

Big Bang Cosmology And The Qur'ān



**A RESPONSE TO MUSLIM APOLOGISTS EMPLOYING
SCIENTIFIC CONJECTURES TO EXPLAIN THE
MEANINGS OF THE QUR'ĀN**

Abū Iyaad

﴿مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ
مُتَّخِذًا الْمُضِلِّينَ عَضُدًا﴾ (٥١)

**I did not make them witness to the creation of the heavens and the earth or
to the creation of themselves, and I would not have
taken the misguiders as assistants. (18:51)**

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1st edition (2.2) - Dhul Qa'dah 1436H / September 2015.

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PAPER SUMMARY

Over the past few decades Muslim apologists have followed the way of Christian apologists towards the Bible in trying to make scientific conjectures, hypotheses, models and theories as a basis for interpreting certain verses of the Qur'ān with the intent of proving its divine nature. The apologists distort, exaggerate - or in the case of Zakir Naik outright lie - when translating certain verses as a means towards this end. As a result of this innovated approach (which has its roots in the ideas of modernists such as Jamāl al-Dīn al-Afghānī and Muḥammad 'Abduh) atheists have stumbled upon a goldmine to refute the Muslim apologists in their claims of scientific foreknowledge in the Qur'ān. However, these refutations in turn are based, especially in the field of cosmology, upon speculations, conjectures and hypotheses founded upon hidden unproven assumptions which are then promoted to the status of accepted 'scientific facts.' Using the terms "*We now know...*", "*It is now proven...*" and what is similar, the atheists then proceed to ridicule the claims of Muslim apologists, not realising that their own beliefs are founded not upon hard empirical science but theories and models built on incredible, unquestioned, untested assumptions. This paper points out the error of the Muslim apologists and illustrates the danger in their approach. At the same time, it also pulls the rug from under the atheists and their religion of scientism in which they assert such levels of confidence and certainty which their conjectures do not actually allow.¹

¹ "Contemporary cosmologists feel free to say anything that pops into their heads. Unhappy examples are everywhere: absurd schemes to model time on the basis of the complex numbers, as in Stephen Hawking's *A Brief History of Time*; bizarre and ugly contraptions for cosmic inflation; universes multiplying beyond the reach of observation; white holes, black holes, worm holes, and naked singularities; theories of every stripe and variety, all of them uncorrected by any criticism beyond the trivial. The physicists carry on endlessly because they can." David Berlinski, *Was There a Big Bang?* Commentary, pp. 28-38, February 1998.

INTRODUCTION

All praise is due to Allāh, Lord of the Worlds and may Allāh make good mention of His Prophet Muḥammad [and the Prophets Jesus, Moses, Abraham and Noah], their families and companions in the highest company and grant them safety.

Due to the efforts of many Muslim apologists, the notion that the Qur'ān alludes to or explicitly mentions the speculative, pseudo-scientific, philosophical Big Bang model of the universe² is now commonly used by average Muslims to impress non-Muslims about the divine source of the Qur'ān. From those relying upon this model include **Zākir Naik**, **Adnān Oktar** (alias Hārūn Yaḥyā), **Nouman Alī Khān**, **Zaghloul el-Naggār** and numerous others. The reason why this appeals to Muslim apologists is because the Big Bang model suggests

² It is outside the scope of this article to dismantle the **Big Bang religion** masquerading as science which relies upon replacing the physical senses, basic common sense and logic with illusions and speculative theories as evidence for speculative theories backed up by fairy-tale mathematics in order project that which exists only in the mind into the real world so that it appears actual and factual. It should be noted that strong opposition to the Big Bang model also comes from many atheist scientists who claim that the universe is eternal and they offer their own competing models. Thus, the issue is by no means a matter of consensus amongst them. Further, just because the Big Bang model suggests a beginning for the universe and appears to be useful to Muslim apologists does not mean it is correct. On the contrary, the speculative Big Bang cosmic evolution model demands and leads to geological evolution and then Darwinian evolution. The leading Big Bang models (*Lambda Cold Dark Matter*, *Relativistic Friedman-LeMaitre*, *McGaugh*, *Einstein-deSitter relativistic*, *LeMaitre*, *Eddington-LeMaitre and Zero-Kelvin*) are defined in ambiguous terms, require many adjustable parameters, require undetected matter, energy and forces, comprise changeable claims which can be conveniently adjusted and have numerous optional amendments such as inflation and acceleration. The Big Bang is not defined and presented in the same way that testable scientific hypotheses are defined, which is why it is only a *model* and has not reached the status of a *theory*. The Big Bang model can never become a theory because it relies upon numerous untested assumptions and conjectures in its formulation.

an absolute beginning for the universe³ even though many of its atheist proponents deny this is the case at all. The acceptance of this conjectural belief challenges what the Qur'ān has informed of regarding the creation of the heavens and earth and in turn puts Muslim apologists in a position similar in some ways to the Jahmites of old who began to distort the Qur'ān in light of philosophical concepts from the prominent sciences of that era.⁴ When the Qur'ān

³ Demonstrating a beginning for this universe is not a condition for proving the existence of a creator, since, contrary to the claim of Ahl al-Kalām, there are many ways to prove a creator, not just one. Ibn Taymiyyah said, in refutation of the Ahl al-Kalām (speculative theologians who developed the kalam cosmological argument), "...they restricted the affirmation of the Maker to knowledge of the origin of the universe, and they restricted the affirmation of the origin of the universe to the affirmation of the origination of bodies. But the affirmation of a Maker has paths (methods, ways) that almost escape enumeration, and all of them are more apparent and clearer than the method of affirmation of the origin of the universe... So in summary, the paths of knowledge to affirmation of a Maker are many, they are all clearer and more apparent than this path (used by the Ahl al-Kalām), and they are decisive evidences that cannot be invalidated. Hence, there is no need of the knowledge of the origin of the universe built upon (the route of) the origination of bodies (that comprise the universe) for corroborating a Maker. Rather, it is not in need of (even) the knowledge of the origin of the universe to begin with (in the first place)." (*Huduth al-Ālam*, p. 54).

⁴ The basis of the Jahmite theology was imported from the Hellenized Jews, Christians and Sabeans of Ḥarrān. It is founded upon demonstrating the universe had a beginning by asserting that since all bodies (ajsām) possess accidental attributes (a'rād) which are essential to them, never being devoid of them and never preceding them, the bodies themselves must also be originated. Hence, the universe, consisting of the sum of all such bodies must be originated at some point in the past because an eternal chain of events in the past is impossible according to them. In turn, the originating cause must be devoid of all properties found in bodies. Through this reasoning they began to reject the names and attributes of Allāh to varying degrees as affirming them would invalidate their proof. Then they began to distort the verses of the Qur'ān which make mention of Allāh's names, attributes and actions through figurative explanations, and they fell into great inconsistency between themselves in this activity. In a similar fashion, those who assert the correctness of the basic premises of the Big Bang model will be forced to make every single verse of the Qur'ān that

did not conform to concepts they considered to be rationally proven, they began to misinterpret the Qur'ān to ensure it did, and this was the birth of *ta'wīl* (figurative interpretation) in Islām which in reality is *tahrīf* (distortion).

Affirmation of the basic elements of the Big Bang philosophy requires a rejection of the creation narrative in the Qur'ān. It is not the intent of this paper to refute the Big Bang model of cosmology in detail. It is no less than a conjectural religious belief which has dominated science for over half a century and its roots go much further back. Our primary intent is to dispel the notion that the verse in question in Sūrah al-Anbiyā' (21:30) has anything to do with this model. Ascribing to Allāh (ﷻ) that which He did not say or intend is from the greatest of crimes, **“And that you should say about Allāh that of which you have no knowledge”** (7:33), it is from the command of Shayṭān, **“Indeed, he commands you with evil and shameful deeds and that you should say of Allāh that of which you have no knowledge”** (2:169) and is prohibited, **“Do not pursue that of which you have no knowledge, for indeed, the faculties of hearing, seeing and feeling [in the heart] will be questioned.”** (17:36).

In this brief treatise, we will cite sample statements from Muslim apologists who misinterpret the Qur'ān to validate it, cite the scholars of Ahl al-Sunnah on making scientific interpretations of the Qur'ān, briefly summarize the philosophical, religious beliefs and assumptions making up the Big Bang model and establish the correct meaning of the verse in question through the statements of the *mufasssīrīn* (exegetes) whether classical, medieval or contemporary.

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19th Dhul-Qa'dah 1436 / 3rd September 2015

speaks of creation to fit in with this model and this requires rejection of many verses which explicitly clash with it. In turn, such people will be forced to make wild distortions of clear verses.

SCIENTIFIC EXPLANATIONS OF THE QUR'ĀN

The Permanent Committee was asked about the ruling on the tafsīrs referred to as 'scientific' and the extent to which it is legislated to connect Qur'ānic verses with scientific research. They answered, "When it is from the type of tafsīrs that explain the saying His saying, the Exalted, **"Do not the unbelievers see that the heavens and the earth were 'ratqan' and we clove them asunder and we made from water every living thing?"** (21:30) to mean that the Earth was connected to the Sun, being a part of it and due to the severe rotation of the Sun the Earth separated. Then its surface cooled and its inner core remained hot and [by this process] became amongst the planets that orbit the sun - when it is from the tafsīrs which are of this type, then it is not desirable to depend upon them... And likewise [it is not permissible to depend upon] all tafsīrs that rely upon new opinions that do not have a basis from the Book and the Sunnah and nor from the speech of the Salaf due to what [such tafsīrs] contain of speaking about Allāh without knowledge."⁵

Shaykh Ibn al-'Uthaymīn responded to the question as to whether making tafsīr of the Qur'ān through modern scientific theories is permissible by saying, "Tafsīr of the Qur'ān through scientific theories has its danger. If we explain the Qur'ān with those theories, then other theories come along opposed to them, this necessitates that the Qur'ān has now become invalid in the view of the enemies of Islām. As for the view of the Muslims, then they say that the error was in the conception of this person who explained the Qur'ān with it, but the enemies of Islām lie in wait around him (to monopolise on his mistake)."⁶

And **Shaykh Ṣāliḥ al-Fawzān** stated, after refuting the one who explained the Qur'ān with an explanation not found in the Qur'ān and the Sunnah, "This applies today to many of the ignorant writers who explain the Qur'ān according to their understandings and

⁵ *Fatāwā al-Lajnah al-Dā'imah* (4/145).

⁶ *Kitāb al-'Ilm* (p. 105) Question 49.

opinions or they explain the Qur'ān with the recent theories from the theories of medicine or astronomy or theories of the astronomers and they call this the 'Scientific Miracle of the Noble Qur'ān.' There is a great deal of danger and lying in this, even if some of those who fall into this have done so with a good intention and to proclaim the status of the Qur'ān. However, this action is not permissible."⁷

The above statements from these contemporary scholars should not be taken to mean that there are no aspects of the Qur'ān which indicate its Divine origin as it relates to the observed signs in the phenomena we see around us and in our own selves.⁸ There is a

⁷ In an article titled, "The Ruling on Explaining the Qur'ān with Modern Scientific Theories" in *Majallah al-Da'wah* (21st Muḥarram 1415H).

⁸ In reality, since the Qur'ān is guidance for all of mankind without exception, Allāh (ﷻ) alludes to openly observed phenomena which every person sees and experiences: The alternation of the night and day, the sun and moon, the stars, the winds, the rain, the seas and oceans, enjoyment of spouses and reproduction, the animals which provide food, transport and clothing, and the subjection of what is in the Earth to man and so on. All of these are āyāt (signs) indicating the benevolence of Allāh and His great favours. These signs can be reflected upon by every person no matter what his level of knowledge and intelligence. Unfortunately, Muslim apologists on the scientific bandwagon read too much into these verses, go beyond the obvious, clear intent and enter burdensome conjectural readings into the verses using technical scientific language and then claim 'scientific foreknowledge.' To make this claim with certainty they would have to have read every single work every written in thousands of years of history on scientific research and discovery to make that claim which is not possible. These phenomena are readily observed signs which point to the favours and bounties enjoyed by man. Allāh (ﷻ) draws attention to these phenomena as a reminder to mankind. At the same time, it may or may not be the case that the workings and mechanisms of these phenomena have been discovered or accurately explained at some point in history. Whether they have or not is irrelevant and of lesser importance than the issue of reflection and admonition upon these wondrous phenomena. Such reflection leads a person, in the absence of arrogance, to certainty in the *rubūbiyyah* and *ulūhiyyah* of Allāh (ﷻ) regardless of whether he knows or understands the mechanisms or not or whether they have been discovered and explained or not.

difference between: **a)** explaining the Qur'ān through its proper channels, through the statements of the Companions and their students and if there is scientific knowledge that coincides with such explanations, a person may be at liberty to point this out, without this necessitating that the science has been used to do the explaining and **b)** using scientific knowledge as a basis for the explanation of the Qur'ān and discovery of its alleged “true meanings” as is done by people like ‘Abd al-Majīd al-Zindānī and others. The statements from these scholars serve as a warning against exaggeration and using unfounded claims or speculative theories that would lead one to lie upon Allāh (سُبْحَانَكَ وَتَعَالَى) and say that which He did not say or intend. A key underlying problem is that most of those speaking in this matter who take the second approach are not well-informed about the true nature of the conjectural sciences of the atheists. They do not grasp the reality of their claims or the degree to which they are factual or speculative. They do not recognize that the issue returns simply to a matter of subjective interpretation of the observed facts.

MUSLIM APOLOGISTS ON THE BIG BANG

By way of example, in a clip from a lecture posted on Youtube, **Zākir Naik** states, “Then ask them this question. The atheists will tell us, that how did this universe come into existence. The atheists will tell us that initially there was a primary nebula, then there was a big bang, there was a secondary suppression which gave rise to galaxies, the sun, the moon, and the earth on which we live. This we call as the big bang. When did you come to know of this creation of the universe? So he will tell you about 30 or 40 years back, the scientists discovered this. You ask him the question, but what you are talking about the big bang is already mentioned in the Qur’ān in Surah al-Anbiyā’, chapter number 21 verse number 30 which says, **‘Do not the unbelievers see that the heavens and the earth were ‘joined together’ and we clove them asunder.’** What you are talking about the big bang is already mentioned in the Qur’ān 1400 years ago. Who could have mentioned that?”

In another lecture **Zākir Naik** repeats, “In the field of Astronomy, the Scientists, the Astronomers, a few decades earlier, they described, how the universe came into existence - They call it the Big Bang. And they said initially there was one primary nebula, which later on it separated with a Big Bang, which gave rise to Galaxies, Stars, Sun and the Earth, we live in. This information is given in a nutshell in the Glorious Qur’ān, in Surah Anbiyā’, chapter 21, verse number 30, which says **‘Do not the unbelievers see that the heavens and the earth were ‘joined together’ and we clove them asunder.’** Imagine this information which we came to know recently, the Qur’ān mentions 14 hundred years ago.”⁹

Zaghloul el-Najjār claims that the Qur’ān has taken the Big Bang model from the realm of theory to established fact stating, “So we as Muslims can raise the theory of the Big Bang to the status of an established fact because of this notion in the Glorious Qur’ān.”¹⁰

⁹ Refer to <https://www.youtube.com/watch?v=muf4W117NSw>.

¹⁰ Refer to <https://www.youtube.com/watch?v=b3GIPZfqd0Y> at 7:40.

Hārūn Yaḥyā wrote, “Another important aspect revealed in the Qur’ān fourteen centuries before the modern discovery of the Big Bang and findings related to it is that when it was created, the universe occupied a very tiny volume: **‘Do those who are disbelievers not see that the heavens and the earth were ‘sewn together’ and then We unstitched them and that We made from water every living thing? So will they not have faith?’** (21 30).”¹¹

Nouman Alī Khān states, “So the āyah says that the heavens and the earth used to be fused and inseparable and then we caused them to come apart, meaning the universe in its original form was a fused, united body, some sort of matter, and then it became and spread out and the word used later on, it spread out far and wide. So its close to, very close to, interestingly close to the Big Bang theory.”¹²

¹¹ In his book, *The Creation of the Universe* (al-Attique Publishers, 2000) p. 28.

¹² A clip posted at <https://www.youtube.com/watch?v=rjgOEGSCWpc>.

THE BIG BANG MODEL OF THE UNIVERSE

The Big Bang model of the origins of the universe is a speculative, conjectural **religious doctrine** (of which there are many different interpretations)¹³ based upon **assumptions**¹⁴ and which is **as dead as a doornail** but is kept alive through emergency life-support with the most fervent and devoted religious zealots sitting by its bedside offering their **scientismic prayers**, acts of **gymnastic mathematical devotion** and using their **creative imaginations** to invoke unseen, undetectable elements and forces to keep it alive while it lays as a

¹³ Big Bang zealots are divided into a variety of sects, each sect having its own interpretation of the core doctrine making up this religion. The high priests of this religion let their imaginations run wild with speculation and unverifiable fairy-tale mythology to prove *nothing creates something* or *something creates itself*. They include the likes of Lawrence Krauss, Alan Guth, Peter Atkins, Stephen Hawkings and others. Their fairy-tales are then clothed in complex mathematical fakery to give the illusion that they are dealing with facts, when all they are doing is using equations to make something imaginary appear to be actual in the real world. Popular scientific journalism then conveys these conjectures and hallucinations in a way to leave the public thinking them to be established scientific facts when the reality is squarely otherwise.

¹⁴ The starting **assumptions** that matter is uniform (equally distributed) and is the same in all directions in the universe (known as the **Cosmological** and **Copernican** principles) are used to interpret all observational evidence. These assumptions follow on from the nature of the expansion in the Big Bang. It is supposed to be uniform in all directions. Observed evidence must be filtered through these assumptions before any particular interpretation of such evidence is accepted. These two principles have been invalidated by observed evidence but the religious nutters are not prepared to abandon their cattle-like blind-following and discard this false religious doctrine. Without these assumptions of the universe being isotropic (same in all directions) and homogenous (equal distribution of mass, stars, galaxies throughout) there is no Big Bang religion. Data from the COBE, WMAP and Planck projects have invalidated these assumptions and therefore invalidated the Big Bang religion. For more details refer to *Planck Satellite Data, Lawrence Krauss and the Earth at the Center of the Universe* which can be read here <http://aboutatheism.net/?ghyiwfg>. The radiation observed in these projects is not from the alleged Big Bang, but localized radiation whose alignment lends support to the view that the Earth occupies a privileged, centralized position in the universe.

stiffening corpse in front of their eyes.¹⁵ Being close-minded bigots out of touch with reality, they refuse to switch off the life-support machine.¹⁶ Meanwhile, the media machine continues to run the circus by presenting carefully worded information to the public to keep the illusion going that scientists are getting closer and closer to discovering the secrets of the universe when the complete opposite is the case: They are losing their minds and moving further and further away from actual physical reality because they refuse to abandon their fake religion and its conjectural foundations which hinder them from true, genuine, factual, non-speculative discoveries and push them further in the direction of **mathematical fakery**¹⁷ and invention of more and more '**weird physics**' to bridge the ever widening gap between their philosophical religion and observed physical reality. Since the events of the creation of the universe were not witnessed directly, most of the Big Bang model has to come from mathematical theories and models. "The Big Bang Theory is the leading explanation about how the universe began. At its simplest, it talks about the universe as we know it starting with a small singularity, then inflating over the next 13.8 billion years to the cosmos that we know today. Because current instruments don't allow astronomers to peer back at the universe's birth, much of what we understand about the Big Bang Theory comes from mathematical theory and models."¹⁸

¹⁵ This model serves as a platform for the religious doctrine of the theory of evolution, so a lot is at stake if it is shown to be false.

¹⁶ James Peebles, Albert Einstein Professor of Science, Emeritus and also Professor of Physics, Emeritus, - and he is the most cited proponent of the Big Bang model - states, "It is sensible and prudent that people should continue to think about alternatives to the standard model [Big Bang], because the evidence is not all that abundant." *Principles of Physical Cosmology*, (Princeton University Press, 1993) p. 226. This situation remains the same today except that zealotry has overtaken a fair share of them who are unwilling to make admissions like this one by Peebles.

¹⁷ Mathematical coherence and correctness does not translate to physical reality. Mathematics is simply a tool and using unproven assumptions it can be used to provide a proof for pretty much anything. The conclusions are only ever as good as the initial assumptions.

¹⁸ Refer to <http://www.space.com>.

The primary evidence for the Big Bang model lies in the **assertion** that red-shift [displacement of spectral lines in light radiation towards longer wavelengths]¹⁹ is exclusively a measurement of velocity and distance.²⁰ Built upon this assertion it is claimed that the universe is expanding and in turn, going backwards in time, that the universe was once an infinitely dense mass of infinite temperature which came from 'nothing.'²¹ This 'singularity' as it was

¹⁹ When light shines through a prism, it splits and creates a spectrum (showing the colours of the rainbow) with red on one side and blue towards the other. Stars and galaxies give off light which give spectra in which the lines may be shifted more towards the red side. The Big Bang religion is based upon how this 'red-shift' is interpreted. It is interpreted as an indicator of velocity and distance. Claims about the size, age and expansion of the universe are then based upon this assertion. If this assertion is proved wrong, the entire religion falls on its face with a nasty "big bang."

²⁰ Dozens of mechanisms exist to explain red-shift, refer to Louis Marmet's 2014 paper, "*On the Interpretation of Red-Shifts: A Quantitative Comparison of Red-Shift Mechanisms II*" (4th December 2014). The paper focuses on 59 mechanisms to explain observed red-shift. Only half of them are related in some way to distance and only one relates to the idea of cosmological expansion. This is the one that is relied upon in the Big Bang religion.

²¹ The religious belief that *nothing creates something or something creates itself from nothing* is held by some of the 'smartest' people on the planet posing as scientists and atheists. The essence of this religious belief is that the universe burst into something from absolutely nothing and as it got bigger through expansion, it got filled with more stuff that came from absolutely nowhere. This is the very first and ultimate problem of modern cosmology and it is only solved by saying '*everything came from nothing.*' This is a religious belief which proves the insanity of those who hold it. As for what is in the revealed texts, then the heavens and earth were created with prior matter within a prior measurement of time by a Creator - something that sound reason and a sane mind readily accept in the absence of arrogance. When two choices are put in front of a person that what appears to be designed comes a) from the actions of a designer or b) from expansions of nothingness which became something that subsequently underwent random non-directed, purposeless processes giving an illusion of design - the sane and truthful mind will opt for the former as the sum of all human experience demands it. Shaykh al-Islām Ibn Taymiyyah said, "I say: Not one of the predecessors of this nation and nor any of its leading scholars said that these heavens and the earth were created and brought about without any created entity preceding them. And this, even though it is presumed by

called expanded rapidly. As it condensed and cooled, particles formed which subsequently formed into atoms. These atoms formed into stars which collected to form large groups of galaxies. Superclusters formed by these galaxies then collected together. Over time, these galaxies continued to separate from each other at increasing velocities due to the assumption of the expansion of space. Time itself only came to be after the Big Bang expansion and did not exist prior to it. Some 9 billion years later it is alleged, the sun and planets formed to make up the solar system.

All the numerous Big Bang models generally propose that matter, energy, forces and space of the Universe were all created

a faction of the people of kalām or they deduce evidence for it, then it is a futile saying... and likewise not one of the predecessors of this nation or its leading scholars said that the heavens and the earth were not created from (prior) matter. Rather, that which is *mutawātir* (reported through widescale transmission) is that they were created from prior matter and in a time period... and what is mentioned by many of the Ahl al-Kalām (Hellenized speculative theologians), the Jahmites and their likes, regarding the beginning (of creation) [that it was created from ‘nothing’] is equivalent to what they say regarding the end, in that the bodies (matter) of the universe will perish (completely) [and become ‘nothing’]... And this (view) that the speculative theologians innovated is futile by unanimous agreement of the predecessors of the Ummah and its leading Imāms.” *Bayān Talbīs al-Jahmiyyah* (2/459-461). He also said, “And as for the saying of the Atheists that the heavens do not cease to be upon (the state) they are upon now, and will never cease as such, this is clear rejection and plain disbelief in what is in the Qur’ān, in what the people of faith have united upon, and in what they know by necessity that the Messengers informed of (this matter of the creation of the heavens). Likewise the saying of the Jahmites or whoever says amongst them, ‘The heavens and the Earth were created without matter and without time and that they will perish or be annihilated,’ or that ‘Paradise will also expire.’ All of that is in opposition to the texts of the Qur’ān, and it is for this reason that the predecessors made takfīr (excommunication) of those (Jahmites), even if the disbelief of the first ones (the Atheists) is more plain and clear... And the intent here is the notification of the corruption of the proofs of the Atheists, deniers of the Creator, the Exalted, their contradiction, and the Jahmites sharing with them in some of their corrupt foundations...” *Bayān Talbīs al-Jahmiyyah* (2/473).

instantaneously from an infinitely dense and hot 'singularity' some 14 billion years ago and expanded and cooled into what we now observe and experience. This shows that the entire model depends on interpreting the red-shift as being 'cosmological,' meaning, an indicator of the velocity and distance of galaxies exclusive to other interpretations.²²

²² **Interpretations of Red-Shift.** The entire Big Bang model falls flat if it is shown that red-shift does not equal velocity and distance which is why this model is defended vigorously and ring-fenced in academic institutions because of the implication this would have on everything else, including the theory of evolution. However, there is much debate on this issue and it is clear that red-shift equaling velocity and distance is a speculative assertion on the basis of which everything else is built. All data pointing to the contrary - of which there is plenty in the study of quasars by the likes of **Halton Arp** (famous astronomer who worked directly with Edwin Hubble) - is readily dismissed. Further, if we accept the premise that red-shift equals velocity and distance, the observed data leads to the paradox that the Earth is actually at the centre of the universe. This is because upon this interpretation of red-shift, the data shows galaxies moving away from the earth in every direction in concentric circles, thereby placing the earth at the centre of the universe. This indicates the games being played upon the public. Refer to: *Cosmologist Claims Universe May not be Expanding* in Nature, (16th July 2013). *Halton Arp, 86, Dies; Astronomer Challenged Big Bang Theory* in the New York Times (6th January 2014) and *Halton Arp - Obituary* in the Telegraph (26th January 2014). *Planck Satellite Data, Lawrence Krauss and the Earth at the Center of the Universe* at <http://aboutatheism.net/?ghyiwfg>. An interesting paper, *The Red-shift Hypothesis for Quasars: Is the Earth at the Centre of the Universe?* was published in the Journal of Astrophysics and Space Science, 43 Issue 1, pp. 3-8 back in 1976. In this paper, the author, **Y.P. Varshni** writes, "It is shown that the cosmological interpretation of the red-shift in the spectra of quasars leads to yet another paradoxical result: namely, that the Earth is at the center of the Universe. Consequences of this result are examined." The one consequence he mentions in his discussion which is indicated by the results (as opposed to other possible consequences) is the following, "The Earth is indeed at the center of the Universe. The arrangement of quasars on certain spherical shells is only with respect to the Earth. These shells would disappear if viewed from another galaxy or quasar. This means that the cosmological principle will have to go. Also it implies that a coordinate system fixed to the Earth will be a preferred frame of reference in the Universe. Consequently, both the Special and the General Theory of Relativity must be abandoned for

cosmological purposes.” Both Halton Arp and Varshni were hounded and harassed by zealots from the Big Bang religion and their voices and research were drowned to make sure there would be no apostasy from their Big Bang cosmology religion. “If Arp is correct, if his observations are confirmed, he will have single-handedly shaken all modern astronomy to its very foundations. If he is right, one of the pillars of modern astronomy and cosmology will come crashing down in a turmoil unparalleled since Copernicus dared to suggest that the sun, not the earth, was at the center of the solar system.” William Kaufmann in “*The Most Feared Astronomer on Earth*,” *Science Digest*, 89[6]:76-81,117, July 1981. “Redshifts are not, in and of themselves, a sign of a star’s age or distance, and yet redshifts have become intrinsically entwined with how we determine not just the speed of any given object, but also how old and how far away it is. If the interpretation of redshift is wrong, then all the proof that the universe is expanding will disappear. It would undermine everything that’s been mapped out about the heavens. Not only would the big bang theory come crashing down, but scientists wouldn’t be able to determine how the nearest galaxy is moving, much less how the whole universe behaves.” Karen Fox in “*The Big Bang Theory—What It Is, Where It Came from, and Why It Works*” (New York: John Wiley & Sons, 2002) p. 129. **Edwin Hubble on the Red-Shift.** The atheist Edwin Hubble himself recognized the implication of the assertion of red-shift being equal to velocity and distance: the observed data indicates that the Earth is at the centre of the universe because upon this interpretation galaxies are moving away from the Earth in every direction. This alarmed him, causing him to write in his 1937 book, “Such a condition would imply that we occupy a unique position in the universe... But the unwelcome supposition of a favored location must be avoided at all costs... is intolerable; moreover it represents a discrepancy with the theory, because the theory postulates homogeneity.” *The Observational Approach to Cosmology* (pp. 50-59). In other words, observed facts conflict with our religious philosophy so we have to somehow twist and distort those facts to avoid unfavourable conclusions. In fact, years earlier, Hubble had stated clearly that, “The possibility that red-shift may be due to some other cause connected with the long time or the distance involved in the passage of the light to the observer, should not be prematurely neglected.” *Two Methods of Investigating the Nature of Nebular Red-shift* (1935), p. 82. In 1947, Hubble wrote, “It seems that red-shifts may not be due to an expanding Universe, and much of the speculation on the structure of the universe may require re-examination.” *Astronomical Society of the Pacific*, (1947) 15, p. 773. Despite the fact that Hubble appeared to change his mind on the interpretation of the red-shift (because of the serious implications), it is taken as a given fact in modern cosmology without it being conveyed at the same time, that the

A letter of dissent originally published in *New Scientist* with 33 signatories and now signed by over 1000 credentialed scientists and academics from all over the world states, “The big bang today relies on a growing number of hypothetical entities, things that we have never observed - inflation, dark matter and dark energy are the most prominent examples. Without them, there would be a fatal contradiction between the observations made by astronomers and the predictions of the big bang theory. In no other field of physics would this continual recourse to new hypothetical objects be accepted as a way of bridging the gap between theory and observation. It would, at the least, raise serious questions about the validity of the underlying theory... Whereas Richard Feynman could say that ‘science is the culture of doubt’, in cosmology today doubt and dissent are not tolerated, and young scientists learn to remain silent if they have something negative to say about the standard big bang model. Those who doubt the big bang fear that saying so will cost them their funding. Even observations are now interpreted

data thus provided clearly suggests Earth has central, privileged position. **The Hubble Constant (H_0)**. This value indicates the proportion between relative velocity and distance and is used to calculate the alleged expansion rate of the universe. It is not agreed upon and cannot be measured exactly like the length, weight or speed of an object is ordinarily calculated through direct empirical means. For this reason it has been revised repeatedly and is calculated on the basis of other *assumed variables* and *correction factors*. In the past 80 years, values have ranged from 500 to 36 giving huge variations in the age of the universe, from as high as 18 billion years to 2 billion years. This of course has a huge impact on the theory of evolution and the conjectural sciences connected to it. There is no consensus on the value of this constant despite it being a key number in all of cosmology and many conflicting claims exist in the scientific literature. “Actually the precise value of H_0 is the subject of dispute.” Christopher DePree and Alan Axelrod, “*The Complete Idiot’s Guide to Astronomy*,” (Indianapolis, IN: Alpha, 2nd edition, 2001), (p. 328). The key thing to note here in all of this is when a blind-following deluded atheist says, “*It is now proven...*” or “*It is now known...*” and proceeds to present wild unsubstantiated conjectures of cosmology clothed in scientific terminology and mathematical make-up for beautification, he is talking nonsense. The value of H_0 is subjectively chosen to allow enough time for cosmic, geological and Darwinian evolution to take place.

through this biased filter, judged right or wrong depending on whether or not they support the big bang. So discordant data on red shifts, lithium and helium abundances, and galaxy distribution, among other topics, are ignored or ridiculed. This reflects a growing dogmatic mindset that is alien to the spirit of free scientific inquiry. Today, virtually all financial and experimental resources in cosmology are devoted to big bang studies. Funding comes from only a few sources, and all the peer-review committees that control them are dominated by supporters of the big bang. As a result, the dominance of the big bang within the field has become self-sustaining, irrespective of the scientific validity of the theory.”²³ “The continuous addition of new hypotheses to a theory constantly in disagreement with observations is a strong indication that the underlying assumption, that the universe expanded from an extremely dense and hot state, is invalid. Based on the large number of publications which expose the theory’s weaknesses, it is becoming clear that the Big Bang Theory is collapsing under the weight of its own untested assumptions... The Big Bang model fails repeatedly to produce predictions that agreed with observations. Instead of rejecting the initial assumption of an initial hot, dense state of the universe, a large number of additional hypotheses are used to hide the inconsistencies.”²⁴ “Astronomy can never be a hard core physics discipline, because the Universe offers no control experiment, i.e. with no independent checks it is bound to be highly ambiguous and

²³ *An Open Letter to the Scientific Community (Bucking the Big Bang)* published in *New Scientist* (22nd May 2004).

²⁴ From Louis Marmet who is a research scientist in Experimental Physics dedicated to precision spectroscopic measurements, quantum effects and fundamental physics. He works on developing atomic clocks to obtain a physical realization of the international SI second. Marmet is currently improving on a primary time standard which does not lose or gain more than a millionth of a second in 5 years and has a lifelong interest in physics, astronomy and mathematics and the philosophy of science. Refer to his articles on <http://cosmologyscience.com>.

degenerate²⁵... all the principal assumptions in this field are unverified (or unverifiable) in the laboratory, and researchers are quite comfortable with inventing unknowns to explain the unknown... I believe astronomy is no longer heading towards a healthy future, unless funding agencies re-think their master plans by backing away from such high a emphasis on groping in the dark.”²⁶ From its inception, conjectures have been continuously added to the Big Bang model and the entire model is simply a series of conjectures and hypotheses stacked on top of each other.²⁷

²⁵ The word *degenerate* in scientific terms means that observations can be explained through a large range of different models and each one would appear correct.

²⁶ Richard Lieu, Distinguished Professor of Astrophysics at the University of Alabama in his paper *ΛCDM cosmology: how much suppression of credible evidence, and does the model really lead its competitors, using all evidence?* (17th May 2007).

²⁷ Cosmology (study of the origins and destination of the universe) proceeds upon a philosophical doctrine known today as “the Copernican Principle,” an extension of which is “the Cosmological Principle” (a generalization of the first). The first states that the Earth does not have any special, privileged place in the universe and the second states that no matter where you are in the universe, everything will appear the same on large scales, there is no special location or place. It states that the universe is isotropic and homogeneous (looks the same in all directions no matter where you are). Numerous lines of evidence (empirical, observational) have invalidated the Cosmological principle which underlies the naturalist religion and evidence indicates that the earth has a privileged position in the universe, a central location in fact. The implications of these lines of evidence are not readily and frankly communicated to the public but are obscured and hidden whilst claims are made that the current model is largely supported, a false claim since inflation, dark matter and dark energy are invented theoretical constructs used give life-support to the almost-dead model. Most people will not understand the technical jargon or the real implications of what is being discovered which allows the scientists to continue invoking supernatural entities and processes (or inventing new physics) to keep their current paradigm from crumbling. Refer to the article, *Planck Satellite Data, Lawrence Krauss and the Earth at the Center of the Universe* at <http://aboutatheism.net/?ghyiwfg>.

As stated above, it is not our intent to delve too much into this model and its conjectural nature. Suffice it to say that it is dismaying to see Muslim apologists claim that this model has been mentioned in the Qur'ān or even worse, has been validated by it. This is baseless, speech and amounts to lying upon Allāh (ﷻ) - conjectures are not needed to interpret the Book of Allāh. The bottom line is that if the universe is not expanding as alleged through a specific interpretation of red-shift then the Big Bang religion is dead and Darwinian Evolution is buried in the grave along with it. Because the implications are that serious, this religion is ring-fenced and protected with the full might of all available resources in finance (research funding) academia (publications), entertainment (movies) and scientific journalism. Dissenting scientists (including atheists) know that opposing the Big Bang model leads to marginalization and many of them with alternate views complain of the clear bias in the field of astronomy and physics towards the Big Bang version of cosmic history. Let us now take a look at the verse which is used by Muslim apologists in light of explanations cited by the scholars of tafsīr.

THE VERSE IN SŪRAH AL-ANBIYĀ'

Allāh (تَبَارَكَ وَتَعَالَى) stated:

﴿أُولَئِكَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا نَتْفًا مَّقْتَرَفًا هَهُمَا
وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿۳۰﴾﴾

Do not those who disbelieve see that the Heavens and Earth were *ratqan*, then We separated them and made from water, every living thing? Will they then not believe? (21:30).

In what follows, we shall turn to the exegesis of this verse from both classical, later and contemporary authorities to grasp the true intent of this verse.

Imām al-Ṭabarī (d. 310H) said, “Allāh, lofty be His remembrance, says: Do not those who disbelieve in the signs of Allāh see with the vision of their hearts and thereby see with them that the Heavens and Earth were adjacent (*ratq*). He says: There was no gap between them, rather they were in contact with each other (*multaṣaqatayn*)... and His saying, **‘And we separated them**, He says: We caused them both to split and separate. Then the people of interpretation differed over the meaning of Allāh’s description of the Heavens and Earth with being adjacent and with which meaning were they cleft asunder.” Then al-Ṭabarī documents four views from the Salaf. **First**, that they were adjacent (in contact with each other) then Allāh separated between them through air (an atmosphere over the Earth). This view is related from Ibn ‘Abbās, al-Ḍahhāk and Qatādah. **Second**, that the Heavens were a single layer and was split into seven heavens and likewise the Earth, it was joined as a single layer and was split into seven earths. This is related from Mujāhid, al-Sudī and others. **Third**, that the Heavens were sealed and did not send rain and the Earth was sealed and did not produce vegetation. So he split the heaven to bring forth water and He split open the earth to bring forth produce. This is related from ‘Ikrimah, ‘Aṭīyah, Ibn Zayd and

others. Fourth, that the “separating” (*fatq*) is in reference to the creation of the day which came after the night. This is related from Ibn ‘Abbās. Al-Ṭabarī then states which view he holds to be most correct, “The most worthy of these sayings in being correct is that of the one who said its meaning is: Have not those who disbelieve seen that the Heavens and Earth are sealed from producing rain and vegetation, so we cleft the heaven to produce rain and the earth to produce vegetation. And we stated that this is more worthy of being correct due to it being evidenced by His saying [thereafter], ‘**And we made from water every living thing.**’ (21:30).”²⁸

Ibn Abī Zamanayn (d. 399H) said, “Al-Ḥasan said, ‘Meaning adjacent, adhered, stuck together (*multazaqah*), one on top of the other, **then we split them apart**’, He says that He fixed the Earth (in its place) and raised the Heaven. His saying, ‘**were both ratqan**’ because the heavens can be referred to [collectively] through a single word, heaven and likewise the earth. And the meaning of *ratqan* is that they were a single thing joined, stuck together (*shay’an wāḥidan multaḥaman*),²⁹ and this is the meaning of the saying of al-Ḥasan.”³⁰

Imām al-Māwardī (d. 450H) said, “There are three interpretations: The first of them that the heavens and earth were adjacent and Allāh separated between them through the air, it was said by Ibn ‘Abbās. The second, that the heaven was joined together as a layer and Allāh separated it into seven heavens. The earth was likewise and He separated it into seven earths, it was said by Mujāhid. The third, that the heavens were sealed, not issuing rain and the earth was sealed, not producing vegetation. So he split open the heaven through rain and the earth through vegetation. It was said by ‘Ikrimah, ‘Aṭīyyah and Ibn Zayd.”³¹

²⁸ Refer to *Tafsīr al-Ṭabarī* (Mu’assasah al-Risālah) 5/249 onwards.

²⁹ Refer further below for a discussion of the claim that this agrees with elements of the Big Bang model.

³⁰ *Tafsīr al-Qur’ān al-Azīz* (al-Fārūq al-Ḥadīthiyyah Lil-Ṭabā’ah wal-Nashr, 1423H) 3/145-146.

³¹ *Al-Nukat wal-‘Uyūn* (Dār Kutub al-‘Ilmiyyah), 3/444.

Imām al-Baghawī (d. 516H) said, “Its meaning is: Do not the disbelievers know that **‘The heavens and the earth were *ratqan*.’** Ibn ‘Abbās (رضي الله عنه), ‘Aṭā and Qatādah said, ‘They were a single thing (*kānatā shay’an wāḥidan*)³² each being (*multazaqah*) stuck (to each other)’. Then **‘*fafataqñāhumā*’** we separated between them through air. Ka’b said, ‘He created the heavens and the earth, on top of each other, then He created the wind (air, atmosphere), placed it in between them and thus opened them up with it.’ Mujāhid and al-Sudī said, ‘The heavens were joined in a single layer, so He separated them and made them seven heavens. Likewise the earth, it was joined in a single layer and he made it into seven earths.’ ‘Ikrimah and ‘Aṭīyah said, ‘The heaven was sealed, not pouring forth rain and the earth was sealed, not producing vegetation. So He split the heaven through rain and the earth through vegetation.’ He said **‘*ratqan*’** upon the notion of oneness, which was a characteristic of the heavens and the earth,³³ because this word is [used as] an infinitive (*maṣḍar*), it is has been put in the place of a noun.”³⁴

Ibn al-Jawzī (d. 597H) said, “The saying of Allāh, **‘Do not the disbelievers see’** meaning, do they not know, **‘that the Heavens and the Earth were *ratqan*, then we split them apart’** Abu ‘Ubaydah said: The heavens are plural and the earth is singular, thus the description of the plural word covers the word for the description of the singular. For the Arabs do this when they combine between a plural and singular. The word *ratq* is an infinitive (*maṣḍar*) and the single, dual, plural, masculine and feminine can be equally described by it. The meaning of *ratq* is that which has no perforation (hole, gap). Al-Zajāj said, ‘The meaning is that they both (the heaven and earth) possessed *ratq* (were uniform, single), then He made them possess *fatq* (separating, tearing). He did not say *ratqayn* because *ratq* is used as an infinitive (*maṣḍar*). The exegetes have three sayings regarding

³² Refer further below for a discussion of the claim that this agrees with elements of the Big Bang model.

³³ Meaning, that the heavens were a single heaven and the earths were a single earth, and both of them were adjacent, together.

³⁴ *Ma‘ālim al-Tanzīl* (Dār Ṭayyibah) 5/316.

the intended [meaning]: The first is that the heavens were sealed, not providing rain and the earth was sealed, not producing vegetation. So He split this (heaven) through water and this (earth) through vegetation. This is related by ‘Abdullāh bin Dīnār from Ibn ‘Abbās and it was also said by ‘Aṭā’, ‘Ikrimah, Mujāhid in a narration, and al-Ḍahhāk in two others. The second is that the heavens and earth were adjacent, connected, so Allāh the Exalted separated them apart. It is reported by al-‘Ufī from Ibn ‘Abbās and al-Ḥasan, Sa‘īd bin Jubayr and Qatādah also spoke with it. The third is that He separated the earth into six other earths thus becoming seven and from the heaven, six other heavens making them seven. This is related by al-Sudī from his shaykhs and Ibn Abī Najīh from Mujāhid. And His saying, **‘And we created from water, every living thing’** there are two sayings. The first, that it is the commonly known water, so the meaning is that we made water to be the cause (*sabab*) that facilitates the life of every living thing. And the second is that is the *nutfah*, sperm-drop.”³⁵

Imām al-Qurṭubī (d. 671H) said, “**Do those [who disbelieve] not see...**’ meaning know **‘...that the heavens and earth were ratqan...**’ Abū Ishāq said, ‘They were both (*kānatā*), because the [seven] heavens are referred to by the single word, heaven (*samā*) and because the heavens were a single heaven [at first] and likewise the earths.’ And He (Allāh) said, ‘adjacent (*ratqan*)’ and not [the dual form] (*ratqayn*) because it is being used as the infinitive (*maṣdar*) and thus the meaning is that each of the (heavens and earth) were combined.³⁶ The word *ratq* (sewn, joined together) the opposite of *fatq* (rupture, tear) and from it is the female whose vagina is sealed (*ratqā*).³⁷ [The first saying] is of Ibn ‘Abbās, al-Ḥasan, ‘Aṭā’ al-Ḍahhāk and Qatādah who said: That they were a single thing, adjacent to each other, then Allāh separated between them through air (an atmosphere). Ka‘b

³⁵ *Zād al-Masīr Fī ‘Ilm al-Tafsīr* (al-Maktaba al-Islāmī) 5/348-349.

³⁶ With the meaning that the earth was one combined entity and the heaven was one combined entity.

³⁷ A condition referred to as *labial fusion* in which the small inner lips become sealed.

said: Allāh created the Heavens and the Earth some of them on top of others, then He created wind in their middle and thus made an opening between them and then He made the heavens into seven and the earth into seven. A second saying is that of Mujāhid, al-Sudī and Abū Ṣāliḥ: The heavens were uniform as a single layer, then He split them and made them seven heavens and likewise the earths, they were all layered adjacently into a single layer, then He split them and made them into seven... And a third saying is that of 'Ikrimah, 'Aṭṭiyah, Ibn Zayd and Ibn 'Abbās in what has been mentioned by al-Mahdawi: That the heavens were sealed, not producing rain and the earth was sealed, not producing vegetation. So He split the heaven to produce water and earth to produce vegetation, similar to the statement of Allāh, **'By the sky which returns [rain] and [by] the earth which cracks open.'** (86:11-12). Al-Ṭabarī preferred this saying because after it there occurs, **'And we made from water every living thing, will they then not believe.'** (21:30). I say: And this is what is given consideration through witnessing and observation and for that reason, He informed of this in more than a single verse so that He could indicate the perfection of His power and the resurrection and recompense.”³⁸

Ibn Kathīr (d. 774H) said, “Do they not see that the Heavens and the Earth were *ratqan*, meaning that all of them were connected (*muttaṣil*) to each other, touching (*mutalāṣiq*) and piled up (*mutarākim*) on top of each other at the beginning of the affair. Then He separated this (the heaven) from that (the earth), so He made the heavens to be seven and the earth to be seven and separated the lowest heaven and the earth with air. The heaven then poured forth rain and the earth produced vegetation, and hence He said [thereafter], **'And we made from water every living thing, will they then not believe'** meaning that they are witnessing how the creations of Allāh emerge bit by bit (as a result of the water bringing life on earth). All of this is evidence for the existence of the creator who is active, powerful over what He chooses.” After this Ibn Kathīr

³⁸ *Al-Jāmi' Li Ahkām al-Qur'ān* (Mu'assasah al-Risālah, 1427H) 14/194 onwards.

presents the various views on this verse and from them are the statements of Ibn 'Abbās through 'Ikrimah that when the heavens and earth were adjacent (with nothing between them) there was darkness which means that night came before day. Also the statement of Ibn 'Abbās through Ibn 'Umar that a man asked him about this verse and he sent him to ask Ibn 'Abbās who said that the heavens were sealed and did not pour forth water and the earth likewise did not produce vegetation. Then when He created inhabitants for the earth, He opened (the heaven) through rain and the (earth) through vegetation. Then he also cites the view that the meaning of *ratq* is that the heaven was one and was split into seven heavens and the earth was one and was split into seven earths. And the statement of al-Ḥasan and Qatādah that the heavens and earth were together and then separated them with air.³⁹

Al-Tha'ālibī (d. 875H) said, “[The saying of Allāh], ‘**Do not those who disbelieve see that the heavens and the earth were ratqan**’, *ratq* means touching, adjoining (*multaṣiq*) with each other, there not being any split or opening between them, and from this [meaning] is the woman said to be *ratqā'* (due to labial fusion). There has been difference over the meaning of ‘**were ratqan then we split them apart.**’ So a group said: The heaven was adjacent to the earth, so Allāh separated it through air (atmosphere). Another group said: The heavens were adjacent to each other, and likewise the earth. So Allāh split them apart into seven each. On the basis of these two sayings, the seeing [mentioned in the verse] would be the seeing of the heart [meaning knowledge]. And another group said: Before it shed rain, the heaven was sealed, and the earth, before it produced vegetation was sealed. So Allāh opened them both up through rain and vegetation, just as Allāh said [in another verse], ‘**By the sky which returns [rain] and [by] the earth which cracks open.**’ (86:11-12).’ And this is a good viewpoint, it combines admonition with enumeration of the bounty [from Allāh] and affords a proof through something that is clearly perceivable, and it also in harmony with

³⁹ *Tafsīr al-Qur'ān al-‘Aẓīm* (Dār Ṭayyibah, 1420H) 5/337 onwards.

His saying, the Exalted, '**And we made from water every living thing.**' Meaning, from the water that came through the opening of the heaven. Thus the meaning of the verse becomes apparent, and reflection over it can be directed to. Another group said that the heaven and earth were sealed together through darkness, so Allāh separated between them through light. Upon these two sayings, the seeing would be the seeing of the eye."⁴⁰

Imām al-Shawkānī (d. 1250H) said, "Al-Zajāj said: He said, '**were both (kānatā)**'⁴¹ because 'the heavens' can be alluded to through a single word since the heavens were initially a single heaven, likewise the earths. The word *ratq* means to close up (*sadd*), the opposite of *fatq* (to open, separate). It is said, 'He closed up the fissure (tear, crack), he repaired it so it became closed up' meaning, it became mended, patched up. From it is also the word *ratqā'* which refers to a female with labial fusion (of the inner lips of the vagina). So the meaning is that (the heaven and earth) were a single thing (*kānatā shay'an wāhidan*),⁴² each being (*multazaqah*) stuck (to each other), then Allāh separated them both. He said, '**ratqan**' and not '*ratqayn*' (the dual form) because it is used as the infinitive (*maṣdar*), thus the meaning is that each of them (the heaven and earth) possessed *ratq* (being together, adjacent). And the meaning of '**fafataqnāhumā**' is we separated them from each other, thus we raised the heaven and left the earth in its place, '**And we made from water every living thing**' meaning that we gave life to everything through the water we sent down from the sky, including both animals and plants. And the meaning is that water is the cause of the life of everything."

Imām al-Sa'dī (d. 1376H) said, "Do not those who disbelieve in their Lord and who reject singling Him out in servitude see what proves to

⁴⁰ *Al-Jawāhir al-Ḥisān Fī Tafsīr al-Qur'ān* (Dār Ihyā' al-Turāth, 1418H) 4/85.

⁴¹ The intent here is to explain that the word *kānatā* is a reference to two entities, referring to the heaven (which in turn comprised all that was to become the seven heavens) and the earth.

⁴² Refer further below for a discussion of the claim that this agrees with elements of the Big Bang model.

them by direct witness that He is the praiseworthy, noble Lord and Deity, such that they witness the heaven and earth and find them *ratqan*. [Meaning, that] this (the heaven) has no clouds and no rain and this (the earth) is dead and calm (lifeless), there are no plants on it. Then we split them apart, (meaning), the heaven by way of the rain and the earth by way of vegetation. Is not the one who brought clouds into the sky after the air was clear with not even the smallest of clouds and then He placed copious amounts of water in it, drove it to a dead land whose extremities had become dusty (dry) and undergone a water drought and which then became energetic, went into motion, grew and produced every beautiful kind of varying types, [being] numerous, beneficial.”⁴³

Imām al-Shanqīṭī (d. 1393H) said, “Know that the scholars have differed about the intent behind [the words] *ratq* and *fatq* in this verse into five sayings, some of them extremely futile and one of them is indicated by other evidences from the Mighty Qur’ān: The first, that the meaning of **‘were both ratqan’** is that the heavens and earth were adjacent, touching, one of them on top of the other, so Allāh split them apart, separating between the heavens and earth, and raised the heaven to its place and made the earth remain in its established place. He separated between them through the air (atmosphere) which is between them as you can see. The second saying is that the seven heavens were adjacent, meaning each touching each other, so Allāh separated them into seven (distinct) heavens, between each two is a separation. The earths were also adjacent, so He separated them and made them into seven, separated from each other. The third saying is that the meaning of **‘were both ratqan’** is that the rain did not come from the heaven and the earth would not produce vegetation, so Allāh split the heaven through rain and the earth through vegetation. The fourth is that they **‘were both ratqan’** meaning in darkness, nothing could be seen due to its

⁴³ *Taysīr al-Karīm al-Raḥmān* (Dār al-Salām, 1422H) p. 608.

severity, so Allāh separated them through light.⁴⁴ This saying in reality goes back to the first saying and the second. The fifth - and it is the furthest one due to its futility - that non-existence is intended by *ratq* and being brought to existence is intended by *fatq*. Meaning, that they were non-existent then we brought them into existence.⁴⁵ Al-Shanqīṭī then states that the third saying is the one supported by evidences from the Book of Allāh, the Exalted. He proceeds to mention three of them: “The first, that the verse states, ‘**Do not those who disbelieve see**’ indicating that they see what [the verse is alluding to] because what is most apparent in my view is that is vision of the eyes, they see it with their eyes that the sky can sometimes not release water and the earth is dead, calm (without activity) their being no vegetation on it. Then they witness with their eyes that Allāh sends down rain and causes to grow by way of it varieties of vegetation. The second indication, that He followed that [statement] with His saying, ‘**And we made from water every living thing.**’ It is apparent that this speech is connected to what is before it. Meaning, that we made from the water - by which we cleaved asunder the sky and by which we caused varieties of vegetation to grow by cleaving asunder the earth - every living thing. The third indication is that this meaning has come clearly explained in other verses from the Book of Allāh, such as His saying, the Exalted, ‘**By the sky which returns [rain] and [by] the earth which cracks open.**’ (86:11-12). Here the intent behind *raj’* (return) is the descent of rain from the sky time after time (recurringly). And the intend behind *ṣad’* is the cracking open of the earth for vegetation (to appear). Also the saying of the Most High, “**Then let mankind look at his food, how We poured down water in torrents, then We broke open the earth**” (98:24-26) to the end of the verse. This view was chosen by Ibn Jarīr, Ibn ‘Aṭīyyah and others besides them due to the supporting evidences we have mentioned, and it is supported by the frequent reference in the Qur’ān to the sending down of rain and sprouting of vegetation from the earth as evidence for the perfection in Allāh’s

⁴⁴ This would be a reference to the sun and moon which provide light during the day and night respectively.

⁴⁵ *Aḍwā’ al-Bayān* (Dār ‘Ālam al-Fawā’id) 4/702-703.

power, His great favour upon His creation, and His power over resurrection.”⁴⁶ Al-Shanqīṭī then proceeds to defend this view further by rebutting arguments against it.⁴⁷

It must be kept in mind that the creation of the heavens and earth was not witnessed by any human and thus all knowledge regarding it is indirect and falls automatically in the realm of speculation. This is why cosmology is acknowledged to be a theoretical science and not a hard empirical science. As such, atheist refutations of the Qur'ān in which their Big Bang cosmology is assumed to be true are only as valid as the foundations upon which such cosmology is based: conjecture, speculation and make believe through **fairy-tale maths** and **weird physics**. Thus, when an atheist says, “*We now know...*”, “*It is now proven...*” and then proceeds to explain the universe and how it came to be in the form of basic elements, stars, galaxies and so on, he has nothing but speculations founded on unproven, untested assumptions and is in reality lying in his claim. There is nothing which pulls the rug under such people more than when they are asked to identify and reveal **all the hidden assumptions** relied upon in the foundational historical experiments and measurements which their view of the universe, its current state, size, dimensions and workings are based upon. Their beliefs rely upon arguments made upon hidden *assumptions* and *hypotheses* which they do not readily put on the table and for which no falsification tests are provided.

One can develop models which appear to work theoretically and mathematically but that does not mean they represent actual reality. For that reason, even amongst the non-Muslims there are many different models which can explain a significant amount of the observations but they cannot all be correct because they comprise conflicting claims. Thus, whilst a model appears to be successful, it is not proof that reality works like that. The smarter astronomers know and acknowledge this fact. George Ellis is a famous astronomer

⁴⁶ *Aḍwā' al-Bayān* (Dār 'Ālam al-Fawā'id) 4/703-704.

⁴⁷ *Aḍwā' al-Bayān* (Dār 'Ālam al-Fawā'id) 4/704 onwards.

who authored books with Stephen Hawking and in a profile in *Scientific American* by W.W. Gibbs, Ellis was quoted as saying, “People need to be aware that there is a range of models that could explain the observations... For instance, I can construct you a spherically symmetrical universe with Earth at its center, and you cannot disprove it based on observations... You can only exclude it on philosophical grounds... What I want to bring into the open is the fact that we are using philosophical criteria in choosing our models. A lot of cosmology tries to hide that.”⁴⁸ The point being here that atheist refutations of the creation narrative in the Qur’ān amount to nothing but conjectures regarding unobservable historical events masqueraded as facts trying to drown what every human knows and feels deep in his soul for all intents and purposes that he has a privileged place in the cosmos by virtue of the clear, evident signs he sees all around him on a daily basis, all of which appear to be subjected just for his benefit. As Allāh (تَبَارَكَ وَتَعَالَى) states:

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَضْرِيفِ الرِّيحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾﴾

Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason. (2:164)

THE VERSE IN SŪRAH AL-DHĀRIYĀT

⁴⁸ *Scientific American* 273(4):55, October 1995.

As for the claim of the alleged expansion of the entire universe in all directions being mentioned in the Qur'ān, in the following verse in Sūrah al-Dhāriyāt:

﴿وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ﴾

And the Heaven, we constructed it with power, and we made it a vast expanse. (51:47).

Some Muslim apologists have seen fit to lie outright in their translation of this verse in front of their audiences. For example, Zakir Naik says, “It was Edwin Hubble who discovered that the universe is expanding. The Qur'ān says in Sūrah Dhāriyāt, chapter 51, verse 47, ‘We have created the expanding universe, the vastness of space.’ The Arabic word *mūsi'ūna* refers to vastness, the expanding universe.”⁴⁹ There is no mention of a universe in this text anywhere and no mention of it expanding either. This is blatant example of attributing lies to Allāh (عَزَّوَجَلَّ). The meaning of “*wa innā la-mūsi'ūn*” is explained as follows by the mufasssīrūn.

[Ibn Kathīr]: “We have made expansive its space (area), raising it without any pillars until it stands alone as it is.”

[Al-Ṭabarī]: “We are possessors of great vastness (in ability) in creating it (the heaven) and creating what we wish to create and in (our) power over it... the powerful (is what is meant by the one who is *mūsi'*)... He (عَلَّجَلَّهُ) made it expansive.”

[Al-Qurṭubī]: “Ibn ‘Abbās said, ‘We are powerful, able.’ And it is said, ‘We have great vastness (in ability) in creating it and in creating other things besides it, nothing that we desire (to create) is difficult upon us.’ And it is said, ‘We have made expansive the provision for our creation’ from Ibn ‘Abbās as well. Al-Ḥasan, ‘We are capable’ and from him as well, ‘We expand the provision by way of rain.’ And al-Daḥḥāk said, ‘We have sufficed you, its evidence is ‘...the wealthy (al-

⁴⁹ Refer to <https://m.youtube.com/watch?v=Q1gqGAN8y4Q>.

mūsi‘) according to his ability...’ (2:236). Al-Qutabī said, ‘We are possessors of vastness (in generosity, richness) over our creation.’ And the meaning is approximate. It is also said, ‘We made between it (the heaven) and the earth a great expanse.’ Al-Jawharī said, ‘A man became *’awsa‘*, meaning a possessor of abundance and riches, and from it is the saying of the Exalted, ‘**And the Heaven, we constructed it with power, and we made it a vast expanse**’ meaning, rich (*aghniyā‘*) and powerful (*qādirūn*).’ And this incorporates all the sayings.”

[Al-Sa’dī]: “[And verily we made it expansive] in its area and space and we are also expansive upon our servants with sustenance.”

[Al-Shawkānī]: “Al-Mūsi‘ is the one possessing abundance and the meaning is we are possessors of vastness in our creation of it and other than it, we are not incapable of that. It is also said: We are able (*qādirūn*) with the meaning of ability (*ṭāqah*) and power (*qudrah*). It is also said: We are expansive in providing sustenance through rain.”

[Al-Baghawī]: “Ibn ‘Abbās said, ‘Powerful, able (*qādirūn*)’ and also form him, ‘Of vastness in providing sustenance to our creation.’ It is also said, ‘Possessors of vastness.’ And al-Ḍahhāk said, ‘Rich (*aghniyā‘*), its evidence is the saying of Allāh (ﷻ), ‘...**the wealthy (al-mūsi‘)** according to his ability...’ (2:236). Al-Ḥasan said, ‘Able, (*muṭīqūn*).’”

[Ibn al-Jawzī]: “There are five sayings: The first, expanding sustenance through the rain, said by al-Ḥasan. The second, expanded the heaven (making it huge), said by Ibn Zayd. The third, [we are] powerful, able, said by Ibn Quṭaybah. The fourth, we can expand (our creation) by making another heaven similar to it, said by Mujāhid. And the fifth, possessors of vastness (in ability) nothing that we desire (to do) is difficult, this was cited by al-Māwardī.”

[Abū al-Ḥasan al-Māwardī]: “There are five sayings: The first, expanding sustenance through the rain, said by al-Ḥasan. The second, expanded the heaven (making it huge), said by Ibn Zayd. The

third, [we are] powerful, able to [create a heaven] with an expanse greater than the expanse of [this] heaven. The fourth, made expansive (huge) what is between the heaven and earth, said by al-Zajāj. And the fifth, possessors of vastness (in ability) nothing that we desire (to do) is difficult.”⁵⁰

[Al-Tha‘ālibī]: “Meaning, in constructing the heaven, meaning, we have made it expansive (huge), it was said by Ibn Zayd.”

[Abu Ḥayyān]⁵¹ in al-Baḥr al-Muḥīṭ: “Meaning, that we constructed it and the sentence is an adverbial one (*jumlah ḥāliyyah*), meaning that we made it whilst being expansive therein (in its making), similar to the saying, ‘Zayd come whilst he was rushing’ meaning he came rushing. Thus, [the heaven] is as though the earth and what covers it of water and air are like a dot in the middle of a [large] circle. And Ibn Zayd said something close to this which is that the expansiveness returns back to the heaven [in comparison to the earth]. It is also said, we are expansive in strength, power, meaning we are able from ability (*wus’, ṭāqah*). And al-Ḥasan said, ‘We expand the sustenance through rain and water.’” As for the statement of **al-‘Izz bin ‘Abd al-Salām**⁵² in his tafsīr, “[That we are possessors of abundance] in enlarging sustenance through rain, or the heaven, or [that] nothing that we desire is difficult for us, or [that] we [are able] to create another heaven like it, or with a greater expanse than the expanse of [this] heaven” then there is no indication or proof in it to establish that the universe is expanding as alleged in the Big Bang conjecture.

Whilst some of the commentary cited above may be stretched a long way to remotely suggest that the heaven is being expanded right now in the present and thereby made to appear to support the central element of the Big Bang model of expansion of space, the

⁵⁰ Refer to *Al-Nukat wal-‘Uyūn* (5/373).

⁵¹ Note that Abu Ḥayyān Muḥammad bin Yūsuf (745H) had some Ash‘arī leanings (as did al-Qurṭubī) in the verses pertaining to the attributes.

⁵² Note that al-‘Izz bin ‘Abd al-Salām was a Ṣūfī Ash‘arī.

i'rāb (grammatical structure) of the verse indicates that the correct meaning of the verse is “We made the heaven to be vast whilst we were constructing it with power.” The particle *waw* in “**wa innā lamūsi'ūn**” is adverbial (*ḥāliyyah*)⁵³ which means that in the course of constructing the heaven, Allāh (ﷻ) made it expansive and vast.

⁵³ Refer to *I'rāb al-Qur'ān al-Karīm Bi Riwayāt Ḥafṣ 'an 'Āṣim* of Muḥammad Maḥmūd al-Qāḍī (Dār al-Ṣaḥwah, 1431H), p. 1042.

DISCUSSION

Muslim apologists focus on the words *ratq* and *fatq* in order to claim that the Big Bang is mentioned in the Qur'ān. The error of this claim should already be apparent from what has preceded. It is known by the following:

01. In the Big Bang conjecture at the point when all *matter* (and *space*, *time* and *energy*) were allegedly fused, there was no earth and nor any heaven - in fact there was absolutely no structure, not even atoms. In the Qur'ān however, *ratq* is mentioned whilst the heavens and earth already exist as entities and this is plainly evident from the tafsīr of the verse as has preceded. In the Big Bang model, earth does not form until 9 billion years later. This means that the reality alluded to in the Qur'ān where the earth already exists as an entity is not the reality alleged by the Big Bangists in their conjectural model.

02. The meaning of *ratq* is that the heaven was layered on top of the earth, adjacent to it, touching it, connected to it, there not being any separation between them and there being total darkness between them. The use of words by the exegetes such as *iltizāq*, *iltiṣāq*, *irtikām* all indicate adherence and togetherness from the angle of being piled up, stacked, layered on top of each other - and not what is asserted in the Big Bang of all matter, space, time and energy being fused into a 'singularity' of infinite density and heat without any structure existing in the form of atoms or molecules. Thus, it is incorrect for Muslim apologists to use certain words such as *fused*, *merged*, *coalesced*, *melled*, *combined* and what is similar so on so as to give the impression that the *ratq* being referred to is the same as the 'singularity' in the Big Bang.

03. The meaning of *fatq* can then be explained depending on whether we consider the word "see" at the beginning of the verse, "**Do not the disbelievers see...**" (21:30) to refer to a seeing of the heart which means attaining knowledge of it or a seeing of the eye which means vision. If it refers to attaining knowledge then it has to refer to

definitive, non-conjectural knowledge and if it refers to vision it is something that we can directly observe as a sign from the signs of Allāh pointing to His oneness.

04. Assuming the verse refers to having knowledge, then *fatq* would mean either **a)** that the heaven was separated from the earth by air, meaning, an atmosphere placed between them. This would mean that originally there was no atmosphere over the earth and it was exposed directly to the heaven. Or **b)** that the heaven was separated into seven, being raised above the earth and that the earth was separated into seven. These affairs could not have been witnessed and are only related by way of revelation and the tafsīr of the Companions and their students. Thus, upon this assumption, the disbelievers would have to come to the realisation that the earth had no atmosphere initially. That it was in direct contact with space and that through one mechanism or another the earth subsequently acquired an atmosphere. However, as alluded to by some of the mufasssīrīn, this explanation does not provide the same type of far-reaching, repeat admonition that would be provided if the verse is read with the other interpretations below where the vision is the vision of the eye.

05. Assuming the verse refers to the vision of the eye, then *fatq* would either mean **c)** that the people see no rain coming from the sky for a period, as is common in all places, and then it is split asunder through rain. Likewise, the people see no vegetation, with the earth being dead, barren and lifeless. Then it brings forth its vegetation whilst the water [from the heaven] is a cause of it. This is the *fatq* (opening) of the heaven and the earth which all people routinely witness in almost all parts of the earth. Or **d)** that it refers to the phenomenon of night and day wherein at night there does not appear to be any separation from the heaven. If a person looks up, it appears as if the heaven is directly above him and its darkness envelopes everything right to the surface of the earth. So here there is no separation, no opening, the stars and all heavenly bodies are visible. But then when the light appears, separation is brought about

and the heaven appears separated from the earth and stars can no longer be seen. If a person was to ascend the sky during the daylight until he went above the earth and its atmosphere, it would turn completely dark again despite the sun still being visible above the earth's atmosphere. And when he descends again to earth's surface, he will no longer see the darkness of the heaven. So here light creates a separation between the heaven and earth. This is a phenomenon everybody can observe daily with the alternation of the night and day.

06. It is clear from the statements of the most highly regarded mufassirūn (exegetes) that they consider explanation **c)** to be the most sound and appropriate in light of other similar supporting evidences from the Qur'ān. This can be observed in the statements of al-Ṭabarī, al-Qurṭubī, al-Sa'dī and al-Shanqīṭī.

07. Some expressions have been used by the mufassirūn in summarizing the statements of the Companions and their students such as, "they were a single thing joined, stuck together" (*shay'an wāḥidan multaḥaman*) in the statement of Ibn Abī Zamanayn who was explaining the meaning of the saying of al-Ḥasan and "they were a single thing" (*kānatā shay'an wāḥidan*) in the statement of al-Baghawī as cited from 'Aṭā' and Qatādah and "(the heaven and earth) were a single thing" (*kānatā shay'an wāḥidan*) in the statement of al-Shawkānī. These statements have no connection to the Big Bang model and do not constitute evidence for Muslim apologists to argue for the Big Bang being alluded to in the Qur'ān. This is made clear by looking at the statements in full and within context. The heaven and earth are two already existing entities and not a unified, conjoined, unstructured mass of matter and energy. The meaning of 'being one' or 'a single thing' is from the angle of being stuck together, layered on top of each other, **after already having been created and existing as entities**. The earth was created with mountains and its provisions and sustenance was determined. The state of the single heaven at this stage was *dukhān* (smoke) over the earth and it was then split

apart and completed as seven heavens.⁵⁴ When one looks at all the verses and their explanations it is not possible to reconcile that with the Big Bang conjecture in which an infinitely dense and hot mass rapidly expands. The earth and sun do not even start forming until around 9 billion years later, with the earth originally being part of the sun. However, in the verse in question, the earth already exists as an entity and the heavens already exist as an entity in the form of a single heaven as *dukhān* (smoke). The seven heavens are then formed and separated whilst the earth is already in existence.

08. The claim that the universe is expanding is based upon selective interpretation of red-shift measurements. Out of sixty or so possible interpretations that can be made, Big Bangists select the one that

⁵⁴ Refer to the verse “**It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things.**” Sūrah al-Baqarah (2:29) and “**Say, ‘Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds.’ And He placed on the earth firmly set mountains over its surface, and He blessed it and determined therein its [creatures] sustenance in four days without distinction - for [the information] of those who ask. Then He directed Himself to the heaven while it was smoke (dukhān) and said to it and to the earth, ‘Come [into being], willingly or by compulsion.’ They said, ‘We have come willingly.’ And He completed them as seven heavens within two days and inspired in each heaven its command. And We adorned the nearest heaven with lamps and as protection. That is the determination of the Exalted in Might, the Knowing.**” Sūrah Fuṣṣilat (41:9-12). Ibn Kathīr said regarding these verses, “Within this is an indication that He the Exalted began with the creation of the earth first, then He created the seven heavens, and this is the affair of construction in that its lowest parts are constructed first then its higher parts.” (*Tafsīr al-Qur’ān al-Azīm* 1/213). Some of the early commentators were of the view that the heaven was created first in light of other verses (79:27-30, 6:1) as indicated by al-Qurṭubī in his tafsīr. He mentions from Qatādah the explanation that the heaven was created first. He also mentions the statement of Mujāhid that Allāh dried up the water that His Throne was over until it became an earth and due to this *dukhān* (smoke) arose and He made this into a heaven, then He made the heavens into seven and then returned to the Earth to stretch it out. Refer to *al-Jāmi’ Li Ahkām al-Qur’ān* (1/383).

connects these measurements to velocity and distance, thereby supporting the cosmological model and its assumption of the universe being uniform in its distribution of matter and appearing the same when viewed from any location or direction.⁵⁵ This is not science but following whims, desires and conjectures. True science would be to devise experiments with a view to testing if the red-shift interpretation of velocity and distance can be falsified. The scientific method involves the process of falsification and not just predictions of hypotheses which are very easy to accumulate⁵⁶ and subject to

⁵⁵ Since the 'singularity' has to expand in all directions, an assumption is that matter (which billions of years later would be visible in the form of galaxies) would have to be equally distributed in every direction and that the radiation (another word for heat) should be uniform throughout the whole universe. These assumptions have now been invalidated by observations through the COBE, WMAP and Planck projects. However, this is not communicated to the general population indicating that scientific fraud is in play and the circus continues to perform to an ignorant, misinformed public. This is no different to shrewd religious cult leaders making fools of their followers through lies, concealment and deception whilst relying upon the ignorance of the masses and their inability to see through the wizardry being played upon them.

⁵⁶ Reflect carefully upon the statement of the famous, renowned James Peebles (Albert Einstein Professor of Science at Princeton University. He is a Fellow of the American Academy of Arts and Sciences and the Royal Society" in his book *Principles of Physical Cosmology* (Princeton University Press, 1993), "The moral is that the invention of a credible alternative to the standard cosmological model [Big Bang] would require consultation of a considerable suite of evidence. It is equally essential that the standard model be subject to scrutiny at a still closer level than the alternatives, **for it takes only one well-established failure to rule out a model**, but many successes to make a convincing case that a cosmology really is on the right track." (p. 226). In other words, whilst it is very easy to accumulate correct predictions and give the appearance of a model continuously being verified, all it takes is one piece of evidence to make the whole thing fall flat. Such evidence which invalidates the Copernican and Cosmological principles upon which Big Bang fairy tales are based has existed for a while. However, when you are dealing with blind-following religious nutters who worship their priests and do not question what they told and use their intellects and senses, its hard to convince them otherwise.

confirmation bias.⁵⁷ Indeed, such falsifying evidence does exist in abundance, but because it brings down the walls and causes the propped-up ceiling to fall right through the flimsy floor and through the flimsy foundations, it is suppressed and concealed from public view. As for the verse in the Qur'ān (51:47), it simply means that Allāh created the heavens to be vast and His power is such that if He wanted to create another heaven even larger than this one, He can certainly do so as He is not incapable of doing what He wishes.

⁵⁷ “In psychology and cognitive science, confirmation bias (or confirmatory bias) is a tendency to search for or interpret information in a way that confirms one’s preconceptions. Confirmation bias is a phenomenon wherein decision makers have been shown to actively seek out and assign more weight to evidence that confirms their hypothesis, and ignore or underweigh evidence that could disconfirm their hypothesis. As such, it can be thought of as a form of selection bias in collecting evidence.” Refer to <http://www.sciencedaily.com>.

CONCLUSION

It is not possible to find the Big Bang conjecture in the Qur'ān and attempts to interpret verses in light of the Big Bang conjecture or specific elements within it will force the Muslim apologist, even if he does not realise it at the time, to accept other elements of the Big Bang model, or at least pave the way for their acceptance.⁵⁸ This is because there is no similarity or connection between the Big Bang - [which is a collection of numerous conjectures and self-supporting assumptions brought together to formulate a model which amounts to a subjective philosophical interpretation of the observations] - and the creation narrative in the Qur'ān.

Muslims should realise that modern cosmology is as much a religion to atheists as atheists themselves would see the beliefs of others as 'religion.' They are just not willing to admit this is the case which makes them even greater blind-following zealots than those whom they accuse with the same label for following a revealed Book.⁵⁹ There is a difference between **scientism as a religion** (which is what we have today)⁶⁰ and the scientific method as a tool to investigate

⁵⁸ **The Big Bang, Cosmic Evolution, Geological Evolution and Darwinian Evolution** cannot be separated, they are a package deal.

⁵⁹ Its very hard and rare to find statements such as the one made by George Ellis and Stephen Hawking in *The Large Scale Structure of Space-Time*, "We [scientists] are not able to make cosmological models without some admixture of ideology." (p. 34).

⁶⁰ The roots of modern scientism can be traced to **Hermeticism**, an occult system in which the three fields of astrology (the belief that celestial bodies affect world events), alchemy (belief that matter can be transformed with special powers) and theurgy (ritualistic acts of magic) came together and where humans are said to have divine potential which can be unlocked through the discoveries of science. Many of those who made discoveries in astronomy were motivated by their indulgence in the art of **astrology** as they believed that advanced knowledge of the former would perfect the practice of the latter. Their theorizations, conjectures and mathematical calculations were influenced by their astrological beliefs. The general idea driving scientism is the belief in the ability to influence, harness or control nature with the ultimate goal of realising the 'divine potential' said to be in every human and acquiring eternal life. Hermeticists, or those influenced

material processes, laws and principles without delving into first causes or reasons which are outside the realm of the scientific method as defined by them. Any atheist who says science has disproved creation and a creator is a worshipper of scientism as a religion and not a follower of the scientific method, because the scientific method is not supposed to deal with affirmation or negation of first causes and reasons, it is only interested in extracting laws from what is routinely observed. The laws so derived are then harnessed for other purposes,⁶¹ but all along, first and final causes, meaning causes and end-goals, related to what is observed are not the domain of science.⁶² This is how the scientific method is explained by philosophers of science. This process has been hijacked and abused to create a religion called **Scientism** whose practitioners pass off their philosophical, cosmological ideas derived from Hermeticist astrology as hard facts.⁶³ Therefore, it is not befitting for

by Hermeticism to one degree or another include Francis Bacon, Marsilio Ficino, Giordano Bruno, Galileo Galilei, Johannes Kepler and Isaac Newton. The solar system cosmology of Nicolaus Copernicus was influenced by Hermes Trismegistus, a mystical figure from ancient sun-worshipping Egypt, said to be the author of the Hermetic literature whom Copernicus references directly below his famous heliocentric diagram in his book *On the Revolution of Celestial Spheres*. Likewise, the idea of the orbital and rotational motion of the Earth was taken by Copernicus from Hermetic astrology. The separation of science from the occult took place after these figures had laid down the major ideas and any connection was then written out of the history of science for fear of embarrassment. Refer to *Magic, Science and Religion and the Scope of Rationality* by anthropology Professor Stanley Tambiah (Cambridge University Press, 1990), pp. 26-27 and the first 200 pages of *The Forbidden Universe: The Occult Origins of Science* by Picknett and Prince (Skyhorse Publishing, 2011).

⁶¹ Genuine discoveries put to practical use should be separated from speculative conjectural beliefs founded on subjective interpretations of observed data which form the basis of modern sciences such as Cosmology.

⁶² In other words, discussions of origins and final goals of cause-effect systems are avoided and focus is only on a material description of the cause-effect system itself.

⁶³ The central ideas in the Copernican model come from the Hermetic Egyptian system of magic involving sun-worship in which the sun is a deity, a 'visible god' and the planets orbit the sun whilst also rotating around their

Muslims who follow the religion of Islām to interpret the Qur'ān through the conjectures of Hermetic scientism.

axes attesting to the majesty of the sun. Copernicus was influenced by these ideas and was motivated by a desire to validate these beliefs as Hermeticism gained ground in European elite circles. The connection between the ideas of these astronomers in the late medieval, early-renaissance period (15th, 16th centuries) and Hermetic astrology is conveniently written out of the history books. Copernicus did not discover anything new, the idea was present more than two-thousand years earlier in Egypt and Chaldea (where astrology and magic was practiced as an art form). When the written sources of the Hermetic occult system were discovered and spread through Europe, their ideas brought about what is now known as 'the Scientific Revolution.' Putting the sun in the centre of the universe was motivated by Hermeticists to validate their sacred, religious texts, the *Hermetica*. It was simply a preferred model of the universe for which mathematics were devised but never disproved the earth having a central, preferred location in the universe. George Ellis is a famous astronomer who authored books with Stephen Hawking, and in a profile in *Scientific American* by W.W. Gibbs, Ellis was quoted as saying, "People need to be aware that there is a range of models that could explain the observations... For instance, I can construct you a spherically symmetrical universe with Earth at its center, and you cannot disprove it based on observations... You can only exclude it on philosophical grounds... What I want to bring into the open is the fact that we are using philosophical criteria in choosing our models. A lot of cosmology tries to hide that." *Scientific American* 273(4):55, October 1995. There is no evidence which falsifies the earth having a centralised location in the universe and plenty of evidence which supports it. The Copernican-Hermetic model of the solar system is built upon unproven, self-supporting assumptions. Inshā'Allāh, we may expand upon this in a separate paper.