**Errors in The Qur'an's Explanation of the Universe and the World**

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1. **Introduction**

If the Qur'an is the word of God, it must give accurate information about the world and the universe.

The Qur'an certainly does not meet this criterion.

When we look at the Qur'an, we see that wrong information is constantly given about the world and the universe. The Qur'an's description of the world, the solar system and the universe is primitive and absurd when compared with today's knowledge. Therefore, this issue is one of the most important proofs that the Qur'an does not come from God.

As it can be understood from the verses on the subject, Muhammad was so alien to the world and the universe that he could not know whether the information in his time was true or false.

This situation, which was understandable to an ordinary and ignorant person living at that time, becomes absolutely unacceptable when it is claimed that the Qur'an came from God. It is unacceptable for Muhammad, who claims to be absolute truth, to tell the false information of that period as if it were true.

In this article, I will talk more about cosmological errors, but since there are scientific errors in the Qur'an, I would not like to pass without mentioning the issue of evolution because evolution is one of the most obvious scientific errors in the Qur'an and the Bible. Although modern religious people claim that both sides can reconcile, I think that this claim is completely problematic in terms of the consistency of the books. To say that the Torah, the Qur'an and the Bible do not contradict evolution is to say that there is no ground to evaluate these books.

From my point of view, when I saw the ignorance in the Qur'an, I had mixed feelings; I didn't know whether to laugh or be sad or surprised. As a Muslim brought up, it was really tragic that I faced the Qur'an, but now I feel that I am getting closer to the truth, even if it is a small step; I am so happy.

It is a sad story for humanity that there are still more than 1 billion people in the 21st century who believe that God sent the Qur'an, and on top of that, the search for scientific miracles in this book. Therefore, before moving on to the mistakes in the Qur'an, I would like to address the issue of why Islam and other Abrahamic religions are so widespread.

**A.1 . Despite So Many Errors, Primitiveness and Contradictions, Why Are There So Many Believers in the Qur'an and Islam?**

When we examine the reasons why people still continue to believe in these books, despite the obvious errors in the books that are claimed to come from God, we can summarize the factors that come up as follows:

\* People often resist to stay out of their mental comfort zone.

\* The definitive answers given by religions to existential questions are indispensable for people who fear uncertainty.

\* The temptation of the reward-punishment system that religions offer to people has effects that blind and chain people's minds.

\* Attributing extraordinary adjectives such as "sacred" or "the word of God" to a book in the first place builds impenetrable intellectual walls for people.

\* When we look at people who think that life would be empty and meaningless without religion, it is seen that these people find an explanation somehow, no matter what mistake is included in the so-called holy books. This situation reveals the psychology that keeps people who have various anxieties about life and themselves in religion. When we consider this item with the desire for reward, it is seen that there is a moral interest. In short, psychological factors cause people to be insensitive to the truth.

\* In addition to the moral benefit, some religious people also gain financial benefits from religion.

\* The values of the society they were born in are matters that do not need to be questioned for some people.

**A.2. People Who Can Perform Scientific Miracles from the Qur'an**

In recent years, some Muslim and Christian religious people who know science more or less have started to engage in intense propaganda with discourses such as "scientific miracle in the Qur'an / Bible" or "The Qur'an / Bible does not contradict science".

I think this issue is based on interpretation, according to the person, etc. I don't think it is; The errors in the scriptures are obvious. I think it is not difficult to see the ignorance of the Qur'an in the face of nature, but modern religious people whose main concern is not the truth, distort the books they say they believe in, by putting them in a form that they are not, and thus try to make it acceptable for today.

I should say without hesitation that a person must be either ignorant or dishonest to make such an effort. It is impossible for them to adapt these books to the present day without risking such a scientific flaw.

I think it is a duty of humanity to tell people about the mistakes made by the God of the Qur'an, who is claimed to have created everything, while describing nature, because the Qur'an is a discriminatory, vindictive and hostile book, as well as ignoring nature.

Frankly, I did not think that I would find so many mistakes when I was writing this article, which will tell about the scientific mistakes about the world and the universe in the Qur'an. Of course, I knew some of the verses beforehand (these were one of the reasons behind my abandoning Islam), but when I leaned a little more on this subject for the article, I came across a scene that astonished me. That's when I realized once again that we had been put to sleep with lies for years.

**A.3. I Invite Knowledgeable People to Responsibility**

I am sure that a person who knows astronomical subjects well will explain how absurd the Qur'an's understanding of the universe and the world is, much better than I can, but when we look at the internet, television and printed resources, we encounter very weak content that reveals the truth of the Qur'an. On the other hand, what are those who present the Qur'an as the word of God and deceive people by making a 'scientific miracle' out of such a book, while the scarcity of publications describing the real Qur'an is evident? Almost all of us are full of people who have become so brazen and dishonest that they can make scientific miracles out of the Qur'an.

At this point, I would like to call upon knowledgeable people: Please tell the truth of the Qur'an against the winds of lies that surround people. Warn people about the Qur'an, because the Qur'an is not a book that sits calmly; an extremely primitive, hostile and discriminatory book that commits and boasts of many crimes against humanity. As is evident in many verses of the Qur'an, the God of the Qur'an commits crimes against humanity and takes pride in these crimes.

**B. Errors in the Qur'an's Description of the Universe and the World**

**B.1. The Purpose of the Verses About the World and the Universe in the Qur'an**

When we look at the verses about the world and the universe, it is seen that the purpose of the Qur'an is not to give scientific information. In these verses, the Qur'an essentially invites people to believe in Allah, which it says is the only Creator. This point of view is easily seen in almost all verses that can be said to be related to science.[1] The knowledge repository used by the Qur'an in order to achieve this aim is the knowledge in Mesopotamia, which other people also knew in its own time. In this pool, there are Sumerian, Babylonian, Akkadian and Torah narratives directly affected by these civilizations. The fact that the information that Muhammad told us about nature as if it were real, matched with the Torah, summarizes the subject clearly.

While the Qur'an calls people to tawhid and belief, it plans to do this by showing the power and might of Allah. While explaining the power of Allah to people, he tries to create a sense of both magnificence and gratitude. "Don't you know?" in the Qur'an, "Do you not see?" This is the main purpose of such expressions. Rather than encouraging science and questioning, as some claim, these verses invite people to believe in Allah and to oneness. If a person does not believe in Allah and Muhammad, his scientific/philosophical/intellectual activity is of no importance.

Verse 164 of Surat al-Baqara is a good summary of what I have said:

**“Indeed, in the creation of the heavens and the earth, the alternation of night and day, in the ship that flows in the sea with beneficial things for people, in the way Allah sends down water from above and resurrects the earth with it after its death, resurrects and spreads the animals that are quake on it, changing the winds, changing the winds, between the sky and the earth. In the cloud that is ready to command, there are certainly proofs for the oneness of Allah for a people who are wise.”**

**B.2. The Information in the Qur'an Can Be Considered Primitive Even for Its Age**

The period in which Muhammad lived is not too late in human history. I said that the Qur'an uses the knowledge of its own time, but the information conveyed by Muhammad is sometimes primitive even from his own time.

The Qur'an does not do much other than conveying the legendary and mythological elements that preceded it in a simple, short and clear way; only after giving this information, he adds the following idea: “Look, so many blessings have been given to people, the heavens and the earth have been prepared for people; so believe in me, believe in Allah alone; There is the hereafter, there is interrogation.”

We know in a way that falsifies those who try to save the Qur'an by using the period of its descent as an excuse, that there are studies on the sky thousands of years before the Qur'an. As long as people's means allowed, they carried out studies on the sky at a level that can be called advanced for that period. At this point, we encounter a picture that coincides with the fact that Muhammad conveyed the information of his time as if it were real:

Muhammad does not know the sky and the earth, nor does he know the knowledge known before him in other parts of the world. Thus, it is once again confirmed that the Qur'an is a primitive book even for its time.

**B.3. The Fundamentals of The Qur'an's Understanding of the Universe**

It is not possible for today's knowledge to agree with the cosmology revealed by the Qur'an, because the basic approach used by the Qur'an to describe the universe is wrong from the very beginning. For example, the idea of 7 layers of sky, which the Qur'an describes to describe the universe, is a primitive idea that has been known since ancient times and cannot be valid today. The Qur'an also attaches great importance to the place (i.e. the world) as it did in ancient times. The Qur'an always uses the term "heavens and earth" when it comes to the relationship between heaven and earth. I do not think that these verses are metaphors, as modern religious people claim. The Qur'an speaks as if it were indeed, because what it tells about the sky is shaped on its primitive cosmological opinion.

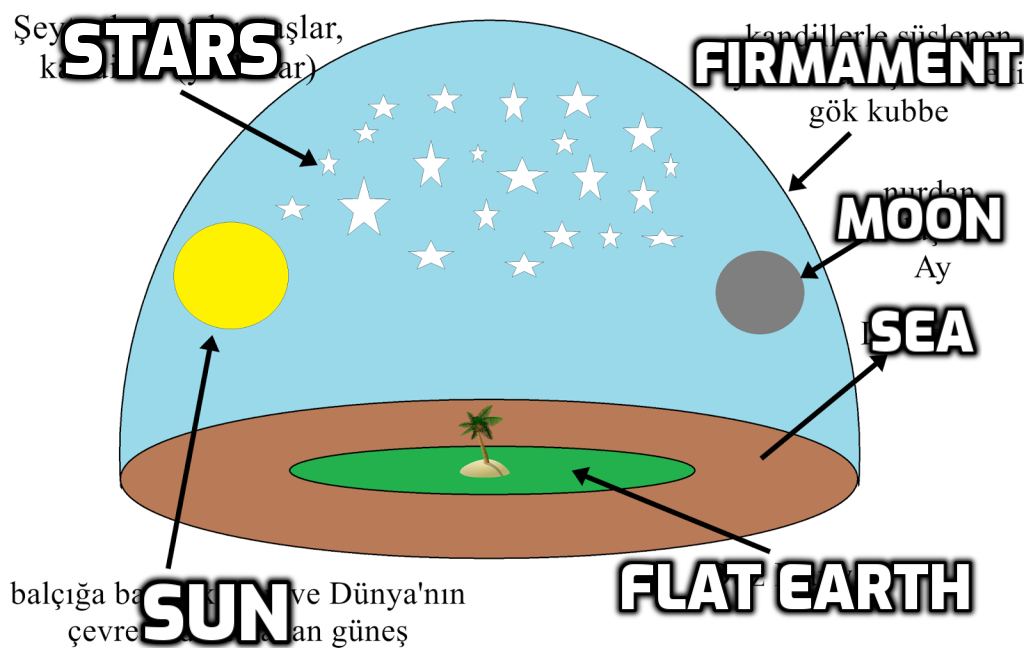
The understanding of the universe in Sumer, which we can call the origin of the cosmology prevalent in Mesopotamia, which Muhammad believed to be true, was as follows:

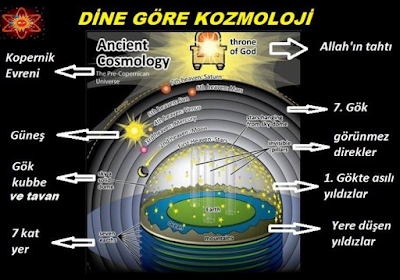
1) In the beginning there was the primeval sea. 2) The primeval sea gave birth to the cosmic mountain formed in the union of heaven and earth. 3) An (sky) was masculine, (earth) was feminine. From their union Enlil, the God of Air, was born. 4) The Air God Enlil separated heaven from earth, and Enlil captured his mother Ki, while his father An conquered the sky. The union of Enlil and his mother earth initiated the organization of the universe, the creation of man, animals, plants, and the foundation of civilization."[2]

"In the Sumerians, the basic elements of the universe were earth and sky; indeed, the word for universe was anki, a compound word meaning 'earth-sky'. The earth was a flat, flat disk, and the sky was a pit covered by a solid surface in the form of a dome above and below. The Sumerians apparently concluded that there was at first the primeval sea, seeing the sea as the first cause and motivator, and never asking themselves what was before space and time. In this primeval sea, the universe born of a domed sky placed on the flat earth and merged with it " He was born in the form of “sky-earth.”[3]

The logic of the universe in the Qur'an, this cosmological basis laid by the Sumerians, from different sources, M.S. It has come to the 6th and 7th centuries.

The Qur'an's understanding of the universe is more or less like the following images (there may be differences in details):





**Throne of God**

**Cosmology by Abrahamic Religion**

**Pre-Copernican Universe**

**Sun**

**Sky Dome and Ceiling**

**7 Floors**

**7. Sky**

**Visible Poles**

**1. Stars Hanging in the Sky**

**Falling Stars**

In order to better understand the expression of 7 layers of sky in the Qur'an, you can refer to the following passage:

“The 5 planets known in Aristotelian times (Mercury, Venus, Mars, Jupiter and Saturn), the Moon and the Sun made up the magic number 7. Earth was not considered a planet then, and it was accorded great privilege in all respects. Around the Earth, 7 invisible crystal balls of 7 celestial bodies divided the universe into 7 layers. The concept of '7 layers of sky', which is often mentioned in the holy books of monotheistic religions, comes from this."[4]

Since it adopts primitive cosmology, the Qur'an constantly makes statements that seem too ridiculous and absurd for today. Muhammad conveys the inferences that an ordinary person living in the world would make without any extra knowledge, as if they came from God. When we look at the verses in which he makes specific definitions, we come across versions of the information from the time of Sumer and Babylon, which are a little more simplified and interpreted towards monotheism. From this point of view, we can say that it is more correct to argue whether the cosmology of Sumerian, Babylonian and Torah is compatible with today's science rather than whether the Qur'an is compatible with science. If we are not arguing today whether Sumer, Babylon, and the Torah really came from God, we should not discuss the Qur'an and the Bible either. Therefore, the claims of accuracy have been completely dismissed. In fact, these religions are in the category of Mormonism or Zoroastrianism, whose claims of truth are not seriously discussed, but the number of believers and factors such as politics can prevent this fact from being seen.

**B.4. Can the Universe or Earth Be Defined as "Heavens and Earth"?**

The Qur'an constantly uses the definition of "heavens and earth" when describing the universe. Any person who knows science and has not chained his mind will easily see that it is wrong to define the universe as 'heavens and earth', even without going into the details of the Qur'an.

The Qur'an fails in the first place because it lays the foundation wrong. He thinks that only the earth and the sky above it, like a roof, exist; He doesn't even know that there is such a thing as the universe.

Here are a few sample verses about 'the heavens and the earth':

**“The Originator of the heavens and the earth! How can He have a child, when there is for Him no consort, when He created all things and is Aware of all things?”** (Enam, 101)

**“Lord of the heavens and the earth and all that is between them! Therefor, worship thou Him and be thou steadfast in His service. Knowest thou one that can be named along with Him?”** (Meryem, 65)

As we pointed out earlier, in most of the verses where the expression "heavens and earth" is mentioned, "Then why do you still deny it?" such a mental infrastructure exists. Example verses:

**Lo! your Lord is Allah Who created the heavens and the earth in six days, then He established Himself upon the Throne, directing all things. There is no intercessor (with Him) save after His permission. That is Allah, your Lord, so worship Him. Oh, will ye not remind?”** (Yunus, 3)

**“Who created the heavens and the earth and all that is between them in six Days, then He mounted the Throne. The Beneficent! Ask any one informed concerning Him!”** (Furkan, 59)

**“He hath created the heavens and the earth with truth. High be He exalted above all that they associate (with Him).”** (Nahl, 3)

**“Have they not pondered upon themselves? Allah created not the heavens and the earth, and that which is between them, save with truth and for a destined end. But truly many of mankind are disbelievers in the meeting with their Lord.”** (Rum, 8)

**B.5. Can the 'Separation of Heavens and Earth' Be Identified with the Big Bang?**

When it comes to the relationship between the Qur'an and science, one of the verses that some so-called "rational religious people who care about science" distort and bend according to their own pleasure is the 30th verse of Surah Anbiya. Let's see the verse first:

“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?”

The expression 'we separated it when the heavens and the earth were adjoining' in the verse is presented as 'describing the Big Bang' by some new generation religious people. A member of this group, whose visibility has increased in recent years, says, based on this verse, "The Qur'an is the only book in the world that describes the Big Bang in such a way."[5] He either has no knowledge or is deliberately lying.

First, the expression of the separation of the heavens and the earth cannot be used for the Big Bang because the understanding of the universe on which the two views are based cannot be compatible with each other. Second, there are many sources other than the Qur'an that speak of such a separation.

For example, this idea is clearly mentioned in the Sumerian and Babylonian creation myths: “According to the Sumerian myth, first in the universe there was a vast water with the name of Goddess Nammu. The goddess pulls a great mountain out of that water. His son, the Air God Enlil, cuts him in two. The top becomes the sky, the Sky God takes it, the underground becomes the Earth Goddess and the Air God.”[6]

Thoughts such as the separation of heaven and earth from each other, and even everything coming out of a point, is a theme seen in many regions from Egypt to Africa and China, except for Sumer and Babylon.[7]

On the other hand, as seen in verse 61 of Surah Ankebut, Muhammad's addressees also know the definition of 'the heavens and the earth':

**“And if thou wert to ask them: Who created the heavens and the earth, and constrained the sun and the moon (to their appointed work)? they would say: Allah. How then are they turned away?”**

While it is absurd enough to describe the universe as the heavens and the earth, a statement such as the separation of the heavens and the earth is incompatible with today's science. On the contrary, this statement is one of the most fundamental issues in which the Qur'an contradicts science.

The motif of the separation of heaven and earth is an expression that can be seen not only in the Arab society of that period, the Sumerians or the Babylonians, but also in Egypt and even in the Far East.

Robert Winston does not attribute the reason why the narrative of the separation of heaven and earth is so common because cultures are influenced by each other; According to him, these overlapping expressions can also be explained by the fact that people have similar needs and lives.[8] We can liken this situation to the fact that people ascribe holiness to the soil because it provides food and bring about fertility cults and goddesses.

**B.5.1. God's Throne Over Water**

God separates the heavens and the earth from a kind of primordial water, as it is written in the Sumerian legends and the Torah, which made this 'separation' verse appear in the Qur'an.

On the one hand, the Qur'an states that he created the heavens and the earth out of nothing, as in the 101st verse of Surah Enam, on the other hand, in the 7th verse of Surah Hud, it states that when Allah created the heavens and the earth, or before, his Throne was above water:

“And He it is Who created the heavens and the earth in six Days and His Throne was upon the water that He might try you, which of you is best in conduct. Yet if thou (O Muhammad) sayest: Lo! ye will be raised again after death ! those who disbelieve will surely say : This is naught but mere magic.”

Since water came into being after the formation of the universe, it is impossible to consider such an idea reasonable. Against this interpretation, an answer can be given as follows: "There may be another water in the sight of God before the universe." However, in the verses in question, there is no distinction between 'water, which is above all else', and water in our universe.

This verse sums up most of what we are trying to convey in our article. Namely, we see similar narratives in the Qur'an in the Book of Genesis of the Torah. The Qur'an takes the Torah as its guide, and the Torah is inspired by the Sumerian narratives.

And thus, we encounter mythological narratives that are impossible to be valid today. Since the Qur'an is based on primitive cosmology, the details it gives are meaningless, inconsistent, ridiculous, confusing and wrong.

In addition, this and similar verses; It clearly proves that the God of the Abrahamic religions is not the same as the God discussed in the philosophy of religion, far from anthropoformism, perfect in every way. But what is the wisdom that most of those who are interested in the philosophy of religion are Muslims and Christians; even worse, people of Abrahamic religions who produce studies in this field are still trying to prove that the two Gods are the same.

Because of them, I turn away from the philosophy of religion.

**B.6. Does the 47th verse of Surat al-Dhariyat say that the Universe is Expanding?**

After seeing that the Qur'an's explanation of the universe is fundamentally wrong, he is still on television or on the Internet, saying, "The Qur'an tells that the universe is expanding, as the data of science reveal today." I leave it up to you to react when you hear such ridiculous words.

The removal of a meaning such as "the universe is expanding" from the verse in question seems makeshift in terms of the verse itself and its integrity. First of all, let's read the verse from a few different translations:

Elmalılı Hamdi Writes:

**“We built the sky with our might. Undoubtedly, we are vast and mighty.”**

Meal of Religious Affairs (Turkey):

**“We built the sky with our might, and indeed we have power over everything.”**

Yaşar Nuri Öztürk:

**“As for the sky, we built it with our hands. Undoubtedly, we are expanders.”**

The word “le musiune” in the verse is the focus of discussions. Since I don't know Arabic, I don't want to make assertive words here, but as seen in all the other verses in the Qur'an that are similar to this verse, the main purpose of Muhammad is to invite people to oneness/the religion he brought and to reveal the majesty of Allah. In such verses, Muhammad constantly says, "God is so great that He is the only God who created everything." Trying to process a message like Now, when we evaluate the verse within this framework, the verse is "God has power over all things, God is mighty, God is wide, etc." It seems he meant it. Rather than expanding the universe, we see an emphasis on the majesty of the God of Islam.

Moreover, let alone the expression "we have power/strength/extent", it still does not make sense, even if the Qur'an directly says "The sky/universe is expanding" in this verse.

Because, as I keep repeating, the Quran's conception of the universe is fundamentally wrong. On this wrong basis, the meaning of the expression "width" in the verse can only be used for the expansion between the earth and the heavens, which again has no side in terms of our current understanding of the universe. The world of the Qur'an is not the same as our world, and the universe of the Qur'an is not the same as our universe.

I think that a sincere and honest person who has the necessary information, does not have psychological purposes, would not associate Anbiya 30 and Zariyat 47 with the expansion of the universe in the present sense.

**B.7. According to the Qur'an, the Earth Was Created Before the Heavens**

We find another striking example of the false universe narrative, which is built on a false foundation in the Qur'an, in the discourse of the creation of the earth before the heavens. Although it is clear how absurd these verses are for our day, some people who continue to deceive people continue to make a big deal out of the Qur'an.

Verses that say that the sky was created after the earth:

**“Say (O Muhammad, unto the idolaters): Disbelieve ye verily in Him Who created the earth in two Days, and ascribe ye unto Him rivals? He (and none else) is the Lord of the Worlds. He placed therein firm hills rising above it, and blessed it and measured therein its sustenance in four Days, alike for (all) who ask; Then turned He to the heaven when it was smoke, and said unto it and unto the earth: Come both of you, willingly or loth. They said: We come, obedient. Then He ordained them seven heavens in two Days and inspired in each heaven its mandate; and we decked the nether heaven with lamps, and rendered it inviolable. That is the measuring of the Mighty, the Knower.”** (Fussilet, 9-12)

**“He it is Who created for you all that is in the earth. Then turned He to the heaven, and fashioned it as seven heavens. And He is Knower of all things.”** (Bakara, 29)

The God of the Qur'an first creates the earth, equips it with food, and places stable mountains; After doing these, he turns to the sky in the form of smoke. If someone came today and said, “Before the sky was created, the earth was created.” What do you think of this man?

As if the absurdity in this narrative was not enough, some religious people interpret the expression "he turned to the sky in smoke" as "describing the gas phase of the universe."[9] They prove that they have no self-respect and that they can commit all kinds of fraud for their very "sublime" purposes.

Of course, despite these verses, some Muslims immediately read Surah Naziat 27.-30. will remind you of the verses:

**“Are ye the harder to create, or is the heaven that He built? He raised the height thereof and ordered it; And He made dark the night thereof, and He brought forth the morn thereof.”**

These verses say that the sky was created first and then the earth, or that he arranged the sky first and then the earth, during the arrangement. If we understand this verse as creation, we see that it clearly contradicts the 29th verse of Surat al-Baqara.

If we interpret it as an arrangement, we get rid of the contradiction to some extent, but the problems do not end.

Because the arrangement of the sky as if it were an object and the darkening of the night, when compared to the information we are sure of as a result of countless tests, turns all cause and effect relationships upside down.

Since Muhammad did not know the subject here and in other verses, it seems that he reinterpreted the information he had learned and constructed in his mind until then, without putting it into a consistent pattern.

As those who have read the Qur'an more or less know, the Qur'an is an extremely slippery book, often blurring and confusing the subjects it deals with.

In the Qur'an, you can find verses on many subjects that can be deduced to the contrary. This is another proof that the Qur'an does not come from God.

**B.8. The Separation of the 'Heavens and the Earth' Reveals the Qur'an's Conception of the Universe**

When we look at the verses about the 'heavens and the earth', it is understood that the Qur'an thinks the earth is the floor and the sky is the ceiling.

**B.8.1. The Qur'an Thinks of the Sky as an Elevated Object (tent/dome, etc.)**

The Qur'an describes the sky as a ceiling that is held, built and raised. If the sky is the ceiling, the earth is the floor.

In other words, what is called the separation of the heavens and the earth in the Qur'an is actually the separation of the floor and the ceiling and the creation of life between these two.

According to the Qur'an, when the sky is united with the earth, God raises the sky without a pillar. After raising it, God keeps that sky from falling.

Does such a narrative have any validity for our day? Is there any chance of defining the relationship between space and earth like this? Is what we call the sky an object so that God can hold it?

Related verses:

**“Who hath appointed the earth a resting-place for you, and the sky a canopy; and causeth water to pour down from the sky, thereby producing fruits as food for you. And do not set up rivals to Allah when ye know (better).”** (Bakara, 22)

**“And We have made the sky a roof withheld (from them). Yet they turn away from its portents.”** (Enbiya, 32)

**“Hast thou not seem how Allah hath made all that is in the earth subservient unto you? And the sap runneth upon the sea by His command, and He holdeth back the heaven from falling on the earth unless by His leave. Lo! Allah is, for mankind, Full of Pity, Merciful.”** (Hacc, 65)

**“And the sky He hath uplifted; and He hath set the measure,”** (Rahman, 7)

**“A revelation from Him Who created the earth and the high heavens,”** (Taha, 4)

The rhetoric of the raising of the heavens is probably also a knowledge from the Sumerians. In the introductory part of a Sumerian poem that Kramer named "Gilgamesh, Enkidu, the Netherworld", we encounter lines that overlap with the expressions in the Qur'an:

“After the sky has departed from the earth,

After the earth left the sky,”[10]

When we look at the 6th verse of Qaf Surah, we see that the Qur'an thinks the sky is something like an object that can be built:

**“Have they not then observed the sky above them, how We have constructed it and beautified it, and how there are no rifts therein?”**

To an ignorant person, the sky may seem like a ceiling during the daytime and he may say, 'There are no cracks in the sky.' But in reality there is no such thing as a crack in the sky. Mohammed thinks that the sky is literally the ceiling that is likely to break/crack.

Verse 44 of Surah Tur states that when the sky is torn apart, unbelievers will not be afraid of them because they think it is a cloud. In other words, according to the Qur'an, the sky can break apart and fall to the earth:[11]

**“And if they were to see a fragment of the heaven falling, they would say: A heap of clouds.”** (Tur, 44)

In verse 3 of Surah Mulk, it is mentioned that there are no cracks in the sky:

**“Who hath created seven heavens in harmony. Thou (Muhammad) canst see no fault in the Beneficent One's creation; then look again: Canst thou see any rifts?”**

Similar to Mulk 3, another verse mentions that the sky can crack:

**“Have they not observed what is before them and what is behind them of the sky and the earth? If We will, We can make the earth swallow them, or cause obliteration from the sky to fall on them. Lo ! herein surely is a portent for every slave who turneth (to Allah ) repentant.”** (Sebe, 9)

There can be no such thing as the cracking of the sky, because the sky is not a solid object. What we call the sky is the name we give to the air/atmosphere surrounding the earth. Mohammed thinks that the blue sky is the object and does not know that beyond the sky there is dark space.

By looking at the 12th verse of Talaq Surah, the Qur'an's conception of the universe and "Allah descended to the Throne after He created the heavens and the earth" mentioned in another verse. We can easily understand the sentence:

**“Allah it is who hath created seven heavens, and of the earth the like thereof. The commandment cometh down among them slowly, that ye may know that Allah is Able to do all things, and that Allah surroundeth all things in knowledge.”**

In other words, after Allah created the sky, he ascends to the Throne and the command oscillates between them. The conclusion to be drawn from this is that the throne of Allah is above 7 heavens and the orders he gives from here descend from the heavens to the earth. "Where is God or God's throne?" Questions like these may be open to interpretation, but what I want to draw attention to here is the distorted understanding of the universe in the Qur'an.

“There are no cracks.” and the phrases such as "It was built" confirm our guesses: The Qur'an does not know what the sky is. He probably thinks that the layer of atmosphere that we call the sky, which appears to us as blue, is something like a roof and a dome. Such a description of the sky has its origins in the great Sumerians:

"They thought of the earth as a flat, flat disk, and the sky as a hollow place covered above and below by a solid surface in the form of a dome..." [12]

**B.9. Does the Earth Revolve Around the Sun According to the Qur'an?**

Although the Qur'an says that the Sun and the Moon are flowing away, it never once mentioned that the earth revolves around the Sun or otherwise.[13]

When you read the verses about the world, you see in the mind of the writer of the Qur'an the idea that the sun does not revolve around the sun, but that the sun revolves around the earth.

Don't you think it's strange that the Qur'an does not say anything about such a knowledge, which is one of the most basic knowledge of today? If you've read what I've said so far, it's not strange.

As it is understood from the verses, the Qur'an thinks that the ground is fixed and flat. Thus, it turns out that the Qur'an can be considered primitive even for its own time, because hundreds of years before the Qur'an, many ideas based on observation and reasoning that the Earth is round were put forward.

An ignorant person who wants to understand the movement of the Sun with the naked eye during the day probably thinks that the earth (Earth) stops and the Sun revolves around it. This is exactly how Muhammad describes the Sun.

**B.10. The Qur'an Describes the Earth (earth) as Flat**

Although there are various discussions in the Islamic world on this subject, when the relevant verses are examined, it is understood that the Qur'an thinks the world is flat:

**“And the earth have We spread out, and placed therein firm hills, and caused each seemly thing to grow therein.“** (Hicr, 19)

**"And Allah hath made the earth a wide expanse for you”** (Nuh, 19)

**"And the earth, how it is spread?”(**Gaşiye, 20)

**“And the earth have We laid out, how gracious was the Spreader (thereof)!“** (Zariyat, 48)

**“Have We not made the earth an expanse, And the high hills bulwarks?”** (Nebe, 6-7)

Probably because human eyes are not developed enough to realize that the world is round when they look at it with the naked eye, Muhammad thought the earth was a flat floor spread out like a carpet.

Many Islamic scholars at the time said that the world was flat, based on the definitions frequently repeated in the Qur'an, such as spreading and laying the ground.

**B.11. The Qur'an Says the Heavens Can Be Rolled Up Like a Notebook**

The discourse that the sky is rolled up like a notebook in two verses of the Qur'an constitutes the complementary element of the Qur'an's perception of the sky.

Even if all the other verses parallel to these verses are called metaphors, we are faced with a situation that will not be enough to save the Qur'an because it is very difficult to find a consistent metaphoric unity from the relevant verses.

Related verses:

**“The Day when We shall roll up the heavens and a recorder rolleth up a written scroll. As We began the first creation, We shall repeat it. (It is) a promise (binding) upon Us. Lo! We are to perform it.”** (Enbiya, 104)

**“And they esteem not Allah as He hath the right to be esteemed, when the whole earth is His handful on the Day of Resurrection, and the heavens are rolled in His right hand. Glorified is He and High Exalted from all that they ascribe as partner (unto Him).”** (Zümer, 64)

In fact, even if the Qur'an did not directly say this, one of the conclusions drawn from many verses was that the sky is something like the earth and complements it.

Because if there is a ceiling and floor in the middle and the ground is flat according to the Qur'an, the sky will most likely be in harmony with it. As the theologian Mustafa Öztürk says, according to the Qur'an, the earth is the bottom of the pot and the sky is its lid.[14] Another analogy that fits the Qur'an's description of the 'heavens and the earth' is a snow globe centered on the earth. We may not be able to see the exact picture in Muhammad's mind, but these are more or less what he envisioned.

**B.12. The Qur'an Doesn't Know the Properties of the Mountains**

The Qur'an constantly gives false information about the mountains, as it does in its description of the universe.

The Qur'an describes the mountains as if they were added to the earth later. According to the Qur'an, first there was a flat earth, then mountains were added to them. Related verses:

**“And the earth have We spread out, and placed therein firm hills, and caused each seemly thing to grow therein.”** (Hicr, 19)

**“He hath created the heavens without supports that ye can see, and hath cast into the earth firm hills, so that it quake not with you; and He hath dispersed therein all kinds of beasts. And We send down water from the sky and We cause (plants) of every goodly kind to grow therein.”** (Lokman, 10)

**“Have We not made the earth an expanse, And the high hills bulwarks?”** (Nebe, 6-7)

When the mountains are moved on the Day of Judgment, people will see the earth bare:

**“And (bethink you of) the Day when We remove the hills and ye see the earth emerging, and We gather them together so as to leave not one of them behind.”** (Kehf, 47)

**“They will ask thee of the mountains (on that day). Say: My Lord will break them into scattered dust. And leave it as an empty plain, Wherein thou seest neither curve nor ruggedness.”** (Taha, 105-107)

As can be seen, the Qur'an thinks that the mountains were placed later, independently of the ground. It is simply nonsense to see mountains as a separate entity from the earth/crust.

Don't you think such an understanding of a mountain is very childish and funny? Muhammad's view of the mountains resembles a child who has not received any education, being affected by the majesty of the mountain.

**B.12.1. The Qur'an Thinks Mountains Prevent Earthquakes**

Surah Luqman 10. and Surah An-Naba 6-7. As seen in the verses, the Qur'an thinks that mountains prevent earthquakes. According to the viewpoint of the Qur'an, mountains were left on the earth as heavy pressures so that the earth would not be shaken.

Is the Qur'an's discourse about mountains independent of its time? Of course no. The crashing of mountains like poles takes place in Semitic cosmologies.[15]

**B.13. The Qur'an is Unaware of the Greatness of the Stars**

One of the most famous attempts to explain the primitive understanding of 7 layers of sky adopted by the Qur'an is the explanation that the 7 layers of sky in the verses are layers of atmosphere.

However, when we look at the Qur'an's approach to the stars, it seems that this interpretation cannot be made realistically.

According to the Qur'an, Allah has adorned the nearest sky with lamps (stars): “Then He ordained them seven heavens in two Days and inspired in each heaven its mandate; and we decked the nether heaven with lamps, and rendered it inviolable. That is the measuring of the Mighty, the Knower.” (Fussilet, 12)

At night, those stars that look like tiny lamps in the sky are celestial bodies that are trillions of kilometers away and are many times larger than our world. Another important conclusion to be drawn from this verse is the distortion of the layered sky concept adopted by the Qur'an, because not all stars are found in the same layer.

If we look at the 2nd verse of Surah Takvir, the star understanding of the Qur'an becomes clear:

**“And when the stars fall,”**

Considering the size of the stars and the smallness of the world vis-à-vis them, it is easy to see how illogical a phrase like "when the stars are poured" is.

As it is understood from the verses about the stars that the Qur'an does not know the stars, the geocentric perspective of the Qur'an reappears.

**B.14. The Qur'an Doesn't Know the Difference Between Star and Meteorite**

The phenomenon, which people call a shooting star, is the traces formed as a result of the burning of meteorites (meteorites) when they enter the atmosphere.[16] It is out of the question for massive stars to enter the atmosphere and move quickly. The Qur'an is too ignorant to make this distinction:

**“And verily We have beatified the world's heaven with lamps, and We have made them missiles for the devils, and for them We have prepared the doom of flame.”** (Mülk, 5)

**“Lo! We have adorned the lowest heaven with an ornament, the planets: With security from every froward devil. They cannot listen to the Highest Chiefs for they are pelted from every side, Outcast, and theirs is a perpetual torment; Save him who snatcheth a fragment, and there pursueth him a piercing flame.”** (Saffat, 6-10)

**B.15. The Qur'an Thinks The Moon Is A Source Of Light**

I agree that the Qur'an's definition of the Moon as "light" is debatable to a certain extent, but I think, judging from the relevant verse, it seems more likely that the Qur'an will think that the Moon reflects its own light.

We have known for many years that the Moon is not a source of light, but only reflects the light from the Sun to us. The people of that period probably thought that the Moon was a sun-like being.

Related verses:

**“He it is who appointed the sun a splendour and the moon a light, and measured for her stages, that ye might know the number of the years, and the reckoning. Allah created not (all) that save in truth. He detaileth the revelations for people who have knowledge.”** (Yunus, 5)

**“And hath made the moon a light therein, and made the sun a lamp?”** (Nuh, 16)

**B.16.** **About To The Qur'an Says that the Sun Is Flowing**

According to another claim of those who try to derive scientific miracles from the Qur'an, the Qur'an declared that the Sun moves thousands of years ago by saying that the Sun moves.

Related verse:

**“And the sun runneth on unto a resting place for him. That is the measuring of the Mighty, the Wise.”** (Yasin, 38)

As it is known today, the Sun and the Solar System move around the center of the Milky Way Galaxy.[17] However, we can easily understand from the cosmology drawn by the Qur'an and the context of the verse that what the Qur'an means by the movement of the Sun is that an ignorant person seen in normal life will say, "I think the ground stands still, the Sun moves around it." It is the name given to the movement that occurs as a result of a perception such as In addition to the verse called "Miracle", the verses before and after it also reveal the primitive point of view of the Qur'an:

**“The night is also a sign for them. We take the day out of it, and you will see that they are in darkness.”** (Yasin, 37)

The day does not come out of the night.

**“A token unto them is night. We strip it of the day, and lo! they are in darkness.”** (Yasin, 39)

The moon has no mansions.

If you have noticed, the verses that are said to be 'miracle' also reveal the primitiveness of the Qur'an. After all that has already been told, it is useless to expect any confirmed information, let alone a cosmological miracle, from the Qur'an.

**B.17. The Qur'an Doesn't Know the Orbits of the Moon and the Sun**

The Qur'an assumes that the Sun and the Moon follow each other. In reality the Sun does not follow the Moon or the Moon does not follow the Sun. Ehh, of course, if you see that the Sun goes at night and replaces it with the Moon in your ignorant state in daily life, you would think that there is a priority and posterior relationship between them.

Related verses:

**“By the sun and his brightness, And the moon when she followeth him, And the day when it revealeth him, And the night when it enshroudeth him, And the heaven and Him who built it, And the earth and Him who spread it, And a soul and Him who perfected it. And inspired it (with conscience of) what is wrong for it and (what is) right for it. He is indeed successful who causeth it to grow, And he is indeed a failure who stunteth it.”** (Şems, 1-10)

**“It is not for the sun to overtake the moon, nor doth the night outstrip the day. They float each in an orbit.“** (Yasin, 40)

An expression such as whether the Sun can catch up with the Moon or not is very distorted, strange and absurd according to today's information. Most likely, since Muhammad saw the Moon only at night, he thinks that the Moon follows the Sun and will never be able to 'before' it.

Incorporating night and day into the work, it multiplies the distortion.

**B.18. The Qur'an Misrepresents Night and Day**

The Qur'an describes day and night as two separate entities:

**“And He it is Who created the night and the day, and the sun and the moon. They float, each in an orbit.”** (Enbiya, 33)

**“By the sun and his brightness, And the moon when she followeth him, And the day when it revealeth him, And the night when it enshroudeth him, And the heaven and Him who built it, And the earth and Him who spread it…”** (Şems, 1-6)

**“Hast thou not seen how Allah causeth the night to pass into the day and causeth the day to pass into the night, and hath subdued the sun and the moon (to do their work), each running unto an appointed term; and that Allah is Informed of what ye do?”** (Lokman, 29)

A definition such as bringing night into day and day into night cannot be used to describe the events we call day and night.

Since the Qur'an perceives the night and the day as existence, it makes strange and false analogies such as the night covering the day and the day chasing the night:

**“And He it is who spread out the earth and placed therein firm hills and flowing streams, and of all fruits be placed therein two spouses (male and female). He covereth the night with the day. Lo! herein verily are portents for people who take thought.”** (Ra’d, 3)

**“Lo! your Lord is Allah Who created the heavens and the earth in six Days, then mounted He the Throne. He covereth the night with the day, which is in haste to follow it, and hath made the sun and the moon and the stars subservient by His command. His verily is all creation and commandment Blessed be Allah, the Lord of the Worlds!”** (A’raf, 54)

Look, we encounter the same situation again: Muhammad interprets it in the same way as an ignorant and ordinary person living in those times defines and describes the change of day and night.

The Qur'an constantly speaks in a way that it does not know that day and night occur because of the earth's position and movement relative to the sun:

**“He maketh the night to pass into the day and He maketh the day to pass into the night. He hath subdued the sun and moon to service. Each runneth unto an appointed term. Such is Allah, your lord; His is the Sovereignty; and those unto whom ye pray instead of Him own not so much as the white spot on a date stone.”** (Fatır, 13)

Lokman 29 and Fatir 13 are about stings between day and night. While defining night and day is quite simple for someone who knows the motion of the Sun and the Earth, Mohammed persistently complicates the matter.

In reality, it is not possible to use a term such as turning the night into the day and the day into the night. Even saying analogy to these verses does not save these verses.

The strangeness of the Qur'an's approach to night and day is endless:

**“And for the moon We have appointed mansions till she return like an old shrivelled palm leaf. It is not for the sun to overtake the moon, nor doth the night outstrip the day. They float each in an orbit.”** (Yasin 39-40)

Mohammed makes such statements, most likely because he is near the equator.

**B.19. Is It Miraculous To Say The Universe Was Created And Will Disappear With The Apocalypse?**

"The Qur'an does not contradict science." Another argument of the mass deceiving people by saying is this: The Qur'an has accomplished a great miracle by saying that it is the beginning and the end of the universe.

Yes, the Qur'an talks about creation and the Day of Judgment, but in order to believe that this is a miracle and present it to people, one has to put the brain into the background so that it cannot be seen on the horizon.

Because if you envision a God who creates everything and tests people, this is the most probable understanding of the universe you will reach. This God need not necessarily be the Judeo-Christian-Islamic God:

You can see this kind of understanding of God all over the world. The Big Bang need not be introduced to say that the universe was created and will perish. Moreover, since the history of the universe does not coincide with the history of the universe of the Abrahamic religions, the history of the universe, which has changed from the first moments of the universe to the present and will "disappear" afterwards, is irrelevant to the chronology of the creation-extinction of these religions.

Also, religions claim that their God is omnipotent, even though the discourse does not quite agree with reality. Considering this claim, I don't think it will matter much whether science tells the end of the universe or not.

Even if the universe was scientifically infinite, this time believers would most likely talk about God's absolute power and say that God's power would prevail over the infinity of the universe, or they would say, "The important thing is not that the universe is infinite, but that people perish." It is obvious that religions have such a nature.

**Footnotes**

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