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Cosmology in the Qur'an: A Thematic Interpretation of the Universe Phenomena

Kosmologi dalam Al-Qur'an: Kajian Tafsir Tematik tentang Fenomena Alam Semesta

Farhan Ahsan Anshari*¹

Institut Agama Islam Persis Bandung, Bandung, Indonesia ¹

*Corresponding Author: ansharifarhan21@gmail.com

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Abstract

This study aims to explain the concept of cosmology in the Qur'an through the interpretation of verses that describe the phenomena of the universe. The data sources include the Qur'anic text and major commentaries, particularly *Mafātīḥ al-Ghayb* by Fakhrud-dīn al-Rāzī and *Tafsir al-Mishbah* by M. Quraish Shihab. The findings reveal that verses such as QS Al-Anbiyā' [21]: 30, Yā-Sīn [36]: 38–40, Al-Mulk [67]: 3–4, Fuṣṣilat [41]: 11–12, Adz-Dzāriyāt [51]: 47, Yūnus [10]: 67, and An-Nūr [24]: 35 present an integrated view of the cosmos as an orderly, dynamic, and spiritually meaningful system. The four main concepts identified are creation, order, balance, and divine light. This study concludes that the Qur'an perceives the universe as a sign of God's greatness, harmonizing faith, reason, and knowledge within a unified theological perspective.

Keywords: Al-Qur'an; Cosmology; Interpretation; Kauniyyah Verses; Universe

Abstrak

Penelitian ini bertujuan untuk menjelaskan konsep kosmologi dalam Al-Qur'an melalui kajian tafsir terhadap ayat-ayat yang menggambarkan fenomena alam semesta. Sumber data penelitian ini meliputi teks Al-Qur'an dan kitab tafsir, terutama *Mafātīḥ al-Ghayb* karya Fakhrud-dīn al-Rāzī dan *Tafsir al-Mishbah* karya M. Quraish Shihab. Hasil penelitian menunjukkan bahwa ayat-ayat seperti QS Al-Anbiyā' [21]: 30, Yā-Sīn [36]: 38–40, Al-Mulk [67]: 3–4, Fuṣṣilat [41]: 11–12, Adz-Dzāriyāt [51]: 47, Yūnus [10]: 67, dan An-Nūr [24]: 35 membentuk pemahaman yang utuh tentang kosmos sebagai sistem yang teratur, dinamis, dan penuh makna spiritual. Keempat konsep utama yang ditemukan mencakup penciptaan, keteraturan, keseimbangan, dan cahaya Tuhan. Penelitian ini menegaskan bahwa Al-Qur'an memandang alam semesta sebagai tanda kebesaran Tuhan yang menyatukan iman, akal, dan ilmu pengetahuan dalam satu kesatuan pandangan teologis.

Kata Kunci: Al-Qur'an; Kosmologi; Tafsir; Ayat-ayat Kauniyyah; Alam Semesta



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INTRODUCTION

The Qur'an serves not only as a source of moral and spiritual guidance but also as a profound text that reveals the meaning behind the existence of the universe.¹ Throughout its verses, the Qur'an invites humankind to contemplate the signs of creation and to observe the order of the cosmos as manifestations of divine power. The universe, from the Qur'anic perspective, is not merely a physical domain devoid of meaning but a contemplative arena that leads humanity toward awareness of the presence and sovereignty of God.² The central message emphasizes awakening intellectual and spiritual consciousness so that humans may recognize the Creator through His signs in the natural world. In Islam, the relationship between humanity and the cosmos is deeply interconnected. Humans are endowed with reason to study and understand the laws of nature as a form of devotion to God. The universe, therefore, represents the unfolded signs of God (*ayat kauniyyah*), just as the Qur'an represents His revealed words (*ayat qauliyyah*).³ Both complement and affirm each other's existence. Thus, understanding natural phenomena is not limited to empirical observation but also involves discovering the wisdom and divine will that sustain the harmony of creation.

Modern advancements in science—particularly in astronomy and cosmology—have provided new insights into the structure and origin of the universe. Discoveries such as the Big Bang theory, the universe's expansion, and the intricate order of galaxies affirm that creation operates under precise and harmonious laws.⁴ Although these findings arise from scientific inquiry, they resonate with the messages conveyed in the Qur'an. Verses such as QS *Al-Anbiya'* [21]:30 and *Adz-Dzariyat* [51]:47, for instance, mention the creation and expansion of the universe as signs of God's omnipotence.⁵ In this sense, the Qur'an portrays cosmic phenomena not as random occurrences but as reflections of divine perfection and order. The interconnectedness of scientific understanding and divine revelation highlights the Qur'an's continued relevance to contemporary scientific progress. Modern studies of the universe often reinforce the Qur'anic principle of balance and precision within creation.⁶ In this perspective, scientific inquiry becomes an act of intellectual worship—one that integrates reason with faith. The Qur'an encourages humanity to see the cosmos as a means of perceiving divine values, where knowledge does not end at empirical explanation but extends to metaphysical realization.⁷

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- 1 Mohd Kamal Hassan, "01 | The Necessity of Understanding the Cosmos, Nature and Man, as Well as the Unity of Knowledge, Faith and Ethics from the Worldview of the Qur'an: Implications on an International Islamic University," *REVELATION AND SCIENCE* 8, no. 2 (January 28, 2019): 1–12, <https://doi.org/10.31436/revival.v8i2.229>.
 - 2 Ridhoul Wahidi et al., "Tawhid and Qur'anic Interpretation in Early 20th-Century Minangkabau: A Philological-Theological Study of Abdul Latif Syakur's *Al-Tawhid* (1882–1963)," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 26, no. 2 (July 31, 2025): 327–50, <https://doi.org/10.14421/qh.v26i2.6268>.
 - 3 Abd. Shovy and Lulu Ulul Azmy, "Ferdinand De Saussure's Syntagmatic And Paradigmatic Concepts of Charles Sander Peirce in The Quran On Qauliyah And Kauniyah Verses: Semiotics Approach," *Journal of Arabic Language Studies and Teaching* 4, no. 1 (May 30, 2024): 37–59, <https://doi.org/10.15642/jalsat.2024.4.1.37-59>.
 - 4 Jean-Philippe Uzan, "The Big-Bang Theory: Construction, Evolution and Status," in *Mathematics and Statistics Mathematics and Statistics (R0)*, 2021, 1–72, https://doi.org/10.1007/978-3-030-67392-5_1.
 - 5 Misbahul Munir, "Scientific Exegesis and Epistemic Boundaries: A Qualitative Study of Tafsir Al-Muntakhab on Qur'anic Cosmology," *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 8, no. 2 (2025): 389–404, <https://doi.org/https://doi.org/10.58518/alfurqan.v8i2.4459>; Muhammad Iqbal Rahman et al., "Penciptaan Langit dan Bumi dalam Q.S. Al-Anbiya' [21] Ayat 30," *TAJIDID: Jurnal Ilmu Ushuluddin* 23, no. 2 (November 25, 2024): 358–89, <https://doi.org/10.30631/tjd.v23i2.505>.
 - 6 Javed Jamil, "Purpose of the Creation of Man: Quran's True Version of Anthropic Principle," *International Journal of Islamic Thought* 16, no. 1 (December 1, 2019): 51–63, <https://doi.org/10.24035/ijit.16.2019.005>.
 - 7 Muhammad Abdullah Darraz, "The Universe as a Great Human Being: Eco-Cosmology in Rasā'il Ikhwān Al-Ṣafā'," *Journal of Islamic Ethics*, February 26, 2025, 1–24, <https://doi.org/10.1163/24685542-20250002>.

Research on cosmology in the Qur'an has attracted scholars from various disciplines. Some have explored the relationship between Qur'anic descriptions of creation and modern scientific theories⁸, while others focus on the theological and spiritual implications of the *kauniyyah* verses.⁹ However, many of these studies remain partial, often lacking an integrative synthesis between scientific insight and Qur'anic reflection. This gap demonstrates the need for studies that go beyond textual interpretation to uncover the philosophical and cosmological dimensions embedded in the Qur'an.

In response to this gap, the present study examines cosmology in the Qur'an using a thematic interpretation approach applied to verses describing the universe and its phenomena. It explores how the Qur'an presents the processes of creation, the laws of order, the balance of life, and the symbolism of divine light as signs of God's greatness. The study aims to enrich the understanding of the Qur'anic worldview that unites faith, intellect, and knowledge, and to contribute to the ongoing discourse on the integration of Islamic revelation and modern science in understanding the spiritual meaning behind the harmony of the cosmos.

Method

This study employs a *thematic interpretation* approach (*tafsir maudhu'i*), a method that collects and analyzes Qur'anic verses sharing a common theme to be understood comprehensively and contextually.¹⁰ The selected theme is cosmology in the Qur'an, encompassing the aspects of creation, order, balance, and divine light. The research procedures include identifying verses related to cosmological phenomena, categorizing them based on thematic relationships, analyzing their linguistic structures and historical contexts, and synthesizing them into a unified thematic framework. Through this process, the study aims to uncover the Qur'anic worldview that portrays the universe as a manifestation of divine harmony and wisdom.

The primary data sources for this research consist of the Qur'anic text and relevant classical and modern exegeses. The classical reference used is *Mafatih al-Ghayb* by Fakhruddin al-Razi, which presents a rational-philosophical approach to cosmological verses. The modern reference is *Tafsir al-Mishbah* by M. Quraish Shihab, representing a contextual and reflective interpretation of the Qur'an. The analysis applies a descriptive-analytical method—interpreting verses textually and then connecting them to their theological and thematic meanings. This qualitative approach seeks to construct the cosmological structure of meaning in the Qur'an, integrating scientific, rational, and spiritual dimensions into a coherent understanding of the universe as a reflection of divine order and purpose.

RESULTS AND DISCUSSION

The Development of Cosmological Concepts: From Classical to Contemporary

Cosmology can be generally understood as a branch of knowledge that studies the origin, structure, and order of the universe. The term derives from the Greek words *kosmos*, meaning order or harmony, and *logos*, meaning discourse or knowledge.¹¹ Throughout history, cosmology

8 Hakan Çoruh, "Relationship Between Religion and Science in the Muslim Modernism," *Theology and Science* 18, no. 1 (January 2, 2020): 152–61, <https://doi.org/10.1080/14746700.2019.1710355>.

9 Muhammad Faqih Nidzom, Herlina Yunita Amroin, and Mahendra Utama Cahya Ramadhan, "Nidhal Guessoum's Method of Scientific Interpretation: An Analytical Study on Al-Ayah Al-Kauniyyah and Its Relevance to the Contemporary Urban Muslim Society," *Akademika: Jurnal Pemikiran Islam* 30, no. 2 (2025): 187–200, <https://doi.org/https://doi.org/10.32332/akademika.v30i2.11299>.

10 Abdul Mustaqim, *Metode Penelitian Al-Qur'an Dan Tafsir* (Yogyakarta: Idea Press, 2017).

11 Phillip Sidney Horky, "When Did Kosmos Become the Kosmos," *Cosmos in the Ancient World*, 2019, 22–41.

has belonged not only to the realm of physics and astronomy but also to philosophy and theology. Every civilization has developed its own understanding of the universe, shaped by its culture, beliefs, and worldview. As human knowledge evolved, the concept of cosmology has continuously transformed, reflecting the intellectual and spiritual quest to comprehend reality.

In ancient Greece, cosmology emerged from natural philosophy, which sought to explain the world through reason rather than myth. Early thinkers such as Thales and Anaximander were among the first to speculate about the origin of the cosmos in rational terms. Plato later portrayed the universe as the creation of a “demiurge,” a divine craftsman who fashioned a world of perfect harmony. Aristotle, meanwhile, proposed a model of an eternal and immovable universe with Earth at its center—a view known as *geocentrism*. This Aristotelian cosmos dominated Western thought for centuries and profoundly influenced both scientific and religious understanding of the universe.¹²

Greek cosmological ideas were later adopted and developed by Muslim scholars between the 8th and 12th centuries. Muslim philosophers did not merely translate Greek thought but reinterpreted it within an Islamic theological framework. Figures such as Al-Farabi and Ibn Sina (Avicenna) described the universe as a hierarchical system governed by celestial intellects, culminating in God as the First Cause.¹³ Al-Ghazali, however, rejected the idea of an eternal cosmos, emphasizing that creation occurs solely by God's will. These perspectives marked a distinctive Islamic cosmology—one that sought not only to explain *how* the universe exists but also *why* it was created.

Alongside philosophers, Muslim scientists such as Al-Battani, Al-Biruni, and Ibn al-Haytham made remarkable contributions through empirical observation of the heavens. They corrected many Greek assumptions by applying mathematical and observational methods. Ibn al-Haytham's *Kitab al-Manazir* (Book of Optics) introduced the experimental approach that became the foundation of modern science.¹⁴ Likewise, Fakhruddin al-Razi, through his *Tafsir al-Kabir*, expanded cosmological discussions into the theological domain, reflecting on the heavens and the earth as divine signs.¹⁵ This synthesis shows that Islamic cosmology never separated scientific inquiry from revelation but viewed both as complementary paths to understanding God's majesty.

During the European Renaissance, cosmological paradigms began to shift dramatically. The invention of the telescope by Galileo Galilei and the heliocentric theory proposed by Nicolaus Copernicus challenged long-standing assumptions about the universe. Whereas the Earth had once been regarded as the center of creation, the new model placed the Sun at the center of the solar system. This revolution marked the birth of modern cosmology, characterized by observation, mathematics, and experimentation. Scholars such as Johannes Kepler and Isaac Newton further strengthened this worldview with their laws of motion and gravity, framing the cosmos as a mechanical system governed by predictable physical laws.¹⁶

12 Daniel W. Graham, “Physical and Cosmological Thought Before Aristotle,” in *The Cambridge History of Science: Volume 1: Ancient Science*, ed. Alexander Jones and Liba Taub, vol. 1, The Cambridge History of Science (Cambridge: Cambridge University Press, 2018), 163–80, <https://doi.org/DOI: 10.1017/9780511980145.011>.

13 Hafiz Shahid and Abdul Azeem, “Ancient Conceptions of the Universe: A Comparative Analysis of Classical Theories in Light of Islamic Perspectives,” *Nverash International Journal of Islamic Thought* 1, no. 01 (2025): 14–23.

14 Hammad Ullah Khan, “Science and Religion: The Relationship between Islamic Teachings and Modern Cosmology,” *International Journal of the Universe and Humanity in Islamic Vision and Perspective* 1, no. 1 (2024): 1–13.

15 N Baharuddin et al., “Fakhr Al-Din Al-Razi: A Systematic Review on Literature Found in Indonesia,” *International Journal of IJCIET* 9, no. 5 (2018): 705–14.

16 Paolo Bussotti and Brunello Lotti, *Cosmology in the Early Modern Age: A Web of Ideas*, vol. 56, Logic, Epistemology, and the Unity of Science (Cham: Springer International Publishing, 2022), <https://doi.org/10.1007/978-3-031-12195-1>.

Modern cosmology continued to advance with the rapid growth of science and technology. In the early 20th century, Albert Einstein's theory of General Relativity transformed our understanding of space and time, showing that the universe is not static but dynamic—expanding or contracting.¹⁷ Edwin Hubble's 1929 discovery that galaxies are moving away from each other provided strong evidence for an expanding universe. From this came the Big Bang Theory, which proposed that the cosmos began as a dense, hot point of energy that has been expanding ever since. This dynamic model became the foundation of scientific cosmology and continues to shape our modern understanding of the universe.¹⁸

In the modern era, cosmology also began to incorporate philosophical and existential dimensions. Thinkers such as Stephen Hawking sought to explain the origins of the universe through physics alone, while others viewed cosmic order as evidence of an intelligent design. Meanwhile, Muslim thinkers such as Ziauddin Sardar and Osman Bakar attempted to reintegrate modern science with Islamic values. They argued that science and religion need not stand in opposition, as both ultimately seek to uncover truth—one through reason, the other through revelation.¹⁹

The contemporary era marks a new phase in cosmological thought, where advancements in physics and technology have deepened humanity's understanding of the cosmos. Figures like Stephen Hawking and Roger Penrose explored the origins of the universe through quantum theory and relativity, often without invoking metaphysical explanations. Hawking's "no-boundary" proposal suggested that the universe could emerge spontaneously from physical laws, while Penrose's Conformal Cyclic Cosmology depicted a universe that evolves in endless cycles. At the same time, scientists such as Alan Guth and Brian Greene expanded these theories with the ideas of cosmic inflation and the multiverse, portraying reality as a vast web of infinite possibilities.

In contemporary Islamic thought, scholars have also sought to bridge cosmology and theology in meaningful ways. Thinkers such as Osman Bakar, Ziauddin Sardar, and Mehdi Golshani argue that science and revelation complement one another in understanding creation.²⁰ Seyyed Hossein Nasr warns that the spiritual crisis of modernity stems from the loss of a sacred cosmological vision, while Basil Altaie attempts to reconcile quantum mechanics with the Islamic concept of divine creation. For these scholars, the universe cannot be fully understood through equations alone—it must also be interpreted through meaning. Contemporary cosmology, therefore, should serve as a dialogue between modern knowledge and divine consciousness.

Cosmological Verses in the Qur'an

The Qur'an contains many verses that invite humankind to contemplate the phenomena of the universe as signs of God's greatness. These verses are known as *ayat kauniyyah*—verses that speak about the heavens, the earth, and the order of creation. According to Quraish Shihab,

17 Dennis Lehmkuhl, "General Relativity as a Hybrid Theory: The Genesis of Einstein's Work on the Problem of Motion," *Studies in History and Philosophy of Science Part B: Studies in History and Philosophy of Modern Physics* 67 (August 2019): 176–90, <https://doi.org/10.1016/j.shpsb.2017.09.006>.

18 Steven J. Dick, "Discovering a New Realm of the Universe: Hubble, Galaxies, and Classification," in *Space, Time, and Aliens* (Cham: Springer International Publishing, 2020), 611–25, https://doi.org/10.1007/978-3-030-41614-0_36.

19 Eleanor Hawking, *Origins of the Universe* (Publifie AS, 2025).

20 Husni Husni and Walter Hayden, "The Epistemology of Ta'dib in Islamic Civilizational Discourse: Reviving and Reconstructing Contemporary Muslim Scholars' Views," *Journal of Al-Tamaddun* 19, no. 1 (June 30, 2024): 181–97, <https://doi.org/10.22452/JAT.vol19no1.14>.

such verses are not meant to explain science in a technical sense but to cultivate awareness of the Divine through reflection on the harmony of the cosmos. Fakhruddin al-Razi, in *At-Tafsir al-Kabir*, emphasizes that contemplating creation is a path toward knowing the Creator. Thus, the universe is not viewed merely as a material object but as a symbolic text filled with spiritual and moral meaning for humankind.

The transcendence of Qur'anic cosmological ideas is clearly reflected in verses that describe the origin of the heavens and the earth. One of the most significant of these is found in Surah *Al-An'biya* [21]: 30:

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيًّا
أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

"Do the disbelievers not realize that the heavens and earth were (once) one mass then We split them apart? And We created from water every living thing. Will they not then believe?" [30]

Quraish Shihab explains that this verse portrays the creation of the universe as beginning from a unified state that later developed into an ordered system.²¹ Al-Razi interprets *ratq* (joined) and *fataqa* (separated) as stages of cosmic transformation governed by the Divine will.²² The verse conveys the idea that cosmic order did not arise by chance but through a deliberate and wise design. Although this notion resonates with the scientific understanding of a single origin, the primary purpose of the verse is not to offer a scientific explanation but to awaken human awareness of the origin and purpose of creation.

Furthermore, the Qur'an presents the orderly movement of celestial bodies as a visible manifestation of divine wisdom and governance, as expressed in Surah *Yā-Sīn* [36]: 38–40:

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾ وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ
الْقَدِيمِ ﴿٣٩﴾ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾

"The sun travels for its fixed term. That is the design of the Almighty, All-Knowing." [38] "As for the moon, We have ordained (precise) phases for it, until it ends up (looking) like an old, curved palm stalk." [39] "It is not for the sun to catch up with the moon, nor does the night outrun the day. Each is travelling in an orbit of their own." [40]

Quraish Shihab interprets these verses as affirmations of harmony and precision within the universe, where every celestial body moves according to divine decree. Al-Razi sees this motion as proof of a universal system established by Divine wisdom. The laws of nature and the will of God, therefore, are not contradictory but complementary. Through these verses, humans are reminded that cosmic order reflects God's intentional design to preserve balance and sustain life on earth.

The perfection of creation, free from any flaw or imbalance, is emphasized in Surah *Al-Mulk* [67]: 3–4:

الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفْوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن
فُطُورٍ ﴿٣﴾ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾

21 M. Quraish Shihab, *Tafsir Al-Misbab: Pesan, Kesan, Dan Keserasian Al-Qur'an*, Vol.7, V, vol. 1 (Jakarta: Lentera Hati, 2005).

22 Fakhr al-Dīn Muḥammad ibn 'Umar Rāzī, *al-Tafsir al-kabir, aw, Mafatih al-ghayb*, al-Ṭab'ah (Bayrūt: Dār al-Kutub al-'Ilmiyah, 1990).

“(He is the One) Who created seven heavens, one above the other. You will never see any imperfection in the creation of the Most Compassionate. So look again: do you see any flaws?” [3] “Then look again and again – your sight will return frustrated and weary.” [4]

Quraish Shihab views this verse as a divine invitation for humans to observe and reflect upon the perfection of creation, while al-Razi interprets “seven heavens” as layers of order that symbolize completeness.²³ The repeated command to “look again” signifies an encouragement toward continuous intellectual inquiry. The more humans examine creation, the more they recognize its coherence and precision. This verse highlights that the use of reason and observation is a valid means to encounter God’s greatness through the study of His creation.

Another verse depicting cosmic obedience to divine law appears in Surah *Fussilat* [41]: 11–12:

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١١﴾
فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ وَحِفْظًا
ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٢﴾

“Then He turned towards the heaven when it was (still like) smoke, saying to it and to the earth, ‘Submit, willingly or unwillingly.’ They both responded, ‘We submit willingly.’” [11] “So He formed the heaven into seven heavens in two Days, assigning to each its mandate. And We adorned the lowest heaven with (stars like) lamps (for beauty) and for protection. That is the design of the Almighty, All-Knowing.” [12]

Quraish Shihab explains that the word *dukhan* (smoke) symbolizes the early stage of creation, when the universe was still unformed.²⁴ Al-Razi views the obedience of “heaven and earth” as a metaphor for the natural laws that operate in perfect submission to the Creator.²⁵ The verse portrays creation as a gradual and organized process, where every element of the cosmos fulfills its function in harmony with divine will. It reminds humans that physical phenomena are not devoid of meaning; they represent the universe’s perpetual response to God’s command.

The idea of an ever-expanding and dynamic universe is also hinted at in Surah *Adz-Dzariyat* [51]: 47:

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾

“We built the universe with (great) might, and We are certainly expanding (it).” [47]

Quraish Shihab emphasizes that this verse demonstrates God’s continuous power to create and expand His creation. Al-Razi interprets *musi’un* as referring both to the vastness and the ongoing capacity of divine creation.²⁶ The verse suggests that the universe is dynamic, constantly evolving under divine control. The Qur’an does not aim to provide a scientific theory of cosmic expansion but rather to reveal that creation is a continuous act of divine will, showcasing the boundlessness of God’s authority and creativity.²⁷

23 Mariya Golovacheva, “Qur’anic Cosmology in the Works of Fakhr Al-Dīn Al-Rāzī, Ibn Al-‘Arabī, and Sayyid Quṭb: Towards a Moral Reading” (Hamad Bin Khalifa University (Qatar), 2018).

24 M Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur’an. Vol.5*, IV, vol. 5 (Jakarta: Lentera Hati, 2005).

25 Rāzī, *al-Tafsīr al-kabīr, aw, Mafatīḥ al-ghayb*.

26 Rāzī.

27 Sabbir Hossain, Mazlan Ibrahim, and Indriaty Ismail, “Cosmogenical Notions in the Qur’an: The Metaphysical Origin of the Physical Cosmos,” *NUANSA: Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam* 15, no. 2 (December 18, 2018): 273–86, <https://doi.org/10.19105/nuansa.v15i2.2058>.

The Qur'an also points to the balance that sustains human life through the alternation of day and night, as mentioned in Surah *Yūnus* [10]: 67:

هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٦٧﴾

“He is the One Who has made the night for you to rest in and the day bright. Surely in this are signs for people who listen.” [67]

According to Quraish Shihab, this verse expresses the idea that day and night represent divine design for human balance and well-being. Al-Razi interprets it as a metaphor for the equilibrium between activity and rest, body and spirit. Each alternation carries purpose and wisdom. The natural cycles of time thus reflect not only physical regularity but also moral and spiritual order, reminding humans that harmony in life mirrors the balance God has established throughout creation.

The pinnacle of Qur'anic cosmological reflection is found in the verse that describes the relationship between divine light and cosmic order, in Surah *An-Nūr* [24]: 35:

﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكُوتٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥﴾﴾

“Allah is the Light of the heavens and the earth. His light is like a niche in which there is a lamp, the lamp is in a crystal, the crystal is like a shining star, lit from (the oil of) a blessed olive tree, (located) neither to the east nor the west, whose oil would almost glow, even without being touched by fire. Light upon light! Allah guides whoever He wills to His light. And Allah sets forth parables for humanity. For Allah has (perfect) knowledge of all things.” [35]

Quraish Shihab interprets “light” as the symbol of life, knowledge, and divine guidance that illuminates all existence. Al-Razi views it as the essence of being itself, emanating from God as the source of order and harmony in the universe. This verse teaches that all creation derives meaning and existence from divine illumination. Light, in this sense, represents both physical energy and the awareness that guides humanity toward truth. It integrates spiritual, intellectual, and cosmic dimensions into a single vision of divine unity.

Together, these cosmological verses reveal a comprehensive Qur'anic worldview that unites science and spirituality in harmony. Quraish Shihab sees the order of the cosmos as evidence of balance among faith, intellect, and ethics. Al-Razi adds that the natural laws of the universe are expressions of divine will that is rational, purposeful, and continuous. Through these insights, the Qur'an invites humankind to explore the universe not merely as a physical domain but as a living testament to God's wisdom and mercy. The cosmos, in this view, becomes a vast dialogue between the Creator and creation—a system both magnificent and meaningful, guiding humanity toward recognition of the Divine.

CONCLUSION

This study demonstrates that the Qur'an presents a comprehensive concept of cosmology encompassing the aspects of creation, order, balance, and divine light. Through the analysis of several key verses—namely QS *Al-Anbiya'* [21]: 30, *Yā-Sin* [36]: 38–40, *Al-Mulk* [67]: 3–4, *Fuṣṣilat* [41]: 11–12, *Adz-Dzāriyāt* [51]: 47, *Yūnus* [10]: 67, and *An-Nūr* [24]: 35—it is found that the Qur'an portrays the universe as a dynamic and well-ordered system governed entirely by God's will and wisdom. Thematically, these verses form a Qur'anic worldview that perceives

the cosmos not merely as a physical domain but as a sign of divine greatness and a spiritual medium for knowing the Creator. Thus, Qur'anic cosmology extends beyond the description of natural phenomena to reveal a reflective dimension that integrates faith, reason, and science within a unified theological meaning.

The limitation of this study lies in its analytical focus, which remains centered on textual interpretation without deeper exploration into contemporary scientific perspectives. Future research is therefore encouraged to adopt an interdisciplinary approach that examines the relationship between Qur'anic cosmology and modern scientific thought, particularly in the fields of physics and astronomy. Such an approach would enrich the understanding of the Qur'an's cosmological vision and highlight its enduring relevance in engaging with scientific advancements while deepening human spiritual awareness of God's majesty through the signs embedded in the universe.

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