

II

ALLAH, THE DIVINE ESSENCE

“The interpretation of God consists of two distinct yet complementary parts—a doctrine of God and of the Godhead. God is deity conceived in relation, over against the universe, its cause or ground, its law and end; but the Godhead is deity conceived according to His own nature as He is from within and for Himself.”—*Principal Fairbairn.*

CONCERNING the real significance of the Arabic word *Allah* there has been much speculation and endless discussion among Moslem exegetes and lexicographers. The author of the *Muheet-el-Muheet* dictionary, a Christian, says: “Allah is the name of necessary Being. There are twenty different views as to the derivation of this name of the Supreme; the most probable is that its root is *iläh*, the past participle form, on the measure *fi’äl*, from the verb *ilaho* = to worship, to which the article was prefixed to indicate the supreme object of worship.” When we open the pages of Ferozabadi, Beidhawi or Zamakhshari and read some of these *twenty* other derivations we find ourselves at the outset before an