

The Concept of Monotheism and Oneness in Islam and Sikhism

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Abstract

In this summary, there is an effort to explain the concept of monotheism and oneness in Islam and Sikhism. Sikhism is the youngest of the world religions and the doctrines of a monotheistic religion founded in the Punjab area of India in the fifteenth century by Guru Nanak and combining elements of Hinduism and Islam. A Sikh believes

(ੴ EK ONKAAR) there is only One God. IK ONKAAR the most significant word used in the Sikh teachings. But believe in one God in Sikhism is the same Muslim's believe?

However, some believe that the first part of this statement of faith (*La ilaha illa'Llah*), expresses the absolute monotheism which is inherent in Islam "There is no god other than God." This is the essence of the Muslim profession of faith (*shahadah*) (Kristu, Jyoti). Pronouncement of the Islamic creed, *the Shahadah*, is the supreme religious act. Its mere recitation suffices for an entry into the "community of the believers." this is also *rejection of polytheism, the destruction of idols*, and the witness given to the one and unique God, the Lord and Creator of all that exists? Mircea, Eliade, 1987:26)"

Keywords: Islam; Sikhism; Monotheism, *Tawhid*, Unity, Oneness.

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Introduction

Sikh religion was founded by Guru Nanak during fifteenth century in the form of tenth Gurus (1469-1708) in India. The tenth Master, Guru Gobind Singh ended the personal Guruship and proclaimed Guru Granth Sahib (Holy Scripture) as the last Guru forever.

According to Sikhism, Guru Granth Sahib was written and compiled by Gurus themselves and no body allowed to change it.

Sikhism does not believe in the worship of gods and goddesses, stones, statues, idols, pictures, tombs or crematorium. Only one God, the formless, is to be glorified. The Gurus preached Sikh religion strictly as monotheistic which belief in none other than one Supreme Being only.

In this article, there is an effort to explain unity of God. It mainly focuses on the concept of tawhid and Oneness in Islam and Sikhism. The author believes that there are some similarities but it is not enough to say the Islam and Sikhism identical and equal monotheistic religions.

Nevertheless, what is the main question and supposition or theory of monotheistic religion, like Sikhism? The unity of God finds expression in *nirguna* and *sarguna*, unmanifest and manifest; or as transcendent and imminent, which establishes the relationship between the human and the sublime, between the man and the Divine. God himself transforms into

creation, changing his *nirguna* form to *sarguna* form. Hence, Sikhism is defined as a practical monotheism like Islam. If belief in one God in Sikhism is the same that of Islam? Expression of the unity of God between Islam and Sikhism is the goal of this article.

Is any difference and distinction in belief in one God; is just belief to transcendent matter enough to say; that believer, is Movahed, or numeral 'one'? Or is it just purpose to the rejection of polytheism and the destruction of idols? I suppose in Sikhism, God is one like Islamic belief but in Islam numeral one has a special meaning.

Author has employed conceptual and comparative methods in the proposed study. It focuses on scripture. But sometimes it takes philosophical explanation as well. In the Islamic texts of philosophy, it seems, the concept 'one' has a special meaning, which is regarded by transcendent matter. The concept of ultimate reality propounded by Guru Nanak in the Guru Granth Sahib is the supreme reality, self existent, beyond time and space, one and non dual. The paper tries to explain the meaning of oneness and monotheism in both religions.

Monotheism

Monotheism means a belief in the Unity of God in every respect. Britannica's collegiate dictionary defines monotheism as the doctrine

or belief that there is but one God. The belief in the Oneness of God and the worship of God Alone is central to Submission. In many places, in fact, we see the religion of submission being referred to synonymously as the religion of monotheism (Britannica's dictionary).

Monotheism (from the Greek monos "only", and theos "god") is a word coined in comparatively modern times to designate belief in the one supreme God, the Creator and Lord of the world, the eternal Spirit, All-powerful, All-wise, and All-good, the Rewarder of good and the Punisher of evil, the Source of our happiness and perfection. It is opposed to polytheism, which is belief in more than one god, and to atheism, which is disbelief in any deity whatsoever. In contrast with Deism, it is the recognition of God's presence and activity in every part of creation.

Generally, it indicates the abandonment of "all other beliefs, fears and customs relating to many gods or other powers whose place or dignity the 'One God' tends henceforth to take and to retain (Royce, 1974:817).

Monotheism is a religious-philosophic term which indicates a belief in One Personal Creator God Who is both inside and outside the universe. The various definitions of monotheism given by eminent scholars from time to time emphasize on the creative and sustaining activity (Owen, 1964:504).

The personal and ethical aspects (Chamber's

Encyclopedia, 1969:495) as well as devotion to One God, the relation of the infinite and finite in monotheism is defined in two ways (Hick, 1973:5). On the one hand, it is perceived as 'social relationship between two persons bound by love' and on the other hand, 'man's salvation from finitude and integration with religious reality are here thought to come about through being received as a gift from the loving and merciful God (Bowes, 1976:280). Hence, monotheism as a doctrine states that God is One, Creator and Sustainer; Transcendent and Immanent; Impersonal and Personal; Unmanifest and Manifest.

Nevertheless, monism as a doctrine holds that 'there is only one kind of substance or ultimate reality' and 'reality is one unitary organic whole with no independent parts (Webster's, 1966:1460). In philosophy, it means that there is only one ultimate substance or principle, whether mind (idealism) or matter (materialism). Donald C. William defines monism as 'any philosophical theory which emphasizes unity, especially a unity among all things (Encyclopedia Americana, 1972:357)

According to John Hick "monotheism (one-God-ism) is the belief that there is but one Supreme Being, who is personal and moral and who seeks a total and unqualified response from human creature (Hick, 1973:5)."

Tawhid

Tawhid is the greatest foundation of Islamic belief." In the true sense of the term, the act of believing and affirming that God is one and unique (*Wahid*) in a word monotheism, For the Muslim, it is believing and affirming, what is stated by the first article of the Moslem profession of faith: "there is no other god but God" (*La Ilaha Illa Llah*). Often, this first (*shahada*) is specifically called "*Kalameh alTawhid*" (Mohamed Taher, 1997).

However, "*Tawhid*" is the verbal noun of the second form of the root *Wahid*, which indicates the action of unifying, of conferring unity. Etymologically it designates the knowledge one has of the unity of a thing" Encyclopedia of Religion, p.29)"

Most of the verses of the holy Qur'an on this subject emphasize the Unity of Allah with regard to creation, command (management of the world) and worship. They first draw the attention of man to the fact that Allah alone is the Creator of the world. He alone has the sovereign authority over it. Then they draw the conclusion that He alone deserves worship. The Qur'an says:

Your Lord is One. There is no god but He, the Beneficent, the Merciful. Surely in the creation of the heavens and the earth ...there are signs (of Allah's Sovereignty) for the people who have sense" (Qur'an: 2:163, 164).

Mulla Sadra (Sadr ul-Muta'allihin) in his book

Asfar refers to the above quoted verse of the Qur'an in this context and concludes:

"Another way of proving the oneness of God is implied in His Godhood and His sovereignty and oneness, and the cohesiveness of the universe is an evident proof of the oneness of God. This is the same approach which Aristotle, the teacher of the peripatetic school, adopted and the Divine book also indicated (Sadra, 1999:9)."

At another place in the same book Mulla Sadra throws light on this matter and says that:

"Taking into consideration that sphere of being is unique and its scope and arcs are integrated organically with each other coherently, that there is unity in its multiplicity and there is conclusive proof for His oneness, ingeniousness, almightiness, greatness and kindness may the name of your God be great and magnificent. Since the domain of being is one, the creator of that also should be not more than one. His sovereignty embraces all that exists (Ibid)."

According to Islamic theologians, concerning *tawhid*, there are four following doctrines:

1. Essential unity (*al-tawhid al-dhati*), i.e., there is no partner ascribed to Him and He has no alike.
2. Unity of Attribute (*al-tawhid al-Sifati*) which means that God possesses attributes, which are the "same" as His Essence. Further, there is no room for composites and in these attributes He depends on nothing. "The perfection of His

knowledge is to testifying His oneness, the perfection of His oneness is to be sincere for Him and the perfection of His sincerity is to deny Him attributes."

3. Unity of Actions (*al-tawhid al-af'ali*), that is "nothing is effective in existence except Allah" and all authorities are under His might and with his will and delegation.
4. Unity of Worshipping (*al-tawhid al-'ibadi*), that is, there is no worship except of Him" that no one is to be worshipped except Him.

Faith in one God Almighty, the Creator, the source of creation who is above everything, is found in most of the religions, philosophical schools and mystical schools. Furthermore, most of these schools of thought and religion, besides holding that there is only one God, are also of the view that there is no being in the world comparable with God, the prime Creator.

Accordingly, He is one and peerless. But the Qur'anic conception of *tawhid* does not confine itself to this extent but goes on to say that the prime Creator is not the God of gods, He is the only God and that is all. This is why in other religions, faith in the unity of God is not inconsistent with polytheism in worship, i.e. seeking help from others and worshipping other gods as well, but according to the *Tawhid* of Qur'an, the realization of the unity of God becomes meaningful only when it is practically translated into *Tawhid* in worship, supplication, seeking help, praise and *Tawhid* in obedience.

"All praise is due to Allah, the Lord of the worlds ... Thee do we serve and Thee do we beseech for help.....(Qur'an, 1:1,5)."

In order to gain deeper insight into the Qur'anic doctrine of monotheism and the far-reaching of the verses of the *Surah Al-Hamd*, we direct your attention to the following passages from the Avesta:

"O, *AhuraMazda*! Bestow upon me with the blessing of *Urdibehisht* that liberates virtuous and good people, welfare in the two worlds, corporeal and celestial; I that with good character is approaching thine"(Avesta, 32:2, 3).

It is true that "*Ahuramazda*" is considered by the Avesta to be "the great God who is the source of all", and neither *Ahriman* nor the highest angels are to be equal to His rank. But in the matter of praise, supplication and seeking help. *Ahuramazda*, *Bahman*, *Urdibehisht*, etc, also are objects of worship and their help is sought to fulfill man's needs and desires. But the Qur'an totally prohibits the worshipping of and seeking help from any being other than Allah (Husayni, Beheshti, 2002:122).

Unity in Islam

One of the attributes of God is Unity, which is stressed by certain religions, especially Islam. Abu Bakr al-Shibli says, "The Unique One is known before limits and before letters". This is a clear statement from Shibli that the essence of the Eternal One is without limitations, and His

speech is beyond words (Hawazin al-Qushayri, p.6). Theological philosophers have also always believed in monotheism, and have resorted to following arguments to prove the unity of God.

1. Necessity of existence leads us to conclude that there must not be more than one Necessary Being; because whenever we talk about two or more things, it is necessary that those things should possess some points of similarity, and some points of difference.

Therefore, every sort of plurality has certain points in common, on the one hand, and differences, on the other. Now, if we suppose that two or more gods exist, then they must have at least one aspect in common and one or more aspects of difference. That is, each one of them must have one thing in common with the other and also have a point or points peculiar to itself. Therefore, each one of them has a compounded being composed of at least two aspects or characteristics, and each compound would require its own components on whose existence its own existence depends. It is obvious that a being which is compound, is dependent for its existence on its parts, and hence is not self existing. This is contradictory to the definition of the Necessary Being. Accordingly, the assumption that there can be two or more Necessary Beings leads to a self-contradiction.

2. The orderly state of the universe, of necessity, shows that its creator cannot be

more than one; because, if such were the case, there would have been a difference of essence and natures between creators. Moreover, two or more creators of differing essences and natures will necessarily produce different and divergent effects depending on the manner of relationship of these effects with the differing will of the creators.

Furthermore, it is obvious that two or more different entities possessing differing wills would offer differing schemes for the order of the universe, an order which in reality is an interconnected, integrated unit. Also, their varying wills and plans for creation would necessarily cause disorder, leading to ultimate destruction. The Holy Quran states this point:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا...

If there had been in them (heavens and earth) any gods except Allah, they would both have certainly been in a state of disorder (Qur'an, 21:22). However, obvious importance of the verse is that if there were more than one God, they would differ as to their essence and nature, and such a difference would be tantamount to depart in their schemes, resulting in their mutual destruction and disorder throughout the system of the heavens and the earth. But, the existing order of the universe is a unified one, whose parts and components are in coordination and harmony with one another and

in conformity with its purposes. Therefore, there cannot be more than one God.

Meaning of Oneness or Unity in Islam/Qur'an

If one fully understands the meaning of *Tawhid* and the Oneness of God, it could be well understood that His unity is not numerical unity such as "being in one piece." For, being numerically one implies that another such being is hypothetically possible, but due to certain factors it does not exist. This assumption is applicable to those beings only which have multiplicity inherent in them, which could then be supposed to be two or more such things.

Mulla Sadra in his book *Shawahid al Rububiyyah* says: "His oneness is not a numerical unity like that of other beings which when multiplied become numerous. Rather His unity is a real unity in the sense that He is peerless (It is not possible to assume a second or third like Him)¹.

Another aspect of the Essential unity of God is that He is the Unique Being, simple and single, neither is His Essence a compound of various parts nor is His Being composed of an Essence and Attributes that are over and above His Essence. Divine unity stands for the complete oneness of the Divine Being and the

attributes of the divine are not outside of His essence (Mohamed Taher, p.51).

One Bedouin who approached *Imam Ali* in the middle of the fighting during a battle asked him: what is the meaning of, God is one? In response, Imam Ali said, "To say that God is one has four meanings: two of those meanings are false and two correct. As for the two incorrect meanings, one is that one should say 'God is one' and be thinking of number and counting. This meaning is false because that which has no second cannot enter into the category of number. Do not you see that those who said that God is the third of a trinity [i.e., Christians] fell into infidelity? Another meaning is to say that so and so is one of this people, namely a species of this genus or a member of this species. This meaning is also not correct when applied to God, for it implies likening something to God and God is above all likeness (Sadooq et al., 1966).

As for the two meanings which are correct when applied to God, one is that it should be said that God is one in the sense that there is no likeness unto Him among things. God possesses such uniqueness. And one is to say that God is one in the sense that there is no multiplicity or division conceivable in Him, neither outwardly nor in the mind nor in the imagination. God possesses such a unity (Bahar al-Anwar, vol. 2, p. 65).

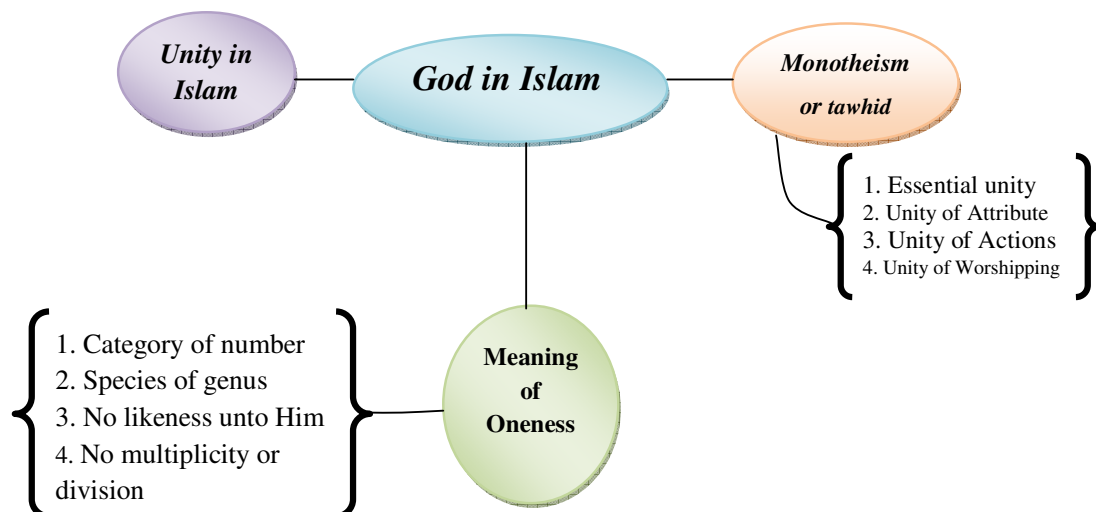
In sermon 186 in the *Nahjul Balagha*, Imam

1. Mulla Sadra, *Shawahid Al-Rububiyyah*, p.48. In his book *Arshiyyah*, Mulla Sadra has discussed this interesting issue in a profound manner under the title *Ghaedah al-Mashriqiyyah* who are interested in penetrating this issue further may refer to it.

ʿAli says the following:

"One who assigns conditions to Him does not believe in His oneness, nor does one who likens Him to anything grasp the reality about Him. One who illustrates an example for Him does not revere Him. One who points at Him and imagines Him does not know the meaning of His Lordship. Anything known by itself is a created thing, and everything that exists by virtue of other things is the effect thereof. He does things but not with the help of instruments. He assigns measures but not with the faculty of thinking. He is rich but not by acquisition. Time does not keep company with Him, nor does He seek help from any means. His Being precedes time. ... Through them does the Creator manifest Himself to the

intellect, and by them is He veiled from vision. Stillness and motion do not apply to Him; how can anything that He causes to have any effect on Him, and how can anything which He has created revert in its effect unto Him? Or how can anything have an impact upon Him while He Himself brought it to being? Had it not been so, He would have become subject to diversity, His Being would have become divisible (into parts), and His reality would have been prevented from being Eternal (Razi, p.186)."



God in Sikhism

Guru Nanak and his successor Gurus were strict monotheists. They preached the notion of the oneness of God and the whole world as His creation. They disapproved of the worship of idols and a belief in the reincarnation of God. It is believed that God is without form, color, mark, or lineage, and therefore, cannot be installed or established as an idol. In Sikhism, God is perceived as infinite and *ajuni* (beyond birth and death), thus He/She cannot die to be reincarnated, or assume human form as Hindus believe and worship Lord Rama and Krishna as God who appeared in human form on the Earth.

In Sikhism, God has been identified by different names, which originated in various religious and linguistic traditions: Allah, Khuda, Kadar, and Karim are from Muslim and Arabic traditions; Brahm, Parmatma, Bhagwan, Ishwar, and Hari derive from Hindu and Sanskrit traditions. These names occur again and again in the compositions of the Sikh Gurus and other contributors to Sikh scripture (Kalsi, 2005:42).

Monotheism in Sikh Scripture

There are several scholars who admit the monotheism concept in the *bani* (verse). Now the question arises as what type of affirmation of unity is it? Does it state the oneness of God at the transcendental level, or is it the

sanctification of all things. Nevertheless, the unity of God finds expression in *nirguna* and *sarguna*, unmanifest and manifest; or as transcendent and immanent, which establishes the relationship between the human and the sublime, between the man and the Divine (Shashi Bala, 1999:11).

Hence, Sikhism is defined as a practical monotheism like Zoroastrianism and Islam. Besides Sikhism being strictly monotheistic, it also does not believe in *Avataravada* the doctrine of incarnation. Almighty God does not incarnate Himself in what is known as *Avatara*. Sikhism is also strongly against idol worship. Briefly, God for the Sikhs as described in the Mool Mantar, the first passage in the Guru Granth Sahib and the basic formula of the faith is:

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ

ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Ik oankar satinamu karta purakhu nirbhau nirvairu akal murati ajuni saibhan gurprasadi
One Supreme Being, the Immutable and Eternal Name, the Creator Being, without fear and Without Enmity, the Timeless Verity, Unincarnated and Self-Existent, known through His grace.

The Unity of God in Sikhism

The ultimate reality existent in the Guru Granth Sahib is certainly a metaphysical one. The numeral one represents it most clearly and

closely (Kaur, 1995:26). In God's transcendental Unity, as well as in His manifestational Unity, never believed in idol worship, stone worship etc (Jagjit Singh, p.268). The Unity of God may and does express itself in the multiplicity of existence; still, there is the pre-existent unity, whole, complete, full and unconditioned. God is 'Ek'(Transcendental Bliss, P. 19) One, and 'Anek', many (Bhatia and Bakhshi, p.220).

The one, while manifesting Himself as the many, does not lose His oneness but essentially and substantially or existentially remains one. He is One in His being and One in His activity. Thus the one, however, ever remains the one in His transcendence as well as in His immanence and also the One beyond both transcendence and immanence in the super-Unity of His Being. That One is 'Nirankār' the unformed One; He is the 'Akār', the form; He is 'Nirgun', without qualities, anti 'Sargun', with qualities; 'Nirantar', within all; 'Nirlep', beyond all taint or ties of 'Māyā': 'Gupār', invisible, unmanifest; 'Pargat'. Visible, manifest; 'Nerei', near in His omnipresence; 'Dur' far away in His transcendence (Rajinder Kaur, 1999:33).

Nevertheless, these pluralities should not be considered contradictory to the metaphysical core of the Guru Granth Sahib, of the One. Guru Arjun's saying makes it clear: unity

becomes plurality and plurality eventually becomes unity (Guru Granth Sahib, P. 26).

According to Sikhism, God is the Supreme Reality, and no second reality stands against Him on an equal footing imposing any limitation upon His being. *He is one without a second*. He is the all pervading Soul of the universe; this is only another way of stating the truth that multiplicity in the universe is held together and energized by the Supreme Unity, which is the unity beyond multiplicity and in multiplicity. The Primal Unity, when it takes the form of becoming, He, in so doing becomes one and many, behind the many there being the living unity of the One. God is the unity in multiplicity because of the multiplicity and beyond the multiplicity. Guru Nanak's mystic vision reached the point where he finds all in the One and One in the all.

All creatures are of a mutually exclusive character in relation to each other: for this is not that, I am not 'thou, light is not darkness, red is not blue. Thus in a peculiar sense God is all -inclusive, for had there been any other than Him, it would have implied limiting of Him and He would not be Infinite. "If the Unity of God is truly all-inclusive and non-dual, it must include diversity and distinction, as well as oneness. Otherwise the principle of diversity will stand over against God, as something opposite to and outside Him.

According to Guru Nanak, to say that God is

non-dual is only another way of saying that He is absolutely free; God is free to be One, not bound to be One. He is free to include diversity in His Unity, free to other Himself.

The metaphor most commonly used in Guru Granth Sahib to integrate unity and plurality is of the sun and its rays, water and its waves, fire and its flames, dust and dust particles, music and tunes. The rays, the waves, the flames and the tunes are nothing more than the manifestation of their respective sources. In the same way created and manifested plurality and multiplicity has no independent existence but is only in willed, ordered manifestation of the one Source. Thus the essential unities of God as well as its manifestational unity are affirmed by the Guru (Rajinder Kaur, p.42).

The Numeral One in Sikhism

The numeral one affirms His existence, entity and wholeness. Moreover, the Ekoankar as expounded in the Guru Granth Sahib is a dynamic concept (Guru Granth Sahib, P. 26).

The Holy Sikh Scripture begins with the figure one, standing for mathematical unity. Prefixed to the monosyllable 'Om' the sound 'Om' in the Hindu scriptures indicates the Unity of the manifest God¹. Though the term

'Om' used in the Sikh Scripture seems to be the same, by prefixing the figure one to it, its content becomes much different. 'Ek Onkar' in the Sikh Scripture does not mean that the Absolute is a unity of any trinity; but that it is essentially and completely one in unity of content, quality, quantity and operation. He is one in His Being; one in His *Shabad* Word or Logos; one in His '*Hukam*' order or fiat; one in His *Raza* or will and one in His existence or 'Sat' (Rajinder Kaur, p.33).

The unity of *Sinn* is beyond human Understanding, conception and imagination. The highest unity that man is capable of conceiving is *the mathematical unity* of one; therefore; God is time and again declared as one in Guru Granth Sahib and in the other Sikh spiritual writings. The term one is used as synonymous with God.

God's involving of Himself in the creation is not *Māyā* or an illusion. "He truly is and His creation has also real existence (Guru Arjun Sahib, p.284). The multiplicity is as real as the unity since the creature is one with God in the very act of being other than God. 'It is God's '*Hukam*."

The Guru believes God to be the ultimate ground of all existence, the ultimate substance, yet the multiplicity of His creation is believed to be equally real. The mystic sees God "as all

1.This unity is the unity of all the created Trinities like Brahma, Vishnu and Melesh; Sariva, Rajas, Tamas; walking life, dream-life and dreamless sleep.

in all”, but to him individual things are not lost, nor obliterated in the unity of God, but transfigured, only seen as more perfectly and uniquely themselves, and not God. The Guru believes in the One Reality, the numeral behind all the phenomena of multiplicity; the phenomena, being the manifestation (or rather creation) of the numeral, is as really existing as the numeral. The One God expresses Himself as the plurality and yet remains the unity just as an individual expresses himself in a variety of acts and yet remains one. In the Sikh Scripture the Unity of God is not stressed at the cost of multiplicity, but the many are stressed to be only manifestations (creations) of the One (Rajinder Kaur, p.36).

According to Sikhs view God is *the mathematical unity* or one viewed in relation to His creation; but in Him and beyond His relationship to the creation, there is the Super-Unity of God which *transcends the mathematical unity or oneness*. Beyond the unity of one is the unity of ‘*Sunn (Sunya)*’; from the ‘*Sunn*’ emerges the One. This ‘*Sunn*’ is both the *non-mathematical infinite and the mathematical nothingness*. ‘*Sunn*’ as used by Guru Nanak Sahib, should not be understood to mean nothing in the sense of (no-thing). To the Guru *Sunn* is the unutterable, inscrutable mystery, the Divine ‘darkness’, which is God Himself. God, as He is absolutely in Himself, beyond all duality, neither one nor many, nor

both one and many, and yet, with equal reality and truth (Ibid).

Thus we discover the unity of ourselves with God through the very realization that we are ourselves and not God. The multiplicity of objects is a manifestation phase of God’s creative activity; but behind and beyond the multiplicity is God Himself, the One, the Absolute, the Self-existent, and the Self-Identical.

Comparative Study

The concepts of monotheism both in Islam and Sikhism have some similarities and differences with each other. I shall delve into Quran and Sri Guru Granth Sahib both of which accept unity of God. There are several scholars who admit the concept of monotheism in the Guru Nanak's *Bani*. The *Mool Mantra*, as an expression of Guru Nanak's intuitive insight into the metaphysical realm, presents an integrated view of the basic reality that is monistic (Sher Singh, 17-18).

Subscriptions

1. Belief in the unity of God as meaning of monotheism is admitted in both the texts.
2. According to Islamic theologians concerning tawhid (monotheism) there are four doctrines as follows: Essential unity, Unity of Attributes, Unity of Actions, Unity of Worship.

As it seems, we can differ between Islam and Sikhism in this meaning of monotheism because Sikhism didn't affirm such a concept of monotheism but ambiguously acknowledges some of them, for example:

So God's Name is true and if a man makes it as the basis of his life, every action of his life will become true (Guru Granth Sahib, p.1009).

3. One of the attributes of God is *unity*, which is stressed by certain religions, especially Islam and Sikhism which both have faith that God is one.

The *Unity* of God implies the One and only One God, the One without a second, the One without any other co-eternal entity, the One of complete supremacy, the One unrivalled and unopposed, the One unequalled, the One unchallenged, the One Who is Omnipotent, the One whose authority and sovereignty are not questioned, the One who is uncontradicted internally or externally, and the One Who is absolute in all respects.

The uniqueness of God is manifest in different ways. He is the only One True God of all the innumerable beings (Guru p15), and has no other second (Ibid). There is no other shelter except God Himself. He Himself is Sovereign and Himself Minister. Not only is he in the outer but He also is dwells in the human mind.

Distinction

It seems that the meaning of the word "one" in the scriptures is different, in Sikhism one is opposed to dualism in order to stress to monotheism and denying idol worship.

Hence the unity of God expressed in the numerical figure and not in verbal form is unique to the Granths. Thus the Guru seems to have safely put the number 'one' as the symbol of God (Sher Singh, p.133).

Conclusion

Therefore, both the religions agree on the basic concept of God which returns to monotheism, it is the greatest foundation of Islamic and Sikh belief. The most significant of them are indicated here. Belief in the Unity of God as meaning of Monotheism is admitted in both the texts. A detailed and minute study of both the texts reveals that the belief in the Unity of God is basic to both, but we find some differences between them. It seems that monotheism or *tawhid* according to Islam is applied in all aspects of life, also the meaning of God's transcendence is a special meaning derived from the concept of 'one'. In Sikhism one is opposed to dualism in order to stress on monotheism and denying idol worship, hence the unity of God is expressed in the numerical figure. His unity in Islam is not numerical unity such as "being in one piece." God is one in the sense that there is no likeness unto Him

among things. And one is to say that God is one in the sense that there is no multiplicity or division conceivable in Him, neither outwardly nor in the mind. God possesses such a unity.

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مفهوم یکتاپرستی در اسلام و آیین سیک

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این بررسی به مفهوم یکتاپرستی در اسلام و آیین سیک اشاره دارد. آیین سیک یکی از جوان‌ترین ادیان زنده جهان به وسیله گورو نانک در قرن ۱۵م در ایالت پنجاب هند به منصه ظهور رسید. این آیین به یگانگی خدا باور دارد. اما آیا این اعتقاد بر توحید به مفهوم اسلامی دلالت می‌کند یا صرفاً تأکید بر یگانگی برای پرهیز از بت پرستی و چندگانه پرستی است؟

این بررسی هر چند شباهت‌های زیادی را بین یکتاپرستی اسلامی و آیین سیک تبیین می‌کند اما آن‌ها را برابر و یکسان نمی‌داند. زیرا به اعتقاد نویسنده یکتاپرستی در قالب و معیار توحید اسلامی به آن مفهومی اشاره دارد که صرفاً پرهیز از چندگانه پرستی یا اجتناب از بت پرستی نیست. این تفسیر از مفهوم یگانگی توحید اسلامی را تا حدودی از یکتاپرستی در آیین سیک متمایز می‌سازد.

واژگان کلیدی: اسلام، سیک، توحید، یکتاپرستی، یگانگی؛ یک

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