



# Monotheistic Concept in Islam and Sikhism: A Critical Comparison

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## ABSTRACT

*The belief in a universal God is a common feature of almost all major religions of the world. This Supreme Divine authority is Omniscient, Omnipotent, Omnipresent, Eternal, Creator, Sustainer, Destroyer, Changeless, Merciful and the Judge. The clear concept of God paves the way to worldly pleasure and salvation in the hereafter. Both Islam and Sikhism believe in the concept of one God where God in Islam, generally known as- "Allah" and in Sikhism- "Waheguru". Regarding the monotheistic idea sometimes it is considered that Islam has a great and strong influence on Sikhism. This paper is an honest and sincere effort to explain the concept of monotheism and oneness in Islam and Sikhism along with some clarification of the words and terms related with this idea as- Monotheism, Islam, and Sikhism etc. Some people think that Sikhism is an offshoot of both Islam and Hinduism. This article will show that Sikhism is itself a unique religion establishing some unique features. There is an effort to dispel misunderstanding and superstitious beliefs on the concept of God in both Islam and Sikhism and finally to establish peace and harmony among the followers of these two religions.*

**Keywords**— Allah, Attributes, God, Holy, Islam, Monotheistic, Oneness, Sikhism, Unity

## 1. INTRODUCTION

Religion has been playing the vital role in the development of mankind to its present condition. Islam and Sikhism are two strictly monotheistic religions in the world. Sikhism is one of the youngest religions of the world developed in Panjab with the teachings of Guru Nanak and his nine successor Gurus. Islam has started its journey with the teachings of Hazrat Muhammad (SM). The Holy Qur'an is the most sacred scripture of Islam and the Holy Guru Granth Sahib is the most sacred scripture of Sikhism. The central concept of these two texts is *Tawhid* or oneness of God. The Mool Mantra of Sikhism and the essence of the oneness of God in Islam (*la elaha illallah*) have the same spirit. This article tries to present that there are little differences between Islam and Sikhism centering the concept of God. On the other hand, many similarities regarding the monotheistic concept can definitely pave these two religions in a more harmonious position. The Sikh scripture has used even the name *Allah* and *Karim* for the Supreme God that are the prime names of Islamic God. This article has highlighted the concept of the unity of God in both Sikhism and Islam. Unity of God promotes the unity of mankind. Cultivation of harmony between two religions through the realization of the essence of God's unity is the main motto of this article. God is creator, sustainer, and destroyer of us all. He provides food for every living being from the tiny ant to a big whale in the ocean. He is the cherisher of all who never discriminates against any of His creations. A human being is also supposed not to discriminate on the basis of one's race, color, sex or social status. The one God is the supreme Master of the whole universe. The Qur'an splendidly says that Allah has created the whole races from a single male and single female and then divided us into different tribes and nations so that we can know each other. This universal message of the Qur'an has emphasized to know people of different races because we all have been created by one supreme Reality from a single source. This study will help the followers of Islam and Sikhism to know each other and to involve them in the service of humanity. The concept of God is to be understood through the theological as well as philosophical point of view. This work has followed both conceptual and comparative study. Some clarifications have made for specific philosophical and devotional name of God. The English word 'God' has been mentioned frequently besides the proper name of God in both Islam and Sikhism. It focuses specially on the Qur'an and the Guru Granth Sahib. Besides these two scriptures, some basic literature have also been focused on seeking proper information.

## 2. ISLAM

Islam is a religion of Abrahamic tradition founded in the Arabian Peninsula. It has its origin in the teachings of Prophet Mohammad (peace be upon him) who is taken by its followers as the messenger (Rasul) of God (Allah). He is the last prophet to whom the Qur'an was revealed by the Almighty Allah through angel Gabriel in the 7th century CE.

"Islam" is an Arabic word meaning "submission" or "surrender". The word also denotes the meaning of peace (salam) and safety. According to the concept of the Holy Qur'an, the motto of Islam is "wellbeing in this world and the hereafter".[1] It is the third

and the last monotheistic religion that arises in the Middle East, coming after Judaism and Christianity. A person who professes Islam is a Muslim. There are five basic pillars of Islam namely- Kalama, prayer, fasting, pilgrimage, and charity. There are also some basic beliefs without believing in which, one can never be a Muslim. A Muslim is either one who is born to a Muslim family or one who accepts Islam by uttering the “Shahadah” (there is no God but Allah and Muhammad (SM) is His messenger) and realize it by heart. Some writers of different faiths and communities call Islam ‘Muhammadanism’ after the name of Prophet Muhammad like Buddhism, Christianity, and Confucianism. But it is very much unknown and considered as an error by the followers of Islam. Allah Himself is the founder of Islam and Prophet Muhammad (SM) has preached Islam.

### **3. SIKHISM**

Sikhism is the youngest and one of the major religions in the world which is originated and flourished in Indian soil in the 15th century CE. Guru Nanak Dev Ji is the founder and first Guru of this religion. He was acquainted with diverse creeds of Islam and Hinduism from his childhood and attained proper knowledge about these two religions. Nanak was a great poet who had a profound respect for other religions but was not fully satisfied with the beliefs and practices of major world religions. That’s why he started preaching unity of God where the One God is the common father and Guardian of all.

It is widely considered that the word “Sikhism” comes from the Sanskrit word ‘Shishya’, which means ‘Disciple’ or ‘Student’ or ‘Learner’.[2] Guru Granth Sahib is the main sacred scripture of Sikhism. The Sikhs consider Guru Granth Sahib as the last and eternal Guru in the line of Guruship. The scripture has a strong universal approach toward the followers of diverse faiths. It is written by Six Sikh Gurus and 30 Hindu-Muslim *Bhaktas*.

### **4. MONOTHEISM**

To discuss the concept of God in Islam and Sikhism the word ‘Monotheism’ will appear again and again. For clarification, it needs a short but clear illustration. The word ‘Monotheism’ comes from two Greek words “mono” and “theos”. “Mono” means ‘One’ or ‘Single’ and “theos” means ‘God’. So, literally, monotheism is the concept of the belief in only one God. The inner meaning of ‘monotheism’ is the religious experience and the philosophical view that give emphasis on God as one, perfect, immutable and creator of the world from nothing. [3] The existence of One God or Oneness of God is the core belief of monotheism where the One God is all in all, all-powerful, almighty, omniscient, omnipresent, the Supreme One, endless, changeless and eternal.

#### **4.1 Monotheism in Islam**

Monotheism is the central belief of Islam which rejects the belief and worship of many gods and goddesses. The Holy Qur’an bears a lot of examples for monotheism. Once the Prophet Muhammad (peace be upon him) was asked about Almighty Creator. The answer came directly from God Himself in the form of a short Chapter (*Sura*) of Qur’an which is considered to be the essence of monotheism: “Say (O Muhammad), He is Allah, the One and Only; Allah, the Eternal, Absolute; He begotteth not, nor is He begotten; and equal to Him is not anyone.” [4] Association of any beings or material objects with God (Shirk) is strictly prohibited in Islam. Islam as a faith originally determines ‘total submission to God’. It is stated in the Qur’an:

“Say: Shall I to take to myself as patron other than *Allah*, the Originator of the heavens and the earth, Who gives nourishment but Himself needs none. Say; I am ordered to be foremost among those who surrender themselves (unto Him), and not be among those who associate others with Him”. [5]

#### **4.2 Monotheism in Sikhism**

The ‘God’ or the ‘Lord’ of the Sikhs is uncompromisingly monotheistic as symbolizing by *Ekamkar* and *Omkar*. Sikh Gurus and Bhai Gurudas have mentioned the distinct natures of these two concepts- *Ekamkar* stands for *ekam*, the One Absolute Being and *Omkar* is the symbol of creative force and the Immanent Spirit of God. [6] Sikh Gurus and different scholars of Sikhism have presented these two terms in different forms. Some use *Ik Oankar* to represent Sikh God that symbolizes only One Supreme Being. All the Sikh Gurus preached Sikhism as a strictly monotheistic religion believing in none other than one Supreme Reality. The oneness of God is consistently emphasized throughout the *Mool Mantara*, the first passage of Guru Granth Sahib which is the root of Sikh monotheism: “One Universal Creator is God. The name is Truth. It exists in all creation and It has no fear. No hatred. It is timeless, undying, beyond birth and self-existent.” [7] Besides the above mentioned hymns, many pages of Guru Granth Sahib contain the same gospel of monotheism.

### **5. THE ESSENTIAL NATURE OF GOD**

God is creator and destroyer who is the source of pain as well as pleasure. It is difficult to give a perfect clarification of the nature of God. Guru Nanak says: “I know not how to describe Him, for He can be compared to Himself alone.” [8] God in both Islam and Sikhism is absolutely free from all kinds of limitations. So, man as a finite being cannot fully comprehend God. It does not mean that man can have no knowledge of Him at all. His Light is revealed with perfect clarity to the true Prophets and the true Gurus alone who possess deeper insight and divine sincerity than other people. The nature of God can be explained through the interpretation of God’s two special attributes- Essence Attributes and Action Attributes. [9]

#### **5.1 Essence Attributes**

Essence and attribute are two different terms that are closely related to the perfect nature of God. There is a problem to distinguish between the essence (*dhat*) and the attributes (*sifat*) of God. If the attributes are considered to be separated from God’s essence then there is not one God but many. Ibn Taimyaa suggested that these two entities should not be believed as separate entity but the relation of essence and attributes is a unique relation. [10] Essence attributes are the inherent attributes of God that are self-existent. Since these attributes are inherent in His essence these have no relation with God’s creation. Before the creation of this universe God Himself was responsible for some inner qualities that are generally called essence attributes.

### **5.1.1 Unity of God**

Both Islam and Sikhism deeply insist on the Unity of God. God is unique and He is all in all in all respects. The Holy Qur'an emphasizes the unity of Allah with regard to creation, command and worship of God. The Qur'an says- "Your Lord is One. There is no God but He, the beneficent, and 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." [11] *Tawhid* (unity of Allah) is the most fundamental belief in Islam that is the foundation of Islam. According to many Islamic theologians, there are four doctrines about *Tawhid*: 1. Essential Unity (*al-tawhid al-dhati*), 2. Unity of Attribute (*al-tawhid al-sifat*), 3. Unity of Actions (*al-tawhid al-af'ali*) and 4. Unity of Worshipping (*al-tawhid al-ibadi*). [12]

The central message of Islam regarding God's unity is the declaration of *la ilaha ill-Allah* (there is no God except Allah). It is made up of four words, *la* (no), *ilah* (worshipped entity), *illa* (except), and *Allah* (the proper name of Supreme Being in Islam). Islam considers that everything in the cosmos is running properly by the divine order of one Supreme Being. The Holy Qur'an declares- "If there had been in them (heavens and earth) any gods except Allah, they would both have certainly been in a state of disorder" [13]

God in Islam is not limited to a particular tribe or generation. Prophet Muhammad (peace be upon him) referred God as rational, spiritual, easily intelligible, scientific, consistent and beneficial to humanity. [14] Unity of God represents the unity of human race. God is equally merciful to all and forgives the sins of all. Universality of Divine unity is a common feature of almost all religions of the world. The Qur'an states: "There is not a nation but a Warner hath passed among them....And for every nation there is a messenger. And when there cometh (the Day of Judgement) it will be judged between them fairly and they will not be wronged". [15] In addition, messages of the Qur'an like "Mankind is a single nation," [16] "All are but a single nation" [17] have highlighted the concept of the unity of God. The Qur'an has revealed for the benefit of entire human beings. The essential qualities of the Holy Qur'an can be addressed with the verses of Qur'an:

"This is the scripture whereof there is no doubt, a guidance unto those who ward of (evil), who believe in the unseen, and establish worship, and spend of that we have bestowed upon them, and who believe in that which is revealed unto thee (Muhammad) and that which was revealed before thee, and who have faith in the hereafter." [18]

Unity is the central concept of Sikh ideology. The Sikhs strongly believe in the unity of God. The Holy Guru Granth Sahib states- "The One God is the Father of all; We are the children of One God. You are our Guru. O Guru, O friend, I sacrificed my heart and soul to You; O Lord, reveal to me the blessed vision of Your Darshan." [19] Sikhism never claims that only the followers of Sikhism will get salvation. Almighty God is Divine Light and the Divine Light does not belong to any particular sect, nation, or religion. He is the guardian of entire humanity. Guru Nanak says, "Whosoever meditates upon One God, the Formless, will get salvation." [20]

God in Sikhism is possessed of divine knowledge and wisdom through which He wishes to have unity of mankind. According to Sikhism, the One Absolute Entity is the creator and guardian of whole mankind. Irrespective of any caste, creed and nation He equally treats with everyone: "The Guru says, 'there is but One God' but Hindus and Muslims think that their God is different from the God of other religions. The One God whom I worship is both Allah and Rama; to the formless One I bow in my heart. Thus I have settled the dispute between Hindus and Muslims". [21]

### **5.1.2 God is Eternal and Absolute**

God is termed as Infinite, Eternal and absolute both in Islam and Sikhism. According to Islam, *Allah* is not finite. He is everlasting, unchanged and unborn. He has not taken birth and He will never die nor destruct. Allah is formless, He is not visible. He is both immanent and transcendent. Man works under the limitation of space and time. As a finite being man cannot fully realize the divine wisdom of God. God is the uncaused cause of the universe. The Holy Qur'an gives testimony supporting God's eternity and supremacy:

"He is God; there is no God but Allah, He is the knower of the unseen and the visible; He is the All-Merciful, the All-Compassionate. He is God; there is no God but He. He is the king, the All-Holly, the All-State, the Guardian of the faith, the All-Preserver, the All-night, the All-Compeller, the All-Sublime. He is God, the Creator, the Maker, the Shaper. To Him belong the most beautiful names. All that is in the heavens and the earth magnify Him; He is the Almighty, the All-Wise". [22]

The attributes of God are different from those of anything in our visible world. He is eternal and self-existing. His existence does not depend on other beings and is not limited to time and space. [23] Inner significance of this sort of the nature of God in Islam has clearly presented in the Qur'an:

"There is no God but He, the living, the Everlasting, Eternal. No slumber can seize Him nor sleep. To Him belongs all that is in the heavens and the earth. Who is there that shall intercede with Him except as He permitteth? He knows what lies before them, and what is after them, and they comprehend not anything of His knowledge save such as He wills. His footstool extends ever the heavens and earth and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory)." [24]

God in Sikhism is beyond time, space, birth and death. Before the creation of anything He was exist. He is self created Being. Guru Granth Sahib uses different names for God. *Akal Purukh* is one of the important names used for God in Sikh theology. *Akal Purukh* generally means 'Timeless One' who is beyond time. *Akal Purukh* appears only once in the *Adi Granth* but the *Dasham*

Granth uses the term frequently as a substitute for God.[25] According to Sikhism, worldly time process is sheer illusion and Who is beyond this time process is the True One. It is stated in the Guru Granth Sahib; “God who is eternal, wise and omniscient is the master of destiny. The world, on the other hand, is fickle and inconstant.”[26]

Absoluteness of God can be understood through His completeness. God is self-existent and the only complete being. The whole universe is dependent upon Him but He is subordinate to none: “He possesses all qualities; He transcends all qualities; He is the Formless Lord. He Himself is in Primal Samaadhi.” [27] God has created everything in the world but He is not like any of His creations. “God is absolute in the sense that He is the unconditioned ground of all finite existences. He is Absolute because He is a being, harmonious and complete.” [28] The very first verse of Guru Granth Sahib (The Mool Mnatra of Sikhism) refers God as timeless, birth less and self-evident. Sikh God is the highest of the high. He is possessed of divine glories that will never be exhausted.

### **5.1.3 God is Omniscient**

Islamic God is All-knowing as He knows the past, present and future of every living being. Nobody can hide anything from God. He can fully comprehend even the hidden speech of human mind: “It was We Who created man, and we know what his own self whispers to him: for We are nearer to him than (his) jugular vein.” [29] God is aware of everything that is held in the universe hence nothing is hidden to Him. The Qur’an says:

“And with Him are the keys of the *Gahib* (all that is hidden), none knows the treasures but He. He knows whatever there is on the earth and in the sea and not a leaf does fall but with His knowledge; there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dried up, but is (inscribed) in a clear record (of His knowledge and power)”. [30]

The Qur’an has mentioned ‘Kabir’ as a beautiful name of Allah that means ‘All-aware’. Allah notices all our activities and on the day of last judgment all deeds will be unrolled before the individual person:

“Have you not seen that Allah knows whatsoever is in the heaven and whatsoever is on the earth? There is no secret conference of three but He is their fourth, nor of five but He is their sixth, nor or less than that of more but He is with them (with His knowledge) wherever they may be; and afterward, on the Day of Judgment, He will inform them of what they did. Verily Allah is All-knower of everything.” [31]

God in Sikhism also All-wise and All-knower. He can hear the petty cry of an ant before the roar of a lion. The Holy Guru Granth Sahib ensures: “God knows the inmost thoughts of every soul, And feels the distress of good and evil men; From a tiny ant to the huge elephant, His mercy, the Lord, bestows, on everyone.”[32] God has been referred in Sikhism as ‘Light’ that light will encompass the whole universe forever. God knows the hidden speech of each and everyone. It is stated in the Guru Granth Sahib again: “He dwells in each and every heart, but only a few knows it.”[33] Though He dwells in every heart He is not blended with anything. He is certainly a separate entity.

### **5.1.4 God is Omnipotent**

God in Islam is possessed of unlimited power. Whoever He wants to help none can harm him. Islam emphasizes God’s omnipotence as God’s supremacy to which human beings are totally subordinated. [34] Almighty *Allah* in Islam is the only supreme designer and protector of everything. The Qur’an has reported about the wisdom of God- “He is Allah, the Creator, the shaper out of naught, the fashioner. His are the most beautiful names. All that is in the heaven and the earth glorify Him, and He is the mighty, the Wise”. [35]

This essential nature of Almighty God can also be understood by His divine will. Allah can do everything whatever He likes to do. He is absolutely Perfect Being, who is beyond the approach of everything even beyond the thought and imagination.[36] Almighty Allah has full control over everything in the universe. Allah is one and only responsible Being for our life and death: “To Him belongs the dominion over the heavens and the earth; it is He who grants life and death; and He has power over everything.”[37]

Sikhism also believes that the world is operated under the command (Hukum) of Almighty God. He is the first cause of everything Who has full control over the cosmos. ‘God’s works are beyond our comprehension, His Will can none disobey.’ [38] We, the finite being are fully dependent upon His sovereign power. He is the guardian, cherisher and destroyer of every living being. As a finite being we cannot comprehend His infinite and divine power: “O wise and all-knowing God, you are the river. How can I, the fish within you measure your limits?” [39] Man cannot execute fully his will with reality but God is omnipotent because He has the proper power to make His will with reality, and the whole realm of His existence is constantly sustained by His activity. [40] According to Sikh scripture God is Infinite, Vast and All-powerful: “God is omnipotent, possessing all powers; He is obtained through the Perfect, Divine Guru.” [41]

### **5.1.5 God is Omnipresent**

God in Islam is all powerful and omnipresent. Omnipresent generally means the entity that is present everywhere but regarding the attribute of Almighty Allah it means the absolute knowledge of everything in the world. Allah is not present everywhere in physical form but through the perfect sovereignty and wisdom He is fully aware of all things even the hidden wishes of all human minds. Since time and space is not applicable to God He was exist before time and will exist forever. Nothing in this world is beyond the divine vision of God and that is why God in Islam is present everywhere with His complete wisdom. “No vision (of His creatures) can encompass Him, whereas He encompasses all others’ vision and creatures; He alone All-subtle and unfathomable, All-aware.” [42]

Many Muslims imagine Allah in physical form and He dwells only on the seventh sky. Basically, Allah is not limited to any place and even we can see the instances of His presence with many great religious figures. Allah ensured His presence with Hazrat Musa (AS) before his entering into Israel the promised land of Allah saving them from the persecution of the Egyptians. "O Moses! While they remain there, never shall we be able to enter. So go you and your Lord and fight you both." [43] Then Moses assured his companions that surely the Almighty Lord is with them. In the same way Islam believes God Himself helps the people in need through His majestic power not via the angels: "Prophet Muhammad (peace be upon him) said to his comrade (Abu Bakar): Grieve not. Surely Allah is with us. Then Allah sent His peace of reassurance to descend upon him and supported him with hosts you cannot see....and Allah's word is the uppermost. Allah is Mighty, Wise." [44]

God in Sikhism is both immanent and transcendent. God is present in His every forms of creation and everything in this world is under his divine light; "He is equally in an ant and an elephant. He is equally present in the kings and the beggar." [45] Like Islam Sikhism also believes in a God Who does not live only in the heaven. He is fully free from spatial limitation. His eternal spirit pervades all beings: "On the mountain is God, in the caves is God, on the earth is God, In the sky is God, Here is God, There is God, In the world is God, In the firmament is God." [46] The term *Naam* is used in Sikhism for the divine nature of God. It is the active power of God that pervades in all creatures: "Nam the immaculate is unfathomable, how can it be known? Nam is within us, how can it be reached? It is Nam that works everywhere and permeates all space." [47]

## **5.2 Action Attributes**

God in Islam is the creator of everything. We should not think that after creating the universe God has gone far away and He has no relation with His creations. There is a firm relationship between God and His creations. Attributes of God that belong to the relation between God and His creatures are called action attributes. Creation, destruction, ruling and judgment are some important action attributes of Allah.

### **5.2.1 God is Creator**

According to Islam and Sikhism God is the creator. He created each and everything of the universe. His creations are countless and His creation is continuing. The Qur'an says- "God is the creator of everything. He is the Guardian over everything. Unto Him belong the keys of the heavens and the earth." [48] The Qur'an proves that the creation world is being expanded continuously: "He adds to Creation in any way whatever He wills. Allah is able to do all things." [49]

Creation is the central act of Almighty Allah. God has a divine plan behind His creation. Inner significance of creation is explained by a famous Hadith Qudsi in which God speaks through the mouth of the Prophet: "I was a hidden treasure. I loved to be known. Therefore, I created the creation so that I would be known." [50] Creation is the common act of Allah. God's will is an important aspect of creation. The Qur'an has mentioned both *iradah* (will) and *ikhtiyar* (choice) for God: "Thy Lord createth to pass what He willeth and chooseth." [51] God is the originator of everything. He is the only self-existing Being, all other beings exist by His *khalq*. *Khalq* means creation out of nothing. The term has also been clarified by other words which the Qur'an mentions among the attributes of God, such as *Al-bari* (The Master out of naught) and *Al-badi* (the Originator). [52] Allah is the only Entity who was not begotten nor He begets anybody: "And He is the creator of the heavens and the earth. How can He have a child, when there is for Him no consort, when He created everything and He is All-aware of all things?" [53]

Islam believes that creation is nothing but Allah's command. Allah only commands and it is (*kun fayakuun*): "To Him is due the primal origin of the heavens and the earth. When He decrees a matter, He only says to it: "Be!" and it is." [54] Almighty Allah is the creator of everything in the cosmos. In order to keep proper balance among different components of cosmology He has designed divine order. If there were many gods cosmic disorder would prevail in the universe. So only one creator has created the sun, the moon and all the planets and fixed their own individual courses: And it is He Who created the night and the day, and the sun and the moon. They float along, each in its own orbit." [55]

Sikhism gives the witness of the creation of God through various statements. God in Sikhism works in many ways, still God is obviously One. He is considered as the Supreme creator of the universe. "Guru Nanak taught that 'The True Name' is the creator of the entire universe and that human beings are God's supreme creation". [56] God Himself is the creator, Sustainer and the destroyer of everything. His direct control over these functions clearly rejects the existence of different deities.

God as a creator in Sikhism conveys altogether similar ideas like the creator God of Islam. According to Sikhism from the very beginning of this universe, God existed before creating anything. His creation is a continuous process. God in both Islam and Sikhism is ever creative. His one command can create a vast kingdom: "you created the vast expanse of the universe with One Word! Then hundreds of thousands of rivers began to flow." [57] God in Sikhism is called *Karta Purukh* (Creator-Being). Before the creation of anything God was 'Nirgun' and exist for a long time and when God created the sun, moon, sky, etc. He became 'Sargun'. Guru Granth says, "He Himself is True, and all His creation is True. The entire creation came from God Himself." [58]

### **5.2.2 God is Destroyer**

God is not only the Creator but also the Destroyer of any things whatever He wishes to destroy. Both Islam and Sikhism believe it earnestly. *Al-Mumit* is one of the 99 names of Allah. The meaning of *Al-Mumit* is "The Destroyer, The Bringer of Death." [59] Allah has destroyed some communities for their evil deeds. For example, during the time of Hazrat Nuh (AS) almost all people of his community were destroyed by the will of Almighty Allah for their disbelief and transgression to Allah: "See they not how many a generation We destroyed before them, whom We had established in the earth more firmly than We have established you, and We shed on them abundant showers from the sky and made the rivers flow beneath them. Yet We destroyed them for their sins, and created after them another generation." [60]

The Qur'an has clearly explained about the last day when the sky and earth will lose their gravity and mountains will be scattered as dust: "And when the trumpet shall sound blast; and the earth with the mountains shall be lifted up and crushed with one crash. Then, on that day will the Event befall." [61] In Sikhism, God is the protector of righteous people. In the same way to punish or destroy the sinner for their transgression is also the duty of God. Everything in this world has been originated from Him and all will be end with His will.

### **5.2.3 God is Ruler and Judge**

There are many sacred testimonies in Islam and Sikhism about God's attributes as Ruler and Judge. He gives a reward for good deeds and punishes for the evil and unrighteous activities. According to Islam, *Jannah* or heaven is the ultimate reward for the true Muslims. In Islam, Allah is termed as "*Al-Hakam*" (the Judge, the Ruler). He is the best Judge of all. Holy Qur'an has reported- "Is not Allah the most Just of all Judges?" [62] Allah is the highest source of equal justice: "The sovereignty on that day will belong to Allah, and He will judge between them. Then those who do righteous works will be in the Gardens of Bliss." [63] The Qur'an gives clear indication about the equality of man and women. Both man and woman are equal in the side of God and everybody will be rewarded for their good deeds and will also be punished for their evil deeds: "Whosoever doeth right, whether male or female and has faith (in Allah), verily we shall give them a good and pure life, and We will pay them to reward according to their actions." [64] Allah is also the best ruler who cherishes whole living beings with His sovereign power. The Qur'an ends with the verses- "Say, I seek refuge with the Lord and Cherisher of mankind. The King (Ruler) of Mankind. The Allah (for judge) of mankind." [65]

A true Sikh will enjoy endless salvation. God is always impartial. He does not take any bribe; He is not biased or corrupted. He always makes the right Judgment. God never considers the social status of a man but only considers his moral condition. On the basis of human deeds, God will reward or punish them. Guru Granth Sahib asserts, "The final vision of justice is not with man, nor with any creature in the Universe, The Lord alone is the vision of Justice; Thou alone art! Thou alone art!" [66]

## **6. DIFFERENT NAMES OF GOD**

Almost all languages and religions have one or more terms that are used in reference to God. This is not the case with Allah. Allah is the Islamic name of God. The name Allah has no gender and no plural. Allah is the proper and personal name of the Divine Being, as distinguished from all other names which are called "*asma' al-sifat*" or names denoting attributes. [67] It is also known as the greatest name of God. The name 'Allah' is the personal name of God in Islam Who is similar to nothing and nothing is comparable unto Him.

According to Islamic tradition, besides the proper name 'Allah' there are 99 other names of God revealed by the creator in the Holy Qur'an and these other names are togetherly called "*Asmaul Husna*". Some common name of them are- *Ar Rahman* (the most gracious), *Ar Rahim* (the most Merciful), *Al Malik* (the king), *AL Quddus* (the most holy), *As Salam* (peace and blessing), *AL Aziz* (the almighty, the self-sufficient), *AL Ghaffar* (the ever forgiving), *Ar Razzaaq* (the ever providing). The Qur'an also describes God as *Al-Kabir* (All-aware), *Al-Jalil* (The Majestic), *Al-Majid* (The Glorious), *Al-Jabbar* (The Unapproachable), *Al-Ali* (The Sublime), *Al-Samad* (The Perfect), *Al-Azim* (The Magnificent). [68] The Qur'an refers: "And Allah's are the best names, so call on Him thereby, and leave alone those who violate the sanctity of His names" [69]

99 unique names of Allah carry 99 extra-ordinary attributes through which Allah wants the reflection of the names in human character. The Qur'an says superbly- "He is Allah (God), the Creator, the Originator, the Fashioner; to Him belong the most beautiful names whatever is in the heaven and on earth, do declare His praise and glory. And He is exalted in Might, the Wise." [70]

Another most common name of Allah is *Al-Rab* that means the Protector, the Guardian, the Lord and the Sovereign. The core concept of the Qur'an is that Allah alone is the *Rab* the only object of worship. He rules over the universe; therefore, He alone should be prayed for securing the good or removing the evil. Allah alone fills up all the needs of our body and soul. [71]

Popular names of God Addressed by the Sikh Gurus are- *Sat Naam* (eternal reality), *Akal Purukh* (eternal one), *Wahe Guru* (wonderful Lord), *Ik Oankar* (Only One God). Many names of God represent the various qualities of One Supreme Being. There are also some other names of God. For example, Ram, Mohan (beautiful), Gobind (World Lord), Hari, Allah or *Khuda* (Creator). It is stated in the Guru Granth Sahib: "He is Allah, Alakh, Agam, Kadur, Karanhar, Karim." [72]

*Hari* is the most common term for God occurs 8344 times and Rama occurs 2533 times in the Guru Granth Sahib, on the other hand, *Akal Purukh* has been used once in Guru Granth Sahib but the Dasam Granth uses the term very often as a substitute for God. [73] *Nam* is a mystical term to refer Gods will in Sikhism. *Sat Nam* stands for True *Nam*. So God in Sikhism is compared with Truth. It is stated in the first page of Guru Granth Sahib: "It was Truth in the Primal beginning. Truth is throughout the ages. It is Truth here and now. O Nanak, Truth is forever and ever." [74] Another important name of Sikh God is *WaheGuru*. *Waheguru* is translated in Sikhism as the wondrous Teacher or Lord. "Our praiseworthy *Waheguru*, *Waheguru*, *Waheguru*, you are eternally just and true, the abode of excellence, the Primal Person." [75]

## **7. COMPARISON**

The attitude of Islam and Sikhism towards the monotheistic concept of God is almost similar except some little differences. The Mool Mantara of Sikhism conveys almost the same messages as the monotheistic concept of God in Islam. Regarding the unity of God, both Islam and Sikhism present almost similar concept. We can see God as only one without a second. Unity of mankind has been appreciated in Islam and Sikhism in order to realize the unity of God. Two religions equally emphasize the supreme authority of God. God can fully comprehend all living and non-living entity with His divine power and wisdom. The concept of

creation in Islam and Sikhism is altogether the same. Both Islam and Sikhism firmly believe that only God's will or command is responsible for the creation. Immanence and transcendence of God are also supported in both Islam and Sikhism.

Both Islam and Sikhism consider God as a just kind Ruler. Men are not respected in these two religions on the basis of their social status. In spite of having many similarities, there is a hidden difference between Islam and Sikhism centering God's judgment. Sikhism doesn't believe in the day of last judgment where a man will be finally justified with their worldly deeds. Islam strongly believes that God's highest judgment is with a man on the day of last judgment (*Kiamah*). The universality of God has been highlighted in both the Qur'an and the Guru Granth Sahib. In Sikhism God is mentioned as a father, mother or friend. He is the considered the common Father of all human being in Sikhism. Islam doesn't claim God as a father, mother or friend. A human being in Islam is the servant of Almighty God not the friend of God.

## 8. CONCLUSION

Basic concepts of God both in Islam and Sikhism are almost same except some little differences. Monotheism or oneness of God is applied in all aspects of life which should be reflected not only on religious life but also on social, national and international life. God in both Islam and Sikhism is the one Primal Substance who cannot be associated with anything. The concept of Supreme Being in any religions paves the nature of overall beliefs and practices of that particular religion. God is universal; He is not confined to a particular religion or a special person. Monotheistic Concept of God both in Islam and Sikhism encompasses unique attributes which are to be reflected and implemented on humankind and this is a strong hope of God. Unity of God in Islam and Sikhism represents the unity of brotherhood. In this regard to make a peaceful and harmonious society irrespective of caste, color, creed, race and ethnicity men should take shelter under one umbrella by accelerating unity of God and universal brotherhood. Finally, this study will focus on the supreme forces of Islam and Sikhism that have a positive influence on the followers in the development of their attitudes toward the followers of other faiths.

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