

THE PHILOSOPHY OF MONOTHEISM FROM THE PERSPECTIVE OF THE QURAN AND ITS EFFECTS IN THIS WORLD AND THE HEREAFTER

A FILOSOFIA DO MONOTEÍSMO NA PERSPECTIVA DO ALCORÃO E SEUS EFEITOS NESTE MUNDO E NO ALÉM

SAAD ALI AL-SHAHRANI

Department of Creed - College of
Dawah and Fundamentals of Religion
- Umm Al-Qura University,
Saudi Arabia
samshahrani@uqu.edu.sa

Received: 28 Jun 2024

Accepted: 17 Oct 2024

Published: 30 Dec 2024

Corresponding author:

samshahrani@uqu.edu.sa



Abstract: The aim of the present research was the philosophy of monotheism from the perspective of the Quran and its effects in this world and the hereafter. The method of descriptive library research was using reliable books and articles extracted from reliable scientific databases such as Google Scholar, PubMed, Google Scholar, Web of Science, and Science Direct. According to the results of the research, it is concluded that the science of monotheism is a science that expresses the oneness of God and the negation of polytheism and the unity of the essence of oneness with His attributes and proves it with rational and narrated evidence (verses and hadiths). From the perspective of scholars of monotheism and scholars of theology, the "science of monotheism" is the most noble of sciences, because it speaks of someone and discusses the names and attributes of a being, who is the most noble of beings, and that is God, the Blessed and Exalted. Therefore, a science that discusses the most noble of

beings will be the most noble of sciences.

Keywords: Philosophy of Monotheism. Islam. Quran. World. Hereafter.

Resumo: O objetivo da presente pesquisa foi a filosofia do monoteísmo na perspectiva do Alcorão e os seus efeitos neste mundo e no além. O método de pesquisa descritiva em bibliotecas foi utilizar livros e artigos fidedignos retirados de bases de dados científicas fidedignas, como o Google Scholar, PubMed, Google Scholar, Web of Science e Science Direct. De acordo com os resultados da investigação, conclui-se que a ciência do monoteísmo é uma ciência que expressa a unicidade de Deus e a negação do politeísmo e a unidade da essência da unicidade com os Seus atributos e comprova-a com provas racionais e narradas (versos e hadiths). Na perspectiva dos estudiosos do monoteísmo e dos estudiosos da teologia, a "ciência do monoteísmo" é a mais nobre das ciências, porque fala de alguém e discute os nomes e os atributos de um ser, que é o mais nobre dos seres, e que é Deus, o Abençoado e Exaltado. Por isso, uma ciência que discute o mais nobre dos seres será a mais nobre das ciências.

Palavras-chave: Filosofia do Monoteísmo. Islão. Alcorão. Mundo. Vida Futura.

1. Introduction

Compatible and incompatible ideas about religions, especially Islam, have been in the process of being created or formed for a long time. The growth of Western societies and their dominance over industry and technology have caused Muslim countries to be out of sync with each other in some ways. This study also examines the arrival of the Quran to the West during the Renaissance and finally, by expressing a corner of the role of the greatness of the Quran - the main source of progress for a group of world-renowned thinkers, in addition to orientalists - it tries to align Muslim societies and make the Quran and the religion of Islam more universal (2023, فاضل كاظم, م. م. رسل ماجد & ا. د. فاضل كاظم). After the Quran entered Europe and the Western world, a flood of opinions and ideas about Islam began to spread, to the point that today some people are known as Islamic scholars or Orientalists who express their opinions about the Quran and Islam based on insight and prejudice (Mohammad, Heravi, & Rabbipour, 2023). The Quran has been the focus of attention and research by a number of Western scholars since the Renaissance. The Renaissance in Persian is referred to as the "age of rebirth, revival, and..." (2019, مودب, نوروزی, & حسنعلی). and is referred to as the period that emerged in the late Middle Ages and the beginning of the fourteenth century and continued until the sixteenth century (2020, حسینی میرصفی اشرف, & عصاره). The Renaissance was not just a period of time, but a way of life and thinking that began in Italy through various means such as trade, war, and ideas and spread throughout Europe, and its origins were the sale of religion, the worldliness of the church lords in the Middle Ages, and the politicians who turned philosophers into politicians. The thoughts of Western thinkers before the Renaissance, such as Augustine and Aquinas, were very different from those of Renaissance scholars; the emphasis of Renaissance thinkers was more on the denial of the church, religion, and even morals, to the point that when it came to Nietzsche, he announced the death of the Christian God by saying, "God is dead" (2020, حسینی میرصفی اشرف et al.). Thoughts and insights about the Quran began at this time and grew rapidly, and a trend in religious studies called Islamology emerged - first in the form of theory and then academic (Cole, 2019). and significant opinions and beliefs were obtained from the teachings of the Quran (C. Ibrahim, 2022). In this section, we will express and examine the opinions of some great Western thinkers about the nature of the Quran. A) Scientific views derived from natural sciences: Thinkers who have expressed their views on the Quran from a scientific perspective (Osman, 1998). Dr. Journier, a Frenchman: I studied all the verses of the Quran

that were in the field of natural sciences, health and medicine, and I saw them in accordance with the most precise laws of natural sciences and the most complex proven principles of rational sciences, and I was convinced that a thousand years ago, no one on earth except God was aware of those laws and principles, so I believed in the truthfulness and divinity of such a book (Philips & Aminah, 1994). Rito Benworth: Natural sciences, astronomy and philosophy are derived from the Quran, and scholars are indebted to the Quran" (Philips & Aminah, 1994). Maurice Bucaille: A thorough, objective and impartial examination of the Quran in the light of modern science leads us to understand the agreement between the two (the Quran and science) and also clarifies the fact that in the time of Muhammad, neither he nor any other human being could have written such amazing things that are in accordance with modern science" (Boulaquali, 2024). Professor Henri Corbin (contemporary French philosopher): If Muhammad's thoughts were superstitious or if he were not a prophet of God, he would never have dared to mention a word of science and invite mankind to science" J. M. Rudwell (English Islamic scholar): "The Quran has a high status because it spread the name of God and the Creator of the world and His praise among the pagan nations and announced it to everyone. Europe should not forget that it is indebted to the Quran; "The same book that made the sun of science shine amidst the darkness of the Middle Ages (Dark Era) in Europe" (Adeoye, 2024). B) Literary Views: In this section, we will mention the views of thinkers who have expressed their opinions about the Quran from a literary perspective: Goethe: Although we always turn away from the Quran and at the very first stage express hatred, it soon attracts and amazes us and finally makes us bow down in reverence and respect before it. The style and manner of the Quran and its harmony and agreement with its content and purpose are firm and firm, very excellent and magnificent, with awe and possessing a true and eternal elevation..., hence this book leaves a powerful impression at all times (A. Ibrahim, Khambali, Ghazali, & Abidin, 2024). "He says elsewhere": "The Quran is a work that the reader is initially (at first) overwhelmed by the weight of its words, but then becomes fascinated by its gravity and finally becomes involuntarily fascinated by its many beauties" (Zarepour, 2022). Voltaire: If you read the entire Quran from beginning to end, you will not find a single childish word in it. The Quran is in fact a collection of moral advice, religious instructions, secrets and needs for God, warnings and encouragement for the world and a description of the lives of God's messengers" (Cole, 2019). John Devonport: The Quran is so well known as an eternal miracle that Muhammad (peace be upon him and his family) declared it a strong and valid proof of his mission and

openly challenged the most eloquent men of that day to fight in Arabia to produce a chapter like it. The Quran is not like the Gospels, which is known only as a measure and indicator of the religious beliefs, worship and practice of its followers; it also has a political school and method. All vital and financial issues are resolved by the permission of this source and source of legislation. Among the many improvements that the Quran rightfully possesses, there are two very important points; one is the tone of reverence and respect when mentioning the name of God and the other is the absence of any thought, expression or story contrary to piety or indicating bad morals and immorality and impurity that would taint and stain it, while these shortcomings are unfortunately seen in many cases in Jewish books"(Arab Salehi & Pishvaei, 2023). Dr. Gustave Le Bon, a great and famous French historian: The Quran, which is the divine book of Muslims, is not limited to religious teachings and commands, but rather includes political and social commands, charity, goodness, hospitality, moderation in sensual desires, keeping one's promises, honoring parents, helping widows and orphans and taking care of them, doing good in return for evil, etc., which have been emphasized in numerous cases, and all these desirable qualities and characteristics have been taught in it"(A. Ibrahim et al., 2024). D: Legal and legislative perspectives :Scholars who have presented theories about the Quran based on law and legislation :Will Durant (d. 1885): Religious behavior in the Quran also includes worldly behavior, and all its matters have come from God through revelation. The Quran is a code of conduct, health, marriage, divorce, treatment of children, animals, and slaves, trade, politics, usury, religion, contracts, wills, industrial affairs, property, fines and punishments, and war and peace. The Quran creates in healthy souls easy and unambiguous beliefs that are free from improper customs and ceremonies and the shackles of idolatry and priesthood. The Quran has established the principles of collective order and social unity among Muslims"(Hawting, 1997). Edward Gisbon: The Quran is the general command and constitutional law of Muslims; it is a code that includes a set of religious, social, civil, commercial, military, judicial, criminal, and penal laws"(Hawting, 1997). H.G. Wells: The Quran is the best guide to a heartfelt belief, namely, monotheism and virtuous ethics. Perhaps the spiritual power of this book lies in the simplicity of its commands and prohibitions; As sometimes a single word encompasses several truths. The Quran is a scientific, religious, social, educational, moral and historical book. Its rules and regulations are in harmony with the principles of the laws and regulations of the modern world and can be followed and practiced forever"(Adeoye, 2024). To better understand the impact of the Quran on humanity, it is appropriate to express the opinions of two famous figures in

history(Philips & Aminah, 1994). Napoleon Bonaparte(1821-1769) : The Quran alone is responsible for the happiness of humanity. I hope that the time will not be far when I will be able to unite all the scientists and scholars of all countries and form a uniform system based only on the principles of the Holy Quran, which are authentic and true and will lead people to happiness.”(Hawting, 1997). Albert Einstein(1955-1879) :’The Quran is not a book of algebra or geometry or arithmetic, but a set of laws that guides mankind to the right path, a path that the greatest philosophers of the world are unable to determine and define” (S. Ali, 2018). A Closer look at the views of these great men makes it clear that their views have flowed from two sources. a) Views drawn from the scientific-research field: So that people, using their scientific background in education and research, have analyzed and commented on events and phenomena of existence For example, Dr. Jesineh, a Frenchman who has been involved in medical sciences for a long time, considers the main reason for his conversion to Islam to be the receipt of the most accurate type of natural laws from the Holy Quran, which is a unique and pillar example. This type of opinion can be seen in the statements of great people such as Goethe, Henry Corbin, etc. B) Opinions derived from experiences: In any case, all humans leave the world with different thoughts and experiences. As we know, a look at a bridge from the past or a look at history is a manifestation of using the feelings and experiences of the past(C. Ibrahim, 2022). “Monotheism” is an important term in Islamic culture and knowledge. Since "Monotheism" is the most central doctrine of Islam and other monotheistic religions, it has had a wide and diverse reflection, and extensive discussions have been devoted to it in religious sciences and knowledge(Choudhury, 2016).The multitude of Quranic references - which directly or indirectly refer to the issue of the oneness of God - shows the value of this topic in the Quranic perspective. In explaining the different dimensions of the idea of monotheism, we can pay attention to some of the most key formats of its application(Assmann, 2016). Monotheism is the root from which the other principles of religion and its branches are the stems, branches, and fruits of this root. Monotheism is, on the one hand, the origin from which religious teachings begin, and on the other hand, the goal and destination to which religious teachings guide us in reaching their peak. In other words, “monotheism” is the first and last letter of religion, and all divine prophets made their main goal the call to monotheism and worship of God(Choudhury, 2016). In the shadow of the correct explanation of this principle, many religious teachings find their correct meaning and position, and on the other hand, the distortion of this principle causes a misunderstanding of other religious teachings. For example, we can point to the deviation of

Wahhabism from the correct explanation of this principle, which, due to the distortion of the meaning of monotheism, calls a large number of Muslims polytheists and, using this excuse, considers their lives and property lawful and commits great crimes. Also, the incorrect explanation of this principle causes it to lose its great effects for human liberation and become a trivial matter (Bauckham et al., 2018). Basically, identifying the origin of the universe has been one of the concerns of humanity throughout history, and a large part of religious sources have dealt with the identification and description of the origin of existence. The importance and necessity of knowing theology is due to the effects it has on human individual and social life, in such a way that the life of a theistic and monotheistic person is fundamentally different from the life of an atheist or polytheist. A person's belief in God and the image he has of God's attributes and actions can have a tremendous impact on human motivation, intention, morality, and behavior (Yandell, 2016). From the perspective of scholars of the science of monotheism and scholars of theology, the science of monotheism is the noblest of sciences, because it speaks of someone and discusses the names and attributes of a being, who is the noblest of beings, and that is God, the Blessed and Exalted. Therefore, a science that discusses the noblest of beings will be the noblest of sciences (Manzoor, 2003). If, based on his truth-seeking instinct, a person answers positively to the questions that arise for him regarding the Creator of the world and the Originator of the universe, and proves the immortal origin of the world and the circulation of its amazing system, and relates everything to His invincible will, which comes from His infinite power and knowledge, then a kind of encouragement and hope will take over his entire being, and he will never despair in the hardships and difficulties he encounters on the path of life and in the problems that block his path to finding any solution, because he knows that the reins of every cause and effect - no matter how powerful - are in the hands of the Almighty God, and everything is under His command (Yandell, 2016). Imam Ali (AS) spoke of "monotheism" many times in Nahj al-Balagha and examined and explained it from various angles. For example, in the second sermon, in praise of monotheism and describing its effects, Imam Ali (AS) says (H. Ali, 1977): The Necessity of Monotheism: The Root of All Goodness, Nahj al-Balagha is full of monotheistic discourses (H. Ali, 1977). Monotheism is the belief in the oneness and unity of God in essence, attributes, and actions from a philosophical and theological perspective. The issue of monotheism has always been the most important issue in divine religions. Monotheism is the main issue that all three religions, Judaism, Christianity, and Islam, have emphasized, and in the sacred texts, the issue of God

and His attributes has a special place (Esmacili, Fani, & Karamkhani, 2017). In the religion of Islam, the issue of monotheism is the most important axis of the principles of belief and has a prominent and distinguished place in religious culture. Understanding the issue of monotheism with all its dimensions is the most difficult intellectual and ideological issue, the vast scope of which has added to the difficulty of the subject. Explaining the relationship between human agency and God's agency, the issue of predestination and free will, the issues of science, will, divine omnipotence, the problem of evil in the system of existence, and how it is attributed to God are among the issues that are addressed in the issue of monotheism (Al-Jibouri, 2013).

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ... فَإِنَّهَا عَزِيمَةُ الْإِيمَانِ وَ فَاتِحَةُ الْإِحْسَانِ وَ مَرُضَاتُ الرَّحْمَنِ وَ
«مَذْحَرَةُ الشَّيْطَانِ»

I bear witness that there is no god but God, He has no partner... Indeed, this (testimony to monotheism) is the foundation of faith and the beginning of all goodness, and the cause of attracting God's pleasure and keeping Satan away (Mutahhari & Al-Jibouri, 2004). A closer look at Islamic sources and also rational analysis shows that monotheism is a principle that runs through all the principles and branches, and in other words, all the principles and branches of Islam are a crystallization of monotheism (Esmacili et al., 2017). In matters of morality, who does not know: Moral virtues originate from monotheism, and vices from polytheism. Hypocritical people are caught in polytheism, just as the envious, the miserly, the greedy, and the arrogant are caught. A person who has accepted the monotheism of God's actions in the depths of his soul and knows that honor, humiliation, sustenance, life, victory, and success are in His mighty hands has no reason to take the path of hypocrisy, greed, stinginess, and envy (A. Ibrahim et al., 2024). In short, monotheism is not like a large grain of praise in front of the rest of the grains, but rather it is like a string that binds all the grains together (A. Ibrahim et al., 2024). As we have mentioned, the science of monotheism deals with the expression of the uniqueness and uniqueness of God in the discussions of beliefs. Monotheism means that God is unique in all respects. Various levels and types of monotheism have been mentioned, the most important of which are five types: 1. Intrinsic monotheism, 2. Attribute monotheism, 3. Action monotheism, 4. Legislative monotheism, 5. Worship monotheism (Manzoor, 2003; Mutahhari & Al-Jibouri, 2004). Monotheism (Tawhid) is the foundation upon which the Islamic religion is built, and it is the primary belief that Allah sent through all the prophets and messengers. His divine law was revealed to reinforce this belief across all eras and places. Monotheism is not simply an intellectual

concept or a verbal statement; it is a deep conviction, striving in the way of Allah, and pure worship of Him alone. The Qur'an and the Sunnah have emphasized the significance of monotheism and its profound impact on both the individual and society. This doctrine is the central element through which one can achieve the pleasure of Allah and success in both this world and the Hereafter (C. Ibrahim, 2022). The Qur'an affirms the importance of monotheism. Allah says: Allah

{وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ}

although they were commanded only to worship Allah with sincere devotion to Him, being inclined to the true faith, and to establish prayer and give zakah; that is the true religion, This noble verse represents the core of Islam, where Allah commands people to dedicate their worship solely to Him, while establishing the other pillars of Islam such as prayer and zakat. However, the primary condition is sincerity in worshiping Allah alone. Thus, monotheism becomes the essential goal that a Muslim strives to achieve in life. The Qur'an also discusses the consequences of polytheism and its negative impact on nations and societies. Allah says: Allah, the Exalted, says in the Quran: "Indeed, Allah does not forgive associating others with Him, but He forgives what is less than that for whom He wills. And whoever associates others with Allah has certainly committed a grave sin." {Hosseini Mirsafai, 2020 #37}. Monotheism stands as one of the most fundamental values and principles in Islam. It has been accorded immense significance in both the Qur'an and the Sunnah as the cornerstone of all religious practices {Choudhury, 2016 #23}. Monotheism is not merely an intellectual or theological concept; it is a foundational principle intricately tied to every aspect of a Muslim's life. From acts of worship to interactions with others and ethical conduct, through monotheism, a direct connection between the servant and Allah is established. This connection removes any form of polytheism or negligence from the heart, allowing for a life that is balanced and aligned with divine guidance

Research Problem

Despite its fundamental importance, many individuals fail to understand the concept of monotheism deeply and practically in their daily lives. Monotheism is not just a term that is uttered; it is a comprehensive way of life that directly impacts a person's well-being in both this world and the Hereafter. Therefore, the question arises regarding how to implement the concept of monotheism in the contemporary world, especially considering the challenges posed by the fusion of cultures and diverse religious ideologies.

Research Questions

Is monotheism specific to Muslims, or is it the foundation of the religion of all the prophets?

What does monotheism offer its followers in this world?

What does monotheism offer its followers in the Hereafter?

What is the relationship between monotheism and human nature?

Research Objectives

To highlight the significance of monotheism, whether it is specific to the Sharia of Prophet Muhammad (peace be upon him) or universal.

To explore what monotheism offers its followers in this world.

To investigate the rewards of monotheism for its followers in the Hereafter.

To examine the relationship between monotheism and human nature {ḤAq, 1983 #39}

Previous Studies

This topic is discussed in numerous books that address monotheism from various perspectives. Not all writings focus on the subject from a singular angle, but most individual works highlight specific aspects, such as:

The importance of creed and its effects on the well-being of individuals and societies, by Ibrahim Shahbandari

The importance of monotheism in worship, by Abdul-Muhsin bin Hamad Al-Abbad Al-Badr, unpublished edition.

The importance and position of monotheism in Islam, by Dr. Saleh bin Fawzan Al-Fawzan, Dar Al-Tawhid and Sunnah, first edition

Contribution of This Research

This research explores the topic from additional perspectives. For example, the second book concentrates on the monotheism of worship, while Sheikh Saleh Al-Fawzan's book addresses the role of monotheism in the call to Allah. The first book emphasizes its impact on societal reform. This research, however, addresses monotheism as the ultimate purpose behind Allah's creation of humanity, focusing on the benefits derived from safeguarding monotheism for success in both this world and the Hereafter (Arabsalehi, 2024, 40).

Preliminary Remarks

Monotheism is the foundational principle, the right of Allah, the Exalted, over His servants. It involves the belief in His oneness, sincerity in devotion to Him, and exclusive

worship of Him without any partner, rival, or helper. Allah created the heavens and the earth to worship Him alone. He appointed inhabitants for the heavens and created the earth with jinn and humans, all of whom are entrusted with the duty of worshipping Him alone. Allah, the Exalted, says: (57) وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (56) مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ (57) [الذاريات: 56 - 58] إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ { [الذاريات: 56 - 58]

"I have not created the jinn and mankind except to worship Me.

I seek no provision from them, nor do I want them to feed Me.

Indeed, it is Allah Who is the All-Provider[19], Lord of Power, the Mighty.

He, the Exalted, deserves to be remembered and not forgotten, to be worshiped alone, and for His religion and worship to be sincerely directed to Him alone, as He states: {إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ (2) أَلَا لِلَّهِ الدِّينُ الْخَالِصُ} [الزمر: 2، 3]

{إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ}

"Indeed, We have sent down to you [O Prophet] the Book with the truth, so worship Allah with sincere devotion to Him.

Indeed, sincere devotion is due to Allah alone. As for those who take others as guardians besides Him, [saying], "We only worship them so that they may bring us closer to Allah." Allah will judge between them. concerning that over which they differ. Allah does not guide anyone who is a liar and a persistent disbeliever." [Az-Zumar:2-3]. This is His right over His servants, which He sent the messengers to proclaim and for which He revealed the scriptures, as He says: [النحل: 36] {وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ} [النحل: 36]. Indeed, We sent to every community a messenger, [saying], "Worship Allah and shun false gods[23]." Among them were some whom Allah guided, while others were destined to stray. So travel through the land and see how was the end of the deniers![An-Nahl:36]. He also states: وَمَا { [الأنبياء: 25] أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ { [الأنبياء: 25] "We never sent before you [O Prophet] any messenger without revealing to him that none has the right to be worshiped except Me, so worship Me." [Al-Anbiyā':25]. Ibn Taymiyyah stated: "Whoever has any vitality in their heart, a thirst for knowledge, or a passion for worship, seeking the understanding of faith and the names and attributes of Allah, will find that researching these topics is among their most significant objectives" (Ibn Taymiyyah, 1416, p. 5/8). Sheikh Ibn Sa'di explained the importance of this principle, saying: "This principle is the greatest of all principles, the most complete, the best, the most obligatory, and the most essential for human reform. It is the reason Allah created the jinn and humans, the reason He created creatures, and the reason

He legislated laws. With it, there is righteousness, and without it, there is corruption and evil. All the Qur'anic verses either command His rights, prohibit their opposites, establish evidence against them, or explain the reward for those who uphold them in this world and the Hereafter, or contrast them with polytheists" (Al-Sa'di, Al-Qawa'id Al-Hassan, 1420, p. 192). This monotheism is what the messengers agreed upon, and it is the Islam that Allah accepts from no one other than those who follow it. Allah says: **إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ** {آل عمران: 19}. This refers to pure monotheism, free from any trace of polytheism that might corrupt its sincerity. He also states: **وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ** {آل عمران: 85}. "Anyone who seeks a religion other than Islam, never will it be accepted from him; and in the Hereafter he will be among the losers" [Āl-ʿImrān:85]. This Islam is not unique to the nation of Prophet Muhammad (peace be upon him), but it is the common religion of all nations to whom messengers were sent. It is the universal Islam that all creation was commanded to follow. Adam (peace be upon him) followed Islam, Noah (peace be upon him) followed Islam, Abraham (peace be upon him) followed Islam, and all the prophets and messengers followed Islam. Moses (peace be upon him) and Jesus (peace be upon him) were also on Islam and called others to it. Likewise, Prophet Muhammad (peace be upon him) followed pure Islam, and his law was the law of Islam {Frolova, 2024 #43}. This Islam, which all the messengers agreed upon and which all nations were commanded to follow, is the submission to Allah through monotheism, obedience to Him, and disavowing polytheism and its people. This is the submission that benefits the servant, and it is the submission and Islam that all accountable beings, both jinn and humans, were commanded to follow {Philips, 1994 #44}.

Through these points, we can discuss further

The Oneness of God (Tawhid) as a Purpose and Innate Human Disposition

Tawhid serves as the foundation of the Islamic creed and the most essential pillar of faith. It embodies the acknowledgment of Allah's oneness in His essence, names, attributes, and actions. Allah has inherently ingrained this concept into human nature, representing the primordial covenant He established with the progeny of Adam. Through Tawhid, the ultimate purpose of life—worshiping Allah alone—is realized, paving the way for guidance and salvation in this world and the Hereafter {Ibrahim, 2022 #45}.

2. Results and Discussion

First: Tawhid as the Purpose of Creation

Allah emphasizes in the Qur'an the fundamental purpose of creation with the verse:

{وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ} [الذاريات: 56].

"I have not created the jinn and mankind except to worship Me" [Adh-Dhāriyāt:56]. This verse, while brief, encapsulates a profound truth about existence and underscores a foundational principle upon which individual and collective human life is built. Recognizing and embracing this purpose is essential; without it, the essence of life remains incomplete. Allah created all beings with the ultimate intention of upholding His oneness. The heart of Tawhid is captured in the declaration of "La ilaha illa Allah" (There is no deity worthy of worship except Allah), which is central to faith and acceptance by Allah for all generations, past or future {Ibrahim, 2022 #35; Peterson, 2022 #63}. The divine intent for mankind and jinn revolves around worship, which encompasses knowing Allah, loving Him, seeking His forgiveness, dedicating oneself to Him entirely, and relinquishing reliance on anything else. To truly fulfill this purpose requires a deep understanding of Allah; the essence of worship is enhanced by the believer's knowledge of the Creator. The more profound a believer's awareness of Allah, the more complete and sincere their devotion becomes. This relationship between knowledge and worship highlights the importance of learning about Allah to enrich one's spiritual life and fulfill the purpose of existence {Mohammad, 2023 #4}.

Understanding the Meaning of Creation

Allah did not create humanity out of any need for them but rather for the exalted purpose of worshiping Him alone. He does not require their obedience, yet they are utterly dependent on Him for every aspect of their existence. Those who comply with His commandments will receive abundant rewards, while those who disobey will face severe consequences {Hawting, 1997 #49}. This divine purpose negates the notion that creation is aimless or purposeless. Humanity was brought into existence for a profound objective: to dedicate themselves solely to Allah in acts of devotion such as supplication, fear, hope, prayer, fasting, sacrifices, vows, and other acts of worship.

As expressed:

"If you understand that Allah created you for His worship, know that worship is not deemed valid without Tawhid. Just as prayer is invalid without purification, worship becomes nullified if shirk (associating partners with Allah) infiltrates it, much like impurity invalidates purification" {Hosseini Mirsafai, 2020 #50}

Second: Revealing Divine Scriptures for Tawhid

The revelation of the scriptures by Allah is fundamentally aimed at establishing Tawhid, the oneness of Allah, and the critical importance of rejecting polytheism. This core

message is particularly underscored in Surah Al-Hadīd, where Allah mentions sending messengers equipped with clear miracles and scriptures to guide people toward justice. The very essence of this justice is grounded in Tawhid, mandating that all acts of worship be directed solely to Allah. Conversely, the gravest injustice one can commit is shirk, or partnering others with Him {Karamustafa, 2017 #60}. Ibn al-Qayyim articulates that every verse within the Qur'an embodies the concept of Tawhid, fulfilling both informative and guiding roles for humanity. The Qur'an elaborates on the scientific aspects of Tawhid by elucidating Allah's names, attributes, and actions, thereby fostering a deeper comprehension of who Allah is. It invites individuals to worship Him alone, highlighting the volitional aspect of Tawhid {Yusuf, 2014 #61}. Additionally, the Qur'an sets forth various commands and prohibitions that delineate the rights associated with Tawhid, guiding believers on how to fulfill their duties towards Allah. It elaborates on the rewards waiting for those who uphold Tawhid and obey His commands, ensuring they are mindful of the benefits in the Afterlife. Conversely, it warns of the severe repercussions that await those who forsake Tawhid, detailing the punishments faced by disbelievers and practitioners of shirk in both this life and the next {Corrigan, 2024 #62}. Ultimately, the entirety of the Qur'an orbits around Tawhid—its tenets, rights, the rewards for adherence, and the consequences for those who deny it. This reinforces not only the central importance of Tawhid in Islamic faith but also highlights the all-encompassing nature of the divine guidance conveyed through the Qur'an for the betterment of humanity {Peterson, 2022 #63}.

Third: The Doctrine of Tawhid as Innate Nature and Covenant Taken by Allah

The Doctrine of Tawhid is foundational and resonates deeply within human nature, reflecting an innate yearning for a supreme power that governs existence. This intrinsic belief fulfills the spiritual inclinations inherent in all humans and aligns with their intellect. It emphasizes the importance of recognizing Allah's Lordship, which is an essential truth recognized by all people, as confirmed by various Quranic verses. For instance, the verse from Surah Al-An'ām emphasizes that those who maintain their faith without blending it with falsehood are secure and rightly guided. The acknowledgment of Allah's existence is not merely a philosophical stance but a fundamental aspect of human nature, deeply rooted and more profound than even mathematical axioms {Khalid, 2023 #55}. Moreover, the journey of each individual begins with this recognition, often termed fitrah, or innate disposition,

which remains with a person unless altered by external influences. The significance of this fitrah is underscored by the covenant Allah made with humanity before they even existed, as indicated in Surah Al-A‘rāf, which states that human beings testified to Allah's Lordship in a primordial state. This inherent understanding surfaces in times of crisis, as people instinctively call upon Allah for help, demonstrating that, despite their denial of Him at other times, the acknowledgment of the Creator exists within them {Philips, 1994 #56}. The verses in Surah Yūnus illustrate this phenomenon when individuals, upon encountering life-threatening situations, turn sincerely to Allah for assistance. The dire consequence of disregarding Tawheed is grave. It leads not only to the spiritual demise of individuals but also distorts religions and connects them with misery in this world and beyond. Allah describes non-monotheists as being spiritually "dead," emphasizing the importance of Tawheed in maintaining the vitality of one's faith and existence. Ultimately, the call to Tawheed is vital for every soul, as it provides the foundation for true purpose, direction, and hope in both this life and the Hereafter {Ibrahim, 2024 #57}. The juxtaposition of "the dead" with "those who listen" indicates that the dead here are the polytheists and disbelievers, as interpreted by the majority of the Salaf. It is also said that "the dead" refers to the physically deceased, where the negation of hearing implies the lack of guidance. Thus, as the dead may hear but not respond, so too do the disbelievers hear the Qur'an yet fail to heed its message or benefit from it. This dual understanding is supported by the fact that Allah referred to the revelation sent to His Messenger ﷺ as a "spirit," upon which true life depends, a "light," upon which guidance relies, and a "healing" for the soul's ailments {Ibrahim, 2022 #58}. Tawheed is not merely a word uttered by the tongue without being deeply rooted in the heart and manifesting in a comprehensive way of life. It starts with correct belief and extends to encompass an organized life for both the individual and the community. The true Tawheed has boundless influence on the advancement of human life in all its dimensions. This justifies why Allah sent so many messengers and why they endured immense hardships for its sake—not because Allah needs His servants' Tawheed, but because the uprightness and prosperity of human life are contingent upon it {Ali, 2010 #59}. Allah mentioned the poverty of His creation and their utter dependence on His bounty, saying: people, it is you who need Allah, whereas Allah is the Self-Sufficient, the Praiseworthy people, it is you who need Allah, whereas Allah is the Self-Sufficient, the Praiseworthy. They need Him for all matters of religion and worldly life, being utterly impoverished before Him, while He is self-sufficient and praiseworthy. Shaykh al-Islam Ibn Taymiyyah said: (Ibn Taymiyyah, 1416 AH, Vol. 1, p.

The most perfect of creation in servitude are those who are the most humble and compliant to Allah, obedient to Him in every way, humbled before their true Lord in all forms of submission—through His omnipotence, His lordship, and His grace and blessings upon them {Al-Jibouri, 2013 #33; Ali, 1987 #47; Ali, 1977 #30; Ali, 2010 #59}. Condition Two: Monotheism and its Relationship to Human Guidance and Behavior Monotheism (Tawheed) goes beyond the mere belief in the Oneness of God to significantly influence human behavior and guide daily life. When an individual sincerely believes in the Oneness of God and dedicates all acts of worship solely to Him, Tawheed becomes a vital source of guidance and shaping decisions and actions. Furthermore, it guides individuals in establishing appropriate relationships with themselves and others and strengthens virtues such as justice and morality. First: The doctrine of Tawheed is the only guarantor of human guidance. The doctrine of Tawheed alone provides an answer to humanity's deepest existential questions: "Where did I come from?" Numerous Quranic verses emphasize the centrality of Tawheed in guiding individuals and their actions. God, eminent scholars such as Al-Qasim and Al-Sa'di, emphasize in explaining these verses how Tawheed transforms individuals' inner states and outward actions and aligns them with divine guidance {Bauckham, 2018 #26; Boulaquali, 2024 #13; Carrette, 2007 #1}. Third: Monotheism is the path to knowing and fearing Allah: Complete sincerity in worshipping Allah is not achieved without sincere love for Him. This love is perfected through the comprehensive knowledge that Islamic belief provides, enabling individuals to understand all that there is to know about Allah. This knowledge cultivates complete love and leads to complete sincerity in worship. "By Allah, I am the most knowledgeable of you about Allah and the most fearful of Him." Monotheism creates certainty, security, and steadfastness in the believers. There are those who are secure and guided, those to whom people said: "The people have gathered against you, so fear them," but this only increased their faith, and they said: "Allah is sufficient for us, and He is He." The best protector is that We save the believers {Bauckham, 2018 #26; Boulaquali, 2024 #13; Carrette, 2007 #1; Ibrahim, 2024 #57; Ibrahim, 2022 #45; Ibrahim, 2022 #58; Köchler, 1982 #52; Manzoor, 2003 #28}. God promises that those who believe in Him and His Messenger and act on His command will not lose the reward of their good deeds, but will have eternal gardens under whose trees rivers flow. This confirms that no one will enter Paradise and will not be saved from Hell except those who practice the monotheistic belief that God has commanded. Monotheism is a necessary condition for accepting good deeds Good deeds must originate from monotheistic faith in order to be valuable and acceptable

to God. Deeds devoid of faith are like scattered dust that has no essential connection with God. Monotheism is a condition for the acceptance of monotheistic deeds. Monotheism is a condition for the acceptance of righteous deeds in this world. Monotheism is a condition for entering Paradise in the Hereafter Monotheism is also a condition for entering Paradise in the Hereafter {Bauckham, 2018 #26; Boulaquali, 2024 #13; Carrette, 2007 #1; Ibrahim, 2024 #57; Ibrahim, 2022 #45; Ibrahim, 2022 #58; Köchler, 1982 #52; Manzoor, 2003 #28; Subhan, 2024 #42; Yandell, 2016 #27; Yandell, 2016 #29}

3. Conclusion

According to the results of the study, it can be concluded that God describes non-monotheists as spiritually “dead” and emphasizes the importance of monotheism in preserving the life of faith and human existence. This dual understanding is supported by the fact that God referred to the revelation sent down to His Messenger as the “spirit” on which real life depends, the “light” on which guidance relies, and the “healing.” For diseases of the spirit, monotheism (tawheed) goes beyond the mere belief in the oneness of God to have a significant impact on human behavior and the guidance of daily life. When an individual sincerely believes in the oneness of God and dedicates all worship solely to Him, monotheism becomes a vital source of guidance and shaping decisions and actions. Third: Monotheism is the path to divine knowledge and piety: complete sincerity in worshiping God cannot be achieved without sincere love for Him. This love is perfected through the comprehensive knowledge that Islamic belief provides, enabling individuals to understand all that they know about God, and the revelation of the divine scriptures by God is primarily for the purpose of establishing monotheism, the oneness of God, and the vital importance of rejecting polytheism. This core message is particularly emphasized in Surah Al-Hadid, where God mentions sending prophets equipped with miracles and divine scriptures to guide people to righteousness. The essence of this righteousness is based on monotheism and requires that all worship be directed to God alone. On the contrary, the greatest injustice that man can commit is polytheism, or associating partners with Him. Ibn al-Qayyim states that every verse of the Quran embodies the concept of monotheism and plays an instructive and guiding role for humanity. The Quran explains the scientific aspects of monotheism by explaining the names, attributes, and actions of God, thereby fostering a deeper understanding of who God is. It calls individuals to worship Him alone and highlights the

voluntary aspect of monotheism. Furthermore, the Quran states various commands and prohibitions that specify the rights related to monotheism and guide believers in fulfilling their duties towards God. It elaborates on the rewards that await those who uphold monotheism and obey its commands, and assures them that they are aware of the benefits of life after death. Conversely, it warns of the severe consequences that await those who abandon monotheism and details the punishments of disbelievers and polytheists in this world and the hereafter. Ultimately, the entirety of the Quran revolves around monotheism—its principles, rights, rewards for adherence, and consequences for those who deny it. This not only reinforces the central importance of monotheism in the Islamic faith, but also highlights the all-encompassing nature of divine guidance conveyed through the Quran for the betterment of humanity.

Reference

- Adeoye, M. A. (2024). The Shared Foundations of Faith in Christianity and Islam: The Role of Monotheism in Life and Afterlife Across Abrahamic Religions. *At-Turost: Journal of Islamic Studies*, 65-79.
- Al-Jibouri, Y. T. (2013). *Nahjul-Balagha: Path of eloquence*. Author House.
- Ali, H. (1977). *Nahjul Balagha*. Library of Chehel Sotoon Theological School.
- Ali, S. (2018). Human rights in the Monotheistic Religions: justification of human rights in the perspective of monotheistic religion according to human rights theories.
- Arab Salehi, M., & Pishvaei, F. (2023). Functions and theological tools of social monotheism in the philosophy of economics centered on the verses of the Qur'an. *Philosophy of Religion*, 20(3), 217-230.
- Assmann, J. (2016). *Monotheism and polytheism*. Universitätsbibliothek Heidelberg.
- Baukhram, R., Dakake, M., Afsaruddin, A., Nguyen, M., Schwobel, C., Rizvi, S., . . . Griffith, S. (2018). *Monotheism and Its Complexities: Christian and Muslim Perspectives*. Georgetown University Press.
- Boulaquali, T. (2024). The Historical, Theological and Spiritual Commonality between the Monotheistic Religions: A Comparative Approach between the Biblical Abraham and the Quranic Ibrahim. *International Journal of Islamic Thought*, 26.
- Choudhury, M. A. (2016). *Absolute Reality in the Qur'an*. Springer.
- Cole, J. (2019). Paradosis and Monotheism: A Late Antique Approach to the Meaning of islām in the Quran. *Bulletin of the School of Oriental and African Studies*, 82(3), 405-425.
- Esmacili, M., Fani, M., & Karamkhani, M. (2017). The conceptual framework of spiritual health in islamic resources (the Quran and Nahjul-Balagha).
- Hawting, G. R. (1997). John Wansbrough, Islam, and Monotheism. *Method & theory in the study of religion*, 9(1), 23-38.
- Ibrahim, A., Khambali, K. M., Ghazali, A., & Abidin, A. Z. (2024). Monotheistic Characteristics of Hinduism from the Perspective of Selected Muslim Scholars: A Comparative Review. *Afkar: Jurnal Akidah & Pemikiran Islam*, 26(1), 245-276.
- Ibrahim, C. (2022). *Islam and monotheism*. Cambridge University Press.
- Manzoor, P. (2003). Nature and culture: An Islamic perspective. In *Nature across cultures: Views of nature and the environment in non-Western cultures* (pp. 421-432): Springer.
- Mohammad, A. S., Heravi, A. J., & Rabbipour, M. A. (2023). THE EFFECTS OF PHILOSOPHY BETWEEN PAST AND PRESENT AND ISLAM'S POSITION TOWARDS IT. *Russian Law Journal*, 11(5), 726-734.

- Mutahhari, M. A. M., & Al-Jibouri, Y. T. (2004). *Nahjul-Balagha*. *New York: Elmburst*.
- Osman, F. (1998). Monotheists and the 'other': An Islamic perspective in an era of religious pluralism. *The Muslim World*, 88(3/4), 353.
- Philips, A. A. B., & Aminah, A. (1994). *The fundamentals of tawbeed (Islamic monotheism)*: International Islamic publishing house Riyadh, Saudi Arabia.
- Yandell, K. E. (2016). *Philosophy of religion: A contemporary introduction*: Routledge.
- Zarepour, M. S. (2022). *Necessary Existence and Monotheism: An Avicennian Account of the Islamic Conception of Divine Unity*: Cambridge University Press.
- Hosseini Mirsafi Ashraf, A., Beheshti, S., & Osare, A. (2020). Analysis and study of the methods of teaching the doctrine of monotheism and its philosophical foundations in the Holy Quran.
- Rasul Majid, M. M., A., & Fadel Kazem, A. D., H. (2023). Philosophy of monotheism in ancient Egypt "worship of the sun god". *Journal of Education College Wasit University*, 53(1), 329-344.
- Mudab, Norouzi, & Hassanali. (2019). A comparative study of monotheism and prayer and supplication to other than God from the perspective of Rashid Reza and Allameh Tabatabaei. *Skeptical Studies in Quranic Studies*, 1(1), 33-60.