*ONENESS OF ALLAH*

QUR’AN

*Sura Maryam/Ayat 65:*

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(He is) the Lord of the heavens and the earth and all that is between them; so worship Him alone, and be constant and patient in His worship. Do you know of any whose name is worthy to be mentioned along with His (as Deity and Lord to worship)?(1)

*Sura An-Nahl/Ayat 36:*

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And certainly, We have raised within every community a Messenger (to convey the primordial Message): worship God alone, and keep away from false deities and powers of evil (who institute patterns of faith and rule in defiance of God). Among them (past generations) were people whom God guided, just as there were among them those for whom straying was their just due.Go about, then, on the earth and look! How was the outcome for those who denied (God's manifest signs and His Messengers)! (2)

*Sura Al-A’raf/Ayat 59:*

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Indeed, We sent Noah to his people as Messenger (to convey Our message to them), and he said: "O my people! Worship God alone: you have no deity other than Him. Indeed I fear for you the punishment of an awesome day!"(3)

(1) 19:65/The Quran with Annotated Interpretation in Modern English by Ali Unal

(2)16:36/The Quran with Annotated Interpretation in Modern English by Ali Unal

(3)7:59/The Quran with Annotated Interpretation in Modern English by Ali Unal

HADITH

Narrated Ibn Abbas: When the Prophet sent Muadh to Yemen, he said to him, "You are going to a nation from the people of the Scripture, so let the first thing to which you will invite them, be the Tauhid of Allah. If they learn that, tell them that Allah has enjoined on them, five prayers to be offered in one day and one night. And if they pray, tell them that Allah has enjoined on them Zakat of their properties and it is to be taken from the rich among them and given to the poor. And if they agree to that, then take from them Zakat but avoid the best property of the people."(4)

Narrated Mu'adh bin Jabal: The Prophet said, "O Mu'adh! Do you know what Allah's Right upon His slaves is?" I said, "Allah and His Apostle know best." The Prophet said, "To worship Him (Allah) Alone and to join none in worship with Him (Allah). Do you know what their right upon Him is?" I replied, "Allah and His Apostle know best." The Prophet said, "Not to punish them (if they do so)." (5)

(4) SahihBukhari, Tawheed, Hadith #469

(5) SahihBukhari, Tawheed, Hadith #470

*ONENESS OF ALLAH*

**THE FIRST TRUTH: Absolute Divinity (6)**

The absorption of each class of men in a mode of worship dictated by their innate dispositions; the species of worship engaged in by other animate beings, as well as inanimate beings, through the performance of their essential functions; the way in which all material and immaterial bounties and gifts in the cosmos become means inciting men to worship and thanks, to praise and gratitude; the fashion in which all the manifestations of the Unseen and epiphanies of the spirit, revelation and inspiration, unanimously proclaim the exclusive fitness of one God to receive worship - all of this, in most evidential fashion, proves the reality and dominance of a single and absolute Divinity. If the truth of such a Divinty exists, it can in no way accept partnership. For those who respond to Divinity -that is, the fitness to be worshipped- with thanks and worship, are the conscious and animate fruits on the highest branches of the tree of the cosmos. If others were able to gratify and place under their obligation those conscious beings in such fashion as to make them turn away from and forget their true object of worship -Who may, indeed, be swiftly forgotten, because of his invisibility- this would be in such utter contradiction to the essence of Divinty and its sacred purposes that it could in no way be allowed. It is for this reason that the Qur’an so repeat edly and with such vehemence refutes polytheism and threatens the polytheists with Hell-fire.

**THE FOURTH TRUTH (7)**

The existence and appearance of all beings proclaim the Divine unity in a self-evident fashion through their numerous points of unity and convergence, such as being simultaneously together and yet separate and unique; resembling one another; being the miniature or magnified versions of each other; being some, universals and species, and some, particulars and individuals; resembling each other in the stamp of innate disposition; having affinity in the impress of artistry; and aiding and complementing each other with respect to their innate functions. They establish the unity of their Maker. And with respect to dominicality, make it clear that the cosmos is a universal and a whole that may not be divided or fragmented.

For example, in each spring, to create, order and sustain the innumerable members of the four hundred thousand different species of plants and animals, together and intermingled, in a single moment and in the same fashion, without any error or mistake, with the utmost wisdom and perfection of artistry; to create all the different species of bird, from flies, which are like birds in miniature, to eagles which are the supreme specimens of the species, then to equip them with the means of flight and subsistence and to cause them to journey through the realm of the air; to imprint on the countenances of each of the birds in miraculous fashion a stamp of artistry, on the body of each of them a seal of wisdom, and in the quiddity of each of them, in sustaining fashion, a sign of God’s unity; to cause wisely and mercifully particles of food to hasten to the aid of the cells of the body, plants to rush to the assistance of animals, and all mothers to go swiftly to the help of their powerless infants; to work on all things, particular and universal, from the Milky Way, the solar system and the elements of the earth, down to the veils of the pupil of the eye, the petals of the rose, the husk of the corn, the seeds of the melon, like a series of intersecting circles, with the same regularity, perfection of artistry, the same deed, and plenitude of wisdom - to do all this establishes the following with self-evident certainty:

He who performs these deeds is One and unique; His imprint is on all things. In the same way that He is not in any place, he is present in every place. Like the sun, all things are distant from Him, but He is close to all things. Just as the greatest objects, such as the Milky Way and the solar system, are not difficult for Him, so too the cells in man’s blood and the thoughts that pass across his heart are not secret from Him nor beyond the reach of His power.

However great and multitudinous a thing may be, it is as easy for Him as the smallest and scarcest thing, for He creates with ease a fly on the model of an eagle, a seed in the form of a tree, a tree in the shape of a garden, a garden with the artistry of a spring, and a spring on the scale of a resurrection. Things most valuable in their artistry He gives to us and bestows upon us most cheaply. The price that He asks of us is merely to say “In the name of God” and “Praise be to God.” In other words, the accepted price for all those numerous precious bounties is to say at the beginning of all things, “In the Name of God, the Merciful, the Compassionate,” and at their end, “Praise be to God.”

Since this Fourth Truth is explained and proved elsewhere in the Risale-iNur, we content ourselves here with this brief allusion.

(6)The Risale-iNur Collection, The Letters, The Twentieth Letter, Second Chapter.

(7)The Risale-iNur Collection, The Letters, The Twentieth Letter, Second Chapter.

***The Existence and Unity of God (8)***

The existence of God is too evident to need any arguments. Some saintly scholars have even stated that God is the most manifest being, but that those lacking insight cannot see Him. Others have said that His Self-manifestation's intensity conceals Him from direct perception.

The demonstrations for God's existence:

* Creation is contingent. In other words, it is equally possible for something to exist or not to exist. Also, it is possible for something to come into existence at any time, place, and form, and with any character. No thing or person has any role in determining how, when, or where it comes into existence, or what character and features it will have. Some power has to choose. This power must be infinite, and have absolute will and all-comprehensive knowledge. Necessarily, this power is God.
* Things are finite. Everything is changeable. Given this, everything is contained by time and space and therefore must have a beginning and an end. That which has a beginning needs a beginningless one to bring it into existence. As an unending regress through the originator of each originator is unacceptable, reason demands the existence of one who is infinitely self-existent and self-subsistent, who does not change. This one is God.
* Orderliness in creation. Everything in the universe, and the universe as a whole, displays a magnificent harmony and order. This is seen in every item and in their harmonious interrelationships. This is true to such an extent that one part's existence necessitates the whole's existence, just as the whole's existence requires all its parts' existence. A single deformed cell may lead to the whole body's death. Similarly a single pomegranate requires for its existence the collaborative and cooperative existence of air, water, soil, and the sun, as well as their well-balanced mutual cooperation. Such harmony and cooperativeness point to a creator of order, one who knows everything in all its relations and characteristics, one who can put everything in order. The creator of that order is God.
* Artistry in creation. All creation exhibits an overwhelming artistry of dazzling worth. Yet it is created, as we see it, easily and quickly. Furthermore, creation is divided into countless families, genera, species, and even smaller groups, each of which has so many members. Despite this variety and abundance, we see only orderliness, art, and ease. This shows the existence of one with an absolute power and knowledge: God.
* Finality in creation. Nothing in the universe is pointless. As ecology shows in particular, everything in creation, no matter how apparently insignificant, has a significant role in existence and serves a certain purpose. The chain of creation up to humanity, the last link in creation, is evidently directed toward a final purpose. Since this requires a wise one who pursues certain purposes in creation, and since only humanity has the consciousness to pursue those purposes, the wisdom and purposiveness in creation necessarily point to God.
* Divine teaching and directing. To direct our lives and learn what is good or bad for us takes at least 15 years. However, many animals acquire this knowledge soon after their birth. A duckling can swim as soon as it hatches. Ants start to dig nests in the ground when they leave their cocoons. Bees and spiders quickly learn how to make their honeycombs and webs, respectively, that are such marvels that we cannot produce them. Who teaches young eels born in the Atlantic Ocean to find their way to their ancestral home in the Pacific Ocean? The birds' migration is still a mystery. How can you explain such astounding facts other than by attributing them to the teaching or directing of one who knows everything and has arranged the universe and its inhabitants in such a way that they can direct their lives?
* The spirit and the conscience. Despite enormous scientific advances, we cannot explain life. Life is the gift of the Ever-Living One, Who "breathes" a spirit into each embryo. Our ignorance of the spirit's nature and its relation with the body does not negate its existence. The spirit is sent to the world to be perfected and acquire a state appropriate for the other life. Our conscience is the center of our inclinations toward right and wrong. Everybody feels this conscience on some occasions. So, the spirit and conscience are strong arguments for the existence of One God.
* Our innate dispositions and history. We are innately disposed to good and beauty, and adverse to evil and ugliness. We also are inclined to virtues and moral values. Unless corrupted by external factors and conditions, we seek the good and moral values, which are universal. The values we seek naturally are the same virtues and morality promulgated by all Divine inspired religions. As history witnesses, humanity has never lived without a religion. Just as no system has superseded religion in human life, the Prophets and religious people always have been most influential people and left indelible marks on human history. This is another irrefutable proof for the existence of the One God.
* Consensus. If a few people who never tell the truth come and tell us at various times the same thing, we may believe them in the absence of any alternative. But when thousands of Prophets who never lied, and countless saints and believers who adopted truthfulness as a most essential pillar of belief, all agree that God exists, how can we reject their testimony for that of a few liars?
* The Qur'an and other Scriptures. Proofs for the Qur'an's Divine origin are also proofs for God's existence. The Qur'an teaches with great emphasis and force, as does the Bible in its uncorrupted parts, the existence of One God.

(8)byFethullahGülen on 14 September 2001. Posted in [Essentials of the Islamic Faith](http://fgulen.com/en/fethullah-gulens-works/faith/essentials-of-the-islamic-faith)