

Heaven and Earth in Revealed Texts, Beliefs and Science

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Abstract

In the revealed texts (Koran, Bible) the World is created in six days after which the Lord settles on his Throne. The sky (or the heavens) is often associated with the earth; in the three monotheistic religions it is presented as a «tiered» structure; heaven and earth evoke the Divine Power. In Hebrew cosmology the cosmos is represented as a multi-storey structure whose earth would form the ground floor. In the Bible, heaven is mentioned from the first verse, immediately after God. In the Qur'an, heaven and earth are often associated, heaven in the plural and earth always in the singular except in a single verse where one reads «God has created seven heavens in layers and from the earth like them to the heavens».

In popular beliefs, Heaven becomes a symbol of the Alpot. And the Ancients had populated this space with legends, stories, deities that were feared or implored for the realization of their hopes or to protect them from disasters. They also associated visible stars into groups or constellations.

Science has long tried to understand the birth of the universe. Little by little, it acquires ever more efficient equipment to scrutinize the vast and penetrate their secrets: from the astronomical telescope to the telescopes in space. Science proposed the model of the Big Bang occurred about 13 billion light years ago. The Big Bang theory required the introduction of dark matter and dark energy to explain some observed phenomena that could not be explained without these parameters. Science is still evolving, models follow one another, other theories or hypotheses replace the old ones.

The revealed texts would appear at odds with science if we stop at the question of what the cosmos is and what its history is. In reality, the «conflict» Science-religion can be circumvented if we can understand that the only way to reconcile religion, science and culture is to recognize each domain, each world's specificity of thought and its field of intervention. To want to strengthen religious discourse by interpreting fragments of the Texts revealed on the basis of scientific discoveries very often leads to contradictions because science is not immutable. Man needs Science as much as religion.

This work will not evoke this conflict or decide. For the revealed texts, we will present how the terms heaven (heavens), earth and other elements of the Cosmos are evoked; we will try to give an overview of the latest advances in Science in the knowledge of the universe.

In concrete terms, this work aims to show the importance reserved by the texts revealed to the earth and the «sky» in the broadest sense of the term. We will be particularly interested in the Koran and the Bible. We will attempt to propose a classification of the terms (earth, sky, heaven, star, planets, universe) according to the verses, chapters or books in which they are quoted. We will count occurrences of appearances according to each category and we try to propose an analysis.

Keywords: Science; Traditions; Bible; Koran; Sky; Earth

Introduction

Astronomy, understood as the observation of the sky, and later of the universe, can be considered the oldest of the sciences. Indeed, archaeology reveals that some civilizations that have disappeared since the Bronze Age, and perhaps the Neolithic period, already had knowledge of astronomy. This knowledge does not necessarily refer to the term «astronomy» that we now know, that is, the observation of the sky to understand the Cosmos.

One cannot therefore be surprised at the importance that Man has given to heaven and his observation out of admiration, fear or necessity (reassuring, convincing, orienting, defending himself, learning and many other reasons). In religions, in cultures, in customs and now in Science, heaven takes on a great place and a whole other meaning.

In the «revealed» Texts, heaven is associated with the earth; in the three monotheistic religions, the sky is presented as a «tiered» structure:

- In Hebrew cosmology the cosmos is represented as a multi-storey structure, whose earth would form the ground floor. Above are the heavens, with several possible levels (Paul speaks of the 3rd heaven, but other texts of ancient Judaism evoke seven levels). The earth is separated from the heavens by the «firmament», designed as a solid vault and transparent as a tinless ice.
- In the Bible, heaven is mentioned from the first verse, immediately after God. Heaven and earth are coupled, the combination of these two terms denoting the entire universe created. The sky is thus all that is not the earth, in other words, all the rest of creation.
- In the Quran, the term 'heaven' is found mainly in the plural, but also in the singular. Heaven and earth are often associated: heaven in the plural and earth in the singular except in verse 12 of Sura 65 (and of the earth] are often associated with the plural and the earth in the singular except in verse 12. literally like them]»; one may ask whether «similarly» means even number or even constitution. The term earth is often evoked alone in verses to express divine power, but also to encourage the believer not to 'pollute the earth' after it has been 'repaired'.

In the years popular beliefs, many cultures confuse the name of the Supreme God with the denomination of Heaven; this is the case for the Iroquois, the Sioux, the Maori, the ancient Indo-Europeans, the Greeks. Rallying the regularity of its phases and the altitude of transcendence, the sky appears as the symbol of the All-Power. The mere sight of the sky invites us to see symbolic orientations of another world, a kind of «over-world» where the orientations of earthly symbolism are reflected as if by transposition. Plato notes that the 'heavens' are an embarrassing and governing over-world of the world here on earth.

The Science, aided by technological advances, continuously expands our knowledge of Heaven, space and the Universe. It opens the way to Knowledge, to begin to answer the complex question: in what world do we live? It also allows us to gradually move away from our Earth to explore, to understand, to dream too.

Flipo Claude [1] notes that the modern world is in the call of adult humanity and that [believers] are required, on their behalf, to achieve this inner unity in a secularized society that tends to disjoin culture and faith.

Bertrand Russel asserts in Religion and Science [2], that «a religious creed differs from a scientific theory in that it purports to express eternal and absolutely certain truth, while science retains a provisional character ...».

In reality, the «conflict» Science-religion can be circumvented if we can understand that the only way to reconcile religion, science and culture is to recognize each domain, each world's specificity of thought and its field of intervention. To want to strengthen religious

discourse by interpreting fragments of the Texts revealed on the basis of scientific discoveries very often leads to contradictions because science is not immutable. The revealed texts are neither scientific works nor treatises of history; this is not easy to admit; yet it should be. To frame our point, we will say that science questions the beginning of the world when religion poses the problem of its origin: two very different but complementary themes. On the other hand, wanting to satisfy all the needs of Man by Science alone seems to us to lead to an elusive part of human nature. The question of why we are on this earth exactly is one element of it; of course, it could be argued that we are part of a larger set of Nature and that the answer to the question would be limited to assuming our role as all the living. But Man in his joys and sorrows cannot be satisfied with being reduced to the role of sire.

The search for the words heaven and earth in the Bible has inspired several authors, including Delcor M [3], who notes that: «Some Old Testament texts make the phrases ‘take heaven and earth as a witness’ or ‘swear by heaven and earth’; the formula is found in several passages of the Deuteronomy: iv 26, xxx 19, xxxi 28» but also in the Koran.

Yves Saoût [4] mentions that the expression «man and the earth» covers a rich and complex reality and adds «I will remain in the biblical domain... but biblists often deal only with the promised land. My aim is not first of all to put before the eyes of farmers texts that concern them, but to show the place that the earth must hold in the faith of every Christian”.

F de Rougement [5] is interested in the history, present and future of the earth and addresses the Bible, pagan myths, historical traditions, and the physical sciences.

B Keller [6] for his part, notes that «Ezekiel’s prophecy is built on two circumstances: exile and return that are defined precisely in relation to the land that one leaves for exile and which we find at the time of return... It is therefore not a question of asking what the prophet says about the earth but how he speaks of it”. He cites certain assertions or objections between terms such as: (i) the earthly universe: Ez. 27:33 - «the kings of the earth..., ii) opposition Heaven/Earth: 29:5 «the beasts of the earth and the birds of heaven»; 32:4 «All the birds of the sky... and the beasts of the earth, iii) opposition Sea/Earth: 27:29 «all the pilots of the sea will then stand on earth».

Charlier C [7] believes that «the quality of the relationship supposed to exist between man and the earth is very early in the Bible since, from Genesis, God blesses man and woman by telling them to fill the earth and subjugate it (Gen 1:28)”. The author also tells us of the existence of many verses that describe the earth and emphasize the consequences for it of human behavior, from the curse it suffers after Erin’s assassination of Abel to the flood, or the disturbing verses about a land that vomits its inhabitants if they do not respect justice (Lv 18,27) and those who insist on its suffering. This reminds us of the various verses of the Qur’an that encourages the believer not to pollute the earth after its creation.

Haddad P [8] asks the question of what is the difference between a «holy land» and a «land of holiness»? to which he gives the beginning of an answer: «For Judaism the difference is great: in the first case, it is the earth that is intrinsically holy; in the second, the earth becomes the place of an experience of holiness. To put it another way, the difference reflects the insurmountable distance between an animist or totemist vision and the monotheistic view that only God is holy”.

Hutzli J [9] immediately raises the question of what is the conception of the sky in the priestly tradition and what are its appearance, shape and material.

For Bucaille M [10] each of the three monotheistic religions has a collection of scriptures of its own. These documents form the basis of the faith of any believer whether Jewish, Christian or Muslim.

In secret, this work aims to show the importance reserved for the texts revealed to the earth and the «sky» in the broadest sense of the word. We will be particularly interested in the Koran and the Bible. We will attempt to propose a classification of the terms (earth, sky,

heaven, star, planets, universe) according to the verses, chapters or books in which they are quoted. We will count occurrences of appearances according to each category and we try to propose an analysis. We review the apprehension of Heaven in customs and traditions. Finally, we will attempt a small synthesis of what Science reveals about the origin of the Cosmos and its evolution. Let us remember that the objective of this work is not to compare Science and Religion, much less to take a position for Science or Religion; nor does it aim to privilege the creation or origin of the Universe. The originality of this study lies in the search for occurrences of the terms heaven (heaven), earth, stars, moon and sun in the revealed Scriptures.

The way of working

For the Koran

For this work, we used the Koran (Elsahhar edition; Cairo Egypt; accompanied by the seal of the Al Azhar Academy), as well as the digital tool «ayat-al Quran» in open access.

We searched for the words related to heaven and earth by including all the words associated with heaven in the more general acceptance of the meaning of that word, that is, all that is above the earth, in other words the universe. We have thus included: the cosmos (universe, firmament), stars, planets, sun and moon. In the Quran, the word «literally: lamp or lamppost» is sometimes used to refer to the stars that illuminate the sky. We knowingly ignored this term in our tally because its meaning depends on the context and can mean something else. The Quran also speaks of rain (water coming from the sky), clouds or wind and other elements related to meteorology; we have knowingly removed all these words from our tally. Finally, it should be noted that the words heaven (السماء) and the «heavens» are very different in the Arabic language and do not lead to confusion. We also point out that we have not included in our research the writings of the great exegetes Of Muslims, El Bukhari and others; these texts relate the life of the Prophet or attempt to give an interpretation of the revealed Text; authors are not considered prophets and their writings are not «directly» part of the 'Revealed'.

In each selected verse, we counted the number of times one of the targeted expressions appears: sky, heaven, earth, etc. We would like to point out that the count may contain some 'inevitable' and unintentional errors.

Reading the book: السماء Zaghoul R.M-E [11] allowed us to speed up the selection of verses.

For the bible

Remember that the Bible is made up of two parts: the Old and the New Testament. It was created gradually before taking the form we know it today. The stories, laws, prayers and poems that compose it were written at different times, meditated, taken up, commented on and edited and translated. It was written in Hebrew, Aramaic and Greek, three languages that have evolved over the centuries. The earliest biblical testimony in Hebrew, discovered in 1979 in Jerusalem, is engraved on two silver strips, rolled up to be worn as a pendant. Dated to about 600 BC. J.C., they abbreviate the priestly blessing of Nb 6,24-25: «May YahWeH bless and keep you. May YahWeH shine on you his face and grant you his grace.» In the Jewish Bible, Abraham is the first prophet designated in the Torah, then comes Moses the most important. The set of The Prophets is divided into large and small Prophets in chronological order: (i) the great prophets: Isa, Jeremiah, Ezekiel and Daniel (Baruch is absent from the Protestant Jewish Bibles), (ii) the little prophets: Hosea, Joel, Amos, Abdias, Jonah, Micah, Nahum, Habacuc, Sophony, Agge, Zacharias and Malchi.

The purpose of this work concerns the presence of words related to heaven, let us say to the universe more generally, in the texts revealed, otherwise in what the prophets, or more accurately the Messengers of God, may have conveyed to men. We therefore dismiss from the outset the texts written by holy men who are not «Messengers» of God. This was relatively easy for the Quran, the only «Message» of

God being, in this case, the Prophet Muhammed; the books of holy men such as Muslims, Bukhari and others who wrote «the tradition of the prophet» were excluded from this work. This is more complicated for the Bible, for which several questions had been asked of us: should we take into account only the Old Testament or include the New Testament? The «biblical concordances» site provides, for each word introduced, the total absolute occurrence, the book and the verse containing the word. But we recalled that the Bible was written in Hebrew, Aramaic or Greek. We consulted the French translation; translations may differ from one publisher to another. The words «heaven» and «heaven» can be confusing. In the course of this work, we decided to take into account: i) The five books of the Pentateuque: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, ii) And the following fourteen books: 1 Chronicles, 2 Chronicles, Daniel, Ezekiel, Jeremiah, Job, Joshua, Judges, Isaiah, Hosea, Kings, 2 Kings, Psalms and Samuel.

For the Koran, as for the Bible, we decided to group the counts into five broad categories: (i) expression of creation, (ii) expression of the Divine Power, iii) Revelation-information, iv) Recognition in God and v) education of the believer.

Quran / Bible	sky	skyes	sun	earth	other
expression of the power of God	occurrences of the words				
creation symbol					
believer's information					
education of the believer					
recognition of the Almighty					
Figure1 : the five categories to count the occurrences of universe words in the Quran and the Bible					

Figure 1

The results

For the Koran

We find that the word «land» has the greatest occurrence (the greatest presence); this term appears in 362 verses; the term «heaven» comes second, 217 times in the Koran. The third occurrence (168) is for the term «sky». But if we associate 'heaven' with 'heaven', we get a total of 385, greater than the total occurrence of the earth: thus the sky appears (all forms included) in 385 verses of the Koran. The term 'heaven' therefore occupies 6.17% of all verses of the Qur'an. If we push the analysis a little further, we find (always referring to figure) that the greater occurrence of the term 'heaven', appears in the expression of divine power (71 times for 'heaven'); this is even more pronounced for the term 'heavens' (102 times for 'heavens'). The term 'earth' also appears as an expression of divine power (149 occurrences); it also appears with a strong occurrence in the category «information of the believer» (128 occurrences) where the Quran insists on pushing the believer to preserve the «earth», in other words his environment of life. The terms 'sun' and 'moon' have relatively low occurrences; however, they appear mainly in the categories «divine power» and «information of the believer». The other elements of the universe appear with weak occurrences; let us not forget that we have knowingly ruled out some similar terms such as «lampposts that refer in places to the stars»). We also reported ambiguity related to the terms 'constellations' and 'universe'. This would have been a bit of a stain on the results. Figure 2 shows the summary of absolute occurrences according the 5 factors of database.

recapitulation of occurrences	sky	skyes	earth	sun	moon	stars	planet	constellation	universe	firmament
Quran										
expression of the power of God	71	102	149	24	23	9	3	2	1	1
creation symbol	16	32	41	5	5	1	0	1	0	0
believer's information	66	69	128	23	16	11	5	1	2	2
education of the believer	0	0	20	0	0	0	0	0	0	0
recognition of the Almighty	15	14	24	2	2	0	1	1	0	0
totals :	168	217	362	54	54	21	9	4	3	3

Figure 2 : summary of absolute occurrences ; Production : Abdellaoui A. ; Sources : Quran reading

Figure 2

The relative occurrence of the couple (heaven-earth) in relation to the 'sky' presence is the strongest for the category 'symbol of creation'; on the other hand, the relative occurrence of the couple (heaven-earth) in relation to the presence 'heavens' is the strongest for the category 'divine power' followed closely by the category 'symbol of creation'; occurrences in the other categories, however, are not very remote. The relative occurrence of the couple (moonlight) in relation to the 'sun' presence is significantly stronger in the category of 'expression of divine power'. Finally, we end up with a general total of occurrences of verses containing the selected words equal to 884; other authors speak of more than 1000 words relating to heaven and the universe. Since the working hypotheses are not identical (particularly in the selection of the words associated with the concept of heaven and earth), the results will logically be different.

These results show us that associations (heaven-earth) or (heaven-earth) appear as the symbol of creation while the association (sun-moon) confirms the expression of the Divine Power. The words 'heaven' and 'heaven' appear respectively with occurrences 2.7% and 3.5% of all 6236 verses; if we combine the occurrences relating to «heaven» in its singular and plural sense, we get an occurrence of 6.17%, which is relatively important and confirms the importance of the word heaven in the Koran. The word 'earth' also appears with a strong occurrence (5.8%) which confirms its importance in the Text. The other terms come with relatively low occurrences (less than 1%). By way of comparison, we searched the words 'prophet' and "'-'and ' and calculated their relative occurrences in relation to all the verses; we find respectively 1.2% and 3%; these values fall far behind those of 'heaven' and 'earth' and further confirm the importance of the words heaven and earth in the text.

Figure 3 shows the relative occurrences of pairs of terms (Ss+E), Sx+E) and (Sn+M).

recapitulation of occurrences	(Ss+E)/Ss	(Sx+E)/Sx	(Sn+M)/Sn
expression of the power of God	40,8%	95,1%	70,8%
creation symbol	62,5%	93,8%	
believer's information	22,7%	84,1%	47,8%
education of the believer	46,7%	78,6%	
recognition of the Almighty	43,2%	87,9%	
Explanations : Ss=Sky ; Sx=plural Sky ; Sn=Sun ; M=moon			

Figure 3: relative occurrences of pairs of terms ; Abdellaoui ; 2020

Figure 3

For the bible

The interpretations we give here obviously depend on the books we have selected; other choices might have been possible. We do not believe that our choice can introduce an important bias in an analysis that we want global and not fine.

The total number of verses from the selected books is 20013. The absolute occurrences of words (planet, constellations and universes) are zero; these terms, with this spelling, do not appear in any of the selected books in a French-translated version. We have already pointed out the problem of translating the original language into a working language. The associations (heaven-earth), (heaven-earth), (sun-moon) have respectively absolute occurrences 288, 441 and 39. The association (total heaven-earth) has a total occurrence on all books equal to 455. Figure 4 shows this results.

books/Bible	Sky	Sky plural	earth	sun	moon	stars	firmament
Genèse	1	39	146	6	1	6	9
Exodes	2	11	23	6	0	1	0
Lévitiques	1	1	21	2	0	0	0
les Nombres	0	0	10	6	0	1	0
Deutéronome	3	43	65	11	2	4	0
Daniel	0	0	0	0	0	0	0
1 Chroniques	1	0	0	0	0	0	0
2 Chroniques	0	28	3	0	0	0	0
Ezéchiel	0	0	0	0	0	0	0
Jérémie	0	0	0	0	0	0	0
Job	3	0	0	0	0	0	0
Jossué	0	4	1	2	1	0	0
Juges	0	4	2	0	0	0	0
Isaïe	0	0	0	0	0	0	0
Osée	0	0	0	0	0	0	0
Rois	0	20	2	0	0	0	0
2 Rois	0	16	1	1	1	0	0
Psaumes	2	0	0	0	0	0	0
Samuel	1	0	0	0	0	0	0
totals	14	167	274	34	5	12	9

Figure 4 : summary of the absolute occurrences of words associated with the sky; verses are associated with books ; Production :

Figure 4

Finally, note the low values of the relative occurrences of words associated with heaven in relation to the total verses of the books; this is normal considering the high number of verses (20013). The word ‘earth’ appears however with the relative occurrences of 9.5% compared to the book «Genesis» and 1.37% in relation to all verses which is relatively important.

It should be concluded that the category of ‘expression of divine power’ is clearly dominant in the Qur’an both for the word ‘heaven’ and for the word ‘earth’; for the Bible, it is rather the category «information of the believer»; this category is relegated to the last position in the Koran.

Scientific theories about the cosmos

The conquest of space: a dream that is beginning to become a reality

Man began by observing the sky, then tried to imitate the flight of birds, then built the plane to move and cross the clouds. Science fiction allowed Man to realize his conquest of space: Jules Verne's novel «From Earth to the Moon, Direct Journey in 97 Hours 20 Minutes» was published in 1865 and HG Wells' novel «The First Men in the Moon» was published in 1901. Science will soon surpass science fiction. In 1926, the American Robert Goddard launched a rocket that rose to 12 m in height, at a speed of 96 km/h. This experience really marks the beginning of the history of space rockets. In 1957, the Semyorka rocket designed by the Russian Serguey Korolev put Sputnik 1 into orbit. The space station project was launched in 1983 by the United States after numerous studies conducted by NASA during the 1960s and 1970s. The completion was delayed until 1998; Russia joined the programme in 1993. In 1998, the construction of the station was decided; it becomes truly international: USA, 11 European states, Canada, Japan, Brazil and Russia.

The race to conquer space has already begun and is now out of the realm of science fiction: (i) the Apollo programme with the aim of landing is launched on 25 May 1961 and it is on 20 July 1969 that the world is witnessing the first steps of Man on the lunar soil; (ii) February 18, 2021, the Perseverance rover has touched down on Martian soil; the mission's goal is to initiate the return of Martian samples to Earth. Plusifers powers have already managed to place gold dick probes around the red planet including India, Europe, the United Arab Emirates and China.

Knowledge of the cosmos

It was in 1609 that Galileo presented the first astronomical telescope that allowed him to discover that the moon had craters, that Jupiter reproduced a miniature solar system and that the Milky Way was made up of stars.

Later, ground-based telescopes would «see» up to 7.8 light years, and then to 12.3 al in 1990. The Hubble Space Telescope was going to grow back to 13 al in 1995, then to 13.4 al in 2004 and 13.6 al in 2010. The JWST (James Webb Space Telescope), with an surface seven times that of the Hubble telescope, should allow us to go even further in observing the cosmos and the far reaches of the Universe. The work published in 2020 on the galaxy GN z11, at the edge of the universe, shows that this galaxy is an embryo of growing galaxies.

Science teaches us that our sky protects us from solar radiation harmful to life on earth; Science has imagined theoretical layers forming the «sky» that we now call «atmosphere». Science also teaches us that celestial objects would be brought together by the force of gravity in increasingly massive and extensive systems. Our solar system, for example, is located in one of the arms of the Milky Way, itself made up of a group of 200 to 400 billion stars orbiting a central bulb, probably a gigantic black hole. The Milky Way itself belongs to a group of more than 60 galaxies (Local Group). Since 2014, research has been in the way of the local group being only a minor component; other galactic clusters would form a superstructure that scientists have called «Laniakea».

Theories of the origin and evolution of the Universe

Trying to explain the origin of the universe, science teaches us that an expanding universe (which seems to be the case with our own) must have started with a «big bang» that implies the finitude of time, which appeared simultaneously with space and energy-matter. Remember that the «big bang» is an event akin to a gigantic explosion that would be at the origin of the expansion of the universe that was originally to be a concentrate of density and gravity, a pinhead with infinite properties. The big bang model is also a cosmological model used to describe the origin and evolution of the universe. The expansion of the universe was discovered by Edwin Hubble in 1929. Since then, Science has been looking at how fast this expansion is taking place and has introduced the Hubble or H_0 constant; it is expressed in km per second and by megaparsec (a parsec represents about 3.26 light-years). With the development of observational tools and

measurement methods in cosmology, the question begins to be asked whether the differences in speed of expansion observed by the various teams are methodological errors. Otherwise, these discrepancies could lead to a revision of the big bang model assumptions. The results of the H_0 measurement range from 69 km/s/Mps to 73.3 km/s/Mps depending on the method used. The big bang model required the introduction of two «ingredients»: dark matter (estimated at 26.8%) and dark energy (estimated at 68.3%); this would leave less than 5% for all the rest of the material. Although the differences appear to be relatively small, they could affect the estimate of the age of the universe.

At the moment, the age of the universe is estimated at 13.8 billion years according to the standard cosmological model. Since its birth, the Universe has experienced several phases of expansion; it was structured in several stages that Science and observation were able to reconstruct: the singularity, the Planck wall, inflation, the formation of matter, the cosmological diffuse background, the dark age, the first stars and the first galaxies! The standard cosmological model, based on the big bang, dates back more than a century; several observations have confirmed a number of its hypotheses such as the remoteness of galaxies that support cosmic expansion, the mapping of the cosmological diffuse background, trace of the young universe and witness to a dense and warm past, the presence of light elements (hydrogen and helium). But for the model to be validated as a whole, dark matter, dark energy and inflation had to be invented. We are already thinking of other theories and models about the origin of the universe: the theory of the bouncing universe is one to circumvent the difficulty of singularity that implies a concentration of energy such that there can be no strong field of gravity as predicted by the theory of general relativity. The solution is then to imagine that an infinitely large universe contracts until it reaches Planck's time and isire again in a succession of rebounds of contractions and stretches. The question would remain where is the beginning, the very beginning!

The Science tells us that the Universe was formed in several stages that we tried to represent by the following figure 5.

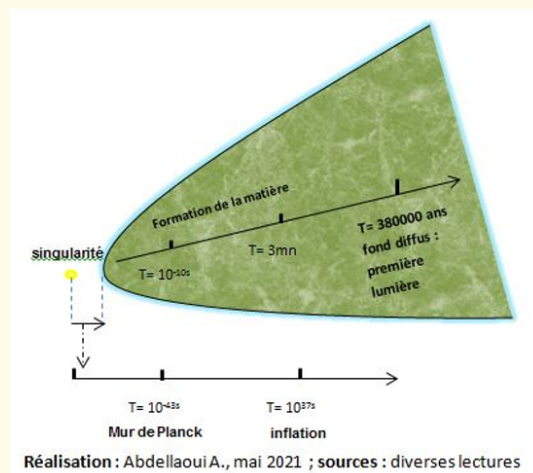


Figure 5

The standard cosmological model defines these steps as follows:

- Singularity is symbolized by a point where everything is infinite: density, pressure, temperature, etc. This would be the first moment of the universe and the beginning of time; physics fails to describe this singularity.

- Planck's wall is the longest time when physics can rise again and then collide with a theoretical wall. At the first fraction of a second after the big bang, the Universe is an extremely hot, dense and restless plasma.
- Inflation represents the abrupt extension (in 10 - 37 seconds) of a Universe the size of a hair's tip to a volume that would be more than a hundred times the size of a galaxy cluster. Expansion would then slow down. A speculative theory but well explained by physics.
- The diffuse background would be a fossil radiation, a remnant of the first light of the Universe. It has been observed and mapped.

In popular traditions and cultures

The Buddhist Sky is considered the home of the Gods (Devas: beings who have obtained a privileged position by their merits). These beings may lose this privileged position if they perform demerital actions. This gives us permanent back and forth from earth to heaven and vice versa. The sky is composed of three main regions: a lower region called the region of desire, an intermediate called the region of the form and an upper region called a formless region. The higher one rises, the more the inhabitants of these regions are purified from the stains of existence.

In other popular cultures, there is often an association (or even confusion) between the name of the Supreme God with the denomination of Heaven, for example:

- Among the Iroquois: Oki, «The One At the Top»
- Among the Sioux: Wakan, «The High, the Top»
- Among the Maori: Iho, «High, High up»
- Among the ancient Indo-Europeans: Dyaus, Zeus, «Heaven, Day».

In general, the mere sight of the sky encourages us to see symbolic orientations of another world, a kind of «over-world» where the orientations of earthly symbolism are found as if by transposition. Plato notes that the 'heavens' are an embarrassing and governing over-world of the world here on earth.

Heaven thus becomes a symbol of the Alpot. And the Ancients had populated this space with legends, stories, deities that were feared or implored for the realization of their hopes or to protect them from disasters. They also associated visible stars into groups or constellations; thus the great bear would be linked to the myth of a cosmic hunt since the Upper Paleolithic at least, which would explain the presence of this representation in both Eurasia and North America. The proto-narrative would have taken the form of a deer pursued to the sky by a hunter and turning into a constellation [12].

Conclusion

The main objective of this work was to list expressions relating to «heaven» in its global acceptance and to the earth in the revealed texts. It does not aim to propose any interpretation requiring, of course, the contribution of qualified people in several fields of Knowledge including History, Sociology, even archaeology, astronomy, atmospheric physics, cosmology and many other knowledge.

To summarize the results, we find that in: (i) the Quran the terms (heaven - heaven) appear 173 for the theme «expression of divine power,» 48 for the theme «symbol of creation,» 135 times for «information of the believer» and 29 times for «recognition of the Almighty»; a total of 385 times. The term (earth) appears 149 times for «expression of divine power, 41 times for «symbol of creation,» 128 times

for «information of the believer,» 20 times for «education of the believer» and 24 times for «recognition of the Almighty»; a total of 217 times; (ii) in the Bible, the terms (heaven - heaven) appear 88 times for the theme «expression of divine power,» 12 times for «symbol of creation, 226 times for «information of the believer,» 14 times for «education of the believer» and 104 times for «recognition of the Almighty»; a total of 444 times. The term (earth) appears 45 times for «expression of divine power,» 10 times for «symbol of creation, 55 times for «information of the believer,» 8 times for «education of the believer and 23 times for «recognition of the Almighty»; 141 times.

We have tried to present some of the great scientific theories about the birth of the Universe; we use the term birth well when we talk about science and the term creation when we talk about religion to avoid confusion.

But we note that Science is constantly evolving: the standard cosmological model, without being explicitly questioned, is beginning to be re-discussed and other scenarios are being developed. It is true that neither the standard model nor the bounce model solves the question of the birth of the first element: the singularity, the first element of the Universe, the first leap in some way. Let us simply say that science questions the beginning of the world when religion poses the problem of its origin: two very different but complementary themes. On the other hand, wanting to satisfy all the needs of Man by Science alone seems to us to lead to an elusive part of human nature. The question of why we are on this earth exactly is one element of it; of course, it could be argued that we are part of a larger set of Nature and that the answer to the question would be limited to assuming our role as all the living. But Man in his joys and sorrows cannot be satisfied with being reduced to the role of sire. With regard to the Revealed Texts, we believe that they are neither scientific works nor treatises of history. They express for the believer the existence, power and mercy of God; they are often misinterpreted, which generates confusion, counter-attacks and even radicalist actions that have existed since the dawn of time: the Crusades, the monarchs posing as god's representatives on earth or the act of acts in the name of God are examples.

There would be a conflict between science and religion; we won't talk about it; this is not the purpose of this work. We will simply say that in reality the «conflict» Science-religion could be circumvented if we can understand that the only way to reconcile religion, science and culture is to recognize each domain, each world's specificity of thought and its field of intervention. To want to strengthen religious discourse by interpreting fragments of the Texts revealed on the basis of scientific discoveries very often leads to contradictions because science is not immutable. As we have stated, the Texts revealed are neither scientific works nor treatises of history; this is not easy to admit; but it would have to be. To frame our point, we will say that science questions the beginning of the world when religion poses the problem of its origin: two very different but complementary themes. On the other hand, wanting to satisfy all the needs of Man by Science alone seems to us to lead to an elusive part of human nature. The question of why we are on this earth exactly is one element.

Thanks

As part of this work, we were referred by Professor B. Quelquejeu (from the International, Interreligious and Interconvictional Group) to the site «Biblical Concordances» which allows, like the tool «Ayat-el Quran», to list all the verses contain a selected word. Here we express our warm thanks to him.

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