



The Linguistic & Scientific Mysteries of Quran (Analysis of Verse 30 Chapter Al-Anbiya in the light of English Quran Translations)

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Abstract

Quran is the book of universal guidance for humanity. It clearly explains some sciences in its discourse, and sometimes it just provides a hint and a gesture to various sciences. While translating the word of Allah in other languages, translators fail to convey the exact rhetorical and semantic meanings, and stylistical features, and symphonic beauties in the target languages which may cause in the destruction of Allah's word; its beauty and vastness. Quran is not a book of science, but it contains verses that explain scientific facts and principles. Converting their true meaning in the shape of a faithful translation is a lasting service to humanity. The verse No 30 in chapter Al-Anbiya describes a scientific fact of the birth of this universe in a very symphonic style of word construction. Its translation is miracle from phonetic side and a valuable contribution on the other side for scientists, scholars and students.

Verse No.30, Chapter Al-Anbiya, its various translations:

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۗ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

Yousaf Ali: Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing. Will they not then believe?

Pickthal: Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them, and we made every living thing of water? Will they not then believe?



Mohsin Khan: *Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?*

Dr. Ghali: *And have not the ones who disbelieved seen that the heavens and the earth were an integrated (mass), which We then parted asunder?*

Asad: *ARE, THEN, they who are bent on denying the truth not aware that the heavens and the earth were (once) one single entity, which We then parted asunder? The article deals with the meaning of the words explained by the Arab linguists and commentators in their exegesis regarding Quran; The analysis of their meanings in translations of the Quran; Analysis of its translation and its symphonic beauties; and the scientific facts mentioned in the verse. The study is qualitative in which the data will be evaluated for results.*

Keywords: *Quran, Symphony, Scientific, translation, mysteries.*

1. Introduction:

The Last Revelation starts with a powerful word (Iqra') (Read! In the Name of your Lord, who has created (all that exists) (Dr. Mohsin Chapter Alaq V.1). Grammatically this word is imperative, an order from the Lord with an inciting word. He left the word (Iqra- Read) open without an object, it shows the vastness of its effect on urge to seeking, learning and thinking. This word has been used in the Quran two times.

Quran used the word "heavens and earth" or "heavens" or "heaven, firmament or sky" for cosmos, as referred by Dr. Zaghoul El-Naggar, in 310 verses: 190 plurals and 120 in singular form. Quran mentioned these scientific facts regarding the creation, separating of heavens and earth, destruction, annihilation and its recreation in hereafter.¹

These verses contain the power of the Creator, and the divine message for humanity, to draw them on the right path. The facts mentioned in the verses were not experimented through any laboratory due to lack of experimental sciences at the time of Prophet Mohammad as that time is called the dark ages for experimental sciences. Human with all his mental abilities and tools observed some scientific facts and still in strive to know the first creation of universe, annihilation and recreation.

There are 166 verses as Dr. Naggar mentioned, denoting the cosmological evidences which is not only scientific facts but a strong proof of the prophecy of Muhammad.²

2. Methodology of analysis:

The article focuses only on one verse No.30 of chapter al-Anbya. Here, the lexical meaning of the two explosive and strong words will be quoted from some Arab lexicons and exegetical expressions of some famous exegetics about the meaning of the verse. Then a comparison of various English Quran translations will be presented to know how the translation of these two words has been rendered by various translators. A brief view of the scientific theory of universe creation will be mentioned to link the revelation and modern theories. The article will focus on the following headings:

1. Lexical explanation
2. Exegetical explanation
3. Translational comparison of the verse
4. Scientific theory: Big Bang
5. Relevance of Quranic Concept
6. Conclusion

1. Lexical Explanation

Arab lexicographers mentioned various meanings of the words (*ratq* or *rataq* & *fataq*). I quote three most important lexicographers and the meanings of these words as they mentioned,

1-**Khalil ibn Ahmad**, the renowned Arab lexicographer, mentioned the following meanings of (*ratq* and *fataq*):

Meaning of Ratq or Rataq:

- *Ratq: al-ratq:* means joined; junction; soldering; uniting; welding a cleft; crack; fissure; rent; rift; rip; slit; tear, and its repair or mending
- There was no rain from the heavens and the earth was (*ratqaa*) without fissure, rift, crevice, and split, so Allah opened them both with water and plant.
- (*Jariyatun Ratqaa*) young girl with narrow or blocked vaginal organ.³

Meaning of Fataq:

- Be opened forcibly or splitting of closeness of every attached equal entity or thing;
- Disintegration, weakening, division, dispersion, splitting into small groups of the union of Muslims;
- Making small holes or pieces of dough;
- Morning or dawn.⁴

2-Ibn Manzoor al-Afriqi mentioned in his dictionary Lisan ul Arab the lexical meanings of (ratq and fataq) that are as following:

Meanings of Ratq:

Ratq is antonym to the word (fataq). Ibn Sida said: ratq means uniting or joining the (fataq) and lkit's repairs. Al-ratq means : that has been joined together, conjoined, welded, sewed up, mended. Al-Farra said : the sky was opened with rain and the earth with plants, sprung and vegetation, he added that the word (ratqan رتقا - كانتا) has been used singular (as a predicate) for dual imperfect verb (كانتا - kaanataa), because it is noun gerund for verb (rataqa). Al-Zajjaj said the singular word (ratq) due to being noun gerund that means they (i.e. heavens and earth) were two sewed up, patched up, joined with each other so they were separated into two. Akrama narrated from Ibn Abbas that once he was asked about the creation of night, was it before day? So he (Ibn Abbas) read the verse ; (أن السموات والأرض (كانتا رتقا) and said that the meaning of (ratq) was darkness. Another quote from Ibn Abbas is that Allah created the night before day interpreting the verse 30 of chapter Al-Anbiya.

- Al-ratiq (الراتق) is active participle that means covered or patched with clouds.
- Al-rataq with vowel (a) on the letter (t) (رَتَّقَ) is the gerund noun for the verb that means attachment or coming close of two parts to stitch to each other, it also means private parts of a female.
- Al-ratq as well means the space between the fingers.⁵

Meanings of Fataq:

Fataq is opposite to Ratq that means to cut, to split, to undo the sewing, to unzip, or tear something apart forcibly.

- Al-fatq means a cut piece of cloud
- Al-fataq means morning, dawn, daybreak
- Al-fatq means disruption in Muslim unity and war between them⁶

4-Exegetical Explanation

The Muslim exegetes of the Qura'n explained the verse in various ways. Here are some of their view points:

1- Tabari- Tafseer jami ul Bayan fi tafseer il Quran:

Tabari, the renowned exegete, explained the verse in his detailed commentary saying: did unbelievers not see with their vision to observe and know that the heavens and earth were (رَتُّقًا): i.e. there was no hole, crack, in them because they were united. It is said in Arabic (رَتَّقَ فُلَانُ الْفَتْقَ) (one mended/ closed/filled the hole/ ditch) that is why the word (رتقاء - Atretometria, Hysteratresia) is used for a woman whose vaginal part is stuck together. In the verse the word (رَتُّقًا) appeared in singular

form after the dual verb (كَانَتَا), as being adjective for the sky and the earth because it is a gerund which is used in singular shape.

Meaning of (فَفَقَّقْنَا هُمَا) : “we split them, parted them and separated them”

Tabri mentioned that the interpreters have different views about this Quranic description regarding heavens and earth with the word “*Rataqan*”:

One view: the heavens and earth were clung together, united, so Allah parted them with air.

This view point has been explained by the following exegetes:

1- *Ibn Abbas* says:

- They were stuck, agglutinant with each other.
- *Allah* raised the sky and gave a separate status, position to the earth.
- They were fixed, attached, so *Allah* separated and parted them.

2-*Qatada* and *Hasan Say*:

- The heavens and the earth were one, *Allah* parted between them with air.

Second View: the heavens were one joined category /united mass, so Allah opened it and parted them in seven, likewise the earth was one joined category/ united mass, Allah opened it and made it in seven equal earths.

Among those scholars:

1-*Mujahid* says:

- Allah made from one earth seven earths alike and from one sky seven skies, as they (sky and earth) were not adjacent.
- He opened them in seven skies one above the other, and seven earths one under the other.

2-*Abdul Hameed ibn Bayan* narrated saying: that *Mohammad ibn Yazid* informed us narrating from *Ismail* who asked *Abu Salih* about the verse (كَانَتَا رَتْقًا فَفَقَّقْنَا هُمَا). *Abu Salih* said that the earth was united and the heavens were united, so Allah parted from sky seven skies and from one earth seven earths.

3-*Suddi* Said that the sky was one so Allah parted it and made seven of it in two days: Thursday and Friday, and the Friday is called (يوم الجمعة); the day of combining, gathering, uniting because Allah combined the creation of heavens and earth as The Quran mentions:

“He created heavens and earth in six days.”

Third View: the heavens were closed i.e. not raining, and the earth was barren i.e. not germinating, vegetating and springing, so Allah opened the sky with water and opened the earth with plants and vegetation. This is the view point of *Ikrama*, *Attiyah* and *Ibn Zaid*.

Fourth View: the meaning of (فَفَقَّقْنَا هُمَا) is that “the night was prior to day” so Allah opened the day, as pointed out by *Ibn Abbas*: “Allah created night before day”, after quoting the verse: كَانَتَا رَتْقًا فَفَقَّقْنَا هُمَا

Abu Jafar Concluded that the most preferred view point is the opening of rain from the sky and the planting, vegetation from earth because *Allah* mentioned in the same verse the springing of life from water.⁷

2- *Zamakhshari- Tafseer ul Kashaf*

Zamakhshari mentioned in his commentary that the verse is read without (*Waw*) as well. The word (*Ratqan*) without a vowel over “t” and (*Rataqan*) with a vowel over “t” both are formal in the meaning of passive participle i.e. (both the heavens and earth were joined together). If you ask that the word (*al- Ratq*) can be used to show two joined entities because it is gerund, then why (*al- Rataq*) with a vowel over “t”? I replied that it is to determine the adjective noun i.e

(كانتا شيئاً رتقاً)

(both heavens and earth were Joined ‘things’ or ‘something’ joined), it means that the sky was stung/stuck/joined with earth, there was no atmosphere between them. Or it means that all the heavens were joined with all earths having no gap between them, so Allah separated them and made gap between them.

It is said that we opened them with water and plants after being silent.

Zamakhshari himself raise a question, as his style, that If you ask that when they (the unbelievers) saw the heavens and earth joined together as they recorded their decision? Then he replies to his self-raised question: I say that there are two points in it:

First: The Quran, a miraculous book, mentions it, so, it is as seen.

Second: Joining together of heavens and earth, and their partition, separation is reasonable and rational. So, there must be a determiner who separate the joined entities, and no one except the Eternal Deity do it.⁸

3-*Al-Razi- Tafseer Mafateeh il Ghaib- al-Tafseer ul Kabeer*

Al-Razi exegeses that this verse is an answer to the worshipers of deities, because God is controlling such gigantic heavenly celestial bodies. Is it just rational to getting away from His worship and turning towards the worship of useless and benefit less stones? This reason links the verse with the previous verse. Whereas Allah mentioned six kinds of Evidences in this verse:

أَو لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا

There are a number of points in it:

The first Point is that *Ibn-e-Katheer* reads the verse without (*waw*) i.e. *ألم ير*, whereas all others read it with (*waw*) which links it with the previous verse. *Zamakhshari* reads the word (*ratqan*) with vowel (a) over the letter (t) as (*rataqan*), saying both in the sense of passive participle that means “both were joined together/put together”. If you ask that the word (*ratq*) without vowel over letter (t)

with silent sign, can come in place of two joined things as it is a gerund then why (*rataq*) with vowel over letter(t)? Zamakhshari replies that it shows the hidden missed adjective noun i.e. (أي كانتا شيئاً رتقاً) they were a joined thing/joined matter).

The Second Point is for the seeker who says that the meaning of the word (seeing) is either sighting_by eyes or either it means the knowledge.

The first one i.e. ‘sighting by eyes’, is difficult and unclear:

firstly: they did not see the heavens and earth (in the process of joining and opening) at all.

secondly: Allah said: “I did not make them witness of the creation of the heavens and the earth.” (Shakir. Kahaf, V. 51)

The second i.e. ‘the Knowledge’, is as well difficult because the celestial bodies itself have the innate capabilities to be fissured and to be joined together, so, there is no way to decide its Joining together first and fissuring, splitting second, except listening. In the debate with the unbelievers who did not accept the prophet hood of Mohammad (Peace be upon Him), how such adherence to such inferences?

The Answer for this stance is threefold:

Firstly: we prove the prophethood with all evidences then we refer to His words, making them as evidence for acquiring a system in the universe, taking away from it disintegration/breakup, and this confirms the mentioned indication for monotheism.

Secondly: that the joining together and disintegration is assumed the possibility of Joining together and disintegration and intellect proves that heavenly bodies can be joined and disintegrated, so specifying them with united entity without separation/disintegration and vice versa, needs a determiner, the one who specifies them.

Thirdly: The Jews know what is mentioned in Torath and that is:

“God created the essence, then He saw it with furious eye so it converted into water, then God created heavens and earth from it and opened them.”

There was a friendship relation between the worshipers of deities/idols and Jews against Mohammad, and the worshipers of deities/idols accepted their narration, so Allah presented this argument.

Third Point: Allah did not use the plural verbal mode for heavens and earth but used the dual mood of verb and singular mood instead of dual according to the dual subject because the plural mode shows one denoting gender/kind, as *Al-Akhfash* said the heavens are one kind and the earth is another kind.

Fourth Point: the word (*ratq*) lexically means (closing, closure). As Arab say: I closed the thing so it got closed.

The word (*Fataq*) means (separation between two conjoined things). *Zajaj* said: (*ratq*) is gerund it means (كانتا ذواتي رتق) i.e. both were two conjoined units. *Al-Mufaddal* said: every one (i.e. heavens and earth) were joined entities.

Fifth Point: the exegetes have different views about the meaning of the words (*ratq* and *fataq*):

First View: the narration of *Hasan*, *Qatada*, *Saeed bin Jubair*, and the narration of *Ikrima* from *Ibni Abbas* state that they were one thing joined together, so Allah separated them and raised up the sky where it is now and consolidated the earth. This statement affirms that the creation of the earth is prior to heaven because when the Creator separated them, He left the earth and ascended the heavenly parts. *Ka'b* said: Allah created the heavens and the earth conjoined, sting together then He created the air, entered it in the middle of this joined mass and the Creator, then separated this joined entity with this air.

Second View: *Abu Salih* and *Mujahid* are of the view that the heavens were joined so Allah made it seven and same is the case with the earth.

Third view: *Ibn Abbas*, *Hasan* and majority of exegetes are of the view that the heavens and earth were closed due to surface level and hardness so Allah opened the sky with rain and the earth with plants and trees. Another verse of chapter *al-Tariq* verses: 11-12 proves this views:

(I swear by the rain giving heavens. And the earth splitting (with plants). (Shakir. *Al-Tariq*: 11-12)

The scholars preferred this view as the second part of the verse as well prove it; (and We have made of water everything living) (Shakir. *al-Anbia*: 30)

Fourth View: *Abu Muslim al-Asfahani* says that (*Fataq*) means “invention” as other verses prove it: (Who created (out of nothing) the heavens and the earth. *Yousaf Ali*: *al-Fatir* V. 1). The state before “invention” is (*Ratq*).

Fifth View: The night is prior or earliest to the day, as Quran says: (And a sign to them is the night: We draw forth from it the day, then lo! They are in the dark. *Shakir*, *Yaseen* V. 37). The heavens and the earth were dark in the beginning so Allah opened them by showing the clear lighted day.

Al-Razi put here a question;

- If it is asked that which of these sayings are appropriate according to the apparent situation?
- Then he replies to his self-raised question that the apparent and visible position requisites the sky as it is, and the earth as it is. They were joined together, and their joining together is not possible without their presence. The Word (*Ratq*) is an antonym to the word (*fataq*). If (*fataq*) is separation, then (*ratq*) must be inseparability; inseparableness.

Razi then concluded that the fourth and fifth viewpoints are very heavy. The first point is better, more suitable and proper than the third view i.e. they were joined, Allah separated each one into seven. Then, the third view as both were solid without any flaw, gap and split, so Allah opened the sky with water and the earth with plants.

Sixth View: the connotation of these viewpoints to prove their creator, originator and his oneness is evident, because no deity is able to do such works. The closest and nearest view/comment is that the Creator created them joined together one entity for the benefits of angels then He separated the heavens and earth when He decided to abide human in earth as there was benefits in it for them.⁹

4- Al-Qurtabi- Tafseer al-Jamie

Imam *Qurtabi* mentioned the viewpoints of Arab linguists in his commentary. He quoted the linguist *Al-Akhfash* who argued the dual mode of the verb shows that both (sky and earth) were two different kinds.

Qurtabi quoted *Abu Ishaq* that Allah did not describe the skies with singular word (sky) because the skies were one sky and same is the case with the earth, Allah used the word (*ratqn*) and did not use the dual form (*ratqain*—two joined entities) because the word (*ratqan*) is gerund that means (they ‘dual’ were two closed entities)

Qurtabi quoted *Hassan* saying that he read the word (*ratqan*) with (a) vowel on the letter (t) (*rataqan*). Where *Eisa bin Umar* supported this view and said this is correct because it is a dialect, it (*rataq*) means closeness, joined. It is an antonym to (*fataq*).¹⁰

5-Sa’alabi exegesis: Tafseer ul Jawahir al-Hisan fe Tafseer il Quran:

Sa’alabi said that the word (*ratq*) means: sticking to each other without crack and any rift or split or hole. He narrated different views about the verse:

1-Heavens and earth were stick to each other and the Creator opened them with air.

2- Heavens were one united entity, stuck to each other, and earth was as well. So Allah made from heaven seven skies, and from the earth seven earths.

3- That the sky was (*ratq*) before rain, and the earth was (*ratq*) before plant so Allah opened rain from sky and He made the plant grow from earth.

This last one is the best and appropriate view that combines the diversity of bounties and argument with realized visible things, and according to the next part of the verse: “we have created all living things from water.” here the (seeing means looking by sight and eyes).¹¹

6-Sa’alabi Exegesis: Tafseer ul Kashf wa al-Bayan:

Sa’alabi narrated that *Ibne Abbas*, *al-Dahak*, *Ataa* and *Qatada* said: they were one joined stick together entity Allah separated them with air. He quoted *Ka’b* that:

Allah created heavens and earths one upon the other, then He created air and blew between them and opened them by it.

Whereas *Mujahid*, *Abu Salih* and *al-Suddi* said that the heavens were one sewed entity/layer, so *Allah* opened them and made them seven, and likewise earths were one joined closed sewed entity so He opened them and made them seven. The view point of *Ikrama*, *Atia* and *Ibn Zaid* is that the sky was (*ratq*); not raining, and the earth was (*ratq*); not growing plants, so He opened the sky with rain and opened earth with plant, an evidence in the Quran supports it:

(وَالسَّمَاءِ ذَاتِ الرَّجْعِ * وَالْأَرْضِ ذَاتِ الصَّدْعِ - الطارق: 1211) -

The original meaning of (*ratq*) is closeness, and that is why the woman, whom vagina is closed due to fat tissues except for urine, no possibility of intercourse, is called (*ratqaa*).¹²

7- Al-Sabooni – Tafseer Sifwati al-Tafaseer:

Al-Sabooni narrated in his exegeses mentioning the lexical meaning; (*ratqan- al-ratq*) means: annexation and, adhesion, and it is an antonym to the word (*fatq*)

The *Hamza* in the beginning of the verse is a question mark for scolding those who believe other deities with *Allah*, and a rejection to the worshipers of idols, i.e. do those infidels believe that the heavens and earth were one thing conjoined so *Allah* separated them and raised the sky to where it is, and put the earth where it is? *Hasan* and *Qatada* said that the heavens and the earth were stitched, joined together then *Allah* separated them through air. *Ibni Abbas* said that heavens were closed without water, and earths were closed without plants so He opened one with rain and the second with plants: “we made every living thing from water” i.e. we made water as no human, no animal and no plant can live without water.¹³

8-Ibni Jazi al-Gharnati- Tafseer ul-Tasheel liuloom al-Tanzeel:

Ibn Jazi al-Gharnati mentioned in his exegeses that the word (*al-ratq*) is gerund being used as adjective (for heavens and earth) which means that there was no rift, no crack, no gap, no openness. The word (*fatq*) means to open. It means that heavens and earth were attached and joined so *Allah* separated them with air. Another view is that the heavens were joined with each other and the earth was joined with each other so *Allah* separated them and made them seven. The (seeing) is the vision of heart. Another view is that Allah opened the sky with water and the earth with plant, here the (seeing) is sight and eye.¹⁴

9-Al-Aloosi- Tafseer Rooh ul Maani:

Al-Aloosi narrated the viewpoints of all *Quran* exegetes, Roman philosopher, scholars, and doctors. According to *Al-Aloosi* the views of Roman philosophers (أفلاطون وأرسطو أنبأقلس وفيثاغورس وسقرا) are same as the views of the prophets. He commented that (*ratq* and *fatq*) were used metaphorically for heavens and earth,

the meaning of (*samawat*) is the high side/ aspect or the world sky, the plural is due to high corners.¹⁵

5- Translation Mysteries and Analysis

I have taken six famous Quran translators and their translations of the verse to find out the translation mysteries of the two powerful words:(ratq and fatq).

Names	Verse & English Translation	Difference
Yousaf Ali ¹⁶	Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing. Will they not then believe?	<ul style="list-style-type: none"> • joined together (as one unit of creation) • clove them asunder
Shakar	Do not those who disbelieve see that the heavens and the earth were CLOSED UP, BUT WE HAVE OPENED THEM; and We have made of water everything living, will they not then believe?	<ul style="list-style-type: none"> • Closed up • Opened them
Pickthal	Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them, and we made every living thing of water? Will they not then believe?	<ul style="list-style-type: none"> • of one piece • parted them

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Mohsin Khan	Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?	<ul style="list-style-type: none"> • Joined together as one united piece • Parted them
Dr. Ghali	And have not the ones who disbelieved seen that the heavens and the earth were an integrated(mass), then We unseamed them, and of water We have made every living thing? Would they then not believe?	<ul style="list-style-type: none"> • an integrated(mass) • unseamed
Asad	ARE, THEN, they who are bent on denying the truth not aware that the heavens and the earth were [once] one single entity, which We then parted asunder? –	<ul style="list-style-type: none"> • one single entity • parted asunder

A) Symphonic Mysteries:

The middle part of the verse (كانتا رتقا ففتقناهما) creates a symphonic mystery by the composition of the letters. Three time (ت), five times (ل), two times (ق), and two times (ف). This unique composition shows the mysteriousness of the text which cannot be produced in the translated form even by the most expert translators. The translation gained a loss of phonetic aspect of the sacred text. There is no rhyme in the translation of these two Arabic words as we see in their Arabic forms.

B) Translation Mysteries:

The translations of the two key words show great differences in the selection of the words for rendering the hidden message embedded in the meanings. The words selected in translation do not contain the same range of meanings as the Arabic words contain deep and secondary meanings. Even the wisely selected words by the wise translators for translation miss the equivalent phonetic rhyme, rhetorical secrets, hidden meanings, grammatical mysteries as the Quranic words contain. Due to this translational deficiency many readers of the translations of the Quran did not get the true essence, phonetic beauty and linguistic mysteries of Creator's words.

1. Scientific Mysteries (Scientific Theory of Creation)

Modern science is in rapid growth as scientists are doing new researches on expanding universe and big bang in cosmology. In 1912 the American astronomer Vesto M. Slipher observed that the spectral lines from all other galaxies were shifted toward longer (red) wavelengths except for few systems like the Andromeda galaxy M 31. The cause of this wavelength shift is Doppler Effect. This indicates the galaxies are moving away from the Milky Way at several hundred kilometers per second.¹⁷ The American astronomer Edwin Powell Hubble observed in 1929 that remote galaxy has higher velocity recession. The universe is (or at least seems to be) an orderly structure in the galaxies, considered basic units, and are moving apart from one another. Later on this important relationship is known as Hubble's Law or the red shifts. The main point is that the recession velocity of a galaxy is proportional to its distance.¹⁸

7.1. The Big Bang and the Concept of Singularity:

Scientists applied the general relativity theory of Einstein for extrapolating back in time, as a result they concluded that the universe actually emerged from a single, unbelievably small, dense, hot region (known as the hot big bang model of universe). This model was proposed by George Gamow in 1948 keeping in view older works like Albert Einstein, 1917, William de Sitter, 1917, Alexander Friedmann, 1922, and George Lemaitre, 1927 who introduced the idea of the "Primeval Atom". George Gamow modified Lemaitre hypothesis into the Big Bang Theory in 1948. He proposed that the universe was created in a gigantic explosion whereby the various elements observed today were produced within the first few minutes after the Big Bang, as extremely high temperature and density of the universe would fuse subatomic particles into the chemical elements. The cosmic background radiation predicted by Ralph A. Alpher (Union College) and Robert W. Wilson (Bell Laboratories) in 1964. Some unexplained feature of universe in Big Bang: "horizon problem" and "flatness problem" exist. Alan H.Guth suggested

“the inflationary universe scenario” to refine Big Bang in 1980 that shows that the universe appears to have emerged from a singularity.¹⁹

Dr. Zaghlool al-Naggar²⁰ summarized the reflection of early commentators about the verse No. 30 of Chapter al-Anbiya on the unity of creation. He considers it a true interpretation about evolutionary history of universe from stage to stage. He points out that agreeing or disagreeing with the hot big bang model and other scientific theories does not change the fact of universe creation from singularity. So the precedence of Quran about the creation of universe is the most striking and is spirit lifting not only for Muslims but for all researchers.²¹

7- Relevance of Quran Concept

Scientists are of the view that this verse of Quran is the oldest statement about the creation of heavens and earth despite the fact that biblical testaments as well mentioned the creation of universe²². Haroon Yahya quoted professor Alfred Kroner²³ who discussed this verse and the meaning of (ratq) and said:

"Somebody who did not know anything about **nuclear physics** 1400 years ago could not, I think, be in a position to find out from his own mind for instance that the **earth and the heavens** had the same origin, or many others of the questions that we have discussed here."²⁴

Dr. Maurice Bucaille, pointing out an important difference between the concept of creation mentioned in the Quran and that mentioned in the Bible, said that the Quranic description of universe creation is different from Bible. There are some similarities like “ six days creation ”²⁵ but there are many dissimilarities between the two texts that clearly deny what the Western scholars wrongly quote that Mohammad copied these ideas form Bible.²⁶

Maurice further, discussed that Quran did not fix the sequence of “ heaven and earth” but some time it mentioned “ earth and heaven” and vice versa, as in chapter Taa- Haa:

“(God) who created the earth and heavens above.” Qur’an, 20:4

He said that this notion is a parallelism in the celestial and terrestrial evolutions. He mentioned another important Quranic scientific fact “ **Dukhan**” the existence of initial gaseous masses in Quran: “God then rose turning towards the heaven when it was smoke” Qur’an, 41:11. Then the description of elements fused together “ **ratq**” and separated “ **fataq**” mentioned in chapters **Anbiya** and **Fussilat**: “Do the disbelievers not see that the heavens and the earth were joined together, then I split them apart?” Qur’an, 21:30²⁷

Maurice mentioned other modern scientific concepts, saying that in modern science, due to the process of separation the multiple worlds came into being. Quran mentioned the same concepts dozens of time, for example if we look the verse of al-Fatiha : (“Praise be to Allah, the Lord of the Worlds.” Qur’an, 1:1), this concept is in perfect agreement with modern scientific idea of existence of primary nebula (i.e. galactic dust) and then it followed the separation process which resulted in the formation of galaxies, stars and planets. The concept of intermediary creation of the heaven and earth can be observed in chapter *al-Furqan*: “God is the one who created the heavens, the earth and what is between them...” (Qur’an, 25:59). In his opinion, this intermediary creation, is just like the modern discovery of bridges of matter.²⁸

Sultan Bashir ud Din Mehmood, a Muslim scientist, concludes that the world of science now believes that the universe indeed has been created. About fifteen billion years ago, the universe burst into existence out of nothing, with an awesome explosion, popularly known as the “Big Bang”. According to physicist Paul Davies, there are many strands of evidence to support this astonishing theory. Whether one accepts all the details or not, the essential hypothesis –that there was some essential sort of creation- seems from the scientific point of view. Bashir ud Din quoted from “ God and the New Physics” by Simon and Schuster.²⁹

He argued that note the observation of Dr. Hawking about darkness and light that in the process of creation darkness was the first in order of priority. Light came later. Now think over again in the Ayat 6(1), —He made darkness. The expanding nature of the universe indicated in the Glorious Quran is: “With power did We construct the heaven. Verily, We are able to extend the vastness of space thereof. “ (Surat Adh-Dhariyat -The Winds that Scatter:49).³⁰

Dr. Umer Sharif considered (ratq) the first stage of creation; the nebula and (fataq) the second stage of explosion or big bang.³¹

7. Conclusion

The above mentioned scholarly lexical, exegetical, translational explanations show the vastness of the Word of Allah. He, the Creator, selected two words (ratq) and (fataq) which contain linguistic, semantic and scientific mysteries. The words contain phonetic rhyme and rhetorical features which innately possesses a number of scientific, linguistic, and translational concepts. These two words contain all the scientific process from big bang to the formation of the planets, system, priority of darkness than the day. In the translation of this verse, there is no such comprehensive words which convey the hidden concepts in these two words which is, no doubt, a linguistic miracle.

Another scientific fact is mentioned in the verse i.e. the creation of life from 'water'. This word has two meanings; the general meaning is water, and specific meaning belongs to the biological intercourses of male and female.

SUGGESTION:

The Non-Muslims read the Quran through translation in their languages. A large number of words, terminologies contain hidden meanings, second meanings, rhetorical meanings and contextual meanings. Most of the translations are bare of footnotes to denote the targeted meanings of the word of Allah that creates sometime so many misconceptions. To remove the ambiguity and to provide the readers a clear and targeted meaning of the Quranic words and terminologies there should be, in my suggestion, a foot note in every translation to denote the lexical or apparent meanings and the intended meanings.

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