

Heaven and earth's obedience For Lord and Earth's Telling of Revelation in The Glorious Quran

By

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Abstract

The present study tackles the unfamiliar attributes of heaven and earth that are different from their characteristics mentioned in the Glorious Quran. The present study discussed the possibility that these inanimate creatures can possess the characteristics that the Glorious Quran told about really not metaphorically. The study was based on collecting the Ayahs that told about the characteristics of these creatures and confirming that with what was mentioned in Sunnah.

Keywords: For Lord and Earth's; Glorious Quran; Heaven and earth's

Introduction

Heaven and earth are inanimate, which is a clear and evident matter. It is well known that inanimate objects, as is customary and seen in the natural world, are like the dead, which means that they are not expected to perform any action, as they do not exist in and of themselves, but the Glorious Quran tells the complete opposite. The Glorious Quran told that these inanimate objects may emit actions that are similar to what humans do, and that they may have an awareness of what other worlds are around them. This does not contradict the mind as He who created perception in man is able to create perception and its tools such as hearing and sight in other creatures, despite the humans ignorance of how that is. One of the reasons for telling about inanimate objects being characterized by these attributes is to draw human attention to contemplation of the kingdom of the heavens and the earth, and that everything in this world, no matter how big or small, is subject to The One Creator, and that all of these creatures are only in a state of continuous worship and submissiveness and subjugation for Almighty Allah.

Objectives of the study

The present study is an invitation to contemplate and meditate on the kingdom of Almighty Allah. It is also a message to those with sick hearts and minds to pay attention to Almighty Allah's creation of the heavens, the earth, the planets, the stars, and all the spheres and beings.

Significance of the study

The present study is due to its statement of the greatness of the Creator, Glory be to Almighty Allah, and the statement of the relationship between human beings and all the beings around.

Heaven and Earth's Verbal Abilities

Almighty Allah said; (Then He turned to the Heavens and it was smoke, So, He said to it and the Earth: "Come with willing obedience or Perform." They said, "We come willingly) (Surah Fussilat, Ayah; 11).

Almighty Allah told about the glorification of the heavens and the earth, their prostration, and their supplication in the Glorious Quran. It has been proven with the evidence of the interpreters that glorification and prostration were real, and that it is not a metaphor. Almighty Allah said; (Then He turned to the Heavens and it was smoke, So, He said to it and the Earth: "Come with willing obedience or Perform." They said, "We come willingly) (Surah Fussilat, Ayah; 11).

Almighty Allah says; Then, Almighty Allah told the heavens and the earth to bring what Almighty Allah created in them. Heavens show sun, moon, and stars. Earth shows trees, fruits, plants, and rivers.

Sunnis interpret the Almighty's saying Almighty Allah said; (Then He turned to the Heavens and it was smoke, So, He said to it and the Earth: "Come with willing obedience or Perform." They said, "We come willingly) (Surah Fussilat, Ayah; 11) as having two aspects;

First: The manner of this turning to Heavens and Earth is an absolutely attributed matter to the knowledge of Almighty Allah.

Second: That turning means complete intent. This is mentioned by Ibn Kathir and Al-Baghawi.

Imam Al-Baghawi said that it means that Almighty Allah proceeded to create the Heavens, which was smoke, and that was water vapor. He described them by making them follow the course of one who is sensible. What is meant by this turning is to demonstrate the perfection of Almighty Allah's power.

Imam al-Qurtubi said that the meaning of this is command, i.e.: "Be" and they were. Almighty Allah said (Yet, when we will a thing, we have only to say be and it is) (Surah Al-Nahl, Ayah; 40).

There are two aspects in saying:

- 1 It is a verbal saying.
- 2 It is a power that appeared to them.

Imam Al-Shaarawi says that some people may ask; Do the earth and heavens and other creatures speak in the world of inanimate objects, plants, and animals?

The answer of the researcher is yes. They have a language that we do not know, but the Creator knows it with evidence. Since the first creation, Almighty Allah has informed us that there is a language for all creatures. Solomon (peace be upon him) was taught the language of birds and the language of ants. Did the mountains not glorify with Dawood? Almighty Allah said {We made Solomon understand the case, and bestowed on each wisdom and knowledge, We subdued the al-jibal (mountains) with David to sing Our praises, and at-tire birds, It is We who do} (Surah Al-Anbiaa, Ayah; 69). Therefore, every creature has comprehensions that are suitable for it, and indeed, it has emotions.

Darwaza says that the meaning of the heaven was smoke and so was the earth is that they were commanded and they obeyed, which has two aspects:

- 1 It is the appearance of obedience from both of them, when they obeyed and responded, which replaced their words.
- 2 Speech is created in them, so they spoke.

Commanding Heavens and Earth in The Glorious Quran

(Then, it was said: O earth, swallow back your water, and O Sky, desist, and the water subsided) (Surah Hood, Ayah; 44).

Imam Al-Baghawi said that after the command of the flood had ended, the water began to decrease and deplete and the ship rested on the Judi, which is a mountain in the island near Mosul.

Imam Muqatil bin Suleiman said that when Almighty Allah commanded the sky to desist, no single drop came down from it. This indicates that they were aware of the matter and understood it, so they hastened to implement the command of Almighty Allah.

Imam Ibn al-Jawzi says that this is an indication of great power, and that the heavens and the earth are subject to the formation, as if they are distinguished sane people who have known his greatness, majesty, reward, punishment, and his power over all.

Imam Al-Razi said that this Ayah contains many expressions, each of which indicates His greatness, the Exalted, and the height of His pride.

The first aspect in this Ayah is the Almighty's saying (and it was said). This indicates that He, Glory be to Him, is in majesty and greatness. So, when it is said, or it was said, the mind does only think of Him, and the thought is directed only to that who says. This is a warning that is established in the minds that there is no ruler in the two worlds and no ruler in the upper and lower worlds but Him.

The second aspect indicates the greatness, intensity, and strength of these bodies

Imam al-Tahir bin Ashour said that when Almighty Allah says that he was among those who drowned, He stated the occurrence of the drowning in a brevity. The discourse of the earth and the heavens is in the manner of addressing and commanding, which is a metaphor because the command of formation is related to the modalities of actions in themselves and their reaction to it, just as the wise person is addressed to an action he does. Prioritizing the command to swallow is because it is the greatest reason for the tip of the water.

It is well-known that the heavens and the earth are inanimate objects. So, when they are addressed as (O Earth) and (O Heavens), this is expressive according to the apparent meaning that the command is enforceable in the inanimate, and it is not intended that He commanded the inanimate, for this is false.

After the water spread over the surface of the earth and rose on the highest mountains, the mountain peaks were reduced, and those on it perished, it was said from behind the pavilions of glory and majesty, calling out a command on earth and heaven, like the call of the wise people who are charged with the one who hasten to comply with the commands commanded to them. The earth dried up, the Heaven desisted, and the promised matter was

fulfilled, which is the destruction of the infidels and the salvation of the believers.

Imam Al-Razi said that the heavens and the earth are inanimate. So, directing the command to them indicates, according to the apparent meaning, that His command, Glory be to Him, is effective in inanimate objects. It turns out that these inanimate objects have known the greatness, majesty, reward, and punishment.

Sayyid Tantawi says that the heavens and the earth obeyed the commands of Almighty Allah at once.

Earth's Telling of Almighty Allah's Revelation

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Imam al-Tabari said that the earth will speak and say that Almighty Allah commanded it to reveal it and authorized it to do so.”

Imam Al-Shanqeeti said that the conditions of everything change and the facts of everything appear. It appears that the earth truly talks about what was done on it, whether good or evil.

As for the Mu'tazilites, they believe that speech may be created in inanimate matters.

Heaven and Earth Listening to the Command of Almighty Allah In The Glorious Quran

Almighty Allah said (And hearkens to its Lord, and is dutiful) (Surah Al-Inshiqaq, Ayah; 2). The heavens and the earth glorify Almighty Allah, prostrate themselves and do perfection, and even hasten to implement the command of Almighty Allah. They are submissive to their Creator. Almighty Allah tells us that the heavens and the earth listened well to their Lord, Glory be to Him.

Sayyid Tantawi says that it has been made real and worthy of listening and submitting to what Almighty Allah wants from it. The earth listened as the heavens listened to the command of their Lord and they must listen and submit to His judgment, decree, and order.

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