International Academic Institute for Science and Technology

International Academic Journal of Social Sciences
Vol. 1, No. 2, 2014, pp. 80-86.

ISSN 2454-3918

International Academic Journal of Social Sciences

www.iaiest.com

The Creation of the Heavens and the Earth in the Quran

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Abstract

The purpose of this paper is to describe the various stages of the creation of heaven and earth and contradictions that appear among some of the verses in this regard, be seen to correct the damage.
Methods: This paper analysis.
Results: The study of signs and incoming texts about the creation of heaven and earth, we come to the fact that heaven and earth were joined at the beginning of the physical unit as well as the creation of the earth to heaven has been done and also to the fact obtain the various stages of creation of heaven and earth, and in this case no difference between the Quran and there is no contradiction.
The result: the sky and the earth and what is between them in six days created.

Key words: Creativity, Imagination Contradiction, Earth, Sky.

Introduction

Meditate on the wonders of creation, including issues that have been mentioned repeatedly in the Holy Quran and his philosophy is clear, especially since the creation of the heavens and the earth in human thinking to realize the oneness of God. Observations are no power.
God says: ((as per the creation of heavens and the earth, and the difference
Each mirror in the creation of the heavens and the earth and the alternation of night and day to the wise.
Those who remember Allah standing, sitting and lying on the creation of the heavens and the earth and think ...)) in the above verses, thinking in the creation of the heavens and the earth were considered one of the signs suggest that it is wise He realized power.

Since the curiosity of human nature with God, when people stare at the sky and land without authorization, the following question comes to mind:
1. The emergence of the creature Bruges God, how have you been?
2. Is there at the beginning, both are together or each separately created?
3. The creation of these what was the amount of time?
This article attempts to answer these questions, but before entering the main discussion topic, you should know heaven and earth What does it mean?
RaghibIsfahani says in Spanish on top of everything ((Sama)) and lower say anything ((Land)) say.

But heaven and earth multiple meanings used in the Qur'an that we are here just to mention a few significant instances:

1. Heaven and Earth means for lower
2. Sky means the atmosphere surrounding the earth
3. Sky means often means heaven and earth planet
4. means of nearness and presence of God, heaven and earth shall sink means is that the spiritual sky.

Creation of heaven and earth

The study of the Quran, it seems that the first heaven and earth together, and both have been considered a thing, then God with their power they are separated from each other night and day distinct has.

Verse 30 of Surah Al-Anbiya above explicitly confirmed.

Allah Almighty says: ((Ulm YralzynKfrva the heavens and the earth KantartqaFqtqna Air and water Jlna total non-living object AfellayYvmnvn))

Prophets / 30: ((Do they not see that the heavens and the earth were closed again deniers we have opened and created water not anything still not sure.))

Sheikh Mahmoud Hasan Deobandi, the above verse is interpreted: ((settle)) means interlaced and at each entry is, the heavens and the earth both in darkness, lack distinct from each other and had been there in the early stage, both with each other were mixed after a strong creative power apart both said - after the separation of each of the separate classes were organized at all ((closed)), not from the sky was revealed, not in the grass and finally grew Bata God for the benefit of mankind both separated children making up the rain began to fall and the bottom of the pores was monitored in this kind of terrain, God springs and rivers flow and variety of plant it in the soil formed forth and spirituality, innumerable stars spangled sky and said to each separate May established stars and circulation of each turn.

Since President commentators verse ((Kanta promotion Fftqnahma)) to means of falling rain from the sky and the plants grow from the ground and the opposite, astronomers believe that at the beginning, really heaven and earth were stuck together then God They are separated from each other, a kind of contradiction between the two theories can be seen. The success of these two views is worthy because they go to the Tafsir Ibn Kathir explanation can be said that this topic is final.)) Msqy, 1434, 3/194.

((Conduct what it means?))

((Ulm YralzynKfrva the heavens and the earth KantartqaFqtqna same ...))

About the meaning of these two words from the word dispute is not between Balatfq ((settle)) means, link and connect the two things together, whether in terms of creation and the industry. Isfahani, 2010, p. 191. And ((hernia)) to mean the separation between the two things together. Same. P. 401.

But what is disputed is the purpose and meaning of these two words, Mufti Muhammad Shafi Ottoman (described) in this regard says: ((set the term ((settle, hernia)) means the discipline and absolute discretion working, used, the full translation of the words of this verse is that heaven and earth were closed, we opened them, the purpose of closing and evolve (open) What is here?

Murad said several commentators have quoted the words, but the meaning of their chosen companions Cram and President Commentators have interpreted the same as in summary stated that the purpose of the clause is the rain from the sky and the earth and the purpose the opening, the opening of the two.

Tafsir Ibn Kathir in the event of Hazrat Abdullah ibn Umar Ibn AbiHatim document is quoted as saying someone come to him and asked him to interpret this verse, Ibn Abbas pointed out to him that he go to the sheikh and he The question now of what you said, I also know now, that person before Hazrat Ibn Abbas and asked the meaning of ((promotion and Ftqna)) In this verse mean?

Hazrat Ibn Abbas said, the skies were closed not rain and the earth in which plants grow not, when God was frequented by man on earth, the sky and the earth opened flourish.

He then received his verse to Abdullah ibn Umar went before and what was heard from Hazrat Ibn Abbas told him, Hazrat Abdullah ibn Umar said, Behold, to me indeed proved that the Quran has been awarded to the Prophet Ibn Abbas science before about the interpretation of the Qur'an I thought he Roger and I liked it, but now it turns out that a particular liking to the interpretation of the Qur'an Allah Almighty has given him, and he just has interpreted the conduct. Ottoman, 2013/9/174

He ShnqytyTafsir ((of external Bayan)) in the case five words mentioned and therefore interpretation of Ibn Abbas preferred.

The creation of the earth to the sky

Creation of the heavens and the earth in different places of the Qur'an, sometimes minor and sometimes joint - mentioned is of some verses such as the creation of the heavens to the earth has been In contrast, the number of verses states that the creation of the earth before sky.

In this regard, a study that Mufti Muhammad Shafi Ottoman commentary ((al expression)) Maulana Ashraf Ali Thanvy quoted, it seems very interesting, to interpret the teachings of the Quran Ottoman He writes: ((Ali Saidi, National sage in said al said that the creation of the heavens and the earth in the Holy Qur'an as a concise and detailed, there are hundreds of places, but the expression of that which is created first and then what, this is just three verses, one in this passage ((protection Alsjdh)) in the verses of the second chapter in verses 27 to 37 of Surah al-Baqarah Third disputes ((Antm my Khlqa maximum Alsma' buildings * Elimination SmkhaFsvaha * AghtshLylha and laid Zhnha * Valarz after subtraction laid Ma'ha and Mrha Still Dhha * * Valjbal junipers have berry)) with superficial comments on the implications of such differences can be seen, because the verses of Surah Baqarah and car Alsjdh It turns out that the creation of the earth, the sky and the verses of disputes prior to the contrary, it turns out that the creation of the sky was then Imam Hakim has said that the idea of Uma and reflect on all the verses, I think it becomes clear that the earth was created first and current staff and there he was at that time the sky Summer is made, then the current is spread out on the mountains and the trees and so created, then smoked fluid sky, the heavens were made, it is hoped that all the signs of this statement are consistent with the truth is, the better he knows. Ottomans, 2013, 12/199

In short, sign Thingy

He explained Thingy also found that the creation of the earth to the sky, but the sky map and material before the material is created but ((Dhvalarz)) (GstraNydn ground) then the building has been made and the justification for the sky Disposal of conflict between verses, in many other interpretations of various terms mentioned such simple interpretation, great commentary, interpretation and commentary explaining NsqyFurqan can be named.

For the creation of the heavens and the earth and matching between verses incurred in this regard

The Quran states for the creation of the heavens and the earth in six days, respectively ((Alzy created heavens and the earth and we Byname per six days ...)) created the heavens and the earth and what is between them, for six days ...)) Criterion / 6

I think the contradictions in the Quran to review the case first of all refer to the Qur'an itself.

Yes! The Holy Quran clearly and eloquently declared that: ((AfellayYtdbrvn non-Allah al and Lucan, Dublin I differences Ksyra bed)) Prophets / 82

((Is not contemplate the presence of God in the Quran and if you have found a huge difference)) According to the above verse, the Qur'an commentators - including and the latter - on this matter agree that: The Quran does not look odds themes rather than look for eloquence and clarity are not the words of some commentators, for example, not have we mentioned below:

1. He Nasafî (interpretation of the evidence and facts writes: ((in the Quran, "There is no contradiction, not on monotheism and polytheism, rather than as lawful and unlawful putting things look rather than rhetoric, which means that some the signs of the times is the miracle of miracles, others are not and do not have the ability to deal with the enemy, rather than look at concepts, so that some of the occult that's true, some false and untrue, according to is and so is not part of the religious meanings, the concept is true in part, corruption does exist)) Nasafî (two-up), 1/276

2. Mufti Mohammad Shafi Ottoman statement quoted Maulana Ashraf al current Thingy writes: ((refers to the large difference is that if in a different theme, then the difference between great content, great Ottoman Mybashd.lamh de Radamh said, but News of the unseen is no such news in accordance (with) in the Qur'an where the difference is not in order, there are some eloquent and some bad.)) ottomans, 2013, 4/83

3. AllamehTabatabai (ra) in the interpretation of ((Al fi Tafsir al-)) writes: ((difference in any way that a number of verses of the Quran does not just contradict others deny and contradict each other and have defense and not just the similarity between the two verses, for example, or the dignity of meanings and intentions expressed their disagreement with some of the verses of the foundation and the root of some of the strongest and more intense than others.)) Tabataba'i, 1985, 5/30

In interpreting ((specimens)) also wrote: ((One of the reasons righteousness from God is revealed in the Qur'an, and that the conflict is not over it)) 1989, 14/28

Yes: As commentators have given up sexual intercourse to no contradiction between the Quran and Quran odds are actually quite free, as if such a thing can be sure that the pagans of Mecca pretext to put themselves hard questions Varna But they never did take the protest into conflicting and contradictory verses of the Quran in its place.

However, a question remains of why some verses of the Quran that speak on a topic yet to be seen in them the difference and contradiction and this difference is not only in words but also in concepts are also different.

For example, consider that somewhere snake Moses said: ((Faza Hey Sban expression))

And elsewhere says: ((Cunha John))

In the first verse, second verse, but stick to the dragon likened to a small snake and the two are very different?

He Zarkesh very scholarly and convincing answer above is written, they are oriented in the stone itself ((Al-Burhan fi al Sciences)), discrepancies verses divided into five types, which are summarized as follows:

1. Expression states and the various stages of its growth as a matter of different interpretations about the creation of Adam, who sometimes says: ((Khlqh I Traub)) Imran / 59. And when: ((I support Msnvn)) Stone / 26. Or ((I teinLazb)) Safat / 11. Sometimes ((I SalsalKalfkhar)) Rahman / 14.
No doubt the above interpretations are different and this is because each person is related to the stage of the creation process.
2. The difference between the two or a few verses at issue, such as the verse ((Vqfvhm only Msyvlvn)) Safat / 24. Venice verse ((FlnsylnAlzyn aerosol Alyhm and LnsylnAlmrslyn)) Heights / 6.
The provisions of the above verse, the open question is asked at the end of the verse that appears Rahal ((Fyvmyzlaysl as Znbh men and Lajan)) Rahman / 39. The judgment refers not to the question of sins.Judgment is not in question))
3. Sometimes the difference between verse to all the action, as in the verse ((Tqtlv film together but Allah Qtlhm)) Anfal / 17 that attributing their action to the current stewardship, but denying it to influence action that the permission and will of God.
4. The difference in virtual reality and verse ((and more of people Skary and we Bskary)) Hajj / 2. Anesthesia and its meaning have to confront the difficult conditions caused by the consumption of alcohol shall not drunk.
The difference between credit and because of differences among all causes of uncertainty, such as the verse ((Fbsrk Al Hadid)) AH / 22 and ((Khashyn I Alzl I Ynzrvn hidden side)) EC / 45 .qtrb described in the first verse writes: This means that your knowledge is broad and strong.
((Basarak)), the knowledge and science, as the Arabs say:
((Visual Bkza and sic)), that it was science, not to be seen.
What little was mentioned about the rejection of the idea of contradiction in the verses Qran.chnanchh previously stated that after the rejection of the idea of contradiction in the Quran.

We go more to the point, and we do not expect the reader to move on to the verses that have been referred for the creation of heaven and earth, the verses are as follows: ((BR glasses essentially created the earth Ltfkrvn per Youmin and Tjlvn Still, Lord of the Worlds * and forging therein Roissy Le Andada I Fvqha and Barack therein and so therein Aqvatha per four days Sva' Llsaylyn * Stow Then he deaf to Alsma' practices that can Helvetica FqalLha and LlarzAytyatvaQaltaAtynatayyn * FqsyhnSamavati seven per Youmin ...)) that ye deny you tell me whether you created the earth in two days and put the people he is with his Lord of the universe and the heavy mountains and blessed from above and put it in one day in four days, Participants then went up to heaven to be for the question and then said it was smoked in it and let you both to good or to force land, they came to a happy, so be it seven heavens in two days ...))
It follows from the above verses that the creation of the heavens and the earth for eight days, respectively, while in many verses of the Quran stipulates the creation of the heavens and the earth in six days has been made, for example, the verse of the sixth chapter of the Criterion consider that God says: ((Lazy created heavens and the earth and we Bynhma per Stth days ...)) Criterion / 6. ((He created the heavens and the earth and what is between them, for six days))

As well as in chapter ((Hadid)) fourth verse says: ((Hazy created heavens and the earth per Seth days.)) To appear among the types of verses and verses of the ninth, tenth, and twelfth chapter ((attack Alsjdh)) it

seems a bit contradictory, but since there really is no contradiction in the Quran, after carefully the meanings of the verses, the shapes on the side.

If AllamaRazi (plans) writes: ((ALVMTK I Ghole: ((and so FyhmaAqvatha per four days)) with AlyvmynAlavlynVhzaKqvlAlqayl: I head to Baghdad, Basra and head to Kufa Phi PhiShrh days Khamse tenth Yuma Yard all Almsaftyn)) that Allah says: ((placed on the day of the four day)), ie the first two days, like someone saying, from Basra to Baghdad in ten days I went to Kufa, fifteen days, while which means that both distances, fifteen days taken)) secret, (without date) 4/91

Allama Abdul secret book (Asylh al-Majid and Ajvbtha) writes: Ghole excellence meanings: ((for four days)) For the remainder of the four days of people on earth, including Alarba'a, he Mnah the four days of the People's Still Fi Fsar a whole package and forth on earth, and we later noted Fierro la difference between Almfsryn)) that Allah says: ((in four days)) means that the Rklmh four days since the day on which the earth, the four days or to say that all in four days created the earth and all that is mentioned then, a total of six days and this is what the commentators agree)) Razi, 1433 AH, p. 284.

Allama Muhammad Shafi Ottoman (plans) also says the commentators on this subject agree that the four days, including two days, four days apart from that purpose, and otherwise set, collapsed eight days contrary to the clear Quranic is.

He also has an interesting point writes: ((Now here would appear to reflect the requirements of the position is that after ((people on earth per Youmin)) Youmin interpretation was the creation of the mountains, etc. Successive days were not behind, but were divided into two parts, two days before the creation of Senavati two days later (so) what this verse: ((Val therein Roissy I Fvqha)) says that after the creation of the heavens .)) Ottoman 2014, 12/202 and 203.

Conclusion

From the point of view of the creation of the heavens and the earth, cosmologists and verses of the Koran to reach the following conclusions:

1. Heaven and Earth and other planets are on the same physical ((Kantartqa)), which is scientifically called Arrival or Sahabi.
2. After the physical heavens and earth and other planets Bided unit, division and separation has occurred: ((FfsqnaHoma))
3. and the Quran 1400 years ago cosmological theories mentioned in his verses spoke, his scientific overtaking proved that he said: ((KantartqaFfsqnaHoma)) in the heavens and the earth were stuck together and We took them apart. Prophets / 30
4. The creation of the land, even before the creation of heaven, but heaven has been building after the completion of its creation.
5. The creation of the heavens and the earth in six days was done.
6. Notion contradicts the Quran, intellectuals and Nyla rejected.
7. Conflicting knowing Quran illusion that the lack of awareness of style originated the Quran is therefore invalid.

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