

A CONCEPT OF GOD IN ISLAM

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To the memory of my best teachers to whom I am indebted for the stable foundation of my education – my father Jabrail Mikailzade, my schoolmasters Ahmad Yusifi, Kamil Mirbagirov, Karish Kocharli, Alabbas Guliyev.

In its progress from polytheism¹ to monotheism² the mankind has passed a long way – from adoration of idols made of stone, clay, and wood, idolization of vegetables and animals, to worship of gods looking like human beings, etc. To understand the essence of God concept in Islam and to see in proper perspective the genius of the prophet Muhammad, one should take a glance at this concept in a comparative perspective.

In the primitive society fetishism³ arose early. Its main point was adoration of any inanimate (natural or man-made) objects (stones, sticks, trees, etc.), to which supernatural qualities were ascribed. It is surprising that, unfortunately, elements of fetishism, maybe excusable for the primitive man, has reached our days and are preserved in modern world religions – worship of relics (dried dead bodies of saints), “miracle-working” icons (portraits of “God” or saints), “black stone”, etc.

One of the most ancient forms of religion is totemism.⁴ It is based on the belief that there exists a supernatural relationship between groups of men (clans), animals and plants. The idolized totem (frequently an animal, rarely a plant) was considered a real ancestor, on which life and well-being of the clan and of its every member depended in a magical way.

As a result of the helplessness of the primitive man different forms of nature-worship such as worship of the sun, worship of the earth, worship of the fire, worship of the water, etc., arose. For

example, in Zoroastrianism the fire was worshipped as “a cleaning force”.

Animism⁵ – as a higher form of ancient beliefs was the belief in soul and spirits. It was considered that all the surrounding world was full of spirits; as if animals, plants, and objects of nature had their souls. They might be kind or might fly into a rage and endanger welfare of people. Moreover, even sacrifices were made for spirits and souls. So, the nature was idolized as a spiritual being.

Gradually, pantheons⁶ of polytheistic religions were formed embracing all of their gods. For example, both Greek (Zeus, Poseidon, Apollo, Dionysys, Hera, Athena, Aphrodite, etc.) and Roman (Jupiter, Neptune, Pluto, Bacchus, Juno, Ceres, Minerva, Diana, Venus, Flora, etc.) pantheons included many gods and goddesses, and all of them looked like human beings. In numerous works of art these gods and goddesses were portrayed accordingly as tall and muscular men, and slender and beautiful women (works of antique period sculptors – statues of Zeus, Apollo, Hermes, Dionysys, Venus, Jupiter; Botticelli’s “The birth of Venus”, Veronese’s “Diana”, Rembrandt’s “Flora”, Rubens’s “Statue of Ceres”, Falconet’s “Flora”, etc.). By their character they did not differ absolutely from human beings: they displayed courage, boldness, generosity, kindness as well as cowardice, enviousness, greediness and villainy.

There are many polytheistic religions in the world. For example, Taoism and Confucianism (China), Lamaism (Tibet) have pantheons; in Shintoism (Japan) besides various gods, personality of the Japanese emperor is also idolized; in Buddhism (North India) several Buddhas⁷ are worshipped (Sakya-muni, Amitaba, Ochirvani, etc.).

The process of centralization of state power had its impact also on the identification of gods by people. Little by little the chief gods were distinguished from others and they completely eliminated other gods or kept them down into the rank of saints, angels, demons, etc. This meant transition from polytheism to monotheism. Judaism, Christianity and Islam are referred to as monotheistic religions, though this can not be accepted unconditionally.

The ancient Jews worshipped a great number of tribal gods. In connection with the disintegration of a tribal society, Jehovah (Yahveh) turned into the single “national” God and brought other gods into subjection. Thus, Judaism, which initially arose as a polytheistic religion, became a monotheistic religion.

It is true that Judaism was the first religion to establish monotheism and God in Judaism was not like a human being. However, the God in Judaism talked directly to prophet Moses and gave him instructions and commissions without any mediator.

Moreover, patriarchs of the Old Testament as well as the ancient Jews idolized elemental forces and worshipped different “holy” things. The ancient lunar holidays and prayers of modern devout Jews addressed to the Moon are manifestations of worship of the Moon. Belief in spirits (numerous earth and water, day and night demons of both sexes) is fixed in Talmud. All of these are remains of polytheism in Judaism.

Concept of God in Christianity may be regarded as a step back in monotheism, because here the single God is replaced by the Trinity: God-Father, God-Son and God-the Holy Spirit. Jesus Christ, the prophet of Christians, is believed to be God’s son, and the Holy Spirit, according to Christianity, is in a bodily form of dove. This is more than once ascertained in the New Testament:

“And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, “This is my Son, the Beloved, with whom I am well pleased”.⁸

“Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, “You are my Son, the Beloved; with you I am well pleased”.⁹

“And John testified, “I saw the Spirit descending from heaven like a dove, and it remained on him. I myself did not know him, but the one who sent me to baptize with water said to me, “He on whom

you see the Spirit descend and remain is the one who baptizes with the Holy Spirit". And I myself have seen and have testified that this is the Son of God".¹⁰

The principal dogma of the Christianity is that Mary, being virgin, became pregnant after visit of the Holy Spirit (in bodily form like a dove) and gave birth to Jesus. But it is well – known from the science –that the virgin girl cannot bear a child, and no dove is able to make a girl pregnant. With regard to the Trinity, that is the God existing in three hypostases¹¹, this is also not a new idea. The concept of the Trinity reflecting the period of transition from polytheism to monotheism, existed yet in the religions of Ancient Egypt (Osiris, Isis, Horus), Ancient India (Brahma, Vishnu, Shiva), Babylon (Anu, Ea, Bel), etc.

It is no mere chance that beginning with the ancient times theses of Christianity about the Holy Spirit, the Immaculate Conception, the Trinity, etc., became a target for severe criticisms, and mostly by the thinkers belonging to the Christian world themselves. For instance, as long ago as in the II century Celsum indicated that the tale of the virgin birth of Jesus reminded of Hellenic (Ancient Greek) myths about Danae, Melanippa, Antiopa, etc.¹²

The Italian adventurer and writer G. Casanova treated the Trinity ironically: "we say that the God is single, but at the same time he is trinal: a contradictory, absurd and impious definition."¹³ The French writer and historian E. Renan (1823-1892) denied all the supernaturalness in the Gospels and explained that at those times talks about the Holy Spirit were widely spread. That is why any causeless joy, cheerfulness, enthusiasm were brought into connection with it. When all were waiting for the inspiration from heaven in solemn silence, every accidental rustle was taken for descent of the Spirit.¹⁴ Leo Taxil, the French writer and journalist, speaking of "interference of the Holy Spirit" wrote ironically that "the dove managed without outside assistance".¹⁵ The German thinker F. Nietzsche wrote with a jeer that with the dogma about "the Immaculate Conception" the Church maculated itself.¹⁶ Speaking of the one who conceived Himself through the mediation of the Holy Spirit, the Irish writer James Joyce

made fun of absurdity to which the dogma of Trinity brought. He indicated also that according to this dogma the Father is His Own Son.¹⁷ L. Feuchtwanger's heroine – the Jewish girl thinking about the Christian king – says: "How could he understand the single invisible god of Israel when himself knelt before images of three gods?"¹⁸ There are lots of such examples.

Prophet Muhammad, the founder of the last of the world religions, pursued a systematic policy of monotheism and eliminating shortcomings of preceding religions, succeeded in creating Islam as the monotheistic religion in the full sense of the word. In particular, he waged successive and relentless struggle against the dogma of Christianity according to which God exists in three hypostases, and Jesus is His Son.

We read in Koran: "O followers of the Book! Do not exceed the limits in your religion, and do not speak (lies) against Allah, but (speak) the truth; the Messiah, Isa son of Marium is only an apostle of Allah and His Word which He communicated to Marium and a spirit from Him; believe there fore in Allah and His apostles, and say not Three. Desist, it is better for you; Allah is only one God: far be it from His glory that He should have a son; whatever is in the heavens and whatever is in the earth is His; and Allah is sufficient for a Protector".¹⁹ "They are unbelievers who say, "God is the Messiah, Mary's son".²⁰ "Wonderful Originator of the heavens and the earth! How could He have a son when He has no consort, and He (Himself) created everything, and He is the Knower of all things".²¹ "And exalted is the Majesty of our Lord: He has taken neither a wife nor a son".²²

In Koran this issue was repeatedly touched upon also in the following surahs: "Yunus", "Baraat" ("Repentance"), "Banu-Israel" ("The Israelites"), "Kahf" ("The Cave"), "Mariom", "Muminun" ("The Believers"), "Furqan" ("The Criterion"). At last we read: "Say: He, Allah is One. Allah is He on Whom all depend. He begets not, nor is He begotten. None is equal to him".²³

According to one hadith, prophet Muhammad also said: “Your God is one, your father is also one, your Religion and your Prophet are also one”.²⁴

In Koran it is accented repeatedly that the founder of Islam is an ordinary man and he is not immortal (deathless). This means that unlike prophet Jesus, who proclaimed himself the son of the God, prophet Muhammad did not pretend to divinity: “Say: I am only a mortal like you”.²⁵ “We appointed immortality for no mortal before thee. What if thou diest, can they be immortal?”²⁶ In another hadith prophet Muhammad said: “I am just a human being like you”.²⁷

In Islam the God has no partner. It is considered the greatest and unpardonable of all sins to ascribe a partner to God: “Lo! Allah forgiveth not that a partner should be ascribed unto Him. He forgiveth (all) save that to whom He will. Whoso ascribeth partners to Allah, he hath indeed invented a tremendous sin”.²⁸

It is forbidden to anyone, even to the Prophet himself to ask forgiveness for those who ascribed a partner to God (mushriks – pagans, idolaters), even if they are his close relatives, because they are polytheists doubting the unity of the God: “It is not fitting, for the prophet and those who believe, that they should pray for forgiveness for Pagans, even though they be of kin, after it is clear to them that they are companions of the Fire”.²⁹

Even a man who has committed a fornication or theft can be forgiven and can enter the paradise, only if he has not ascribed a partner to God: “Jibreel came to Me and conveyed happy news: “Anyone of your people who died not ascribing a partner to God, beyond doubt, enters the paradise”. I said on this: “Even though if he has committed fornication or theft?” He uttered: “Even though he has committed fornication, theft”.³⁰

Ascribing partner to God stands in the first place among the serious crimes such as murder, plundering of orphan’s property, etc.: “Avoid these seven murderous things: ascribing a partner to God, magic, unjust murder forbidden by Allah, usury, plundering of orphan’s property, running away in the day of quarrel, talking slanderously about honest, devout, unaware women”.³¹

In hadith we read also: “I seek refuge from Allah to ascribe a partner to Him...”³² “Pray to the God. And do not ascribe him anything as a partner”.³³

The reason of such a strict approach to the question of Allah’s being single and without partner in Islam is quite lucid. After all, worship of only one God and praying to the God is the primary and principal term of monotheistic religions. It is said in Koran: “There is no god but He: that is the witness of God, His angels, and those endued with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise”.³⁴

We read in hadith of Prophet Muhammad: “Do you know what does it mean to believe. To witness that there is no god worthy of worship but Allah and Muhammad is His Prophet and Messenger”.³⁵ “Receive the glad tidings and convey to those who are next to you the happy news that everyone enters the paradise who testifies sincerely that there is no god but Allah”.³⁶

Worship of idols is harshly denounced as devilry, a wicked action: “O ye who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan’s handiwork. Leave it aside in order that ye may succeed”.³⁷

Koran and hadith repeatedly emphasize Allah’s being single and without a partner, and ascribing a partner to God being the greatest and unpardonable of all sins. Prophet Muhammad had himself an objective to eradicate the polytheism completely. For this sake he was ready to sacrifice even his own authority: “O my Allah! Don’t turn my grave into an idol to which the ritual prayer is performed. Strong is Allah’s anger against the folks which make Mosque out of graves of their prophets”.³⁸ “Cursed is the devout who worships his Prophet’s grave”.³⁹

So, Prophet Muhammad fought severely against any form of praying to anything or anyone besides the single Allah, idolizing anyone in any form. For example, the Prophet said in one of his hadith: “If someone makes a sacrifice when meeting someone arriving from somewhere, he becomes giaour (unbeliever). And his forgiveness is not permitted”.⁴⁰

According to the instructions of the Prophet Muhammad who possessed a great wisdom and foresightedness and always was concerned about the future, there must be nothing on graves but a simple tombstone, and in the course of time the grave must disappear. By this way the prophet tried to prevent the large territories of populated areas from turning into cemetery and the graves from becoming objects of worship in the future, as well as to prevent development of personality cult. As stated above, there was no exception even for the grave of the prophet himself.

However, today we witness excessive ferocity of personality cult, as well as idolizing of sacred places (sanctuaries). We see the same devouts who are ready to tear to pieces everybody who has a little bit of doubts in their Islam, going in an endless stream to pay a visit to graves which are considered sacred places. Outwardly comic, but in reality tragic aspect of the matter is that they consider visiting the sacred places an occupation which is done for the sake of religion and by no means they do not understand that, on the contrary, this is against their religion; this is a heterodoxy, a paganism, ascribing a partner to God; this is replacment of praying to God by praying to the person buried in the “sacred place” whose personality is mostly unknown or suspicious or who is born invalid (obviously from God’s wrath). And this is, according to Koran and hadith of the Prophet Muhammad, the most grave and unforgivable sin.

Same thing can be said about magicians, sorcerers, charmers, various fortune-tellers (including those who cast horoscopes), telepaths, extrasenses, etc. Prophet Muhammad was merciless in his fight against all of these swindlers and repeatedly emphasized that addressing to this kind of persons was, at least, a lack of respect to God. But today – in the age of unprecedented progress of science, education and culture – many people consider these swindles to be “a gift from the God”. Countless numbers of people have caught the “horoscope illness”, have been captivated by fraudulent fortune-tellers.

Moreover, those who present expensive amulet (charm) to respected person as a sign of a high esteem and as if caring for his health, must realize that by this they are pulling the man into

unforgivable sin. Because to expect an assistance not from mighty God but from inanimate trinkets is, according to Islam, manifestation of paganism, ascribing of a partner to God. We read in sayings of the Prophet Muhammad: “God will not protect the man who puts on something to protect himself from the evil eye”.⁴¹ “There is no doubt that to enchant by the help of meaningless words and to ask others to do that, to sew something hither and thither of the children to protect them from the evil eye, to write a prayer and ask others to do something to win somebody’s love are disrespect to God” (It is denial of God’s unity and belief in existence of other gods – Editor).⁴²

In Islam the features of the single God are definitely described (in Koran, in the hadith of the Prophet Muhammad). The God is not compound, that is, he is not a body consisting of mixture of several things. God is not material, he is not a substance, that is, he is not a thing the width, length and thickness of which can be measured. God is the spiritual being, he can by no means be felt. Therefore, the talks about God’s entering some substances and mixing with them is pure absurdity.⁴³

God is endless in time and space, he is eternal, everlasting and immortal. God is rich, that is he is not in need of anything and does not depend on anyone. Also, the God does not stand in need of sleep: “Allah does not fall asleep and this is not worthy of him”.⁴⁴ “No slumber can seize Him nor sleep”.⁴⁵

In Islam God is sexless. He has no sex, that is, Allah is neither a man, nor a woman. This question is a matter of principle. Because Christians try by all means to prove that God is namely a man and if it is so, it is possible of Jesus being his son. For example, in works of art God is described in the shape of a man. Some 15-20 years ago a rumour was spread as if some pilot or astronaut had taken a photograph of God, and in press photo of an old man with a long beard in the sky on the background of stars was published.

In Islam, on the contrary, it is not correct to say “man “ about God. For instance, one must not say “That man in the sky knows everything well” (as it is frequently said), but “Allah knows everything well”. Also, it must not be said: “Everything is in that

man's hand and even "Everything is in Allah's hand", but "Everything depends on Allah's will". Because "There cannot be Allah's hand".⁴⁶

In Islam Allah is invisible. Really, if Allah is not a substance, then one cannot see him. Unlike the gods that talked with Moses in Judaism, came to Mary in the shape of dove in Christianity, in Islam even the prophet himself cannot see the God and talk with him standing vis-à-vis: "And it is not for any mortal that Allah should speak to him except by revelation or from behind a veil, or by sending a messenger and revealing by His permission what He pleases; surely He is High, Wise".⁴⁷

According to one hadith the Prophet Muhammad explained how he kept in contact with God not seeing him and not talking with him: "Some of prophets heard a voice and by this were bound to teaching. Partly they received teaching in a dream and partly it was placed in their heart and ears. But to me Jibreel comes, makes his teaching verbally, as one of you comes and talks with his comrades".⁴⁸

Allah's being invisible for all without exception is also a fundamental principle in Islam. For instance, if anyone could see the God, then it would be possible to draw his portrait (as icons of Christians). But worship of this portrait would lead to idolatry. Therefore, in Islam Allah is deprived of all human features which God has in other (even the monotheistic) religions, that is, there are no similarities between the single and invisible Allah and man. This means that Allah has no features giving grounds for idolatry: Islam decisively rejects the thesis according to which God created the man in the image of Himself (as a concept, contrary to the essence of God and abasing His dignity).

Thus, no religious system has in its basis a concept of "God" so perfect as Islam does. The exact truth is the following statement: "The evolution is eternal in the nature. I believed this saying by the Torah, by the Gospels and by the Koran".⁴⁹

Very often it is said that God is the nature itself. Comprehension of the conception of "God" exactly as it is done in Islam allows only in this religion to accept that opinion with good reason. Indeed, the power which is neither a man, nor a woman, is not a substance at all,

knows neither slumber, nor sleep, is invisible – such a power *volens-nolens* reminds of powers of nature such as gravity, electricity, magnet, etc. To the point, the essence of the philosophical doctrine of pantheism⁵⁰, which arose at the beginning of the XVIII century, is namely identification of God with nature.

Understanding of concept of God from this logical point of view served as a background for Islam to become free of any kind of superstition and prejudice. That is why not only faith in the god which turns himself into the dove, or the prophet which turns into snake his hand-stick, but also belief in magic, sorcery, exorcism, fortune-telling, charm, talisman, amulet and other fibs are equally strange and contrary to Islam. (Certainly, the question is not of some insincere ministers of religion and ignorant Moslems but of true bases of the real religious doctrine, instructions of the Prophet Muhammad known as his Sunna).

It is well-known that the Prophet Muhammad, being a sober-minded and progressive man, always appreciated the science at its true value. He was an inveterate enemy to superstition and prejudice, carried on a decisive and uncompromising struggle against their any manifestations.

Prophet Muhammad's sane-minded attitude to the concept of "God" in Islam and as the ensuing consequences – all of above-mentioned progressive aspects of Islam – are laconically perfectly well formulated by Elman Ataoglu (Safruh): "In Muhammad worldliness, that is materiality, is much more superior than religiousness".⁵¹

NOTES AND REFERENCES

1. In Greek (Gr.): “poly” – many; “theos” – god.
2. Gr. “monos” – one, only, single, sole; “theos” – god.
3. In French (Fr.): “fetiche” – talisman, charm, amulet, idol.
4. In the language of Ojibways (the North American Indians) “ototem” – his clan.
5. In Latin (Lat.): “anima” – soul.
6. Gr. “pan” – all; “theos” – god.
7. In Sanskrit (Sansk.): “Buddha” – enlightened.
8. The Gospel according to Matthew, chap. III, 16-17. All the scriptural citations are quoted from *The Holy Bible* (New revised standard version. Oxford University Press, New York and Oxford).
9. The Gospel according to Luke, chap. III, 21-22.
10. The Gospel according to John, chap. I, 32-34.
11. Gr. “hypostasis” – face, essence, base.
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20. *Holy Qur'an*. Translated by A.J.Arberry. Ansariyan Publications, Qum (Ar.). Surah V (The Table), 17.
21. Sh. Surah VI (The Cattle (Anam), 101.
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23. Sh. Surah CXII (The Unity (Ikhlas), 1-3.
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26. Pick. Surah XXI (The Prophets), 34.
27. R.137:6.
28. Pick. Surah IV (Women), 48.
29. Abd. Surah IX (Taubah (Repentance) or Baraat (Immunity), 113.
30. R. 10:4.
31. R. 15:17.
32. R. 6:3.
33. R. 73:10.
34. Abd. Surah III (Al-i-Imran, or The family of Imran), 18.
35. R. 4:10.
36. R. 7:5.
37. Pick. Surah V (The Table spread), 90.
38. R. 187:1.
39. Citation of hadith belongs to B.Salehov: *525-ji Gazet*, 25 March 1999.
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42. G. XII, 6.
43. A.Ahmadov. *The Principles of Islam* (Baku, “Bilik”, 1992).
44. R. 92:2.
45. Abd. Surah II (Baqara, or the Heifer), 155.
46. Z. M.Bunyadov. *Notes and commentaries to Gracious Koran* (Baku, 1991).
47. Sh. Surah XLII (The Counsel (Shura), 51.
48. R. 131:1.
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X ü l a s ä

İSLAM DİNİNDƏ ALLAH MƏFHUMU

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Bääriyyät politeizmdän monoteizmə doõru öz inkıâafında uzun bir yol – daadan, gildän, taxtadan düzäldilmä bütlärä, bitkilärä, heyvanlara, insan surätində olan allahlara (Qädım Yunanıstan və Roma allahları, Viānu, Kriāna və s.) sıtayıā kımı mārhlälärdän keçmiādır (fetilāizm, totemizm, atāpärästlik, animizm və s).

Düzdür, iudaizmdä təkallahlıq bärqärar olmuādu və bu Allah artıq insan sıfätində deyildi (bälkä, od āäklində tüzahür edirdi), amma Musa peyōāmbärlä söhbät edir, arada heç bir vasitäçi olmadan āāxsän özü ona göstäriälär və tapāırıqlar verirdi.

Xristian dinindəki *Allah*” məfhumunu təkallahlıqda geriyä doõru addım hesab etmək olar. Çünki burada vahid Allahın yerini üç üqnum – ata-allah, oõul-allah və ruh-allah tutur, yänı xristianların peyōāmbəri olan İsa allahın oõlu sayılır, ruh-allah isä, xaçpärästlärin etiقادına görä, göyärçin āäklindədir. Amma biologiya elmindən məlumdur ki, bakirä qız doõmaz və göyärçindən dä qız hamilä olmaz. Odur ki, xristianlıõın Müqäddäs Ruh, günahsız döllänmä (bakirä qızın hamilä olması), üç üqnum və s. haqqında müddäaları qädım dövrlärdän baālayaraq āsasän elä Xristian alämünä mänsüb mütäfäkkirlärin özlärinin (Sels, E.Renan, L.Taksil, F.Nitsäe, C.Coys, L.Feyxtvanger və s.) käskin tänqid hädäfinä çevrilmädir.

Allahın üç sıfätdä mövcud olması və İsanın Allahın oõlu olması müddäası ilä Mähämmäd peyōāmbär dä ardıcıl və bariāmaz mübarizä aparmıādır. İslam dininin banisi özünün adı insan olduõunu və ölmäz olmadıõını (demäli, İsadan färqli olaraq, Allahla heç bir qohumluq iddiasında olmadıõını) däfälärlä nüzärä çarpdırmıādır.

İslam dininin āsas müddäaları olan Allahın vahid və āäriksiz olması, Allahdan baāqa heç bir məbudun olmaması, Allaha āärik qoāmaõın än böyük və baõıālanılmaz günah olması Quranda və Mähämmäd peyōāmbärin hädislärində təkrrärən vurõulanır ki, bundan da məqsäd politeizmin kökünü tamamilä käsmäkdän, eläcä dä āäxsiyyätä pärästiāā yol vermämäkdän ibarät idi.

Mähämmäd peyöämbär vahid Allahdan baâqa hər hansı bîr âeyä və ya âäxsä hər hansı formada ibadät edilmäsünä, kîmînsä hər hansı âäkildä ilahiläâdirilmäsünä qarâf amansız mübarizä aparmıâ və bu yolda hättä özünä – İslam dînindä än yüksäk âäxsîyyät olan Peyöämbärä dä güzäätä getmämiâdır: “Peyöämbärinîn mazarına sîtaylâ edän mömîn mälundur”””””.

İslam dînindä Allah dîgär (hättä monoteist) dînlärdä gördüyümüz insani sîfätlärdän mährumdur, yäni vahid və gözä görünmäyän Allahda insana heç bîr oxâarlıq və büt pärästliyin heç bîr izi yoxdur.

Beläliklä, heç bîr dînî sistemîn âsasında *Allah*” mäfhumu baräsində İslam dînindäki qädär yüksäk täsävvür durmur. Çox vaxt deyirlär ki, Allah elä täbiätin özüdür.” *Allah* mäfhumunun mähz İslam dînindäki kîmî mütäräqqî surätdä anlaâfıması yeganä olaraq bu dîndä hämin mülahizäni qäbul etməyä âsas verir. Doörudan da, nä klâi, nä dä qadın, ümumiyyätlä maddi âey, cîsim olmayan, nä mürgü, nä dä yuxu bilmäyän, gözä görünmäyän bîr qüvvä İstär-İstämäz Yerin cazibä qüvvəsi, elektrik, maqnît kîmî täbiî qüvväläri xatırladır.

Allah mäfhumunun belä mäntiqlä baâa düâülməsi İslam dîninin hər cür mövhumatdan və xurafatdan azad olması üçün zämîn yaratmıâdır. Odur ki, özü göyärçinä çevrilän Allah və ya âlindäki âsanı ilana çevirän peyöämbär kîmî tilsim, ovsun, sehr, cadu, fal, gözmuncuöu və s. uydurmalara inam da İslam dîninä eyni dâracädä yad və ziddir.

Mähämmäd peyöämbärin *Allah* mäfhumuna saölam düâüncäli münasibätinî və bundan İrâli gälän İslam dîninin bütün mütäräqqî cähätlärinî Elman Ataoölu (Safruh) lakonik âäkildä çox gözäl xülasä etmiâdır: “Mähämmäddä dünyävîlik, yäni maddiyyatçılıq, dînîlikdän, yäni ruhanıyyatçılıqdan qat-qat üstündür”””””.