

A COMPARATIVE ANALYSIS OF THE CONCEPT OF MONOTHEISM ON THE BASIS OF TWO DOCTRINES

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ANNOTATION

A comparative analysis of the concept of Tawhid and its two teachings, Ash'arism and Moturidism and evidence based on verses from the Qur'an. It also highlights the differences and interrelationships between the doctrines on this concept.

Keywords: Tawhid, Qur'an, Aqeedah, Ahl al-Sunnah, man, worship.

АННОТАЦИЯ

Концепция Таухида и ее сравнительный анализ на основе двух доктрин: «Аш'аризма» и «Мотуридизма» и свидетельства, основанные на аятах Корана. Он также подчеркивает различия и взаимосвязь между доктринами, основанными на этой концепции.

Ключевые слова: Таухид, Коран, Акида, Ахль аль-Сунна, человек, поклонение.

Tawhid is a dictionary of the verb "wahhada yuvahhidu", which means to attribute the quality of unity and loneliness to something. This is because there are several features of the tafil chapter in Arabic, one of which is attribution.

In the Shari'ah terminology:

Tawhid is the renunciation of all forms of polytheism and the belief that Allah has no partner in His essence, attributes, deeds and rulings. The scholars of the Qur'an and Sunnah have defined tawhid as follows:

التوحيد: هو إفراد الله تعالى في ألوهيته وربوبيته وفي أسمائه وصفاته

Tawhid is the knowledge of Allah as one in divinity, rububiyat and noun qualities.

That is, to believe that He has no partner in His worthiness in worship, in the creation of all things, and in all the attributes of the name.

Taftazani (may Allaah have mercy on him) described Tawheed as follows:

حقيقة التوحيد: اعتقاد عدم الشرك في الألوهية و خواصها

The truth of Tawheed is the belief that there is no partner in divinity (worship) and its attributes (Allah).

There is no disagreement among the people of Islam,

The arrangement of the universe, the creation of bodies and souls, the right to worship, and the existence of antiquity are among the attributes of Allah. This definition includes four of the attributes of Allah:

1. The event of the universe. Allah takes care of everything on earth and in the heavens.
2. Create everything in existence. Whatever they are, God created them all.
3. The right to prayer. Only God has the right to worship. Everything other than Him is useless for prayer.
4. Presence with the seed from the beginning. Everything other than Allah is an event, that is, it came into being later. Only Allah Almighty has existed since ancient times.

The level and rank of the science of Tawheed is very high. The scholars said, "The level of knowledge is determined by the level of what is being studied". The science of monotheism studies the nature and attributes of Allah. Therefore, the honor of this science is much higher than other sciences. There are also several reasons for the superiority of this science:

1. All the prophets called their people to monotheism. No matter what the prophet is, they all say to their people:

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ

"Ey, my nation say bless and worship to Allah. There is no other Gods rather than Allah", he exclaimed. (Surah Al-Muminun, verse 23)

It can also be said that the first thing a adult should know is tawhid. The first thing a person who wants to convert to Islam must believe in is tawhid.

The owners of Suluk said, "The first thing a murid who turns to Allah should know is tawhid. If a disciple enters the path without monotheism, he will never reach Allah".

2. Tawhid is life for all people. There is no life for a Muslim without monotheism. In verse 122 of Surat al-An'am, Allah says:

أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ

"If we first resurrected a dead person and gave him the light to walk among people."

That is, the word that there is no god but Allah revived his dead heart, and he lived according to that word.

3. Tawhid is a cure for diseases of the heart. When we asked people who have converted to Islam why they chose this religion, they said: “The answers to the questions inside and the healing of the heartache”, they say.

* Scholars say that the Qur'an consists entirely of monotheism. Because the Qur'an contains the following:

- * To inform about the attributes of the name of Allah.
- * Calling to worship Allah alone.
- * Obedience to Allah's commands and prohibitions.
- * Allah's honor to the people of Tawheed and the friends of Allah.
- * May Allah's punishment be severe on all polytheists and disbelievers.
- * The calamities of the people who opposed Tawheed.

These are all matters of monotheism. Therefore, the Qur'an, that is, monotheism, is a cure for all believers. Allah says in Surat al-Isra 82:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

“We send down the Qur'an as healing and mercy for the believers”.

This means that the science of monotheism is one of the most important sciences that a person should study and believe in and live by. May Allah make us all take a firm step in Tawheed and grant us all the last word to be the word of Tawheed.

Some Aqeedah scholars have studied the science of Tawheed in three parts.

1. Tawhidur rububiyya.
2. Tawhidul uluhiyya.
3. Tawhidul asmai va sifat.

Tawhidur rububiyya is the belief that Allah has no partner in creation, sustenance, and control over all things.

Tawheed al-Uluhiyyah is the act of worshiping without associating partners with Him, knowing that only Allah has the right to worship.

It is said to believe that Tawhid al-Asmai and Sifat are Allah alone in all His names and attributes.

It is in the third type of monotheism that he protests, saying, “Some of the attributes that are found in Allah are also found in His servants. For example, compassionate, angry, what do you say to that?” The answer is as follows.

الصفات حسب الذوات

Attributes depend on the breed.

That is, since Allah is perfect, His attributes are perfect and perfect. Because we are weak, our qualities are flawed.

The fact that some scholars describe Allah as merciful or cruel, and that His servants are also as merciful and compassionate, is only in terms of this tasmiya. But not in terms of reality, they said. In short, he is the only one in the essence of Allah, in the attributes of a name.

Imam Dehlavi (may Allaah have mercy on him) wrote the following about the levels of Tawheed in his famous book, Hujjatullohil Boliga:

“Know that the level of monotheism is fourfold:

The first is to attribute the necessity of existence to Allah alone. The existence of another is not obligatory. This is evidenced by the following word of Allah:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

“There is no god except Allah. He is alive and the only one”. (Surat al-Baqara, verse 255)

The second is to attribute the creation of the Throne, the heavens, the earth and other beings to Allah alone. This is evidenced by the following word of Allah:

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

“God is the Creator of all things. And He represents everything”. (Surat az-Zumar 62 verses)

Neither the divine books nor the Arab polytheists disagreed on these two levels. Neither Jews nor Christians opposed these two qualities. The Qur'an states that the People of the Book and the polytheists believe in these things without any dispute.

Third, to attribute the arrangement of the heavens and the earth and all that is between them to Allah alone. That is, believing that only God can take care of everything in the universe. This is evidenced by the following word of Allah:

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ

“That the people (creation) and command (thinking) belong to Him”. (Surah A'raf, verse 54)

That is, just as God created everything in existence, He commands and forbids them. He is also in charge of creating and enforcing the Shari'ah. In verse 5 of Surat as-Sajda, Allah the Almighty says:

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ

“He arranges the work from heaven to earth”.

Everything in existence is in the hands of Allah. He did not entrust the affairs of anything in the world to any of His people. To the prophets, to the apostles, to the saints, to the poles, to the abdols and the gaws, to the imams and the angels and the jinn.

Fourth, of course, no one else deserves to be worshiped. This is evidenced by the following verses:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ

“So know that there is no deity worthy of worship except Allah, and ask forgiveness for your sins, and for the believers and the believers. Allah knows your destination for travelling and your destination after dying”. (Surah Muhammad verse 19)

There are many such verses. These two levels are naturally interrelated. This is because tying the whole universe to Allah alone means that He alone has the right to worship and no one else has the right to do so.

Since the differences between the polytheists are on these two levels, the Qur'an attaches great importance to proving those two levels and to highlighting the natural connection between them. He also gave satisfactory refutations of their suspicions.

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