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A Study of Islamic Thought in the Perspective of the Islamic Concept of Tawhid: A Linguistic Orientation

Abstract

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Keywords: Islamic Thought, Linguistic Orientation, Perspective, Tawhid

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Abstract

The role of language cannot be ignored in any sphere of human life. It is language itself which makes certain ideas, thoughts and concepts absolute and universal. The concept of Tawhid is unique, absolute, fundamental and highly significant in Islam. It works in the Islamic faith as a spirit in human body. The study highlights the deep influence of highly esteemed Islamic concept of Tawhid on the growth of Islamic thought through Islamic conceptualization, and review the intellectual underpinnings in the linguistic perspective. The concept of Tawhid undoubtedly refers to the absolute oneness of Allah Almighty. It plays a vital role in multiple dimensions of human life and helps formulating the theological, philosophical and intellectual worldview within the boundaries of Islamic culture, values and traditions. The study explores multiple dimensions of Islamic thought, highlighting different ways through which Tawhidic dimensions of Islamic belief system govern the behavior of a Muslim.

Keywords:

Islamic Thought, Linguistic Orientation, Perspective, Tawhid

Introduction

Language is one of the greatest blessings of Allah Almighty since the creation of Hazrat Adam (May Allah Almighty be pleased with him). Without language, life becomes miserable for all poor or rich, beggar or king, literate or illiterate, student or teacher, etc. It plays a vital role in the process of conceptualization of ideas, notions, traditions, values, relations, beliefs, etc. Clarity of concepts is

triggered by clear and unequivocal linguistic expressions, oral or written. Linguistic ambiguity in serious matters and sensitive issues, religious or nonreligious, causes division among the people. This is the sole reason behind the most appropriate choice of words in legal correspondence and religious discourse. The language of revelation is always precise and to the point.



Allah Almighty has mentioned two categories of the readers of the Holy Quran. The first ones carry good souls and sincere hearts. They read the Holy Quran, understand its message, and implement it in their deeds accordingly in the true letter and spirit. They are more inclined towards *Muhkamat*. They do not become the handicaps of Satan and do not quarrel with each other for temporary material gains. The second ones are those who have spoiled their souls, and their hearts are tilted and insincere. They leave clear verdicts, commandments, guidelines, instructions, etc., and run after *Mutashabihat*. They usually try to find a reason to disagree. Their hearts are grasped by the satanic handicaps. Subsequently, they usually dominate with the support of satanic cum evil forces and cause social chaos, divisions, killings, injustice, etc.

The above discussion highlights the importance of language in religious discourse manifold. For the clearest and sincerest faith, the clearest and most precise direction, verdict, or decree is highly significant, which is not possible without the clearest linguistic expression.

Islam is a religion of peace and social harmony. It traces its beginning back to the arrival of Hazrat Adam and Eve on the face of Earth. Since then, the message of Allah Almighty has been sent to human beings continuously through the Messengers, the Holy Scriptures, and the Holy Books. The message of Allah Almighty was sent to humanity in a certain language every time. Therefore, it must be acknowledged that it is the language of the message itself that differentiates it from the contaminated message or worldly discourse based on human wisdom throughout the history of human beings on the face of Earth. In this regard, there is a general belief among Muslims that Allah Almighty has sent almost one lac and twenty-four thousand messengers/prophets on the face of Earth in different time spans and regions. However, this process was completed by the arrival of the last and final Messenger and Prophet Muhammad (SAW). It is the linguistic interpretation of the word (the Holy Quran) of Allah Almighty based on a satanic agenda, which resulted in the denial of the finality of prophet-hood in its various forms. Earlier, the messengers and prophets were spreading the message of Allah Almighty to specific regions, but the last and final messenger of Allah Almighty

came to guide the whole of humanity with a universal message carrying complete guidance.

The word Islam is derived from the Arabic root word *salam*, which means peace. The choice of a word reflects the beauty of divine wisdom. It can be traced only to the true religion, which carries and propagates the universal principles. The other so-called mainstream religions like Christianity, Judaism, Communism, Hinduism, Buddhism, Sikhism, etc., do not carry this kind of linguistic origin and attributes. It may be claimed as a linguistic miracle for the true religion of Islam. The concept of *Tawhid* is a fundamental tenet in Islamic theology, emphasizing the absolute oneness of God. Allah Almighty is absolutely one and only. He is independent and unique. He has no father and no son. He begets not and not begotten. In addition, there is no one to compete with him in any sense. He is the only Creator of the whole universe, and there is absolutely nothing like him. In the Islamic belief system, *Tawhid* stands first. Allah Almighty does not tolerate distortion in this regard. Associating a partner with Him in any respect is like inviting His wrath. There is absolute linguistic beauty in the word Allah itself, which is the personal name of the creator of the universe. It's another linguistic miracle. This word, Allah, is used only for the creator of the universe and no one else. It has no gender. It should not be translated, but rather borrowed in the target language. It is usually translated as God/god, which is wrong. The word god has its female morphological expression goddess and plural gods. Whereas the word Allah has no plural. So, it is a unique name, and it should be unique because it is the name of the creator of the universe, and there is nothing like Him. This paper explores the implications of *Tawhid* on Islamic thought, tracing its influence through different historical periods and across diverse intellectual disciplines. By examining the works of prominent Islamic scholars, philosophers, and theologians, we seek to unravel the intricate connections between *Tawhid* and the development of Islamic intellectual traditions while shedding light on the linguistic perspective.

Rationale of the Study

According to the teachings of the Holy Quran (Surah Al-Mulk), Allah Almighty has created and sent the human beings on the face of Earth to test

who among them performs their best deeds. For the acceptance of righteous deeds, there are two major and compulsory conditions: 1) the deed must be in accordance with the Sunnah of the Prophet Muhammad (SAW), and 2) it should be intended and rendered only and only to seek the pleasure of the Creator of the universe, Allah Almighty. In this regard, accurate awareness about the *Tawhidic* concept of Islam is mandatory. Through the understanding of this highly significant concept, one can embrace the pleasure of Allah Almighty through one's deeds performed on the patterns or Sunnah of the Holy Prophet Muhammad (SAW). This review paper is an attempt to facilitate the believers in capturing the real concept of *Tawhid* in the Islamic thought for earning success in this world as well as the hereafter. It is already established that for sophisticated, unique, and sublime concepts, we need to generate concise, precise, and perfect linguistic expressions. Therefore, the study refers to the linguistic aspect and highlights its various reflections where needed significantly.

Research Questions

The study has attempted to answer the following research questions quite comprehensively from the perspective of linguistic orientation:

1. What are the religious implications of *Tawhid*?
2. What are the philosophical implications of *Tawhid*?
3. What are the moral and ethical implications of *Tawhid*?
4. What are the implications of *Tawhid* in the age of modernization?

Research Methodology

This study is a review research paper that is purely qualitative in nature. In order to answer the questions, guidance was sought from the Holy Quran and the Sunnah of the Holy Prophet (SAW), readily available in the traditions. The existing literature on the subject was also reviewed purposively. The deliberations and understanding of the researchers may not be ignored on the subject matter, and they have contributed a lot to the discussion part of the study. The research questions have been taken in the form of headings and answered through a logical and argumentative

discussion. The contextualization of the content has played a significant role in the materialization of the abstract concepts.

Discussion

The study has targeted four different but relevant questions. These questions have been answered one by one under certain question-oriented headings.

Tawhid in the Perspective of Religious Implications

Theological discussions within Islam are deeply rooted in the concept of *Tawhid*. The linguistic expression leaves no ambiguity and no margin for satanic deviations and interpretations. For example, the Arabic words *la ilaha illallah* are more than clear and simple. They more simply and clearly mean that there is no one to be worshiped but Allah. It is usually translated as there is no God but Allah. It is not a matter of belief system only. It is not sufficient to proclaim that there is no God but Allah; He is the one and only. It means that one should develop an unwavering, unbreakable, and invincible connection with his/her Lord. It is a relationship of a creature with its/creator. It demands its reflection not only in the implicit but explicit behavior of the believer. A Muslim lives his/her life just to seek the pleasure of their Lord, Allah Almighty. To him or her, the pleasure of his/her creator comes first. It is not a matter of heart and deeds only; it is a matter of linguistic expressions as well. A true believer utilizes unequivocal and unambiguous expression while praising or worshiping his Lord Allah Almighty. Numerous examples may be quoted from the traditions of the holy Prophet *Sallallahu Alayhe Wasallam!* (SAW) In this regard. The linguistic expressions of the five-time prayer are the clearest evidence in this regard. Oral discourse not only reflects but also impacts spirituality and faith as well. This realization can be experienced by the individuals themselves. The supplications of the prophet in the prayers (Salawat) are thought-provoking and the best collection of linguistic expression for conversation between the faithful creation and the creator. Their understanding is highly significant to realizing the real taste of spirituality and divine connectivity. *Surah Fatiha* mentioned to be the first *Surah* of the Holy Quran,

carries the essence of supplication in the whole scenario. It is the best supplication in its own nature. Abdullah (2025) has highlighted its significance as an abstract/preface of the Holy Qur'an. He has also elaborated on its linguistic perspective quite convincingly.

For a Muslim, there is only one motivation to perform righteous deeds in daily life: he/she performs all religious rituals in the obedience of his/her Lord Allah Almighty. A Muslim respects his/her parents and elders, takes care of the spouse and kids, helps the poor and needy, takes care of the rights of neighbors, earns money through fair means, carries out fair deals in business, behaves sympathetically with juniors, puts the best to perform all social responsibilities, becomes a symbol of peace for the society etc. only and only for the pleasure of Allah Almighty. It is the ultimate goal of a righteous Muslim. The classical theologians such as Al-Ghazali (1997), Ibn Taymiyyah (2000), and others, have also analyzed and interpreted the concept of *Tawhid* and its impact on the understanding of God's attributes, divine justice, and human responsibility.

Tawhid in the Perspective of Philosophical Underpinnings

A good soul always keeps on following the right path. The sole objective of a true personality is to achieve the ultimate truth. A truthful human being cannot survive in the world of falsehood for a long time. It may be like a fish, which cannot survive without water. The absolute and ultimate truth on the face of Earth and in the whole universe is the absolute oneness of Allah Almighty as a Creator, Cherisher, and the Greatest in stature and dignity. There is nothing like Him (Al-Quran 42:11). Now, see the beauty of the linguistic expression in the words of the Quran. *Laisa Kamislehi Shayun*. Let me elaborate further. If all the human beings, jins, and other creatures on the face of Earth or in the universe from the creation of the universe till doomsday, including prophets, try to conceptualize Allah Almighty with all His attributes, they will not be able to do this. And even if they claim that they have done this and they start saying that Allah Almighty is like this abstract or concrete phenomenon, it will be wrong. Allah is not like that. They will surely be mistaken. Because it is very beautifully and clearly expressed in the words

of Allah Almighty that there is nothing like Him. He is absolute and eternal. And there is nothing absolute and eternal in the universe except Him (Allah Almighty).

A human being can reach the ultimate truth by submitting his will to Allah Almighty. Absolute obedience to the creator can result in the ultimate peace, comfort, and pleasure for the obedient. The true nature of the relationship between the creator and the creature must prevail in the lifestyle of the creature. This aspect is highlighted very clearly in the Holy Quran. Allah Almighty says *Laqad Kana Lakum Fi Rasulillahe Uswatun Hasanah* (Al-Quran 33:21). Undoubtedly, there is the best way of life in the lifestyle of the Prophet (SAW). Allah Almighty also says in *Surah Mulk* of the Holy Quran that Allah Almighty has created life and death so that He may test who among you performs the best deeds. *Alladi Khalaq ul Maota wal Hayata Leyablowakum Ayyukum Ahsanu Amala*. (Al-Quran 67:2). Now we can see the correlation in these two verses of the holy Quran. The objective of human life on the face of Earth is to test them and put them into certain circumstances for their trial, and success can only be achieved by performing the best deeds. There could be a question about the criteria for the best deeds. Allah Almighty clearly told that the best deeds can only be found in the lifestyle of the Prophet Muhammad (SAW). That is the only way of seeking pleasure from the Lord Allah Almighty. Here again, the linguistic beauty of the message helps us to understand the message clearly. It will result in pleasure at both ends, the creator and the creature. This relationship may be philosophically narrated as a *Tawhidic* relationship. Islamic philosophy has been profoundly shaped by the concept of *Tawhid*. The philosophers like Ibn Sina (1974), Al-Farabi (2001), and Ibn Rushd (1954) have talked about the philosophical aspect of *Tawhid*. Foregone in view, it may be concluded that the concept of *Tawhid* ultimately brings a significant impact on the thought processing of human behavior.

Tawhid in the Perspective of Moral and Ethical Considerations

The concept of *Tawhid* governs the behavior of Muslims to a greater extent. It teaches them professional, social, family, and individual ethics. They know how to behave at the work center. They

take care of their colleagues and perform their duties by doing their best. They use fair means to earn through their business. They do not switch to corrupt practices because of socio-economic pressures. They speak the truth and do not tell a lie to earn more profit. They know that killing one human being without a solid and appropriate reason is like killing the whole of humanity, and protecting the life of an endangered one is like protecting the whole of humanity (Al-Quran 5:32). True and effective ethical values come through clear and precise linguistic expressions, which carry unique characteristic features. They follow the high standards of morality. They like peace at home, at the workplace, and in society. It is because they obey their creator, Allah Almighty. They follow His commandments. Subsequently, they follow the lifestyle of the Prophet Muhammad (SAW). They seek the pleasure of their creator by following the *Sunnah* of the Prophet and, resultantly reach the highest level of morality and ethics. The works of ethicists like Al-Razi (2014) and Al-Mawardi (1996) also reflect the ethical framework in the perspectives of *Tawhid* and its application to personal conduct, social justice, and community relations.

Here, the question may arise of how someone should decide what is ethically right or wrong. The question is very simple but important. It indirectly highlights the significance of faith in human life. It is your faith, in fact, which governs the priorities of your life. It emphasizes whether you live to seek your own pleasure or the pleasure of your Lord and Creator, Allah Almighty. If you want to seek your own pleasure, then your ethics or morality are subject to your own will. And if you have submitted your will to your Lord, then you will strive to seek the pleasure of your Lord. Therefore, for a *Tawhidic* personality, the will of Allah Almighty rules over all other wills, including his or her own. His or her priority number one is to seek the pleasure of his or her Lord, and that governs ethics and moralities accordingly.

Now see the beauty of the words, *Qul Inna Salati wa Nusuki, wa Mahyaya, wa Mamati Lillah-e-RabbilAlameen!* (Al-Quran 6:162). Say that without any doubt, my prayer, my sacrifice, my life, and my death are for the Cherisher of the worlds.

Tawhid in the Perspectives of Modernization

It is highly significant to understand that the religion of Islam carries universal culture, values, and ethics. They are neither time-bound nor regional. Similarly, the concept of *Tawhid* is immortal, universal, and stands beyond time limits. The advancement or modernization of technology and so-called latest techniques of business cannot limit the *Tawhidic* control or its reflection in human behavior. It is equally applicable in present circumstances as it was at the time of Hazrat Adam (AS) and Hazrat Muhammad (SAW). In particular, the *Tawhidic* concept of the Holy Quran is universal and meant to prevail in all situations and circumstances of human life. The current wave of secularism is the result of human refusal to submit to the will of Allah Almighty. In principle, religiously and morally, it is not possible to draw a line between life in the Church, Mosque, Mundar, etc., and life at the work center, bazaar, and home. Islam is a complete code of life. The lifestyle of the Prophet furnishes universal, thorough, comprehensive, and complete guidance for all and sundry in all areas of life. Whether the aspect of life is private or public, it is appropriately addressed. However, the guidance is for those who are humble and submit their will to the commandments of Allah Almighty, and not for those who deny or dispute the existence of Allah Almighty and subsequently disobey His last and final messenger, Prophet Muhammad (SAW).

It is the problem of partial submission to the will of Allah Almighty that we witness some Muslim scholars and groups behaving in contradiction to Islamic teachings. They want to disintegrate the rituals from other social domains of human life. For them, life inside the mosque requires religious binding, and outside the mosque, they can live with their own choice, and exercise freedom of expression and freedom of deeds. However, in fact, this is not the case. It refers to a misconception or deliberate disobedience. The dominance of secular thoughts among European and American nations has badly influenced the Muslim community in the contemporary world. The tags of terrorist, extremist, and fundamentalist have further strengthened the doubts and misconceptions of so-called moderate and advanced Muslims. It obviously seems to be the

result of a lack of knowledge and detachment from the pure Islamic school of thought guided by the Quran and Sunnah.

These linguistic tags like *Shia, Sunni, Wahabi, Barelvi, Deobandi, Hambly, Malky, Shafai, Ahmedi, Ismaeli*, etc., strengthen sectarian differences. In certain cases, they work like reflections of Satanic handicaps. They refer to certain elements of deeds and faith which may not be part of Islam. Therefore, under the shadow of these tags, people usually exercise undue freedom and cross the limits of Islamic civilization, culture, norms, traditions, values, and rituals. These schools of thought may work like means to the original sources (Quran and Sunnah), but cannot be sources themselves. Allah Almighty and His messenger, Prophet Muhammad (SAW), do not encourage sectarianism. It is clearly mentioned in the Holy Quran that Muslims must firmly hold the rope of Allah Almighty (Quran and Sunnah of the Prophet) together and not be divided. *Wa'atasimu Beahlillahi Jamian wa la Tafarraqu* (Al-Quran [3:103](#)). We can realize the linguistic beauty of the verse as well. It is an imperative mood that shuns the confusion in all its manifestations. It is an order and a direct order, leaving no space for compromise. It reminds us of the controlling force of the one and only creator of the universe. Therefore, whatever may be the circumstances in the contemporary age, whether it is the age of modernization, post-modernization, science and technology, information technology, or artificial intelligence, all human beings are rationally bound to follow the commandments of their creator, Lord of the universe, Allah Almighty. And it aligns with the true spirit of *Tawhid* in Islam.

Hence, there is no linguistic ambiguity in the commandments. They stand at their best as the reflection of divine wisdom.

Conclusion

The perspective of *Tawhid* in Islamic thought reveals significant dimensions of theological, philosophical, and moral echoes that govern the scholarly legacy of Islam. The study at hand furnishes a thorough and multidimensional relationship between Islamic thought and *Tawhid*. In view of the abovementioned discussion, it may therefore be concluded that the concept of *Tawhid* has an undeniable, long-lasting, and remarkable impact on the growth of Islamic intellectual behaviors. The pure and authentic *Tawhidic* concept is essential to maintain the right direction of Islamic thought. In this regard language of the Holy Quran and the traditions of the Holy Prophet (SAW) are unique and reflect the divine and prophetic wisdom. Precise, immaculate, accurate, and unequivocal linguistic expressions are inevitable for sublime and highly significant concepts, ideas, and themes. Hence, it is equally important to highlight the linguistic perspective of Islamic or Quranic discourse to dispel the doubts of the nonbelievers regarding its authenticity to be revealed by the creator of the universe, Allah Almighty. Moreover, it stands as an obligation to religious Islamic scholars to understand the gap in this regard and keep on filling it through consistent efforts on a regular basis.

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