



COSMOLOGY OF THE QUR'AN

THE SEVEN SKIES AND THE FIXED GROUND

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Cover image is a Persian miniature depicting paradise from The History of Mohammed, Bibliothèque nationale de France, Paris.

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Table of Contents

Preface.....	5
Introduction.....	7
Chapter I – Science.....	9
Chapter II – The Signs.....	11
In the skies and the ground are signs for men.....	11
Chapter III – The Origination.....	13
Creation of the sky and the ground.....	14
The seven skies.....	14
The ‘ <i>arsh</i> of God.....	15
Expanding <i>universe</i> ?.....	17
Chapter IV – The Ground a Plane.....	18
The mountains as anchors.....	18
The ground a stationary plane.....	18
Man created from the ground.....	20
The Kola superdeep hole.....	20
Operation Fishbowl.....	22
Chapter V - The Sky a Roof.....	23
The sky.....	23
The sky a roof.....	23
The sky held up by God.....	24
The seven skies.....	25
The seven skies are populated.....	25
Chapter VI – The sun, moon and stars.....	27
The sun and moon’s movement.....	27
Two lights.....	28
The sun and moon as calculation devices.....	29
The stars.....	29
Chapter VII – The Two Oceans.....	31
Clouds.....	32
Water sent from the sky.....	32
The flood of Noah.....	34

Chapter VIII – The Day	35
A clear engulfing smoke.....	35
The sky and ground will be cracked	36
The mountains will collapse.....	36
The sun, moon and stars.....	37
Creation will be repeated	37
The Horn will be blown.....	37
God's <i>'arsh</i> will descend.....	38
Afterword.....	39
References	40
Books	40
Online Resources	40

Preface

All praise belongs to God who found me astray and guided me. I am thankful to God for giving me true knowledge and the strength to speak the truth. He is the Almighty, the Merciful; my True Protector. To Him is our return.

In today's Dark Age full of lies, deceit and deception, men are in need of something true. When men are being tossed about by an ocean of outright falsehoods, propaganda and disinformation, there is a need for an anchor to which they can moor themselves. Does something like that exist? Is there anything left uncorrupted by the hands of men?

The answer to these questions drove me to investigate the Qur'an; a book from God. In it, God makes a promise:

We sent down the Remembrance and We are of its Protectors (15:9)

Amidst the *scientific* dark age of today, this promise is realized – a sign for the believers. While the false knowledge of *science* has increased exponentially adding, modifying and – ultimately – eradicating universal truths of old, the Qur'an shines forth as a guiding light.

Those who disbelieve in the Remembrance when it comes to them and it is a mighty book

Falsehood cannot come to it from before it or after it. A revelation from the Wise, the Praiseworthy (41:41-42)

The Qur'an is God's final revelation to man revealed to his servant, Prophet Muhammad. No falsehood can enter it and everything in it is the truth.¹ Many have tried to reject, ridicule and corrupt it but – for all their efforts – have failed to extinguish it. The Qur'an stands on its own merits and is in no need of *science*² or any other discipline to prove or disprove it. On the contrary, it is the Qur'an by which all other claims – including the *claims of the religion of science*³ – are to be judged.

Credit for most of the ideas presented in this work goes to Sam Gerrans, Eric Dubay and Alan Watt. I recommend the reader to do his own due diligence and not take anything presented here at face value. Indeed, if men were to adopt this attitude we wouldn't find ourselves in the hole we are in. A good place to start is by downloading *The Qur'an: A Complete Revelation* by Sam Gerrans which is available for free at www.quranite.com.

God has blessed me and provided me from His provision. My motivation for doing this – believe it or not – is not money or fame. This work is available for free at my website: www.willyounotreason.com. Nor do I wish to debate or argue with scientists or religionists. God

¹ I came to this conclusion after God's guidance

² The fakery that passes for science today. See Chapter I

³ Science is a religion for all intensive purposes. It makes unverifiable claims – earth is a ball, black holes exist, electrons circle a nucleus etc. It has a priestly class (scientists) who are revered and their word is accepted unquestioningly. It has a god (human intellect).

guides whom He wills. My motivation is to serve God and be a man of God: one who studies and teaches the scripture of God. To that end, I wish to present to you a Qur'anic perspective on the celestial phenomena in the sky and the terrestrial ground that we live on.

I hope you will find this information helpful and if not, then, at the very least plant a seed in you which – if God so Wills – one day become a stout oak.

Introduction

In this work, I present the cosmology and astronomy of the Qur'an. Try as you might, you cannot escape the fact that what the Qur'an presents a model of celestial and terrestrial phenomena is utterly irreconcilable with *science* and the claims of its priesthood – the scientific class. Scientists⁴ would have us believe that the *universe*⁵ is an ever expanding, never ending *space* without any physical boundaries. In this *space*, countless objects spin, collide and orbit. Utter chaos reigns supreme. The *earth* is relegated to the status of just another *planet* among countless others in this limitless *universe*. The sun⁶ is at the center of our solar system around which all planets – including the *earth* – revolve.

However, this is not what the Qur'an presents as fact.⁷

The Qur'an repeatedly refers to the sky as a raised physical structure⁸ and the ground as a plane.⁹ It speaks of seven skies stacked on top of each other. It states that the ground is firmly fixed by mountains and that it is sun and the moon that are in motion, not the ground.

However, the lamentable state of affairs is such that Muslims – who vehemently proclaim the Qur'an to be right and true – are unwilling to challenge the false claims presented by *science*. Even a cursory understanding of the word of God lays bare the lies present in the heliocentric model - to speak nothing of a myriad of other falsehoods peddled by Darwin, Newton and Einstein. If you are uncomfortable with this statement, then I suggest you ponder on what your eyes bear witness to every day: the sun has been travelling across the sky your whole life! You have been blinded by deceivers who would rather you shut out your eyes to the truth. Only a man conditioned by years of propaganda, disinformation and lies¹⁰ rejects the testimony of his eyes and claims that it is not the sun that is moving but the very ground itself!

In this work, I will go over the treatment of the words *samā and arḍ* – and auxiliaries – in the Qur'an. Below are two verses containing these words so we are clear on what is being discussed:

He who appointed the *arḍ* a floor and the *samā* a construction and sent down from the *samā* water so He brought forth fruits from it for your provision. So do not appoint equals to God when you know. (2:22)

⁴ Most of them openly admit to being atheists or agnostics and as such would do everything in their power to undermine the evidence of the existence of a Creator

⁵ Universe defined as: the whole of space and everything in it, including the earth, the planets, and the stars. Space defined as: the area outside the earth's atmosphere where all the other planets and stars are

⁶ Placing the sun at the center of the heliocentric model is itself a clue as to what the architects of this model worship

⁷ I use this word advisedly. I believe the Qur'an is from God and therefore take its presentation of all phenomena as fact.

⁸ I credit Sam Gerrans for this point

⁹ I credit Eric Dubay for this point

¹⁰ The educational system in a nutshell

Or like a cloudburst from *samā* – in it is darkness, thunder and lightning – they put their fingers in their ears against the thunder fearing death. And God encompasses the unbelievers (2:19)

The Qur'an uses the word *arḍ* to denote the *ground* on which we stand. This word is usually translated as: *earth*, *world* or *land*. I like the rendering of *arḍ* as *ground* since this word does not come with baggage. What I mean by that is that words such as *earth* and *world* have been associated with a false spinning globe for so long that it is impossible to get the reader to visualize anything different when reading them. *Arḍ* is defined in Arabic dictionaries as: *earth* (as apposed to heaven or as a planet), globe, world, soil, ground, country and land.

The Qur'an uses the word *samā* to denote the *sky*. This word is usually translated as: *sky*, *heaven* or *firmament*. I keep it simple by rendering it as *sky* throughout my work. *Samā* is defined in Arabic dictionaries as: to be high, elevated, raised, erect, lofty, tall, eminent and prominent.

We will investigate various verses in the Qur'an to build a true understanding of the phenomena around us. No trickery or falsehood is employed – personally, I am sick of both. A word on translation: It is understood that all translators have some bias; man is incapable of being truly impartial, try as he may. I am no exception. I have tried my best to render my translation in a direct, literal and consistent manner. I have also consulted a large number of translations and other works in my rendering of Qur'anic verses, a full list of which can be found in the References section.

I sincerely advise you to ponder on the information below and not dismiss out of hand that which challenges your knowledge and assumptions. A book claiming to be from God deserves sincere, measured and careful study. May God guide you to His straight path.

Let us begin, then, in the name of God.

Chapter I – Science

While we are led to believe that *science* is a noble endeavor standing far above the corrupting prejudices and desires of men, it is anything but. The truth of the matter is that *science* was and is a tool to drive various agendas. *Science* is not based on impartial experimentation. Theories are dreamt up and cast aside. Experiments are routinely skewed towards desired outcomes. Models – not neutral observations – dominate *science*.

We should not find this surprising since all institutions – secular, religious or political – are created and maintained by men. Whatever their initial motivations – good or evil – sooner or later they succumb to the corrupting influence of man. There is a reason, after all, why man was cast down to the ground from the sky.

Any challenge to the narrative of climate change, fake pandemics or a spinning *earth* opens up the questioner to vehement attacks. Such a disproportionate response to a simple question speaks to the insecurity of the attackers; a rabid defense of their reality which – deep down – they know to be false. A man standing upon truth has no fear of criticism; on the contrary, he welcomes it. The Qur'an does not shy away from answering questions by critics old and new. It responds with logical and consistent answers. As men searching for the truth, we must – similarly – be unfazed by questions, as the result of such investigations can only lead to one of two outcomes: We realize that we were mistaken and so change our position or we gain more confidence in our position. However, this is not the attackers' modus operandi since they were not searching for the truth to begin with.

Science and religion are the same sicknesses dressed up in different garb.¹¹ Religion worships a god, it claims to possess the truth about reality and it has a class of supposedly learned men who are not to be questioned by laymen. Similarly, *science* worships a god: the human intellect, it claims that reality consists of a chaotic *universe* devoid of God and it has a class of scientists whose theories are not to be questioned by laymen. At the end of the day, both religion and science have a common purpose: to stop man from using his God given faculties of hearing, sight and understanding and, ultimately, to extinguish the very spirit of man.

I do not have a problem with science or religion. Men have always created institutions to further an aim – nefarious or noble. What I do have a problem with is scientists abandoning the scientific method. I accept what I can prove and leave theories to the theoretical minded. There is no way to empirically prove that the universe is an ever expanding, limitless void which came into existence by a Big Bang. Similarly, there is no way to prove that the ground we stand on is spinning at a rate of 1000 miles per hour and simultaneously orbiting the sun at a speed of 67,000 miles per hour. There is no way to observe the sun orbiting the center of the Milky Way galaxy at 490,000 miles per hour.¹² We are simply supposed to take the word of NASA and other government agencies that this is so. In their deceptive claims, scientists have stolen the golden rule from the religionists' playbook: Go big or go home!

¹¹ I credit Alan Watt for this point

¹² <https://www.scientificamerican.com/article/how-fast-is-the-earth-mov/>

When I step outside, I observe the sun and moon moving across the sky. When I drive somewhere, I observe the ground as a level plain. When I travel on a plane, I observe the ground below me as stationary. To me reality is what I gather by my God given senses, not one dreamed up by Newton or Einstein in the dark recesses of their minds. All these evidences substantiated by my senses, however, are eclipsed by the evidence of God: the Qur'an. We shall see in the next chapter how God's incorruptible message speaks to the reality which is confirmed by our senses and eradicates the falsehoods presented by the atheists and agnostics of science.

Chapter II – The Signs

The Arabic word *āyat* means a sign. The Qur'an frequently employs this word to bring our attention to phenomena around us. Thus, each phenomenon is a sign of the existence of the One, Omnipotent and Supreme God. This same word – *āyat* – is used to denote a verse in the Qur'an. The implication being that both *āyats* are one and the same i.e. they remind us of God and showcase His Might and Mercy. Thus, those who deny the *āyats* – within the Qur'an, within themselves or around them – of God are, in truth, denying reality altogether; a foolhardy proposition, indeed.

Say: 'Look at what is in the skies and the ground!' And what benefit are the signs and warnings to people who do not believe? (10:101)

And from His signs is the creation of the skies and the ground and the creatures He has scattered in them. And He, in gathering them whenever He wills, is Able (42:29)

The Qur'an's modus operandi is to constantly challenge the reader to observe what is within and without, to ponder on how his experience correlates with what is presented in the Qur'an. God's book is like no other; it constantly prods and pushes us to examine its claims via our senses.¹³ Since, the Qur'an is from God, it *must* stand up to the test of reason. It must also allow its claims to be tested via real world experiential data. This is how a believer's faith is strengthened: by verifying and re-verifying the claims of the Qur'an on the basis of experience, research and reason.

We have all been indoctrinated from a very early age to accept *science* – and religion – as the end all be all. Yet, like all man-made institutions such as the church, the state, the media etc., this discipline has been corrupted – or was corrupt to begin with. What we do know is that *science* is routinely manipulated for political and monetary purposes. It is a tool used by the elite to keep the masses in check. I do not wish to get into a lengthy discussion about this subject but suffice it to say that we should never trust the claims of anyone or anything unless we can verify them personally. *Science* is not an exception.

In the skies and the ground are signs for men

The Qur'an points to the existence of the skies and the ground as evidence for the existence of a Creative, Powerful, Merciful and Attentive God. His Power evidenced by Him originating the ground and the skies. His Creativity evidenced by Him creating two opposing phenomenon – day and night – one in which to seek His provision and the other in which to rest. His Mercy evidenced by Him sending down rain and growing food for us to eat. His Attention evidenced by Him involved in the constant upkeep of everything.

In the creation of the skies and the ground and the opposition of the night and the day and the ship that moves in the ocean with what benefits mankind. And the water God sends down from the sky therewith giving life to the ground after its death and His scattering all creatures in it. And

¹³ Unlike science or religion which calls for blind acceptance of *facts*

the turning about of the winds and the clouds subjected between the sky and the ground are signs for a people who use reason (2:164)

In the creation of the skies and the ground and in the opposition of the night and the day are signs for those who possess intellect. Those who remember God standing, sitting and on their sides, and ponder upon the creation of the skies and the ground. Our Lord, thou hast not created this in vain. Glory be to Thee, so Protect us from the punishment of the Fire (3:190-191)

And how many a sign is there in the skies and the ground that they pass by, turning away from them! (12:105)

It is true that we pass by the *ayats* of God throughout our lives and rarely take heed. Such is the affair of most men. They are concerned with trivial affairs of a fleeting life and forget about the Day. The signs of God in the skies and the ground were sufficient for Prophet Abraham to surrender to God.

And thus We showed Abraham the dominion of the skies and the ground and that he might be of the certain. So when the night covered him he saw a star.¹⁴ He said, 'This is my Lord.' So when it set he said, 'I love not the setters.' So when he saw the moon rising, he said, 'This is my Lord.' So when it set, he said, 'If my Lord does not guide me I shall be of the erring people'. So when he saw the sun rising, he said, 'This is my Lord; this is greater!' So when it set, he said, 'O my people, I am innocent of those whom you set up as partners. I have turned my face to Him who split the skies and the ground, the true nature¹⁵ and I am not of those who set up partners.' (6:75-79)

In the opposition of night and day and what God has created in the skies and the ground are signs for a godfearing people. (10:6)

¹⁴ Usually translated as *planet*

¹⁵ Man's true nature. See 7:172 and 30:30

Chapter III – The Origination

God declares that He is the Originator of the skies and the ground. He is the sole Architect who designed everything. Only God is Eternal.

And do not call with God another god. There is no God save He. Everything is destroyed except His Face. His is the Judgment and to Him will you be returned. (28:88)

It follows that the skies and the ground – not to mention us – will sooner or later perish. Everything is born, matures and dies. Such is the natural order of things. The skies and the ground are not an exception.

The Qur'an presents the origination of the skies and the ground in extraordinary detail and it terms which can be understood by a layman. The Qur'an statement that the skies and the ground were created in six days is scoffed at by scientists. They say, "An impossible feat! It took billions of years for the *earth* to be in the form it is today." So who are we to believe, God or scientists? That is the question. Muslims seek a compromise. They suggest that when God says days, He actually means eons, ages or epochs. What a miserable compromise! The fact of the matter is that God tells us in the Qur'an what a day means to Him:

And they urge thee to hasten the punishment! And God will not break His promise. And verily a day with thy Lord is **like**¹⁶ a thousand years of your counting (22:47)

While this verse is usually used to support the claim of Muslims – a day equals an eon, age, epoch or millennium – it actually negates their claim. A logical interpretation of this verse is that God is beyond time altogether. For Him a day is *like* a thousand of our years or *like* a million of our years. Time makes no difference to Him. It follows, then, that there is no use in giving us a number of days for the creation of the skies and the ground when we are left wondering what time span a day signifies. Thus, when God says that He created the skies and the ground in six days, it means He created them in six literal days!

The originator of the skies and the ground! How can He have a child when He has no companion? And He created all things, and He is of all things, Knower (6:101)

The originator of the skies and the ground and when He decrees a command, He but says to it, 'Be' and it is (2:117)

The above verse is not merely a statement. It is a statement of fact. Consider the frequent reminders in the Qur'an about God creating the skies and the ground with *the truth*:

Hast thou not seen that God created the skies and the ground with the truth? If He wills, He can do away with you and bring a new creation (14:19)

And then consider the following verse in which God proclaims that his saying is *the truth*:

¹⁶ Emphasis added

And it is He who created the skies and the ground with the truth and the day He says, 'Be' and it is, His saying¹⁷ is the truth. And His is the Dominion the Day the Horn is blown. Knower of the unseen and the witnessed and He is the Wise, the Aware. (6:73)

Thus, we understand that all celestial and terrestrial phenomena – everything – came into existence by God merely saying: Be. All praise and glory belongs to God alone!

Creation of the sky and the ground

It took six days for the creation and completion of the sky and the ground. In the first two days, God created the sky and the ground. In the next two days, He placed in the ground anchors (mountains) to stabilize it and blessed the ground. The final two days involved bringing the ground and the sky together and originating seven skies. We shall now look at the verses detailing these processes:

And We created the skies and the ground and what is between them in six days, and no weariness touched Us. (50:38)

Are you a more difficult creation or the sky? He constructed it. He raised its roof and leveled¹⁸ it. And He darkened its night and emerged its brightness. And the ground – after that – He spread it out.¹⁹ He emerged from it its water and its pasture. And the mountains, He anchored them. Goods for you and your cattle (79:27-33)

Say: 'Do you disbelieve in the One who created the ground in two days and appoint equals to Him? That is the Lord of all the Worlds. And He appointed in it anchors from above it and bestowed blessings in it and measured its nourishment in four days equal for the askers. Then He lifted Himself to the sky and it was smoke so He said to it and to the ground, "Come in obedience, or in dislike!" They said, "We come in obedience." So He determined them²⁰ seven skies in two days, and inspired in every sky its command.' And We decorated the lower²¹ sky with lamps and protection. That is the ordaining of the Mighty, the Knowing. (41:9-12)

He said, 'No, but your Lord is the Lord of the skies and the ground, He who originated them. And I am of this among the witnesses' (21:56)

The seven skies

The astute reader might have noticed an inconsistency in the above. Did God create one sky or seven skies? This is an important question that deserves further enquiry.

In order to answer this question we need to revisit the word *samā* which is defined in Arabic dictionaries as: to be high, elevated, raised, erect, lofty, tall, eminent and prominent. Thus, the sky is something which is above something else.

¹⁷ Usually translated as word

¹⁸ To even, level, flatten, straighten; to smooth

¹⁹ Flatten, level, unroll, to extend

²⁰ This does not reference the sky and the earth since there exists a dual plural in Arabic which is not used here. The reference is to the seven skies.

²¹ temporal

In the beginning, the primordial sky and ground were created concurrently in two days. The ground was then worked on for the next two days. After the completion of this task, God 'lifted Himself to the sky'²² and commanded it and the ground to 'come in obedience or in dislike'; which means that they were joined. After they were joined, God *originated* seven skies. My understanding is that these seven skies were originated between the ground and the primordial sky. Usually it is assumed that God divided the primordial sky into seven skies but a close examination of the below verses reveals this not to be the case. The seven skies were *originated*²³ from nothing.

The originator²⁴ of the skies and the ground and when He decrees a command, He but says to it, 'Be' and it is (2:117)

It is He who created for you what is in the ground altogether then He lifted Himself to the sky so leveled²⁵ them²⁶ seven skies. And He has knowledge of everything. (2:29)

Say: 'Shall I take other than God as protector, the Splitter²⁷ of the skies and the ground and who feeds and is not fed?' Say: 'I am commanded to be the first of those who surrender '. And be thou not of those who set up partners (6:14)

Praise belongs to God, the Splitter of the skies and the ground. The Appointer of the angels as messengers possessing two, three and four wings.²⁸ He increases in creation what He wills. God is powerful over all things (35:1)

Have not the unbelievers observed that the skies and the ground were a mass sewn up so We unstitched them and We appointed from water²⁹ every living thing? Will they not believe? (21:30)

The 'arsh of God

While there is much speculation and debate regarding the 'arsh of God, I have chosen to transliterate this word. Usually it is translated as: the Throne of God. The word 'arsh in Arabic dictionaries means: to erect a trellis (for grapevines), throne. The Qur'an uses 'arsh to mean building,³⁰ roof³¹ and throne.³²

²² The primordial sky

²³ Created from nothing

²⁴ Introduce, start, do for the first time

²⁵ Even, flatten, straighten

²⁶ It does not say that He leveled the sky into seven skies.

²⁷ Cleaver, one who breaks apart

²⁸ Side, inclination

²⁹ Every living thing requires water. Consider a seed which needs water to sprout. Creation of man is from sperm which is mostly water.

³⁰ 16:68

³¹ 2:259, 22:45

³² 12:100, 27:23

My understanding is that God's *'arsh* is the highest sky (the primordial sky). The lowest sky (the near sky)³³ contains all celestial bodies visible to us. God's command descends from His *'arsh* to the ground. This is found to be the case in the below verses:

Do you feel secure that He who is in sky will not cause the ground to swallow you, so when it shakes? Do you feel secure that He who is in sky will not send upon you a stone storm, so you will know how was My warning? (67:16-17)

It is God who created seven skies and from the ground their like,³⁴ the Command descending between them that you may know that God is powerful over everything. And that God has encompassed all things in knowledge. (65:12)

The imagery of God 'lifting Himself upon the *'arsh*' leaves little doubt that God is upon the *'arsh* – the highest sky – determining all matters. On the Day of Judgment, the *'arsh* of God will descend and He will judge all men.

It is God who created the skies and the ground and what is between them in six days, then lifted Himself upon the *'arsh*. You have besides Him no protector or intercessor; will you not take heed? He arranges the command from the sky to the ground, then it ascends³⁵ to Him in a day, the estimate whereof is a thousand years of your counting. (32:4-5)

Your Lord is God who created the skies and the ground in six days then lifted Himself upon the *'arsh*. He covers the night with the day seeking it urgently. And the sun, the moon and the stars are subjected by His command. Verily, to Him is the creation and the command. Blessed be God, the Lord of all the Worlds (7:54)

Your Lord is God who created the skies and the ground in six days, then lifted Himself upon the *'arsh*. He arranges the command. There is no intercessor except after His permission. That is God, your Lord; so serve Him. Will you not take heed? (10:3)

And it is He who created the skies and the ground in six days – and His *'arsh* was upon the water – to test you, which one of you is better in deeds. And if thou sayest, 'You will be raised up after death,' those who do not believe will say, 'This is but a clear falsehood.' (11:7)

He who created the skies and the ground and what is in between them in six days, then lifted Himself upon the *'arsh*. The Almighty, so ask about it one informed (25:59)

It is He who created the skies and the ground in six days then lifted Himself upon the *'arsh*. He knows what penetrates in the ground, and what emerges from it and what descends from the sky and what ascends in it. And He is with you wherever you are. And God is seeing of what you do (57:4)

³³ Samaa ud-duniya

³⁴ Similar to the skies i.e. there are seven levels of the ground

³⁵ Mount, rise

Expanding *universe*?

Muslims rejoice at pointing out the Qur'an confirms another claim of *science*: the *universe* is expanding. They say that the Qur'an – a 1400 year old book – already mentions what *science* has just discovered. How remarkable! The insinuation being that *science* proves the Qur'an to be true. They do not perceive how close they are to the edge when they use a falsehood of *science* to merit the Truth. The Qur'an is in no need of *science* to merit its statements.

In their hurry to please their role models,³⁶ Muslims forgot to do their due diligence. The Qur'an is not validating this false claim of *science*. It is simply stating that God expanded the sky just like he expanded the ground. If anything, the implication – if we read the next verse carefully – is that God expanded the sky vertically and the ground horizontally. Moreover, this process is not ongoing. The skies and the ground have been created.

And the sky, We built it with might and We are the Expanders

And the ground, We spread it so blessed be the Spreaders (51:47-48)

³⁶ The atheists

Chapter IV – The Ground a Plane

We have all been indoctrinated from an early age to believe that we live on a spinning, orbiting globe hurtling through the universe at a tremendous speed. Yet, we do not feel any movement. Our day-to-day experience – our experiential data – is of a solid and level ground. That is because we are indeed living on a firm, level and unshakeable ground. The Qur'an states this. There is no escaping the descriptions in the Qur'an of the ground being extended, stretched out and fixed.

The mountains as anchors

A key idea missed by most translators is that the ground is held in place by *anchors* – usually translated as mountains – which render it immovable. The choice of this word is curious to say the least. An anchor is used to moor a ship out in the ocean. How can that make any sense in the case of the ground? After much pondering it dawned on me that the Qur'an uses this word precisely because the ground is anchored on an ocean!

And the ground, He placed it for mankind (55:10)

The ground is held fast on the ocean by these anchors (mountains). The mountains which extend upwards and downwards hold the ground lest it shake (bob up and down or float) on the ocean. The function of these lofty anchors is described again and again in the Qur'an.

And We extended the ground and cast in it anchors, and We caused to grow in it from every balanced thing (15:19)

And He cast in the ground anchors, lest it shake with you, and rivers and ways; that you might be guided (16:15)

And We appointed in the ground anchors lest it shake with them, and We appointed in it mountain passes that they might be guided (21:31)

And the ground, We stretched it and cast in it anchors and caused to grow in it from every delightful pair (50:7)

And We appointed in it lofty anchors and given you to drink sweet³⁷ water? (77:27)

And the mountains, how they are erected (88:19)

The ground a stationary plane

The Qur'an never states that the ground is in the shape of a ball, an egg or a globe. Neither does it state the ground to be spinning or orbiting a sun. Muslims attempt to twist the meanings of words in the Qur'an to bring them in line with the claims of the *religion of science* but fail miserably. The Qur'an uses many descriptions for the ground: stretched,³⁸ extended,³⁹ expansive,⁴⁰ fixed⁴¹ and

³⁷ Fresh

³⁸ 50:7

³⁹ 15:19

⁴⁰ 39:10

spread out.⁴² This leaves zero doubt as to the property of the ground on which we stand. Certainly, no sane man would think the ground is curved if he had not been introduced – or rather, brainwashed – to the idea that the *earth* is a sphere.

And it is He who extended the ground and set in it anchors and rivers, and of every fruit He appointed two pairs. He covers the night with the day. Surely, in that are signs for a people pondering. And in the ground are neighboring tracts and gardens of vines, and sown fields and palm trees – twins and not twins – watered with one water. And We prefer some over others in produce. Surely, in that are signs for a people reasoning (13:3-4)

He who assigned the ground spread out for you and threaded therein roads for you and sent down water from the sky so with it We emerged pairs from diverse growths (20:53)

O My servants who believe: My ground is expansive. So serve Me alone! (29:56)

Say: 'O My servants who believe, fear your Lord. To those who do good in this world is good, and God's ground is expansive. The patient will but be paid their reward without reckoning.' (39:10)

It is God who appointed for you the ground a fixed place⁴³ and the sky a construction⁴⁴ and shaped you and shaped you goodly and provided you from good things. That is God, your Lord, so blessed be God, the Lord of all the Worlds. (40:64)

The One who appointed the ground spread out⁴⁵ for you, and appointed in it ways for you that you may be guided (43:10)

It is He who appointed the ground submissive to you so walk in its routes and eat of His provision and to Him is the Resurrection (67:15)

And God has appointed for you the ground an expanse.⁴⁶ That you may travel in its ways, mountain passes (71:19-20)

Have We not appointed the ground spread out. And the mountains as obelisks?⁴⁷ (78:6-7)

And the ground, how it is spread⁴⁸ out? (88:20)

And the ground and What stretched it! (91:6)

If the ground is indeed a sphere, it cannot have any borders. But God says that he diminishes the borders of the ground. How can that be? Interestingly, translators who usually translate *ard* as *earth* are forced to render it as land here:

⁴¹ 40:64

⁴² 20:53

⁴³ To settle down, establish over something

⁴⁴ Building, erection, setting up; structure

⁴⁵ To spread out (a carpet). To smooth.

⁴⁶ To spread, spread out something, to level, flatten, to enlarge

⁴⁷ Usually translated as pegs, stakes or bulwarks. This rendering does not account for the true nature of obelisks which are set up to revere a deity. See 89:10. Obelisks are now present across the ground signifying the dominion of the satanic elite.

⁴⁸ Unfold, unroll; to level, even, plane, flatten, make smooth. To expand (dough). To flatten (a terrace).

No, but We gave these and their fathers goods, until life was prolonged unto them. Do they not see how We come to the ground, diminishing it from its borders? So is it they who are the victors? (21:44)

My understanding of this verse is that God causes the floods to engulf the ground, thus diminishing it from its borders. Can they be the victors considering this awesome display of the power of God?

Man created from the ground

Ever since Adam lost his original station – Paradise – his descendants have been condemned to live on the ground. But they have been given a chance to reclaim their original station. Man is created from clay – mud mixed with water. This is not a metaphor. We were 'seeded' into the ground.

So Satan caused them⁴⁹ to slip therefrom and exited them from what they were in. And We said, 'Go you⁵⁰ down, an enemy to one another, and in the ground a settlement and goods for you for a time.' (2:36)

He said, 'Go you⁵¹ down, an enemy to one another and in the ground a settlement and goods for you for a time'. He said, 'In it you will live and in it you will die and from it you will be emerged' (7:24-25)

Those who avoid the great sins and indecencies, except the small ones. Surely thy Lord is expansive in His forgiveness. He knew you when He produced⁵² you from the ground and when you were hidden in your mothers' wombs. So do not consider your soul pure, He knows him who is godfearing. (53:32)

And to Thamud their brother Salih. He said, 'O my people, serve God! You have no god other than Him. It is He who produced⁵³ you from the ground and colonized you in it. So ask forgiveness of Him then turn in repentance to Him. My Lord is near, responding (11:61)

Say: 'It is He who seeded you in the ground and you will be gathered to Him' (67:24)

The Kola superdeep hole

Man has always wondered what lies beneath the ground and resides above the sky. To that end, the satanic elite have endeavored to penetrate the unknown. One such example is of the Kola Superdeep Borehole, a drilling project attempted by the former Soviet Union. Below are excerpts from a Wikipedia article:⁵⁴

⁴⁹ Dual; referencing Adam and his mate

⁵⁰ Switches to plural from dual; possibly referencing all mankind

⁵¹ Not dual; possibly referencing all mankind

⁵² To rise, emerge, originate, proceed

⁵³ We were dead before and God gave us this life. We will die and be given life again on the Day of Resurrection. See 67:15

⁵⁴ https://en.wikipedia.org/wiki/Kola_Superdeep_Borehole

The Kola Superdeep Borehole is the result of a scientific drilling project of the Soviet Union in the Pechengsky District, on the Kola Peninsula. The project attempted to drill as deep as possible into the Earth's crust. With a depth of 12,262 metres (40,230 ft).

The hole reached 12,262 m (40,230 ft) in 1989. In that year, the hole depth was expected to reach 13,500 m (44,300 ft) by the end of 1990 and 15,000 m (49,000 ft) by 1993. Because of higher-than-expected temperatures at this depth and location, 180 °C (356 °F) instead of the expected 100 °C (212 °F), drilling deeper was deemed unfeasible. The unexpected decrease in density, the greater porosity, and the unexpectedly high temperatures, caused the rock to behave somewhat like a plastic, making drilling nearly impossible. Drilling was terminated in 1992.

To scientists, one of the more fascinating findings to emerge from this well is that no transition from granite to basalt was found at the depth of about 7 km (4.3 mi), where the velocity of seismic waves has a discontinuity. Instead the change in the seismic wave velocity is caused by a metamorphic transition in the granite rock. In addition, the rock at that depth had been thoroughly fractured and was saturated with water, which was surprising. This water, unlike surface water, must have come from deep-crust minerals and had been unable to reach the surface because of a layer of impermeable rock.

Microscopic plankton fossils were found 6 kilometers (4 mi) below the surface.

Another unexpected discovery was a large quantity of hydrogen gas. The drilling mud that flowed out of the hole was described as "boiling" with hydrogen.

The project was officially terminated in 1995, due to the dissolution of the Soviet Union, and the site has since been abandoned. In 2008 the Russian InfoCentre announced that the borehole was to be destroyed. The site is still visited by curious sightseers, who have reported that the structure over the borehole has been partially destroyed or removed.

The above is public information so it must be taken with a grain of salt. I suspect they found much more than what they are letting on. It is, however, clear that water was discovered at the bottom of this hole – which they misleadingly attribute to deep-crust minerals. In fact, this water is from an underground aquifer (an ocean) which is contained under the ground.⁵⁵

O assembly of *al-jinn*⁵⁶ and men, if you are able to penetrate the sides⁵⁷ of the skies and the ground, then penetrate! You cannot penetrate without a sanction (55:33)

He sends upon you⁵⁸ a blaze of fire and an omen and you will not be helped (55:35)

The article states, 'because of higher-than-expected temperatures at this depth and location , 180 °C (356 °F) instead of the expected 100 °C (212 °F), drilling deeper was deemed unfeasible' while the Qur'an states that 'a blaze of fire' will be sent against those who try 'to penetrate the sides of the

⁵⁵ See Chapter VII – The Two Oceans

⁵⁶ A creature made up of a mixture of fire

⁵⁷ Side, flank. Celestial or terrestrial zone

⁵⁸ Dual referring to al-jinn and men

skies and the ground'. It is very likely a fire or some other mishap ended the project. What we do know is that the project was abandoned, the hole was welded shut and the structure was partially destroyed. All very suspicious indeed!

We now get to another piece of information which is written in passing, 'Microscopic plankton fossils were found 6 kilometers (4 mi) below the surface.' How did fossils end up 4 miles below the surface? This is because, like the seven skies, the ground is divided into seven layers.

By the ground full of cracks (86:12)

It is God who created seven skies and from the ground their like,⁵⁹ the Command descending between them that you may know that God is powerful over everything. And that God has encompassed all things in knowledge. (65:12)

Operation Fishbowl

I also encourage the interested reader to research Operation Fishbowl;⁶⁰ a series of high-altitude nuclear tests carried out by the United States in 1962. Operation Fishbowl was in turn a part of Operation Dominic. The word Dominic is from *Dominicus* which is Latin for *Lordly*. Official reasons given for the test are vague. Considering the risks involved, it is laughable that a nuclear weapon was detonated in the sky for *scientific* purposes. Numerous nuclear weapons have been detonated underground, underwater and at high altitudes throughout the decades. We are led to believe the reason for these is weapons testing and science. What a bare faced lie! The elites know we are hemmed in from all sides and are desperately trying to 'penetrate the sides of the skies and the ground'. God curse them.

And you cannot frustrate Him in the ground or in the sky. And you do not, other than God, have an ally or helper. (29:22)

⁵⁹ Similar to the skies i.e. there are seven levels of the ground

⁶⁰ Strange name

Chapter V - The Sky a Roof

The Qur'an is clear that the skies are a structure. They have physical dimensions and properties. They have boundaries. The *earth* does not exist in *space* continuing on till infinity. As we have seen, the Qur'an states the seven skies are stacked on top of each other. The word sky means *high* or *elevated*. The sky closest to the ground (the near sky) is populated with the sun, moon, stars, clouds and birds.

A revelation from Him who created the ground and the high skies (20:4)

This paradigm of the sky as a solid structure – like a roof – is entirely at odds with *science*. There is no way the Qur'anic descriptions of the sky can be reconciled with the scientific descriptions of the atmosphere, the sky or space. That is because one is the truth and the other a lie.

The sky

While the Qur'an speaks of seven skies and the 'arsh of God above them, most of the verses in the Qur'an reference the sky closest to the ground – the near sky. This is for good reason since all observable phenomena – the sun, moon, stars and clouds – operate within the confines of the near sky.

Have they not observed the birds subjected in the air of the sky? None holds them but God. Surely in that are signs for a people who believe. (16:79)

The sky a roof

Again and again, we come up against the false concept of *space*. The sky is a guarded canopy raised up by invisible pillars. It has gates which allow or bar access through it.

He created the skies without supports⁶¹ you can observe, and He cast in the ground anchors, lest it move with you. And He scattered in it from every creature. And We sent down from the sky water and cause to grow in it from every noble pair (31:10)

They believe not in it and the precedent of the formers has passed. And though We opened upon them a gate from the sky so they continued to ascend in it. They would say, 'Our sight is intoxicated. No, we are a people under influence!' (15:13-15)

Have they not looked to the sky above them how We built it and decorated it and it has no gaps? (50:6)

By the sky possessing weaves⁶² (51:7)

And if they see lumps falling from the sky, they would say, 'A massed cloud!' (52:44)

He knows what penetrates in the ground and what emerges from it and what descends from the sky and what ascends in it. And He is the Merciful, the Forgiving (34:2)

⁶¹ Pillars, columns

⁶² To weave well and tight, to braid, plait, knit

And the sky, He raised it and placed the measure (55:7)

By the sky full of⁶³ returning (86:11)

Do they not look at the camels, how they are created (88:17)

And the sky, how it is raised? (88:18)

The Qur'an is adamant that the sky is a roof which cannot be penetrated either by man or *jinn*. According to the Qur'an, the *jinn* are beings created from a mixture of fire⁶⁴ who can move with frightening speed.⁶⁵ The Qur'an is also clear that an evil subset of the *jinn* – satans – are in contact with evil men⁶⁶ and assist them. These satans try to penetrate the sky but are repelled by a clear flame and driven away. Their object in doing this is to steal some information from beyond the near sky.

O assembly of *al-jinn* and men, if you are able to penetrate the sides⁶⁷ of the skies and the ground, then penetrate! You cannot penetrate without a sanction (55:33)

And We have appointed in the sky constellations and decorated it for the lookers. And We have guarded it from every accursed satan. Except one who steals a hearing, so he is followed by a clear flame (15:16-18)

And We appointed the sky a guarded roof and they are from its signs turning away. (21:32)

We have decorated the lower sky with the decoration of the stars.⁶⁸ And guarded from every rebellious satan. They cannot listen to the high assembly and are hit from every side. Driven away, and for them is a lasting punishment. Except such as snatches a snatching, so is followed by a piercing flame (37:6-10)

We have decorated the lower sky with lamps and appointed them projectiles for the satans. And We prepared for them the punishment of the blaze (67:5)

And we⁶⁹ touched the sky so we found it filled with strong guards and flames. And we would sit on seats in it to hear; but he who hears now finds a flame waiting for him (72:8-9)

And we⁷⁰ think that we cannot frustrate God in the ground, nor frustrate Him by fleeing (72:12)

The sky held up by God

Since the sky is a physical structure we are left wondering how it is being supported above the ground. The truth is that it is God's command alone that holds up the sky. Glory be unto Him!

⁶³ Possessing

⁶⁴ See 55:15

⁶⁵ See 27:39

⁶⁶ Most likely the satanic elite

⁶⁷ Side, flank. Celestial or terrestrial zone

⁶⁸ Usually translated as *planets*

⁶⁹ The *jinn* speaking

⁷⁰ The *jinn* speaking

Hast thou not observed how God subjected to you what is in the ground and the ships run in the ocean by His command, and He holds the sky lest it fall upon the ground, except by His permission? God is to men Compassionate, Merciful (22:65)

And from His signs is that the sky and the ground stand firm by His command then when He calls you with a single call, from the ground you emerge. (30:25)

God holds the skies and the ground lest they cease and were they to cease, no one could hold them after Him. He is the Forbearing, the Forgiving (35:41)

The seven skies

When I say that the seven skies are a structure, I do not mean that they are opaque. On the contrary, they are transparent. The Qur'an is quite clear that we can observe them. However, we cannot penetrate the near sky.

And We have created above you seven paths and We were not heedless of creation. (23:17)

Say: 'Who is the Lord of the seven skies and Lord of the great 'arsh?' (23:86)

He who created seven skies layered.⁷¹ Thou observest not in the creation of the Almighty any imperfection so return thy sight, does thou seest any disharmony? Then return thy sight again and yet again, thy gaze comes back to thee dazzled and wearied. (67:3-4)

Have you not observed how God created seven skies one upon another? (71:15)

And We have built above you seven strong ones (78:12)

The seven skies are populated

While astronomers debate whether life exists in this expansive *universe* or *multiverse*, the Qur'an tells us that the seven skies are populated by angels.

And how many an angel is in the skies whose intercession does not benefit anything except after God gives permission to whomsoever He wills and is approving (53:26)

Praise belongs to God, the Splitter of the skies and the ground. The Appointer of the angels as messengers possessing two, three and four wings.⁷² He increases in creation what He wills. God is powerful over all things (35:1)

There is much debate on what is exactly meant by 'two, three and four wings'. If, for a moment, we consider the fact that having more wings allows one to fly higher, then it is entirely possible that God is referring to the angels occupying stations in the skies. Of course, this is my personal opinion but the fact remains that God has populated the skies with sentient beings.

The skies almost split from above them and the angels glorify the praise of their Lord and ask forgiveness for whosoever is in the ground. Surely, God is the Forgiving, the Merciful (42:5)

⁷¹ To cover, to fold, layer, stratum, floor

⁷² Side, inclination

Is it other than submission to God they desire? And to Him has surrendered whosoever is in the skies and the ground, in obedience or in dislike, and to Him they are returning (3:83)

And to God submits whosoever is in the skies and the ground – in obedience or in dislike – and their shadows in the morning and the evening (13:15)

The seven skies and the ground and whosoever is in them glorify Him. And there is nothing that does not glorify with His praise, but you do not understand their glorification. Surely He is the Forbearing, the Forgiving. (17:44)

Chapter VI – The sun, moon and stars

Sun worship is an ancient cult. Man has always looked to the sun as sustainer and nurturer of all life. It therefore comes as no surprise that the architect of the heliocentric model – Nicolaus Copernicus –⁷³ recycled the idea of the sun as the center of the *solar system* from Aristarchus of Samos,⁷⁴ an ancient Greek astronomer.

We have been led to believe – by *science* – the sun is colossal compared to the moon. I have observed the sun and the moon – with my eyes and without any preconceived ideas – and it is clear to me that they are the same size. I encourage you to do the same.

The sun and moon's movement

According to the Qur'an, the sun and moon are in motion. You will say that is correct! The sun is indeed in motion: it is orbiting the center of the Milky Way Galaxy. But, there is no way to prove this fictional claim. Occam's razor⁷⁵ forces us to choose the simpler explanation. Are the sun, moon and stars travelling across the sky? Or is the moon orbiting the *earth*, the *earth* orbiting the sun and the sun – along with the rest of the solar system – orbiting the center of the Milky Way Galaxy?⁷⁶

He created the skies and the ground with the truth. He coils⁷⁷ the night over the day and he coils the day over the night. And He has subjected the sun and the moon, each travelling⁷⁸ to a named term. Is He not the Mighty, the Forgiving? (39:5)

We assume the *earth* moves around the sun which – if we are being honest with ourselves – we would have not thought *if* we had not been brainwashed by the *educational* system. The ancients knew the sun to be travelling across the sky. Modern man dismisses the ancients as ignorant and superstitious savages when this is simply not the case. They had a better understanding of celestial and terrestrial phenomena unlike modern man who spends most of his life consuming fictions and falsehoods.⁷⁹ Abraham, a spiritual leader of the Jews, Christians and Muslims and a great prophet did not think the ground revolved around the sun.

Hast thou not observed him who disputed with Abraham, concerning his Lord, when God had given him kingdom? When Abraham said, 'My Lord is He who gives life and causes death'. He said, 'I give life and cause death.' Abraham said, 'God brings the sun from the east; so bring it from the west.' Then he who disbelieved was confounded. God guides not the wrongdoing people. (2:258)

⁷³ Born 1473

⁷⁴ Born 310 BC

⁷⁵ **Occam's razor** is the principle that, of two explanations that account for all the facts, the simpler one is more likely to be correct

⁷⁶ <https://starchild.gsfc.nasa.gov/docs/StarChild/questions/question18.html>

⁷⁷ To roll up. This is not alluding to a curvature of the *earth*. God coils the night over the day; not the ground.

⁷⁸ To flow, stream (water); to run; to hurry, rush

⁷⁹ Entertainment

And the sun travels to a resting-place⁸⁰ for it. That is the ordaining of the Mighty the Knowing (36:38)

While it is acknowledged by *science* that the moon moves – although the reason given for it is false – the sun is denied this movement. The Qur'an, on other hand, frequently uses the sun and the moon in conjunction to bring attention to the fact that they are both moving.

God is He who raised up the skies without visible pillars then lifted Himself upon the *'arsh*. He subjected the sun and the moon, each travelling for a stated term. He arranges the command detailing the signs that you might believe in the encounter with your Lord (13:2)

And He subjected to you the sun and moon persevering.⁸¹ And He subjected to you the night and the day (14:33)

Hast thou not observed how God makes the night enter into the day and makes the day enter into the night. And has subjected the sun and the moon, each travelling for a stated term and that God, of what you do is Aware? (31:29)

The Qur'an states that the moon follows the sun. This statement does not make any sense if the moon revolves around the *earth* which in turn revolves around the sun. The only way this statement makes sense is if the sun and moon are on the same *track* in the sky.

By the sun and its brightness. And the moon when it follows it (91:1-2)

If we gain a correct understanding of this point, we can see how the following verse makes perfect sense:

It is not fitting for the sun to overtake the moon and nor does the night outstrip the day. And each is in a circuit swimming. (36:40)

Two lights

The Qur'an states clearly that the sun is a torch and the moon an illuminator. Not *illuminated* but an *illuminator* i.e. it produces its own light.⁸² While *science* maintains that the moon is a reflector of the sun's light, the Qur'an disagrees.

Blessed is He who has appointed in the sky constellations and appointed in it a lamp and an illuminating moon (25:61)

Have you not observed how God created seven skies one upon another? (71:15)

And He appointed the moon an illumination in them and appointed the sun a lamp? (71:16)

It is He who appointed the sun a radiance and the moon an illumination and measured it by phases that you might know the number of years and count. God has not created that except with the truth, He details the signs for a people who know (10:5)

⁸⁰ Most translators shy away from translating thus. See: 2:36, 6:67, 6:98, 7:24, 11:6, 75:12

⁸¹ To persist, tireless, untiring

⁸² I credit Sam Gerrans for this point

And We appointed a blazing lamp (78:13)

The words used for the light of the sun and the moon are not the same in the Qur'an. The sun is a lamp while the moon is a light. This makes sense since the lights emanating from both bodies are vastly different.

The sun and moon as calculation devices

It may surprise you to learn that the Islamic calendar – a lunar calendar – is not based on the Qur'an. Muslims use this calendar to time religious events. However, this calendar is deficient as it does not track with the seasons. Atheists jump on this flaw of the lunar calendar arguing how God could have given Muslims a system for measuring time which has no practical use. Calendars were – first and foremost – invented for agricultural purposes. Agriculture depends on proper timing of the seasons. If a calendar fails to track with the seasons, then – for all practical purposes – it is useless.

The Qur'an states that both the sun and the moon are to be used in tandem as calculation devices. It favors a luni-solar calendar which keeps track with the seasons.

Breaker of dawn and He appointed the night for rest and the sun and the moon for reckoning. That is the ordaining of the Mighty, the Knowing (6:96)

It is He who appointed the sun a radiance and the moon an illumination and measured it by phases that you might know the number of years and count. God has not created that except with the truth, He details the signs for a people who know (10:5)

The sun and the moon according to a reckoning⁸³ (55:5)

And the moon We have measured it by phases until it returns like an aged date stalk (36:39)

And the moon when it is full (84:18)

The stars

The Qur'an points to the stars as another sign of the majesty of God. *Science* claims that the sun is just another star among countless other stars. These stars – some of which are bigger than the sun by orders of magnitude – appear small to us because of their vast distances. What a tangled web the *scientists* weave! The fact of the matter is that the sun and stars two different things. They are not the same.

God created the stars as decoration for the near sky and as beacons to guide us. Men have used the position of the stars – since ancient times – for navigation. Celestial navigation is used to determine one's position on the ground and the ocean. Since science is essentially an atheistic creed, it starts off with the postulate that everything is a result of an accident, chance or probability. When confronted with the question of how stars – which are randomly spread out across the *universe* (according to *science*) – can be used to precisely determine one's position on the *earth*, scientists write it off as a mere coincidence. They will never accept the logical reason as to why this is so: they were placed there by God.

⁸³ Computation, calculation, count

And It is He who appointed for you the stars that you may be guided by them in the darkness of the ground and the ocean. We have detailed the signs for a people who know (6:97)

By the star when it fell (53:1)

And landmarks; and by the stars they are guided. (16:16)

So no! I swear by the position⁸⁴ of the stars. And it is a great oath if you but knew (56:75-76)

Blessed is He who has appointed in the sky constellations and appointed in it a lamp and an illuminating moon (25:61)

By the sky full of constellations (85:1)

By the sky and the shower of the path!⁸⁵ And what could make thee know what the shower of the path is? The piercing star! (86:1-3)

And He is the Lord of Sirius (53:49)

⁸⁴ Usually translated as setting, falling. God is drawing our attention to the position of stars used for navigation purposes since ancient times.

⁸⁵ Variably translated as morning star, night-visitant or herald. I believe it references Sirius, the brightest star in the night sky. It also has a cultic significance in various religions. See 53:49

Chapter VII – The Two Oceans

The Qur'an speaks of two oceans; one salty and one sweet. While it is assumed that this means the salty oceans and the fresh rivers, it is just that: an assumption. God uses words precisely in the Qur'an. The Arabic word *baḥr* is usually translated as ocean, sea or a large body of water. The Qur'an overwhelmingly uses the singular and dual forms of *baḥr*. There is a reason for this consistency.

Is He who appointed the ground a settlement and appointed in its midst rivers and appointed for it anchors and appointed between the two oceans a partition.⁸⁶ Is there a god with God? No, but most of them do not know (27:61)

And it is He who loosed the two oceans, this palatable, sweet and this salty, bitter. And He appointed between them⁸⁷ a barrier and a prohibiting⁸⁸ prohibition (25:53)

We are left with two questions after reading the above verses: What are the two oceans and what is the partition between them? We can establish from the above that one ocean is salty and the other sweet. Now, *science* informs us that there are numerous rivers and oceans in the *earth*. But if we actually look at this claim carefully, we find that there is really one salty ocean encircling the ground; all the oceans – Pacific, Atlantic etc. – are interconnected so they actually are just one body of water i.e. one salty ocean.

As for the rivers, it is clear that what the Qur'an means by a sweet ocean cannot mean rivers for three reasons: Firstly, there are many unconnected rivers so they cannot comprise one interconnected body of water. Secondly, there is no 'prohibiting prohibition' between the rivers and the ocean; most of them drain into it. Thirdly, the Qur'an uses a different word for rivers: '*anhar*'.⁸⁹

And not equal are the two oceans; this palatable, sweet and this salty, bitter. And from each you eat tender meat and extract adornments to wear. And you see the ships sailing in it that you might seek of His bounty and that you may be grateful (35:12)

The picture starts to become clear. Besides the salty ocean, there exists a sweet ocean: a massive underground reservoir accessible via lakes, springs, aquifers and wells. From the lakes which are a part of this reservoir, we catch fish. This is the sweet ocean being referred to in the Qur'an. The sweet ocean is constantly being replenished by means of rain.

Have we not appointed the ground a restrainer.⁹⁰ Living and dead? (77:25-26)

⁸⁶ Fence, screen, hindrance, dam

⁸⁷ Dual

⁸⁸ The root of this word also means stone

⁸⁹ See 27:61

⁹⁰ Receptacle, container

Clouds

The role of clouds is to disperse water to the ground from the sky. How they accumulate rainwater, I do not know. What is clear from the verses on clouds is that they are picked up and driven by the wind. Water issues from them whereby God resurrects a dead ground.

And it is He who sends the winds as glad tidings between His hands of mercy, until, when it has picked up heavy clouds, We drive it to a dead ground and send down from it water. So We emerge from it all the fruits. Thus will We emerge the dead that you might take heed (7:57)

It is He who shows you the lightning as fear and hope and produces the heavy clouds (13:12)

And God is He who sends the winds so it stirs up clouds, then We drive it to a dead ground and with it revive the ground after it is dead. Thus is the Resurrection (35:9)

Hast thou not observed how God drives the clouds, then joins them, then piles them, then thou seest the rain issuing out of the midst of them? And He sends down coolness from the sky from mountains⁹¹ in it, so He strikes with it whom He wills, and diverts it from whom He wills; the flash of His lightning almost takes away the sight (24:43)

God is He who created the skies and the ground and sent down water from the sky wherewith He emerged fruits for your provision. And He subjected to you the ships to run upon the ocean by His command and He subjected to you the rivers (14:32)

God is He who sends the winds so they stir up a cloud so He spreads it in the sky how He wills and lumps it. Then thou seest the rain issuing from the midst of it and when He causes it to fall upon whomsoever of His servants He wills, they rejoice (30:48)

Water sent from the sky

In the creation of the skies and the ground and the opposition of the night and the day and the ship that moves in the ocean with what benefits mankind. And the water God sends down from the sky therewith giving life to the ground after its death and His scattering all creatures in it. And the turning about of the winds and the clouds subjected between the sky and the ground are signs for a people who use reason (2:164)

Hast thou not observed how God sends down water from the sky so the ground becomes green? God is the Subtle, the Aware. (22:63)

And it is He who delivered the winds as glad tidings between the hands of His mercy and We send down from the sky pure water (25:48)

It is He who sent down from the sky water, from it for you is drink and from it trees for pasturing (16:10)

God is He who created the skies and the ground and sent down water from the sky wherewith He emerged fruits for your sustenance. And He subjected to you the ships to run upon the ocean by His command and He subjected to you the rivers (14:32)

⁹¹ Usually translated as clouds

The phrase: 'And the water God sends down from the sky' is not metaphorical, it is literal. God literally sends down pure water from the sky. We have been so brainwashed by *science* that we fail to see plain words written and repeated right in front of us.

You will protest: Wait a minute! The Qur'an mentions rain issuing from the clouds. That is correct. But what we are discussing here is the ultimate source of this rainwater. Here is how science describes this process:

*The water cycle describes how water evaporates from the surface of the earth, rises into the atmosphere, cools and condenses into rain or snow in clouds, and falls again to the surface as precipitation. The water falling on land collects in rivers and lakes, soil, and porous layers of rock, and much of it flows back into the oceans, where it will once more evaporate.*⁹²

The Qur'an presents a different picture altogether: The sky is the ultimate source of fresh and pure water. The role of clouds is to modulate the flow of water coming down from the sky. If God Wills, He can bypass them as was the case in the flood of Noah – which we look at shortly. At this point, I am simply asking you to keep an open mind and stay with me. Let us look at some more verses in the Qur'an which simply did not make sense before this insight:

And in the sky is your provision and what you are promised (51:22)

Say: 'Who provides you from the sky and the ground? Or who is master of hearing and sight and who emerges the living from the dead and emerges the dead from the living and who arranges the command?' Then they will say, 'God.' Then say: 'Will you not be godfearing?' (10:31)

It is He who shows you His signs and sends down to you from the sky provision. But none remembers except he who turns in repentance (40:13)

Have not the unbelievers observed that the skies and the ground were a mass sewn up so We unstitched them and We appointed from water⁹³ every living thing? Will they not believe? (21:30)

All life is created from water. All vegetation sustained in the ground is a direct result of the water sent down from the sky. Thus, our provision is stored in the sky – the rain – which is sent down by God by measure. Blessed be God, the Subtle. One final set of verses which bear scrutiny:

He loosed the two oceans; they contend⁹⁴ (55:19)

Between them a barrier; they do not transgress (55:20)

God has loosed the two oceans, one within the ground and one around it. There is a barrier – the ground – between them which does not allow them to merge and become one.

⁹² <https://gpm.nasa.gov/education/water-cycle>

⁹³ Every living thing requires water. Consider a seed which needs water to sprout. Creation of man is from sperm which is mostly water.

⁹⁴ Usually translated as meet but looking at all contexts it can only mean: a clash of two opposing forces. Also see: 54:12

The flood of Noah

We are all familiar with the flood that came to pass at the time of Prophet Noah. This event was not local, hence the reason for Noah loading his ship with a pair of animals. His son – who sought refuge in a mountain⁹⁵ – was drowned implying that the water covered the mountains. One wonders, where did all this water come from and where did it go? The answer is that the water came down from the sky and from the underground reservoir – the sweet ocean. The clouds were bypassed at this stage and gates of the sky were opened to allow the flow of unimpeded water.

So We opened the gates of the sky with water pouring down. And We burst⁹⁶ the ground with fountains so the waters contended for a command already decreed (54:11-12)

And it was said, 'O ground, swallow thy water; and, O sky, desist!' ⁹⁷ And the water receded and the command concluded. And it settled on *al-Judi*, and it was said: 'Away with the wrongdoing people!' (11:44)

The water was swallowed in the underground reservoir. The gates of the sky were closed – I imagine – and the downpour stopped. There is no mention of clouds; the text literally states gates of the sky were opened.⁹⁸ This is another confirmation that the sky has gates and is a structure, not some endless void.

There is a strong suggestion in the Qur'an of the existence of many oceans. Although it cannot be said definitively, the usage of the plural (more than two) for oceans on the Day of Judgment strongly implies that this is the case, but God knows best.

When the oceans⁹⁹ are caused to overflow¹⁰⁰ (81:6)

When the oceans¹⁰¹ are caused to pour forth¹⁰² (82:3)

⁹⁵ See 11:43

⁹⁶ Create an outlet or passage, let flow or pour forth, to split, cleave, to explode

⁹⁷ Abandon, give up, put to sea

⁹⁸ I credit Sam Gerrans for this insight

⁹⁹ Plural; not dual

¹⁰⁰ Usually translated as boil over, set on fire

¹⁰¹ Plural; not dual

¹⁰² Usually translated as burst forth, erupted

Chapter VIII – The Day

The splendor and beauty of this reality renders a conscious mind spellbound. The Power of its Creator must truly surpass all human understanding. A believer is humbled by the decoration of the stars, the brightness of the sun and the raging of the ocean. But this will all come to an end on the Day in which we will meet our Maker. He will judge us for our actions and reward us our due. It will be a difficult day for those who deny reality and, ultimately, their Maker.

Or have they not looked in the dominion of the skies and the ground and what things God has created and that it may be that their term is drawing near? So in what record after this will they believe? (7:185)

Science would have us believe that the reality we experience every day came about by chance. Nothing could be further from the truth. God created us and this reality for a specific purpose. The atheists are in delusion when they think they live and then they die. Our infantile culture of solipsism has permeated the minds of men to such an extent that they cannot see past their immediate gratification, let alone fathom their purpose in life.

To Him is your return all together. A promise of God, in truth. He originates creation, then repeats it that He may recompense those who believe and do deeds of righteousness, justly. And those who disbelieve, for them awaits a drink of boiling water and a painful punishment for their disbelief (10:4)

And We created not the sky and the ground and what is in between them in vain; that is the thought of those who disbelieve. So woe to those who disbelieve from the fire (38:27)

And We created not the sky and the ground and what is in between them as play (21:16)

The Qur'an contains vivid imagery about the Day. It is the driving force, the impetus, behind the Qur'anic narrative. Now that we understand the true nature of the celestial and terrestrial phenomena around us, we are in a position to understand the disasters which will befall on the Day.

A clear engulfing smoke

While these verses are used by Muslims as portents of the Day, I take a view that this is one of the events of the Day.

So watch for a day when the sky will bring a clear smoke. Covering mankind. This is a painful punishment. 'Our Lord, remove from us the punishment. We are believers.' How can there be a reminder for them when a clear messenger already came to them? Then they turned away from him and said, 'Taught, crazy!' We remove the punishment a little and you revert. A day We seize with a mighty seizing, We will take Our vengeance (44:10-16)

The variance in interpretation arises in the phrase, 'We remove the punishment a little and you revert', which is understood by most translators to mean the removal of God's punishment for a time. I take it to mean that even if God decides to remove the punishment, man – being man – would revert to his evil ways. But God knows best.

The sky and ground will be cracked

Since we now know that the sky is a physical structure it makes sense that it will be cracked. The angels will descend and the ground will be shaken with a mighty shaking. A truly stupendous event witnessed by those who live to see such times.

The day when the ground is cracked from about them as they run. That is a gathering easy for Us (50:44)

The day when the sky shakes in a shaking (52:9)

So when sky is cracked and becomes translucent¹⁰³ like oil (55:37)

When the ground is shaken with a shaking (56:4)

So on that day the event will come to pass (69:15)

The sky will be split, His promise is to be fulfilled (73:18)

And when the sky is opened (77:9)

And the sky is opened so it becomes gates (78:19)

And when the sky is taken off (81:11)

When the sky is split (82:1)

When the sky is cracked (84:1)

And the sky will crack for that day it will be fragile (69:16)

A day when the sky will be as molten copper (70:8)

No indeed! When the ground is crushed with a crushing crushing (89:21)

The mountains will collapse

Throughout the Qur'an, mountains are highlighted as solid, firm and imposing structures. They are driven into the ground to anchor it. These cathedrals of God, signs of God's Majesty will be 'like wool' on the Day.

And the ground and the mountains will be lifted and crushed by a single crush (69:14)

And they question thee about the mountains. Say: 'My Lord will scatter them in a scattering. Then He will leave it¹⁰⁴ a level plain. Thou wilt not observe in it any crookedness or bent' (20:105-107)

And the mountains move in a movement (52:10)

And the mountains crumble as a crumbling (56:5)

And the mountains will be like wool (70:9)

¹⁰³ Reddish

¹⁰⁴ The ground

And when the mountains will be scattered (77:10)

And the mountains are moved so they are a mirage (78:20)

And the mountains will be like puffy wool (101:5)

A day the ground and the mountains will shake and the mountains be a pile poured (73:14)

And when the mountains are moved (81:3)

And the day We move the mountains and thou seest the ground appear and We gather them so that We leave not anyone from them (18:47)

The sun, moon and stars

The Hour approached¹⁰⁵ and the moon cracked¹⁰⁶ (54:1)

So when the stars are obliterated (77:8)

And when the stars are scattered¹⁰⁷ (81:2)

And when the planets are shed¹⁰⁸ (82:2)

And the moon was eclipsed.¹⁰⁹ And the sun and moon were brought together. (75:8-9)

When the sun is coiled (81:1)

Creation will be repeated

God will recreate everything as He created it for the first time. A different reality – which the Qur'an terms as The Reality – will emerge.

The day We fold¹¹⁰ the sky as the folding of a scroll of writings. Like We originated the first creation, so shall We repeat it; a promise binding upon Us. We are the doers (21:104)

And they esteem not God with His true estimation. The entire ground will be in His grip on the Day of Resurrection, and the skies will be folded in His right hand. Glory be to Him and High above what they set up as partners! (39:67)

The day the ground will be changed to another ground and the heavens; and they will appear to God, the One, the Subduer. (14:48)

The Horn will be blown

And the day the horn is blown, whosoever is in the skies and the ground will be terrified except whom God wills, and everyone will come to Him humbled (27:87)

¹⁰⁵ Past tense

¹⁰⁶ Past tense

¹⁰⁷ Fall off, thrown down, scatter

¹⁰⁸ Scattered, dispersed, to fall off

¹⁰⁹ To sink down, cave in, disappear

¹¹⁰ Roll up

And the horn will be blown so whosoever is in the skies and the ground will be stunned except whom God wills. Then it will be blown again so they will be standing, looking. (39:68)

And when ground is stretched. And casts out what is in it and relinquishes (84:3-4)

When the ground is shaken with its shaking. And the ground emerges her burdens (99:1-2)

God's *'arsh* will descend

And the day when the sky with the clouds is cracked¹¹¹ and the angels are descended in a descending (25:25)

And The King upon its borders. And eight will carry above them the *'arsh* of thy Lord that day. (69:17)

Those who are successful and attain God's mercy will be allowed to enter Paradise. They will leave the ground and ascend via gates in the sky.

Those who call Our signs a lie and are proud against them, the gates of the sky shall not be opened to them, nor shall they enter Paradise until the camel passes through the eye of the needle. And thus do We reward the criminals (7:40)

Those who are unsuccessful will be thrown into Hellfire to endure the tortures awaiting for them.

¹¹¹ Rip, tear

Afterword

I wished to share with you my background with the Qur'an. It can be encapsulated in one statement: I have come full circle. Let me explain. I grew up in a Muslim household believing the Qur'an was a book from God; preserved and protected. Surprisingly, no one read this book with an intent to understand it. It was simply used as a prop for prayers and special occasions. During prayer, small chapters were recited from it (the Qur'an is in Arabic which is not my native tongue).

When I was a teenager, I read a newspaper article stating that many recently discovered *scientific facts* were already mentioned in the Qur'an. This piqued my interest and I started looking into them. My excitement quickly dampened when it turned out that a lot of verses from the Qur'an had to be twisted and rendered in an odd manner to verify these *scientific* discoveries. I am not saying this was the case for all claims; certainly Qur'anic verses regarding a baby's creation align with embryo development. But in the vast majority of cases such as the expansion of the universe, evolution, duality of particles etc., verification via the Qur'an was on very shaky ground. Nevertheless, I was impressed enough to take the Qur'an seriously on the basis of it aligning somewhat with these *scientific facts*.

A decade later – after God granted me knowledge – I realized that not only were most of the claims of *science* at odds with the Qur'an *but* that the Qur'an is correct and *science* is wrong! My interest in the Qur'an started because I saw in it the verification of scientific claims but my faith in the Qur'an started when I saw verification of *my* experiential data **and** the absence of the scientific untruths in it.

If you found this work helpful, consider forwarding it to your loved ones. You can also download and read my book *Will You Not Reason? A Concordance of God's arguments in the Qur'an* for free from <http://www.willyounotreason.com>. In this book, I present logical and coherent verses in the Qur'an testifying to the existence of the One, True God. I also delve into the religion of Islam to show how this religion – or any other religion – is not in the Qur'an. God requires us to submit to Him alone and serve Him alone. Membership in any religion will not save us on the Day.

Those who believe and those who are Jews or Christians or Sabians whoso believes in God and the Last Day and works righteousness – for them is a reward from their Lord and no fear on them nor they grieve (2:62)

Peace and God bless!

SM

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Online Resources

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