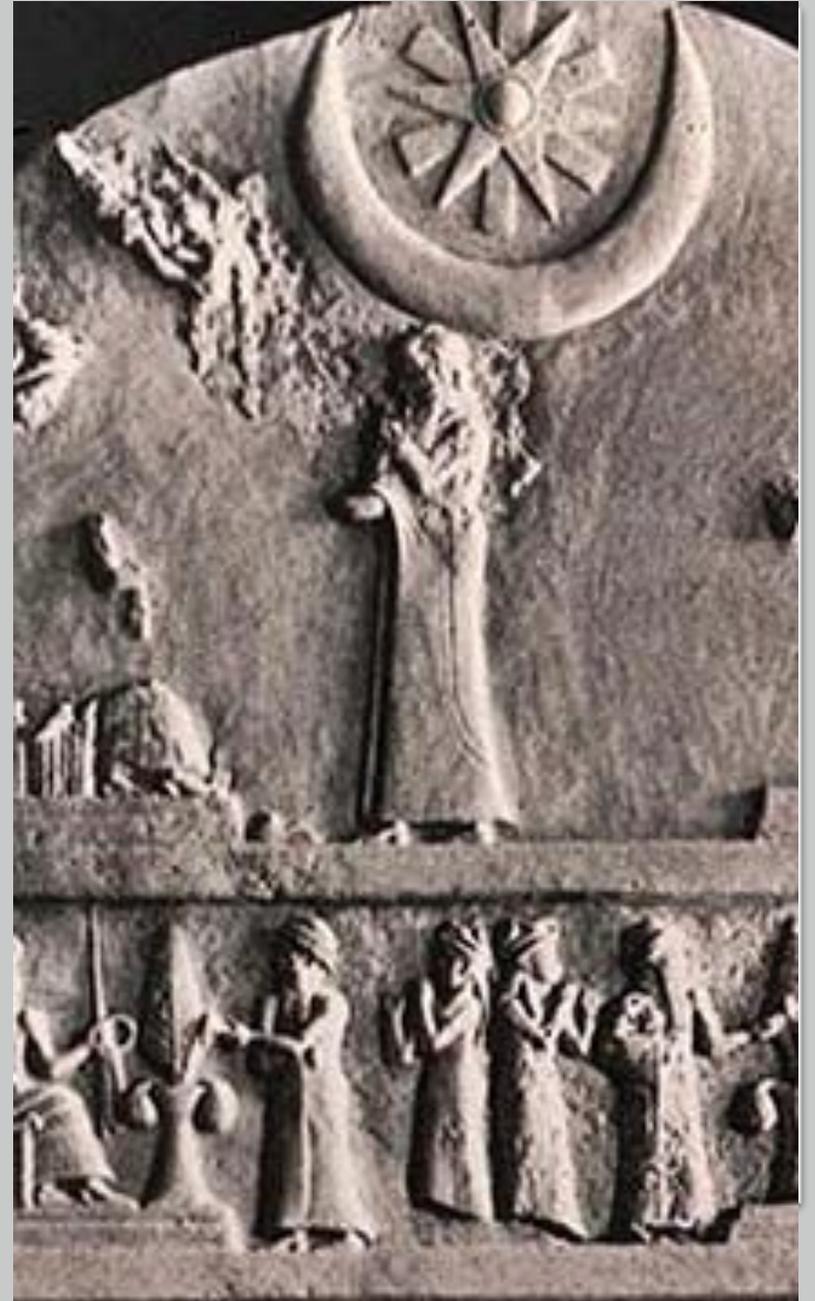


SUMMARY 4: WHAT DID EARLY ISLAM AND CHRISTIANITY CONCLUDE IN COMMON? ...IN DIFFERENCE?

Ad. T. Thus, we conclude that the Islamic theologians in their argumentation were, like John of Damascus striving for the Unity and Transcendence of The Deity against a form of paganism. (See image Rt.)

Diff. However, Islam seems to have had a problem in explaining how its concept of the Transcendent Deity could accommodate relational attributes.

For example, how could the Deity be Knower and Known at the same time. This is one problem which the Christian theologians who embraced the concept of the Trinity in Unity never faced.



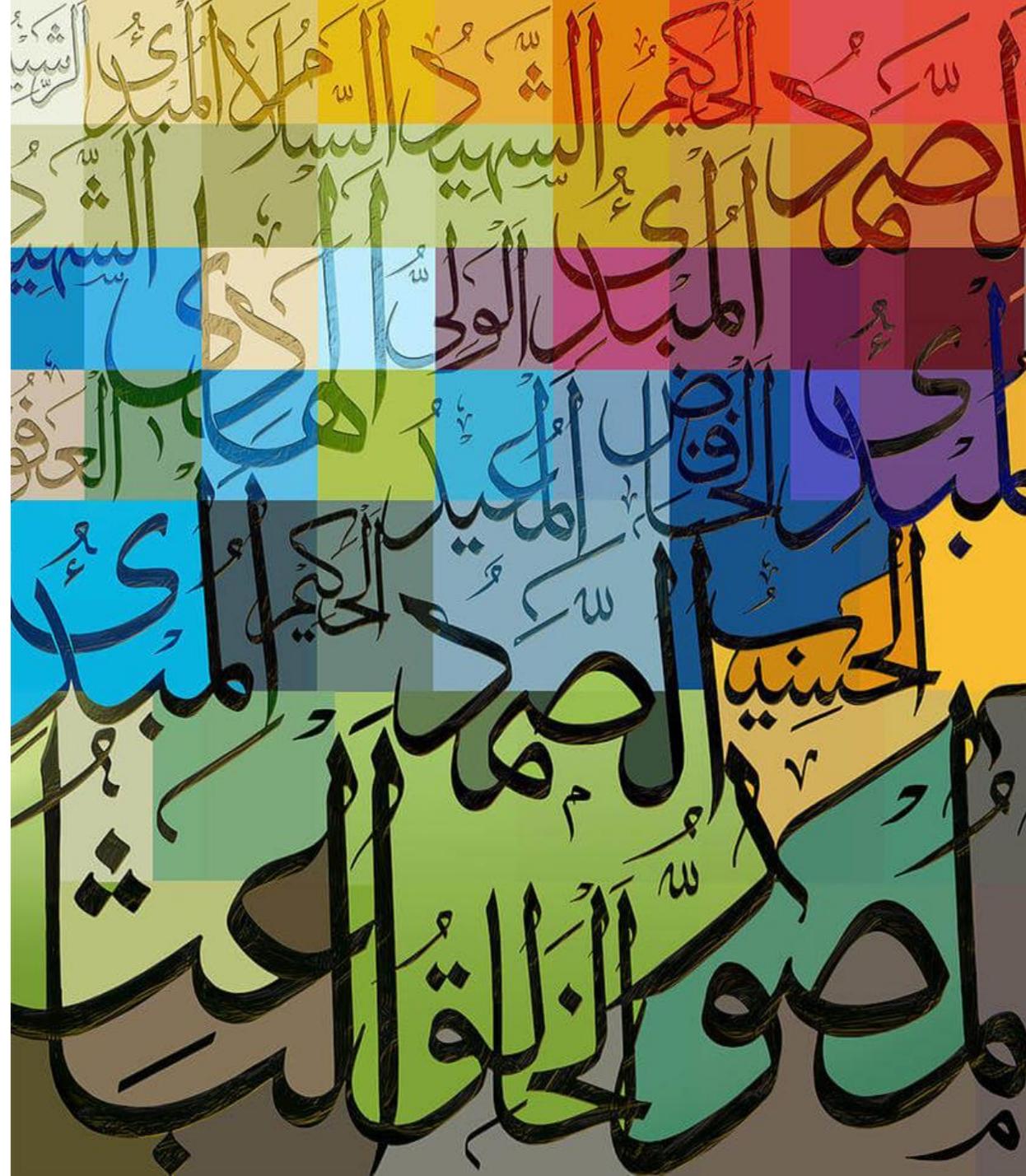
5. A. A comparison of God's attributes and names in the Qur'an with those in O.T. & N.T.

- 1) Allah has attributes or *Asma'u al'Sifat* and these are best defined by Allah's 99 excellent names (al-Asma'u-l-husna).
- 2) One attribute much discussed is: Allah is of "being the rightful Sovereign" over all creation and is illustrated by the name *al-Haqq* (The Truth, Sura xx:113);
- 3) another attribute, "the immutable One" is illustrated by the excellent name *al-Qayyim* (the Self-subsisting Sura xl:19).

The One Who records	The Praiseworthy	The Patron	The Firm	The Powerful	One in Charge
القَيُّومُ Self-Subsisting	الْحَيُّ Ever living	الْمُمِيتُ Giver of Death	الْمُحْيِي Giver of Life	الْمُعِيدُ One with power to Recreate	الْمُبْدِيُّ The Originator
الْقَادِرُ The One with authority	الصَّمَدُ Free from Want	الْوَاحِدُ الْأَحَدُ The One Unequaled		الْمَاجِدُ The Excellent	الْوَاجِدُ The Inventor
الظَّاهِرُ The Manifest	الْآخِرُ The Last	الْأَوَّلُ The First	الْمُؤَخَّرُ The One Who Retards	الْمُقَدِّمُ One Who causes Advancement	الْمُقْتَدِرُ The One with Full Authority
الْمُنْتَقِمُ The Taker of Retribution	التَّوَّابُ The Oft-returning	الْبَرُّ One who treats with Kindness	الْمُتَعَالَى Above the Creation	الْوَالِيُّ The Authority	الْبَاطِنُ The Hidden
الْجَامِعُ The Assembler	الْمُقْسِطُ The Just	ذُو الْجَلَالِ وَالْإِكْرَامِ Possessor of Majesty and Benevolence	مَالِكُ الْمَلِكِ Possessor of Sovereignty	الرَّؤُوفُ The Affectionate	الْعَفُوُّ The Pardoner
النَّافِعُ The Benefactor	الضَّارُّ The Giver of Distress	الْمَانِعُ The Hinderer	الْمُعْطِي The Bestower	الْمُغْنِي The Enricher	الْغَنِيُّ Free from Want
الرَّشِيدُ	الْوَارِثُ	الْبَاقِي	الْبَدِيعُ	الْهَادِي	النُّورُ

5.A. GOD'S ATTRIBUTES IN ISLAM ASSOCIATED WITH HIS 99 NAMES

- *The Ninety Nine Names of God:* comes from the Qur'an, e.g. 7:180, 'And to Allah belong the Most Beautiful Names; so call him by them and leave those who pervert his names'.
- They refer to attributes of God, mostly taken from the Qur'an. Muslims often use prayer beads as they recite these names.



5.1 QUALIFICATION OF USE OF 99 NAMES: MUSLIM THEOLOGIANS LIKE THE JEWS REGARDED USAGE OF 99 NAMES AS ACCOMMODATIONS TO HUMAN REASON IN DESCRIBING THE DEITY

- Philo, the great Jewish philosopher warns the reader that the Names of God are only symbols of created things: “See them not for the Uncreated.”
- The Islamic sect of the Karramites held that God Himself is described by them as substance (*jawhar*), and these other things come to inhere in Him and have become inseparable from Him. But He was in the first place without them and (only) now they have accrued to Him. (Baghdadi, Farq., Pt. III, Cap. viii)
- The 99 names have indeed accrued to popular Islamic thought and some have a basis in Jewish and Christian thought as well.

5.2 NAMES OF GOD:

Quddus (holy), “The Holy”

The only material provided for the explanation of this is to be found in Suras lix:23 and lxxii:1, in both of these passages the ejaculatory phrase occurs “The King”, “The Holy” or “The Holy King”.

CORRELATED NAMES IN THE BIBLE FOR GOD USING “**The Holy One**” there is a wealth of material. The Holy One has the idea of inaccessibility (II Kings xix:22: “Thou (Sennacherib) hast lifted up thy voice against the Holy One of Israel”;

also the idea of the sublimely ethical nature of God (Isa. 1:10-17 where you have God addressing the *‘kezim* (judges) as The Divine *Kazah* (The Divine Judge)

from this usage is derived the Arabic El-Kadi The Divine Judge when used of Allah.

-

5.2 Names of God: (Arabic Jabbar) “The mighty” Sura lix:23 (rt.)

“Mighty” (in Heb. Gibbor) in reference to God is used frequently in the Old Testament, eg. Jer xxxii:18: “...who showest loving kindness to thousands, but repayest the iniquity of fathers into the bosom of their children after them, O great and Mighty God. The Lord of hosts is His name.” (Cf. Psa. xxiv:8; Deut. x:17; Isa. lx:6)



جبار

The Omnipotent One

The One that nothing happens in His Dominion except that which He willed





5.2 NAMES OF GOD:

Al-Fattah: “The Opener”

Qur’an: Al Fattah, the opener (Sur xxxiv:25

Hebrew (אל-פתח/al-pataah)

God as ‘the Opener’ is used frequently in the Old Testament, e.g. Gen. xxx:22: “God remembered Rachel and God gave heed to her and opened her womb.” Also, Num. xxii:28: “And the Lord opened the mouth of the donkey (Balaam’s). Cf. Deut. xxviii:2; Psa. Li:15 ; Ezek. xxxiii:22, where God is represented as opening the mouth to prophesy and praise, or opening His hand to lavish His gifts, etc.),

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾

"We created man in
the best design."

The Quran 95:4

5.2 NAMES OF GOD:

"THE CREATOR"

- **Al-Bari, the Creator** (Surah lix:24 and ii:51 in the Qur'an).
- אל-בארי/al-Bara in Heb. has the same root of 'Al-Bari' in Arabic & is used in Eccl. xii:1: "Remember also your Creator in the days of your youth, before the evil days come and the years draw near when you will say, "I have no delight in them" Cf. Isa xl:28: and Gen. i:1, where the same root is again used),

5.2 NAMES OF GOD:

“THE ONE WHO TAKES AWAY”

• **Al-Basit** (verb from same root as in Sura xlii:26

“**One who takes away**”).

אל-בסוט /al-basit “the one who seizes”
The Hebrew cognate in Job xix 9:
“He hath stripped me of mine houses
and has taken away the crown from
my head.”

الْبَاسِطُ

کشادہ کرنے والا، رزق وسیع کرنے والا۔

Al-Basit

Uncoverer (Uncloser). He who releases, letting things



السميع

As-Sami: The Hearer of All

5.2 THE NAMES OF GOD: AS-SAMI: “THE HEARER”

- **Qur'an: As-Sami “the Hearer”:** **Surah: 17:1** “Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.” “Call upon the One that Hears.”.
- **Bible:** אָזְנָה/as-sam (Heb.) God as ‘Hearer’ is represented with equal emphasis in the Old Testament, e.g. Exod. xxii:23: “If you afflict him at all and he does cry out to me, I will surely hear his cry.”
Cf I Kings vii:27

5.2 The Names of God “THE EXALTED”

• **Al-‘Ali, the Exalted** (Surah ii:256; xxii:61;

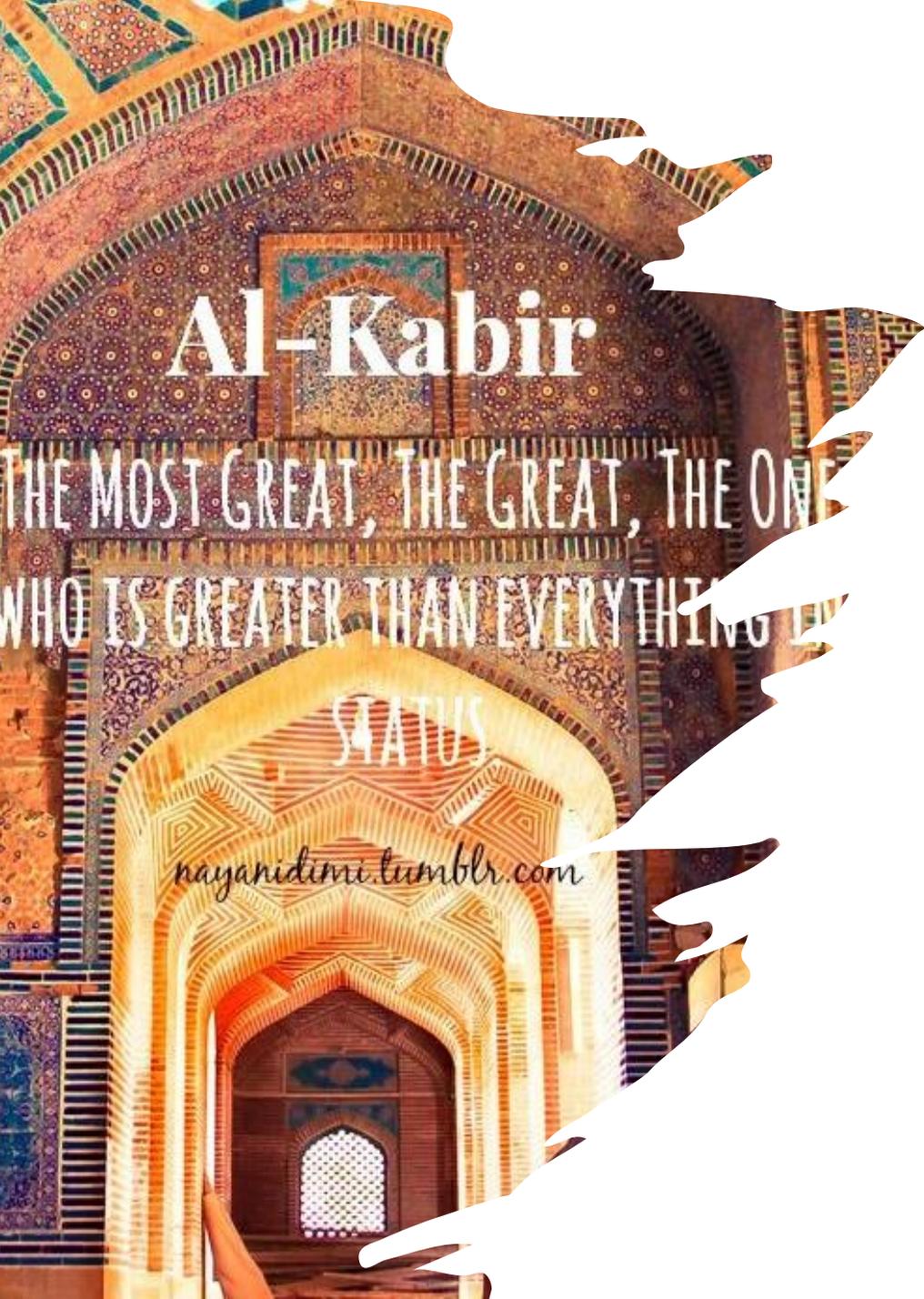
נִשְׁעָלָה/nu-aleh Cf. Psa.xlvii:9:
“For Thou art the Lord Most High over all the earth, Thou art exalted far above all gods.” Also cf. Hosea vii:16, xi:7;

الْمُعَالِ

برتر، ہر ایک عالی مرتبے سے بلند۔

Al-Muta'ali

The Supreme One. He is exalted in every respect, anything the mind could possibly attribute to Him.



5.2 names of God:

“Al-Kabir”, The Great (Mighty)

- frequently used in the Qur’an, esp. the takbir/exclamation: “Allahu Akbar!”
Where Allahu is the nominative of Allah and akbar is the relative of the adjective kabir “great” resulting in:
 - “Allah is Greater”
- Cf. Job xxxvi:5: האדיר/hadir “Behold God is Mighty but does not despise any; He is Mighty in strength and understanding.”

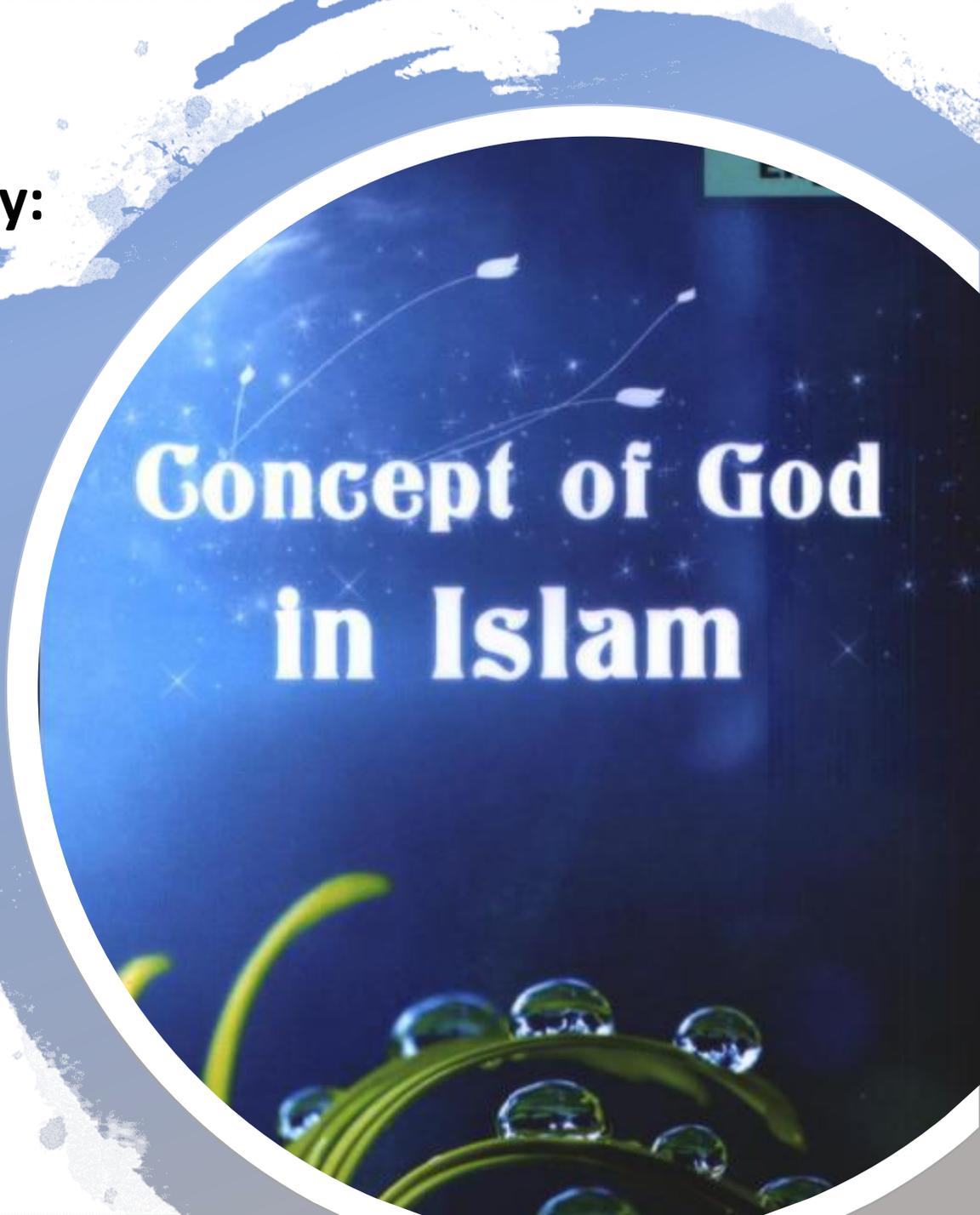


5.2 Names of God: “THE RECKONER”

- **Al-Hasib, the Reckoner** (Sura iv:88; xxxiii:39;
- המחשבון/ **hamachsbon** Cf. Num. xviii:27; Lev. Vii:18 and xvii:4, where it represents God’s taking into account the sacrifices of His people, Psa. XI:17 where there is more of gracious consideration,
- See also Ps. 32:1,2: “How blessed is the man to whom the Lord does not impute (reckon) iniquity and in whose Spirit there is no deceit.

6.1 Theological concepts about The Deity common to Islam, Judaism and Christianity:

- 1) The Deity is One, Supreme, Sovereign Creator and Preserver.
- 2) He is Transcendent, Mighty, Wise, All-knowing and All-seeing,
- 3) He is working His will in all things, executing judgment & retribution,
- 4) He is the Author of life and death.
- 5) He is also Guardian and Guide, Forgiving and Merciful.



Concept of God
in Islam

6A. A COMPARATIVE THEOLOGICAL STUDY OF THE UNIQUENESS OF GOD FROM TEXTS IN THE QUR'AN & THE BIBLE

- *One*: God is unique (Surah 42:11) and undifferentiated; that is, he does not have a son (denied many times (Surah 18:4-5)). His utter uniqueness means that there is no likeness between God and human beings.
- Al-Kindi in 830 CE asserts that the Trinity and the Sonship of the Messiah are misrepresented in the Qur'an, and that the notion of a female element in the Godhead was borrowed by Muhammad from the Jews arguments against Christians. He denies that Christians who base their faith on the Christian Creeds, entertain the belief that "God is one of Three," or that "there are three Gods."
- This accusation, al-Kindi~ contends, rests on the heretical dogmas of sects, like the Marcionites. He endorses al-Hashimi~'s testimony as to the true doctrine of the Church, namely, that there is "One God in three Persons." *Al-Kindy*, trans.Muir, p. 3.



6.2 B. QUR'ANIC STUDY OF GOD AS CREATOR

- *Creator*: God alone is the creator of all things, including human beings, the world and nature, and the jinn, or spirits (Surah 7: 179).
- *Ruler*: God's will is supreme in all things

A cosmic background featuring a large, blue, glowing sphere resembling Earth or a planet in the upper left, and a vibrant, multi-colored galaxy (purple, blue, and orange) in the lower right. The overall scene is set against a dark, starry space.

The Creator
God Elohim

REVELATION



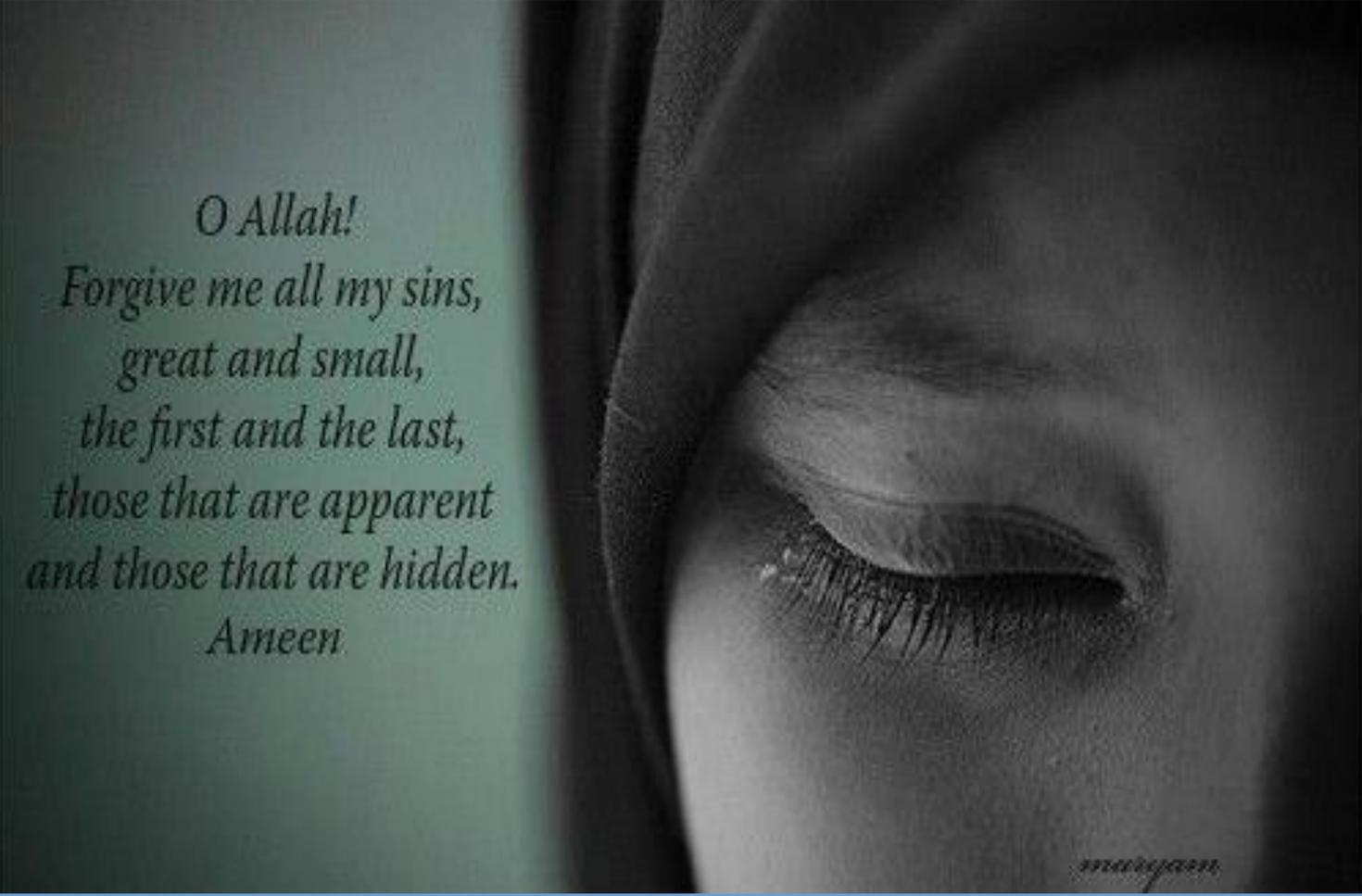
6.3 STUDY IN ISLAM: GOD AS REVEALER AND GUIDE

Revealer: God sends down the same essential message to a sequence of prophets, and supremely to Muhammad (2:213). This message is eternally preserved in heaven (85:12).

Guide: His message forms the guidance that is basic and essential to our needs. It is therefore God's mercy to grant human beings this guidance.

6.4 GOD IN RELATION TO MAN: LOVING TO BELIEVERS ONLY

- *Loving*: God loves believers (3:76), but does not love unbelievers (3:32).
- God is not affected by humankind in any way (51:56-58). So God's love does not cause Him to suffer in any way. 35:15-17 stresses that God is self-sufficient; humankind needs Him, but He does not need people.



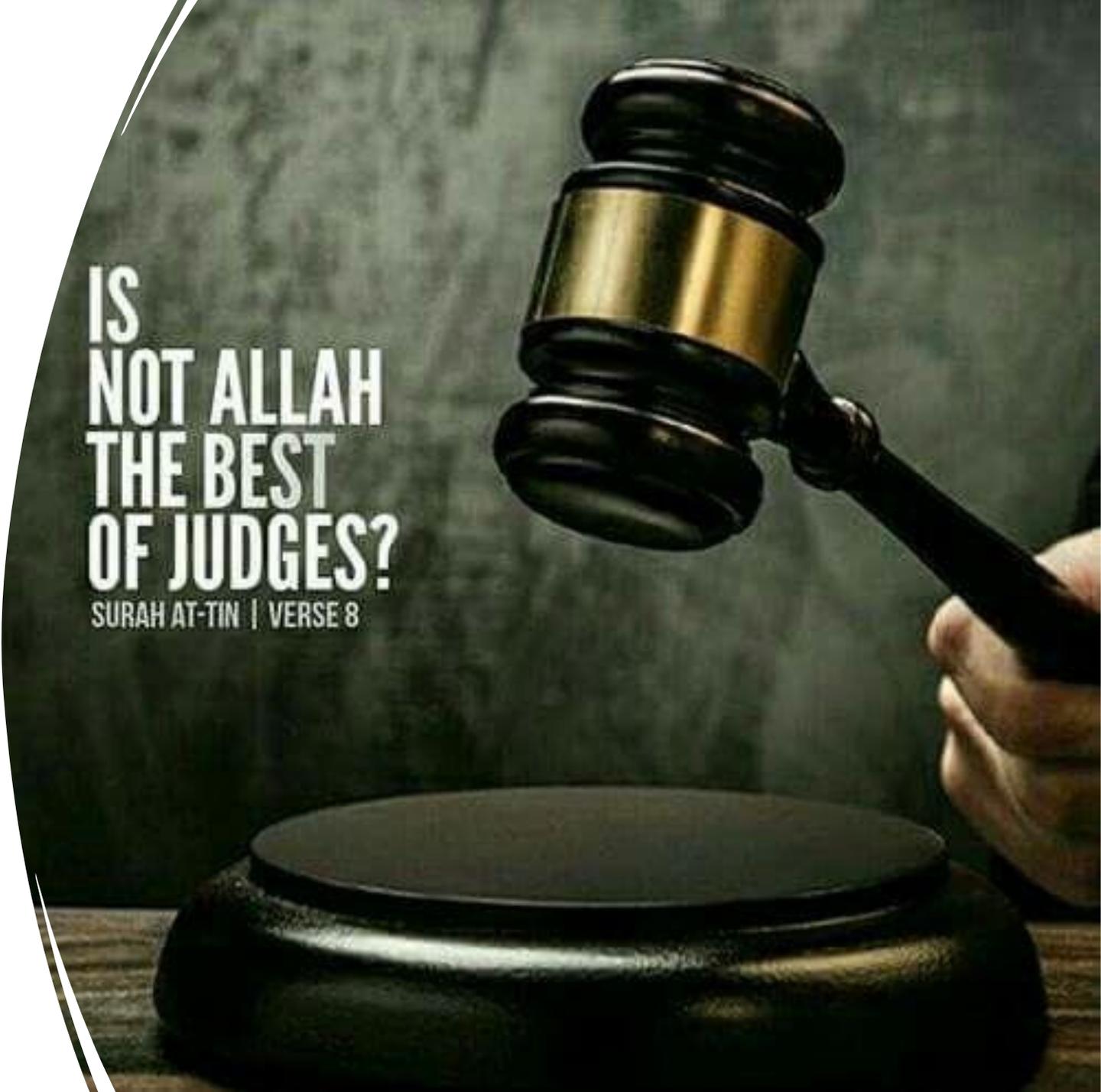
*O Allah!
Forgive me all my sins,
great and small,
the first and the last,
those that are apparent
and those that are hidden.
Ameen*

6.4 GOD IN RELATION TO MAN: FORGIVING WHOM HE WILLS

Forgiving: 'God forgives whom He wills, and punishes whom he wills' (3:129). This is closely linked to judgement...

6.5. GOD IN RELATION TO MAN: GOD IS JUDGE

- *Judge*: God will judge all on the Last Day, sending some to Hell, welcoming others to Paradise.
- The basis of the judgement is a blend of good deeds (17:13) and being submissive to Allah.

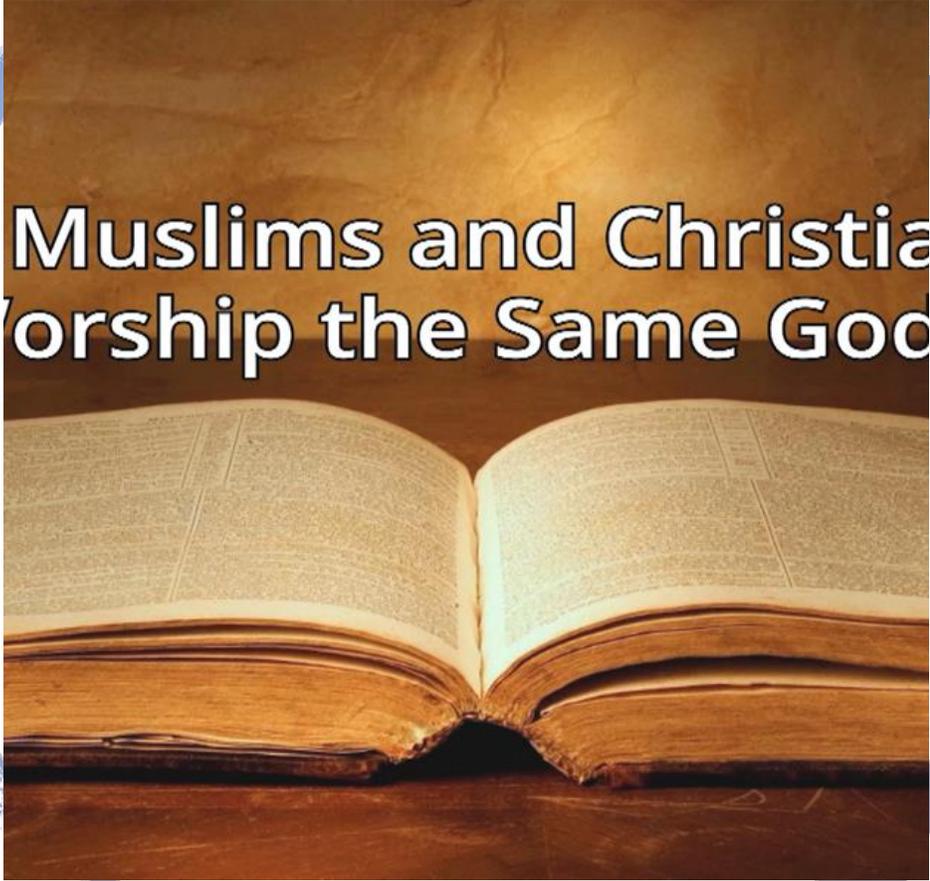
A hand holding a gavel over a scale of justice. The gavel is black with a gold band. The scale is black and sits on a wooden surface. The background is a dark, textured wall.

IS
NOT ALLAH
THE BEST
OF JUDGES?
SURAH AT-TIN | VERSE 8

7.1 CONCLUSION: DO MUSLIMS AND CHRISTIANS WORSHIP THE SAME GOD?

❖ The Christians of the New Testament affirmed they worshipped the same subject as the God of the Jews which we shall call 'S'. However, what the Christians added to the strict monotheism of the Jews was the idea that Jesus was and is God manifested in the flesh. Same Subject but added meaning.

- Muhammad got the term 'Allah' from the Aramaic 'alaha' or 'alaha' used by both Jews and Christians. Most likely he got many of his theological ideas of God from the Jews of Medina. He held to a strict monotheism much like the Jews and while he acknowledged that Jesus was the greatest prophet sent with miracles which no other prophet had, Jesus was not God.

An open book with aged, yellowed pages is shown from a top-down perspective. The book is open to two pages, and the text is overlaid in white with a black outline. The background is a warm, golden-brown color.

Muslims and Christians
Worship the Same God

7.2 IMPLICATION: JEWS, CHRISTIANS AND MUSLIMS ARE SPEAKING OF THE SAME DEITY BUT CHRISTIANS HAVE ADDED MEANING TO 'UNITY'.

- Eloha/Alaha/Allah is the same Subject used by Jews, Christians and Muslims. However, the N.T. added meaning about the Deity to what Jews implied from in Deut. 6:4 and Muslims implied from the Qur'an in Surah 26:24.
- Despite the OT prophecies of the Messiah and a complete understanding of God's Unity in the Old Testament, Jews pass over the textual evidence for God's relation to man as fulfilled in Jesus as Messiah.
- Despite Qur'anic verses about God's Unity throughout the Qur'an and equally clear verses about Jesus as 'Messiah' (Surahs 3 & 19) and Jesus as 'His Word' (Kalimathu, Surah 4:169), Muslims frequently pass by this textual evidence of high honor of Jesus.

7.2 ADMITTED T.:
JEWISH, CHRISTIAN
& MUSLIM
DEFINITIONS OF AND
RESPONSES TO GOD.

- Christians and Muslims worship the same God
- Both give witness that there is one true and only God, who is the and righteous and transcendent Creator of all things in heaven and earth.
- Christians accept the 99 names of God which Muslims repeat in worship and praise to God .

7.3 AD. T. ABOUT THE 'NAME'

- ❖ 'The Name' Allah likely comes from the Syriac/Aramaic word Allaha which in turn comes from Eloha the singular of Elohim.
- Abraham knew God as as El or Elohim, which is the foundation of the Hebrew form of the Arabic 'Allah'.

.

7.4. AD. T & AD. Diff. about The Deity.

- ❖ The early Christian apologists of the 8th-11th centuries believed that God, the Subject of worship by both Muslims and Christians was the same God.
- ❖ The difference they held was that which was predicated about this God.

7.5 CHRISTIAN AND MUSLIM CONCLUSIONS ABOUT GOD

In Islam one understands something of God's power (*Qadr*): through guidance (*huda*) and inspiration (*wahi*).

In Christianity one understands something of God's Nature: through **Revelational Incarnation**.

7.6 CHRISTIAN RESPONSE/ISLAMIC RESPONSE

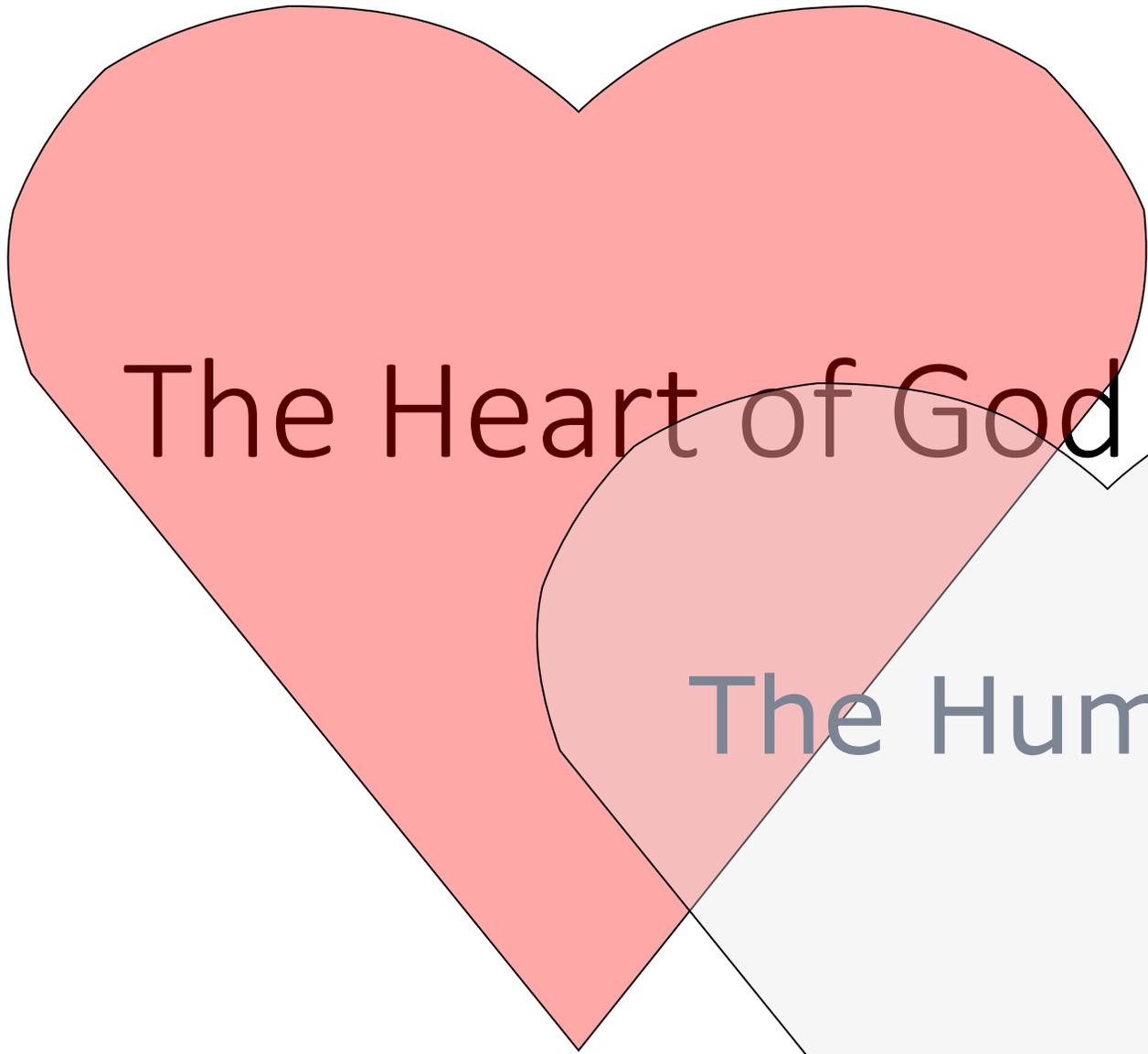
The Qur'an stresses the revelation of God's commands and His Names to man.

The Bible stresses a perception of God as the One who reveals Himself to man.

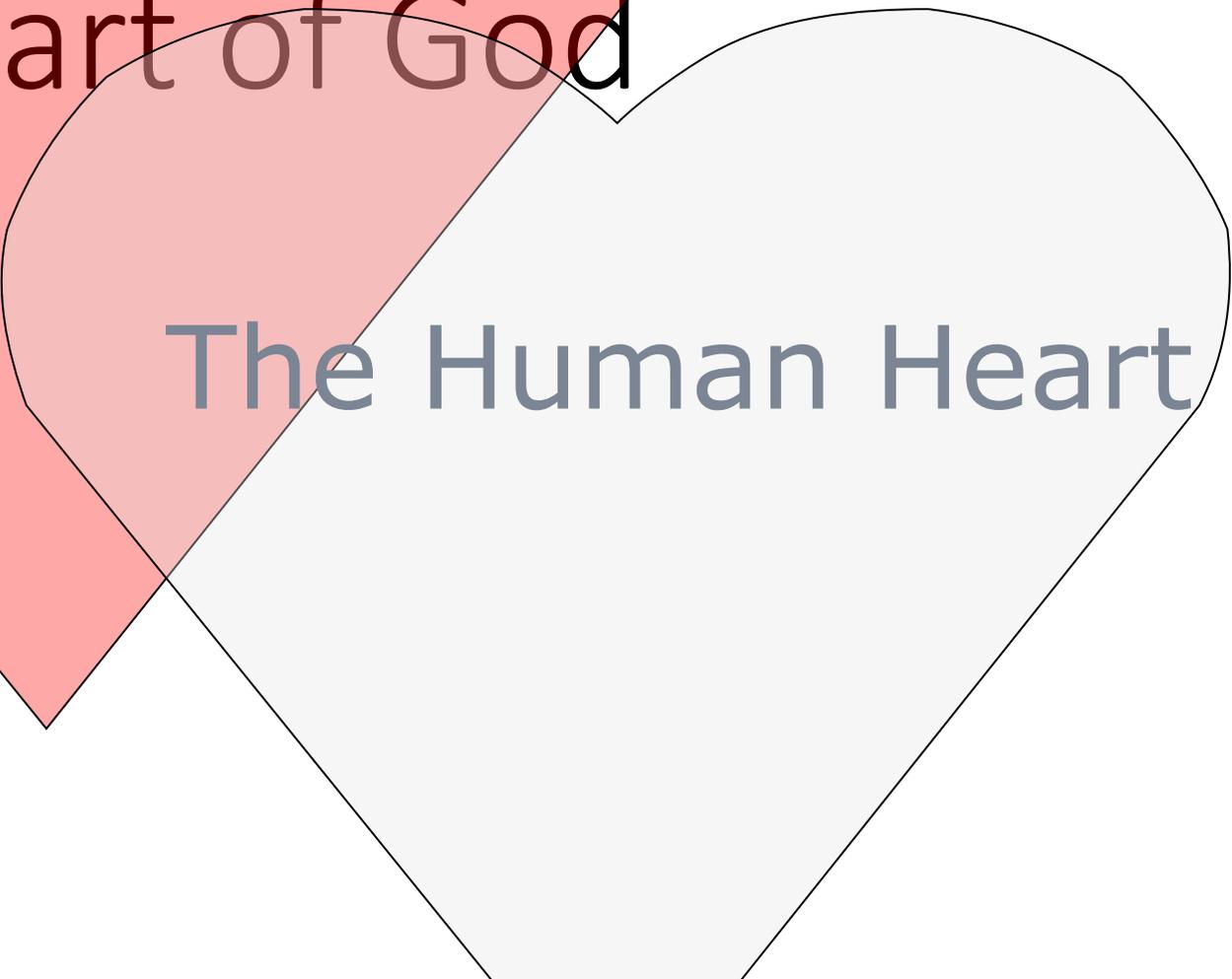
The Biblical witness is that God has chosen to reveal Himself in personal self-disclosure with mankind.

7.6 UNIQUE BIBLICAL DISCLOSURE OF GOD REQUIRES UNIQUE RESPONSE BY MAN

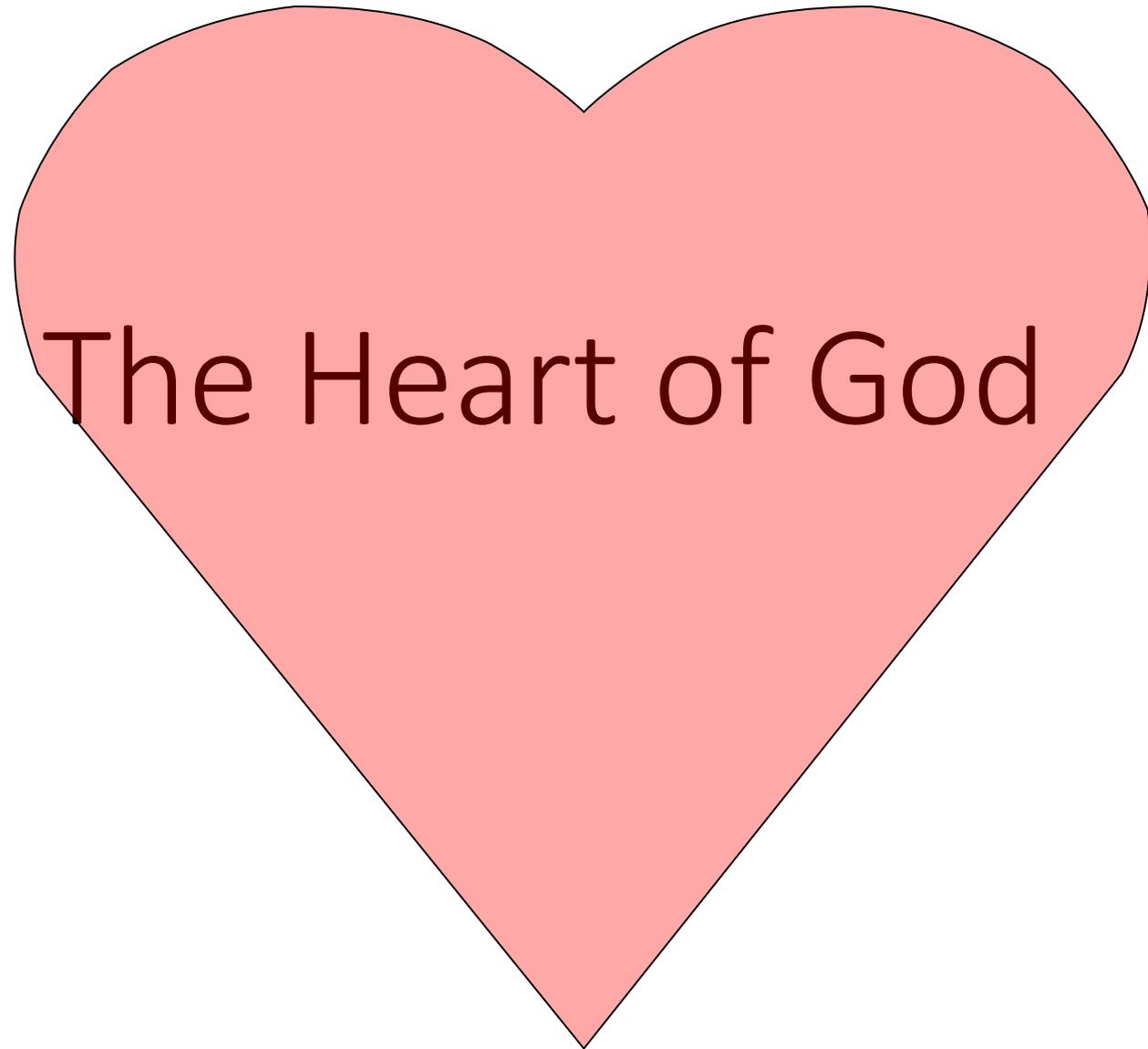
The Bible reveals that Yahweh in His self-disclosure reveals that He gives Himself in suffering, redemptive love.



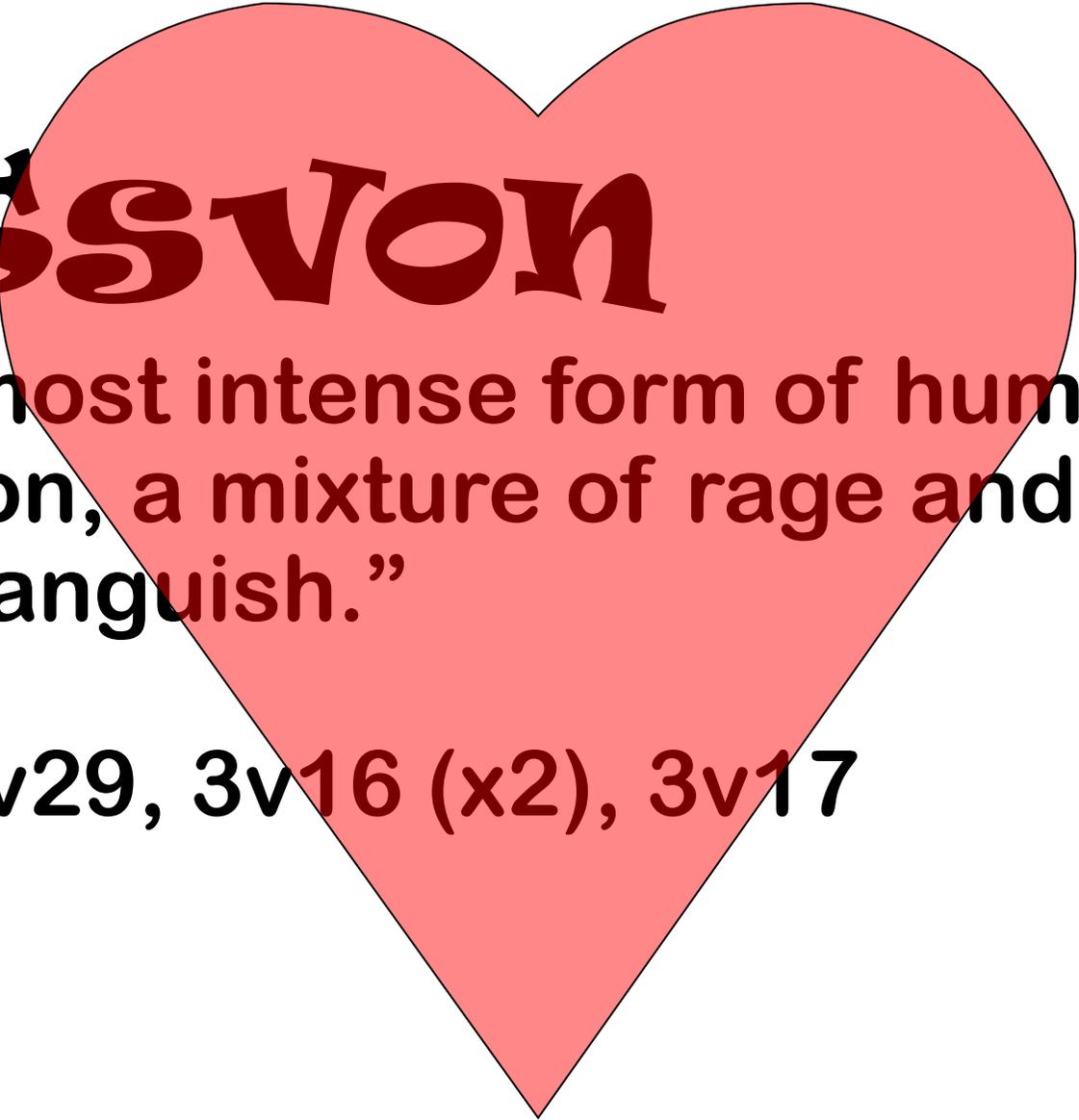
The Heart of God



The Human Heart



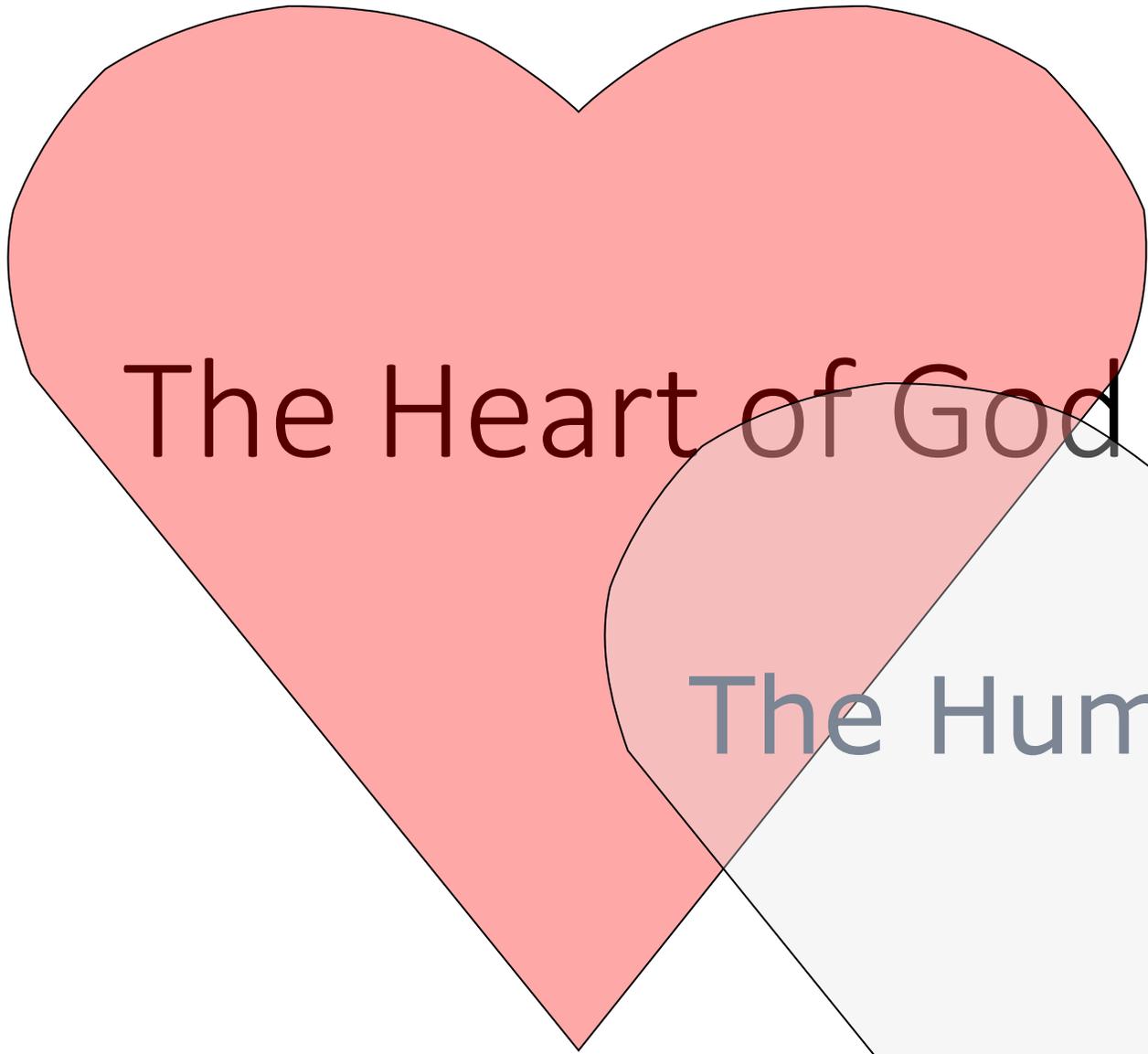
The Heart of God



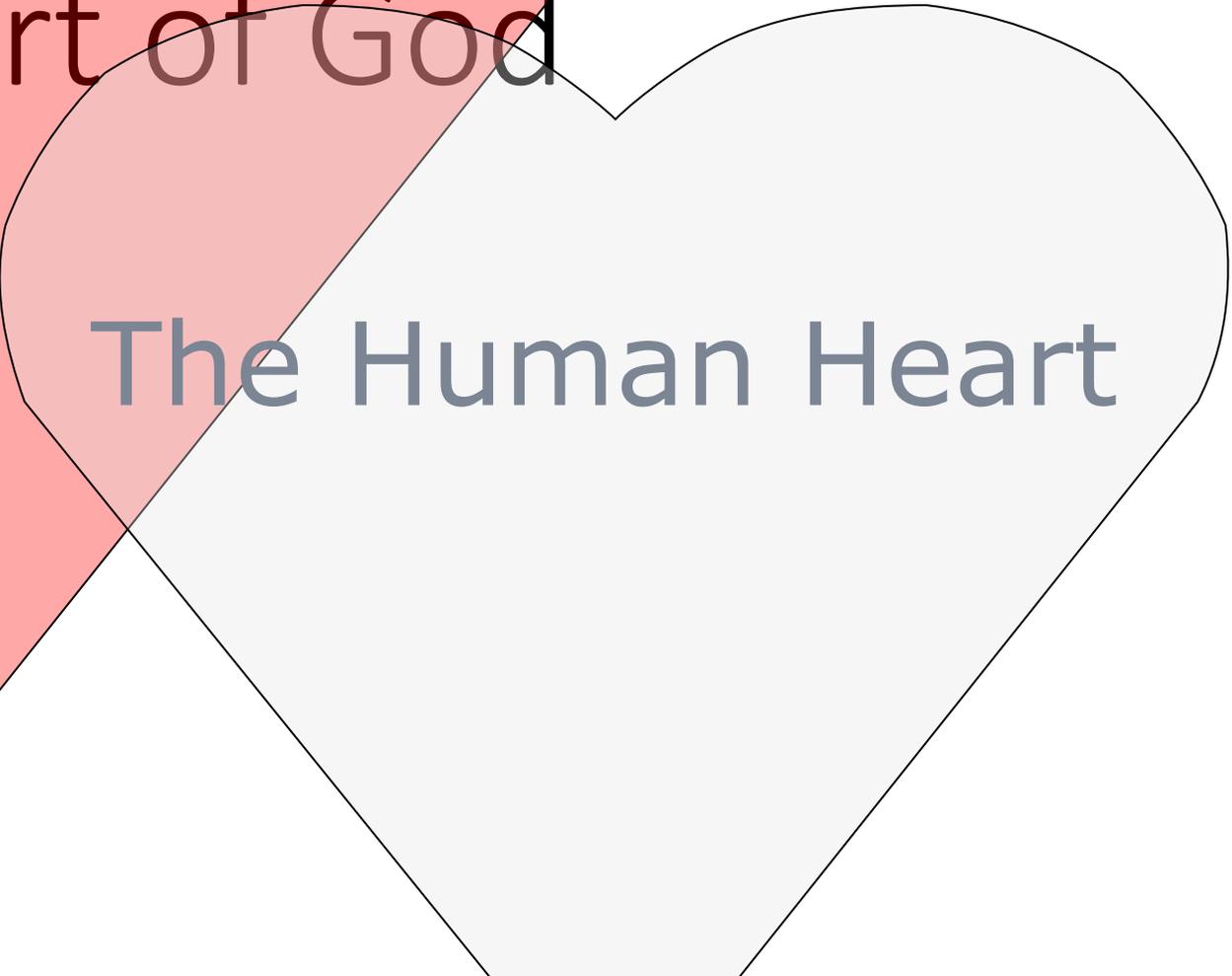
‘itsvon

“The most intense form of human emotion, a mixture of rage and bitter anguish.”

Gen 5v29, 3v16 (x2), 3v17



The Heart of God



The Human Heart



**NEVER
AGAIN**



Flood
or
Sacrifice

