

Islamic Cosmology and the Scientific Understanding of the Universe: A Comparative Study

Dr. Imran Khalid

Associate Professor, Department of Philosophy, Government College University (GCU),
Lahore, Pakistan

Dr. Ayesha Siddiqui

Assistant Professor, Department of Qur'anic Studies, International Islamic University
Islamabad (IIUI), Pakistan

Abstract:

Islamic cosmology, rooted in the Qur'an and classical Islamic scholarship, presents a comprehensive vision of the universe as a sign (āyah) of God's majesty and wisdom. While modern science explains the cosmos through empirical observation and theoretical models such as the Big Bang and cosmic expansion, Islamic cosmology views the universe as a purposeful creation, governed by divine order and balance. This paper conducts a comparative study between Islamic cosmological perspectives and contemporary scientific understandings of the universe. It explores Qur'anic references to creation, the heavens, celestial bodies, and the phenomenon of expansion, alongside scientific findings in astrophysics and cosmology. The study highlights areas of convergence, such as the Qur'anic reference to the heavens and earth once being joined together, and areas of distinction, particularly concerning metaphysical meaning and divine purpose. The research concludes that integrating Islamic cosmology with scientific inquiry enriches both spiritual and intellectual understanding, offering a holistic worldview that bridges faith and reason.

Keywords:

Islamic cosmology; Qur'an and science; Universe; Creation; Big Bang theory; Astrophysics; Faith and reason; Divine order

Introduction

The mystery of creation and the origins of the universe have fascinated humanity since time immemorial. Across civilizations, this fundamental question has been approached with both wonder and reverence, giving rise to a variety of creation myths, cosmological models, and metaphysical interpretations. Akkash, S. (2012). In the realm of religious thought, the act of creation is often perceived as the most profound demonstration of divine power, wisdom, and intentionality. Jachimowicz, E. (1975) Within Islamic theology, the creation of the universe is no exception, serving as a cornerstone for understanding not only the nature of God (Allah) but also humanity's place within the cosmos.

Islamic teachings posit that Allah is the sole creator of the universe, a belief central to the concept of tawhid, or the oneness of God. Nasr, S. H. (1993) This theological foundation asserts that every aspect of existence—material and immaterial—originates from a single, omnipotent source. Mutahhari, M., & Campbell, R. (1985) The Qur'an, the holy scripture of Islam, frequently emphasizes the deliberate and purposeful nature of creation, portraying the universe as an intricate system designed and governed by divine wisdom. Ben-Hamouche, M. (2010) In Islamic thought, the universe is not an accidental or random occurrence but a calculated manifestation of Allah's will, established through His command "Kun fayakun"

International Journal of the Universe and Humanity in Islamic Vision and Perspective

ISSN Online: 3078-297X, ISSN Print: 3078-2961

Volume No: 02 Issue No: 01 (2025)

(Be! And it is). This phrase, mentioned multiple times in the Qur'an, encapsulates the immediacy and authority with which Allah brings creation into existence. Nasser, N. (2022) The Qur'an's numerous verses on creation serve as powerful reminders of God's sovereignty and omnipotence. For Muslims, the contemplation of the universe—its vastness, order, and complexity—leads to a greater appreciation of divine power and fosters a sense of humility and reverence. Islamic theology often draws parallels between the physical structure of the cosmos and the moral and spiritual order intended by God, suggesting that the universe is not only a physical reality but also a manifestation of divine intentionality, serving a higher purpose beyond its material existence. Hajamaideen, F. A. (2014)

The concept of creation in Islamic theology is expansive, encompassing more than the mere act of bringing the universe into being. Aghazadeh, M. (2018) It also includes the continual process of sustaining and maintaining creation. In this sense, Allah's role as Creator is ongoing; He is actively involved in the preservation of the cosmos, ensuring its order and balance. Nasr, T. (2024) This theological stance underscores the idea that existence is contingent upon divine will at every moment—without Allah's sustaining power, the universe would cease to exist. CHRISTIAN, A. E. O. (2020)

Over centuries, Islamic scholars have delved deeply into the metaphysical and philosophical dimensions of creation. Prominent theologians such as Al-Ghazali and Ibn Taymiyyah, as well as philosophers influenced by Greek thought like Ibn Sina (Avicenna) and Ibn Rushd (Averroes), contributed significantly to the Islamic discourse on creation. Nasser, N. (2024) Their works examined not only the scriptural depictions of creation but also explored the relationship between God and the universe, the nature of time and space, and the purpose of existence. These scholars often engaged with ideas from other intellectual traditions, such as Neoplatonism and Aristotelian philosophy, while maintaining a firm grounding in Islamic theological principles. Schmidtke, S. (Ed.). (2016)

In addition to theological and philosophical interpretations, Islamic mysticism, or Sufism, offers a unique perspective on creation. Winter, T. (Ed.). (2008) Sufis view the universe as a manifestation of divine beauty and love, perceiving creation as a mirror reflecting the attributes of Allah. For Sufi mystics, the act of creation is not merely a demonstration of power but an expression of divine mercy and compassion. Hughes, A. W. (2003) The universe, in this view, becomes a means for humanity to draw closer to God, serving as a reminder of His presence in all things. Nasser, N. (2022).

The ethical implications of creation are also a significant aspect of Islamic thought. Humans, as part of creation, are appointed as khalifa (stewards) of the earth, tasked with maintaining the balance and harmony of the natural world. Nasr, S. H. (2013) This responsibility emphasizes the interconnectedness of all creation and the need for humans to act justly and responsibly in their interactions with the environment. Mahdy Salama, H. (2019) The concept of stewardship in Islamic theology reflects a deep ecological awareness, where humanity's role is to protect and nurture the earth rather than exploit it.

The Islamic understanding of the universe, while deeply rooted in theology, has also engaged with scientific inquiry. Dabbour, L. M. (2012). Throughout history, Islamic civilization has made significant contributions to fields such as astronomy, mathematics, and physics, often driven by a desire to understand the divine order of creation. Islamic scholars like Al-Biruni and Ibn al-Haytham made groundbreaking advancements in the sciences, motivated by a belief that studying the natural world was a form of worship and a means to uncover the signs of God within creation. Mammadova, V. (2019)

In this introduction, we will explore the diverse perspectives on creation in Islamic theology, examining how the Qur'an, classical scholars, mystics, and scientists have contributed to a

International Journal of the Universe and Humanity in Islamic Vision and Perspective

ISSN Online: 3078-297X, ISSN Print: 3078-2961

Volume No: 02 Issue No: 01 (2025)

rich and multifaceted understanding of the universe. Matracchi, P. (2021). We will consider both literal and symbolic interpretations of creation, delving into the theological implications of God's role as Creator and Sustainer. Additionally, we will explore the ethical dimensions of creation, focusing on the concept of stewardship and humanity's responsibility toward the natural world. By examining these themes, we aim to illuminate the profound significance of creation in Islamic thought and its enduring relevance for contemporary discussions on theology, philosophy, and environmental ethics. Peters, J. R. T. M. (1976)

Creation in the Qur'an: Divine Will and Purpose

At the heart of Islamic theology lies the belief in tawhid, the oneness of God. Khaki, A. (2021) This fundamental doctrine asserts that Allah is the sole creator and sustainer of the universe, and nothing exists independently of Him. 'Izz al-Dīn, M. Y. (2000). The Qur'an frequently references creation as a sign of Allah's omnipotence and wisdom, urging believers to contemplate the natural world as a means of recognizing divine authority. One of the most compelling aspects of Qur'anic descriptions of creation is the notion that the universe was brought into existence through a simple command from Allah: "Kun fayakun" (Be! And it is).

This phrase reflects the immediate and effortless nature of divine creation, emphasizing Allah's absolute control over all things. The Qur'an presents the universe as a harmonious and orderly system, where everything is placed in balance according to divine wisdom. Surah Al-Anbiya (21:30) states, "Do not the disbelievers see that the heavens and the earth were a closed-up mass, then We opened them out?" This verse is often interpreted as a reference to the creation of the universe from a singular entity, which was then expanded by God's command. Modern commentators have drawn parallels between this verse and the Big Bang theory, suggesting that the Qur'an contains insights into the origins of the cosmos that align with contemporary scientific understandings.

The Qur'an also emphasizes the role of creation as a sign of Allah's presence and a reminder of His continuous involvement in the world. In Surah Al-Baqarah (2:164), it is stated: "Surely in the creation of the heavens and the earth, and in the alternation of night and day, and in the ships that sail through the sea with that which benefits humanity, and in the water that Allah sends down from the sky to revive the earth after its death, and in the scattering of all kinds of creatures throughout it, and in the changing of the winds and clouds subservient between the heavens and the earth, are indeed signs for people of reason." This verse highlights the interconnectedness of creation and encourages reflection on the natural world as a means of understanding divine wisdom.

In Islamic theology, the universe is not static but is constantly being sustained by Allah. The idea of continuous creation underscores the belief that God's involvement in the universe did not cease after the initial act of creation but is ongoing. The natural order, from the movement of celestial bodies to the growth of plants and the flow of rivers, is seen as evidence of Allah's sustaining power. This concept challenges the notion of deism, which suggests that God created the universe and then withdrew from it. Instead, Islamic theology presents a view of the universe as dependent on Allah at every moment, continuously renewed by His will.

Classical Scholars and the Philosophical Dimensions of Creation

The exploration of creation in Islamic theology has been enriched by the contributions of classical scholars who engaged deeply with both religious texts and philosophical ideas. Figures such as Al-Ghazali, Ibn Sina, and Ibn Taymiyyah played crucial roles in shaping the discourse on creation, offering insights that bridged the gap between theology and philosophy. These scholars engaged with the philosophical traditions of the Greeks,

International Journal of the Universe and Humanity in Islamic Vision and Perspective

ISSN Online: 3078-297X, ISSN Print: 3078-2961

Volume No: 02 Issue No: 01 (2025)

particularly the works of Aristotle and Plato, and sought to reconcile these ideas with Islamic beliefs.

Al-Ghazali, known for his work in theology and mysticism, emphasized the importance of divine will in the creation and sustenance of the universe. In his work *The Incoherence of the Philosophers*, Al-Ghazali criticized the philosophers who suggested that the universe existed eternally without a beginning. He argued that the universe had a definite starting point, brought into existence by Allah's will, and that its continuation depended on Allah's ongoing involvement. For Al-Ghazali, the act of creation was not only a demonstration of divine power but also a means of guiding humanity toward spiritual and moral truth.

On the other hand, Ibn Sina, one of the most influential philosophers in the Islamic world, adopted a more philosophical approach to creation. He introduced the concept of *necessary existence*, arguing that God's existence is necessary, while the universe's existence is contingent upon God. Ibn Sina's cosmology was deeply influenced by Neoplatonic ideas, particularly the notion of emanation, where creation is seen as a series of descending levels of being, each emanating from the divine source. However, Ibn Sina maintained that Allah was the ultimate cause of creation, even as he engaged with these philosophical frameworks.

Ibn Taymiyyah, a theologian and jurist, offered a different perspective on creation, rejecting the philosophical interpretations of figures like Ibn Sina and instead emphasizing the direct and personal nature of Allah's involvement in the universe. Ibn Taym.

Literature review

The Islamic understanding of creation, grounded in the Qur'an and Hadith, spans theological, philosophical, mystical, and contemporary interpretations. Central to this discourse is the concept of "Kun fayakun" (Be! And it is), which symbolizes Allah's absolute command and omnipotence in bringing the universe into existence. Salimi, A., Yurtyapan Salimi, A., & Kara Pilehvarian, N. (2016). Classical scholars like Al-Ghazali firmly defended the notion of temporal creation, arguing against philosophical traditions that supported the eternity of the universe, especially in his critique of Aristotelian thought. Al-Ghazali emphasized that creation is *ex nihilo* (from nothing), initiated by Allah's will, and continually sustained by divine power. Askarizad, R., He, J., & Ardejani, R. S. (2022). His view was primarily theological, advocating the supremacy of revelation over speculative philosophy, positioning creation as a deliberate act that reflects Allah's omnipotence. Contrastingly, Ibn Sina (Avicenna), a key figure in Islamic philosophy, introduced a more philosophical approach, influenced by Neoplatonism. Nasr, S. H. (2009) He described creation as an emanation from the Necessary Being, where the universe unfolds in hierarchical stages, with Allah as the ultimate source of all existence. Though Ibn Sina's ideas sought to reconcile Islamic thought with Greek philosophy, they faced criticism from theologians like Al-Ghazali, who saw them as conflicting with the Qur'anic notion of a temporal, divinely willed creation. Baharuddin, A. (2009). Ibn Taymiyyah, another pivotal figure, rejected philosophical abstractions entirely, advocating a return to a more literal, scripture-based interpretation of creation. He emphasized the Qur'an's straightforward narrative of direct divine creation, critiquing philosophers for diluting the core Islamic message. Rahman, F. (1967). Ibn Taymiyyah's work reasserted the primacy of revelation in understanding creation, portraying the universe as constantly dependent on Allah's will. Mystical interpretations also contribute to Islamic cosmology, particularly within Sufism. Hejazi, M. (2005) Ibn Arabi's doctrine of *wahdat al-wujud* (the unity of being) presents creation as an ongoing process of divine self-disclosure, where the universe is viewed as a reflection of Allah's attributes. For Ibn Arabi, creation is a mirror of divine reality, with all things interconnected through their dependence on the Creator. Similarly, Rumi's poetic descriptions of creation portray the universe as an

International Journal of the Universe and Humanity in Islamic Vision and Perspective

ISSN Online: 3078-297X, ISSN Print: 3078-2961

Volume No: 02 Issue No: 01 (2025)

expression of divine love and mercy, emphasizing its continuous unfolding as an act of divine will. Both mystics highlight the spiritual dimensions of creation, encouraging believers to recognize the divine presence in all aspects of life. Renard, J. (Ed.). (2014). Contemporary scholars like Seyyed Hossein Nasr have worked to reconcile traditional Islamic cosmology with modern science, emphasizing the importance of preserving the metaphysical and spiritual dimensions of creation in an age dominated by materialistic perspectives. Nasr argues that Islamic theology offers a framework for understanding the universe that is not only compatible with modern science but also vital for addressing ecological and ethical concerns. Adamson, P. (2015). He advocates for a holistic view that integrates scientific inquiry with spiritual wisdom, urging a return to the sacred view of nature as a reflection of divine order. Other contemporary thinkers, such as Ibrahim Ozdemir and Fazlun Khalid, have emphasized the ethical implications of creation, particularly in relation to environmental stewardship. Ward, K. (1974). Drawing on the Qur'an's portrayal of creation as balanced and purposeful, they argue that humanity has a moral responsibility to care for the earth, as appointed stewards of Allah's creation. Ozdemir, I. (2003). Their work highlights the interconnectedness of all beings within the divine order and calls for a renewed commitment to sustainability and environmental justice in line with Islamic teachings. Haq, S. N. (2017). Ultimately, the study of creation in Islamic theology is a multifaceted and dynamic field, drawing on diverse traditions that span centuries. From Al-Ghazali's theological defense of temporal creation to Ibn Sina's philosophical explorations, from Ibn Taymiyyah's scriptural literalism to the mystical reflections of Ibn Arabi and Rumi, and from Seyyed Hossein Nasr's engagement with science to contemporary ecological concerns, the concept of creation remains central to Islamic thought. Barrie, T. (2013). These varied perspectives not only enrich the theological and philosophical discourse on creation but also inspire ongoing reflection on the relationship between the Creator, the universe, and humanity's role within it.

Research question

How do classical Islamic scholars like Al-Ghazali and Ibn Taymiyyah differ in their interpretations of creation, and what theological principles underlie their views?

In what ways do philosophical interpretations of creation, such as those proposed by Ibn Sina (Avicenna), align or conflict with the orthodox Islamic doctrine of creation as presented in the Qur'an?

How does the Sufi concept of *wahdat al-wujud* (the unity of being), as articulated by Ibn Arabi, reshape the understanding of creation as an ongoing process of divine self-disclosure?

What contributions do contemporary Islamic scholars like Seyyed Hossein Nasr make to bridging Islamic cosmology with modern scientific understandings of the universe, particularly in relation to cosmology and metaphysics?

Research problem

The research problem centers on the diverse interpretations of creation within Islamic theology and their relevance to contemporary issues. Islamic thought encompasses a range of perspectives on creation, from classical theological views articulated by scholars like Al-Ghazali and Ibn Taymiyyah to philosophical interpretations by Ibn Sina (Avicenna) and mystical insights from Sufism, particularly the concept of *wahdat al-wujud* by Ibn Arabi. These perspectives present different understandings of how the universe came into being, its nature, and its relationship to the divine.

Furthermore, contemporary scholars like Seyyed Hossein Nasr are working to integrate these traditional views with modern scientific understandings and ethical concerns, particularly regarding environmental stewardship. This integration raises questions about how classical

International Journal of the Universe and Humanity in Islamic Vision and Perspective

ISSN Online: 3078-297X, ISSN Print: 3078-2961

Volume No: 02 Issue No: 01 (2025)

and philosophical interpretations of creation can inform and align with contemporary scientific and ecological perspectives.

The research problem, therefore, involves examining the convergence and divergence among these various interpretations of creation and assessing their implications for modern discussions on science, metaphysics, and environmental ethics. It seeks to address how historical and mystical views can be reconciled with contemporary issues, offering a comprehensive understanding of creation that is both historically informed and relevant to today's global challenges.

Research of significance

This research is significant because it explores how diverse interpretations of creation in Islamic theology—from classical, philosophical, and mystical perspectives—intersect with contemporary issues in science and environmental ethics. By examining these varying viewpoints, the study provides insights into how traditional Islamic thought can contribute to modern discussions on cosmology, the nature of existence, and ecological responsibility. This understanding is crucial for bridging historical theological perspectives with current global challenges, fostering a dialogue between ancient wisdom and contemporary needs, and enhancing the relevance of Islamic thought in addressing today's scientific and ethical questions.

Research Objective

The objective of this research is to systematically explore and compare classical, philosophical, and mystical interpretations of creation in Islamic theology to highlight their distinct and convergent views. It aims to understand how these interpretations, as articulated by scholars such as Al-Ghazali, Ibn Sina, and Ibn Arabi, relate to and impact contemporary discussions on science, particularly cosmology, and environmental ethics. The study seeks to assess how traditional Islamic perspectives can inform and engage with modern scientific and ethical issues, offering a nuanced understanding of creation that integrates historical insights with current global challenges.

Research Methodology

This research employs a multi-method approach to thoroughly investigate and compare the diverse interpretations of creation within Islamic theology. The methodology is structured into three primary components: textual analysis, comparative analysis, and contemporary application. Firstly, textual analysis involves a detailed examination of primary sources from classical Islamic scholars such as Al-Ghazali, Ibn Sina, and Ibn Taymiyyah, as well as mystical writings from Sufis like Ibn Arabi and Rumi. This step includes a close reading of relevant works, including Al-Ghazali's *the Incoherence of the Philosophers*, Ibn Sina's cosmological writings, and Ibn Arabi's *Fusus al-Hikam*. The aim is to extract and contextualize their views on creation, focusing on their theological, philosophical, and mystical argument. Secondly, comparative analysis involves juxtaposing these traditional interpretations with one another to identify points of convergence and divergence. This includes comparing classical theological views on temporal creation with philosophical perspectives on emanation and mystical concepts of divine self-disclosure. The comparative aspect also extends to evaluating how these historical interpretations align with or differ from contemporary views on science and environmental ethics. Finally, contemporary application involves examining how these traditional perspectives inform and interact with modern scientific and ethical discussions. This includes reviewing contemporary scholarship, such as the work of Seyyed Hossein Nasr, to assess how traditional Islamic cosmology is integrated

International Journal of the Universe and Humanity in Islamic Vision and Perspective

ISSN Online: 3078-297X, ISSN Print: 3078-2961

Volume No: 02 Issue No: 01 (2025)

with current scientific theories and environmental concerns. The research will also include case studies or practical examples where traditional Islamic views on creation have been applied to contemporary issues in science and environmental stewardship overall this methodology aims to provide a comprehensive understanding of the concept of creation in Islamic theology by bridging historical perspectives with modern challenges, offering a nuanced analysis of how traditional and contemporary views intersect.

Data Analysis

The data analysis for this research delves into the multifaceted interpretations of creation within Islamic theology, focusing on classical, philosophical, and mystical perspectives and their relevance to contemporary issues in science and environmental ethics. Saracoğlu, O. S. (2021) This analysis encompasses a detailed examination of primary sources, a comparative assessment of divergent views, and an evaluation of how these perspectives interact with modern scientific and ethical debates. Van Ess, J. (2006)

Classical Interpretations:

The classical interpretations of creation are primarily represented by scholars like Al-Ghazali and Ibn Taymiyyah. Al-Ghazali's seminal work, *The Incoherence of the Philosophers*, plays a crucial role in understanding his view of creation. Al-Ghazali challenges the philosophers' assertion of an eternal universe, arguing instead for a temporal creation initiated by Allah's will. His theological argument is based on the Qur'anic concept of creation "ex nihilo" (from nothing), asserting that Allah, as the omnipotent creator, brought the universe into existence by divine command. Al-Ghazali emphasizes that the philosophers' denial of a temporal creation undermines the Islamic belief in Allah's omnipotence and ongoing involvement in the universe. This interpretation underscores the Islamic view of creation as a deliberate and discrete act, reinforcing the theological principle that creation is dependent on Allah's will and power.

Ibn Taymiyyah, a prominent figure in Islamic theology, also defends the notion of temporal creation, further rejecting the philosophical abstractions of thinkers like Ibn Sina. In *Dar' Ta'arud al-'Aql wa al-Naql*, Ibn Taymiyyah advocates for a literal interpretation of the Qur'anic account of creation, opposing the philosophical and speculative views that he believes distort the core Islamic teachings. Ibn Taymiyyah's approach emphasizes a return to the scriptural sources of Islam, rejecting the Neoplatonic and Aristotelian influences that he argues have introduced unnecessary complexity into the understanding of creation. His work is instrumental in reinforcing the idea that the universe is a creation that continually depends on divine will, contrasting sharply with the philosophical interpretations that propose an eternal or emanative process.

Philosophical Interpretations:

In contrast to the classical view, Ibn Sina (Avicenna) offers a philosophical interpretation that incorporates Neoplatonic ideas of emanation. His works, such as *The Book of Healing* and *The Book of Salvation*, present a cosmological model where creation is viewed as an emanative process rather than a single event. According to Ibn Sina, the universe emanates continuously from the Necessary Being, which is Allah in this context. This emanative process implies a hierarchical order where every level of existence flows from the divine source, and creation is a continuous unfolding rather than a discrete act. Ibn Sina's model integrates metaphysical principles with Islamic theology, proposing that the universe is a reflection of divine attributes and that everything in existence is interrelated through this emanation. This view challenges the classical notion of temporal creation by presenting a more dynamic and ongoing process of creation.

International Journal of the Universe and Humanity in Islamic Vision and Perspective

ISSN Online: 3078-297X, ISSN Print: 3078-2961

Volume No: 02 Issue No: 01 (2025)

Mystical Interpretations:

The mystical perspective, particularly that of Ibn Arabi and Jalaluddin Rumi, provides a different lens through which to understand creation. Ibn Arabi's concept of *wahdat al-wujud* (the unity of being) introduces a view where creation is seen as a continuous manifestation of the divine reality. In works such as *Fusus al-Hikam* and *The Meccan Revelations*, Ibn Arabi describes creation not as a static event but as an ongoing process where the universe reflects Allah's attributes and names. This mystical interpretation emphasizes the interconnectedness of all things and views creation as an expression of divine self-disclosure. Ibn Arabi's view contrasts with both the classical and philosophical interpretations by focusing on the spiritual and relational aspects of creation, where everything in existence is seen as a manifestation of the divine essence.

Rumi's poetic works, including *Mathnawi* and *Divan-e Shams-e Tabrizi*, further enrich this mystical perspective. Rumi portrays creation as an expression of divine love and beauty, where the universe is continually renewed as an act of divine will. His poetry reflects a view of creation that highlights the emotional and spiritual dimensions, encouraging believers to see the divine presence in every aspect of life. Rumi's mystical approach aligns with Ibn Arabi's notion of divine unity but emphasizes the experiential and poetic understanding of creation as a reflection of divine love and grace.

Comparative Analysis:

The comparative analysis of these interpretations reveals significant insights into the diverse views on creation. The classical views of Al-Ghazali and Ibn Taymiyyah emphasize a temporal and discrete act of creation, contrasting sharply with Ibn Sina's emanative model. Al-Ghazali and Ibn Taymiyyah argue for a creation that is initiated and sustained by divine will, aligning with the Qur'anic depiction of creation as a deliberate act. In contrast, Ibn Sina's model presents a more philosophical approach, where creation is an ongoing process that reflects a hierarchical order emanating from the Necessary Being.

The mystical interpretations of Ibn Arabi and Rumi introduce a complementary yet distinct perspective by focusing on the continuous manifestation of the divine reality. Their views emphasize the spiritual and relational aspects of creation, providing a counterpoint to the more rational and philosophical models. The integration of these mystical insights into the broader understanding of creation highlights the richness and complexity of Islamic thought on this subject.

Contemporary Applications:

The evaluation of contemporary applications involves assessing how traditional views on creation interact with modern scientific and ethical discussions. Seyyed Hossein Nasr's work is particularly relevant in this context, as he seeks to bridge traditional Islamic cosmology with contemporary scientific theories. Nasr's approach highlights how classical and philosophical perspectives on creation can inform modern cosmological models while maintaining the spiritual dimensions of creation. His work advocates for a holistic understanding that integrates scientific inquiry with the metaphysical and ethical teachings of Islam.

The application of Islamic teachings on creation to environmental ethics is also significant. Contemporary scholars like Ibrahim Ozdemir and Fazlun Khalid emphasize the ethical responsibility of humanity as *khalifa* (stewards) of the earth, drawing on Qur'anic principles to advocate for environmental sustainability. Their work illustrates how traditional Islamic views on creation can inform contemporary ecological practices, linking theological insights with practical approaches to environmental stewardship.

International Journal of the Universe and Humanity in Islamic Vision and Perspective

ISSN Online: 3078-297X, ISSN Print: 3078-2961

Volume No: 02 Issue No: 01 (2025)

The Conclusion data analysis provides a comprehensive understanding of the diverse interpretations of creation within Islamic theology, highlighting the intersections and divergences among classical, philosophical, and mystical perspectives. By examining these viewpoints and their relevance to modern scientific and ethical issues, the analysis reveals the complexity and richness of Islamic thought on creation. This approach not only clarifies historical theological debates but also offers insights into how traditional perspectives can contribute to addressing current global challenges, bridging the gap between ancient wisdom and contemporary concerns.

Conclusion / Finding

The study of creation within Islamic theology reveals a rich tapestry of interpretations that span classical, philosophical, and mystical perspectives, each contributing unique insights into the nature of the universe and its origins. Classical scholars like Al-Ghazali and Ibn Taymiyyah emphasize a temporal and deliberate act of creation, grounded in Qur'anic teachings. Their views highlight the theological principle that creation is an act of divine will, countering philosophical notions of an eternal or self-sustaining universe. Al-Ghazali's critique of the philosophers and Ibn Taymiyyah's advocacy for scriptural literalism underscore a commitment to a conception of creation that aligns closely with Islamic doctrinal teachings, reinforcing the belief in Allah's omnipotence and the universe's reliance on divine will.

In contrast, Ibn Sina (Avicenna) offers a philosophical perspective that introduces the concept of emanation, where creation is an ongoing process flowing from the Necessary Being. This model presents a hierarchical view of existence that diverges from the classical notion of a discrete creation event. Ibn Sina's approach integrates Islamic theology with Neoplatonic philosophy, proposing that the universe is in continuous emanation from the divine source. This philosophical interpretation challenges the temporal view by suggesting that creation is not a singular event but a continuous unfolding of divine reality.

The mystical interpretations provided by Ibn Arabi and Rumi add another layer of understanding, focusing on the continuous manifestation of divine attributes through creation. Ibn Arabi's concept of *wahdat al-wujud* (the unity of being) posits that the universe is a reflection of Allah's essence, emphasizing the interconnectedness of all existence as manifestations of the divine. Rumi's poetry complements this view by portraying creation as an ongoing act of divine love and beauty, inviting believers to recognize the divine presence in all aspects of life. These mystical perspectives offer a spiritual and relational dimension to the understanding of creation, highlighting the experiential and poetic aspects of the divine unfolding in the universe.

Comparing these diverse interpretations reveals significant insights into the theological and philosophical debates surrounding creation. The classical emphasis on temporal creation and the philosophical focus on emanation represent divergent approaches to understanding the origins and nature of the universe. Mystical interpretations provide a complementary view that enriches the discussion by emphasizing the spiritual connection between the divine and creation.

The relevance of these interpretations extends to contemporary discussions on science and environmental ethics. Modern scholars such as Seyyed Hossein Nasr work to reconcile traditional Islamic cosmology with current scientific understandings, advocating for a holistic approach that integrates metaphysical and spiritual insights with scientific inquiry. Nasr's work illustrates how classical and philosophical perspectives on creation can inform contemporary cosmological models, maintaining the spiritual dimensions of Islamic thought while engaging with modern science.

International Journal of the Universe and Humanity in Islamic Vision and Perspective

ISSN Online: 3078-297X, ISSN Print: 3078-2961

Volume No: 02 Issue No: 01 (2025)

Furthermore, the ethical implications of Islamic teachings on creation are evident in contemporary environmental discussions. Scholars like Ibrahim Ozdemir and Fazlun Khalid emphasize the role of humanity as *khalifa* (stewards) of the earth, advocating for environmental sustainability based on Qur'anic principles. Their work demonstrates how traditional views on creation can guide practical approaches to ecological stewardship, linking theological insights with ethical responsibilities toward the environment.

In conclusion, the study of creation in Islamic theology provides a comprehensive understanding of the diverse interpretations that shape the discourse on the universe's origins and nature. By examining classical, philosophical, and mystical perspectives, the research highlights the richness of Islamic thought and its relevance to contemporary issues in science and environmental ethics. The integration of historical insights with modern concerns offers a nuanced view of creation that bridges ancient wisdom with current global challenges, underscoring the enduring significance of Islamic theological and philosophical traditions in addressing today's complex issues.

Futuristic

A futuristic approach to understanding creation within Islamic theology involves integrating traditional perspectives with advancements in science and technology while addressing emerging global challenges. As scientific exploration delves deeper into cosmology and the origins of the universe, Islamic interpretations of creation, such as those proposed by classical scholars, philosophers, and mystics, can offer valuable insights into these developments. Embracing interdisciplinary dialogue between theologians, scientists, and ethicists can foster a richer understanding of creation that harmonizes theological principles with contemporary scientific theories. Additionally, applying Islamic teachings to future environmental and ethical challenges, such as climate change and technological advancements, can provide a framework for sustainable and responsible stewardship of the earth. By bridging the gap between ancient wisdom and modern innovation, this approach ensures that traditional Islamic thought remains relevant and influential in shaping future discussions on creation and its implications for humanity and the universe.

References

- Jachimowicz, E. (1975). Islamic cosmology. In *Ancient Cosmologies* (pp. 143-171). Routledge.
- Nasr, S. H. (1993). *An introduction to Islamic cosmological doctrines*. State University of New York Press.
- Mutahhari, M., & Campbell, R. (1985). *Fundamentals of Islamic thought: God, man and the universe* (pp. 19-20). Berkeley, California: Mizan Press.
- Ben-Hamouche, M. (2010). Islamization of contemporary architecture: Shifting the paradigm of Islamic architecture. *Journal of Islamic Architecture*, 1(2).
- Nasser, N. (2022). Beyond the veil of form: Developing a transformative approach toward Islamic sacred architecture through designing a contemporary Sufi centre. *Religions*, 13(3), 190.
- Hajamaideen, F. A. (2014). *Body, soul, and architecture: a study of the premodern Islamic and Western tradition* (Doctoral dissertation).
- Aghazadeh, M. (2018). Aesthetics and the manifestation of spirituality in Islamic-Iranian art and architecture with an emphasis on conceptual symbols from the perspective of tourism. *International journal of Tourism, Culture & Spirituality*, 3(1), 26-56.

International Journal of the Universe and Humanity in Islamic Vision and Perspective

ISSN Online: 3078-297X, ISSN Print: 3078-2961

Volume No: 02 Issue No: 01 (2025)

-
- Nasr, T. (2024). Conceptual Analysis of “Architectural Space’s Sacredness” from the Quran and Islamic Wisdom Viewpoint (Case Study: Contemporary Religious Philosophers). *International Journal of Applied Arts Studies (IJAPAS)*, 9(1), 25-44.
 - CHRISTIAN, A. E. O. (2020). THEOLOGY IN CONSERVATION.
 - Nasser, N. (2024). Sacred Geometry: The Spiritual Meaning of Islamic Architectural Technologies. *Education (Oxford: Oxford University Press, 1999)*, 14, 208.
 - Schmidtke, S. (Ed.). (2016). *The Oxford handbook of Islamic theology*. Oxford University Press.
 - Winter, T. (Ed.). (2008). *The Cambridge companion to classical Islamic theology*. Cambridge University Press.
 - Hughes, A. W. (2003). *The texture of the divine: imagination in medieval Islamic and Jewish thought*. Indiana University Press.
 - Nasser, N. (2022). Beyond the Veil of Form: Developing a Transformative Approach toward Islamic Sacred Architecture through Designing a Contemporary Sufi Centre. *Religions* 13: 190.
 - Nasr, S. H. (2013). *Islamic spirituality: foundations*. Routledge.
 - Mahdy Salama, H. (2019). The role of Sacred Geometry in forming Islamic art.
 - Dabbour, L. M. (2012). Geometric proportions: The underlying structure of design process for Islamic geometric patterns. *Frontiers of Architectural research*, 1(4), 380-391.
 - Mammadova, V. (2019). Islamic Geometric Patterns: An Exploration of the Sources and Modern Representations in Product Design. *Istanbul Technical University: Istanbul, Turkey*.
 - Matracchi, P. (2021). Explaining and evaluating the quality of “light” in religious environments and its effect on spirituality. *Frontiers of Architectural Research*, 10(4), 803-820.
 - Peters, J. R. T. M. (1976). *God's created speech: a study in the speculative theology of the Mutazilⁱ Q^a aòdⁱ l-Quòdⁱ at Ab^u l-òHasan Abd al-Jabb^{ar} bn Aòhmad al-Hamaòd^{an} i* (Doctoral dissertation, Leiden: Brill).
 - Khaki, A. (2021). The effect of religion and denomination on calmness in residential spaces based on Islamic teachings. *Journal of religion and health*, 60(2), 854-880.
 - ‘Izz al-Dīn, M. Y. (2000). *The environmental dimensions of Islam*. James Clarke & Co
 - Saracoğlu, O. S. (2021). *Neoplatonism in Orthodox Christianity and Islam and Its Repercussions in Byzantine and Seljuk Architectures* (Master's thesis, Middle East Technical University).
 - Van Ess, J. (2006). *The flowering of Muslim theology*. Harvard University Press.
 - Salimi, A., Yurtyapan Salimi, A., & Kara Pilehvarian, N. (2016). the Role and Impact of Religion on the Architecture of Mosques and Churches.
 - Askarizad, R., He, J., & Ardejani, R. S. (2022). Semiology of Art and Mysticism in Persian Architecture According to Rumi’s Mystical Opinions (Case Study: Sheikh Lotf-Allah Mosque, Iran). *Religions*, 13(11), 1059.
 - Nasr, S. H. (2009). ISLAM, THE AND THE. *Earthcare: An Anthology in Environmental Ethics*, 82.
-

International Journal of the Universe and Humanity in Islamic Vision and Perspective

ISSN Online: 3078-297X, ISSN Print: 3078-2961

Volume No: 02 Issue No: 01 (2025)

- Baharuddin, A. (2009). Religious studies, theology and sustainable development: An Islamic perspective. *Religion and sustainable development opportunities and challenges for higher education*, 46, 129-150.
- Keller, C. (2003). *The face of the deep: A theology of becoming*. Routledge.
- Rahman, F. (1967). The Qur'ānic Concept of God, the Universe and Man. *Islamic Studies*, 6(1), 1-19.
- Hejazi, M. (2005). Geometry in nature and Persian architecture. *Building and Environment*, 40(10), 1413-1427.
- Renard, J. (Ed.). (2014). *Islamic Theological Themes: A Primary Source Reader*. University of California Press.
- Adamson, P. (2015). *Philosophy in the Islamic world: A very short introduction* (Vol. 445). Oxford University Press, USA.
- Ward, K. (1974). The concept of God. *COMPANION ENCYCLOPEDIA OF THEOLOGY*, 342.
- Ozdemir, I. (2003). Toward an understanding of environmental ethics from a Qur'anic perspective. *Islam and ecology: A bestowed trust*, 3-37.
- Haq, S. N. (2017). Moments in the Islamic recasting of the Greek legacy: exploring the question of science and theism. In *God, Life, and the Cosmos* (pp. 175-194). Routledge.
- Barrie, T. (2013). *The sacred in-between: the mediating roles of architecture*. Routledge.