The Truth of Tawhid in Islamic Thought

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Tawhid is the first fundamental principle upon which Islamic thought is based. Tawhid is the acceptance and declaration that Allah is the only God, and that there is no other god besides Him. The declaration of Tawhid, "La ilaha illallah" (There is no god but Allah), clearly expresses this. The ruling concerning this is stated in verse 163 of Surah Al-Baqarah:

"*Your God is one God; there is no god but Him. He is the Most Gracious, the Most Merciful.*"

The doctrine of Tawhid is one of the clearest aspects we encounter in every religion revealed by God. Because all the divine religions throughout history are based on the principles of Islam. Islam is simply submitting to the religion of Allah alone, obeying only Allah's law in all aspects of life, and serving Allah by accepting His commands and prohibitions in all matters and following His law. However, other religions have been distorted over time and deviated from the doctrine of

Tawhid. By the grace and protection of Allah, the religion of Islam brought by the Prophet Muhammad (peace be upon him) remains uncorrupted, and the belief in Tawhid (Oneness of God) continues to be one of the fundamental characteristics of Islam, the only divinely ordained religion valid today. In this respect, Islamic thought, with its pure belief in Tawhid, distinguishes itself from other doctrinal and philosophical systems of thought existing on earth. Indeed, Islamic thought, based on the principle of Tawhid, exerts such influences on the human soul and heart that no other system of thought could provide this. Islamic thought establishes control over the human soul, heart, and life, and thanks to this, values do not lose their worth, and life avoids upheavals and depressions.

The Oneness (Ahad) of Allah Almighty is the oneness of existence. In the universe, there is no truth other than His truth, no real existence other than His existence. All other beings derive their existence from that real existence, their truth from the truth of that essence. Therefore, this unity is an active unity. There is nothing constructive or creative in the universe other than Him.

In the Muslim thought system, the doctrine of Tawhid (Oneness of God) permeates every aspect of the universe. The only active force in the universe is the power manifested in the Oneness of God. The only power that a Muslim can control in their life is the power based on the Oneness of God.

The belief in Tawhid is an element that regulates all aspects of human life, both in this world and the hereafter. Not even the smallest particle can deviate from the doctrine of Tawhid, which is widespread and emphasizes its validity in the world of existence.

The only true existence in the universe is the Essence of God Almighty. Others are shadows of His existence. These are things that God created as His servants. The relationship between God and His servants is the relationship between the Creator and His creations.

In various verses of the Quran, it is stated that the prophets whom God sent to mankind invited them to worship one God:

“And We sent Noah to his people, and he said, ‘O my people, worship Allah; there is no god but Him. Indeed, I fear for you a great day of punishment.’” (Al-A'raf, 7/59)

“And We sent to the people of Thamud their brother Salih, and he said, ‘O my people, worship Allah; there is no god but Him.’” (Al-A'raf, 7/73)

“And We sent to the people of Madyan their brother Shu'aib, and he said, ‘O my people, worship Allah; there is no god but Him.’” (Al-A'raf, 7/85)

"We have not sent any messenger before you except that We revealed to him: 'Indeed, there is no god but Me; so worship Me.'" (Al-Anbiya, 21/25)

However, this doctrine of monotheism brought by all prophets has been distorted over time, and additions from various belief systems have been mixed in. Ancient mythological elements from both heavenly and pagan religions have mixed into these religions, altering their original structure.

The Sufi Meaning of Monotheism

Monotheism is an effort to realize in one's soul the knowledge of the oneness of God, who created him, and that He has no partner in divinity.

There is a sign of God in everything. This sign shows that He is one. Absolute unity is a quality of transcendence.

The person who thinks they have unified the One, and believes they have added something to that unity to make it one, has not thought correctly. The One cannot be unified. Because it does not accept unification. If it did, it would become two. This duality means: the unity in itself and the unity that arises from the unification of the unifier.

When Tawhid (Oneness of God) is proven, it becomes Shirk (polytheism). Because that which is one by itself does not become one through your unification. You cannot prove it. In reality, Tawhid is only understood through silence, both inwardly and outwardly. Whatever speaks, ultimately creates. And when it creates, it commits Shirk. Silence, however, is a quality of non-existence.

The Characteristic of the Dhikr "La ilaha illallah"

The characteristic of this dhikr is explained in the verse, "*To Him ascend pleasant words*" (Fatir, 35/10). The word here is "La ilaha illallah." That is, a path to Allah

Almighty is found through this word. This word contains both negation (rejection, denial) and affirmation (affirmation). With "La ilaha," everything outside of God is negated. When uttering this word, the one performing dhikr (remembrance of God) rejects all falsehood, both inner and outer.

One should strive to eliminate false gods. Only the existence of God is proven, or confirmed, through the phrase "illa Allah" (except God). While proving the true object of worship with this word, one erases false gods from their heart and contemplates only the existence of God. By continuing this remembrance and showing patience, the soul severs its connection with things other than God, allowing God's beauty to manifest from behind the veil of His glory. Thus, the verse, *"Remember Me, and I will remember you"* (Al-Baqara, 2:152), is fulfilled. The remembrance of the soul, along with the existence of the soul, is lost in the sea of the one who remembers "*Remember Me*," giving way to the one who remembers *"I will remember you."*

In this way, the truth, "*God testifies that there is no god but Him"* (Al-Imran, 3/18), is revealed. This explains why the edifice of Islam is founded upon the phrase "La ilaha illallah" (There is no god but Allah). Therefore, without understanding the meaning of this phrase, it is impossible to escape spiritual polytheism.

It has been said:

Eliminate all existence with the sword of "La ilaha,"

Thus, the world will be pure for the sultan of "illallah."

Beliefs Contrary to the Understanding of Tawhid (Oneness of God)

The Belief in Tawhid in other Belief Systems

In existing belief systems outside of Islam, the belief in Tawhid is incomplete and incorrect. We will discuss some of these below.

According to Hinduism (Buddhism), the only existing being is 'Brahma'. This being alone represents goodness and is the only being that possesses perfection. However, it is believed that this being has entered into 'nothingness', which is the embodiment of evil and imperfection. Brahma has entered into every part of

this world of beings, which consists of nothingness. Therefore, everything consists of both good and evil. A Buddhist's task is to transcend evil and attain good. In this way, they attain Brahma. Brahma did not create this universe; He merely entered it. Through this entry, everything came into being spontaneously. This belief is completely incompatible with Islam. In this respect, those who claim that Sufism is derived from this belief are entirely mistaken. Sufism has no connection whatsoever with Buddhism. According to Islam, Buddhism is idolatry; it is completely false.

Furthermore, some aspects of the Trinity doctrine have been adopted into Buddhism. Because, in Buddhism, Brahma is expressed as a single deity appearing in three forms. Brahma appears as a creator, a preserver, and a destroyer. Therefore, there is a concept of a karmic deity here.

Buddhism is a philosophy established by Buddha. Buddha, who lived in the 5th century BC, was the son of a king in India. Buddha lived in luxury in the palace during his childhood and youth. However, one day he escaped from the palace and was shocked to see the poverty and misery of the people around him. Buddha investigated the true cause of this misery and, using only reason and senses, established his own philosophy. Reaching absolute truth through reason and senses is impossible. Therefore, Buddha's ideas are far from fully expressing the truth. Although Buddha did not declare himself holy, people later began to worship him. Despite the absence of a concept of God in Buddhism, Buddha eventually became a substitute for God.

Buddhism believes in reincarnation, that is, reappearing in the world in other people. According to them, every Buddhist has the nature of Buddha. That is, every person could become a Buddha in the future and thus possess divine power. What kind of belief is this? If everyone is a transcendent being, how can they govern the universe? All this shows that Buddhism is a philosophy based on no truth or logic. Therefore, Islam considers Buddhism to be idolatry.

As Imam Rabbani stated in his Mektubat (Letters), the monotheistic religion brought by the prophets sent to India long ago was forgotten and distorted over time, eventually transforming into the idolatrous form we see today. Therefore, it would be beneficial for some intellectual groups who embrace this belief today to thoroughly examine these issues before adopting it.

The same applies to ancient Egypt and ancient Greece. The monotheistic religion brought by the prophets sent to these regions in ancient times was forgotten and distorted over time. While a form of monotheism can be found in the Achnaton religion of ancient Egypt, it is a belief that deviated from true monotheism. In ancient Greece, many philosophers, primarily Aristotle, put forward various theories and beliefs about gods. However, these also have nothing to do with the true Islamic belief in monotheism.

When Prophet Moses (peace be upon him) came to the Children of Israel as a prophet, he brought the doctrine of monotheism. However, the Children of Israel later distorted the doctrine of monotheism, altering God's commandments. They claimed that Uzayr was the son of God and that he gave birth to the Amalekites by marrying women from among them. The Jews claimed that they were the sons and friends of God, and therefore believed that God would not punish them. In this way, they incorporated many legends and superstitions into their religion, thus corrupting the doctrine of monotheism.

Jesus (peace be upon him) brought the belief in monotheism to the Jews. Later, Christians deviated from this principle of monotheism, transforming it into a trinitarian system of God. They tried to present it as a single God based on three principles: the Father, the Son, and the Holy Spirit.

None of the four gospels that make up the New Testament—Matthew, Luke, Mark, and John—and various other letters and epistles, are the Word of God, nor are they the words of Jesus (peace be upon him). Christians claim that the authors of these books and epistles were apostles who received divine inspiration. However, since the originals of these books do not exist, and only copies are, it is impossible to believe that these books are the words of Jesus' (peace be upon him) disciples. Therefore, accepting these books as the Word of God or the Holy Scripture is contrary to reason, logic, and historical facts. Because, it is understood that none of these books are the true Gospel, and their attribution to Jesus, or even his Apostles, is not established by scientific and historical documents.

This matter is confirmed in the Quran. It is stated in many verses that Jews and Christians have distorted and altered the Torah and the Gospel: (Al-Baqara, 2/75, 113), (An-Nisa, 4/46), (Al-Maidah, 5/13, 41), (Al-A'raf, 7/162).

The Torah and the Old Testament currently in the hands of Jews and Christians are full of events that do not match each other in terms of words and meaning. Most of these books contain simple and useless meanings, and there is no intellectual unity among them. Furthermore, in these books, the names of Abraham, Lot, David, and others are not mentioned. There are ugly slanders and superstitions about great prophets like Solomon, such as lying, engaging in secret relationships, and worshipping idols for the sake of their wives, which are completely incompatible with the concept of "the infallibility of the prophets."

Today, moderate Islamists claim that this threefold unity of Christianity is the monotheistic understanding of Abraham (peace be upon him), describing it as the unity of one, and therefore assert that Christians and Muslims are brothers in faith. According to them, Prophet Muhammad (peace be upon him), Jesus (may Allah be pleased with him), and Moses (may Allah be pleased with him) are three separate branches of the root of Abraham (may Allah be pleased with him). Their aim is to continue monotheism. Therefore, those who belong to Abraham's religion are brothers. This idea is completely wrong. As we mentioned above, Jews and Christians have corrupted the doctrine of monotheism. They have taken gods other than Allah. In this respect, they contradict the Islamic understanding of monotheism. According to the Quran, only believers, that is, those who believe that Allah is the one and only God, are brothers and sisters. In this context, today's Jews and Christians cannot be brothers and sisters in faith with Muslims.

Unfortunately, in some mosques today, imams invite Muslims to unite in the unity of one. This understanding is completely contrary to the concept of Tawhid (Oneness of God) in Islam. Muslims can only unite in the unity of Islam; uniting in the unity of other invalid religions that have ceased to be true religions leads Muslims to disbelief. Those who invite Muslims to the unity of one are, with their theories, serving to corrupt the true doctrine of Tawhid among Muslims. Both those who work for this and those who follow them will bear a great burden of sin in the hereafter. Because this effort means denying the following verses:

“The Jews and the Christians will never be pleased with you until you follow their religion.” (Al-Baqara, 2/120)

“Indeed, the religion with Allah is Islam.” (Al-i Imran, 3/19)

The same can be said for those who deify nature. The god they believe in, namely nature, is actually something that cannot hear, cannot see, cannot explain its commands and prohibitions, does not demand any good deeds or virtues from its servants, and does not forbid any evil or depravity. What method and system will people who are slaves to nature have to adopt? In what respect will their minds and hearts find peace? They generally cannot even know the attributes of the god they believe in. Every day they are busy discovering a new characteristic of this god. After a while, they realize that some of this information is wrong. Accordingly, how can nature be a god? How can something that cannot describe all its attributes and cannot inform its servants in advance what they should do be a god? There is only one answer to these questions. That is, nature is not a creator but a creation. That is, it is not a god but also a servant.

Conclusion

Today, in all Muslim societies, the belief in Tawhid (Oneness of God), a fundamental tenet of Islam, is in danger. Both the goals of social life and the thought patterns of Muslims are leading to deviations from Tawhid and thus to the corruption of the belief system, which is a cornerstone of Islam. In this situation, it is an obligatory act of worship for all Muslims to learn the true belief in Tawhid and to teach it to those around them. Especially for young people, the meaning of Surah Ikhlas should be explained to them at every opportunity to ensure this belief is correctly established. In this way, those who knowingly or ignorantly corrupt the Islamic faith can be dealt with in the best possible way.

May Allah Almighty never separate all Muslims from the true belief in Tawhid (Oneness of God). Amen.

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