

## The Communication between God and Demons (An Analysis of Thematic Interpretation of Fi Zilal Al Quran)

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### Abstract

*Aim of this study was (1) to know how the process of communication between God with Demons, according to Ulama, (2) to know the themes of communication between God with Demons according thematic interpretation fi zilal al Quran, (3) to know what got from communication between God with Demons according in thematic interpretation fi zilal al Quran. The method was the qualitative of descriptive approach, based on the thematic interpretation of communication, where verses realated to communication between God with Demons, divided to six categories, then was studied according to Ulama and interpretation fi zilal al Quran. Subject of the study was based on al Quran and Tafsir fi zilal al Quran by al Syahid Sayyid Quthb. Object of the study was what and how type and theme of communication between God with Demons version thematic interpretation fi zilal al Quran. Technique for data collection were document and data analysis in sorting and choosing data to goal of study. The result of this research was (1) process of communication between God with Demons in Tafsir fi zilal al Quran felt harmonic and to be i'tibar to Creature, Demons, and Human, (2) There were six themes of communication between God with Demons, (3) There were six studies from communication between God with Demons.*

### Keywords

analysis; Fi Zilal Al Quran; Demons; communication; interpretation; God



## I. Introduction

Communication between God and Demons seems very tense, not harmonious and full of hatred, because it is famous for its heresy and demonic verdict against his God, how the unseen God communicates with demons who are also unseen. And how does God whose nature is all-loving, most compassionate, wants to communicate with creatures who are depraved and damned.

Humans are given the opportunity to live only once in the world and will return to the afterlife. In this world given life and life, but there is a mortal enemy that is very powerful always accompanying humans, Demons and his descendants are devils, as his word surah al Israk [17] which means:

[and say unto My servants, let them say the words that are better (true). In fact Demons caused a dispute between them. Indeed, Demons is the real enemy of humans].

Seeing and examining the verses that will be used in information from the Al-Qur'an, there are 42 verses listed from 7 (seven) surahs, namely: in surah al Baqarah [2]: 34, in surah al A'raf [7]: 11 -18, at surah al Hijir [15]: 29-43, surah al Israk [17]: 61-63, al Kahfi [18]: 50, sura Thaha [20]: 116, and surah Shad [38]: 72 -85.

Who exactly is Demons and devil, how is the form of communication with God, because if humans know it and know its whereabouts, where its weaknesses and weaknesses, as well as knowing tips to survive the temptations and disturbances, humans

will succeed in istiqamah on the path that God has determined and return to the presence Allah safely and entered the place promised by God, namely "heaven".

Demons felt he was greater, more noble and better than the Prophet Adam who was made of earth, while Demons came from fire. Demons forgets that he has been created from nothing into existence.

Frequently heard and spread issues of the radicalism movement in the midst of Indonesian society and into Medan city, and its magic is often discussed in the midst of the Muslim community, as if Muslims have a radical nature or identified with radicalism, especially coupled with the existence The Ministry of Religion program of the Republic of Indonesia, led by the Minister of Religion Fachrul Razi (2019-2024), among his work programs is to confront radicalism by creating a de-radicalization program on campuses under the Ministry of Religion. Deradicalization is a strategy to neutralize radical notions and can endanger religious and national life, instead counterterrorism preventive measures are taken, namely by means of a non-violent approach.

The word radical is taken from the Latin word *radix* which means root. Known in English radical, which means extreme, fanatical, ultra, thorough, revolutionary and fundamental. While the word radicalism means doctrine or practice of adherents of radicalism or extreme understanding. According to Karen Armstrong, radicalism can occur in every religion, whether Christian, Jewish, Christian, Islamic or any other religion.

Noting from the onslaught of radicalism communication, does this come from the teachings of Islam whose teachings are a blessing, or are there really elements that distort facts to undermine the order of life in a religious and denigrating form of Islam?

On the other hand, negative views even tend to label that the interpretation of the Quranic Qur'an (under the auspices of the Qur'an) is known as a radical interpretation. This research is motivated by the lameness of the theory of the grace of the Qur'an and the radical issue which is embedded in one of the most well-known commentaries in the world. Is it true that the interpretation of the zilal of the Al-Qur'an by its author is radicalism in terms of a radical understanding from one side, or the view of the author at every interpretation of the verses in the Al-Qur'an.

Researchers try to explore and pay attention to the actual situation, and will explain it in this paper, and to facilitate the focus of the discussion, the author makes some formulation of the problem to be discussed and at the end can be drawn one conclusion.

## II. Review of Literature

### 2.1 Communication, Process and Its Form

Frank Dance and Carl Larson (1976) once put together definitions of communication, they found around 126 definitions of communication. That was done before 1976. With the development of communication technology that is increasingly rapid along with the increasing level of needs and demands of the times, it is very possible that the definition is growing and the number is growing.

According to Aminullah (2018) the communication that developed during this explains about human relationships. Therefore, communication is conveying information or ideas rather than messengers to the recipient of the message, so that the recipient of the message will understand as understood by the messenger. While Nurdin (2019) Communication is one of the most important forms of human activity without days of communication. Every living thing needs communication because communication is a symbol of the existence of life in society.

The number of definitions of communication, we need to understand there is no definition of the most powerful and complete, all definitions have advantages and disadvantages, because seen from different perspectives, of course each has its own nuances where applied and how the communication context. One thing is certain that the nature of communication requires that between humans as parties involved in the communication process with its main elements, namely the existence of effort, delivery of messages and between humans.

In this study communication between God and Demons that both are not visible or unseen becomes an interesting thing to discuss and find out according to the commentators' scholars. On the other hand, how can this happen and what is the form of God's communication with this Demons!? How is the nature and process!? This research will answer completely.

### **a. The Forms of Communication**

Hasbullah (2018) states Communication is the main means that is often used both verbally and non-verbally, communication is used both in personal interests and in common interests, and in an organization communication is also always used to achieve satisfaction and achieve common goals.

In this paper the researchers describe several forms of communication classification in terms of several aspects, namely:

First, in terms of nature:

- 1) Verbal communication is communication that takes place orally (speaking), such as presentations and other dialogues.
- 2) Written communication, through writing, such as letters, e-mails, and so on.

Second, in terms of style:

- 1) Verbal communication is a form of communication that uses words, oral or written. Verbal symbols or messages are all types of symbols that use one or more words. Verbal communication occupies a large portion, because in reality, ideas of ideas or decisions, easier to convey verbally than non-verbal. for example: expressions of someone's will, complaints, and others.
- 2) Non verbal communication is a non-linguistic message that is implied by a member of the body or an object to show attitude and appearance, no talking (implied). For example someone who is nervous (shaking), red lights on the road, and so forth.

Third, in terms of direction:

- 1) Communication to the top. This communication means communication from subordinates to superiors.
- 2) Vertical Communication is communication from the leader to the employee (downward communication) and from the employee to the leader (upward communication). Leader's communication to employees intends to provide understanding or authority to employees to carry out a work that must be carried out in his position as a member of the organization, such as giving orders, instructions and instructions; information or direction, reprimand and explanation. Employee communication to the leader intends to provide information materials needed by the leadership, as well as a channel for conveying thoughts or feelings of employees such as reports, proposals, suggestions, complaints and complaints and ideas and opinions.
- 3) Horizontal Communication. Communication to fellow humans (same level), to fellow employees and other staff, horizontal communication is also called sideways communication, non-mandatory and not formal, such as coordinating activities,

congratulatory greetings in the form of *silaturrahim* in order to increase cohesiveness so that the atmosphere becomes more intimate.

- 4) Diagonal Communication is also called cross communication, that is, communication between the section leader and other section employees, such as between employees at different positions at different tasks or functions and do not have direct authority over other parties.
- 5) Intrapersonal Communication (one-way communication). Intrapersonal communication is the use of language or thoughts that occur within the communicator himself. An individual being the sender and recipient of the message provides feedback for himself intrapersonal communication aims to predict, evaluate and strengthen or weaken. Intrapersonal communication can be a trigger for other forms of communication. Knowledge of the personal self through psychological processes such as perception and awareness (awareness) occurs during interpersonal communication by the communicator. To understand what happens when people communicate with one another, one needs to get to know themselves and others. Because this understanding is obtained through the process of perception. So basically the location of perception is on the person who perceives, not on an expression or object.

#### **b. Transcendental Communication**

Transcendental communication is a new term in communication that has not been widely discussed and reviewed by communication experts, because transcendental communication is abstract and transcendent. Transcendental communication is communication that can take place between ourselves with something magical, can be to Allah Almighty God, angels, Jinns or demons.

The connection with this research is communication between God and Demons can mean transcendental communication, because Allah is the God who wants absolute truth and is *kamalat* (perfection) about His goodness the comparison between existing (*wantjud*) and will (*Qudrat*) is not limited, He spoke to any creature that he wants, such as angels, demons and humans. In this case the researcher intends in his discussion is to Demons, although in such a way Demons's will is paradoxical to God's will, but the nature of his glory serving with harmonious communication simply asks Demons why not to bow down, Demons with the mind that dominates the heart rather than the heart (*qalb*) makes structural reasons not morally. So this is where Demons's weak point is and makes himself cursed.

According to Nina Syam, Islamic philosophy that can influence transcendental communication can be traced from the transcendental dimension that exists in humans themselves in four places, namely: spirit, *qolb*, *aql*, and *nafs*.

### **2.2 Recognizing the Interpretation of Fi Zilal Al Quran**

This interpretation book is named after the Qur'an (under the auspices of the Al-Qur'an). The name of this interpretation is not a coincidence and origin, but this title reflects a nature that was shared with the Al-Qur'an, as it stated in the *muqaddimah* of its interpretation "a title that I did not force, it is a substance that I have experienced in life. From time to time I find in my soul a hidden desire for a time that I will be able to live under the auspices of the Al-Qur'an who will find peace in it and I will not get it under the auspices other than it".

The nature of this interpretation is in the form of *haraki* (movement) which is based on *aqida-i* (monotheism) which is thick in the form of a combination of classical and contemporary to answer the demands of reality that accompany the passage of the Qur'anic text. This is to determine the orientation of the text and the dimensions of its contents, and to

see its activities when it works in the midst of a living atmosphere and face real conditions such as dealing with living creatures that move with or against it.

The Qur'anic interpretation of the Quran, or often known as the zilal interpretation, is the work of Sayyid Qutb, with his full name Sayyid Qutb Ibrahim Husayn al Syazili, born on October 9, 1906 in the village of Musha located on the west coast of the Nile, including the Asyut region of Asyut Ibrahim 235 miles south of Cairo, Egypt.

### 2.3 Verses of the Communication between God and Demons

The verses of communication between God and Demons can be explained, and their relevance to other verses:

**Table 1.** The verses of communication between God and Demons

No.	Communication Theme	Surah and Verse
1	Allah tell to bow down	1..... 1 Baqarah [2] : 34 2..... 1 A'raf [7] : 11 3..... 1 Hijir [15] : 29 and 30 4..... 1 israk [17] : 61 5..... 1 Kahfi [18] : 50 6..... haha [20] : 116 7..... had [ 38] : 72 – 74
2	The reason Demons doesn't want to bow down	1..... 1 A'raf [7] : 12 2..... 1 Hijir [15] : 31-33 3..... had [38] : 74 – 76
3	Demons was reviled told to come out of heaven, for being arrogant and kufr	1..... 1 A'raf [7] : 13 2..... 1 A'raf [7] : 18 3..... 1 Hijir [15] : 34-35 4..... had, [38] : 77 – 78
4	Demons's requests, and God's grants	1..... 1 Hijir [15] : 36 – 38 2..... had [38] : 79 – 81 3..... 1 A'raf [7] : 14 4..... 1 Israk [17] : 62

5	Hell's Verdict For Demons	1..... 1 A'raf [7] : 18 2..... n Nahal [16] : 29 3..... had [38] : 85 4..... 1 Hijir [15] : 43 5..... 1 Israk [17] : 63
6	Demons promises to turn the human mind into seeing both immoral acts and to mislead humans	1..... 1 Isra' [17] : 62 2..... 1 Hijir [15] : 39-40 3..... 1 A'raf [7] : 16 4..... had, [38] : 82 – 83

### III. Research Methods

In this study, researchers used qualitative research methods with a descriptive approach. As Kirk and Miller's opinion as quoted by Moeloeng, who stated that qualitative research is an attempt to present the social world and its perspectives in the world, in terms of concepts, behavior, perceptions and about the issues of humanity under study. This research applies a descriptive approach to content analysis, which uses several types of methods that are commonly implemented. Therefore through observation, refining references, library research notes are data collection techniques that will be used by researchers who will also be added to the documentation. The object of research is the topic of the problem examined in this study, what and how is the form of communication between God and Demons in the thematic interpretation version of fi zal al Quran.

### IV. Discussion

#### 4.1 The Communication Process between God and Demons According to Interpretation Scholars

In this study, researchers tried to decipher some of the opinions of interpretive scholars, namely: ar-Razi, al-Jaziri, Sya'rawi and Muhammad Quraish Shihab.

##### a. Ar Razi

According to ar-Razi about Allah's command to prostrate to angels taken from the understanding of surah al-Baqarah [2]: 34; and (remember) when We said to the Angels: Prostrate you to Adam, then prostrate them except Demons; he is reluctant and arrogant and is he is among those who disbelieve. In interpreting this verse, Razi agreed with other interpreters that the purpose of prostration was to pay homage to Adam. This verse shows that when there is a command from God to the angels to bow to Demons, then it is accompanied by Demons, this shows that Demons is part of the angel.

### **b. At Tabari**

According to Tabari about prostration taken from the understanding of the verse QS al-Baqarah [2]: 34; and (remember) when We said to the Angels: Prostrate you to Adam, then prostrate them except Demons; he is reluctant and takabbur and is he is among those who disbelieve. That Demons's prostration to God is prostration as respect, not prostration for worship as worship, prostration here means respecting and glorifying Adam, does not mean prostration of servitude, because prostration of servitude is solely to God.

### **c. Asy Sya'rawy**

According to Syarawi about prostration taken from the understanding of verse QS al-Baqarah [2]: 34 that the redaction of God to Demons is in harmony, it is clearly seen in the interpretation of Shafi'i that prostration to Adam is obedience to Allah's commands and not worship to Adam, then it was Allah who actually ordered the angels to bow down and not Adam, because Adam had no right to rule the angels. So the order of prostration in this verse from Allah SWT, then whoever obeys it means worshiping Him and whoever denies it means to do ma'siat, and whoever disputes His command means including the disbelievers.

### **d. M. Quraish Shihab**

According to the Quraish Shihab about prostration taken from understanding verses of QS al-Baqarah [2]: 34; that God's editorial to Demons is in a harmonious state, it is clearly seen in the interpretation of Al Misbah by the Quraish Shihab explaining Demons is reluctant to prostrate, even though the prostration is a prostration of respect not a prostration of worship, or even an impossible prostration which Allah commands in the sense of prostration to Allah SWT by making Adam's position at that time a prostrate direction.

Researcher's analysis of God's commands to angels including Demons, but Demons does not want to bow down because of the internal and external factors, that is, seeing the element of origin and feeling closer to God, and relying more on logic than obedience, then Demons falls into kufr. To cover up his shortcomings and mistakes, Demons tries to plead, that is, begs to be lengthened, requests are accepted but only until the Day of Judgment, to add to his own burden, and get a verdict of God's decision to enter the most dangerous and painful places. So with all his mistakes and ignorance Demons's revenge seemed to tempt and influence Adam and his descendants to get lost and go with him into hell.

Analysis of researchers on the case of communication between God and Demons is to show there are indications that the negative nature of the inheritance of Demons who wants to win himself and look for reasons to withdraw the justification from the practice of errors that exist. If Demons's deviance because he was led astray by God is true in terms of his destiny, but the deviant cause is not from God, because God has given material common sense to be able to choose good or evil, the right path of righteousness or crooked path of error, it turns out that Demons take the path of maintaining self-existence for the sake of prestige without the basis of strength.

## **4.2 The Communication Themes between God and Demons According to Fi Zilal Interpretation of the Al-Qur'an**

### **a. God Told Angels and Demons to Go to Adam**

In this study began with surah al Baqarah [2]: 34, Allah said to the Angels: Prostrate you to Adam, then bow down to all of them except Demons, Demons is reluctant and arrogant and is he belongs to the disbelievers.

Qutb said that the history of defiance of a servant of Allah was first recorded when Allah commanded prostration to angels, prostration angels all except devils, he was unwilling

and unwilling. Prostration of prostration to Adam is the highest form of respect for creatures who will cause damage on earth and shed blood, but they are given humans secrets that can increase their elevation higher than angels, such as the opportunity for humans to get ma'rifat, as they given the secret of free freedom to choose a way of life. Various kinds of character and power or ability to control His ways in facing a difficult road, his seriousness carry the message of guidance to the path of God with special efforts, all of which are part of the secret of respect to Adam.

If there are people who try to weaken or spay their physical energetic potential just as someone who abandons their free spiritual potential, and these two things are not in line with human nature. If that's what he does it means that humans have wanted themselves to be creatures that are not in accordance with God's expectations. Man must be accountable for his actions that have damaged the compounds that Allah has designated for him.

In fact the Prophet Muhammad denied the intention of people who want to become monks by not wanting to get married, people who intend to fast forever, and people who want to perform night prayers without sleeping asleep. The Prophet denied the act in the hadith narrated by Aisha in the hadith of Bukhari:

أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ جَاءَ ثَلَاثَةٌ رَهْطًا إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا أُخْبِرُوا كَانَهُمْ تَقَالُوهَا فَقَالُوا وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ قَالَ أَحَدُهُمْ أَمَا أَنَا فَإِنِّي أَصَلِّي اللَّيْلَ أَبَدًا وَقَالَ آخَرُ أَنَا أَصُومُ الدَّهْرَ وَلَا أَفْطِرُ وَقَالَ آخَرُ أَنَا أَعْتَزِلُ النِّسَاءَ فَلَا أَتَزَوَّجُ أَبَدًا فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ فَقَالَ أَنْتُمْ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا أَمَا وَاللَّهِ إِنِّي لِأَخْشَاكُمْ لِلَّهِ وَأَتَقَاكُمْ لَهُ لَكِنِّي أَصُومُ وَأَفْطِرُ وَأَصَلِّي وَأَرْفُدُ وَأَتَزَوَّجُ النِّسَاءَ فَمَنْ رَغِبَ عَنِّي سُنَّتِي فَلَيْسَ مِنِّي

Meaning: ... Anas bin Malik ra said: There were three people came to the house of the wives of the Prophet Muhammad and asked about the worship of the Prophet SAW. And after being told to them, it seems like they feel it's still a little for them. They said, Our Worship is nothing compared to the Messenger of Allāh SA, did he not have been forgiven of his past or future sins? One of them said, Really, I will pray night forever. Then the others said, If it were me, then really, I would fast Dahr (full year) and I would not break the fast. And others say, I will stay away from women and will not be married forever. Then the Prophet came to them and asked: "You say this and that. There I am, by Allah, I am the most fearful of Allah among you, and also the most cautious. I fast and also break, I pray and also sleep and marrying a woman. Whoever hates my sunnah is not from my class." HR. Bukhari

Is Demons originally from part of an angel ..? what is seen in the context of this verse is no. Because if he is part of an angel, surely he will not disobey Allah's commands. This is because angels never disobey Allah's commands, and always do what Allah tells them to.

In time it will be said that Demons was created from fire, while according to history, the angel was created from light.

... عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ وَخُلِقَ آدَمُ مِنْ مِمَّا وَصِفَ لَكُمْ

Meaning: ... from Urwah from 'Aisha said that Rasulullah SAW had said: Angels were created from light, Jinns were created from blazing fire and Adam was created from something that has been mentioned (its characteristics) for you. HR. Muslim



At the same time, Demons was with the angels and was also ordered together to bow down. And when commanded to bow down, the name Demons is not mentioned separately. It was a form of humiliation for him, because of his defiance. We know that the command to prostrate was also given to Demons, from God's rebuke for him.

#### **b. The Editor of Demons Doesn't Want to Bow Down**

Demons is reluctant to obey Allah's command to prostrate to Adam, he does not try to repent or return to the truth, he does not say "O my Rabb, Your word is true and Your command is haq, but I cannot do it so forgive me, he is reluctant to prostrate, but in fact pride has enveloped him so that he has fallen into the pit of death, as stated in the Al-Qur'an after Allah told sjud, Demons does not want to bow down, then Allah asks, what causes you not to bow down, Demons answers me better than him. This is stated in the word of Allah surah al A'raf [7]: 12

God asked: "What prevented you from bowing to Adam when I told you to, the demon answered" Say better than he: You created me from fire, while He created You from the ground".

This is the rejection of Demons against the command of Allah, he thinks that Allah has glorified him, because he was created from fire, while Adam was created from a land lower than him. The rejection of Demons is what caused him to be removed from the mercy of Allah, and what caused him to be driven out of his abode with the angels, as the word of Allah SWT surah al A'raf [13]: 13, Allah commanded "Come down you demon from heaven; because you not fitting in to boast in it, come out, indeed you are among those who are despicable".

#### **c. Demons was Told to Come out of Heaven**

For this 3rd (three) theme there is surah al A'raf [7]: 13 which means:

Allah said: "Come down from heaven; for you should brag about it, Then come out, Verily, You are among those who despised".

Qutb explained that the knowledge of Allah is not beneficial to Demons, his belief in the existence of Allah and His attributes is also not useful to him, so also with all those who get orders from Allah. Then he makes for himself a view to consider whether he will accept it or reject it, or make a decision on what God has previously set. Then he rejected the decree of God. Indeed this is kufr, even though he has knowledge and belief. Because Demons himself does not diminish his desire to oppose God's commands, even though he understands and believes in the existence of God and His attributes.

#### **d. The Request of Demons and the Granting of Allah**

In the zilal interpretation by the author starts from surah al hijir [15]: 36 - 38 which means:

said Demons: O my Lord, (if so) Then give me respite until the day (man) is resurrected, Allah says: (If so) Then surely you include those who are given respite, until the day (a) time has been determined.

The relevance of al hijir [15]: 36 - 38 is very closely related to surah shad [38]: 79 - 81, Allah explains that Demons says: "O my Lord, give me respite until the day they are resurrected". Allah says: "Truly you are among those who are given respite, until the day that has been determined (doomsday)".

Envy turned into hasad (envy), also became a mature plan to take revenge in Demons, Demons was aware, but begged to continue his foul heart to destroy Adam and his descendants. Demons pleads that his age be extended until the Day of Resurrection, so that

there is a long time to harm Adam and all his posterity. Here Demons's foolishness is seen to make it harder for himself to work hard to destroy Adam, who in turn will be tortured along with his followers.

#### **e. Hell's Verdict for Demons**

The provision of Allah is sure to every servant who is obedient and evil, because Demons is against the command of God, then God is angry and convicted Demons as his servant who is insulted and get torture hell, as stated in surah al A'raf [7]: 18 which means: Allah says: "Come out of heaven as an insulted man and be driven away. Surely whoever among them follows you, I will truly fill hell with you all."

Furthermore, the verdict of hell for Demons and his followers is stated in surah shad [38]: 85. Allah confirms that I will surely fill hell with your kind (devils) and with those who follow you among them all.

#### **f. Demons Promises to Distort the Human Mind so as to View both Immoral Acts and Lead People Astray**

The promise of Demons to turn people's minds from good to evil is found in surah al A'raf [7]: 16 which means: Demons answered: "Because you have punished me to get lost, I will truly (obstruct) them from your righteous path.

Demons has the permission to carry out his activities, because Allah wants to let people take that difficult path. The problem is he has equipped his nature with the potential to do good and bad, and has given him a healthy mind, has also given him warnings through the Apostles, has given him a guide as a guide and guide to this religion. In addition, humans are also given the potential to receive guidance and error, good and bad, and given the ability to choose one of them. Then Sunnatullah applies to him and he becomes the target of the test, whether he follows instructions or is lost. So that according to sunnatullah and His absolute will, clearly visible instructions or error.

### **4.3 Lessons Learned in the Thematic Interpretation of Fi Zilal al Quran**

After the researcher traces the related reference results regarding communication between God and Demons, the researcher can take some lessons from the story:

- a. God's absolute commands must be obeyed.
- b. Against God's commandments are infidel
- c. Dispose of heart rot
- d. Work while praying
- e. Thickening of faith and many worship
- f. Consistent with sincere charity.

## **V. Conclusion**

After the researcher wrote in the study of communication between God and Demons Analysis of the Interpretation of Fi Zilal al Qur'an, the researcher drew some conclusions;

1. The process of communication between God and Demons, according to the interpreter scholars, the interpretation seems harmonious and becomes i'tibar for His creatures jinn and humans to become lessons for real happiness.
2. Communication themes between God and Demons:
  - a. Command to bow down to Adam,
  - b. The editor of Demons does not want to bow down to Adam
  - c. Demons was told to come out of heaven

- d. Demons's request to God
  - e. God's verdict on Demons
  - f. Demons's promise to deceive and destroy the jinn and humans
3. Results of lessons learned from communication between God and Demons
- a. God's absolute commands must be obeyed.
  - b. Against God's commandments are infidel
  - c. Dispose of heart rot
  - d. Work while praying
  - e. Thickening of faith and many worship
  - f. Consistent with sincere charity.

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