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**ASTRONOMICAL SCIENCES
AND
QUR'ANIC REVELATIONS**

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ASTRONOMICAL SCIENCES AND QUR'ANIC REVELATIONS

CONTENTS

	Page
Acknowledgment	ii
Foreword : Chairman - INDSET	iv
Introduction	1
Creation of The Universe - Historical Background	3
Origin of The Universe : Scientific Theories	5
Qur'anic Verses on Creation of Universe	11
Creation of Heavens And Earth In Six Celestial Days or Periods	15
Annihilation of The Universe or Qiyamah	23
Some Astronomical Phenomena - Qur'anic Description And Modern Scientific Discoveries	21
Are There More Than One Habitable Worlds?	28
Conclusion	33
Summary of The Text	32
References	37
<u>Appendix :</u>	
Qur'anic Verses Relating To Astronomical Sciences	46



FOREWORD

It is a distressing fact that most of the Muslims lack proper understanding about the universal relevance of the Qur'anic Message which was revealed to Prophet Muhammad (SAWS) for the guidance of all mankind. There is considerable misapprehension too about Islam and the Message of the Qur'an in the minds of Non-Muslims. The **Indian School of Excellence Trust (INDSET)** is making a humble endeavour through a series of monographs on Islam and Qur'an to project the image of Islam in its proper perspective and to explain the significance of the Message of the Qur'an in a scientific and systematic way.

This Monograph on Astronomical Sciences and Qur'anic Revelations examines critically the Qur'anic revelations in the background of scientific discoveries on the origin of the universe, and various other astronomical aspects such as the concept of the expanding universe, orbital movement of the Sun, existence of extra solar planets etc. In each case we discover that there is total convergence of scientific findings and astronomical phenomena revealed in the Qur'an more than 1400 years ago. This is indeed miraculous and testifies eloquently to the divine origin of the Qur'an or else how an unlettered Prophet (SAWS) could have spoken with such stunning accuracy about certain astronomical features which could be discovered only in the 19th and 20th centuries. We hope this Monograph will stimulate astronomers and astrophysicists to probe deeper into the Qur'anic revelations on astronomical aspects.

We earnestly pray, in all humility, to Allah (SWT) to accept our small services in the cause of Islam and Qur'an and to graciously bless our efforts with success (*Aameen*).

وَأَخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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CREATION OF THE UNIVERSE AND RELATED PHENOMENA: QURANIC CONCEPTS AND SCIENTIFIC THEORIES

INTRODUCTION

There are more than one hundred Qur'anic verses which deal with the creation of the universe and certain specific astronomical phenomena such as the movement of heavenly bodies, the functional role of the sun and the moon and the multiple of benefits we derive from them. The Qur'an states categorically about the state of the universe before the earth and sky were separated. It also speaks unambiguously about the ultimate termination of the universe on the day of Annihilation (*Qiyamah*). The Qur'anic verses also imply the sphericity of the earth and its rotationary and revolutionary movements. In many of these verses some of the recent scientific findings about the creation of the universe and the movement of heavenly bodies have been clearly anticipated.

Maurice Bucaille was perhaps the first scholar to have drawn our attention to some of the striking revelations in the Qur'an pertaining to astronomical aspects which could not be comprehended properly till the rise of modern science from the 17th century. Noteworthy recent discussions on this topic are given by Husaini (1995)¹ and Alladin (1998)². It is therefore

¹ Husaini, S. Waqar Ahmed (1995): *Astronomical Sciences in the Qur'an*, Karckus Publisher, Delhi.

proposed to examine the scientific theories regarding the creation of universe, and scientific discoveries regarding the movement of such heavenly bodies as the sun and the moon in the background of Qur'anic revelations.

² Alladin, Saleh Mohammed (1998): Views of Scientists in the Existence of God, Review of Religions, London, Vol. 85, p: 3-20.

CREATION OF THE UNIVERSE: HISTORICAL BACKGROUND

Speculations about the origin of the Universe date back right from the early beginnings of human civilizations. The Vedas, the ancient scriptures of Hindus, conceived of the emergence of a cosmic nucleus Hirnavangarbha (or Golden Egg) from water. This Golden Egg "is considered the source of existence of all mundane and heavenly entities because it contained fire (heat) within itself."(1) In ancient Greek the pre-Socratic thinkers like Thales, Anaximander and Annaximenes of the 6th century B.C. "developed the view that the formation of the world occurred as a natural sequence of events". The Pythagorean School "stressed the concept of an ordered cosmos governed by mathematical relations."(2) These were mere speculations sans scientific approach.

The work of Copernicus in 1543 A.D. imparted scientific outlook to speculations about the origin of the universe and the planetary system. He rejected the geocentric concept of Ptolemy and assigned a key role to the sun in the planetary system. This ushered in the era of scientific speculations about the universe and Solar System based on telescopic observations and mathematical principles initiated by Galileo (heliocentric planetary system) and Newton (Law of Motion) respectively. Since then, distinguished scientists and philosophers such as Tyco Brahe, Emanuel Swedenborg, Emanuel Kant, Heinrich Lambert, William Herschel, Einstein, Friedman, Hoyle, Edwin Hubble, Carl Sagan, Stephen Hawking, and others have propounded various

scientific theories based on astronomical observations with sophisticated equipments and sound mathematical principles. Despite these intense scientific investigations of more than three centuries with the help of powerful telescopes, space flights, and highly sensitive instruments the scientists still feel that their “present knowledge of the origin and evolution of the planets, stars, stellar systems, galactic system and the universe is pitifully small.”⁽³⁾ However even after admitting this gross inadequacy of knowledge of the universe, some of the scientists still venture to suggest that its complex system is a product of sheer chance or accident. They refuse to subscribe to the religious and yet rational view that the universe was created by Allah (SWT³) with a purpose and design.

References to the creation of the universe are found in *Torah*, the *Injeel* and the Qur'an. Of these three books the Qur'anic texts only will be cited because they have remained unaltered since they were revealed to Prophet Muhammad (SAWS⁴) more than 1400 year ago. The maintenance of the purity of the original text of the Qur'an and its protection from corruption has been assured by Allah: “*We have without doubt sent down the Message and We will assuredly guard it from corruption*” (Surah Al-Hijr; 15:9). Further, the Qur'an alone offers a systematic account of the celestial bodies. It is indeed remarkable that the concepts in these respects revealed in the Qur'an in the early 7th century A.D. are being found increasingly valid with the progressive advance of science

³ SWT stands for *Sub'hanuhu wo Ta'la*, meaning 'Pure and Exalted'.

⁴ SAWS stands for *Sallallahu 'Alaihi wo Sallam*, meaning 'Peace and Security of Allah be upon him.

and sophistication in scientific tools and techniques of investigation.

ORIGIN OF THE UNIVERSE: SCIENTIFIC THEORIES

Scientific speculations with regard to the origin of the universe have resulted into the emergence of two principal theories viz. the Steady State Theory and Big Bang Model. The Theory of Steady State conceptualised by Hermon Bondi, Thomas Gold and Fred Hoyle, assumes that “the universe is of infinite age and obeys a perfect ‘Cosmological Postulates’ such that it appears the same at all instants of time as well as at locations in Space”(4). It thus postulates that the universe as a whole is not subject to any evolutionary process. Its kinematic properties, like that of other cosmological models are “isotropic, homogeneous and expanding” (5). According to this theory the past cannot be distinguished from the present for they are the same; hence the appearances of galaxies will not vary with distance. This however, is contradicted by the radio astronomical observations which have conclusively established that “the occurrence of radio galaxies is evidently very different at different distances”. (6)

In contrast to the Steady State Theory, the Big Bang Model also called “fireworks theory” (Canon Lemaitre) or the Evolutionary Model Theory, assumes the origin of the universe in a finite time frame. In terms of Doppler effect “a backwards extrapolation of the presently observed

expansion indicates that there has been a time in the past when all the matter in the universe was highly compressed and extremely hot. This was the time of Big Bang which gave rise to the expanding universe". (7) In its early phase from time t_1 (10 seconds) to time t_2 (1000 years) "the energy in the form of radiation (photons) is large compared with that in the form of matter. This is followed by a thermal balance between radiation and matter energy during time t_3 years ($t_3=10^5$). At this stage the universe was a warm ball of gas, about half as hot as the surface of the sun. From then on gravity dominates the story. (8) After t_3 , the radiation and matter got "decoupled" leading to a steep fall in the temperature of matter, compared to radiation temperature. The temperature of matter in absolute terms had fallen to about 1⁰k by time t_4 . This was followed by galaxy formation and quasi stellar objects in the Big Bang time scale of t_4 (10^8) and t_5 years (5×10^8). According to Hubble's discovery (1929) "the distant galaxies are apparently receding at speeds increasing with distance". This recession of galaxies implies an isotropic expansion of the universe. (9) The validity of the Big Bang Model of the Origin of the Universe has been strongly reinforced by the accidental discovery by Arno Penzias and Robert Wilson of "the 3⁰k microwave background radiation spread all over the universe which proved to be the relic radiation of the Big Bang"(10). The actual value of this universally cosmic radiation temperature is 2.7⁰k.

The Big Bang also implies that due to the process of contraction all the material would eventually come back to a central point in an implosion that would annihilate all

forms of matter-stars, galaxies, and even individual atoms. The result would be another "cosmic bomb" which would explode and start the whole process over again. This annihilation of the cosmos bears striking similarity with the Qur'anic description of the Day of Judgement. However some of the astrophysicists assert that evidence is against this self annihilation of the universe since "the mean density of matter in the luminous visible parts of galaxies falls short of critical value by a factor of about 30".(11). Hence based on "esoteric theories" and "uncertain data" they conclude that the universe will continue to expand indefinitely". (12) This will however happen only "if the universe is really completely self contained having no boundary or edge, it would have neither beginning nor end; it would simply be." Further, the scientists have so far failed to offer a model that could describe the universe in its totality. In case they attempt to do so, such a model "would be much too complicated mathematically for us to calculate exact prediction."(13) Although the scientists feel fairly confident that they "have the right picture at least back to one second after the big bang," (14) they are nonetheless concerned about this crucial time gap of less than one second in their knowledge. In order to bridge it, they must look into the beginning which the astronomers/astrophysicists acknowledge is not possible. In their own words: "In an evolving universe the astronomer looks into the past by looking into the distance. But further back he looks, the less precise the information he gets, and he certainly cannot see the actual beginning."(15) Thus, astronomers can never explain the origin of the universe as an observed fact and verifiable reality. Neither a satisfactory

mathematical model can be worked out to explain the complex system of the universe. However the latest discoveries of a quasar (quasi-stellar object - a highly luminous phenomenon) "close to the edge of the universe, hence, near the beginning of time," (16) may throw new light on the cosmic evolution. The astronomers estimate that this quasar is "billions of light years away... and that it existed when the universe was only 7% of its present age."(17) They are finding it problematic to explain its formation "that early, even under the influence of cold dark matter."(18)

The recent path breaking discoveries by NASA's Cosmic Background Explorer (COBE-1992) satellite of infinitesimally small temperature differences in the vast sweep of space across 15 billion light years, have so far established the Big Bang Model as the most authentic account of the origin of the universe. This Theory, as we have observed earlier, postulates that "the universe burnt into being as sub-microscopic unimaginably dense knot of pure energy that flew outward in all directions spewing radiation as it went, congealing into particles and then into atoms of gas. Over billions of years, the gas was compressed by gravity into galaxies, stars, planets and eventually humans."(19) As stated earlier; this theory was greatly supported by the cosmic bubble, discovered in 1964 which suggests uneven microwave background. The scientists have also discovered that nothing exists in the universe by chance. All that we observe are very systematic and orderly. They are governed by certain laws and are well regulated. In their investigation of the large scale isotropy of the universe and of in - homogeneities

such as galaxies, Collins and Hawking “found that the crucial factors are the initial recessional velocity of the matter created in (the big bang) and the escape velocity of the matter (the speed it would need to overcome its gravitational attraction). If the recessional velocity is less than the escape velocity, the universe collapses before isotropy can develop. If the recessional velocity is more than the escape velocity then also the universe collapses.... They reluctantly concluded that the observed combination of large scale isotropy and small scale clustering can result only if the recessional velocity is exactly equal to the escape velocity.” (20) It is thus clear that the escape velocity has one specific value out of immense range of possibilities which sustain the observed universe with its combination of large scale isotropy and small scale clustering of galaxies. The existence of galaxies is crucial to the existence of life itself as per the anthropic principle introduced by Robert H Dicke of Princeton University. This is also supported by Collins and Hawking: “the existence of galaxies would seem to be a necessary precondition for the development of any form of intelligent life...the fact that we have observed the universe to be isotropic is therefore only a consequence of our existence.” (21)

The map produced by COBE showed the universe as a vast ellipse, blotched in amorphous patterns of red and blue reflecting the temperature gradients from the dawn of time- and contain within them the primordial structures that took shape in the first billionth of a second after creation. These “tiny ripples in the fabric of space - time, were put there by the primeval explosion process.

Over billions of years, the smaller of these ripples have grown into galaxies and clusters of galaxies and the great void of space.”(22) These temperature differences in microwave though infinitely small “a minuscule 30 millionth of a degree warmer or cooler than average, almost imperceptible but enough to save the Big Bang Theory.”(23) The scientists call this a discovery of the missing link.

The inflationary model visualizes that very early the universe expanded in size by more than a trillion trillion trillion fold in much less than a second propelled by anti gravity. Cosmic inflation is scientifically feasible. The astronomers estimate that these stars and galaxies constitute only 3 per cent of the universe; the remaining 97 percent is dark and invisible. They assume that this dark matter is holding back in position the Milky Way and other galaxies which are rotating “so fast that they should literally fly apart-unless the gravity from invisible halos of the dark matter is holding them together.”(24)

QUR'ANIC VERSES ON CREATION OF UNIVERSE

The aforesaid scientific theories regarding the origin of the universe are based on our present state of knowledge of the universe. What is common in all these theories is that the universe and its planetary system have a definite behavioural pattern which is governed by certain principles and laws. The universe and planetary system are subject to certain laws is categorically and unambiguously referred to in the Qur'an. In the following paragraphs we propose to quote the relevant Qur'anic verses relating to the origin of the universe and movement of heavenly bodies which clearly and categorically anticipated some of the scientific discoveries made centuries later.

It is pointed out *Surah Al-Baqarah* that to Allah (SWT) is *"due the primal origin of the heaven and earth, when He decrees a matter He says to it "BE" and it is done."* (Al-Baqarah; 2:117) That the primal origin of the universe was explosive, as explained in the Big Bang Model, was also clearly indicated in verses 1 and 2 of *Surah Al-Falaq* (Chapter 113) but, we failed to comprehend its significance because of our inadequate knowledge. Allah (SWT) commands in this *Surah "Say! I seek refuge from the Lord of dawn (Falaq), from the evil of all that He has created."* (Al-Falaq; 113:1-2) The Arabic word *falaq* carries diverse meanings but the two most common are

“dawn” or “day break” and *khalaq* creation by splitting or tearing apart. A majority of the translators of the Qur'anic verses; commentators and exegetists of the Qur'an have taken the Arabic word *falaq* to signify “dawn” or “day break” as indicated above. However scholars of the eminence of Syed Qutub, Abul Ala Maududi and Amin Ahsan Islahi have interpreted the word *falaq* denoting both “dawn” and in its wider meaning implying “creation”. Amin Ahsan Islahi stresses further that “it would be more appropriate if this verse is interpreted in its wider meaning”⁵ This view point is strongly supported by Haluk Nurbaki, a distinguished Turkish scholar.

Nurbaki in his book **Verses from the Holy Kur'an and the Facts of Science** forcefully argues: “Etymologically, the word *falaq* bears many meanings. The basic meaning of the word however, is ‘a sudden splitting and a violent explosion’. It is derived from the root *falaq*. According to another definition it bears the sense ‘exploded’.” Hence, disagreeing with the majority view Nurbaki concludes that “the fact of the matter is that the word *falaq* means the result, or entities arising from a sudden and violent explosion. The other senses of the word are secondary meanings assigned by analogy. The reason for these designations has been the insufficiency for 14 centuries of our knowledge of physics and

⁵ a) Islahi Amin Ahsan: *Tadabbar-e-Qur'an* Vol. VIII, Commentary on **Surah Al-Falaq**--

b) Qutub, Syed (1989): *Fi Dhilalil Qur'an*, Urdu Translation by Syed Hamid Ali (1989), Hindustan Publications, Delhi, pp: 469-472)

astrophysics"⁶ (pp: 309-310). In the light of this etymological clarification and scientific explanation, the verse will mean *"Say! I seek refuge with the Lord Who created the universe with primordial explosion."* This meaning harmonises perfectly with the next verse which means that *"seek refuge from the evil of all created things."* It is only after creation following primordial explosion that we can seek refuge of Allah (SWT) from evil things created. This intrinsic linkage between verses 1 and 2 of *Surah Al-Falaq* is missed if the word *falaq* is interpreted as *"day break"* or *"dawn"*. In view of the explanation offered above, the translation of these two verses may be rephrased as follows: *"Say! I take refuge with the Lord who created the universe with primordial explosion and from the evil of all created things."* (Al-Falaq; 113:1-2) (25)

The Qur'an is also very clear that the earth and other heavenly bodies constituted a single gaseous unit before they were separated. This is borne out if we read verse 30 of *Surah Al-Anbiya* in conjunction with verse 11 of *Surah Fussilaat* (Chapter - 41). In *Surah Al-Anbiya* it is stated that *"...the Heavens and the Earth were joined together (as one unit of creation) before we clove them asunder?"* (Al-Anbiya; 21:30) The sky which was an integral part of this single nucleus was in a gaseous state in accordance with a Qur'anic verse: *"Moreover He comprehended in His design the sky and it had been (as*

⁶ Nurhaki Haluk (1992): Verses from the Holy Qur'an and the Facts of Science, Indus Publishing House Karachi pp: 309-310.

smoke)..." (Fussilat; 41:11) In the light of this verse it is clearly implied that the universe was created out of a single nucleus and then from gas.

The Qur'anic verses imply a definite time dimension in the separation of the Heavens and the Earth. The Big Bang Model or Theory has a definite time scale. The original nucleus according to this Theory was a "Primordial fire ball" which underwent a cataclysmic explosion - Big Bang - at the Zero cosmic time T ". It is interesting to observe that the Qur'an speaks of "cloving asunder" of the heavens and the earth from single nucleus. The Theory points to the decoupling, after time t_3 of the radiation, energy and matter leading to a precipitous decline in the temperature of matter vis. a vis. radiation temperature. Presumably, this phenomenon of decoupling may be implied in the Qur'an when it speaks of the "cloving asunder" of the heavens and earth. The formation of stars and galaxies in the universe followed the decoupling stage.

CREATION OF HEAVENS AND EARTH IN SIX CELESTIAL DAYS OR PERIODS

The Qur'an revealed certain scientific truths with regard to the movement of the heavenly bodies in the seventh century A.D. when superstition and mythological ideas ruled supreme and when scientifically the habitable world was in total darkness. These revelations have now been established as scientific truth. Before highlighting these it may be useful to explain the Qur'anic assertion that Allah (SWT) "*...created the Heavens and the Earth in six days...*" (Al-A'raaf; 7:54)

These six days represent celestial days and are not to be confused with normal days of the week in our calendar. The Qur'anic *Yaum* (days) are referred to in regard to the origin of the universe and formation of the solar system when the concept of calenderic days and nights, years and months as we now calculate them was non-existent. Further, according to the Qur'an the duration of each celestial day could be a long time such as 1000 and even 50,000 years. As for instance in *Surah As-Sajdah*, it is pointed out that "*He rules all affairs from the heavens to the earth in the end will (all affairs) go up to Him on a day the space whereof will be as a thousand years of your reckoning.*" (As-Sajdah; 32:5) In another verse it is indicated that "*The angels and the spirit ascend unto*

Him in a day the measure whereof is (as) 50,000 years."
(Al-Ma'arij; 70:4)

In the light of this excessively long duration of the celestial days one tends to agree with Maurice Bucaille that the word days should be taken to mean "Periods" (p:140) (26). Abdullah Yusuf Ali also insists that the six days referred to in the Qur'an signify stages in the Creation and that the Qur'anic day (*Yaum*) should be interpreted to mean "very long periods, or Ages or Aeons". This is also reiterated in the Scientific Indications in the Holy Qur'an: "that the heavens and the earth were created in six periods or phases." (27) It may also be noted that the Qur'an is referring to the creation of the universe including solar system when the days (*Ayyam*) as we visualise them now simply did not exist. Thus the process of the creation of heavens and earth in six days has to be perceived, in the light of the foregoing clarification, in terms of stages.

The creation of the earth is not to be viewed in isolation, as reference to its creation implied the creation of the solar system which according to the Qur'an was created in two celestial days: "*Say; Do you disbelieve Him who created the earth in two days (periods)...*" (Fussilat; 41:9)

The Qur'an conceives of an integrated system of the universe including the solar system and the system of galaxies. The Qur'an says: "*... the earth and heavens were joined together (as one unit of creation) before we clove them asunder...*" (Al-Anbiya; 21:30)

Subsequently they were integrated into a well-knit system: *"Moreover (thumma), He turned to Heaven when it was smoke and said to it and to the earth: 'Come ye together willingly or unwillingly': They said: 'We come in willing obedience'."* (Fussilat; 41:11)

This process of "cloving asunder" and "coming together" of the galaxies, solar system and the seven heavens as part of a unified system was accomplished simultaneously in two celestial days. In order to comprehend their correct meaning and significance the two verses 9 and 12 of *Surah Fussilat* have to be read together. This separate reference to two days in each of the two verses: 9 and 12 imply the same time span and not additional two days. This simultaneous occurrence is also implied in the following verses. *"So He completed them as seven firmaments in two days, and He assigned to each Heaven its duty and command. And we adorned the lower heaven with lights, and (provided it) with guard..."* (Fussilaat; 41:12)

The creation of stars in the lower heavens is also pointed out thus *"We have indeed decked the lower heaven with beauty (in) the stars ;(for beauty) and to guard against all obstinate rebellious evil spirit."* (As-Saffaat; 37:6, 7)

It therefore appears that the creation of the galactic system and the solar system are both included in the same two celestial periods (See also Scientific Indications in the Qur'an pp: 393-395). The Qur'an further reveals in these

verses that each of the seven heavens has been assigned specific roles without spelling them out. This has been done presumably to excite the curiosity of man in order to motivate him to probe into the mysteries of the universe. However, this revelation again stresses the point that there is always a well-defined purpose in all forms of Allah's creation. In the remaining four celestial days of creation the Earth was set in order and made habitable for man: *"...and bestowed blessings on the earth and measured therein all things to give them nourishment in due proportion in four days in accordance with (the needs of) of those who seek sustenance."* (Fussilat; 41:10)

The recession of the galaxies which is now firmly established by Hubble's Red Shift phenomenon, and which implied expansion of the universe is also revealed in the Qur'an as will be observed later: The Big Bang Model stipulates that the universe will be annihilated at a particular point of time through the process of implosion (the big crunch). This is also clearly indicated in the Qur'an in *Surah Al-Anbiya* (21) and *Surah Az-Zumar* (39) as will be observed later.

Of the two scientific theories regarding the origin of the universe, viz. the Steady State Theory and the Big Bang Model, the latter comes nearest to the Qur'anic concept and assumes that "the universe burst into being as sub-microscopic unimaginably dense knot of pure energy that flew outward in all directions, spewing radiation as it went, congealing into particles and then into atoms of gas. Over billions of years the gas was compressed by gravity into galaxies, stars, planets and eventually even humans".

(28) Scientists supporting the Big Bang Model stipulate both the expansion of the universe and its eventual violent termination through implosion: "All the material would eventually come back to a central point in an implosion that would annihilate all forms of matter- stars, galaxies and even individual atoms. The result would be another "Cosmic bomb" which would explode and start the whole process over again."(29) Dyson (1982) also visualises the eventual collapse of the universe through contraction. He stipulates that in this tussle between momentum and gravity, the latter will become pre-dominant: "By 100 million years before the big crunch the space between individual galaxies will merge together.... By 1000 years before the universe destroys itself in the big crunch, stars will be colliding with each other in their hundreds; each resulting melange collapsing into a black hole. And in the final act, all the contents of one time universe will shrink to a tiny infinitely compressed singularity."(30). The Qur'anic revelations confirm these scientific stipulations. The Qur'an also speaks of the expanding universe. *"And it is We who have built the universe with (our creative) power; and, verily, it is We who are steadily expanding it."* (Az-Zaariyaat; 51:47)

In *Surah Al-Anbiya* (21), it categorically points out that the universe will be squeezed into a scroll, meaning thereby the eventual collapse of the universe through contraction *"The Day that We roll up the heavens like a scroll rolled up for books (completed) - Even as We produced the first creation so shall We produce a new one: a promise We have undertaken truly shall We fulfil it."* (Al-Anbiya; 21:104)

This termination of the universe through implosion or contraction is restated again as the Qur'an reads *"No just estimate have they made of Allah as due to Him. On the day of Judgement the whole of the earth will be but His handful, and the heavens will be rolled up in His right hand..."* (Az-Zumar; 39:67)

What, however most fascinating is that the Big Bang Model visualises a recommencement of the process of creation after annihilation by implosion. In Qur'an Allah (SWT) makes a firm commitment to set afresh the process in motion to recreate the universe. [see *Surah Al-Anbiya*; (21:104) cited earlier]

ANNIHILATION OF THE UNIVERSE OR *QIYAMA*H

We have observed in the preceding paras that scientists visualise the termination of the universe through violent implosion or “cosmic bomb” and Qur’an confirms it. There are 49 verses in the Qur’an which deal with the termination of the universe in violent commotion. As a result of this commotion: *“And when the earth is flattened out.”* (Al-Inshiqaaq; 84:3); *“When the earth shall be shaken to its depths.”* (Al-Waqi’ah; 56:4); *“And mountains fly hither and thither.”* (At-Tur; 52:10), *“... and mountains will be as a heap of sand poured out and flowing down.”* (Al-Muzzammil; 73:14), *“And the mountains are scattered (to the winds as dust.”* (Al-Mursalaat; 77:10), *“And mountains shall eventually vanish as if they were a mirage.”* (An-Naba; 78:20), *“When the mountains vanish (like a mirage).”* (At-Takwir; 81:3); the oceans: *“When the oceans boil over with a swell.”* (At-Takwir; 81:6), *“When the oceans are suffered to burst forth.”* (Al-Infitaar; 82:3). Even the stellar bodies will not be spared. They will also be: *“On the Day when the firmament will be in dreadful commotion”* (At-Tur; 52:9); as a result of which *“When the sky will be cleft asunder.”* (Al-Infitaar; 82:1), *“When the sky is rush asunder.”* (Al-Inshiqaaq; 84:1), *“When the stars are scattered.”* (Al-Infitaar; 82:2), *“When the stars fall, losing their luster.”* (At-Takwir; 81:2), *“...when the stars become dim.”* (Al-Mursalaat; 77:8). Finally *“When the sun (with its spacious light) is folded up”* (Surah At-Takwir; 81:1), and

the moon will be *"...buried in darkness, and the sun and moon are joined together."* (Al-Qiyamah; 75:8-9)

This description in the Qur'an of the annihilation of the universe or *Aakhirah* clearly hints at the breaking of all scientific laws, which Stephen Hawking also pointed out in the following words: "At the Big Bang or other singularities all the laws would have broken down." (P: 183) (31)

There is a day fixed for the annihilation of the universe. The Qur'an is very categorical about it. It proclaimed: *"We created not the Heavens and the Earth and all between them but for just ends, and for a term appointed..."* (Al-Ahqaaf; 46:3) This is further emphasised *"...He has subjected the Sun and the Moon (to His Law); each follows a course for a term appointed..."* (Az-Zumar; 39:5)

This "term appointed" presumably refers to the "big crunch", which according to the Big Bang Theory will terminate the universe. According to the Qur'an this will be: *"The (Day) of Noise and Clamour. And what is the (Day) of Noise and Clamour? (It is) a Day whereon men will be like moths scattered about. And the mountains will be like carded wool."* (Al-Qari'ah; 101:1-5).

**SOME ASTRONOMICAL PHENOMENA –
QUR'ANIC DESCRIPTION AND MODERN
SCIENTIFIC DISCOVERIES¹²⁰**

Among the celestial objects the Qur'an imparts a special status to the sun as a source of light and energy controlling productive activities on earth. In *Surah Yunus* the sun has been described *"to be a shining glory" whereas "the Moon to be a light (of beauty)."* (Al-Yunus; 10:5) Obviously this refers to the reflected light of moon unlike the sun which itself generates light. Again, in *Surah Nuh* this concept is repeated that Allah *"made the Moon a light therein and made the Sun as a (glorious) lamp."* (Nuh; 71:16) Here the word light denotes the luminosity of the moon. In *Surah An-Naba* the status of the sun has been stressed again by calling it a *"blazing lamp"* (An-Naba; 78:12)

However what is more revealing is that the Qur'an speaks of the orbital movement of the sun which was discovered only in 1927 A.D. when the Netherlands Astronomer Jan Oort accounted for the motions of stars as orbital motions in the gravitational field of the galaxy." (32). This is what the Qur'an has to say in this regard. *"And the Sun runs its course for a period determined for it."* (Ya-Sin; 36:38) This course has been defined as a "rounded course": *"It is He Who created the night and the day and the Sun and the Moon; all (the celestial bodies) swing along each in its rounded course."* (Al-Anbiya; 21:33)

The striking similarity between Jan Oort's discovery about the motions of stars and Qur'anic revelations about celestial bodies is notable. Finally the Qur'an points out that this "rounded course" of the sun and the moon is a movement in their own orbit: *"It is not permitted to the Sun to catch up with the Moon nor can the night outstrip the day, each (just) swims in (its own) orbit (according to law)."* (Ya-Sein; 36:40)

It is a scientific fact that the nights and days are formed because of the earth's sphericity and its rotation on its axis in approximately 24 hours. It is also scientifically proved that the earth's axis is inclined by $23\frac{1}{2}$ degrees and that the earth revolves round the sun in its orbit in $365\frac{1}{4}$ days. (33) These factors account for the occurrence of seasons, for the variations in the duration of days and nights, and for shifts in the position of the rising and setting of the sun from north to south in their respective easterly and westerly horizons.

The rotary movement of the earth and its sphericity are inevitably implied when the Qur'an speaks of the alternation of days and nights. Due to this rotary movement; "The night cannot outstrip the day." This phenomenon will continue so long as the universe lasts. However, the duration of days and nights change with seasons. During the wintertime, the days are of shorter duration and the nights are longer and the reverse is true for the summer season. This changing duration of days and nights has been cogently expressed in the following verse of the Qur'an: *"You cause the night*

to gain on the day and you cause the day to gain on the night.” (Al-e Imraan; 3:27)

This verse clearly implies the loss or gain in the duration of the days and nights which occurs seasonally because of the inclination of the earth's axis and revolution of the earth in its orbit. There are areas in the northern and southern hemispheres between the North Pole and the Arctic Circle and the South Pole and the Antarctic Circle where days and nights are of six months duration each and twilight zones are persistent. However in other zones of the earth before the night succeeds the day or the day succeeds the night twilight zones of shorter duration are a daily occurrence on the horizons of the rising and the setting sun. In order to describe this period of transition between the night and day and vice versa, the Qur'an reveals *“Do you not seest that Allah merges night into day and that He merges day into night.”* (Luqmaan; 31:29)

It is only after the period of transition that the night and the day completely overlap each other making the night or the day to disappear. This is explicitly stated in the Qur'an *“He makes the night overlap the day and the day overlap the night.”* (Az-Zumar; 39:5)

The inclination of the earth's axis by $23\frac{1}{2}$ degrees and the revolution of the earth round the sun along its orbit, account for changing seasons and change in the duration of nights and days. They also cause a significant shift daily in the position of the rising and the setting sun from season to season as explained below:

- (a) Firstly it defines two extreme locations for the rising and the setting sun. At the time of the Summer Solstice in the northern hemisphere when the sun is at the Tropic of Cancer ($23\frac{1}{2}^{\circ}\text{N}$) on 21st June it rises and sets at the northern extremity of the eastern and western horizons respectively. On the other hand, at the time of the Winter Solstice when the sun is at the Tropic of Capricorn ($23\frac{1}{2}^{\circ}\text{S}$) on 22nd December it rises and sets at the southern extremity of the eastern and western horizons respectively. Thus, the two Solstices define the extreme angular distances for the rising and the setting sun in the eastern and western horizons.
- (b) Between these two extremes are a number of intermediate positions for the sun to rise and set because of its apparent movement from Winter to Summer Solstice and vice-versa.

These scientifically determined and distinguishing positions for the rising and setting of the sun were clearly postulated in the Qur'an in the 7th Century A.D. While the Qur'an refers to the east and west in general terms as is commonly understood, it also makes very precise statements regarding the changing positions of the rising and setting of the sun. In *Surah Al-Rahmaan* it proclaims the existence of the "**Lord of the two Easts and Lord of the two Wests.**" (Ar-Rahmaan; 55:17) Obviously, this is with reference to the positions of the rising and the setting of the sun at the time of the summer and Winter Solstices as explained in para (A) above. The same phenomenon has been stated as (*bu'dal mashriqain*) i.e. distance between

the two extreme easts defined by the winter and Summer solstices. (Az-Zukhruf; 43:38) The intermediate position between the Solstices for the rising and the setting of the sun is expressed in the Qur'an as the "*Lord of the Orient and Lord of the Occidents.*" (Al-Ma'arij; 70:40)

This is possible only if there are varying locations for the sun to rise and corresponding locations for it to set. The Qur'an has not offered any explanation but the inference is clear. The two extreme locations of easts and wests or multiples of east and west cannot be conceptualised without the inclination of the earth's axis by $23\frac{1}{2}^{\circ}$ and the revolution of the earth in its orbital movement round the sun. These scientific truths of the Qur'an could not be comprehended properly until the 19th and 20th centuries. The modern scientific discoveries unmistakably testify to their veracity.

ARE THERE MORE THAN ONE HABITABLE WORLDS?

The modern scientists have asked the question if there are other planets in the universe suitable for habitation. The possibility of colonising the Mars is being seriously investigated into. There are scientific fictions about the inhabitants of the other world. It has been observed that the Qur'an uses the word earth (*'ardh*) in singular and heavens (*samawaat*) in plural. There is however one exception to this where one verse refers to seven earths together with the seven heavens as the Qur'an reads "*Allah is He Who created seven firmaments and of the earth as similar: Through the midst of them descends the command.*" (At-Talaaq; 65:12) Both Abdullah Yusuf Ali in his footnote on this verse (34) and scholars of the Islamic Foundation Bangladesh (35) have interpreted it to mean the atmosphere and geological strata. However, there is an authentic tradition of the Prophet (SAWS) explaining the significance of this verse. In one *Hadith* (Tradition) Ibn Rahuya in his Musnad, Abu S-Sayh and al-Bazaar on the basis of a sound chain of transmission that goes back to Abu Dharr report that Allah's messenger (SAWS) presented the following teaching: "The interval between heaven and earth is the distance of 500 years. The diameter of every heaven is also as much as 500 years. And the interval between this heaven and that comes after it is also as big as 500 years. Thus up to the seventh heaven it is similar. And the

distance between the seventh heaven and throne corresponds to all that.”(36)

Al-Tirmihi, Ibn Mardawayh and Abu S-Sayh quote the following *Hadith* from Abu Hurayra (RA) “We were sitting with Allah’s messenger (SAWS)”. When he was explaining about a cloud which had passed by and then asked the companions: ‘Do you know what is above that (the cloud)? They replied’ Allah and His messenger know better: - He said; ‘Above that there is an enclosed wave and secured roof. And do you know what is above that?’ They answered ‘Allah and His messenger know better.’ He said; ‘above that there is a heaven’. Do you know what is above that? They replied; ‘Allah and His messenger know better.’ He said; ‘above that there is another heaven.’ ‘Do you know what is between the two?’ They responded; ‘Allah and His messenger know better.’ He said; “Well between the two there is a distance of 500 years.’ And so he continued until he had enumerated seven heavens, the distance between each two heavens being that of 500 years. Then he asked; ‘Do you know what is above that?’ ‘They replied; ‘Allah and His messenger know better.’ So he said; ‘above that there is the throne. And do you know what is the distance in between the two?’ They said; ‘Allah and His messenger know better.’ He explained that distance is like the one between two heavens or as he had said. Then he continued; ‘Do you know what this earth is? Do you know what is below it?’ They responded; ‘Allah and His messenger know better.’ He said; ‘Another earth and the distance between the two is 500 years.’ And until he had

enumerated seven earths, the interval between every two earths being 500 years.”(37).

In another *Hadith* by Ibn Hatim and Abu S-Sayh who quote Ka’bah as stating: “Verily Allah created seven heavens, and of earths the like of them. He made the distance between every two heavens like that between the lowest heaven and the earth. And He made their thickness like that. He also made the distance between every two earths like that between the lowest heaven and the earth. And the thicknesses of every earth like that. The throne was above the water. And He raised the water until He placed the throne on it. Then He took the water to give it a place under the seventh earth.”(38) These traditions of the Prophet (SAWS) confirm the existence of the seven earths like the seven heavens as stated in the Qur’an. Since the earth we are living in is the lowest topped by the lowest sky which is bedecked with bright objects, it may therefore not be incorrect to assume that each heaven has a corresponding earth and the distance between the two earths and the corresponding heavens are astronomical i.e. 500 years each. It may therefore be concluded that the other six earths do exist but presently they are beyond the realm of human knowledge and hence beyond our reach.

It is interesting to note that in the above quoted *Ahadith* (Traditions) the Prophet (SAWS) does not express distance in any linear unit of measurement then prevalent among Arabs such as *Farsakh* (18,000 ft.), but in terms of time dimension i.e. 500 years in order to emphasise the enormity of distance, almost astronomical, between the

two Earths and the two Heavens. It is notably significant that the Qur'an speaks of the "Seven Heavens" and "Seven Earths", and the transmission of Divine commands between them. The word *Sab'a* though literally means seven, it also denotes more than seven or several in the Arabic language. While the word *Sam'aa* means canopy the exegetists of the Qur'an also interpret it connote the "cosmic system."⁷ Presumably, the Earth here implies the existence of extra solar planet like the Earth. Thus, the existence of extra solar planets was distinctly indicated in the Qur'an in the early 7th century.

While the scientists/astronomers were aware of multiple cosmic systems in the form of galaxies they had not the faintest idea of the existence of extra solar planets and that too like the Earth in the universe. The existence of extra solar planets dawned on the scientists with "the discovery of the existence of two planets orbiting stars outside the solar system" (Asian Age, 19th January, 1996). The number of extra solar planets has since then increased to over fifty. According to a scientific report which was recently discussed in the General Assembly of the International Astronomical Union (IAU) held in Manchester, England, it has been observed that "this latest increase in the number of detected planets coupled with the fact that many now seem to have companion objects

⁷ For detailed discussion see:

- a) Muhammad Asad: The Message of the Qur'an Note 2:20.
- b) Waqar Ahmad Husaini (1995): Astronomical Sciences in the Qur'an pp: 103-109.

orbiting near them, bolster astronomers hopes about the possibility of finding Earth-like planets orbiting other stars" (The Hindu: Science and Technology Supplement, August 10, 2000). It appears, therefore, that the latest scientific findings are heading fast in the direction indicated in the last verse of *Surah At-Talaaq* quoted above regarding the existence of Earth-like planets outside the solar system.

CONCLUSION

The foregoing discussion makes it abundantly clear that despite phenomenal progress man has achieved in science since the Newtonian discovery of the Law of Gravity, his knowledge of the origin of universe has not risen above the level of scientific conjecture. For obvious reasons scientists will never be able to present their theoretical formulations relating to the origin of the universe as a scientifically verifiable reality.

One of the stunning realities which has clearly emerged out of this discussion is that modern scientific theories and findings regarding the origin of the universe and movement of celestial bodies are veering round the concepts expounded in the Qur'an more than 1400 years ago. In fact the validity of these Qur'anic concepts is being increasingly substantiated with the advancement of science and the sophistication of scientific tools and techniques.

As for instance, the Qur'an revealed the orbital movement of the sun in the early seventh century A.D. whereas the scientists could only discover it by 1927. Similarly long before Galileo announced the revolution of the earth round the sun in the 17th century A.D., the glorious Qur'an had clearly and unequivocally indicated it by expounding the concept of multiple of easts and wests. But the most startling revelation in the Qur'an is about the violent termination of the universe through implosion or

contraction. The scientists are now finding this to be quite a reasonable possibility.

The Qur'an unequivocally and emphatically refers to cosmic laws which harmonize the movement of celestial bodies and bind them together: *"and the firmament He has raised and He has set up the Balance (of justice) in order that ye may not transgress (due) balance."* (Ar-Rahmaan; 55:7-8)

These verses can be taken to refer to the forces and laws which maintain the cosmic balance. These should not be disturbed otherwise the system of the universe will collapse. The scientists are aware of these cosmic laws and testify that "if the rate of expansion one second after the big bang had been smaller by even one part in a hundred thousand million, the Universe would have re-collapsed before it ever reached the present size." (39) If on the other hand the rate had been in excess by a similarly small amount, expansion would have attained such dimensions that gravitational forces would have proved ineffective. "In either case, no heavens with heavenly bodies and no earth with all the bounties would have been possible. There are unique ways of Allah in the creation of this universe. The preponderance of deuterium in the early stages (10 - 100 seconds old) of the formation of the universe would have caused a catastrophe because the stars would have exploded in the absence of hydrogen nuclei (protons). It is abundance of both helium and hydrogen nuclei that ensured the evolution of the universe and of life on earth (40). Further, the laws of science give us the values of certain fundamental numbers

“like the size of the electric charge of the electron and the ratio of the masses of the Proton and Electron.” (Hawking p: 132) (41). Scientists now seem to appreciate the significance of this miraculous number game and declare in unequivocal terms that, “these numbers have been so finely adjusted to make possible the development of life. For example if the electric charge of the electron had been only slightly different, stars either would have been unable to burn hydrogen and helium or else they would not have exploded.”(42) The existence of these subtle cosmic laws in the evolution of the universe has forced the scientists to perceive this “either as evidence of divine purpose in creation and choice of the Laws or as support of strong anthropic principle.”(43) Even this strong ‘Anthropic Principle’ is a part of the divine will for if the universe “had been different we would not be here” (44). It is therefore clear that we cannot visualise the operation of these natural laws without the divine will of the Supreme Creator Allah or God.

The Qur'an had also predicted the existence of extra solar planets in the early 7th Century. The scientists have only recently discovered extra solar planets and are hoping to discover Earth-like planets in the near future.

In the light of these scientific facts it sounds unscientific and irrational to argue in favour of a self-contained universe “with no singularities or boundaries and completely described by a Unified Theory.”(45) It is illogical and totally inconceivable to visualise this finely adjusted system of the cosmos to exist, survive and run smoothly without a Creator. We are left with no choice

but to accept the ultimate truth revealed in the Qur'an that Allah (SWT) is the Creator and the Sustainer of the universe. The Holy Qur'an says: *"Are you in doubt concerning Allah, Maker of the heavens and the earth?"* (Ibrahim; 14:10)

ASTRONOMICAL SCIENCES: QUR'ANIC REVELATIONS AND SCIENTIFIC DISCOVERIES

SUMMARY OF THE TEXT

There are in all 105 Qur'anic verses which specifically refer to the origin of the universe and some astronomical phenomena. These have been closely examined in this monograph entitled: *Astronomical Sciences: Qur'anic Revelations and Scientific Discoveries*. Prior to their examination, a brief description of modern theories relating to the origin of the universe and certain specific features relating to astronomical aspects, have been furnished.

There are two principal theories viz., the Steady State Theory and the Big Bang Model which attempt to explain the origin of the universe and formation of galaxies, stars and planets. The Steady State Theory conceptualizes that the universe as a whole is not subject to evolutionary process. In contrast the Big Bang Inflationary Model postulates that there has been a time in the past when all the matter in the universe was highly compressed and extremely hot. This was the time of Big Bang which gave rise to the expanding universe. This theory postulates that "the universe burst into being as sub-microscopic unimaginably dense knot of pure energy that flew outward in all directions spewing radiation as it went congealing into particles and then into atoms of gas", leading eventually to the formation of stars, galaxies and planetary system. The Big Bang Model also implies

that due to the processes of contraction all the material would eventually come back to a central point in an implosion, i.e. another "cosmic bomb" that would annihilate all forms of matter, stars, galaxies and even individual atoms. It will however set into motion again the process of a fresh creation. Scientifically this model received confirmatory support from a recent discovery by the Cosmic Background Explorer Satellite (COBE) that cosmos has infinitely small temperature differences in the microwave. The Big Bang Model comes closest to the Qur'anic revelations. It postulates that the universe evolved out of a gaseous substance. The Qur'an revealed this fact of the universe evolving out of gas (Ha-Meem; 41:11) more than 1400 years ago. Further it speaks of the expanding universe (Az-Zaariyaat; 51:47) and points out that the universe will be squeezed into a scroll, meaning thereby the eventual collapse of the universe through contraction with a firm commitment that Allah (SWT) will recreate the universe after annihilation (Al-Anbiya; 21:104; Az-Zumar; 39:67).

The Qur'an also speaks of the cosmic balance (Ar-Rahmaan; 55:7-8) which ought not to be disturbed otherwise the universe will collapse. The scientists are now becoming increasingly aware of the cosmic laws and equation, and declare unequivocally "these numbers have been so finely adjusted to make possible the development of life." But for this fine-tuning, this universe would have behaved differently and earth would not have been habitable for man.

The Qur'anic references to the creation of the heavens and the earth in six days (Al-A'raaf; 7:54) should

be interpreted to imply stages in the evolution of the universe. The Qur'anic *Yaum* cannot be equated with calenderic days of the week since it has been used in the context of the creation of the universe when even the solar system had not fully evolved. As regards the earth itself the Qur'an points out that its formation was completed in four days or stages.

The rotationary and revolutionary movements of the earth are implied in the Qur'anic references to the alternation of the days and nights, (Al-e 'Imran; 3:27; Luqmaan; 31:29; Fatir; 35:13; Ya-Seen; 36:40; Az-Zumar; 39:5; 57:6) and to Allah (SWT) as the "Lord of two easts, and Lord of two wests," (Ar-Rahmaan; 55:17) and of many easts and many wests, (Al-Ma'arij; 70:40). The concept of the multiplicity of easts and wests cannot be visualised without the revolutionary movement of the earth and the inclination of its axis by $23\frac{1}{2}$ degrees.

The Qur'an points out that there are seven heavens and seven earths (At-Talaaq; 65:12). In an authentic *Hadith* the Prophet (SAWS) reiterates their existence and explains that the seven heavens and the seven earths are respectively located at a distance of 500 years from each other. It may also be noted that the number seven in Arabic also denotes several (Husaini 1995, p: 61). Taken in this sense, the verse may refer to the multiplicity of extra solar systems.

In conclusion, it seems pertinent to ask, can we visualise this finely adjusted system of cosmos to develop through sheer chance or accident without the intervention

of a Supreme Controlling Hand? The Qur'an categorically and unambiguously reveals that the universe and movement of heavenly bodies are subject to certain laws. Scientists have discovered some of them and admit that if these laws are violated there will be chaos in the universe. In the context of human society, as well there is always a human hand behind every work of art, sculpture or architecture. The mind of man works behind every scientific invention and discovery, great literary works, etc. In our own world, can we expect any event to occur without someone triggering it? What we consider valid and rational in the development of human society should be treated equally valid and rational in the natural system including the creation of the complex system of the universe.

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I. ASTRONOMICAL SCIENCES (AS)

Section 1: Primal Origin of Heavens and Earth-Creation with Primordial Explosion

Surah 2 : Al-Baqarah

- 117 To Him is due the primal origin of the 1.1AS heavens and the earth. When He decreeth a matter, He saith to it "Be", and it is.

Surah 6 : Al-An'aam

- 101 Wonderful Originator of the heavens and the 1.2AS earth: how can He have a son when He hath no consort? He created all things, and He hath full knowledge of all things.

Surah 35 : Fatir

- 1 Praise be to Allah Who created (out of 1.3AS nothing) the heavens and the earth, who made the angels messengers with wings -two, three, or four (pairs). He adds to crea-tion as He pleases : for Allah has power over all things.

Surah 113 : Al-Falaq

- 1-2 I seek refuge from the Lord of 'falaq' i.e. 1.4AS primordial explosion (Big Bang), from the

mischief of created things.

**Section 2: Creation of universe in Six
Ayyam (Stages)**

Surah 7 : Al-Arâf

- 54 Your guardian Lord is Allah, Who created the 2.1AS
heavens and the earth in Six Days, then He
established Himself on the Throne (of
authority): He draweth the night as a veil
over the day, each seeking the other in rapid
succession: He created the sun, the moon, and
the stars, (all) governed by laws under His
command. Is it not His to create and to
govern? Blessed be Allah, the Cherisher and
Sustainer of the worlds!

Surah 10 : Yunus

- 3 Verily your Lord is Allah, Who created the 2.2AS
heavens and the earth in the Six Days. Then
He established Himself on the Throne (of
authority), regulating and governing all
things. No intercessor (can plead with Him)
except after His leave (hath been obtained).
This is Allah your Lord; Him therefore serve
ye; will ye not receive admonition?

Surah 11 : Hud

- 7 He it is Who created the heavens and the earth in Six Days --- and His Throne was over the waters --- 2.3AS

Surah 25 : Al-Furqaan

- 59 He Who created the heavens and the earth and all that is between, in Six Days, and is firmly established on the Throne (of authority): Allah, Most Gracious ask thou, then, about Him of any acquainted (with such things). 2.4AS

Surah 32 : Al-Sajdah

- 4 It is Allah Who has created the heavens and the earth, and all between them, in Six Days, then He established Himself on the Throne (of authority): Ye have none, besides Him, to protect or intercede (for you): Will ye not then receive admonition? 2.5AS

Surah 41 : Fussilat or Ha Meim

- 9 Say: Is it that ye deny Him Who created the earth in two days? And do ye join equals with Him? He is the Lord of (all) the Worlds. 2.6AS
- 10 He set on the (earth) mountains standing firm, high above it, and bestowed blessings 2.7AS

on the earth, and measured therein all things to give them nourishment in due proportion, in four days, in accordance with (the needs of) those who seek (sustenance).

(Repeated see also Earth Sciences)

- 11 Moreover, He comprehended in His design 2.8AS the sky and it had been (as) smoke: He said to it and to the earth: "Come ye together, willingly or unwillingly". They said: "We do come (Together), in willing obedience."
- 12 So He completed them as seven firmaments in 2.9AS two days and He assigned to each heaven its duty and command. And We adorned the lower heaven with lights, and (provided it) with guard. Such is the decree of (Him) The Exalted in Might, full of knowledge.

Surah 50 : Qaf

- 38 We created the heavens and the earth and all 2.10A between them in Six Days, nor did any sense S of weariness touch Us.

Surah 57 : Al-Hadeed

- 4 He it is Who created the heavens and the 2.11A earth in Six Days, and is moreover firmly S established on the Throne (of authority) ---

Section 3: Duration of Celestial Days

Surah 32 : Al-Sajdah

- 5 He rules (all) affairs from the heaven to the earth: in the end will (all affairs) go up to Him, on the Day the space whereof will be (as) thousand years of your reckoning. 3.1AS

Surah 70 : Al-Ma'arij

- 4 The angels and the spirit ascend unto Him in a day the measure whereof is (as) fifty thousand years: 3.2AS

Section 4: Objects of Universe Governed by Laws and Rules***Surah 13 : Al-R'ad***

- 2 Allah is He Who raised the heavens without any pillars that ye can see; then He established Himself on the Throne (of Authority); He has subjected the sun and the moon (to His Law)! Each one runs (its course) for a term appointed. He doth regulate all affairs, explaining the signs in detail, that ye may believe with certainty in the meeting with your Lord. 4.1 AS

Surah 14 : Ibrahim

- 33 And He hath made subject to you the sun and 4.2 AS
the moon, both diligently pursuing their
courses: and the Night and the Day hath He
(also) made subject to you.

Surah 16 : Al-Nahl

- 12 He has made subject to you the Night and the 4.3 AS
Day; the Sun and the Moon; and the Stars are
in subjection by his command; verily in this
are signs for men who are wise.

Surah 21 : Al-Anbiya

- 32- And We have made the heavens as a canopy 4.4 AS
33 well guarded: yet do they turn away from the
Signs which these things (point to)! It is He
Who created the Night and the Day, and the
sun and the moon: All (the celestial bodies)
swim along, each in its rounded (orbital)
course.

Surah 29 : Al-'Ankabut

- 61 If indeed thou ask them who has created the 4.5 AS
heavens and the earth and subjected the sun
and the moon (to His Law), they will certainly
reply, "Allah". How are they then deluded
away (from the truth)?

Surah 31 : Luqmaan

- 29 Seest thou not that Allah merges Night into 4.6 AS
Day and He merges Day into Night; that He
has subjected the sun and the moon (to His
Law), each running its course for a term
appointed; and that Allah is well acquainted
with all that ye do?

Surah 35 : Fatir

- 13 He merges Night into Day, and He merges 4.7 AS
Day into Night, and He has subjected the sun
and the moon (to His law): Each one runs its
course for a term appointed. Such is Allah
your Lord: to Him belongs all dominion. And
those whom ye invoke, besides Him have not
the least power.

Surah 36 : Yasin

- 38-40 And the Sun runs its course for a period 4.8 AS
determined for it; that is the decree of (Him)
the exalted in Might, the All Knowing. And
the Moon--- We have measured for it
mansions (to traverse) till it returns like the
old (and withered) lower part of a date stalk.
It is not permitted to the Sun to catch up the
Moon, nor can the Night outstrip the Day:
Each (just) swims along in (its own) orbit
(according to law).

Surah 50 : Qaf

- 6 Do they not look at the sky above them?--- 4.9 AS
How We have made it and adorned it, and
there are no flaws in it?

Surah 55 : Al-Rahmaan

- 5-8 The Sun and the Moon follow courses 4.10A
(exactly) computed; And the herbs and the S
trees --- both (alike) bow in adoration. And
the Firmament has He raised high and He has
set up the balance (of justice), in order that ye
may not transgress (due) balance.

Surah 67 : Al-Mulk

- 3-5 He Who created the seven heavens, one above 4.11A
another: No want of proportion wilt thou see S
in the Creation of (Allah) Most Gracious. So
turn thy vision again: seest thou any flaw?
Again turn thy vision a second time: (thy)
vision will come back to thee dull and
discomfited, in a state worn out. And We
have, (from of old), adorned the lowest
heaven with Lamps, and We have made such
(Lamps) (as) missiles to drive away the Evil
Ones, and have prepared for them the Penalty

of the Blazing Fire.

Surah 88 : Al-Ghashiyah

- 17- Do they not look at the Camels, how they are 4.12A
 20 made? --- And at the sky, how it is raised S
 high? --- And at the Mountains, how they are
 fixed firm? --- And at the Earth, how it is
 spread out?

Section 5: Earth and Sky as a Single Entity

Surah 21 : Al-Anbiya

- 30 Do not the Unbelievers see that the heavens 5.1 AS
 and the earth were joined together (as one
 Unit of Creation), before We clove them
 asunder? ---

**Section 6: Creation of Heaven and Earth
 with a Definite Purpose and in
 True Proportion**

Surah 3 : Al-e-Imraan

- 191 Men who celebrate the praises of Allah, 6.1 AS
 standing, sitting, and lying down on their
 sides, and contemplate the (wonders of)
 creation in the heavens and the earth, (with
 the thought): "Our Lord! not for naught hast
 Thou created (all) this!---

Surah 6 : Al-An'aam

- 73 It is He Who created the heavens and the earth in true (proportions): The day He saith, "Be", behold! it is. His word is the Truth. 6.2 AS

Surah 15 : Al-Hijr

- 85 We created not the heavens, the earth, and all between them, but for just ends. And the Hour is surely coming (when this will be manifest). --- 6.3 AS

Surah 16 : Al-Nahl

- 3 He has created the heavens and the earth for just ends:--- 6.4 AS

Surah 20 : Taa'haa

- 49- (But when God's message was conveyed unto Pharaoh), he said: "Who, now, is this Sustainer of you two, O Moses?" He (Moses) replied: "Our Sustainer is He Who gives unto everything (that exists) its true nature and form, and thereupon guides it (towards its fulfilment)." (Translation : Asad) 6.5 AS

Surah 21 : Al-Anbiya

- 16 Not for (idle) sport did We create the heavens and the earth and all that is between! 6.6 AS

Surah 25 : Al-Furqaan

- 2 He to Whom the dominion over the heavens 6.7 AS
and the earth belongs, and Who begets no
offspring, and has no partner in His
dominion: for it is He Who creates everything
and determines its nature in accordance with
(His own) design. **(Translation : Asad)**

Surah 29 : Al-Ankabut

- 44 Allah created the heavens and the earth in 6.8 AS
true (proportions): Verily in that is a Sign for
those who believe.

Surah 30 : Al-Rum

- 8 Do they not reflect in their own minds? Not 6.9 AS
but for just ends and for a term appointed,
did Allah create the heavens and the earth,
and all between them.---

Surah 38 : Sâd

- 27 Not without purpose did We create heaven 6.10A
and earth and all between! --- S

Surah 44 : Al-Dukhaan

- 38-39 We created not the heaven, the earth and all 6.11A
between them, merely in (idle) sport: We S

created them not except for just ends: but most of them do not understand.

Surah 45 : Al-Jathiyah

- 22 Allah created the heavens and the earth for 6.12A
just ends, and in order that each soul may S
find the recompense of what it has earned,
and none of them be wronged.

Surah 46 : Al-Ahqaaf

- 3 We created not the heavens and the earth and 6.13A
all between them but for just ends and for a S
term appointed---

Surah 54 : Al-Qamar

- 49- Verily, all things have We created in 6.14A
50 proportion and measure. And Our command S
is but a single (Act) like the twinkling of an
eye.

Surah 64 : Al-Taghaabun

- 3 He has created the heavens and the earth in 6.15A
just proportions, and has given you shape, S
and made your shapes beautiful and to Him
is the final goal.

Surah 87 : Al-A'la

- 1-3 Extol the limitless glory of thy Sustainer's 6.16A
 name: (the glory of) the All-Highest, Who S
 creates (everything), and thereupon forms it
 in accordance with what it is meant to be, and
 Who determines the nature (of all that exists)
 and thereupon guides it (towards its
 fulfilment). (Translation: Asad)

**Section 7: Creation of Universe more
 complex than Creation of Man**

Surah 40 : Ghaafir

- 57 Assuredly the creation of the heavens and the 7.1 AS
 earth is a greater (matter) than the creation of
 men: Yet most men understand not.

Surah 79 : Al-Naaziat

- 27- What! Are ye the more difficult to create of 7.2 AS
 33 the heaven (above)? (Allah) hath constructed
 it: On high hath He raised its canopy and He
 hath given it order and perfection. Its night
 doth He endow with darkness, and its
 splendour doth He bring out (with light).
 And the earth, moreover, hath He extended
 (to a wide expanse); He draweth out there-
 from its moisture and its pasture; And the
 mountains hath He firmly fixed --- for use and
 convenience to you and your cattle.

**Section 8: Creation of Seven Firmaments
and Seven Earths:**

Surah 23 : Al-Mo'minin

- 17 And We have made, above you, seven tracts; 8.1 AS
and We are never unmindful of (Our)
Creation.

Surah 65 : Al-Talaaq

- 12 Allah is He Who created seven firmaments 8.2 AS
and of the earth a similar number. Through
the midst of them (all) descends His
command: that ye may know that Allah has
power over all things, and that Allah
comprehends all things in (His) knowledge.

Surah 71 : Nuh

- 15- "See ye not how Allah has created the seven 8.3 AS
16 heavens one above another," and made the
moon a light in their midst and made the sun
as a (Glorious) Lamp?

Surah 78 : Al-Naba

- 12- And (have We not) built over you the seven 8.4 AS
13 firmaments, and placed (therein) a light of
splendour?

Section 9: Alternation of Nights and Days

Surah 2 : Al-Baqarah

- 164 Behold! In the creation of the heavens and the earth; in the alternation of the Night and Day; in the sailing of the ships through the Ocean for the profit of mankind; in the rain which Allah sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds and the clouds which they trail like their slaves between the sky and the earth --- (Here) indeed are Signs for the people that are wise. 9.1 AS

Surah 3 : Al-e-Imran

- 27 Thou causest the night to gain on the day, and thou causest the day to gain on the night; 9.2 AS
- 190 Behold! In the creation of the heavens and the earth, and the alternation of night and day --- there are indeed signs for men of understanding. 9.3 AS

Surah 6 : Al-An'aam

- 1 Praise be to Allah, Who created the heaven and the earth, and made the darkness and the light. Yet those who reject faith hold (others) as equal with their Guardian-Lord. 9.4 AS

Surah 10 : Yunus

- 6 Verily, in the alternation of the night and the day, and in all that Allah hath created, in the heavens and the earth, are signs for those who fear Him. 9.5 AS

Surah 22 : Al-Hajj

- 61 That is because Allah merges night into day, and He merges day into night, and verily it is Allah who hears and sees (all things). 9.6 AS

Surah 23 : Al-Mo'minun

- 80 It is He Who gives life and death, and to Him (is due) the alternation of night and day: will ye not then understand? 9.7 AS

Surah 24 : Al-Noor

- 44 Is it Allah Who alternates the night and the day: Verily in these things, is an instructive example for those who have vision! 9.8 AS

Surah 41 : Fussilaat

- 37 Among His signs are the night and the day, and the sun and the moon, Adore not the sun and the moon, but adore Allah, Who created them, if it is Him ye wish to serve. 9.9 AS

Surah 57 : Al-Hadeed

- 6 He merges night into day, and He merges day 9.1 AS
into night; and He has full knowledge of the
secrets of (all) hearts.

Surah 78 : Al-Naba

- 10- And made the night as a covering, and made 9.1 AS
11 the day as a means of subsistence?

**Section 10: Day and Night : Functional
Importance:**

Surah 10 : Yunus

- 67 He it is that hath made you the night that ye 10.1A
may rest therein, and the day to make things S
visible (to you). Verily in this are signs for
those who listen (to His Message).

Surah 17 : Bani Israel

- 12 We have made the night and the day as two, 10.2A
(of our) signs: the Sign of the night have We S
obscured, while the Sign of the day We have
made to enlighten you; that ye may seek
bounty from your Lord, and that ye may
know the number and count of the years: all
things have We explained in detail.

Surah 25 : Al-Furqaan

45-47 Hast thou not turned the vision to thy Lord? - 10.3A
 -- How He doth prolong the shadow! If He **S**
 willed, He could make it stationary! Then do
 We make the sun its guide; then We draw it
 in towards Ourselves --- a contraction by easy
 stages. And He it is Who makes the night as a
 robe for you, and sleep as repose, and makes
 the day (as it were) a Resurrection.

62 And it is He Who made the night and the day 10.4A
 to follow each other: for such as have the will **S**
 to celebrate his praises or to show their
 gratitude.

Surah 27 : Al-Naml

86 See they not that we have made the night for 10.5A

them to rest in and the day to give them light? S
 Verily in this are signs for any people that
 believe!

Surah 36 : Yaaseen

37 And a Sign for them is the night: We 10.6A
 withdraw therefrom the day, and behold they S
 are plunged in darkness.

Surah 40 : Ghaafir

61 It is Allah Who has made the night for you, 10.7A
 that ye may rest therein, and the day, as that S
 which helps (you) to see. Verily Allah is full
 of grace and bounty to men: Yet most men
 give no thanks.

Surah 78 : Al-Naba

9-13 And made your sleep for rest, and made the 10.8A
 night as a covering, and made the day as a S
 means of subsistence? And (have We not)
 built over you seven firmaments and place
 (therein) a light of splendour?

Section 11: Allah : Lord of Easts and Wests

Surah 37 : Al-Saffaat

5 Lord of heavens and of the earth, and all 11.1A
 between them, and Lord of every point at the S

rising of the sun!

Surah 55 : Al-Rahmaan

- 17 (He is) Lord of the two Easts and Lord of the two Wests. 11.2A
S

Surah 70 : Al-Ma'arij

- 40 Now I do call to witness the Lord of all points in the East and the West that We can certainly--- 11.3A
S

Section 12: Sun, Moon, Stars - Their Role and Function

Surah 2 : Al-Baqarah

- 189 They ask thee concerning the new moons, say: they are but signs to mark fixed periods of time in (the affairs of) men, and for pilgrimage. 12.1A
S

Surah 6 : Al-An'aam

- 96- He it is that cleaveth the daybreak (from the dark): He makes the night for rest and tranquillity, and the sun and moon for the reckoning (of time): Such is the judgement and ordering of (Him), the exalted in power the Omniscient. It is He Who maketh the stars (as beacons) for you, that ye may guide 12.2A
S

yourselves, with their help, through the dark spaces of land and sea: We detail our signs for people who know.

Surah 9 : At-Tawbah

- 36 The number of months in the sight of Allah is twelve (in a year) --- so ordained by Him the day He created the heavens and the earth; of them four are sacred: That is the straight usage. 12.3A S

Surah 10 : Yunus

- 5 It is He who made the sun to be a shining glory and the moon to be a light (of beauty) and measured out stages for it; that ye might know the number of years and the count (of time). Nowise did Allah create this but in truth and righteousness. (Thus) doth He explain His signs in detail, for those who understand. 12.4A S

Surah 15 : Al-Hijr

- 16- It is We Who have set out the Zodiacal Signs in the heavens, and made them fair-seeming to (all) beholders; and (moreover) We have guarded them from every evil spirit accursed: 12.5A S

Surah 16 : Al-Nahl

- 16 And marks and signposts; and by the stars 12.6A
(men) guide themselves. S

Surah 25 : Al-Furqaan

- 61 Blessed is He Who made constellations in the 12.7A
skies, and placed therein a lamp and a moon S
giving light:

**Section 13: Expanding Universe-Collapse of
Universe-Qiyamah
(Annihilation the Crunch)**

Surah 14 : Ibrahim

- 48 One day the earth will be changed to a 13.1A
different earth, and so will be the heavens, S
and (men) will be marshalled forth, before
Allah, the One, the Irresistible;

Surah 21 : Al-Anbiya

- 104 On that Day We shall roll up the skies as 13.2A
written scrolls are rolled up; (and) as We S
brought into being the first creation, so We
shall bring it forth a new --- a promise which
We have willed upon Ourselves: for, behold,
We are able to do (all things)! **(Translation by
Asad)**

Surah 27 : Al-Naml

87- And the Day that the trumpet will be 13.3A
 88 sounded --- then will be smitten with terror S
 those who are in heavens, and those who are
 on earth, except such as Allah will please (to
 exempt): and all shall come to His (presence)
 as beings conscious of their lowliness. Thou
 seest the mountains and thinkest them firmly
 fixed: But they shall pass away as the clouds
 pass away: (such is) the artistry of Allah, who
 disposes of all things in perfect order: for he is
 well acquainted with all that ye do.

Surah 39 : Al-Zumar

67- No just estimate have they made of Allah, 13.4A
 68 such as is due to Him: on the Day of S
 Judgement the whole of the earth will be but
 His handful, and the heavens will be rolled
 up in His right hand: glory to Him! High is
 He above the partners they attribute to Him!
 The trumpet will (just) be sounded, when all
 that are in the heavens and on earth will
 swoon, except such as it will please Allah (to
 exempt). Then will a second one be sounded,
 when, behold, they will be standing and
 looking on!

Surah 51 : Al-Dhariyat

47 And it is We Who have built the universe 13.5A
 with (Our creative) power; and, verily, it is S

We Who are steadily expanding it.
(Translation : Asad)

Surah 52 : Al-Tur

7-10 Verily, the Doom of thy Lord will indeed 13.6A
 come to pass --- there is none can avert it -- on S
 the Day when the firmament will be in
 dreadful commotion, and the mountains will
 fly hither and thither.

Surah 56 : Al-Waqi'ah

1-6 When that which must come to pass (Last 13.7A
 Hour and Resurrection) (at last) comes to S
 pass, there will be nought that could give the
 lie to its having come to pass, abasing (some)
 exalting (others)! When the earth is shaken
 with a shaking (severe), and the mountains
 are shattered into (countless) shards, so that
 they become as scattered dust ---
(Translation : Muhammad Asad)

Surah 69 : Al-Haaqqah

13-16 Then when one blast is sounded on the 13.8A
 trumpet, and the earth is moved, and its S
 mountains, and they are crushed to powder at
 one stroke --- On that day shall the (Great)
 event come to pass, and the sky will be rent
 asunder, for it will that Day be flimsy,---

Surah 73 : Al-Muzzammil

- 14 One day the earth and the mountains will be 13.9A
in violent commotion and the mountains will S
be as a heap of sand poured out and flowing
down.

Surah 75 : Al-Qiyamah

- 6-9 He questions "When is the Day of 13.10AS
Resurrection?" At length, when the sight is
dazed, and the moon is buried in darkness.
And the sun and moon are joined together.

Surah 77 : Al-Mursalaat

- 7-10 Assuredly, what ye are promised must come 13.11AS
to pass. Then when the stars become dim;
when the heaven is cleft asunder; When the
mountains are scattered (to the winds) as
dust.

Surah 78 : Al-Naba

- 17-20 Verily the Day of sorting out is a thing 13.12AS
appointed. The Day that the trumpet shall be
sounded, and ye shall come forth in crowds;
and the heavens shall be opened as if there
were doors, and the mountains shall vanish,
as if they were a mirage.

Surah 79 : Al-Naaziat

- 6-7 One Day every things that can be in 13.13AS
 commotion will be in violent commotion,
 Followed by oft-repeated (commotions):

Surah 81 : Al-Takwir

- 1-6 When the sun (with its spacious light) is 13.14AS
 folded up; when the stars fall losing their
 lustre; when the mountains vanish (like a
 mirage); when the she-camels ten months
 with young are left unattended; when the
 wild beasts are herded together (in human
 habitations); when the oceans boil over with
 a swell.

Surah 82 : Al-Infitaar

- 1-3 When the sky is cleft asunder; When the stars 13.15AS
 are scattered; When the oceans are suffered to
 burst forth.

Surah 84 : Al-Inshiqaaq

- 1-4 When the sky is rent asunder, and hearkens to 13.16AS
 (the command of) its Lord --- and it must
 needs (do so) --- And when the earth is
 flattened out, and casts forth, what is within it
 and becomes (clean) empty.

Surah 99 : Al-Zalzalah

- 1-2 When the earth is shaken to its (utmost) convulsion, and the earth throws up its burdens (from within). 13.17AS

Surah 101 : Al-Qari'ah

- 1-5 The (day) of noise and clamour: What is the (day) of noise and clamour? And what will explain to thee what the (day) of noise and clamour is? (It is) a day whereon men will be like moths scattered about, and the mountains will be like carded wool. 13.18AS

Section 14: Sustenance and Rectification of the System of the Universe

Surah 2 : Al-Baqarah

- 258 Hast thou not turned thy vision to one who disputed with Abraham about his Lord, because Allah had granted him power? Abraham said: "my Lord is He Who giveth life and death." He said: "I give life and death." Said Abraham: "But it is Allah that causeth the sun to rise from the East: Do thou then cause him to rise from the West?" Thus was he confounded who (in arrogance) rejected faith. Nor doth Allah give guidance to a people unjust. 14.1A

Surah 28 : Al-Qasas

71-73 Say: see ye? If Allah were to make the night perpetual over you to the Day of Judgment, **14.2A** **S** what god is there other than Allah, who can give you enlightenment? Will ye not then hearken? Say: see ye; if Allah were to make the day perpetual over you to the Day of Judgment, what god is there other than Allah who can give you a night in which ye can rest? Will ye not then see? It is out of His Mercy that He has made for you night and day --- that ye may rest therein, and that ye may seek of His grace --- and in order that ye may be grateful.

Surah 35 : Fatir

41 It is Allah Who sustains the heavens and the earth, lest they cease (to function): And if they **14.3A** **S** should fail there is none --- not one - can sustain them thereafter: Verily He is Most Forbearing, Oft-Forgiving.