



# ANALYSING THE STATEMENT OF MUFTI TAQI USMANI SAHEB

IN HIS NOBLE QURAAN REGARDING  
THE BIG BANG THEORY

Published by:

Madrasah Ta'leemuddeen, Isipingo Beach, Durban,  
South Africa



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The author, editors and typesetters humbly request your duas for them, their parents, families, Mashaayikh and Asaatizah.

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# INTRODUCTION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is due to Allah تَبَارَكَ وَتَعَالَى, the Sole Creator and Rabb of the universe, the One who created the sky and the earth and whatever is contained in them in six days, and at the end of the sixth day, the Day of Jumuah, after Asr, He created Nabi Aadam عَلَيْهِ السَّلَامُ from the human species, and made the human species the best of all creations.

May the choicest Salaat and Salaam descend upon the greatest Nabi and Rasul of Allah تَبَارَكَ وَتَعَالَى, Hazrat Nabi Muhammed Mustafa صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who brought the Quraan Majeed to the ummah and explained it in the best manner through his Mubaarak Ahaadith and Sunnah.

May Salaat and Salaam continue to descend upon our beloved master, Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and upon his noble family and illustrious companions رَضِيَ اللَّهُ عَنْهُمْ - who were the means of passing on the entire deen to the ummah - until the end of time.

## THE PURPOSE OF THIS TREATISE

Lately, there has been a lot of discussion regarding what Mufti Taqi Usmani Saheb mentioned about the Big Bang theory in his “Noble Quraan”.

In this brief treatise, we wish to analyse whether the statement of Mufti Taqi Saheb “*The modern ‘Big Bang’ theory seems to be close to this concept*” is correct or incorrect.

Similarly, we wish to establish that the Big Bang theory has no basis in our deen whatsoever. Hence, those who try to reconcile between the Big Bang theory and the verses of the Quraan Majeed and Mubaarak Ahaadith of Rasulullah ﷺ are in grave error, as the Big Bang theory diametrically opposes the Quraan Majeed and Mubaarak Ahaadith.

## THE VERSE OF THE QUR'AAN MAJEED

In the Qur’aan Majeed, in Surah Ambiyaa v. 30, Allah تَبَارَكَ وَتَعَالَى says:

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا<sup>ط</sup> وَجَعَلْنَاهُمَا<sup>ط</sup> الْبَاءَ كُلَّ شَيْءٍ حَيٍّ<sup>ط</sup>

أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

*Did the disbelievers not see that the skies and the earth were closed,  
then We opened them two? And We made from water every living thing.  
Will they then not believe?*

In his Noble Quraan, after presenting two tafseers of the abovementioned verse, Mufti Taqi Saheb mentioned, “**The modern ‘Big Bang’ theory seems to be close to this concept**”.

Below are the two tafseers which he presented in the commentary of this verse followed by his statement:

*The classical interpretation of this verse is that in the beginning the sky was closed in the sense that it did not rain, and the earth was closed in the sense that it did not grow any vegetation, then Allah opened the sky, and it started raining, and opened the earth to grow plants. But another possible translation of the verse may be as follows: ‘The heavens and the earth were a joint mass, then We disjoined them.’ In this case, the verse would be referring to the initial stage of their creation in which the heavens and the earth were joined together, and were separated by Allah at a later stage. **The modern ‘Big Bang’ theory seems to be close to this concept.** And Allah knows best!*

## THE TWO TYPES OF VERSES

Before proceeding further, it should be borne in mind that in regard to the verses of the Quraan Majeed, there are two types of verses:

(1) Those verses of the Quraan Majeed that are clear in their meanings, and by merely having knowledge of the Arabic language and knowledge of the fundamental principles and laws of deen, one will be able to understand the purport of the verses.

(2) Those verses of the Quraan Majeed that are concise. Until one does not refer to the Mubaarak Ahaadith of Rasulullah ﷺ, one will not be able to understand the verses completely with all their details.

The verse under discussion, which mentions the creation of the skies and the earth, relates to the second type of verses.

In regard to this second type of verses, the Ulama explain that one is required to refer to the Mubaarak Ahaadith of Rasulullah ﷺ or the narrations of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and Taabi'een to come to know the correct tafseer of the verses.<sup>1</sup>

From this, we understand that in order for one to come to know the tafseer of these verses, one cannot refer to scientific theories. Rather, one will have to refer to the Quraan and the Ahaadith which have been reported by the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and the Taabi'een.

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<sup>1</sup> (من قال في القرآن برأيه) القول بالرأي ما لا يكون مؤسساً على علوم الكتاب والسنة من قواعد العربية المقررة عند الجمهور وأصول الإسلام المسلمة عند العلماء ثم إن كان بطريق التفسير ويعني به ما يجزم به بأنه مراد الله فلا بد فيه من النقل الصحيح من رسول الله صلى الله عليه وسلم وما يكون بطريق التأويل واحتمال أن يكون مراداً يكفي فيه التأسيس على قواعد العربية وأصول الدين وبدون ذلك لا يجوز التكلم به لا تفسيراً ولا تأويلاً وهذا هو الضابط (لمعات التنقيح ٥٧١/١)

قال رسول الله صلى الله عليه وسلم: من قال في القرآن برأيه فأصاب فقد أخطأ قال: هذا حديث غريب وأخرجه أبو داود وتكلم في أحد رواه وزاد رزين: ومن قال برأيه فأخطأ فقد كفر قال أبو بكر محمد بن القاسم بن بشار بن محمد الأنباري النحوي اللغوي في كتاب الرد: فسر حديث ابن عباس تفسيرين أحدهما من قال في مشكل القرآن بما لا يعرف من مذهب الأوائل من الصحابة والتابعين فهو متعرض لسخط الله (تفسير القرطبي ٣٢/١)

(وأما قول من قال: تفسير الصحابي مرفوع) وهو الحاكم، قال في ((المستدرک)): ليعلم طالب الحديث أن تفسير الصحابي الذي شهد الوحي والتنزيل ... (فذلك في تفسير يتعلق بسبب نزول آية) كقول جابر: كانت اليهود تقول: من أتى امرأته من دبرها في قبلها، جاء الولد أحول، فأنزل الله تعالى: {نساءكم حرث لكم} الآية، رواه مسلم. (أو نحوه) مما لا يمكن أن يؤخذ إلا عن النبي صلى الله عليه وسلم ولا مدخل للرأي فيه (وغيره موقوف) قلت: وكذا يقال في التابعي، إلا أن المرفوع من جهته مرسل. (تدريب الراوي ١٢٠/٣-١٢١)

# NOT INTERPRETING VERSES BASED ON PERSONAL REASONING

In regard to the second type of verses, the Ahaadith explain that a person should not interpret them based on his personal opinion or reasoning, but rather he should refer to the people of knowledge who understand the tafseer of the Quraan Majeed (i.e. the tafseer which is established from Rasulullah ﷺ and the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ).

Hazrat Abdullah bin Abbaas رَضِيَ اللَّهُ عَنْهُمَا reports that Rasulullah ﷺ said, “The person who interprets the Quraan based on his personal opinion, then he should prepare his abode in the fire of Jahannum.”<sup>2</sup>

In another narration, also reported by Hazrat Abdullah bin Abbaas رَضِيَ اللَّهُ عَنْهُمَا, Rasulullah ﷺ said, “The person who interprets the Quraan without proper knowledge, then he should prepare his abode in the fire of Jahannum.”<sup>3</sup>

Apart from this, it should be understood that when any tafseer is presented which relates to the department of Aqaa'id (Islamic beliefs) or something relating to the sifaat of Allah تَبَارَكَ وَتَعَالَى e.g. the way in which Allah تَبَارَكَ وَتَعَالَى created the skies and the earth<sup>4</sup>

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<sup>2</sup> سنن الترمذي، الرقم: ٢٩٥١ ، وقال الإمام الترمذي: هذا حديث حسن

<sup>3</sup> سنن الترمذي، الرقم: ٢٩٥٠ ، وقال الإمام الترمذي: هذا حديث حسن

<sup>4</sup> روي عن عائشة رضي الله عنها قالت: ما كان رسول الله صلى الله عليه وسلم يفسر من كتاب الله إلا آيا بعدد: علمه إياهن جبريل قال ابن عطية: ومعنى هذا الحديث في مغيبات القرآن وتفسير مجمله ونحو هذا مما لا سبيل إليه إلا بتوفيق من الله تعالى ومن جملة مغيباته ما لم يعلم الله به

etc., then great caution should be exercised when presenting the tafseer, as there is fear of one changing the belief structure of Islam or attributing something to Allah تَبَارَكَ وَتَعَالَى that is not true.

## NOT BASING THE AQA'ID OF ISLAM UPON SCIENTIFIC THEORIES

In regard to matters of Aqaa'id (Islamic beliefs), one should understand that they form the very foundation of Islam.

Therefore, in order for one to understand these matters, one will have to refer to the most authentic sources of deen (i.e. the Quraan Majeed, the Mutawaatir Ahaadith of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and the authentic narrations reported from the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and Taabi'een – those personalities who understood the Quraan and Sunnah the best and who were the means of passing on this knowledge of deen to the ummah).

In regard to matters of Aqaa'id, one cannot refer to scientific research and theories. Scientific research and theories are changing all the time and are based on mere speculation and guesswork.

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كوقت قيام الساعة ونحوها مما يستقرأ من ألفاظه كعدد النفحات في الصور وكرتية خلق السموات والأرض روى الترمذي عن ابن عباس عن النبي صلى الله عليه وسلم قال: اتقوا الحديث علي إلا ما علمتم فمن كذب علي متعمدا فليتبوأ مقعده من النار ومن قال في القرآن برأيه فليتبوأ مقعده من النار (تفسير القرطبي ٣٢/١)

Therefore, to subject the verses of the Quraan Majeed and the Mubaarak Ahaadith of Rasulullah ﷺ to science is not permissible and is a recipe to destroy deen.

## SEVERE WARNING FOR THOSE WHO FABRICATE A LIE UPON ALLAH تَبَارَكَ وَتَعَالَى

In the Hadith, Rasulullah ﷺ mentioned, “The one who fabricates a lie and attributes it to me, then let him prepare his abode in the fire of Jahannum.”<sup>5</sup>

From this Hadith, we see the severe warning for those who fabricate a lie and attribute it to Rasulullah ﷺ through forging Ahaadith.

When this is the severe warning for those who fabricate a lie and attribute it to Rasulullah ﷺ, then one can well imagine the severity of fabricating a lie and attributing it to Allah تَبَارَكَ وَتَعَالَى (through distorting the meanings of the verses of the Quraan Majeed).

In fact, there are many verses in the Quraan Majeed wherein Allah تَبَارَكَ وَتَعَالَى condemns the Jews and Christians for them distorting and changing the verses of their heavenly books viz. the Torah and Injeel.

It should not happen that we, the Ummah of Rasulullah ﷺ, fall into the very same sin of distorting the verses of the Quraan Majeed, as the Jews and Christians did to their kitaabs.

Keeping these important points in mind, we feel it compulsory upon us to write this treatise in order to correct the wrong explanation that has been given regarding the tafseer of this verse of the Quraan Majeed, as well as correct the wrong notion that some have that the Big Bang theory can be reconciled with the verses of the Quraan Majeed and the Ahaadith of Rasulullah ﷺ.

Our intention for writing this treatise is only to preserve deen and to protect the Quraan Majeed from any type of distortion taking place in the tafseer of the verses. Our intention is not to run down or dishonour any personality – may Allah تَبَارَكَ وَتَعَالَى save us from this!

## EXAMINING THE VERSE UNDER DISCUSSION

In the Qur'aan Majeed, Allah تَبَارَكَ وَتَعَالَى says:

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا<sup>ط</sup> وَجَعَلْنَاهُمَا نَبَءًا كُلِّ شَيْءٍ حَمِيٍّ

أَفَلَا يُؤْمِنُونَ ﴿٢٠﴾

*Did the disbelievers not see that the skies and the earth were closed,  
then We opened them two? And We made from water every living thing.  
Will they then not believe?*<sup>6</sup>

When one looks closely and examines this verse, then one sees that Allah تَبَارَكَ وَتَعَالَى commences the verse by inviting the kuffaar to ponder over the creation of the skies and the earth, thereby allowing them to reach the correct conclusion by realising the existence of a Creator who created the skies and the earth. That is why Allah تَبَارَكَ وَتَعَالَى says, “*Did the disbelievers not see ...*”

Allah تَبَارَكَ وَتَعَالَى then mentions the skies and the earth being closed after which He opened them.

From this, we understand that the skies and earth were already created by Allah تَبَارَكَ وَتَعَالَى, but they were closed before Allah تَبَارَكَ وَتَعَالَى opened them.

## THREE ACCEPTED TAFSEERS OF THIS VERSE

When Allah تَبَارَكَ وَتَعَالَى says “فَفَتَقْنَهُمَا” - “We opened them two”, then some Mufasssireen explain that “opening” refers to granting the skies and earth the potential to bring forth that which Allah تَبَارَكَ وَتَعَالَى decreed for both of them.

The “opening of the skies” refers to the skies sending down rain, and the “opening of the earth” refers to the earth producing vegetation and crops.

This Tafseer is reported from Hazrat Abdullah bin Abbaas رَضِيَ اللهُ عَنْهُ and Hazrat Abdullah bin Umar رَضِيَ اللهُ عَنْهُ.

Other Mufasssireen explain that the opening of the skies and the earth means that Allah تَبَارَكَ وَتَعَالَى created both – the skies and earth, but they were joined to each other and not separated. Thereafter, Allah تَبَارَكَ وَتَعَالَى separated both from each other.

This tafseer is also reported from Hazrat Abdullah bin Abbaas رَضِيَ اللهُ عَنْهُ. Similarly, Hasan Basri رَحِمَهُ اللهُ and Saeed bin Jubair رَحِمَهُ اللهُ also mention this tafseer.

There is a third tafseer of this aayah which explains that Allah تَبَارَكَ وَتَعَالَى created the sky and the earth in the manner that each one of the two (i.e. the sky and the earth) was individually closed, and then Allah تَبَارَكَ وَتَعَالَى opened them both (i.e. from one sky, Allah تَبَارَكَ وَتَعَالَى made seven skies, and from one earth, Allah تَبَارَكَ وَتَعَالَى made seven earths).

This tafseer is reported from Mujaahid رَحِمَهُ اللهُ.

In all three tafseers, the common aspect is that the skies and the earth were already created by Allah تَبَارَكَ وَتَعَالَى prior to Allah تَبَارَكَ وَتَعَالَى opening them.

Contrary to this, when we examine the Big Bang theory, we find that it claims that 13.8 billion years ago, everything commenced

by itself from a single point, without a creator, and then it continued to expand and grow.

Therefore, the Big Bang theory cannot be proven from this verse, as the Big Bang theory claims that everything commenced from a single point, whereas this verse is saying that the skies and earth were already existing at that time.

Similarly, the Big Bang theory opposes other verses of the Quraan Majeed wherein Allah تَبَارَكَ وَتَعَالَى says that He is the Sole Creator of the skies and the earth and He created both with His Own Power and Might. In Surah Az-Zaariyaat, Allah تَبَارَكَ وَتَعَالَى says:

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَبُوسِعُونَ ﴿٢٤﴾ وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَبْدُوءَ ﴿٢٥﴾ وَمِنْ كُلِّ شَيْءٍ خَلْقْنَاهُ زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٦﴾

*And the sky - We constructed it with strength, and it is We who created the vastness (of it), and the earth - We have spread it out, and how excellently did We spread it out, and from everything We have created pairs so that you may reflect.<sup>7</sup>*

From this verse, it is clear that Allah تَبَارَكَ وَتَعَالَى created both – the skies and the earth – by Himself. They both did not come into existence on their own over billions of years through a gradual expansion until they reached their completion, as the Big Bang theory claims.

# THE CREATION OF THE SKIES AND THE EARTH IN SIX DAYS

In regard to the creation of the skies and the earth, Allah تَبَارَكَ وَتَعَالَى explains that He created them in six days.

Allah تَبَارَكَ وَتَعَالَى says:

وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ۖ وَمَا مَسَّنَا مِنْ لُغُوبٍ ﴿٨﴾

*“Indeed, We created the heavens and the earth and all that is between them in six days, and no fatigue (or tiredness) came over Us.”<sup>8</sup>*

In another verse, Allah تَبَارَكَ وَتَعَالَى further explains the manner in which He created the heavens and the earth in six days.

Allah تَبَارَكَ وَتَعَالَى says:

قُلْ إِنِّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ۚ ذَٰلِكَ رَبُّ الْعَالَمِينَ ﴿٩﴾ وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ ۖ سَوَاءً لِّلْسَائِلِينَ ﴿١٠﴾ ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا ۖ قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١١﴾ فَفَضَّلَهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا ۖ وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِضَابِجٍ ۖ وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٢﴾

(O Muhammed!) Say (to the disbelievers), “Do you indeed disbelieve in the One who had created the earth in two days and you ascribe partners unto Him? That is the Lord of all the worlds. And He placed therein (in

*the world) mountains standing firm, high above it (the earth), and He placed blessings in it (the earth) and He proportioned therein its sustenance in four equal days (in duration i.e. the creation of the earth as well as placing the mountains and the vegetation etc. in the earth was all completed in four days) for those who enquire (about His creation). Thereafter, He turned towards the sky when it was smoke and said to it (the sky) and the earth, 'Come both of you willingly or by compulsion.' Both (the sky and earth) replied, 'We come willingly.' So, He completed (creating) seven skies in two days (thus completing six days) and He transmitted to every sky its duty and command.”<sup>9</sup>*

From these two verses, we see that Allah تَبَارَكَ وَتَعَالَى created the skies and the earth in six days, whereas the Big Bang theory opposes these verses by claiming that the earth came into existence a few billion years after the Big Bang.

It should be borne in mind that the six days that Allah تَبَارَكَ وَتَعَالَى speaks about in these verses are taken upon their literal and apparent meaning. This is the opinion of the majority Ulama, as mentioned by Haafiz Ibnu Katheer رَحِمَهُ اللَّهُ.<sup>10</sup>

Similarly, in the following Hadith, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also explained how Allah تَبَارَكَ وَتَعَالَى created the earth and filled it with various creations on the different days of the week.

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<sup>9</sup> سورة حم السجدة: ٩-١٢

<sup>10</sup> البداية والنهاية: ٢٧/١

Rasulullah ﷺ mentioned:

*“Allah تَبَارَكَ وَتَعَالَى created the sand (of the earth) on Saturday, and He created in it mountains on Sunday, and He created trees on Monday, and He created everything which is disliked (and evil) on Tuesday, and He created noor (light) on Wednesday, and He (created and) spread out animals in the earth on Thursday, and He created Nabi Aadam عَلَيْهِ السَّلَام after asr on the Day of Jumu’ah (Friday), as the last of the creations, during the last hour from the hours of the Day of Jumu’ah, between asr and the night (i.e. sunset).”<sup>11</sup>*

In this Hadith of Rasulallah ﷺ, we see clear proof that the days mentioned are taken in their literal meaning, as Rasulallah ﷺ mentioned the different names of the days of the week and he also mentioned that Nabi Aadam عَلَيْهِ السَّلَام was created after Asr on Friday.

Therefore, we understand that the days mentioned in the Quraan and Hadith refer to the normal days of the week. This is the preferred opinion of the majority Ulama of the ummah, as mentioned by Haafiz Ibnu Katheer رَحِمَهُ اللَّهُ.<sup>12</sup>

Even if the second opinion is taken (as is the opinion of some Ulama, based on verse 47 in Surah Hajj), that the six days in the verse refer to six days of the Hereafter (of which each day is equal to one thousand years in length), then too, the Big Bang

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<sup>11</sup> صحيح مسلم، الرقم: ٢٧٨٩

<sup>12</sup> البداية والنهاية: ٢٧/١

theory will not be able to be established, as it claims that the earth etc was all formed over billions of years.

This opinion – of the world coming into existence over billions of years - is not established from any of the Salaf of the past, from the time of Rasulullah ﷺ until the twentieth-century when the Big Bang theory was first proposed. Therefore, this Big Bang theory is totally baseless.

Thus, those who try to reconcile between the Big Bang theory and the verses of the Quraan Majeed and Ahaadith of Rasulullah ﷺ (which explain that Allah تَبَارَكَ وَتَعَالَى created the skies and earth in six days) by saying that each day mentioned in the Quraan and Hadith refers to a very lengthy period of time equal to billions of years, then this is totally wrong as this interpretation has no basis in Islam, and it clearly opposes the clear text of the Quraan Majeed and the explicit Ahaadith of Rasulullah ﷺ.

## THE ROOT CAUSE FOR THE CONFUSION

In today's times, we find the root cause for all confusion is moving away from the siraat-e-mustaqeem (the path of the Quraan Majeed and the Mubaarak Sunnah of Rasulullah ﷺ).

We are making science and our intellect the benchmark and criteria, and trying to fit the meanings of the Quraan Majeed and

the Mubaarak Sunnah (Ahaadith) of Rasulullah ﷺ upon scientific theories and upon our personal intellect.

We should bear in mind that each person's understanding differs from the next, and thus personal intellect and reasoning cannot be made the yardstick to determine the haqq. The yardstick is only the Quraan and the Sunnah.<sup>13</sup>

This was the very same cause for Shaitaan going astray – he moved away from the direct command of Allah تَبَارَكَ وَتَعَالَى to his intellect and reasoning.

Allah تَبَارَكَ وَتَعَالَى commanded him to bow down before Nabi Aadam عَلَيْهِ السَّلَامُ, but he rejected the command saying to Allah تَبَارَكَ وَتَعَالَى, “I am better than him (Nabi Aadam عَلَيْهِ السَّلَامُ). You created me from fire, and You created him from sand”.<sup>14</sup>

How can we ever make our intellect or science the basis of our deen, whereas science is based on guesswork and speculation? For this reason, we see that scientific theories are changing all the time.

Apart from this, the scientists who subscribe to the Big Bang theory do not even believe in the existence of a physical sky, whereas the verse under discussion speaks about Allah تَبَارَكَ وَتَعَالَى opening the skies from the earth. This indicates towards the

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<sup>13</sup> عن علي رضي الله عنه، قال: لو كان الدين بالرأي لكان أسفل الخف أولى بالمسح من أعلاه، وقد رأيت رسول الله صلى الله عليه وسلم يمسح على ظاهر خفيه (سنن أبي داود، الرقم: ١٦٢، وإسناده صحيح كما في التمييز للحافظ ابن حجر العسقلاني، الرقم: ٧١٧)

<sup>14</sup> سورة الأعراف: ١٢

skies being physical skies, as has been further explained by Rasulullah ﷺ in his Mubaarak Ahaadith.

On the occasion of M'iraaj, when Rasulullah ﷺ and Hazrat Jibreel عَلَيْهِ السَّلَام reached each of the seven skies, then the angels standing at the doors of each sky opened the doors of the skies to usher them in.<sup>15</sup>

Similarly, in verse 40 of Surah A'raaf, Allah تَبَارَكَ وَتَعَالَى makes mention of the doors of the sky. Allah تَبَارَكَ وَتَعَالَى says, *"Indeed, those who deny Our verses (i.e. the kuffaar) and are arrogant towards them (i.e. our verses) - the gates of the sky will not be opened for them, nor will they enter Jannah until a camel enters into the eye of a needle (i.e. they will never ever enter Jannah).*

In the Hadith of Sunan Tirmizi, Rasulullah ﷺ explained the seven physical skies which are five hundred years journey apart from each other (for human beings).<sup>16</sup>

From the above verses of the Quraan Majeed and the Mubaarak Ahaadith of Rasulullah ﷺ, it is quite clear that Allah تَبَارَكَ وَتَعَالَى created seven physical skies.

Therefore, the path of science cannot be made the basis of understanding the Quraan Majeed and the Mubaarak Sunnah of Rasulullah ﷺ as science does not accept the existence of

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<sup>15</sup> صحيح البخاري، ٣٤٩

<sup>16</sup> سنن الترمذي، الرقم: ٣٢٩٨

seven physical skies. Likewise, the Big Bang theory does not accept the existence of the seven physical skies.

From this, we understand that there is no way to reconcile between the Big Bang theory and the verses of the Quraan Majeed and the Mubaarak Ahaadith of Rasulullah ﷺ.

If we make science the basis of understanding the Quraan and Sunnah (Ahaadith) today and explain to the masses that this is our deen, but tomorrow, the scientists change their theories, then what will happen to the deen of people?!

People will have to change their deen again to fit the theories of the scientists, and this trend will continue taking place everytime the scientists decide to change their theories.

## ANALYSING MUFTI TAQI SAHEB'S STATEMENT

Mufti Taqi Saheb mentioned:

*The classical interpretation of this verse is that in the beginning the sky was closed in the sense that it did not rain, and the earth was closed in the sense that it did not grow any vegetation, then Allah opened the sky, and it started raining, and opened the earth to grow plants. But another possible translation of the verse may be as follows: 'The heavens and the earth were a joint mass, then We disjoined them.' In this case, the verse would be referring to the initial stage of their creation in which the heavens and the earth were joined together, and were separated by*

Allah at a later stage. The modern 'Big Bang' theory seems to be close to this concept. And Allah knows best!

From the statement of Mufti Taqi Saheb, we understand that he resembles the Big Bang theory to the second tafseer, though not exactly - but in some way. That is why he says that it “seems to be close to this concept”.

However, in all the three tafseers of this verse mentioned previously, we see that Allah تَبَارَكَ وَتَعَالَى is inviting the kuffaar to realise that there is a Creator who Alone created the skies and the earth.

In complete contrast to this, the Big Bang theory shows that everything commenced on their own, and thereafter, things gradually came into existence over billions of years, without any creator.

Therefore, it is not correct for Mufti Taqi Saheb to bring the Big Bang theory under the commentary of this verse as it opposes the clear verses of the Quraan Majeed and explicit Ahaadith of Rasulullah ﷺ as explained in the preceding pages.

Similarly, the Big Bang theory does not even accept the existence of the seven physical skies, so how can Mufti Taqi Saheb say that that the Big Bang theory “seems to be close to this concept”, whereas we have seen above that the Big Bang theory can never be reconciled with the verses of the Quraan Majeed and the Mubaarak Ahaadith of Rasulullah ﷺ?

## THE BIG BANG THEORY BEING BASED ON KUFR AND SHIRK

The Big Bang theory is not established and supported from the Quraan and Sunnah. Rather, it is a theory that has been concocted and faked up by the kuffaar, based on their claim that everything came into existence on their own without a creator. Most people who speak about the Big Bang theory understand it to refer to the universe coming into existence without a creator.

The reality of the matter is that the “Big Bang” theory is a theory based on kufr and shirk.

It is based on kufr because it is a theory which denies that Allah تَبَارَكَ وَتَعَالَى is the Creator of everything.

Similarly, it is based on shirk as it attributes the creation of everything to something besides Allah تَبَارَكَ وَتَعَالَى.

Therefore, for Mufti Taqi Saheb to say that the Big Bang theory is close to the second tafseer of this verse is totally wrong.

Apart from it being totally wrong, it is a claim that has no parameters and boundaries, as it is left to the minds of people to think how close or far it is to the tafseer of the verse of the Quraan Majeed.

## THIS STATEMENT OF MUFTI TAQI SAHEB BEING A MEANS OF CONFUSION

When the “Big Bang” theory is based on kufr and shirk, then by Mufti Taqi Saheb saying that it is close to what Allah تَبَارَكَ وَتَعَالَى mentioned in the Quraan Majeed, it gives people the wrong impression that the Big Bang theory has some basis in deen, whereas it has no basis at all in the Quraan and Sunnah.

Further, if people who studied the Big Bang theory in schools and universities, and are faced with some types of doubts in their imaan and beliefs – if they have to come across this statement of Mufti Taqi Saheb in his Noble Quraan, they will feel that the Big Bang theory has some basis in the Quraan Majeed (Allah forbid!).

## AN OBJECTION AND ITS ANSWER

If someone says that “The only difference between the belief of the kuffaar who accept the Big Bang theory and a Muslim who wants to accept this concept is that a Muslim should say that Allah تَبَارَكَ وَتَعَالَى caused the Big Bang to take place, whereas the kuffaar say that it happened without a creator,” hence Mufti Taqi Saheb’s words perhaps could be interpreted to mean this, then our answer to them will be that the details of how the creation came into existence has been explained in detail in the Quraan and Sunnah.

When we study the Quraan, we find that Allah تَبَارَكَ وَتَعَالَى clearly mentioned that He created the skies, the earth and everything contained in the earth.

Similarly, the authors of the various compilations of Hadith (e.g. Imaam Bukhaari رَحِمَهُ اللهُ, Imaam Abu Dawood رَحِمَهُ اللهُ, Imaam Tirmizi رَحِمَهُ اللهُ, etc.) have all dedicated chapters in their kitaabs discussing the Ahaadith which explain how Allah تَبَارَكَ وَتَعَالَى created the skies, the earth and the various creations.

Therefore, by giving this explanation, that Allah تَبَارَكَ وَتَعَالَى is the One who caused the Big Bang to take place, one will be attributing to Allah تَبَارَكَ وَتَعَالَى something that is not true.

Hence, this is tantamount to fabricating a lie upon Allah تَبَارَكَ وَتَعَالَى, as Allah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not inform us about this. Rather we are making it up from our own side (based on the theory of the kuffaar which they are presenting, centuries after the time of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and attributing it to Allah تَبَارَكَ وَتَعَالَى.

## CONCLUSION

When the Big Bang theory directly and diametrically opposes the clear verses of the Quraan Majeed and the Mubaarak Ahaadith of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, then it is definitely not correct for Mufti Taqi Saheb to say that **“The modern ‘Big Bang’ theory seems to be close to this concept”**.

The Ulama explain that if a person believes in the Big Bang theory, then his belief will oppose the clear verses of the Quraan Majeed and the Mubaarak Ahaadith.

Hence, on account of him disbelieving in the Quraan Majeed and Mubaarak Ahaadith, he will come out from the fold of Islam (may Allah تَبَارَكَ وَتَعَالَى save us all!).

Therefore, it is our humble request to Mufti Taqi Saheb that he should remove this statement **“The modern ‘Big Bang’ theory seems to be close to this concept”** from his Noble Quraan (as it is a theory that is based on kufr and shirk).

It is certainly not in keeping to the high and esteemed position of the Quraan Majeed that this kufr and shirk theory be presented under the tafseer of the verse of the Quraan Majeed.

May Allah تَبَارَكَ وَتَعَالَى grant us the taufeeq to firmly hold onto the pure pristine Shariah in all facets of our lives, and follow the Shariah according to the Mubaarak Sunnah of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the way of his illustrious Sahaabah رَضِيَ اللهُ عَنْهُمْ - ameen.