

Second Speech: Tawhid In Islamic Ideology

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۖ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ۚ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

And they say: "What is there but our life in this world? We shall die and we live, and nothing but time can destroy us." But of that they have no knowledge: they merely conjecture. (Qur'an, 2: 165)

Great Might

Godly person says, "There is a superior and greater reality above and beyond what we see and observe; and if such a reality did not exist, nothing would have come into being". A materialistic individual says, "No, we don't believe in anything beyond what we see. We have searched hard in our laboratories and did not find any signs of what you claim." We will leave this debate about the difference of opinion between the godly and the materialistic persons for books written on the topic.

Our belief is that if the materialist of our time (we are not concerned about Democritus¹ of history or some other materialist atheist thinker who lived ten, twenty or thirty centuries ago; he is dead and his bones have turned into dust) says that there is no God; if he thinks that there is no entity beyond this universe; in reality, he has been disillusioned spiritually and mentally with the school of God. This is why he says what he says. He thinks that in the current state of the universe materialistic approach² is the only way to manage people, establish justice and eliminate prejudices. This is why he snubs the school of God. If we study the people who have leaned towards various "isms" in the past fifty or sixty years, it will validate what we hinted at. It is not because they have a quarrel with God or that there is no satisfactory argument about God's existence. They have not refuted or accepted God. There is no case for negating God; there is none now and there never was. You will not find anybody who can claim that

there is no God based on such and such argument; not a single one. The only thing they say is that it has not been proven to me that He exists; I have not understood it; I have not accepted the argument about His presence. The Qur'an also alludes to this fact; **إِن هُمْ إِلَّا يَتُنُونَ**. "These people only speculate."³ Otherwise, they do not have any argument to deny God.

So, it is not according to some intellectual philosophy. It is not according to some intellectual philosophy even under the realm of materialistic school of thought. The only reason one is inclined towards materialism is that he thinks it can better organize the world; it can better take care of the oppression problem; it can end the undue inequalities and discrimination; it can do a better job of uprooting exploitation and selfishness. He claims that religion cannot do it. Why does he say that religion cannot do it? This is because he does not know much about religion other than the prevailing superficial understanding; he only sees the cultural practices being followed blindly on the street. The bottom line is that he is clueless about religion; he has no deep understanding. If you ask him what the religion is; he would mention a few cursory things and say that is what religion is. Since such religious practices go along with the oppression and exploitation and the religion cannot solve people's problems, we should leave it.

It is obvious that when someone faces such a logic, his best answer would be, "yes, if you find a system that colludes and cooperates with the oppressor; does not side with the persecuted for a moment; is of no use to the issues of today and tomorrow; then you would also advocate repudiating such a thing wherever you find it; don't accept it for a second." If the religion is from God, such a thing does not happen. The religion God sends is not useless; it has certain hallmarks; it has certain attributes; it has a standard. If such a standard matches with a religion, we will accept that religion. If the match is not there, we will not accept it.

What Is The Religion?

The Holy Qur'an says:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ

Verily we sent our messengers with clear arguments. (57:25)

وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ. And we sent the book and the scale. We sent intellect and means to the people; means that can resolve conflicts between people and make decisions. Why did we do it? **رُسُلَنَا**. Not just one messenger; not just Moses; not just the last Messenger; not just Jesus.

أَرْسَلْنَا رُسُلَنَا لِيُقِيمُوا. We sent all messengers with one purpose, one ideology, one goal. What is that goal? **لِيُقِيمُوا**. **النَّاسُ بِالْقِسْطِ**. So, the people could live their lives with justice. This is the religion. If you find a religion that is not in line with the philosophy of religions, then either it is not from God or it has been distorted. If you

see a religion that is against the philosophy of religion and the path followed by the prophets and messengers, then know that surely it has not come from God and the prophets. It is obvious.

O materialistic person! When you say that religion is incapable of managing the society, what religion have you looked at? Islam? True Islam? Divine revelation of Prophet Muhammad (S)? The ruling style of Imam Ali (‘a)? Have you studied them and concluded that they are unable to take care of societal problems? Prove it. What is lacking? Islam came to eliminate unjust discrimination; it negates class differences in the society; it redistributes unevenly distributed wealth on equality basis; it provides resources and opportunities to every human being with justice; it takes the government from human satans and hands it over to God’s just system. It takes a lowly and defeated human being who is willing to enslave others or become a slave of others himself; a human being who does not shrink away from the highest oppression for a good word or a pat on the back or a few coins. It gives this human being honor; elevates him; equips him with moral and human values; and provides a secure environment with a just and strong system.

Religion Or No Religion

The Prophet’s (S) training was not individualized. He did not get hold of individuals, sat them down in the corner of a house and said a few words in their ears so they would become good; become human beings. This is not how it was. It was not empty lecture and advice so the Prophet (S) would sit down and lecture people, “O’ people this is bad, don’t do it; this is good, do it.” The Prophet (S) molded the foundation of Islamic society strong like steel in a certain shape and form in that age of ignorance. Then he brought people into this mold and onto this path. Getting onto this path is what led to turning into human beings. If you say that the true religion of Islam that comes with these attributes is not suited for man’s progress, justice, peace and provision of livelihood, then we don’t accept it. It is not fair.

If an intellectual who grew up with illogical Christianity and has seen nothing but such manifestations of the religion as false intercession by Prophet Jesus, forgiven sins and sale of heaven for money, then it makes sense. But that is history. You are living 100, 80 or 50 years after such a time; today Islam is proving its importance by showing the most beautiful colors on the horizon and the greatest human splendors. You do not have the right to say such a thing about religion anymore. However, if you say that absurd and false religions that appear glamorous on the surface but are filthy on the inside; religions that promote laziness, oppression, conflicts in society and elimination of brotherhood; religions that tell a poor man not to strive for better life and tell a rich man to just give some money to the church so it can absolve him of the atrocities he had committed in earning his wealth; if that is the religion you are talking about, then we are with you and both of us are followers of Qur’an.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ

O' believers! Many Jew and Christian scholars and ascetic people unjustly gobble up people's wealth and don't just stop there; they prevent them from achieving higher station. (Qur'an, 9:34)

If only the Jew and Christian scholars had gotten ordinary people's money but not impeded their progress towards the higher rank. This is what Qur'an is saying and we agree with you. Such a religion is not a religion. No religion is better than such a religion because sometimes lack of religiosity does not become a helper of oppression, whereas, a bad religion can become a means, a tool and a weapon.

To summarize, these were a few principles in relation to the belief on Tawhid in the form of an ideology as the answers to the following questions:

- Is there a God?
- Is there a meta-physical world?
- Is there a mighty power?

Our answer is that a Godly person has a certain set of arguments and the worldly person has another set. Let us leave the conflict between the two to the books written on this subject. We have already spoken enough about what was relevant to our discussion.

A very important point is to address some issues related to the Islamic thoughts; everyone should understand them. One of them is that when you present Tawhid, do not describe it as a dry answer to a question of intellect and scholarship; rather it should be portrayed as if it is as important as life is; as if it will define destiny. Let me elaborate.

Worshipping And Knowing God

Suppose you are traveling with a friend on a certain road and you start discussing something. You say that the land on both sides of the road is water-logged and nothing can be cultivated on it. Your friend says, "no Sir, this land is good and that crop will do well on this land." You say one thing and he says another. You bring your argument and he brings his. How important is this discussion? Your car is moving at a speed of 120 km an hour. Neither you are going to test the soil nor you intend to buy the land to grow beetroots; nor you have to answer any legal queries about this land. There is no effect of this discourse. It does not matter who wins the argument. It will not change your route, your motion, your future or your friendship. This is one type of discussion.

There is another scenario. The two of you are traveling in the same car at the same speed on the same road. Suddenly your friend says that he thinks that the road is going north, whereas, your destination is in the south. You say that the road is actually heading south and the two of you have an argument. This discussion has an impact. If he is right, you will have to change the direction of the car. If you are correct, then the car should continue in the same direction. The first effect of this discussion will be that

the driver's foot will hit the brakes. This is a fate-changing argument. Discussion on Tawhid is a similar discussion.

The way ordinary people or useless, unaccountable and irresponsible members of the society present Tawhid is different from the one viewed by a responsible individual. An irresponsible and unaccountable person puts forward Tawhid as "Is there a God or no? If He is, then what? If He is not, then what? Is there an impact on life? How will it change the economic system? If there is a God, what will be the effect on the capitalist system of a certain super power? How will the new president of a certain country behave if he believes in one God? How will he act if he does not believe in one God? Will it make a difference?" If faith on either side has no impact on the cartels⁴, trusts⁵, capitalists and undue discrimination in society, then such worship of God and faith on Tawhid is similar to the discussion on passing the land. It is useless as it has no impact. What is the benefit in a certain political leader believing in oneness of God, if to him it is only an answer to a dry and intellectual question; nothing beyond that. Believing in unity of God for a political leader, an ordinary person, a society or a group of people is important, effective, useful and life-giving only when Tawhid is adopted for its impact; for the system it establishes; for the life it molds into. All these things should be pondered, understood and internalized.

Normally we think that we should simply keep Tawhid in mind. Such Tawhid will have no effect on our lives; the best will be some bearing on our personal lives but none on the communal life in the society. As a monotheist, I would have the same assets, same car, same business, same factory, same relationship with the worker and the land as I would, being an atheist. If you pick out two capitalists or big traders or industrialists who are masters of their trade from the super powers that are dominating the whole world with their name and fame; suppose one of them is a monotheist and the other a materialist, do you see any difference in their behaviors? The one who believes in God goes to the church on Sundays and pays some coins to the priest to get his sins forgiven and path to heaven leveled. What is the impact of Tawhid on his life; on the working conditions in his factory; on his relationship with his workers and other people; on his pursuit for wealth; on his spending habits? Such monotheism is no different from polytheism.

[Islamic Tawhid](#)

The Tawhid Islam calls for, is more than an answer to a question. It is a revelation for the affairs of a government; for societal relationships; for the working of the society; for the objectives of the society; for people's responsibilities; for God's rights; for fellow human beings' rights and for the rights of other things in the world. Islamic Tawhid is a system that starts with A, followed by B and C until it comes to Z. It is not that you say God is one and not two and that is the end of story. God is one and not two implies that there is no ruler other than God in your own existence and in your society.

God is one and not two means that your wealth, your own existence and that of other human beings are

all for God. You are simply trustees. Now who is ready to be a monotheist? You are trustees of money; it has been loaned to you. If you are holding somebody's money, you wait for his message for its disposal. He might say, 'Sir, please give ten tomans (Iranian currency) to this child or this old man or this stranger or put ten tomans into this box or just burn ten tomans.' You are waiting for the owner's command; aren't you? Is there anything else beyond this? Do you believe in some ownership for yourself in this money? **المَالُ مَالُ اللَّهِ جَعَلَهَا وَدَائِعَ عِنْدَ النَّاسِ** God has given wealth to people as a trust⁶. This is imperative in Tawhid.

If you believe in Tawhid, then classes in society and discrimination mean nothing. A society that has some people in upper rungs and others in lower is not a society of Tawhid. Tawhid says, **كُلُّكُمْ أَدَمٌ وَأَدَمٌ مِنْ تُرَابٍ**. Everyone is a descendent of Adam ('a) and he was made from clay⁷. Your nearness to God and your rank stems from your God-consciousness (taqwa) and whoever is more observant of God's command will have a higher station. Otherwise, a society is not based on Tawhid if there are thousands of ways of undue discrimination; a society that has elite and non-elite classes; a society that has a certain segment of people getting much bigger share of wealth than the rest and the ones getting it consider it their right; a society in which all members don't belong to the same class and that has some people slaves of others. This is not a monotheistic society. When Tawhid comes to a society, everyone gets the same rank. What does it mean? It means that all members of the society will be God's servants as mentioned before. All existences in the world – humans and others – are in His control and are equal partners in His bondage. We have already stated that there is nothing – children, spouse or affiliation with a certain class – that can take anyone out of the vassalage of God. It does not make any sense that while staying within this bondage a group of servants puts the chain of slavery around the necks of others. Being a servant of God implies freedom from others. Simultaneous servitude of God and someone other than God is an oxymoron.

What Is Slavery?

Rab'i Bin Amer, a messenger of Islamic army, entered the palace of Sassanid king. He was a Bedouin Arab in worn out clothes that may have cost him less than one toman. He entered the palace of a king who while running away from the battlefield had a thousand singing slave girls with him. He had a thousand singing slave girls in his company while traveling; you can imagine what he had while at home. And this traveling was no ordinary travel, he was running for his life. O wretched person! Where are you taking these singers? Take your sword. He was under the influence of Zionist politics. It is an attribute of the despicable Zionist politicians, who busy people with music and other similar useless activities.

The Bedouin entered the court of this great power. Do you think he was nervous? Do you think he was overwhelmed? Do you think he wanted to negotiate? Not at all. After all when an ordinary person confronts a great power, he tries his hardest to develop rapport with the power; he tries to get closer to it through sweet talk, flattery, expression of fear or humility. Do you think such a thing happened? Absolutely not. As he came forward and got closer to the king's throne, he almost put his foot on the

throne because he saw that Yazgard was not coming to get the letter. He had brought a letter that the courtiers came to get from him but he refused; he wanted to give it to the king himself. The king was not getting up to receive the letter so he was forced to go forward himself. He climbed the throne and gave it to him. The king asked, “why did you come?”

He uttered three sentences; three sentences that should be engraved in golden letters and hung on the gate of the great palace of humanity so everyone knows the slogan of Islam and the Islamic ideology. The king asked why he came. The Arab replied: **لِنُخْرِجَ النَّاسَ مِنْ عِبَادَةِ الْعِبَادِ إِلَى عِبَادَةِ اللَّهِ** We have come to take people out of slavery of other men and take them to the slavery of exalted God.

What is the slavery of men? During one of the battles between Iran and Rome the king of Iran at the time ordered every citizen to join the troops. An old man came to him and pleaded that three of his sons were joining the army and if the king would leave his fourth son back to take care of the aging father. The king did not say anything at the time and just pushed the old man out of the crowd.

Next day the army was marching in four rows. When they arrived at the gate, the three brothers noticed that their fourth brother was split into two – half of the body hanging inside the gate and the other half outside. Why? So, no other old man would have the courage to ask reprieve for his sons from joining the king's army. This is slavery of other men.

When the members of a society do not have the right to like something that they desire; when people do not have the right to favor and demand justice; be against undue discrimination; be freedom lovers and ask for it; when they are living in a society where they are forced to accept an environment of silence and suffocation as normal and endorse it, this is the worst and most bitter kind of slavery. Why? This is hypocrisy and deception. Some people used to go to certain places to capture a few innocent individuals, have their heads shaved and then sell them in other cities as slaves. This was done out in the open. However, playing with people in such a way and ignoring their wishes, intentions and decisions is nothing but hypocrisy and deception.

Rab'i Bin Amer said, “O' Yazdgar! we have come to release men out of your slavery; to relieve them from worshipping you, your governors in far flung areas, local rulers and the army officers.” **مِنْ عِبَادَةِ الْعِبَادِ**.

Then where to take them?

They were not your slaves; so, what state should they be in?

Should they remain totally free?

No, they should be servants of God. Being a servant of God is freedom; it is being the boss; it is moving towards perfection. This is the way it was in the Islamic society. People were servants of God and not of other powers in an Islamic society. It was still true even when the Islamic society had deteriorated and was not following 100% Islam. Even in those years when Iran was being conquered, people were still

under the influence of training by the Prophet (S) and the Qur'an. A political ruler announced from the podium, "if I go astray, straighten me out." An Arab Bedouin stood up from the crowd and yelled, "if you go astray, our swords will make you straight." Did the army and police attack him? Did they incarcerate him for disturbing the environment? Did they finish him off? Of course, not. The Arab was right and logical. Freedom does not mean dictatorship. Freedom implies following the righteous human law so that a man is not forced to lift the burden of another man and the society; even the burden of the ruler is not acceptable. If the ruler said something from God based on revelation, then he is an Islamic ruler and what he says, will be accepted. If it is not based on revelation from God, it will be thrown against the wall.

Tawhid And Its Manifestation

لِنُخْرِجَ النَّاسَ مِنَ عِبَادَةِ الْعِبَادِ إِلَىٰ عِبَادَةِ اللَّهِ وَمِنَ ضَيْقِ الدُّنْيَا إِلَىٰ سَعَةِ الدُّنْيَا وَالْآخِرَةِ. We have come to free people – the servants of God – from their limited and narrow sphere and take them to the vastness of this world and the hereafter. Limited and tight sphere of this world! A society where people do not spend their lives under the right ideology; wherever they look they find nothing but this world and the worldly interests; they only see worldly pleasures and desires. A man, as hard as he looks, only finds his petty animalistic struggles and ordinary, trivial, immediate and short-lasting benefits. When Yazdgard ruled, it was not that everyone in the society was happy with him. Many were angry with him. However, these unhappy people were short-sighted; their vision was narrow and small. They thought that if they expressed their displeasure with Yazdgard, their paltry belongings will be taken away from them. They may lose eating a couple of morsels, sleeping longer on a few occasions and playing around a little more on the streets. And since all this was very important to them, they loved these petty things and were unwilling to take any steps for freedom and higher human values. What was the reason for it? They had a very limited vision ضَيْقِ الدُّنْيَا only this world.

However, when a man reverts to Islam, everything is a prelude for him; it is a means for him. To what? To reach an unlimited world (I am not talking about life after death); to a world of man's own thoughts and ideology that are enormous and spread out with the vastness of God. Everything is a channel for the man to achieve God's pleasure. Life, wealth, comforts and love of this world don't mean much to him. They are important to him when they are in God's way. فِي سَبِيلِ اللَّهِ. But if this love, wealth, status, assets and children are not in God's way and duty, then they carry no value and importance to him. This world and the hereafter are connected in the Islamic creed and there is no end to this world for a Muslim. For him this world is vast and he thinks of death as a window through which he looks out at gardens, a bunch of worlds, and galaxies; unlike someone who is a slave of others and petty things and thinks of this world as limited, This is why the true Muslim tries to get close to the window; it does not bother him to through it; death does not unsettle him.

These are a few facets and manifestations of Tawhid. However, there should be more organized discourse under clearer topics and God-permitting we will do that later. At this point I wanted to present

some principles. As a matter of fact, it is a new approach to Tawhid. It is the correct slant to Tawhid. However, there are other angles and views that have not been brought up and God-permitting we hope to put them together in the next few days. In any case, whatever has been discussed is one aspect of Tawhid that presents what is viewed by other religions and specifically Qur'an relevant to Tawhid.

Punishment From God

Now let us talk about the verses under discussion today. Ayatul Kursi carries signs of Tawhid and reciting it repeatedly is very interesting. And in my opinion the strong emphasis on repeating it many times is to keep the signs of Tawhid alive in one's mind all the time. *حي وقيوم* should stay in front of a person. These verses are from Surah Al-Baqarah⁸. They present one of the scenes of the judgment day that is very relevant to Tawhid. It will become clear as we go through the verses.

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَنَدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ. There are some people who declare others to be like Allah. They choose entities other than God to be His partners or competitors; in other words, they select partners for God from humans or other creation. They love them as they should love God. Here the verse starts a parenthesis since there was no mention of love but when love for God was mentioned a parenthesis was added as if this was a controversial sentence. *وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ*. All love of believers is for God. But the true believers love God immensely; more than they love the superficial attractions, the magnets that are pulling them, the false gods, the gods of lust and the rulers of the society.

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ۚ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا

All the love of believers is for God. It would have been better if the losers had understood what they would after seeing the punishment that all might belongs to Allah only. (Qur'an, 2:165)

Suddenly the focus shifts to a scene from the day of judgement when all creation will be gathered. Non-believers, the wicked, servants of those other than God, God's servants and everything expected to come on that day that has been reported or not reported, are present. Means of God's wrath and His mercy are in place as well. However, you and I cannot truly comprehend the state of these means. We cannot understand in this world how the affairs will be in the next. Basically, we know that the things needed for punishment and retribution will be ready. Both good and bad servants of God will be there. Then the oppressors in this world will see all might in the hands of God on the day of judgement. It would be quite peculiar.

After all, as you see in this world, everyone has some power. Everyone is doing something. The ones in the upper echelon have more power, but even those in the lower ranks have some influence. They are all proud of their power. Everyone has authority to some extent; he can do something. Especially, the oppressor with a higher status has a lot of dominance. The oppressor who worships another oppressor thinks that he also has some sway as he has connected himself to a bigger authority just like the fox that

tied its tail to that of the camel.⁹ It is the state of this world.

However, when they gather on the day of judgement, everyone will look inside him and notice that he has no power, no energy and no capability; all the power is in the hands of God.

لِلَّهِ الْوَحْدِ الْقَهَّارِ ۚ لِلَّهِ الْمُلْكُ الْيَوْمَ ۗ To whom does the sovereignty belong today? To God, the One, the Irresistible.¹⁰ When the oppressor who oppressed others and the oppressor who oppressed himself by being a slave of the first oppressor will look around, they will notice that this world is strange; all the talk, the arrogance, the palaces and worldly things come to naught.

It will be a rather odd sight. Look at two groups. One group worshipped the other; i.e., obeyed them unconditionally. These two groups will face each other. They will quarrel and argue with each other. وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ ۗ وَأَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا ۗ All might belongs to God. وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ God's punishment is severe and deadly. They will repent for the deeds they did in their lives and for becoming slaves of the oppressors who will be powerless on the day of judgement. إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا ۗ مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ ۗ At that time the leaders will express their revulsion towards their followers and the punishment will be in their faces. As an example, Yazdgard might say, "O' God These people served me, I loathe them. Not that I did not like it at the time, but they were wrong in calling me Your partner." Now you can imagine how perturbed Yazdgard's courtiers will be that they handed over their world and the hereafter to this crook and now on the day of judgement he wants to stay away from them. وَتَقَطَّعَتْ لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ ۗ وَقَالَ الَّذِينَ اتَّبَعُوا ۗ بِبِهِمُ الْأَسْبَابُ ۗ And all of their means will be cut off. And the followers will say. إِنْ كُنَّا نَدْرِكُهُمْ لَسَخَّطْنَا لَهُمْ عَاجِلَ رَبِّنَا ۗ لَمَّا تَبَرَّأُوا مِنَّا ۗ If we could just go back to our previous lives, we would show our revulsion towards them, the way they are showing it towards us today.

كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ ۗ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ۗ This is how God will expose their deeds as a source of repentance. And there is no way for them to get out of the fire.

The highlight of this verse is that those who are being humiliated in this world are receiving their shame due to worshipping someone other than God; they have become their servants and slaves instead of God. This is what goes against Tawhid.

Supplement

Qur'an does not present Tawhid as a random and irresponsible philosophy. It is a vigorous and dependable ideology that is effective in setting the goals of a society, managing the society and safeguarding its elements. In other words, Tawhid is an Islamic ideology.

The connection between man and the Great Power (God) implies that the universe has been created for a purpose and it is the responsibility of the man to use all his faculties and will power to get on the right path for achieving this goal; he should identify this goal and the path in spite of lacking desire.

Since God created this universe and has total control over it, it is imperative that He makes the laws and implements them and every creation (sensible creation for whom laws can be devised) must obey those laws.

The infinite knowledge of God dictates that organization of man-made laws should depend on that knowledge.

The vassalage of all creation to God dictates that no man can have the right to rule over other servants of God. Only those who have been chosen by God can manage the affairs of human life such as the Prophets, Imams, Angels and the Islamic rulers during the occultation of the Last Imam.

Reflection on the following verses will illuminate the Islamic outlook about Tawhid.

Surah Al-Baqarah (2), Verse 165-167:

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا. **There are some, who declare others to be like Allah.**

يُحِبُّونَهُمْ كَحُبِّ اللَّهِ. **And they love them as they should love Allah.**

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ. **Whereas, all the love of believers is only for Allah.**

وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ **Only if the oppressors had seen earlier what they will after seeing the punishment.**

أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا. **That all might lies with Allah.**

وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ. **And Allah is the One to give the most severe punishment.**

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا. **At that time the leaders will express their revulsion towards their followers.**

مِنَ الَّذِينَ اتَّبَعُوا. **Leaders from their followers**

وَرَأَوْا الْعَذَابَ. **And the punishment will be on them all**

وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ. **And there will be no means left**

وَقَالَ الَّذِينَ اتَّبَعُوا. **And the followers will say**

لَوْ أَنَّا كَرِهْنَا فَنَتَّبِعَهُم مِّنْهُمْ كَمَا تَبَرَّءُوا مِنَّا. **If only we also had loathed them the way they are hating us today**

كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ. **Allah will present all their deeds as the source of repentance**

وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ. **And none of them is getting out of hell**

1. Democritus (370–460 BC) was a famous Greek philosopher. He said that everything was made of little indivisible particles called atoms. He did not believe in the soul and considered it a product of the mind. His thinking was that the only

existence was atom or matter; this is why he is called a materialist.

2. Materialism is a vision of the universe that refutes everything related to metaphysics and equates existence to matter.

3. Qur'an, 45:24

4. A group of companies that make a product and split the market by agreeing on certain production levels and price thus establishing a monopoly.

5. having a certain share in the trust; all resources are under the trust's control.

6. Biharul Anwar, book of Al'ashara, chapters on rights of believers, chapter 78

7. Biharul Anwar, book of faith and infidelity, chapters Almakarimul Akhlaq, chapter 56

8. Qur'an, 2:165, 166

9. Connecting oneself to quality-less elders

10. Qur'an, 40:16

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