

## God vs. Allah

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Though Jews, Christians, and Muslims agree that there is one God (Deut. 6:4; 1 Cor. 8:4; Sura 3:64), the Bible and the Qur'an are in conflict as it relates to His nature and character. In fact, they differ so much that it cannot truly be said that the God of the Bible (Yahweh) and Allah of the Qur'an are the same Being<sup>1</sup>, despite claims that they are (Sura 29:46; cf. 2:136-139; 3:84; 12:38).

### Nature

God	Allah
Creator (Gen. 1:1ff.) Judge (Ps. 75:7; 2 Cor. 5:10)	Creator (Sura 6:1, 102; 7:54) Judge (2:113)
Eternal, Omniscient, Omnipresent, Omnipotent (Ps. 90:2; Ps. 147:5; Heb. 4:13; 1 Jn. 3:20; Ps. 139:8; Acts 17:27; Rev. 19:6)	Eternal, Omniscient, Omnipresent, Omnipotent (Sura 2:115; 3:2; 3:29; 5:97; 6:18; 50:16)
Does not change (Mal. 3:6; Heb. 13:8)	Changes mind (Sura 2:106; 16:101)
One nature, three persons (Gen. 1:26-27; 3:22; 11:7; Isa. 9:6; Mic. 5:2; Matt 28:19; Mk. 2:5-9; Jn. 1:1-3, 14; 8:58; 10:30; 20:28; Acts 5:3-4; 1 Cor. 8:6; 2 Cor. 13:14; Col. 2:9; Heb. 1:8; 1 Jn. 5:7)	One entity (Sura. 7:158; 27:60; 112) No partners (Sura 3:64; 4:48; 5:72) No child, does not beget (Sura 6:101; 112:3) Not three (Sura 4:171; 5:73-75, 5:116) <sup>2</sup>

### Relationship

God	Allah
Knows us (Ps. 94:11; Heb. 4:13; Matt. 10:30) We can know Him (Jer. 24:7; 31:34; Heb. 8:11; Jn. 1:18; 10:14; 17:3)	Knows us (Sura 2:77; 5:61)
Master/servant (Rom. 14:4) Father/child (Matt. 5:9, 45; Rom. 8:16; Gal. 3:26; 1 Cor. 8:6; 1 Jn. 3:1) Husband/wife (Eph. 5:23-25; Ezek. 16; Hosea; Jer. 31:32) Shepherd/sheep (Jn. 10:14; 1 Pet. 2:25) Friend (Jn. 15:13; Jas. 2:23)	Master/servant (Sura 6:18; 14:11; 15:49; 19:61; 21:105; 42:19)
First commandment to love God (Deut. 6:4-5; Matt. 22:37-38)	First commandment to submit to Allah (Sura 2:112, 136; 3:19)

### Character

God	Allah
Holy (Lev. 11:44; Ps. 5:4; Hab. 1:13) Just (Ps. 89:14; Isa. 45:21; Rev. 15:3) Merciful (Ex. 34:6; Deut. 4:31; Eph. 2:4)	Holy (Sura 62:1) Just (Sura 3:108) Merciful (Sura 1:1; 2:64)

Cannot lie (Tit. 1:2)	Deceptive (Sura 3:54-55; 4:142, 157; 8:30; 40:34; see Arabic word <i>makr</i> )
Loving (1 Jn. 4:8) First loved us (1 Jn. 4:19) Loves everyone (Jn. 3:16; Rom. 5:8) Loves prodigals (Lk. 15) Hates sin not the sinner (Ps. 45:7; Pr. 6:16-19; Rom. 12:9)	Loving (Sura 85:14) Loves those who love him and deeds are good (Sura 2:222; 3:31, 148) Does not love sinners (Sura 2:190, 276; 3:32, 57, 140) Does not love prodigals (Sura 6:141-142)
Shows no partiality (Acts 10:34; Rom. 2:11)	Partial toward Muhammad (Sura 33:50)
Allows people to sin (Rom. 1:18-32; 9:18; 2 Thes. 2:9-12), but does not cause them to sin (Jas. 1:13)	Misleads (Sura 7:178-179, 186; 14:4; 14:27; 42:44-46) Determines actions (Sura 9:51)
Desires all to be saved (1 Tim. 2:4; 2 Pet. 3:9)	Does not desire all to be saved? (Sura 32:13)
Prohibits worship of men and angels (Matt. 4:10; Acts 10:25-26; 14:14-15; Col. 2:18; Rev. 19:10; 22:8-9)	Commanded jinn (angels) to worship Adam (15:26-35; 2:34; 7:11-12; 17:61; 18:51; 20:116; 38:72-78)

### **Conclusion**

The God of the Bible is a holy, just, and loving Father that desires His children to know Him and abide with Him forever. To make that possible, He revealed Himself to mankind ultimately in the person of Jesus Christ (Jn. 1:14, 18), who lovingly gave His life as a just payment for our sins (Jn. 3:16; Rom. 5:8-9; 6:23; Heb. 2:9; 1 Jn. 4:10).

In contrast, the God of the Qur'an, Allah, though described as merciful and compassionate (Sura 1:1), can be deceptive and unloving toward his creation. He is a master that has not revealed much of himself to his slaves, but only his will. He does forgive men their sins (Sura 2:284; 3:31, 129; 4:48), but does so without any regard for a just payment.

Though our concepts of God differ a great deal, Christians can still find common ground with Muslims concerning God in the same way Paul found common ground with the polytheistic Athenians (Acts 17:16-34), and use that as a starting point to teach the truth about God, Christ, and His church.

<sup>1</sup>It is worth mentioning that the chief god of the Ka'bah was the moon god Hubal (perhaps giving insight into reasons why many Muslim nations adopt the crescent moon symbol). It appears that Muhammad simply re-packaged the chief god of a polytheistic system into the God (Allah) of a monotheistic system (<http://www.bible.ca/islam/islam-allah-pre-islamic-origin.htm>).

<sup>2</sup>Muhammad's concept of the Godhead, based on heretical Christian views, was not that of the Father, Son, and Holy Spirit (Matt. 28:19), but of the Father, Mother, and Son (Sura 5:73-75, 116)