



Examining the Concept of "Monotheism in Allah's Creation " from the Perspective of the Holy Quran

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Abstract

Monotheism is one of the most fundamental doctrinal principles in Islam, which means knowing Allah as one and unique and also not having a partner in the universe. One of the types of monotheism is monotheism in creation. In the Qur'an, many verses have been dedicated to this subject. This article examines the concept of monotheism in Allah's creation from the perspective of the Holy Qur'an. The method of collecting data in this research is library and their processing method is descriptive-analytical. After research, it became clear that the Qur'an considers creation to be exclusive to Allah. creation also has a deep meaning that if it remains unknown, it will lead to misguidance and polytheism and will lead to losses in this world and the hereafter for individuals. According to the Holy Quran, some verses express the concept of creation and some other verses consider it exclusive to Allah Almighty and some other verses consider creation as the basis of other most beautiful names of Allah. Also, other verses emphasize that Allah is the only creator of the universe, because one of the effects of monotheism in creation, is the existence of prudence and order in the universe. it is necessary to mention that in some verses, Allah attributes creation to other than himself and introduces intermediaries for creation and the existence of intermediaries is not in conflict with monotheism in creation.

Keywords: *Monotheism (Tawhid); Creation; Destiny; Most Beautiful Names; Best*

Introduction

Monotheism is the most fundamental doctrinal principle in Islam, which means knowing Allah as one and unique, as well as being His partner in the universe. One of the types of monotheism is monotheism in creative power, which has been given much attention in the narrations that narrated from the Holy Prophet and the Shiite Imams, which shows its great role and importance in the knowledge of Allah and human action in the world. For this reason, the Infallible Imams (A.s) did not miss any opportunity to address it.

The Holy Prophet of Islam used to say: The word (there is no deity but Allah) is the strong fortress and the stronghold of Allah's safety, and whoever enters this fence indeed have no fear nor will

they grieve (Quran, 10:62). For this reason, the purpose of all the prophets was to explain this basic principle that replaced in the minds of the people as much as possible and Muslims get familiar with all its dimensions in order to give its impact on the happiness of this world and their hereafter and to be safe from deviant lines and slips that are rooted in deviation from monotheism in divine attributes. Because creation is the source and basis of other attributes of Allah's action, that is, the creator of an object is its owner (monotheism in ownership) and the owner of the object is also his regulator and lord (monotheism in lordship). »That is Allah, your Lord! To Him belongs all sovereignty. There is no god except Him« (Quran,39:6) And since He is the Creator and Lord, He knows human needs best of all, so He is the provider of all existence. »Is there any creator other than Allah who provides for you from the sky and the earth? « (Quran,35:3). Because until a seed of a fruit are not created and you do not own it, how can you irrigate and cultivate it and bring it to perfection, and also divinity and deity are unique to Him, because the creation of all beings is from Him And there is no creator other than Him who has created even the smallest being to share in divinity with Him. Therefore, by examining the divine verses, it is obtained that the purpose of explaining the verses of creation is to draw people's attention to the Day of Judgment and that Allah is the only one who is regulator in the universe So, if the attributes of monotheism of Allah as it should be known, human life becomes divine and can guarantee man's insight into the world and going towards perfection, and according to the great prophet of Islam, will lead to his prosperity and salvation in both worlds.

Books have been written in this regard, such as the Qur'an and the secrets of creation, Ayatollah Sobhani ... and articles such as the argument for Allah's creation; The method of teaching monotheism in the Qur'an from the perspective of Allameh Tabatabai by Hassan Shokrollahi ... in which the author seeks to study and explain the various arguments for Allah's creation in the Qur'an to teach monotheism in lordship. Or the article Explaining and interpreting the argument of the verse " Had there been any gods in them other than Allah, they would surely have fallen apart " on the monotheism of creation by Ali Reza Bahmani ... But the present study seeks to express the concept of creation from different angles in the Holy Quran Because the concept of creation is very deep and has hidden angles, on the other hand, the concept of lordship is different from creation. However, in rational analysis, the truth of Lordship goes back to creation. Therefore, if these two words are not analyzed in the verses of the Qur'an, it will cause a lot of misguidances, Therefore, after researching, we decided to analyze the meaning of the word creativity in library research that few people have dealt with.

1. The Concept of Creation

One of the branches of monotheism is monotheism in creation, which means that in the universe, we do not have more than one original and independent creator, and the creation of other causes takes place during his creation and with his permission and command. Allah Almighty said: I will create for you the form of a bird out of clay, then I will breathe into it, and it will become a bird by Allah's leave. (Quran, 49:3). Therefore, in order to clarify the concept of creation in the Qur'an, we will analyze the lexical meaning in the dictionary of languages and its idiomatic meaning in the interpretations of the two sects.

1-1-The Concept of Creation in Words

Writers and lexicographers mean creation as creator and creation because it is combined with measurement and planning, Allah says: and everything is by [precise] measure with Him, (Quran,13:8). On the other hand, "Allah is the Creator of all things", so Farahidi says: Creation means measuring and destiny (Farahidi: 1409, 4, 151 and essence: 1376, 4, 1470 and Asgari: 1400 AH, 129) and Ibn Darid means creation to destiny and creation. (Ibn Darid: 1988, 1, 619) And Sahib says: Create the destiny of the object, on what you willed. (Sahib: 1414, 4, 194) and Azhari means innovation. That is, innovation and creation of an object, without that object having an existential history and its creation without a

sample (Azhari: 1421, 7, 16 and Mahna: 1413, 1, 363) and Ragheb says: Creation is its origin: straight destiny, and it is used to create something without an origin or an example. «created the heavens and the earth» (Quran,6:1).the Originator of the heavens and the earth. (Quran,2:117). It is used to find something from something such as: He created man from a drop of [seminal] fluid (Quran,16:4). and created the jinn out of a flame of a fire (Quran,55:15) And he goes on to say: "Creation in the sense of invention refers only to Allah." The creation is only for Allah Almighty, and for this he said in the separation between him and others. Is He who creates like one who does not create? Will you not then take admonition (Quran,16:17) But he has set change the nature and change something to something else to some of his prophets and messengers. As for what is impossible, Allah Almighty made it for someone else in some cases, such as Jesus, peace be upon him, who said: and when you would create from clay the form of a bird, with My leave (Quran,5:110) And the use of the word creation in the eyes of the general public has two meanings, one means destiny and the other means a lie, as the word of Allah says: and you invent a lie (Quran, 29:17). (Ragheb: 1412, 296) It means that the creation means destiny, but in the Qur'an, it means to invent an object without an example and an existential background, and to create an object with an existential background. After revealing the lexical meaning, we went to the commentators of the Qur'an to get the idiomatic meaning of creation.

1-2 The Concept of Creation in the Term

Creatures arise through the issuance of traces of the power of Allah. For most commentators, creation has a hierarchy as the act of the Creator, including creation from non-existence without using the previous pattern and creating something that has no history, which is often referred to by terms such as creation. Creation in other respects is equivalent to destiny; Destiny means the development of an object in a certain size, destiny takes precedence over creation and invention Hence, most commentators have taken the Creator to mean destiny, and their difference is whether the return of destiny is to divine knowledge or to the divine will, as Ibn Adel, who is one of the commentators of the late eighth century, says: Creation is an expression of predestination, and in the case of Allah Almighty it is an expression of His knowledge that penetrates into all universals and particulars. As for the answer to the second, the truth is that creation is an expression of predestination, and in the right of Allah Almighty it is an expression of his knowledge of information, and knowledge of a thing is correct to take precedence over the existence of the known; Because it is not possible to know a thing before its existence, and as for the creation of a thing, it does not happen except in the state of its existence” (Ibn Adel, 1419: 8, 7 / Fakhrazi, 1420: 12, 474, Humman, 8, 227)

Creation means destiny and in the case of Allah it is divine knowledge of information and knowledge of something that needs to be known. In front of him, Feyz Kashani says in the following verse He is Allah, the Creator, the Maker, and the Former (Quran,59:24) “Whenever it comes out of non-existence into existence, first it lacks estimation, second creation according to estimation second, third and imagery after creation.” (Fayd Kashani, 1415: 5, 160) And Zamakhshari says: "The Creator means that what he creates is enough" (Zamakhshari, 1407: 4, 509 \ Eshkevari, 1373: 3, 884 \ Tabarsi, 1412: 4, 273) That is, it was not known to belong to the divine knowledge, but the creation of things from non-existence and belongs to the divine will, as Mawardi says in his interpretation of the following verse: “He is Allah, the Creator...” It has two sides: one of them: that He invents things according to His will.

The second: that He predestined them with His wisdom” ((Mawardi, n,d: 5, 514 \ Ibn Abd al-Salam, 1429: 2, 274 \ Fakhr Razi, 1420: 29, 514 states the first promise \ and Beizawi, 1418: 5, 203 states the second statement \ Kashani, 1314: 9, 240 \ Alusi, 1415: 14, 257)) And Ayatollah Javadi Amoli says: "Creativity means providing the principle of existence of everything and creating something that has no history". (Javadi Amoli, 1390: 87)

He says in the expression of human evolution in the Qur'an: "The first stage of human existence is the stage of divine knowledge, in which man has only a scientific existence and is not the object of

existence for him in this position." Certainly I created you before when you were nothing (Quran, 19:9) It was pure nonexistent (Qomi Mashhadi, 1989: 8, 199 \ Shokani, 1414: 3, 382 \ Ibn Ashour, 1420: 16, 36 \ Maraghi, n,d: 16, 36)

The second stage was reduced and reached the thingness, although it was insignificant object. Has there been a period of time for man when he was not anything worthy of mention? (Quran,76:1). This is the stage when food particles turn into sperm, and Allameh Tabatabai says: "The mention of man is an allusion to his actual existence ... and the denial of being mentioned is referring his mention, not by the fact that man is an object. He does not want to say that man was not an object, because we know it was an object., but it was not the object mentioned (Allameh Tabatabai, 1375: 20, 193)

in fact, "fixed in the outside, rather it was not (mentioned) in the mind, let alone the pronunciation and the script" (Maha'ami, 1403: 2, 378) the Evidence is that he says: "Indeed, we created man from semen" "(Quran,76: 2) and the third stage is the stage of objectivity that man is realized outside. (Quran,23:14) (Javadi Amoli, 1385: 84). After analyzing the concept of creation in the term, we can say that God's will in relation to himself is the same as his action and his will in relation to others is the command of God or according to Ayatollah Sobhani is the word of Allah because of the verse. All His command, when He wills something, is to say to it 'Be,' and it is. (Quran, 36:82) And the command of Ali (peace be upon him) "...Not with a voice that knocks, nor with a call that is heard, but His words, Glory be to Him, are His actions" (sermon 18). But the Mu'tazilites and some Shiite theologians and famous philosophers have considered the will of Allah as a kind of his knowledge (Allameh Tabatabai, 1388: 4, 165 \ Ayatollah Sobhani, 1357: 192). In the following, we will examine the verses related to the monopoly of the description of creation in Allah Almighty.

2- Monopoly of the Description of Creation in Allah Almighty

In many verses, the Holy Quran considers the description of creation to be exclusive to God Almighty and proves this meaning by reasoning. In this section, we will examine the most important verses in this regard.

By contemplating the verses of the Qur'an, it is achieved that creation is a description of Allah's perfection, such as the verse: Allah is creator of all things, and He watches over all things (Quran.39:62) It is He who created the heavens and the earth with reason (Quran,6:73) and say, 'Allah is the creator of all things, and He is the One and the All-paramount. (Quran,13:16) And many verses, all of which express the fact that whatever is the object of the object in the creation and continuation of life needs Allah the Creator. Because it is impossible for something to exist in the universe and not be created by the Almighty; Because it requires the departure of the object from the possible limit and its entry into the scope of the obligatory existence, which according to the obligatory monotheism is void, because something is possible to exist and is not a creation of Allah or arose by accident and without an efficient cause, which is definitely false. Or it depends on another creator that such an assumption is not compatible with monotheism, so every possible phenomenon has a cause, and that cause is only Allah Almighty, so nothing exists in the universe except the action of Allah Almighty. And others at no stage, either alone, in participation, or with support, play a role in Allah's creation at all. Say, 'Invoke those whom you claim [to be gods] besides Allah! They do not control [even] an atom's weight in the heavens or the earth, nor do they have any share in [either of] them, nor is any of them His helper. (Quran,34:22) (Javadi Amoli, 1397: 401 \ Ibn Atieh, 1422: 4, 417 \ Abu Hayyan, 1420: 8, 541 \ Allameh Taba Tabaei, 1374, 16, 55 \ Makarem Shirazi, 1371, 18, 78). Therefore, everything that exists in the universe is created by God, and no creature is outside this general principle. After proving this, we will examine the verses that consider creation as the basis of other actual most beautiful names.

3- Creation, the Basis of the Actual Most Beautiful Names

One of the effects of monotheism in creation is the existence of prudence and order in the universe, says Allah Almighty: It is He who sends down water from the sky: from it you get your drink and with it are [sustained] the plants wherein you pasture your herds. For you He makes the crops grow with it and olives, date palms, vines, and fruits of all kinds. There is indeed a sign in that for a people who reflect. He disposed the night and the day for you, and the sun, the moon and the stars are disposed by His command. And [He disposed for your benefit] whatever He has created for you in the earth of diverse hues. (Quran, 16:10_13). And He made subservient to you all that He created for you in the earth in various colors. Although science today has proven that the difference in color and type of plants belong to genes, but we are talking about the difference between these genes and their number in the egg cell of plants. Which has caused differences in the world of plants and trees, as if in the building of each them is a special device and laboratory that each of them makes a variety of substances and vitamins from water and soil. If you ask them, 'Who created the heavens and the earth? (Quran,39:38) Which is addressed to the polytheists and other verses consider creation under the names of other most beauties such as: Hamed, Raziq, Shafi'i . such as the verse: All praise belongs to Allah who created the heavens and the earth and made the darkness and the light. (Quran,6:1) And the verse: O mankind! Remember Allah's blessing upon you! Is there any creator other than Allah who provides for you from the sky and the earth? (Quran,35:3) Because the pagans were polytheists in terms of Lordship, not in creation, and following the polytheism of Allah, they also became involved in polytheism of lordship for this reason, many verses emphasize that the Creator is the Lord and Allah. " That is Allah, your Lord, there is no god except Him, the creator of all things. (Quran,6:102) and the verse: O mankind! Worship your Lord, who created you and those who were before you. (Quran,2:21) Of course, in this verse, first the branch (worship) is mentioned and then the reason and principle (who created me) are mentioned as a document. (Javadi Amoli, 1398: 2, 375 \ Allameh Taba Tabaei: 1374, 17, 355, 1419: 1, 104 \ Abu Hayyan, 1420: 1, 153 \ Ibn Abi Jame, 1413: 1, 82 \ Nahavandi, 1386: 1,219 \ Armi Alavi, n,d: 1, 226) In the following, we will analyze the verses that attribute the creation to other than Allah by the permission and command of Allah.

4- The Relation of Creation to Other Than Allah

The perfect man, in terms of teaching names, can be the manifestation of the Creator, that is, he brings together the components of what he wants to create, not in the sense of creating something from non-existence "And creation in the origin of the language of destiny is the forgery of something with a certain amount". Rashid Reza, 1414: 7, 245 \ Jazayeri, 1388: 1, 655 \ Javadi Amoli, 1399: 14, 324 \ Allameh Taba Tabaei, 1374: 3, 312 \ Ayatollah Sobhani, 1357: 112). By Contemplating this verse: When Allah will say, O Jesus son of Mary, remember My blessing upon you and upon your mother, when I strengthened you with the Holy Spirit, so you would speak to the people in the cradle and in adulthood, and when I taught you the Book and wisdom, the Torah and the Evangel, and when you would create from clay the form of a bird, with My leave, and you would breathe into it and it would become a bird, with My leave; and you would heal the blind and the leper, with My leave, and you would raise the dead, with My leave. (Quran,5:110). "This claim that the above-mentioned miracles, which are apparently specific to Jesus (PBUH) but in fact he had these attributes accidental, so the Prophet says." with My leave, in fact, Allah is the main creator, and these are the blessings that Allah has bestowed on him and his mother, and he says in verse 49 of Al-Imran: I will create for you the form of a bird out of clay, then I will breathe into it, and it will become a bird by Allah's leave. The word "Allah's leave" He understands that the issuance of these miraculous verses from Jesus (PBUH) is documented by Allah Almighty and His permission, And the gentleman himself was not independent in it and in its preparations. For this reason, the phrase "by the permission of Allah " is repeated in the verse to indicate that he insists on mentioning it, because it was the place of the illusion that the people thought that he was independent in raising the dead, and as a result, they believed in the divinity of that gentleman and went astray and argued for their belief in the miraculous verses that were issued from him, so it ends with this sentence

"Indeed, Allah is my Lord and your Lord, so worship Him. (Allameh Taba Tabaei, 1374: 3, 312). We examine the verses that mention Allah with the names "Ahsan Al-Khaliqin" and "Ahsan Al-Raziqin ..."

5- Allah Is the Best Creator "Blessed Be Allah, The Best of Creators"

The description of creation is unique to God Almighty and others are only the conduit of divine grace. Therefore, the words (Ahsan Al-Khaliqin, Allah Khair Al-Raziqin, Khair Al-Hakimin, Khair Al-Hafizin) mean determination, not detail, other beings are the channels of grace, not others are creators and provider, and Allah is better than them in being provider. In these verses, it is carefully stated how the channel of grace was for the creatures: " We created you. Then why do you not acknowledge it? Have you considered the sperm that you emit? Is it you who create it, or are We the creator? Have you considered what you sow? Is it you who make it grows, or are We the grower? (Quran,56:57_64) It is obvious that man's work is only sowing, not farming; that the revival of seeds and growth is vital. The Holy Qur'an attributes sowing, to the people, attributes the resurrection of the dead to Allah, and in the case of raising children to fathers, and attributes creation to Allah. (Javadi Amoli: 1385, 11, 189 \ Allameh Taba Tabaei, 1374: 19, 234 \ Fazlullah, 1419: 31, 339 \ Khatib, 1424: 14, 728 \ Sabzevari, 1406: 7, 91). And if sometimes he attributes these attributes of perfection to others, it does not mean that Allah has these attributes as unlimited and others as limited because the indefinite leaves no room for the limited, but others are manifestations of the beautiful names of Allah, Allah gives existence and we accept it, so Allah says: " O mankind! You are the ones who stand in need of Allah, and Allah—He is the All-sufficient, the All-laudable. If He wishes, He will take you away, and bring about a new creation; (Quran, 35:16). The one who is the best of creators in the ordering of the universe It is both pure beauty and mere beauty.

5-1 The Goodness of the System of Existence

The secret of having a good system of the universe is that it originates from an essence that is not only good but also pure beauty and beauty, so the verses and signs of his creation also have a good system The same Allah who is the origin of the creation of the world with beauty and glory is also the origin of the creation of man and the same Allah who praises the world for being good. who perfected everything that He created (Quran, 32:7), who gave everything its creation (Quran, 20:50) And it adorns the creation of man with beauty, the best of forms (Quran, 95:4). And says: He created seven heavens in layers. You do not see any discordance in the creation of the All-beneficent. Look again! Do you see any flaw? (Javadi Amoli, 1397: 46) There is nothing in the creation of God that is beyond the requirements of wisdom. 30, 582) (Matridi, 1426: 10, 106 \ Qashiri, 2000 AD, 3, 611 \ Tabarsi, 1372: 10, 484 \ Fakhr Razi, 1420: 30, 582). And the purpose of the absence of difference in creation is that Allah has created the components of the universe in such a way that every being can reach the goal and purpose for which it was created and this should not prevent the other from reaching the destination, or cause the death of the attribute that is needed to reach the goal. As a result, you do not see any difference in the whole world. (Allameh Tabatabai, 1374: 19, 587). One of the masterpieces of the world is the creation of man, which God says after his creation: So, blessed is Allah, the best of creators! (Quran, 23:14) And about his illustration, he says: and He formed you and perfected your forms (Quran, 64:3)

5-2 The Most Beautiful of the Human Form

According to the creation of the universe and the care and reflection in each of them, it is known that they have components that agree and fit with each other, and the sum of those components is equipped And this is to be equipped in a way that no one can imagine better and more complete than that, That is, each of the creatures has a beauty in itself and for itself, which cannot be imagined more complete and complete than that creature, but man is different from other creatures because he is the caliph of Allah and the manifestation of the name of Allah, so Allah after the creation of man He says: " So blessed is Allah, the best of creators" If a creature was found more beautiful than man When Allah

created that creature more beautiful than man, he introduced himself as "the best of creators" and because the ultimate beauty is in the combination between the perfection of intellect and the beauty of sense (Tusi, n.d: 10, 18 \ Ibn Atiyah, 1422/5, 318 \ Javadi Amoli,: 1394: 1, 27). Therefore, other creatures, including the peacock, are not able to oppose human beings. In Nahj al-Balaghah, Amir al-Mu'minin announces a special order and a beautiful and unique color scheme that is specific to the peacock: One of the most amazing wonders is the peacock, which gave him the best fit and brought him the most beautiful colors.) (Nahj al-Balaghah: Sermon, 165). But God says only about man: and He formed you and perfected your forms, and toward Him is your destination. (Quran, 64:3) And the good form is the proportionality of its equipment's in relation to each other, and the proportionality of their totality with the purpose for which it was created, not the beauty of the landscape or being salty as some commentators have stated (Zamakhshari, 1407: 4, 547 \ Fakhr Razi, 1420: 30, 553 \ Al-Az Ibn Abd al-Salam, the same: 2, 283 \ Ibn Kathir, 1419: 8, 159 \ Ibn Jazi, 1416: 2, 38 \ Khazen, 1415: 4, 302).

In fact, the face of everything is its consistency and the way it exists, so Allah says: We certainly created man in the best of forms;(Quran, 95:4). (Tabarsi, 1372: 25, 61) And because goodness is a general meaning that is present in all beings " who perfected everything that He created and commenced man's creation from clay (Quran, 32:7). But in the verse, only the good form of human beings is mentioned, perhaps in order to draw people's attention to the fact that the creation of human beings is such that it is compatible with their return to Allah (Wali al-Masir). (Allameh Taba Tabaei, 1374: 19, 497) So man can be in the world with bad taste and misunderstanding, but not bad nature because no one can change the divine nature.

6- No Change in Divine Creation

Allah's will is monotheism, and He created the worlds according to it, so that they may go to Him and worship Allah, as He says: " did not create the jinn and the humans except that they may worship Me". and the Prophet of Islam (PBUH) said, "Every child was created on the basis of monotheism in the principle of creation, and if left alone, he will be a Muslim and believe in Allah, and it is only the family that leads him to Judaism or Christianity. "A child is born on the fitra, so that his parents are the ones who convert him to Christianity or Judaize him." (Faraa, 1980: 2, 324 \ Ibn Qutaybah, 1411: 1, 291 \ Sanani, 1411: 2, 58 \ Abu Obaid, 1381: 2, 122 \ Samarkandi, 1416: 3, 11 \ Tusi, n.d: 8, 247 \ Thalabi, 1422: 7, 301 Tabarsi: 1372, 8, 474 \ ...) and says in another verse: So set your heart as a person of pure faith on this religion, the original nature endowed by Allah according to which He originated mankind (There is no altering Allah's creation; that is the upright religion, but most people do not know.) (Quran, 30:30) "Nature" on the weight of the verb. "Felat" The so-called literati convey the structure of the type. And in the verse under discussion, it means a kind of creation. "The nature of Allah." "Most commentators took nature to mean monotheism. "And it is the nature of monotheism that Allah created for them" (Faraa, 1980 AD: 2, 324 \ ... Allameh Taba Tabai, 1374: 16, 266 \ Javadi Amoli, 7, 592 ...) And man is through the nature of monotheism who knows God and seeks Him, so monotheism is not separate from human nature and nature is from monotheism. Hence, the fanatical polytheist is also united by nature, Although the dust of malice and sin has taken over his nature, the evil deeds of "Rin" and the rust of the heart only cover nature, not change it. No, that is not the case! Rather, their hearts have been sullied by what they have been earning. (Quran,83:14) God does not fundamentally change human nature, and others do not have the power to change and replace it. But sins cause rust in the hearts and create a barrier between the hearts and the recognition of the right Therefore, the holy verse uses three points: First, ugly deeds give a role to the soul and make the soul look like that.

Secondly: These patterns and forms prevent the human soul from understanding the truth, so they are a barrier between the soul and the perception of the truth. Third: The human soul, according to its original nature, has that purity and splendor which, by having it, perceives the truth as it is, and

distinguishes it from falsehood, as well as good from evil, as he said: " and inspired it with [discernment between] its virtues and vices". (Quran, 91:8)

Since Allah is the absolute custodian and has a formative and legislative Self_ existence over human beings, therefore, He has appointed custodian for them from inside and outside. In the verse " the original nature endowed by Allah according to which He originated mankind (There is no altering Allah's creation"(Quran, 30:30). He referred to both custodians. "The nature of the custodian is not crooked because the altered creature is not worthy of another form, so man can be altered in bad tact and slow in understanding, but he is not bad in nature." "Who has made everything good his creation" "There is no alteration to creation" The religion of Allah is custodian and direct "Praise be to God who sent down upon His servant the wrath of Allah."(Quran,,18:1) As a result, Allah has created all human beings with the capital of divine nature and has given a certain necessary to accept the task to all, even though their learning talents are not the same, and because the system of creation is the best system And man also has a good form with this nature, neither Allah Almighty changes it nor others can change it, but if someone deliberately disobeys the divine commands as Allah says: "they would put their fingers into their ears and draw their cloaks over their heads, and they were persistent [in their unfaith], and disdainful in [their] arrogance. (Quran, 71:7) Another is deprived of divine success, which is monotheism (Allamah Tabatabaei, 1374: 16, 266 \ Javadi Amoli: 1384: 7, 592 and 1386, 8, 593 and 1389: 12, 146). One of the effects and signs of monotheism in creation is the existence of unity of system and harmony throughout the universe.

7- Unity of System and Coordination All Over the World

Studies show that one of the proofs of monotheism in creation and lordship is the unity of order. The unity of order and harmony throughout the world is a testament to the unity of that regulatory origin. The Holy Qur'an has put forward an argument called "mutual hindering demonstration" to prove the unity of the moderator, and this argument has been explained in the form of an exclusive syllogism. Had there been any gods in them other than Allah, they would surely have fallen apart. (Quran, 21:22) And the invalidity of consequent (Tali) is mentioned in Surah Malik He created seven heavens in layers. You do not see any discordance in the creation of the All-beneficent. Look again! Do you see any flaw? (Quran, 67:3)

The result of this argument is that the multiplicity of gods is the cause of corruption in the system of the heavens and the earth, but in the interconnected series of the universe, there is no difference and rupture in this system, every creature is in its place and there is no loop in this system, and therefore the viewer returns disappointed as he seeks to find light and a rift in the sound system of creation. This consequent is false, so the introduction is also false. In the prayer of Arafa, Imam Hussein (A.s) uses the same verse to express the argument with a similar interpretation" If there were gods in them except Allah, they would have been corrupted and broke apart". "(Bahar al-Anwar: 95, 218, Ibn Tawus, 1409, 1, 342).

According to this luminous expression, the meaning of "corrupt" in the verse is not that there is heaven and earth, but it becomes chaotic and corrupt; Rather, the principle of their existence will be damaged and will not be from the root, and in a hadith, Hisham Ibn Hakam asks Imam Sadiq (A.s) about the reason for the oneness of Allah: « The measure connection and the completion of the work as God said: "If there were gods in them except Allah, they would have been corrupted" "(Ibn Babavieh, 1398: 250 \ Sadruddin Shirazi, 1383: 3, 37 \ Feyz Kashani, 1406: 1, 331) In short, no one but Allah Almighty is the Creator and Lord, because if there were two gods in the universe, the universe would be corrupt, but this consequent is false, so the premise is also false, the falsehood of the consequent is clear. Because there is order and harmony all over the world and there is no corruption in it, 2, 713 \ Tabarsi, 1372: 7, 70 \ Javadi Amoli: 1386, 8, 125 \ Ayatollah Sobhani, 1357: 75). In the following, we will deal with the invalidity of the polytheism hypothesis.

7-1 Refutation of the Polytheistic Hypothesis

Studies show that the relationship between man and the world and their connection with each other is not imaginary but a reality called order and harmony and also something called the good system and that the current situation is the best conceivable system that itself is a proof of monotheism in creation because order is a diagram of unity and there is no unity in pure plurality. The Qur'an has proposed and refuted the hypothesis of polytheism as follows: Allah has not taken any offspring, neither is there any god besides Him, for then each god would take away what he created, and some of them would surely rise up against others. (Quran,23:91)

If the world has several creators, the relationship of these creators with the world must be in one of the following ways: First, that each of them has the authority and rule over a part of the world. The divisions are military independent and separate from the other divisions without any dependence on them, but we see that all over the world the territory of a system is interconnected. Secondly, that among these creators and rulers of the region, one of them is superior and rules over the others and gives unity and general harmony to their work, in this case, he is the only one who is really the ruler of the whole world and the others are his agents. That each of these gods alone will rule over the whole world and in any case, they want to command and act as they wish, in which case the work will be in chaos and there will be no law or order left, Allah says: " Had there been any gods in them other than Allah, they would surely have fallen apart".

The other assumption that two or more gods rule over the world, and that they are in harmony at all times and in all places, and that they want and command in the same way, is an imaginary one, because to be two or to be several, automatically requires "The gods are inconsistent in at least one direction, and this inconsistency will automatically affect their request and command, even if in one case." You do not see any discordance in the creation of the All-beneficent" In fact, the mutual hindering demonstration for mediocre thoughts is the same, and for the narrow-minded it is the same exclusive syllogism that refutes the polytheistic hypothesis at both levels. (Allameh Tabatabai, 1374: 15, 87 \ Javadi Amoli, 1386, 3, 521)

Conclusion

Here we examine the concept of creation in the Qur'an. Allah has stated many verses in the Qur'an to prove monotheism in creation to explain His purposes for human beings because creation has a deep meaning that if properly understood will lead to happiness and perfection in this world and the hereafter for this reason, it can be said that the purpose of explaining the verses of creation in the Qur'an after monotheism in creation is to state that the plan of the world belongs to Allah and that people pay attention to the resurrection.

First: Verses that know the description of creation exclusively in Allah and argue for it.

Secondly: In some verses, Allah considers creation as the basis of the actual most beautiful names of Allah, such as Hamed and Raziq.

Third: In some verses, he attributes creation to other than Allah, but it is bound by "my leave" and " by Allah's leave " because the perfect man is the manifestation of the Creator, that is, he brings together the components of something, not creates something out of nothing. Manifestation and appearance are different in those manifestations.

Fourth: Allah is the best creator and others are only the conduit of divine grace, not that others are creators and contented, and Allah is better than creators and contented because infinite leaves no room for limitation So, the harmonious and homogeneous system in the universe is also good, and also the best

creation and caliph and the manifestation of the name of Allah Almighty, the man of Abu al-Bashar, Allah said after his creation: "So blessed is Allah, the best of creators" and the best of faces. But Allah does not subdue the laws, and in this world, he sends down torment for the rebellious and ungrateful people like the Companions of the Sabbath, and turns their beautiful faces into ugly ones due to their ugly deeds.

Fifth: Allah created human beings to be monotheistic by nature, so there is no change in the divine creation, and others do not have the power to change it, so infidels and polytheists are also monotheistic by nature, but it is due to deliberate sin and stubbornness that their hearts are rusted. And prevents them from being correctly identified. Otherwise, the divine duty includes them.

Sixth: The unity of the system and harmony throughout the universe is a sign of the unity of monotheism and the refutation of the polytheistic hypothesis, because if the world has several creators, the relationship of these creators with the world must be in one of several ways, First, that each of them should have the authority and rule of a part of the world, the same part that they have created, in which case it should be military in each part, independent and separate from the other parts, without any dependence on them, But we see that the whole world is the realm of an interconnected system, in which case it is the only one who really rules the whole world, and the others are his agents. Thirdly, that each of these gods alone should rule over the whole world and in any case, they should command and act as they wish, in this case, the work will become chaotic and there will be no law or military.

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