

An Interpretation of the Qur'an, Surat At-Talaq, 65:12: Analysis from the Qur'an, Ahadith and Signs in the Field of Astronomy and Geology

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Abstract

There is difference of opinions among Muslim scholars regarding whether Allah (S.W.T) has created one earth or seven separate earths or many earths. The specific focus of this study was on the interpretation of Surat At-Talaq, 65:12; by analyzing the *kawniyyat* verses related to creation of heavens and earth, to show which opinion among the three is likely to be correct. Thematic and synoptic approaches were used to analyse the *kawniyyat* verses related to the creation of heavens and earth; in relation to the signs in the field of astronomy and geology. Qur'anic and ahadith data were collected from the tafsir of the Qur'an and ahadith books. Astronomical and geological data were screened from online databases. The findings show that Allah (S.W.T) has created one earth with seven concentric layers inside it. These findings may rekindle the interest of other scholars to mount further research in this subject.

1. Introduction

As in some other Islamic doctrines, there are difference of opinions [*ikhtilaf*] among Muslim scholars and commentators of the glorious Qur'an and ahadith on the general understanding of the phrase *waminal ardh mithla hunna* [and of the earth the like there of] used in the Surat At-Talaq, 65:12:

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

It is God who has created seven heavens and of the earth, the like of them. [His] command descends among them so you may know that God is over all things competent and that God has encompassed all things in knowledge.

Some says the phrase *waminal ardh mithla hunna* [and of the earth the like there of] used in the above verse refers to the seven separate earths; with space between them. These are those who have examined this phrase without relating it to the signs in the field of Astronomy and Geology. This group include earlier commentators of the glorious Qur'an such as Al-Imam Ibn Kathir, Abul Ala Maududi, Muhammad Asad, Yusuf Ali, Jalalyn and many others. Others say it implies the seven concentric layers of the earth contained within our planet earth; one beneath the other, without space between them. This group includes those who have examined this phrase by relating it to the signs in the field of Astronomy and Geology (Hasan & Tuah, 2014; El-Naggar, 2004:17-23). However, these two groups have one thing in common: both believe that there are seven earths, what they differ

is how they have been distributed; separately [with space between them] or within the earth; without space between them?

Furthermore, the last group says this phrase is referring to the notion of plurality of the worlds. That, number seven implies 'many', and therefore, there are many earth's-like planets in the universe. For-example, Najafi, 2019, has reviewed the historical background of seven earth notion, examined the most important descriptive aspects of this Qur'anic concept, and conclude that the Arabic word *ardh* is generic noun, and hence, any stretch or breadth of land on which humans set foot can be considered as a part of the earth. With this ground, he suggested this phrase to mean many planets, and related it to the concept of plurality of the worlds; because ancient civilizations such as Greeks, Romans etc., and Arabs employed the number 7 to express plurality. Bucaille, 2003 has also reported about the notion of plurality of the worlds. Filipenko, 2007:479 has reported about the notion of multiverse, though, he argued that this notion is still under speculation. However, the whole notion of regarding the number 7 to mean plurality contradicts with what has been reported in the ahadith that narrates to us the journey of the prophet Muhammad (S.A.W) to the 7th heaven [*Isra'i and Mi'iraaq*].¹ In these ahadith, only seven heavens have been reported, and it is not stated whether the number 7 represent plurality of the heavens. It also contradicts with what has been revealed in the Surat Fussilat, 41:12 which states that: *And He completed them as seven heavens within two days and inspired [i.e., made known] in each heaven its command. And We adorned the nearest heaven with lamps [i.e., stars, for beauty] and as protection.* This collection of stars and other celestial bodies is the one which makes a universe; a clear sign which shows that there is only one universe, and not multiverse (El-Naggar, 2004:17-23).

Therefore, the findings of the present study are offered as a modest attempt to suggest which one among these three opinions is likely to be correct. To give this suggestion, it has examined the *kawniyyat* verses related to creation of heavens and earth, ahadith related to the number of earths; by correlating them with the signs in the field of astronomy and geology. It is hoped that the findings of this study may rekindle the interest of other scholars to mount further research in this subject. It may also encourage thoughtful non-believers to reflect more on the authenticity of the Qur'an.

2. Methodology

This study has used the thematic approach [*Uslub Tafsir Al-Maudhu'i*]² and synoptic approach [*Uslub Tafsir Ijmali*]³ (adopted from Alawi & Jakarta, 2018) in reviewing and analysing the *kawniyyat* verses related to the creation of heavens and earth; in relation to the signs in the field of Astronomy and Geology. English translation, The Qur'an Introduction and Appendices by Qur'an Project was used for the primary tafsir of all verses used in this study. Tafsir Al-Qur'an Al-'Adhwim of Al-Imam Ibn Kathir; which is regarded as the second after Tafsir Al-Tabari of Al-Imam Ibn Jarir At-Tabari, Tafsir At-Tabari itself, Al-Jaamiul Ahkaamil Qur'an of Al-Imam Al-Qurtubi, Tafsir Al-Jalalyn of Jalal Ad-Din Al-Mahali and Jalal Ad-Din As-Suyuti and The Message of the Qur'an of Muhammad Asad were used to get the primary commentary of the *kawniyyat* verses of the glorious Qur'an related to creation of heavens and earth. The leading ahadith books such as *Sahihayn* [Sahih al-Bukhari & Sahih al-Muslim], Sunan At-Tirmidhi and Musnad Imam Ahmad ibn Hanbal were used to get the interpretation of the number of earths. The published studies on this verse were screened from the online databases. Astronomical and geological data were collected from astronomy and geology books. These data were then analysed by thematic and synoptic approaches to show how they have exposed that there is a single earth; which is among the billions and billions of planets out there, and not seven separate earths or many earth's like planets.

3. Findings from the Qur'an

3.1 Stages of Creation of Heavens and Earth in Six Periods

In the glorious Qur'an, among the evidence that shows that there is only one earth; but with seven concentric layers according to the present signs in the field of Geology, are the *kawniyyat* verses that expose the stages of creation of the heavens and earth. The verses that exposes the stages of creation of the heavens and earth; which is basically the creation of the first phase after that of pen, water, *lawhimmahfudh*, 'arsh etc, are found in the Surat Al-Anbiya, Surat Fussilat and Surat An-Naazi'at. In the Surat Al-Anbiya, 21:30 Allah (S.W.T) exposes that:

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا^١ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

¹ See Sahih Al-Muslim, volume 6, book of faith, hadith number 411, tafsir of Nasiruddin Al-Khattab, page number 259. Also, Sahih Al-Bukhari, volume 1, book of prayer, hadith number 1, tafsir of Dr. Muhammad Muhsin Khan, page number 237-239. Also, Sahih Al-Bukhari, volume 5, book of ansar, hadith number 3887, tafsir of Dr. Muhammad Muhsin Khan, page number 232-236.

² Is the systematic writing of the interpretations applied by commentators by not adopting the order of verses in the glorious Qur'an, but by collecting all the verses that address the same theme and then drawing logical conclusions.

³ In this methodology, the commentators interpret the verse in conformity with the grouped verses, then describe the meaning of the whole verse and draw conclusions.

Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe? (Surat Al-Anbiyaa, 21:30).

In the above verse, the Qur'an states quite categorically that initially, the heavens and earth were as a single joined mass, and this was the first form of their creation. He then separated them into smoke and earth:⁴The Arabic word used to mention the earth is (*wal*) *Ardha*. This is a singular word for earth. In the Surat Al-Fussilat, 41:9-12, Allah (S.W.T) has exposed broadly the above creation; what followed after separating them into two individual entities. In the 9th verse He exposed that:

قُلْ أَيْنَكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ۗ ذَٰلِكَ رَبُّ الْعَالَمِينَ

Say, "Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds (Surat Fussilat, 10:9).

Al-Imam Ibn Kathir in his Tafsir Al-Qur'an Al-'Adhwim has reported a hadith that was narrated by Sa'id (R.A) which was recorded by Al-Imam Al-Bukhari in his sahih;⁵ in which Ibn 'Abbas (R.A) was asked that: *among the heavens and earth which was the first thing to be created?* Then, he replied that: *The earth was the first to be created [without being spreaded] in the two periods;* but these two periods of its creation without being spreaded coincided with the two periods of creation of the heavens. Then it was the last thing to be completed in the creation through spreading it. To prove his answer, He used the arrangement that came in the Surat An-Naazi'aat, 79:27-30. These verses states that:

أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ ۗ بَنَاهَا

Are you a more difficult creation or is the heaven? He [i.e., God] constructed it (Surat An-Naazi'aat, 79:27).

رَفَعَ سَمَكَهَا فَسَوَّاهَا

He raised its ceiling and proportioned it (Surat An-Naazi'aat, 79:28)

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا

And He darkened its night and extracted its brightness (Surat An-Naazi'aat, 79:29).

وَالْأَرْضَ ۖ بَعْدَ ذَٰلِكَ دَحَاهَا

And after that He spread the earth (Surat An-Naazi'aat, 79:30).

Then, in the Surat Fussilat, 41:11, Allah (S.W.T) continues to expose the whole creation of heaven and earth. He said:

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ

Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We have come willingly (Surat Fusilat, 41:11).

Then, in the 12th verse, He concluded the exposition of the whole creation by stating that:

فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا ۗ وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ۗ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

And He completed them as seven heavens within two days and inspired [i.e., made known] in each heaven its command. And We adorned the nearest heaven with lamps [i.e., stars, for beauty] and as protection. That is the determination of the Exalted in Might, the Knowing (Surat Fusilat, 41:12).

This means that, after separating the original creation [*ratq*] to give the earth in the form of a single land mass and heaven in the form of smoke, the earth remained to be a single land mass, but the heaven was then created into seven heavens (*saba'asamaawaati*); in layers one above the other as it has been exposed in the Surat Al-Mulk, 67:3. Thereafter, He adorned the lowest part of the first heaven [lowest heaven or nearest heaven] with lamps and as protection. According to other verses such as Surat Al-Inshiqaaq, 84:1-4, Surat Al-Infitaar, 82:1-4 and Surat Al-Hijr, 15:18, these lamps and protection are stars and meteoroids and comets respectively. This is exactly what Allah (S.W.T) has shown the astronomers; through telescope and other astronomical techniques, in the form of signs as He promised through Surat Fussilat, 41:53 and Surat An-Naml, 27:93 that He will show us His signs in the universe; and insisted that we will recognize them.

⁴ Or steam; according to Qatadah as reported by Al-Imam Ibn Jarir At-Tabari in his commentary (*Tafsir At-Tabari*).

⁵ Sahih Al-Bukhari, vol 6, book of tafsir, hadith number 4815, tafsir of Dr. Muhammad Muhsin Khan.

In the universe, there are about 2 trillion stars that adorning the lowest heaven; as stated in Surat Fussilat, 41:53. At least each star among these has been reported to have its own system of the planets. Currently, our star, the sun, which is among the trillion stars that constitute about 2 trillion galaxies, has been identified to have a system of about 8 planets: together with other celestial bodies. Hence, there are billions and billions of planets out there; our home (earth) being one of them. Here is where we can accept the notion of plurality. But the only problem with this notion is authenticity of using number seven to express plurality. These stars, their systems of planets and other celestial bodies makes the lowest heaven which surround our planet earth as a dome/canopy (Fix, 2008; Watson, 2007; Filippenko, 2007; Pasachoff & Filippenko, 2007; Seeds & Backman, 2012; Seeds & Backman, 2010; Chaisson & McMillan, 2011; Watson, 2007; Pasachoff, 2002). This earth is the one mentioned in about 117 verses that used the phrase *samaawaati wal ardh*, in about 1 verse which used the phrase *ardh was samaawaati*, and in about 7 verses that used the phrase *samaawaati wal ardh* to expose the whole creation of seven heavens and earth. The earth has been separated from others because of its decree of supporting the life. This grand structure of the universe has been exposed in the Surat An-Naazi'at, 79:27-30 stated earlier.

As stated earlier, the two period of creation of the heaven; including the lowest heaven, coincided with the creation of the earth as a single land mass without being spreaded. Then, He completed the whole creation by spreading the earth and placed therein its sustenance as stated in the Surat Fussilat, 41:10:

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ

And He placed on it [i.e., the earth] firmly set mountains over its surface, and He blessed it and determined therein its [creatures'] sustenance in four days without distinction – for [the information of] those who ask (Surat Fussilat, 41:10).

According to the above verse, the process of spreading the earth took four periods, that in addition to the two periods of creating the heavens and earth without spreading it, complete six periods of the whole creation of the heavens and earth.

Generally, this analysis implies that, after separation of the heaven and earth; and the subsequent creation, the earth remained as a single mass (*ardh*). There is no any indication of creation of seven separate earths or many earth's like planets from that primordial earth [single land mass] after being separated from the heaven. If there could be more than one earth [separate earths], ibn 'Abbas (R.A) couldn't state the creation of one earth in his answer. On the other hand, the six periods of the whole creation have been exposed in the 7 verses of the glorious Qur'an, but there is not any mention of the creation of more than one earth [whether seven or many earth's like planets] in any of the period of creation among these six periods of the whole creation. This earth is the one which is mentioned in about 117 verses of the glorious Qur'an by using the phrase *samaawaati wal ardh*, one verse by using the phrase *ardh wa samaawaati*, and 7 verses by using the phrase *samaai wal ardh* to expose the creation of heavens and earth.

3.2 Uses of the Phrases Related to *Ardh* in the Entire Qur'an

Because we are analyzing whether there is one earth or seven separate earths or many earth's-like planets, expectation is to find either the direct exposition of the seven separate earths [seven *ardhuun* or seven *aradhwiin* or the like] as in the exposition of seven heavens in these verses (*sab'a samaawaati*), or to find the exposition of more than one earth that have used the Arabic words or phrases that implies the presence of more than one earth without stating their number [*araadhwin* or *aradhwuun* and the like] as in the exposition of the heavens [*samaawaati*].⁶

In the glorious Qur'an, there are about 125 verses that exposes the way Allah (S.W.T) glorified Himself through His whole creation of heavens and earths. Among these verses, about 113 verses have used the phrase *samaawaati wal ardh* [the heavens and earth], about 1 verse has used the phrase *ardh wa samaawaati* [Erath and heavens], about 7 verses have used the phrase *samaai wal ardh* [heaven and Erath].

According to Muhammad Asad in his commentary, *The Message of Qur'an*, the noun *samaai* denotes; primarily, anything that is spread like a canopy above any other thing. Its plural form is *samaawaati*. When it is used in its plural form (*samaawaati*), it implies the seven heavens, and subsumes the abstract concept of the forces emanating from Allah (S.W.T); since He is, in the metonymical sense of this word, above all that exists. When it is used in its singular form (*samaai*), it implies the spatial universe made up of about 2 trillion galaxies each made up of billions of stars, having the systems of planets and other celestial bodies; suspended in space, covering the earth as a canopy, within a system of unceasing motion determined by centrifugal forces and gravitational attraction. Surat Al-Israi, 17:44, has used the phrase *samaawaati sab'u wal ardh* [seven heavens and earth] to expose this entire structure of the universe; like Surat An-Naazi'at, 79:27-30, and all that exists in them [seven heavens and earth]. This verse is shown below:

⁶ For the translation of these words, see Hans Wehr dictionary.

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [God] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving (Surat Israi, 17:44).

Someone may claim that, in the above verse Allah (S.W.T) did not mention the number of earth [i.e., seven] to avoid repetition of a word seven which He has already mention earlier when He mentioned the number of heavens [seven]. This augment cannot be considered because there is another verse in which Allah (S.W.T) has mentioned first the creation of the one earth and all that exist on top and in it, then He stated the creation of heavens by mentioning their number [seven]. This verse is stated below:

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is knowing of all things (Surat Israi, 17:29).

This is another clear exposition that there is one earth. Other verses that have exposed the entire structure of the universe; together with the exposition of all that exist in the heavens and earth as well as between them, are Surat Ta-Ha, 20:4& 6:

تَنْزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَىٰ

A revelation from He who created the earth and highest heavens (Surat Ta-Ha, 20:4).

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ

To Him belongs what is in the heavens and what is on the earth and what is between them and what is under the soil (Surat Ta-Ha, 20:6).

The above verses have exposed all the creatures of Allah (S.W.T) found in the heavens and earth. Specifically, Surat Ta-Ha, 20:6 has exposed even the creatures found in [under] the earth. With this regard, if there could be seven separate earths, their creatures that are found on top or in them could be also stated. But there is only one earth and all what exist on top and in it have been stated. This is another exposition that there is one earth.

Generally, in the Qur'an 3:129 4:126 21:19, 24:41, 24:64, 45:13, 55:29 and 58:7 Allah (S.W.T) has exposed all of His creation in the heavens and earth. In the Qur'an, 5:17, 5:120, 15:85, 19:65, 38:66, 44:38 and 46:3 He has exposed the creation of heavens and earth and all that exist between them; between heavens and earth. In all these verses, there is no any mention of seven separate earths. If Allah (S.W.T) had created more than one earth, it's likely that He could expose that He has created the creatures in the seven separate earths. In exposing His creatures, He would not have used the word *ardh*, instead He would use the word or phrase which is referring to more than one earth [i.e., *ardhwuun*, *aradhwiiin* etc.]; as He has used the word *samaawaati* in the creation of [seven] heavens.

3.3 Findings from the Ahadith

One of the ahadith used by those who suggest that there are seven separate earths is that which was narrated by Abu Huraira (R.A) and reported by Al-Imam At-Tirmidhi in his Sunan At-Tirmidhi.⁷ This hadith states that there are seven separate earths and, in each earth, there is a prophet like the prophet of our planet earth [Issa (A.S), Ibrahim (A.S) etc.]; and between each earth is a journey of 100 years. According to al-Imam ibn Kathir in his book *Al-Bidaaya wan-Nihaya*, this hadith is weak [*dhaif*]; it was taken from the Israelites narrations. Even Al-Imam At-Tirmidhi himself in his Sunan at-Tirmidhi has commented that it is weak. A common argument used by those who sees that there are seven separate earths is the presence of ahadith that exposes the punishment which will be imposed to someone who will take a piece of land (*shibranminal ardh*) unjustly. These ahadith have been reported in the famous ahadith books; including both Sahih al-Bukhari and Sahih al-Muslim [*sahihayn*]. In Sahih al-Muslim it states that:

مَنْ أَخَذَ شِبْرًا مِنَ الْأَرْضِ ظُلْمًا فَإِنَّهُ يُطَوَّفُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ أَرْضِينَ

Whoever seizes a hand span of land unlawfully, Allah (S.W.T) will shakle his neck with it, to seven earths on the Day of Resurrection.

However, there is another hadith reported in the Mishkaatal-Masaabih and Musnad Imam Ahmad bin Hanbal which clarify the previous ahadith. The one in the Mishkaatal-Masaabih states that:

⁷ Jami At-Tirmidhi, volume 6, chapter on the tafsir [*Surat Al-Hadid*], hadith number 3298, tafsir of Abu Khalyl.

«أَيُّمَا رَجُلٍ ظَلَمَ شِبْرًا مِنَ الْأَرْضِ كَلَفَهُ اللَّهُ عَزَّ وَجَلَّ أَنْ يَحْفَرَهُ حَتَّى يَبْلُغَ آخِرَ سِنَعِ أَرْضَيْنِ ثُمَّ يُطَوِّقَهُ إِلَى يَوْمِ الْقِيَامَةِ حَتَّى يُفْصَلَ بَيْنَ النَّاسِ». رَوَاهُ أَحْمَدُ

If anyone wrongly takes a span of land God who is great and glorious will make him dig it till he gets to the end of seven earths, and then he will have it tied round his neck till the day of resurrection until men are judged. Reported by Ahmad.⁸

According to this hadith, the one who will take a hand span of land unlawfully will make him dig the earth until he reaches to the 7th layer of the earth [which is found in the planet earth, not separate earths]; then he will have it tied around his neck till the day of resurrection until men are judged. As reported earlier, this coincide with the signs that Allah (S.W.T) has shown the geologists in the Geology. That, within the planet earth there are seven concentric layers; one beneath the other, each with its own physical, chemical and biological characteristics. Just like each heaven has its own command as stated earlier in the Surat Fussilat, 41:12. This is another clear indication that there is one earth.

4. Conclusions

This study has examined the available evidence that shows either there is one earth or seven separate earths or many earths [plurality of the worlds]. The findings show that there is only one earth; with 7 concentric layers within it, which is decreed to support life. It is the only planet known so far in the field of Astronomy to sustain life.

This study recommends that, for the *kawniyyat* verses of the glorious Qur'an, to get the broader understanding of the words, phrases or verses, Muslim scholars and commentators of the glorious Qur'an have to dig in the various related verses, ahadith from famous ahadith books, Arabic dictionaries and various published books and articles from different databases; because most of the published data are the signs from Allah (S.W.T) that He promised to show us; that disclose the signs He revealed in the glorious Qur'an. Is through this approach that the words, phrases [like the one under discussion of this study (*waminal ardh mithlahunna*)]and verses could be understood at least in its broader perspective.

These findings may rekindle the interest of other scholars to mount further research in this subject. It may also encourage thoughtful non-believers to reflect more on the authenticity of the Qur'an, for it is inconceivable that prophet Muhammad (S.A.W), could, in the 7th century and without the aid of tools and equipment like the ones used today in the Geology, to discover the astounding geological fact of seven concentric layers of our planet earth.

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⁸ Mishkaatal-Masaabih, volume 3, book of businnes activities, hadith number 2960, tafsir of Shekhe Nawab Qutbuiddin Khan Dehlavi.

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