

THE IMPORTANCE OF TAWHID IN SPIRITUAL EDUCATION

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DOI: 10.5958/2278-4853.2023.00072.1

ABSTRACT

This article provides evidence from Islamic scholars on the existence and oneness of the Creator of the universe. Other teachings are also presented. These views are refuted by Islamic scholars. The idea that the Creator is not in any space is reinforced. Data are obtained from reliable sources.

KEYWORDS: Religion, Idea, tawhid, shirk, Monotheism, Polytheism, doctrine, knowledge, a life, unity, will, quality, heathen, Christians, Naturalists, Astrology, Ahuramazda, Ahriman, Light, Darkness, Temperature, cold, humidity, dryness, Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon.

INTRODUCTION

The main idea of Islam is to believe that Allah is the only one. In fact, a person's Muslim status is determined by his attitude to this faith. In other words, a Muslim believes that Allah is One, He has no partners.

Sanawis, heathens, Christians, naturalists and astrologers opposed this belief.

The pagans and pagans believed that there are two gods: One is the creator of good and the other is the creator of evil. Some of them called the name of the creator of good as Yazdon or Ahuramazda, and the name of the creator of evil as Ahriman. Others called the name of the creator of good as Light, and the name of the creator of evil as Darkness.

Christians said that the Creator is the third of the three and expressed it with three foundations: Being, Knowledge and Life. Some of the Christians expressed it differently: those who meant the Father - Allah Almighty, the Son - those who meant Jesus, and the Wife - those who meant our mother Maryam. Allah, the Exalted, is greater than what they all say [1:39].

Some naturalists believed that the basis of the world is four: temperature, coldness, moisture and dryness. That is, they said that everything in existence is composed of these four elements. They put forward the idea that these four elements are eternal.

Some of the astrologers attributed the ratio of Creator to seven things: Saturn, Jupiter, Mars, Sun, Venus, Mercury and the Moon.

Islamic scholars say that the Creator is the only God, and this is confirmed by the Qur'an and the Sunnah. Of course, non-Muslims do not accept the evidence from the Qur'an and the Sunnah. Therefore, Islamic scholars try to prove the unity of the Creator with intellectual arguments.

Existence cannot be outside of the following three forms:

- Obligatory existence. What is necessary to exist is called wajibul wujud. At the same time, it is not imagined that such a thing was created. It is eternal and eternal. It can only be used in reference to Allah Ta'ala.
- Possible existence. Such a thing is imagined to exist and not to exist, that is, not to be created at all, or to be created. Everything in existence can either exist or not. That is why all of them are possible.
- A non-existent existence. Something that cannot be imagined to exist or be created. For example, the question whether Allah can create another Allah is inappropriate. After all, this is impossible, impossible. That is why we call such a thing an impossible existence [7:23].

We have mentioned that the Creator exists according to his kind, i.e., there must be "Obligible existence". After all, to say that God does not exist leads to saying that existence arose by itself. Modern science proves that nothing happens by itself. So, existence, people in it, all things were created.

Therefore, only the Creator is considered a necessary being. And this thing is imagined to be only in one Being. The proof of this is that if there are two creators, one of them willed to create life in one body, and the other willed to create death in the same body, in such a case either the will of both will be fulfilled or the will of only one of them will be fulfilled. The will of both cannot be fulfilled. Because one body cannot be both living and non-living. If the will of one of them is fulfilled and the other's is not increased, the fact that the will is invalid will be subjugated. And the subjugated cannot be a god at all [1:41].

If in this case one of them knows that his partner has willed life in a certain body, he may not will death in that body in order not to be contrary. After all, the will really needs knowledge. If it is said that this science may not cause conflict between him and his partner.

In response, it can be said that there are two cases of mutual behavior: necessary or voluntary.

If this compliance becomes necessary, both will be obligated to comply with their partner. In this case, both will be powerless. That is, he becomes forced to work in agreement with the other.

If it is said that they will work together voluntarily, it becomes possible for opposition to arise between them, and division will begin in the middle. Distributed work is also a sign of weakness.

As for those who say that there are two Creators: light and darkness, we say: "They agree with us in calling darkness something that arises. That is, they also say that darkness has arisen. So we say: did the darkness exist by itself or was it created by the light? If it is said to exist by itself, then it is possible for something to exist without a creator. And this is to deny the creator. Here it is not to prove two creators, but to claim that something exists without a creator. If it is said that "darkness was created by the creation of light", then the origin of evil and evil is created by light. This is contrary to their view that light creates only good[1:42].

As for the trinity, this is also false, because there is no evidence either intellectually or metaphorically for the division into three origins. They added knowledge and life and called it three. Why didn't they add power and will to these three and call them five, why didn't they add sami' and basar and call them seven, and limit them to these three without adding and multiplying the other perfect qualities?

Calling our mother Mary a wife and calling Jesus alayhis salam a son is false. Because this will prove necessity and division into parts. All these are signs of the created things, not of the creator [1:43].

To refute the naturalists, temperature, cold, dryness and humidity are all symptoms. That is, they cannot exist independently, they have no immortality. To put it more simply, things like temperature, coldness, dryness, and moisture cannot be imagined. They can only be recognized by adding them to something else. For example, cold air, cold water, dry soil, wet land are known in relation to something else.

They appear hour by hour, and the places where they stand are also the places of created things. If you hand a hot cup and say it's hot, you will feel the heat in the cup. If they take the cup from your hand, but leave it hot, and let your hand continue to burn, then you call such a person mentally weak. According to this, they are created just as their spaces are created, so they must have a creator.

If we refute the astrologers, we will say: "All these stars are rotating, moving from one sign to another, changing from one state to another: rising, decreasing, eclipse, shining, falling are all signs that they are united under some force. The Creator, Allah Ta'ala, is the One and the One Who subjugates all things to Himself. He does not follow any system. Therefore, stars and all heavenly bodies cannot be creators. Perhaps they are bodies acting under the law of the creator.

It is impossible (what common sense denies) for the Creator of the universe to be a body, or to be in any form, or to be on any side, or to be in any place.

A body is a collection of materials. It will also be possible to separate each aggregated item. There will also be some amount. It is also possible to imagine it to be larger or smaller than this amount. Characterization with one quantity is carried out only with another qualifier[7:52].

Also, the images will be different. It is impossible to say that the creator is in all images. Being in some of these pictures is revealed by the characterizing of another character.

It is also false to say that the Creator is on one side. Because if He is called on one side, it means that He is not on other sides. And the assignment to some side is only with the qualifier. Because whoever stands on one side of something, there must be a certain distance between them. This distance may be more or less than that amount. Therefore, there should be a distance characteristic of that quantity. Because there could be other amount than this amount.

Then the scholars say that Allah subhanahu wa ta'ala is not glorified by standing on the top side. Because the guard can stand higher than the sultan due to the fact that he stands in the same place. Although the sultan is considered higher in rank than the guard.

Also, raising the hands to the sky during prayer is "ta'abbud" (i.e. out of consideration for the work of servitude)[3:18]. This work is a work in the sense of worship, just like placing the forehead on the ground in prostration and facing the Kaaba in prayer.

So, these opinions show that worshipping graves, stones and trees, which are visible in some areas today, asking them for something, asking them for help during calamities, making sacrifices to them, and praying while prostrating them is the biggest mistake and calamity.

It is an even greater calamity to deify some people by saying that they did something unnatural. What is deification? It is true that no one calls a person a god. However, believing that if I go to that one person, my work is good, otherwise I will not be able to walk, it is a form of deifying him.

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