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Obedience and Consciousness of Creatures in the Qur'an: A Cognitive Approach

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Abstract

Consciousness of all living and non-living things has been expressed in various forms in religions and philosophies; in Buddhism, Hinduism, and Judaism, and in philosophies such as pantheism and panpsychism. To address the idea of consciousness of all creatures in Islam and through a cognitive approach to consciousness, the present study attempts to cite a number of Qur'anic verses which indicate that according to the Qur'an all creatures whether animate or inanimate have cognition and praise Allah. Moreover, as the selected verses indicate, all creatures except for those people who are polytheists or infidels are obedient to Allah. When these verses refer to man, they generally mean those human beings who refute Allah and are disobedient. The selected verses also reveal the understanding of all creatures and their consciousness. The paradox is that man who has the greatest consciousness or cognition among all creatures is the one who disobeys although he has accepted the gift of Allah or al-amānah which all other creatures refused to bear or receive. The verses may imply that the cognition of all creatures have been higher than man because they all understood the heavy responsibility of Allah' al-amānah.

Keywords: Consciousness, Cognition, Obedience, Qur'an, Islam

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1. Introduction

Debates on the nature of cognition or consciousness have existed for as long as the mindful humans appeared (Clark and Riel-Salvatore 2001). As such the term is very difficult to define and has been defined with different implications in philosophy, anthropology and even in literature. According to Gennaro (1995), “consciousness” or “cognition” are umbrella terms encompassing a wide range of mental and physical phenomena with a diversity of meanings, and the adjective “conscious” is applied to whole organisms, including creature consciousness, and even to various levels of mental states and processes. Consciousness necessitates cognition because cognition is a process of acquiring knowledge and understanding through exerting thought, and experience, felt through the senses.

Distinctions can be made between creature and state consciousness and also among their varieties. Among the most noteworthy categories delineating the differences, we can name the categories of state consciousness and cognition as phenomenal cognition, reflexive or meta-mental consciousness, access consciousness, and narrative consciousness. Creature consciousness and cognition, the concern of the present study has been defined at six levels including: sentience, wakefulness, self-consciousness, similarity to its kind, subject of conscious states, and transitive consciousness (Armstrong 1981; Carruthers 2000; Nagel, 1974; Rosenthal,1988). At sentience level a creature is conscious as far as it responds to its environment. At this level, all physical objects including atoms and subatomic particles are conscious. Wakefulness refers to a state of consciousness when the organism actually exercises the capacity of being conscious rather than merely possessing the ability or inclination to do so. Therefore, it can only be counted as conscious if it is fully awake and alert. At the third level, or self –consciousness, conscious creatures are defined as those that are both aware and also aware of their awareness (Carruthers 2000). As such, animals, objects and even young children may fail to qualify as conscious. However, if only basic and primary implicit aspects of self-awareness are involved, a wide range of non-linguistic creatures might be considered as self-conscious. The fourth level, similarity to its kind or in the words of Thomas Nagel's (1974) “What it is like” refers to a more subjective notion of consciousness in organisms. Based on

his view, a being is considered conscious only if there is “something that it is like” to be that being, when the world is viewed from that creature's mental state or experiential level of understanding. Accordingly, all creatures experience the world through their own echolocation senses rooted in their cognition, even though human beings from their own human point of view cannot emphatically perceive such a form of consciousness exerted by other creatures. Subject of conscious states, the fifth level defines the notion of a conscious organism based on its conscious states. Therefore, first a mental state must be defined as a conscious mental state, and afterwards if the being possesses that state, it can be defined as a conscious creature possessing cognition. In this respect an organism's consciousness or cognition would then depend upon the particular definition we give to conscious states. The last level of creature consciousness or cognition refers to transitive consciousness which is directed at the object of consciousness or what the being is conscious of (Rosenthal,1988).

Having stated a rough definition of various levels of creature consciousness or cognition, this study intends to see if these levels are present among the creatures cited in the selected verses from the Quran for this study and if they are obedient to Allah. By this definition, we attempt to see if the beings are conscious of Allah according to the Quran.

2. Theoretical Framework

A host of researchers and religious scholars have dealt directly or indirectly with the concept of consciousness or cognition in Islam and have explored its categories at state or creature consciousness. Of course, it should be noted that these studies have investigated the matter thematically and have not mentioned the types or categories. Thus, their considerations, though somehow classifiable under the categories of this study, do not specifically refer to any one of these types.

Ismail (2004), has conducted an interesting study of the state consciousness of sleep and death in the Quran without referring to inanimate objects or creature consciousness. Siwar and Hossein (2009) have investigated being conscious to Islamic rules and the increase in accountability in social responsibilities thus implicitly referring to target consciousness. The study conducted by Islam and

Chandrasekaran (2016) building on target consciousness and cognition without naming them, deals with the effects of Islamic beliefs among the Muslims on their consumption and buying behavior and the resultant effect upon the environment. Their study considers how obedience to Allah affects the individual's attention to ecological and environmental concerns. Memon (2010) has conducted a study investigating social consciousness as a fundamental aspect of Islamic practice leading to community activism and social justice thus implying target consciousness without explicitly referring to it. Moustafa (2013) building on target consciousness again without mentioning the term examines the inward conscious religious belief and its responses to women justice issue in Malaysia. Munir (2020) considers ecological consciousness of Islam and compares it with that of the West, examining different aspects of it, from Islamic perspectives, relying on the Qur'an, for the protection of the environment.

As stated previously there is a dearth of scholarly materials on dealing with creature consciousness or cognition in the Quran, only a recent study has dealt with the issue from a philosophy of mind approach. SadatMansori (2020) presenting a few Quranic verses has attempted to consider panpsychism in the Quran. Panpsychism asserts the existence of mind and cognition in all beings and pantheism sees God in everything. His study relying on the exegeses of the cited verses asserts that the verses reveal the presence of the mind and cognition in animate and inanimate beings and asserts that all beings are subservient and obedient to Allah. In the present study, we not only deal with the concept of obedience to Allah by all beings but also make comparisons with man on this issue. Moreover, we consider the levels of creature consciousness and cognition as well and attempt to observe to what extent these levels are present in the Qur'anic verses selected for the purposes of the study. More specifically this study addresses the following questions: 1. Is obedience to Allah limited only to man according to the Quran? 2. Is consciousness limited to man according to the Quran?

To address the questions of the study a number of the Quranic verses showing the obedience and consciousness or cognition of all creatures to Allah, are mentioned and, as far as possible, explanations and elaborations are provided for the verses. It must be noted that since

obedience and consciousness can both be understood from the verses we deal with both of them at the same time.

Quranic verses

Truly, we did offer al-amānah to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it. But man bore it. Verily, he was unjust and ignorant (Quran.33:72)

In explaining the above verse, Allameh Tabatabae sees al-amānah as a gift bestowed upon man to keep it and deliver it safely to Allah (Tabataba'i,1972, vol.16, p.524).

As the above verse reveals the earth and mountains, and heavens have consciousness and cognition because they understand what Allah is asking from them and they all have free will to choose or decline what Allah is offering them. They all refuse and it is man who accepts because he is ignorant and does not perceive the burden of the responsibility which is offered to him. The earth, heavens and mountains were afraid of bearing al-amānah which according to Sadat Mansori (2020) can stand for the trust of Allah in matters such as honesty, and the ordained duties imposed by Allah which are different from the ordinary earthly duties performed by these beings. Allah, is asking them to accept a higher order duty which none accepts except the ignorant man who is not aware of the consequences of this duty. As for the levels of creature consciousness, we can certainly assert that the creatures in this verse possess all the six levels. Specially the third level is addressed here because these creatures are both conscious and conscious of their cognition. Another implication of this verse is the knowledge and fuller cognition of these creatures because they are conscious of the significance of the duty and responsibility of al-amānah. Man accepts it because he is both ignorant and unjust according to the Quran. It should be noted that this is not just pure personification of the heavens, or the earth and mountains because they have preceded man in this verse. In other words, first the verse mentions them and then it reports that man accepted al-amānah. We understand it was an offering given to all creatures if we consider the heavens and the earth as metonymy for the whole universe and for all creatures including mankind. As such, one cannot argue that this is only a personification of these inanimate beings and has nothing to do with their consciousness or mindfulness. Moreover, the verse can also

indicate that in the beginning, the level of consciousness among all creatures was equal and in this respect all creatures including man had the same level of consciousness and free will. The next point is that the verse even implies that all other creatures had a higher level of understanding which man did not have and still he does not have because it uses the present tense to refer to man's ignorance. Man did not have any understanding of what it means to be trusted by God. Therefore, in case of the comparison between man and the other creatures in terms of obedience which was one of the concerns of this study man is disobedient and unfaithful because he has promised to bear al-amānah of Allah but he has failed to perform his duty. All other creatures were honest and they understood their own weakness but man had failure in judgment which is understandable from the adjective "unjust" which Allah uses for him. In this verse, Allah names the heavens, the earth, and the mountains; as stated earlier, the heavens and the earth may signify the whole universe and all beings existing in the universe but the mountains here may signify power and majesty, two qualities which the ignorant man lacks. Nevertheless, he is so unjust and so ignorant that he accepts what even the mountains decline in spite of all their majesty and power. Moreover, the verse reveals that Allah is just and man was free like all other creatures not to choose al-amānah but he chose because he (man) is both unjust and "ignorant".

If We had caused this Qur'an to descend upon a mountain, thou verily hadst seen it humbled, rent asunder by the fear of Allah. Such similitudes coin We for mankind that haply they may reflect (Quran.59:21).

Allameh Tabataba'i in *Almizan* asserts that the background for the above verse is the act of bringing examples relying on the imagination of people to understand the meaning which is behind the example. The verse also intends to make the people be humble to the Quran and bow to its instructions and teachings. The verse implies that the Quran can affect the mountains but some people are so ignorant that their minds are harder than stones (Tabataba'i, 1972, vol. 19.p.380).

This verse also indicates that inanimate objects have understanding and they know the majesty of Allah and are fearful of Him. Again, God as He Himself mentions it has used mountains as an example because mountains are the most stable and solid beings on the earth. God implies that it has created other even more powerful beings than mountains but

mentions the mountains because man perceives them as powerful that is why they serve as “similitudes” so as to make mankind reflect. The verse shows that the mountains do have consciousness and their level of consciousness is very high because they understand the greatness of the Quran and they are fearful of Allah. As for the six levels of consciousness, we can assert that the mountain possesses the third level of consciousness which is the highest one though they also display the other five levels as well. The ignorance of mankind and his disobedience are both underscored in this verse because his understanding is even less than mountains and stones. God has not sent the Quran to the stones but He is sure that they would tremble in fear and they would be humbled before the majesty and mightiness of Allah but man is such an ignorant creature who cannot perceive the greatness of God. Allah brings these similitudes so that man “may reflect”. The modal verb “may” refer to an uncertainty and the verse shows this uncertainty because this “similitude” may fail to make the ignorant man think. Although he has already received the Quran, he does not appreciate It. Sadat Mansori sees the verse as an indication that the mountains have understanding because the Qur’an can only descend upon those beings that have understanding to appreciate it. The fact that God has decided to send examples for mankind through the Quran may indicate the degree of ignorance of man because he needs help to gain understanding. The obedience of other beings to Allah is far greater than that of man because the mountain trembles in fear but man due to his ignorance and his lack of sound judgement seems to have no fear. Fear comes from imagination and it has degrees depending on the level of understanding and consciousness. An animal becomes fearful only when it sees the danger at hand but man can imagine a catastrophe and become fearful. Imagination is a higher faculty of the brain than mere perception. When we want to refer to lack of understanding, inflexibility, solidness and absence of imagination, we generally refer to stones, the building blocks of mountains. Therefore, the verse emphasizes the degree of man’s ignorance by asserting that even stones can understand and imagine the power of Allah but man is even harder than stones in this respect. Therefore, it is not just the power and majesty of the mountain that Allah intends to pervade but its hardness is at stake as well. Unfortunately, the mind of man, according to this verse is even harder than rocks and stones.

In the following verse, the heart of man is compared with rocks and Allah states that even the rocks are permeable but the heart of man is even harder than rocks.

Then after that your hearts hardened. They were as rocks, or even harder. For there are some rocks from which rivers gush out, and others that splinter and water come out from them, and others that sink in awe of Allah. Allah is not unaware of what you do (Quran.2:74).

According to Allameh Tabataba'i in *Almizan*, stones are considered as inanimate beings symbolizing hardness and water is symbolized as softness. The hearts of the infidels are even harder than rocks because soft water sometimes gushes out of stones but these people are so stubborn that the words of God cannot enter their hearts (Tabataba'i, 1972, vol.1, p.306).

The rocks in this verse display both the first level of consciousness and the third level which is the highest one. On the first level, the rocks can respond to the environment that is why they are permeable and can pass the water through themselves and the fact that they "sink in awe of Allah" reveals the third level of consciousness which is being conscious and being aware of it. An interesting point in this verse is the separation of the two levels of consciousness in this verse because the rocks in the first part of the verse are at the first level which is sentience but in the last part when Allah says "others that sink in awe of Allah" He is definitely referring to those rocks which have perception, understanding and imagination, characteristics which the infidels and the polytheists do not have. The verse beautifully implies that man can even lose the first level of consciousness. In this respect the infidels and the polytheists are dead because they do not display consciousness even at the lowest level. The other implication of this verse is that Allah has classifications even for the natural beings and creatures and one may conclude that some of the rocks according to this verse have a higher degree of consciousness which the others lack. One reasoning might be that through this classification, God emphasizes the degree of the degeneration of the infidels and shows how lowly and inferior they are. The dichotomy of heart and brain is itself a matter worth of attention in this verse. Perception of spiritual matters is through heart, and of course by heart Allah does not mean the physical heart. The infidels have lost the permeability of their brains (hearts) that is why they cannot permit the light of God to enter their hearts. The comparison with rocks which

let the water pass through them elucidates the point. Spirituality actualizes itself in the heart for human beings while those rocks which are conscious to Allah can easily understand the majesty and mightiness of God within their total being that is why there is no reference to the hearts of the rocks or the hearts of other beings in the Quran. The other creatures are all hearts and they are at the service of Allah worshipping Him throughout their life. As the verse 44 of the Quran's 17th chapter Surah Al-Isra reveals the matter:

“The seven heavens and the earth and all that is therein praise Him, and there is not a thing but hymneth His praise; but ye understand not their praise. Lo! He is ever Clement, Forgiving”. (Quran,17:44)

Allameh Tabataba'i in *Almizan* states that the whole existence displays its dependence upon Allah and all creatures are praising Him and the process of creation of all animate and inanimate beings is just for the praise of Allah. Moreover, the verse asserts the oneness of Allah and the needy creatures find their well-being in praising Allah. (Tabataba'i, 1972, vol.13, p. 148).

This verse clearly reveals that the whole universe and whatever exists in it, is celebrating and worshipping Allah. Therefore, even those rocks in the previous verse which are not fearful and are at a lower level of understanding compared with the other rocks of the same verse are still praising Allah. The above verse (Quran,17:44), asserts the obedience of all creatures in the universe and their obedience necessitates their consciousness because without consciousness, there cannot be any obedience. All beings are, therefore, conscious of Allah and are subservient to Him. This is only man whom the verse admits cannot understand their worshipping. The verse makes no exception and asserts that everything is praising Allah and only among human beings there are some whose hearts are hardened as stated in the previous verse who have no consciousness about God and they are even inferior to rocks. Comparing this verse with the previous one shows that in this verse the general worshipping of Allah is meant which is unknown to human intellect. Consequently, if we, humans do not understand the worshipping of other beings and their constant praise of Allah, it doesn't mean that such a worship does not exist.

“Hast thou not seen that Allah, He it is Whom all who are in the heavens and the earth praise, and the birds in their flight? Of each He

knoweth verily the worship and the praise; and Allah is Aware of what they do”. (Quran 24: 41)

Allameh Tabatabae relates this verse to its preceding verses and in Almizan asserts that after Allah called himself the Light of the earth and the skies, He brings reasons to support His claims such as the fact that all creatures are dependent on Him and they praise Him all the time (Tabataba'i, 1972, vol.15, p.184)

The above verse also displays the consciousness and obedience of all creatures and again emphasizes that man is not aware of their praise. Allah knows the worshiping of these creatures and the verse also asserts the mysterious nature of these creatures because “Allah is Aware of what they do”. This part of the verse not only shows that the worshiping and praise of the other creatures is unknown to man but also signifies that man can never understand these creatures completely because only Allah knows them. In this verse Allah is implicitly referring to a fact which He explicitly stated in (Quran.33:72), that is, the ignorance of man. While performing their normal behavior or leading their natural lives these creatures are worshiping; for example, the verse shows that that the birds, in their flight are praising Allah. We might just see the birds flying but, in fact, they are worshiping Allah in their flight. Considering the fact that the birds are praising Allah, they display the third level of consciousness.

“All that is in the heavens and all that is in the earth glorifieth Allah, the Sovereign Lord, the Holy One, the Mighty, the Wise”. (Quran 62:1).

According to Allameh Tabataba'i, in Almizan, this verse maintains that whatever exists in the heavens and on the earth, all of them praise Allah and purify Him of any impurities all the time (Tabataba'i, 1972, vol.19, p.444).

This verse of the Quran asserts the ubiquitous nature of worshiping and praising of Allah, the fact that whatever exists in the universe is praising God. This verse again shows both the obedience and consciousness of all creatures because as stated by Sadat Mansouri (2022), obedience necessitates consciousness because these creatures must be conscious in the first place to be able to praise and worship Allah. The beings referred to in this verse possess the six levels of consciousness. The fact that the verse refers to the wisdom of Allah shows that when God mentions that all creatures are conscious of Him, he reiterates his wisdom and the fact that He knows everything and man

is ignorant, see the (Quran,17:44), (Quran 24: 41), and (Quran.2:74). In these verses Allah implies He is the greatest consciousness and the most conscious of all beings because in all these verses He mentions His knowledge, wisdom and awareness and repeats in some of them the ignorance of man and his misunderstandings.

All that is in the heavens and the earth glorifieth Allah; and He is the Mighty, the Wise (Quran, 57: 1).

Allameh Tabatabae, commenting this verse, states the above verse displays that all creatures purge Allah from any indecent features and all of them praise Him; thus, showing their obedience to Him. Stating the features of Allah such as His wisdom and His power or mightiness show that the creatures all confess to the greatness of Allah (Tabataba'i, 1972, vol.19, p. 251).

This verse is very similar to the previous verse displaying the glorification of Allah and his wisdom. The verse again asserts that everything which exists in the universe is praising and glorifying Allah. When Allah asserts that everything is glorifying Him immediately, He mentions His knowledge and wisdom to show that the greatest understanding and consciousness belong to Him.

To display the differences between man and other creatures a few verses are mentioned which embody instances of polytheism and disobedience of man.

They have taken as lords beside Allah their rabbis and their monks and the Messiah son of Mary, when they were bidden to worship only One Allah. There is no Allah save Him. Be He Glorified from all that they ascribe as partner (unto Him)! (Quran, 9:31).

Based on Almizan by Allameh Tabataba'i, the disobedience of the Christians and the Jews lies in obeying their religious leaders to the extent that they considered them as God. Whereas, Allah has no partner and Jesus, the son of Mary, is not the son of God implying that someone who is born from a woman is a carnal being and he cannot be considered as God and "only One Allah" deserves to be worshiped (Tabataba'i, 1972, vol.9, p.326).

The above verse shows one instance of the disobedience of man because instead of worshiping and praising Allah, performed by all beings, a number of human beings have worshiped "their rabbis and their monks and the Messiah son of Mary" while only Allah deserves

to be praised and worshiped. This verse elucidates the difference between man and all other creatures in terms of obedience to Allah.

Yet they ascribe as partners unto Him the jinn, although He did create them, and impute falsely, without knowledge, sons and daughters unto Him. Glorified be He and High Exalted above (all) that they ascribe (unto Him). (Quran,6:100)

In Almizan, Allameh Tabataba'i asserts that in the above verse, the infidels impute the jinn as partners to Allah; whereas, they are only creatures created by Allah and it is impossible for the creatures to be partners for their creator (Tabataba'i, 1972, vol.7, p.401).

The above verse also shows the polytheism and disobedience of mankind. Whereas, no other creature ascribes partners to Allah. The verse asserts that Allah is creator of all beings including the jinn but man is so ignorant that he considers the jinn equal to Allah.

Glorified be Allah from that which they attribute (unto Him) (Quran,37:159).

According to Allameh Tabataba'i in Almizan, the above verse asserts that Allah is purged from any ascription which the infidels ascribe to Him. Moreover, Allah is purified from any description which comes from people because He is far greater than the imagination of people (Tabataba'i, 1972, vol.17, p.274).

The above verse emphasizes the purity of Allah from everything which the polytheists and infidels ascribe to Him. The verse shows the disobedience of man.

They will say: Be Thou Glorified. Thou (alone) art our Guardian, not them! Nay, but they worshipped the jinn; most of them were believers in them. (Quran, 34: 41)

This verse shows the hypocrisy of man, the verse mentions that man cannot be trusted even when he states that he is worshiping Allah because he may be not truthful as revealed by the above verse. The polytheists are worshiping the jinn while their tongues "say: Be Thou Glorified. Thou (alone) art our Guardian" but Allah says that they are telling lies and "they worshipped the jinn; most of them were believers in them". This is man versus all other creatures because no other creature is a hypocrite and neither do they lie but man does, and he cannot be trusted even when he says that he is worshipping Allah.

Therefore (O Muhammad), bear with what they say, and celebrate the praise of thy Lord ere the rising of the sun and ere the going down

thereof. And glorify Him some hours of the night and at the two ends of the day, that thou mayst find acceptance. (Quran,20:130).

The above verse shows the importance of praising Allah, and also the verse is very important because it gives instructions regarding the steps and quality of worshipping Allah. Another implication of this verse is that it shows that God has sent clear message for mankind regarding the manner of worshipping. Whereas, the quality and quantity of worshipping in other creatures are wired onto them and as the previous verses also said the worshipping of other creatures is not understandable by man. In the above verse, Allah teaches the instructions for His praise to His Chosen human beings, the Prophet (Peace Be Upon Him) probably because no other human being deserves to have direct contact with Allah. Therefore, all human beings are not equal in terms of being conscious about Allah. The prophet (Peace Be Upon Him) has the highest consciousness and understanding and that is why he is chosen by Allah to convey His message. |Of course, praising and worshipping Allah are not limited to the times mentioned in the above verse and Allah in numerous verses tells His prophet to praise Him. The following verse is one of them.

Praise the name of thy Lord the Highest, (Quran, 87: 1).

In the above verse which is just one of many verses telling the prophet and thereby telling all human beings to worship, Allah is exalting Himself and telling the human beings that He is the only one who deserves to be worshipped because He is “the Highest”.

3. Conclusion

This study attempted to investigate the levels of consciousness in creatures and their obedience to Allah. Concerning the levels of consciousness, we found that the beings referred to by Allah in these verses mostly possessed all the six levels but in some of them the third level of consciousness which is being conscious of their consciousness was also present. In verse, (Quran.2:74), 74 of the second Surah of the Quran, Allah makes a distinction between the rocks and as stated previously, there are some of them which are fearful of Allah displaying the highest form of consciousness.

Regarding the verses selected for the study, we notice that in these verses generally three major themes can be observed: 1. Consciousness

of all creatures. 2. Ignorance of man in general and his ignorance of the consciousness and obedience of all other creatures in particular. 3. The knowledge, wisdom and consciousness of Allah, which is the highest and the most sublime kind of consciousness.

Regarding the second major concern of the present study which is the obedience of all creatures, the verses showed that all creatures in the universe worship Allah and the only creature who is disobedient is man. Of course, again by this certainly Allah is not referring to all human beings and only the infidels and polytheists are intended. However, among all other creatures according to this verse worshipping is ubiquitous and it includes all of them although depending on the degree of their consciousness and awareness there might be some differences between them. Man is the only exception because some humans are not worshipers and they are the ones whose hearts have hardened and they have lost their consciousness to God. These are the ignorant and the unjust ones to whom the verses referred.

The study also showed that there were other differences between man and the other creatures in their worshipping. Only man has received instructions regarding the quality and quantity of worshipping Allah through the prophets. In other words, the other creatures are wired for worshipping by Allah. But man is an exception because only through the prophets, he is taught how to praise Allah. Moreover, the praise of Allah by the other creatures is totally unknown to man. God gives admonitions to man not to praise anything but Allah but does not give such warnings to any other creature because they are by nature worshipers of God.

The analysis of the selected verses of the Quran in the present study showed that all beings whether animate or inanimate had consciousness and all worshipped Allah although the degree of their consciousness differed, they were all obedient. Only a number of human beings were disobedient and they were the ignorant ones who were the polytheists and the infidels. Allah called these people both ignorant and unjust, perhaps signifying that these people had the lowest level of consciousness because in the Quran all creatures were conscious and obedient. Consciousness according to the Quran means being conscious to Allah and this kind of consciousness is the highest one because it leads to praising and worshipping Allah.

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