

MOUNTAINS IN THE STUDY OF THE QUR'AN

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ABSTRACT:

Most of the mentions of mountains in the Quran are about their creation, about their story with the Prophet Moses (peace be upon him) (Mount Sinai), and also about the Day of Judgment (the mountain was destroyed). Therefore, it is very interesting if we discuss the verses of the Quran about mountains. This article uses library research, a method of collecting data by understanding and studying theories from various literature related to the research. According to Zed, there are four stages of library research: preparing the necessary equipment, preparing a working bibliography, organizing time, and reading and recording research materials. Data collection is done by searching for sources and constructing from various sources such as books, journals, and existing research. According to Fakruddin al-Razi, the essence of a moving mountain is a very powerful natural reality, which will be witnessed by humans tomorrow on the Day of Judgment. Humans think that the mountain is still, when in fact it moves like the movement of clouds. However, because the shape of the mountain is so large that it appears to be still in place even though it is actually moving. The process of the mountain moving is caused by a very powerful shock so that the mountain floats like wool blown by the wind.

Keywords : *Mountains, Al-Qur'an, Study of the Universe.*

INTRODUCTION

Mountains are one of Allah's greatest creations on earth. They serve various purposes for humans, including growing crops, building homes, and most importantly, as a reminder that we are incredibly small creatures. Even mountains are already dwarfed by them, let alone the Almighty Allah?

Do you not know that to Allah bow down everything in the heavens, the earth, the sun, the moon, the stars, the mountains, the trees, the creeping animals and most of humanity? And many of the people have their punishment assigned to them. And whoever Allah insults, no one honors him. Indeed, Allah does what He wills. (QS Al-Hajj: 18)

Most references to mountains in the Quran concern their creation, their story with the Prophet Moses (peace be upon him) (Mount Sinai), and also the Day of Judgment (the mountain being destroyed). Therefore, it is very interesting



to discuss the Quranic verses about mountains. Islamic literature mentions various types and benefits of mountains. Among them are mountains like pegs embedded in the earth's surface and like scales that balance the earth. The Quran revealed this potential of mountains 1,400 years ago. Therefore, this article will examine the explanation of mountains as guardians of the earth's stability, both in the Quran and through scientific research.

METHODS

This article uses library research, a method of data collection that involves understanding and studying theories from various literature related to the research. According to Zed, there are four stages of library research, (sugiyono, 2012): preparing the necessary equipment, preparing a working bibliography, organizing time, and reading and recording research materials. Data collection involves searching for sources and constructing them from various sources, such as books, journals, and existing research. The analysis method uses content analysis and descriptive analysis. Library materials obtained from various references are analyzed critically and in-depth to support propositions and ideas. The research method used is a qualitative research method, (Sholihin, 2012). The descriptive analysis approach is intended here to examine mountains in the study of the Qur'an.

RESULTS AND DISCUSSION

In the tafsir al-Wajiz, surah An-Naba' verses 6-7, it is explained that then Allah mentioned His 9 creations as proof and emphasis on belief in Allah's power to raise humans from the dead. The first is: "Haven't We made the earth a bed like a cot or a place for a child to sleep?" We also use the mountains as pegs to maintain the balance of the earth, so that it does not move. Meanwhile, in Muyassar's interpretation, surah an-Nahl verse 15 explains that Allah planted mountains in the earth that strengthen it. So that the earth remains stable with humans, and creates rivers in it so that they can drink from it. Then make a way



for him so that he can get guidance, so that he can reach the destination, (Tanwir, 2024).

In the Ministry of Religious Affairs' interpretation, Allah SWT also mentions the blessings humans receive indirectly in this verse. He created mountains on Earth to prevent it from shaking. This allows animals and humans on its surface to live in peace. The imagery from this verse is that mountains were created by Allah to maintain the Earth's balance, allowing it to rotate peacefully. The tranquility of the Earth due to mountains can be likened to the calmness of a boat on water. If the boat is not loaded, it is easily rocked by the waves. However, if it is loaded with a heavy enough load, it will not easily sway. Allah SWT created rivers on the Earth's surface that flow from one place to another as a blessing bestowed upon His servants. These rivers function as a source of irrigation that can be regulated to irrigate rice fields and fields, enabling humans to cultivate crops to meet all their needs. In addition, rivers can also be used as a means of transportation for the transportation of goods. Allah also created land that can be used as a means of communication and transportation from one country to another. The roads stretch from the coast, through the forests, and around the mountains, (Ayu, 2020).

So that humans can reach their destination without getting lost somewhere else. That is why at the end of this verse, Allah SWT mentions that the benefit of these paths is so that humans receive guidance. This means that they do not get lost without a direction. Allah says: *And We have placed on the earth firmly established mountains so that it will not shake with them, and We have placed therein wide roads so that they may be guided* . (QS Al-Anbiya: 31)

Geological Perspective: Verse 15 of Surah An-Nahl also implies how geological processes operate, essentially in a never-ending cycle. When erosion occurs, all eroded material is spread out and deposited in lower elevations, even reaching the lowest areas, such as the troughs west of Sumatra and south of Java. This accumulation of material resulting from erosion over millions of years is simultaneously squeezed by continuously moving plates, gradually forming



mountains. Geological processes always strive for a measurable balance. In towering mountains, this weight presses on the Earth's crust beneath it, causing it to bend deeper, like a root that sinks deep and stabilizes the Earth. Thus, beneath the mountains lie roots whose thickness is proportional to their weight (in a measurable manner). An example of this phenomenon is the deep roots beneath the towering Himalayas, (Iqro, 2024).

The nature of mountain movement remains a matter of debate among commentators, especially from a scientific perspective. While some commentators support the scientific nature of the continents, as evidenced by the findings of Western scientific research, others oppose this approach. According to research by Alfred Wegener, the continents were initially united, but then shifted away from each other in different directions. Wegener's research was only proven approximately 50 years after his death by geologists, who stated that the Earth's surface was originally a single entity, later named Pangaea, located at the South Pole, (Ibrahim, 2010). Several years later, Pangaea split, each moving in opposite directions, forming two giant continents: the continent of Gondwana, consisting of Africa, Australia, Antarctica, and India. The second continent, Laurasia, encompasses Europe, North America, and Asia, excluding India. During the 150 years after the separation of the two continents of Gondwana and Laurasia, these two continents were divided into even smaller land masses, (Ibrahim 2010).

In explaining the phenomenon of the moving mountains, al-Ra<zi> linked this Reality with a sign of the third establishment of the Day of Judgment. as he interpreted in the book *Mafatihul Ghaib* as follows, (Islah, 2003): "Know that this incident is the third sign for the establishment of the Day of Judgment, namely the movement of mountains. And their assumption that the mountains remain in their place, because large objects when moving with rapid movement on one path in a path and shape, then the person who sees it thinks it is still, which is actually moving with a fast path.



As for His word, Allah *صنع* is part of the sources that are confirmed (strengthened), such as His word *الله وعد* and *الله صبغة*, where the strengthening is removed. And that (*صنع*) becomes a *nashab* because of the wording *ينفخ* and *يوم* its meaning is when passing mention of things that cannot be done except Him. So this creation was made from the sum of things perfected by Allah and brought with it wisdom and essence. A Judge Abdul Jabbar said "in it there are instructions which explain that bad things are not from His creation. Otherwise, it is obligatory to attribute it to perfection, but the consensus of the ulama forbids it. And the answer is, that perfection will not be achieved except in a structured manner, then it is forbidden to attribute "character to it, (fachrudin, 1981);

Al-Ra<zi> explains the process of mountain conditions when carried out in six stages. This situation is such an amazing event that it becomes a mirage for humans. The six stages are, (fachrudin, 1981);

first : the initial state of the mountain was flat as he said:

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً

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"and the earth and the mountains were lifted up and smashed together with a single impact,"

Second: The mountains became like scattered feathers, and Allah said, "This day, people are like flying moths and the mountains are like scattered feathers." Third: The mountains were like dust, broken up and scattered like feathers. Fourth: The mountains were blown up, making them like they were when the continents were in their places and the earth beneath them was not scattered. Then, finally, Allah blew them up by sending winds. Fifth: The winds lifted them to the surface of the earth and blew them floating in the air like dust. So everyone who saw them would think that the mountains were still in their place, when in reality, the mountains were moving like the way clouds move. The mountain's movement was caused by the wind that caused it to flatten. This happened due to the majesty and power of Allah SWT. Sixth: The mountains became a mirage, meaning there was nothing after them. Whoever looked at the

mountain would not find anything. Just as the person who saw a mirage from a distance, but when he came to the place, he found nothing.

CONCLUSION

According to Fakruddin al-Razi, the reality of a moving mountain is a very powerful natural reality, which will be witnessed by humans tomorrow on the Day of Judgment. Humans think that the mountain is still, when in fact it moves like the movement of clouds. However, because the shape of the mountain is so large that it appears to be still in place even though it is actually moving. The process of the mountain's movement is caused by a very powerful shock so that the mountain floats like wool blown by the wind.

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