

Belief in Allah ﷻ

Table of Contents

A.	The Hadith of Jibriel	2
B.	The Names Al-Wahid and Al-Ahad.....	3
C.	The Intellect and the Signs of God.....	4
D.	The Mercy of Having Only One God.....	4
E.	The Purpose of Creation.....	5
F.	Denial of God.....	6
i.	How many people deny or neglect the existence of God.	6
ii.	Agnostics.	6
iii.	God did not create man, man created God.	7
iv.	The corruption of the church led people to deny the existence of God.....	7
v.	Christianity was used as a slave mind management control system.	8
vi.	Denying the existence of God when facing an immense tragedy.....	9
vii.	where are you God? How could you allow such a tragedy to happen?.....	10
viii.	Shall we feed the ones whom Allah ﷻ should have fed himself?	11
G.	Theory of Evolution	11
i.	The Use of theory of evolution to discredit the existence of God.....	11
ii.	Islam does not reject the entire theory of evolution.	12
iii.	The reason for which the racist people draw monkeys to describe black people.....	12
iv.	Why theory of evolution would justify the killing of the “less evolved humans.”	13
v.	Superiority of the Arian Race.....	13
H.	The Logical Argument for the Existence of God.....	14
i.	The watchmaker argument.....	14
ii.	The analogy of the ship that left India and arrived at New York at the exact appointed departure and arrival time all by itself.	15
iii.	The need of the existence of a big boss	15
iv.	The analogy between an artist and the natural world.	16
I.	The Arabic Bible Uses “Allah” as the Name for the God.	16

A. The Hadith of Jibriel

One of the most important sources of Islamic theology is the **Hadith of Jibriel**¹, which is a narration of an encounter between the Prophet Muhammad ﷺ and the angel Jibriel. In this Hadith, Jibriel came to the Prophet ﷺ in the form of a man and asked him three questions: What is Islam? What is Iman? And what is Ihsan? These questions cover the three dimensions of Islamic faith: **Islam**, which is the outward submission to God by following His commands; **Iman**, which is the inward belief in God and His messengers; and **Ihsan**, which is the excellence in worship and behavior by being always mindful of God. Ihsan is the highest level of perfection.

Narrated by Umar ibn al-Khattab that one day when we were with Allah ﷻ's Messenger ﷺ, a man with very white clothing and very black hair came up to us. No mark of travel was visible on him, and none of us recognized him. Sitting down before the Prophet ﷺ leaning his knees against his, and placing his hands on his thighs, he said, "Tell me, Muhammad ﷺ, about **Islam**." The Messenger of Allah ﷺ said, "Islam means that you should testify that there is no God, but Allah ﷻ and that Muhammad ﷺ is Allah ﷻ's Messenger ﷺ, that you should observe the prayer, pay the zakat, fast during Ramadan, and make the pilgrimage to the House if you are able to go there." He said, "You have spoken the truth." We were surprised at his questioning him and then declaring that he had spoken the truth. He said, "Now tell me about faith (**Iman**)." He replied, "Faith means that you have faith in Allah ﷻ, His angels, His books, His messengers, and the Last Day, and that you have faith in the measuring out, both its good and its evil." Remarking that he had spoken the truth, he then said, "Now tell me about doing what is excellence (**Ihsan**)." He replied, "Doing what is beautiful means that you should worship Allah ﷻ as if you see Him, for even if you do not see Him, He sees you." He said, "Now tell me about **the Hour** [Day of Judgement]." He replied, "About that he who is questioned knows no more than the questioner." He said,

¹ Sahih Muslim, Hadith number 1, Book 1, Chapter 1: The Book of Faith (Kitab al-Iman); Bukhari Hadeeth 50, Book 2, "The Book of Belief (Kitab al-Iman)". It is also the 43rd hadith in the second book titled "The Book of Revelation (Kitab al-Wahy)"

“Well, then tell me about its marks.” He said, “The slave-girl will give birth to her mistress, and you will see the barefoot, the naked, the destitute, and the shepherds vying with each other in building.” Then he went away. I stayed for a long time. Then he (the Prophet) said, “O Umar, do you know who the questioner was?” I replied, “Allah ﷻ and His Messenger know best.” He said, “He was Jibriel. He came to you to teach you your religion.”

B. The Names Al-Wahid and Al-Ahad

Among the attributes of God, two of them are particularly important for understanding Tawhid: **Wahid** and **Ahad**. Wahid means **one of a kind**, and it signifies that God is the only one God, and there is no other God besides Him. While the one entity may be divided into parts, like in the Christian trinity of example, Ahad means that Allah ﷻ is an indivisible perfect unit that owns all attributes of beauty and greatness. Ahad also means **unique**, and it signifies that God is one in a way that is incomparable and unparalleled. He has no partner, no equal, no rival, and no son.

One of the shortest chapters of the Quran is **Surah Al-Ikhlās**, which consists of only four verses. However, this chapter is also one of the most powerful and comprehensive statements of Tawhid. It is reported that the Prophet Muhammad ﷺ said that this chapter is equivalent to one-third of the Quran, because it summarizes the essence of Islamic faith. The chapter reads as follows:

Say, “He is Allah ﷻ, Ahad. Allah ﷻ, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent.” (Quran 112:1-4).

This chapter affirms the oneness, the uniqueness, the self-sufficiency, the eternity, and the incomparability of Allah ﷻ. It also negates any possibility of Allah ﷻ having a son or a partner, which are common beliefs among some other religions.

C. The Intellect and the Signs of God

Since we cannot see Allah ﷻ by our eyes, he provided us with 99 Names to see him with our brains. Allah ﷻ has endowed human beings with **intellect**, which is the faculty of reason and understanding. The intellect is a gift from God, and it is meant to be used to recognize and appreciate His signs and creations in the universe. The Quran says: Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. (Quran 3:190)

The signs of God are the evidence and proofs of His existence, His power, His wisdom, and His mercy. They can be found in natural phenomena, such as the sun, the moon, the stars, the mountains, the oceans, the plants, and the animals. They can also be found in the human body, such as the eyes, the ears, the heart, the brain, and the DNA. By observing and contemplating these signs, the intellect can lead to the recognition and the appreciation of God's attributes and greatness.

D. The Mercy of Having Only One God

Having one God is a **mercy** to us, because it provides us with clarity, unity, and a sense of purpose. It eliminates the confusion and the conflict that can arise from worshiping multiple Gods, and it also allows us to focus our worship and devotion to one divine entity who has our best interests at heart. The Quran says: Allah ﷻ has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have sought to overcome others. Exalted is Allah ﷻ above what they describe [concerning Him]. (Quran 23:91)

Having one God also means that we have one source of guidance, one source of legislation, and one source of authority. This creates a sense of harmony and coherence in our lives, and it also fosters a sense of solidarity and brotherhood among the believers. The Quran says: And hold firmly to the rope of Allah ﷻ all together and do not become divided. And remember the favor of Allah ﷻ upon you - when you were

enemies and He brought your hearts together and you became, by His favor, brothers.
(Quran 3:103)

According to Surat Al-Anbya'a (21:22), many Gods lead to the corruption and ruin of the heavens and the earth. This verse asserts the oneness and uniqueness of Allah ﷻ, who is the Lord of the Throne and far above what the polytheists attribute to Him. The verse implies that the existence of multiple Gods would result in chaos and disorder, as each God would have a different will and plan for the creation. Therefore, the harmony and balance of the universe is a proof of the monotheism of Allah ﷻ.

According to Surat Al-Mu'minun (23:91), many Gods would lead to chaos and conflict among the creation and the creators. The verse states that if there were more than one God, then each God would have taken away what he created, and some of them would have sought to overcome others. This implies that there would be no harmony, order, or justice in the universe, and that the Gods would be competing and fighting with each other for power and dominance. The verse also glorifies Allah ﷻ above what the polytheists describe concerning Him, and affirms His oneness, uniqueness, and sovereignty over all things. The verse rejects the idea that Allah ﷻ has any offspring or partner and asserts that He is the only true God who deserves worship and obedience.

E. The Purpose of Creation

Muslims believe that the ultimate purpose of all creation is to **submit** to the one true God, Allah ﷻ. This is the natural state of everything in the universe, except for human beings and jinn, who have been given free will and choice. The Quran says: Do you not see that to Allah ﷻ prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But upon many the punishment has been justified. And he whom Allah ﷻ humiliates - for him there is no bestower of honor. Indeed, Allah ﷻ does

what He wills. (Quran 22:18). The Quran also says: And I did not create the jinn and mankind except to worship Me. (Quran 51:56)

Therefore, the best way to fulfill our purpose of creation is to worship God alone, without associating any partners with Him, i.e., Shirk. Shirk happens if we treat any other being the way Allah ﷻ is to be treated. Worship is not limited to rituals, such as prayer, fasting, and charity, but it also includes obeying God's commands, following His messengers, and living a moral and ethical life.

F. Denial of God

i. How many people deny or neglect the existence of God.

According to the latest international survey data, as reported by Ariela Keysar and Juhem Navarro-Rivera in the Oxford Handbook of Atheism, there are approximately 450-500 million non-believers in God worldwide. This number includes both positive atheists, who explicitly reject the existence of God, and agnostics, who are uncertain or indifferent about the existence of God. Add to this number the people who are non-religious, meaning people who do not identify with any religion or do not practice any religious rituals, but may not necessarily deny the existence of God. According to the same source, there are about 1.1 billion non-religious people in the world. The total number of people who deny, ignore, indifferent or neglect God are about **2.1 billion**.

ii. Agnostics.

Agnostics are people who do not claim to know whether God or any other supernatural beings exist or not. They are not committed to any religious or atheistic beliefs. They may have different reasons for their position. From their point of view, they mention reasons, such as lack of evidence, logical problems, personal experience, or ethical concerns. Agnostics may also have different attitudes towards religion, such as Agnostics are not the same as atheists, who deny the existence of God, or theists, who affirm the existence of God. Agnostics are also not the same as skeptics, who doubt or question everything, or deists, who believe in a distant and impersonal God.

iii. God did not create man, man created God.

The statement "God did not create man, man created God" is a provocative expression that challenges the traditional belief that God is the creator and source of everything that exists. The statement implies that God is not a real or objective entity, but rather a human invention or projection. The statement suggests that humans have invented the idea of God to explain the mysteries of the universe, to cope with their fears and anxieties, to justify their moral and social values, or to fulfill their psychological and emotional needs. The statement also implies that different religions and cultures have created different versions of God, according to their own preferences and interests. The statement can be seen as a form of atheism, which is the rejection of the existence of God, or as a form of agnosticism, which is the uncertainty or indifference about the existence of God. The statement is a controversial and complex one, that may provoke different reactions and responses from different people. Some may agree with the statement and find it liberating and empowering. Some may disagree with the statement and find it offensive and blasphemous. Some may be indifferent or curious about the statement and find it challenging and intriguing. The statement may invite further questions and discussions about the existence and essence of God, the origin and purpose of human beings, and the relationship and interaction between the divine and the human.

iv. The corruption of the church led people to deny the existence of God.

Denying the existence of God, the creator, seems unreasonable. It was caused primarily by the corruption of the church. It made people reject Christianity and assumed that Islam is the same. The corruption within the church has historically played a significant role in shaping individuals' perceptions of organized religion and, by extension, belief in the existence of God. The Church, as an institution, has faced various forms of corruption throughout history, which have influenced people's faith in profound ways. The church guilty with moral hypocrisy, financial exploitation, dogma and control, and institutional power and corruption. The culmination of these issues has

led many individuals to conflate the actions and behaviors of the church with the concept of God. When the church, as an intermediary of religious practice and spiritual guidance, engages in corrupt or unethical behavior, some people question the very existence of a benevolent and just God that such an institution claims to represent.

As an example of the church corruption, the practice of selling certificates or indulgences promising salvation or entry into paradise was historically associated with the Roman Catholic Church during the Middle Ages. Indulgences were documents believed to grant partial or full remission of sins and were often sold to fund church projects, such as the construction of cathedrals or financing military endeavors. The sale of indulgences caused widespread outrage and disillusionment among many people who saw it as a blatant exploitation of religious beliefs for financial gain. The concept that one could essentially buy forgiveness or ensure salvation through monetary transactions went against the core principles of faith and morality for numerous individuals.

This historical episode is often cited as an example of the corruption and abuses that can occur within religious institutions, where spiritual matters are commercialized for profit. It led to a broader questioning of the church's integrity and contributed to the fracturing of the religious unity in Western Christianity.

The following joke is a humorous play on the concept of ownership and the afterlife. The story typically goes something like this: There's a man who, as a joke, buys the rights to hell from the church. After he's the supposed owner of hell, people who are planning to buy certificates of paradise from the church are warned by him not to do so. He tells them, "Why spend money buying certificates for paradise? I own hell, and I won't let you go there!"

- v. Christianity was used as a slave mind management control system.

Throughout history, Christianity has been utilized in various ways, including as a means of social and psychological control. In the context of slavery, particularly during

periods of colonization and the transatlantic slave trade, Christianity was sometimes manipulated as a tool for managing enslaved mind. Slaves are angry and to calm them down, they are told that they would go to heaven and the rich lords are going to hell. The phrase "pie in the sky, bye and bye" captures the notion that Christianity has been historically used as a tool for social control, particularly among oppressed or enslaved populations. This phrase suggests that the promise of heavenly rewards in the afterlife (the "pie in the sky") is used to placate and distract individuals from their present suffering, injustices, and anger ("bye and bye"). This aspect of Christianity was indeed used as a form of psychological control to manage the anger or discontent of the oppressed. It often involved preaching the idea of salvation and rewards in the afterlife to encourage enslaved individuals to accept their suffering and remain obedient and passive in the face of injustice, under the promise of future heavenly bliss. This practice could be seen as a way for those in power to maintain control over the oppressed by focusing their attention on an intangible, distant promise of reward rather than addressing the immediate grievances and hardships they faced in their current lives.

vi. Denying the existence of God when facing an immense tragedy

When faced with immense tragedies like the Holocaust, some individuals grapple with the concept of a benevolent, all-powerful God in the face of such extreme suffering. Arguments against the existence of God in the context of tragedies often revolve around a few key points:

1. **Problem of Evil:** The existence of significant suffering, especially seemingly unjust or extreme suffering, poses a philosophical challenge known as the "problem of evil." The question arises: if God is all-powerful, all-knowing, and benevolent, why does He allow such immense suffering and evil to occur?
2. **Theodicy:** Theodicy attempts to reconcile the existence of a loving, omnipotent God with the existence of evil. When individuals witness or experience extreme tragedies, they might question how a loving and all-powerful God could allow such

horrors to happen. This conflict between an all-loving God and the existence of suffering can lead some to question or deny the existence of such a deity.

3. **Loss of Faith:** Tragedies can profoundly shake one's faith, causing some to question or abandon their belief in a higher power. Witnessing or experiencing overwhelming suffering can lead individuals to lose faith in a benevolent God who would permit such horrors to occur.
4. **Incompatibility of God's Attributes:** Some argue that the attributes often ascribed to God—omniscience, omnipotence, and benevolence—seem incompatible in the face of tragedies like the Holocaust. The coexistence of such immense suffering with the idea of a loving and all-powerful God appears contradictory to some.
5. **Free Will:** Another argument is that God might have given humans free will, allowing for the possibility of evil actions and tragedies. However, critics might argue that the scale and nature of tragedies like the Holocaust challenge the idea of a benevolent deity allowing such extreme atrocities to happen in the pursuit of free will.

These arguments point to the struggle many individuals face when trying to reconcile the existence of an all-powerful, loving God with the extreme suffering and evil witnessed in events like the Holocaust. Tragedies of such magnitude often lead to deep philosophical and existential questions that can challenge one's faith in the existence of a deity.

vii. where are you God? How could you allow such a tragedy to happen?

Man (victims) says where are you God? How could you allow such a tragedy to happen. God replies, "where are you man how could you allow such a tragedy to happen." The notion behind this exchange is to highlight human responsibility and agency in the face of tragedies and suffering. It presents the idea that humans also bear accountability for the tragedies that occur, not solely attributing them to God's actions or inactions.

The response attributed to God in this scenario suggests a reflection on human actions and their role in allowing tragedies to happen. It poses a challenge to human beings by asking where they were and what they did to prevent or address such calamities.

This perspective leads individuals to consider the human capacity for both good and evil, the choices made, and the actions taken or not taken that contribute to the tragedies and sufferings in the world. It emphasizes human agency and the responsibility of individuals in addressing and preventing such horrors, rather than solely attributing them to the actions or inactions of a higher power.

viii. Shall we feed the ones whom Allah ﷻ should have fed himself?

Surah Yasin (36:47) speaks about a rhetorical question posed by disbelievers expressing doubt and disbelief in the Prophet's ﷺ message, asking why they should provide for those who, according to their perspective, should already be taken care of by Allah ﷻ. In response to this question, we say that indeed if Allah wants to feed someone he can. We are not testing Allah's ability to feed the poor and needy. Rather, Allah is testing you to see if you would feed them or not. The Prophet ﷺ said: "Verily, Allah has ordained in the wealth of the rich what is sufficient for the poor. So, no poor person starves except by what the rich person eats. And Allah will question them about that."

G. Theory of Evolution

i. The use of theory of evolution to discredit the existence of God

The theory of evolution, as proposed by Charles Darwin, describes the natural process through which species change over time. Some individuals might use this theory to argue against the existence of God by suggesting that evolution can explain the diversity of life without the need for a divine creator. This argument often stems from the idea that the process of evolution, through natural selection and random mutations, accounts for the development and diversity of life on Earth. Some might

claim that if evolution can explain the complexity and variety of life without the need for a guiding, intelligent force, then there might not be a need for the concept of a God who directly creates or intervenes in the process.

ii. Islam does not reject the entire theory of evolution.

Although the theory of evolution has been used to discredit the existence of God, it's important to note that Islam doesn't see evolution and the existence of God as mutually exclusive. Islam accepts the idea of evolution as a tool utilized by God. It is a method through which God has brought about the diversity of life on Earth. Islam agrees with the broad principles of the theory of evolution except the idea that humans evolved from lower species. In Islam, God miraculously created Adam and Eve and placed them on earth. They didn't evolve from lower species. This fact is mentioned in three different chapters of the Quran: Surah Al-Hijr (15:29) and Sad (38:72) "and when I have formed him fully and breathed into him of My spirit, fall down before him in prostration" and Surah Al-Sajdah (32:9)" and then He forms him in accordance with what he is meant to be, and breathes into him of His spirit: and [thus, O men,] He endows you with hearing, and sight, and feelings as well as minds: [yet] how seldom are you grateful".

iii. The reason for which the racist people draw monkeys to describe black people.

The racist people who draw monkeys to describe black people are using the theory of evolution to support their false and harmful beliefs. They are using a version of the theory of evolution that was influenced by colonialism, slavery, and eugenics. They are ignoring the overwhelming evidence that shows that humans are one species, and that there is more genetic variation within races than between them. In Quran (49:13) "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted".

iv. Why theory of evolution would justify the killing of the “less evolved humans.”

Since the man kind is a higher species than the animal kind, man kind is allowed to kill animals. Using the same logic the more evolved race can kill the less evolved race. The theory of evolution can be used to justify the killing of the “less evolved humans”. This understanding has been used by some people to rationalize their racism, imperialism, and genocide. The theory of evolution may suggest that some humans are more evolved than others, or that some races are superior to others. It may justify that as humans have the right to kill animals, they also have the right to kill other humans based on their evolutionary status.

v. Superiority of the Arian Race.

The concept of the Aryan race was promoted by various racist and antisemitic writers during the 19th and 20th centuries, such as Arthur de Gobineau, Richard Wagner, and Houston Stewart Chamberlain. They claimed that the Aryans were the purest and most civilized race, and that they had a natural right to dominate and exploit other races, especially the Jews and the Slavs. Their writings influenced the Nazi ideology, which adopted the term “Aryan” to refer to the Germanic people, and considered them to be the “master race”.

The superiority of the “Aryan” race ideology led to the disaster of the Holocaust, the genocide of about six million Jews and millions of other victims, such as Roma, Slavs, communists, homosexuals, and disabled people, during World War II. The Nazis used pseudoscientific methods, such as racial classification, eugenics, and sterilization, to try to preserve and enhance the “Aryan” race, and to eliminate those they considered to be racially inferior or undesirable. The Nazi regime also waged a brutal war of aggression and expansion, which resulted in the deaths of about 17 million people and the devastation of Europe and other parts of the world.

H. The Logical Argument for the Existence of God

i. The watchmaker argument

The watchmaker argument is a type of argument that tries to prove the existence of God by comparing the natural world to a complex and orderly machine, such as a watch. The argument reasons that just as a watch requires a watchmaker who designed and created it, so too the natural world requires a God who designed and created it. The argument is based on the fact that design implies a designer, and that the more complex and orderly something is, the more likely it is that it was designed by an intelligent being. The watchmaker argument is also known as the teleological argument, which means an argument based on the purpose or goal of something. The argument suggests that the natural world has a purpose or goal, which is to show the wisdom and power of God. The argument also implies that humans have a special purpose or goal, which is to worship and obey God.



The watchmaker argument is an old and famous argument that has been used by many philosophers and theologians throughout history. One of the most well-known versions of the argument was given by William Paley in his 1802 book *Natural Theology or Evidences of the Existence and Attributes of the Deity*. Paley used the analogy of finding a watch on a heath and inferring that it must have a maker, to finding the natural world and inferring that it must have a creator. Paley argued that the natural

world is even more complex and orderly than a watch, and therefore requires an even greater designer, who is God.

The watchmaker argument is still used by some people today, especially by those who support the idea of intelligent design. Intelligent design is a modern version of the watchmaker argument, which claims that some features of the natural world are too complex and specific to be explained by natural causes, and therefore must be the result of intelligent intervention. Intelligent design advocates often point to examples such as the eye, the bacterial flagellum, or the DNA molecule, as evidence of design.

- ii. The analogy of the ship that left India and arrived at New York at the exact appointed departure and arrival time all by itself.

Imagine a ship that sets sail from India and crosses the ocean without any human help. It reaches New York harbor at the exact time that it was supposed to. How amazing would that be? Wouldn't you think that there was a clever captain and crew who planned and executed the journey? You would look for them on the ship, but you would find no one. You would be baffled, but you would not deny that there was a captain and crew, because the ship's voyage is too unlikely to be a coincidence.

Some people say that the universe is like this ship. It shows order, complexity, and purpose that are too unlikely to be a coincidence. For example, the sun rises and sets at the exact time that we can predict, and it does not do this by itself. If we do not believe that the ship can make it by itself, then how can we believe that the sun can make it by itself?

- iii. The need of the existence of a big boss

This argument is called the "argument from authority," which suggests that the existence of positions of authority in human organizations (like a president in a country, a CEO in a company, or a principal in a school) implies the necessity of a similar figure, a "big boss" or God, overseeing the universe. This line of reasoning draws parallels between human structures and the universe itself. It posits that just as organizations

have a hierarchical structure with an ultimate authority figure, the universe, being far more complex, would also require a supreme authority in the form of a God.

Having a big boss provides guidance, structure, and purpose to the universe. It also allows for a sense of accountability and responsibility, which can lead to better decision-making and behavior.

iv. The analogy between an artist and the natural world.

When we behold a breathtaking painting of nature, it often evokes a sense of awe and wonder. The beauty, intricacy, and harmony depicted in such artwork can lead us to contemplate the skill, creativity, and intelligence of the artist behind it. In the case of nature's beauty, many people attribute it to the work of a divine creator, such as Allah ﷻ. The analogy between an artist and the natural world is often used to highlight the craftsmanship and creative power of a higher being. Just as we admire and revere a skilled artist for their ability to create something stunning and awe-inspiring, many individuals view the beauty of nature as a reflection of the supreme artistic abilities of a creator like Allah ﷻ.

The complexity and perfection observed in the natural world, from the symmetry of a flower to the grandeur of a landscape, lead many to contemplate the existence of a higher power. This perspective often encourages a sense of connection and reverence towards Allah ﷻ as the ultimate artist behind the masterpiece that is our world.

For those who believe in Allah ﷻ's existence as the creator, the beauty of nature serves as a testament to His craftsmanship, wisdom, and the intricate design of the universe. It fosters a profound appreciation for the wonder and magnificence of the natural world and the belief in a divine presence that crafted it.

I. The Arabic Bible Uses "Allah" as the Name for the God.

Muslims believe that God has sent many prophets and messengers throughout history, to different nations and peoples, with the same message of Tawhid (Islam with

small i). Among these prophets are Abraham, Moses, Jesus, and Muhammad ﷺ, peace be upon them all. Muslims also believe that God has revealed many scriptures to these prophets, such as the Torah, the Gospel, and the Quran. However, Muslims also believe that some of these scriptures have been corrupted or altered by human hands, and that the Quran is the final and preserved revelation from God.

The Quran is distinguished from all other scriptures by its purity. Other scriptures are so thoroughly mixed with folklore, poetry, interpretation, personal commentary, errors in translation, copying, editing errors, transmission errors, other accretions and cultural influences, that the sifting out of actual revelation in these other scriptures becomes nearly impossible. These are the words of the scholars of other religions. The Quran contains nothing but the words proclaimed by Prophet Mohamed SAW under what he was certain miraculous revelation. The Quran contains nothing more than what Prophet Mohamed SAW preached was a revelation from God.

One of the pieces of evidence that some of the previous scriptures have been corrupted is the name of God. In the original languages of these scriptures, such as Hebrew and Aramaic, the name of God is **Allah** ﷻ or a variation of it, such as **Elohim** or **Elah**. However, in some of the translations of these scriptures, such as English and Latin, the name of God has been replaced by generic terms, such as **God** or **Lord**. This can cause confusion and ambiguity, as these terms can also refer to other entities, such as idols, angels, or humans.

The Arabic Bible, which is a translation of the Bible into Arabic, preserves the name of God as **Allah** ﷻ, which is the same name that Muslims use to refer to God. This shows that the name of God is universal and consistent across different languages and religions, and that it is the same name that all the prophets and messengers used to call upon Him.

Online Bible

genesis 1

Arabic (SVD) ▾

View

 Verse numbers | [Abbreviations](#) | [Search Arabic Bible](#)

تكوين 1

[Entire Chapter](#) | [Next Chapter](#)

1 في البدء خلق الله السماوات والارض. 2 وكانت الارض خربة وخالية وعلى وجه الغمر ظلمة وروح الله يرف على وجه المياه. 3 وقال الله: «ليكن نور» فكان نور. 4 ورأى الله النور انه حسن. 5 وفصل الله بين النور والظلمة دعاها نيلًا. وكان مساءً وكان صباح يوماً واحداً. 6 وقال الله: «ليكن جلد في وسط المياه. وليكن فاصلاً بين مياه ومياه». 7 فعمل الله الجلد وفصل بين المياه التي تحت الجلد والمياه التي فوق الجلد. وكان كذلك. 8 ودعا الله الجلد سماءً. وكان مساءً وكان صباح يوماً ثانياً. 9 وقال الله: «لتجتمع المياه تحت السماء الى مكان واحد وتظهر اليابسة». وكان كذلك. 10 ودعا الله اليابسة ارضاً ومجتمع المياه دعاه بحاراً. ورأى الله ذلك انه حسن. 11 وقال الله: «لتنبث الارض عشباً ونبلاً يبرق وجراراً وشجراً ذا ثمر يعمل ثمرها كحشبه برؤه فيه على الارض». وكان كذلك. 12 فأخرجت الارض عشباً ونبلاً يبرق وجراراً كحشبه وشجراً ذا ثمر يبرق فيه كحشبه. ورأى الله ذلك انه حسن. 13 وكان مساءً وكان صباح يوماً ثالثاً. 14 وقال الله: «ليكن انوار في جلد السماء لتفصل بين النهار والليل وتكون لآيات واوقات واثام وسنين. 15 وتكون انوارا في جلد السماء ليشير على الارض». وكان كذلك. 16 فعمل الله النورين العظيمين: النور الاكبر ليحكم النهار والنور الاصغر ليحكم الليل والنجوم. 17 وجعلها الله في جلد السماء ليشير على الارض. 18 ولتخكم على النهار والليل وتفصل بين النور والظلمة. ورأى الله ذلك انه حسن. 19 وكان مساءً وكان صباح يوماً رابعاً. 20 وقال الله: «لتفيض المياه زخافات ذات نفس حية وليطير طير فوق الارض على وجه جلد السماء». 21 فخلق الله الثعابين العظام وكل نفس حية تدب التي فاضت بها المياه كاجناسها وكل طائر ذي جناح كحشبه. ورأى الله ذلك انه حسن. 22 وباركها الله قائلاً: «الشعري والطيور واملاي المياه في البحار. وليكثر الطير على الارض». 23 وكان مساءً وكان صباح يوماً خامساً. 24 وقال الله: «لتخرج الارض ذوات انفس حية كحشبهها: نهائم وذبابات ووحوش ارض كاجناسها». وكان كذلك. 25 فعمل الله ووحوش الارض كاجناسها والبهائم كاجناسها وجميع ذبابات الارض كاجناسها. ورأى الله ذلك انه حسن. 26 وقال الله: «نعمل الانسان على صورتنا كصورتنا كصورتنا فينتسلطون على سمك البحر وعلى طير السماء وعلى البهائم وعلى كل الارض وعلى جميع الدبابات التي تدب على الارض». 27 فخلق الله الانسان على صورته. على صورة الله خلقه. ذكرًا وانثى خلقهم. 28 وباركهم الله وقال لهم: «اشربوا واكثروا واملاوا الارض واخصبوا وتسلطوا على سمك البحر وعلى طير السماء وعلى كل حيوان يدب على الارض». 29 وقال الله: «اتي قد اعطيتكم كل بقى يبرق برؤه على وجه كل الارض وكل شجر فيه ثمر شجر يبرق برؤه لكم تكون طعاماً. 30 ولكل حيوان الارض وكل طير السماء وكل ذبابه على الارض فيها نفس حية اعطيت كل عشب اخصر طعاماً». وكان كذلك. 31 ورأى الله كل ما عمله فاذا هو حسن جداً. وكان مساءً وكان صباح يوماً سادساً.

تكوين 1

One page from the Arabic bible Genesis 1 showing the word Allah highlighted in yellow.