

## **COSMOGENICAL NOTIONS IN THE QUR'AN: THE METAPHYSICAL ORIGIN OF THE PHYSICAL COSMOS**

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### **Abstract:**

Upon distinguishing cosmogony – the ultimate origin of the cosmos – from cosmogeny – the early state of the cosmos, the paper presents a Qur'anic account of cosmogeny based on three relevant verses. The articulated Qur'anic cosmogeny of the paper affirms the doctrine of *creatio ex nihilo* and reveals the metaphysical origin of the cosmos. A number of cosmogenical principles are also presented in the article, which further demonstrate and reaffirm the theocentric nature of Qur'anic as well as Islamic cosmologies. The denouncement of absolute nothingness as per the newly-formulated cosmogeny and its principles presented in the paper certainly indicates the fundamental difference between the natures of the reality and the Ultimate Reality in Islam.

### **Keywords:**

Cosmogony, Islam, Doctrine

### **Abstrak:**

*Membedakan kosmogoni - asal mula kosmos - dari kosmogoni - keadaan awal kosmos, makalah ini menyajikan penjelasan Al-Qur'an tentang kosmogoni berdasarkan tiga ayat yang relevan. Kosmogoni Qur'an yang diartikulasikan dari artikel menegaskan doktrin *creatio ex nihilo* dan mengungkapkan asal mula metafisis kosmos. Sejumlah prinsip kosmogonik juga disajikan dalam artikel ini, yang selanjutnya menunjukkan dan*

*menegaskan kembali sifat teosentris Al-Qur'an serta kosmologi Islam. Pengecualian atas ketiadaan mutlak yang sesuai dengan kosmogoni yang baru dirumuskan dan prinsip-prinsipnya yang disajikan dalam artikel ini jelas sekali menunjukkan perbedaan yang mendasar antara sifat-sifat realitas dan realitas tertinggi dalam Islam*

**Kata Kunci:**

*Cosmogony, Islam, Doctrine*

**Introduction**

Mankind's nature of being curious has yielded countless intricate questions and some these queries have been around not only among intelligentsia but also among ordinary people not just for centuries but for millennia. One of such queries is regarding the very origin of mankind's existential theater - the cosmos. Such query or study can potentially be divided into three fundamental categories, namely philosophical, religious, and scientific or empirical. The branch of philosophy that entangles such investigative endeavour is generally metaphysics. As for religion it is theology, and it is cosmology that sets out to find answers to this kind of query within the landscape of science. However, a penumbra exists as a result of the intersection of theology and cosmology. Although the latter is often considered to be purely mathematical and empirical, the former has a well-established branch called religious or theological cosmology.<sup>1</sup> Any theological discourse, including Islamic theological conception on the origin of the cosmos, i.e. cosmogeny, primarily bases their claim on a religious scripture, generally divine in nature, or a certain authorized source such as prophethood. Pertaining to cosmogeny in Islamic theological discourse, the divinely revealed scripture – the Qur'an - plays the central role. The Qur'anic notion of the origin of the cosmos, that has arguably two possibilities one being *creatio ex nihilo* and the other being *creatio ex materia*, has a substantial cosmological basis which entails rigorous attention. This urge can be attributed to the increasing renunciation of the Qur'anically grounded very fundamental theological cosmological concept of *creatio ex nihilo*. The debate existed among the major classical Muslim theological schools of

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<sup>1</sup> Md Sabbir Hossain, "Scientific Cosmology and Religious or Theological Cosmology From an Islamic Perspective". *Islam and Civilisational Renewal (ICR)*. Volume 9. Issue 2. (2018) (Kuala Lumpur: IAIS Malaysia), hlm 177.

thought and among many individual scholars. For instance, Ibn Rushd advocated *creatio ex materia*,<sup>2</sup> whereas Al-Burini, believed that creation is mainly performed via Allah's *creatio ex nihilo*.<sup>3</sup> In the contemporary era, literalistic orientalis, for instance Daniel Peterson<sup>4</sup> as well as some Muslim scholars, for instance, Seyyed Hossein Nasr<sup>5</sup> tend to argue against *ex nihilo*. Furthermore, the advocates of the cosmic evolutionary theory are attempting to replace the significant notion of *ex nihilo*, for instance, Abdulla Galadari<sup>6</sup>. Refuting the notion of *ex nihilo* creates a deep problem as this view places the very origin of the cosmos in question. Therefore, this article intends to demonstrate the solid ground of the metaphysical origin of the cosmos, i.e. *creatio ex nihilo* that defines Qur'anic cosmogeny. This article intends to rebut their view in the context of the cosmos – that the cosmos originated via Allah's exclusive prerogative of *creatio ex nihilo*. However, once the cosmos originated other creations were likely to be *ex materia* which denotes the notion of Qur'anic cosmogony – the earliest state of the cosmos as per the Qur'an.

In an attempt to formulate a Qur'anic notion on this subject matter, it is essential to identify a number of inter-related domains or aspects in the context of Qur'anic discourse. For instance, what actually the cosmos is as per the Qur'an, how in particular the cosmos is referred to in light of Qur'anic terminology and so on. Once these variables are determined, only then a proper Qur'anic cosmogeny can be articulated from the Qur'an. When cosmogenically relevant verses are accumulated via a thematic search in the Qur'an and based on existing literature on Qur'anic cosmological notions, the context or theme of those particular verses is considered to be an important factor prior to determining the cosmogenical concepts. The paper then seeks to articulate some cosmogenical principles along with an important implication of the cosmic *creatio ex nihilo* relating to the notion of nothingness. The implication shows that nothingness is to be understood in light of the Ultimate Reality,

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<sup>2</sup> Daniel Peterson. *Creation*, Encyclopaedia of the Qur'an. Vol. 1 (Brill: Leiden, The Netherlands, 2001), hlm 475.

<sup>3</sup> Seyyed Hossein Nasr. *An introduction to Islamic cosmological doctrines; conceptions of nature and methods used for its study by the Ikhwan al-Safa', al-Biruni, and Ibn Sina*. Revised Ed. (Great Britain: Thames and Hudson, 1978), hlm 116.

<sup>4</sup> Daniel Carl Peterson. *Creation*. In Jane Dammen McAuliffe (ed.) Encyclopaedia of the Qur'an. Vol. 1, (Brill: Leiden, The Netherlands, 2001), (472-480), hlm 475.

<sup>5</sup> Seyyed Hossein Nasr. *Islam, Science, Muslims and Technology: Seyyed Hossein Nasr in conversation with Muzaaffar Iqbal*, (Islamabad: Dost Publications, 2009), hlm 31.

<sup>6</sup> Abdulla Galadari, "Creatio Ex Nihilo and the Literal Qur'an", Intellectual Discourse, Vol. 25, No. 2, 2017 (International Islamic University Malaysia, IIUM Press, Kuala Lumpur), hlm 385.

which implies that there is no absolute nothingness. All the quoted Qur'anic verses are based on the translation of the Qur'an by Saheeh International unless stated otherwise.

### **Cosmogony**

Cosmogony is a branch of cosmology that investigates the early state of the universe and its evolution which has led it to its current state. It also studies the origin and formation of stars, galaxies, planets etc.<sup>7</sup> The term cosmogony, on the other hand, refers to the study of the origin of the cosmos.<sup>8</sup> From a scientific perspective, therefore, cosmogony deals with what triggered the emergence of existence of the universe. Although the subtle differences between cosmogony and cosmology are not always distinguishably mentioned in most works of scientific cosmology, the differences are quite significant in the context of a religious or theological cosmological discourse. That is due to the fact that in a religious cosmology, the ultimate origin generally involves metaphysical aspects or realms and the early state and evolution of the cosmos involves aspects of the physical reality. Cosmogony deals with the former elements while cosmology with the latter.

Religious cosmologies generally originate from canonical scriptures, mythologies and traditionally transmitted knowledge and theological discourses. Islamic cosmology, however, recognizes two primary sources of revelation, namely the Divine words of Allah – the Qur'an, and the divinely inspired message – the Hadith (Prophetic narrations). Additionally, the third source comprises Muslims sages' intellectual contributions throughout ages which are ultimately grounded on the tenets of the two primary sources. With regard to Qur'anic cosmology, cosmogony involves Allah's role indicated via His names and attributes, and His actions which will be discussed later. As for Qur'anic cosmology, the creation or formation process upon its origination or emergence of existence is dealt with, which, in addition to metaphysical aspects, involves corporeal features.

In Islamic theological discourse, the distinction between cosmogony and cosmology is not quite palpable. In fact, it cannot be said that the term cosmogony in particular has been used in Islamic discourse. When dealing with the Qur'anic origin of the cosmos, generally speaking, the term cosmology is

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<sup>7</sup> Ian Ridpath, *A Dictionary of Astronomy*. Revised 2nd Ed. (New York: Oxford University Press, 2012) hlm 105.

<sup>8</sup> Edward Harrison, *Cosmology: The science of the universe*. 2nd Ed. (Cambridge: Cambridge University Press, 2000), hlm 515.

widely used by Muslim as well as non-Muslim authors, for instance, Hasan and Tuah<sup>9</sup>, and Longhurst<sup>10</sup>. As most authors tend to use the term cosmogony by incorporating and amalgamating the ultimate origin and the earliest state of the cosmos, such amalgamation can contribute to the existing issue of the denial of the doctrine of *creatio ex nihilo* mentioned earlier. It will be shown later in this paper that since *ex nihilo* involves metaphysical realm, whereas *ex materia* involves the physical realm, a terminological distinction can represent the categorical difference.

### **The Qur'anic Expression of the Cosmos**

Prior to commencing a Qur'anic discourse on the origin of the universe, it is utterly essential to identify the notion of the cosmos in light of Qur'anic terminology, description as well as references made to it. However, considering the magnitude of this topic as the Qur'an presents a multi-dimensional cosmos, the main objective here is merely to identify the key terms pertaining to the physical cosmos so that cosmogenical information can be formulated.

The entirety of the universe in the Qur'an is enunciated by an amalgamated dualistic topography, and is referred to by the conjunction "the heavens and the earth" (*al-samawat wa al-ard*), and has been mentioned numerous times throughout the Qur'an. In some cases the collocation is presented in a more inclusive form, for instance "the heavens and earth and what is between them" (21:16; 25:59; 32:4; 50:38; 44:7; 78:37; 15:85; 46:3 43:85); therefore, comprising all there is in the physical universe – space, galaxies, stars, planets. It can be asserted from the Qur'anic phrase 'the heavens and the earth' (*alsamawat wa al-ardh*) that earth (*al-ardh*) is, in fact, a complementary notion to the heaven or heavens.

The celestial world, i.e. apart from the planet earth, has been referred to in the Qur'an by the Arabic word *al-sama* and the plural form of it which is *al-samawat*, and these forms have occurred as many as over 300 times.<sup>11</sup> Generally, by these terms the entire celestial territory is referred to. By the plural form, i.e. *al-samawat*, multiplicity of the celestial region is referred to and by the singular

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<sup>9</sup> Hasan & Tuah, "Qur'anic Cosmogony: Impact of Contemporary Cosmology on the Interpretation of Qur'anic Passages Relating to Origin of the Universe", *Kyoto Bulletin of Islamic Area Studies*. 7: 124-140. 2014. hlm 124.

<sup>10</sup> Christopher E Longhurst, "Islamic Cosmogony according to Surah Al-Hashr Verse 24: He is Allah, the Creator, The Originator, The Fashioner of Forms". *European Scientific Journal*. 2: 116-125. 2013, (European Scientific Institute, ESI), hlm 116.

<sup>11</sup> Oliver Leaman, (ed.) *The Qur'an: An Encyclopedia* (London: Routledge, 2006), hlm 258.

form *al-sama*, the entire cosmic region is alluded.<sup>12</sup> Additionally, a number of Qur'anic terms also refer to the cosmos in its immensity and diversity, such as *al-'alamin* and *al-khalq*. The former can potentially refer to different subsystems of the universe while the latter refers to the entire creation world.<sup>13</sup> The Qur'anic universe in general encompasses the celestial as well as the terrestrial bodies. The former includes some entities such as the polygonal or multi-layered heavens or the sky (mentioned in a large number of verses), the sun and the moon (numerous references), the stars (86:3), the Constellations (the signs of the Zodiac indicating in verses 15:16, 25:61, 85:1); also celestial phenomena such as the occurrence of day, night and dawn (7:54, 36:37), orbit of the moon and earth (21:33, 36:40), other planets (37:6, 82:2) etc. The latter, i.e. terrestrial part, comprises mountains (13:3), sea (2:164), plants (20:53), animal species, rain (50:9), wind (35:9), cloud (13:12), thunder (13:12) and many other objects as well as phenomena.

### **Qur'anic Cosmogony of the Physical Cosmos**

Religious scriptures are not meant to incorporate complex, detailed, scientifically verifiable theories on the origin of the universe, which, from a theological perspective, is intrinsically the process of origination and creation. Despite numerous references to the creative power of Allah, the Qur'an does not necessarily present a systematic, sequential, well-encompassing explanation or description of the origination and creation process – which would satisfy a critical enquiry particularly in the modern context; rather presents some core ideas such as that Allah originates and creates every existent. With regard to the query of how the process is conducted, a careful approach ought to be undertaken in order to study the Qur'anic references to the origination of the cosmos in particular. This section intends to conduct that study.

In Islam, the ultimate origin of everything, the Alpha is Allah.<sup>14</sup> the most prevalent notion pertaining to the nature of Allah is that He is the creator of all that has ever come into existence, currently exists and will exist at any point of time; that He is the only uncreated being; the uncaused cause. In fact, one of the fundamental characteristics of the Qur'anic notion of God embraces the creative, originative and innovative power of the Divine Being. This creative

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<sup>12</sup> Osman Bakar, *Qur'anic Pictures of the Universe: The Scriptural Foundation of Islamic Cosmology* (Petaling Jaya: Islamic Book Trust, 2016), hlm 32-41.

<sup>13</sup> *Ibid*, hlm 8-10.

<sup>14</sup> Seyyed Hossein Nasr, *Islam: Religion, History, and Civilization* (New York: Harper Collins, 2003), hlm 60.

power, along with other forms and categories of power, is appropriated to the Qur'anic Divine Being's unity, i.e. Allah's unity – Al-Tawhid. This creative power is possessed exclusively by Allah.<sup>15</sup>

The verse 57:3 which states that Allah is the first and the last, implies two fundamental principles of the cosmos that it had a beginning or origin<sup>16</sup> and it will cease to exist. The verse negates the much prevalent conception of the cosmos particularly in the areas of philosophy and science that dominated for millennia until recently that the cosmos has always existed. The Qur'an recurrently asserts the created nature of the cosmos and attributes the act of creation directly to Allah. For instance, the verse 6:1 explicitly invokes the cosmos and its creation by Allah.

Everything that exists can be divided into two major categories – the Creator and the creation.<sup>17</sup> This is a very rudimentary concept, which does not suffice the cosmological query. The Qur'an mentions on numerous occasions that Allah is the ultimate origin of everything. The question here to ask is what it actually means for Allah to be the ultimate source of everything. The ultimate source of everything is Allah in the sense that He originated everything, not necessarily in the sense of pantheism or emanation or effusion. Considering the nature of the corporeal reality, if we extend the cosmic system to other beings and entities, then we can conclude that those beings exist in a particular reality or structure in like manner of the corporeal cosmos. The physical cosmos is a theater or setting that accommodates all cosmic beings, such as humans and other terrestrial species, and all cosmic entities, such as matter and energy, space and time. Likewise, for other beings and entities, such as jinns, angels and beings unknown to humans, there are corresponding realities or cosmic structures in which they exist. One of such realities is the eschatological reality comprising the paradise and hell. Therefore, we can conclude that Allah's creation, in general, can be identified with the origination of cosmoses, i.e. a cosmic reality and structure is originated in which there are created beings, entities, phenomena and events. The process via which the creation realms emerge is cosmogeny; hence it is the metaphysical stage between the Creator and the creation. The stages via which the creation realms evolve into its

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<sup>15</sup> Seyyed Hossein Nasr. *Islam, Science, Muslims and Technology: Seyyed Hossein Nasr in conversation with Muzaffar Iqbal*, (Islamabad: Dost Publications, 2009), hlm 28-32.

<sup>16</sup> Osman Bakar. *Cosmology*. In John L. Esposito (ed.). *The Oxford Encyclopedia of the Modern Islamic World*, pp. 322-328. Vol. 1. (Oxford: Oxford University Press, 1995), hlm 323.

<sup>17</sup> Ismail Razi Al Faruqi, *Al Tawhid: Its Implications for Thought and Life* (Virginia, USA: International Institute of Islamic Thought (IIIT), 1992), hlm 1o.

maturity via acquiring its assigned nature and characteristics are collectively cosmogony.

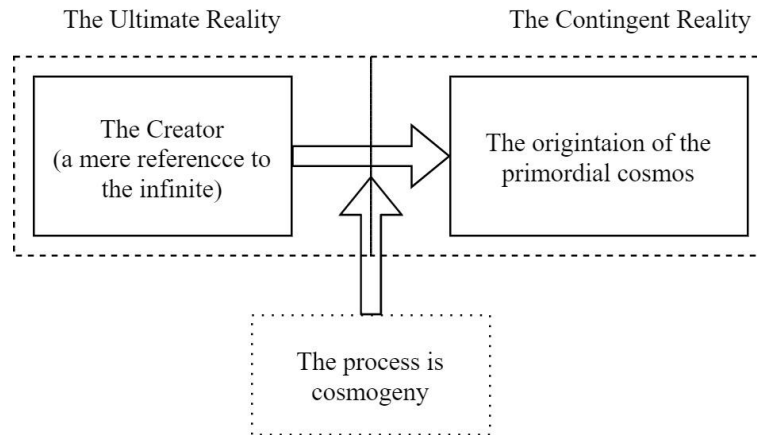


Figure-1: The process of cosmogony

The Qur’anic notion of creation has two major categories, namely *creatio ex nihilo* and *creatio ex materia* - both being the fundamental components of the act of creation. The former is the doctrine of creation out of nothing and the latter is the doctrine of creation out of something identifiable. Since the main objective of this paper is to formulate Qur’anic cosmogony of the physical cosmos, it is not intended to indulge in an extensive discussion on these two doctrines of creation process. However, the discussion on the origin of the cosmos will certainly contribute to resolving the millennia long debate over the two doctrines of creation. Here, it is sought to investigate which of these two doctrines is applicable in the case of the cosmos as cosmogony can be determined by that.

As far as the universe is concerned, *creatio ex nihilo* appears to be the applicable doctrine and the basis for this claim can be grounded on multiple Qur’anic verses, including 2:117; 3:47; 3:59; 6:73; 16:40; 19:35; 36:82; 40:68. Bearing in mind the objective of this paper, these verses can be divided into two groups— verses that present *creatio ex nihilo* arguably as a universal or general principle of Allah’s act of creation, and the other verses that directly relate *creatio ex nihilo* to the origination and creation of the cosmos. The former group comprises the following verses: 3:47; 3:59; 16:40; 19:35; 40:68. In addition to implying Allah’s Divine will and command as the ultimate origin of every existent, some of these verses also indicate the potential role of *creatio ex nihilo* in the process of mankind’s creation, for instance, 3:47, 3:59 and 40:68. The latter



group, comprising three verses: 2:117; 6:73; 36:82, is the primary concern for formulating a cosmogeny. The unassailable evidence that implies *creatio ex nihilo* of the cosmos lies on these three verses.

The verse 2:117 clearly states “Originator of the heavens and the earth. When He decrees a matter, He only says to it, “Be,” and it is.” The term originator has a profound meaning as it means bringing something into existence without a pre-existing state or model.<sup>18</sup> For the Originator, i.e. Allah, all that is entailed in order to bring something about is for Him to say the Divine creative command *kun*.<sup>19</sup> Classical Muslim scholars, such as Al-Qurtubi and Ibn ‘Arabi, concluded that this verse confirms Allah’s eternal knowledge of things even before they acquire their existence. Seyyed Hossein Nasr states that the latter scholar, i.e. Ibn ‘Arabi, expanded this notion asserting that this stage can neither be considered equivalent of existence nor absolute nothing.<sup>20</sup> This simply implies the metaphysical origin of the cosmos. As in the previous section where the Qur’anic notion of the cosmos is discussed it has already been established that the expression ‘the heavens and the earth’ refer to the cosmos in its entirety, it can be asserted that the cosmos came into its existence via Allah’s Divine command *kun*. Furthermore, the previous verse of the same Surah, i.e. 2:116 further contextualizes the cosmos as the verse states that all cosmic beings and entities belong to Allah, and obedient and submissive to Him<sup>21</sup>; hence, establishing two facts - the ownership of Allah of all cosmic contents and the origin of the cosmos itself being Allah’s Divine command. Palpably, the verse 2:116 affirms the context of the verse itself as well as the following verse 2:117. As far as the verse 6:73 is concerned, the cosmic origin is presented in a fairly straightforward manner. The verse states, “And it is He who created the heavens and earth in truth. And the day He says, “Be,” and it is, His word is the truth...”. And as for the verse 36:82, its previous verse, i.e. 36:81 contains a direct reference to the cosmos and its creation by Allah. But the process is indicated in 36:82 which, once again, incorporates Allah’s Divine command ‘Be’.

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<sup>18</sup> Al-Qurtubi, *Tafsir Al-Qurtubi: Classical Commentary of the Holy Qur'an*. Aisha Bewley (Trans). Vol. 1. (London: Dar Al-Taqwa, 2003), hlm 343.

<sup>19</sup> Seyyed Hossein Nasr (ed.), *The Study Quran: A New Translation and Commentary* (San Francisco: HarperOne, 2017), hlm 2:117.

<sup>20</sup> Seyyed Hossein Nasr (ed.), *The Study Quran: A New Translation and Commentary* (San Francisco: HarperOne, 2017), hlm 2:117.

<sup>21</sup> Al-Qurtubi, *Tafsir Al-Qurtubi: Classical Commentary of the Holy Qur'an*. Aisha Bewley (Trans). Vol. 1. (London: Dar Al-Taqwa, 2003). p.342.

It is now evident that the Qur'anic cosmogony of the physical cosmos that these three verses establish denote that Allah originated the universe out of no material or pre-existing stage via His Divine command 'Be'. Therefore, as far as the physical cosmos is concerned, Qur'anic cosmogony propagates the doctrine of creation *ex nihilo*. On the other hand, it is cosmogony that deals with the stages once the cosmos is originated, i.e. its existence commences. There are a number of verses in the Qur'an that present significant cosmogonical notions such as 21:30 and 41:11, which require an extensive study. Additionally, verses, such as 7:54, 50:38 and many others, indicating a seemingly quantitative duration of creation process can also contribute to formulating a Qur'anic cosmogony. A cosmogonical study would reveal Allah's *creatio ex materia*. Since it is not intended in this paper to indulge in a comparative study of these two doctrines of creation, it can be summarized based on the discussion presented thus far that the relationship between *creatio ex nihilo* and *creatio ex materia* is mainly that the cosmos is originated first via the former and the cosmic evolution takes place via the latter. To elaborate further, the cosmos contained primordial matters – the origin of which is *ex nihilo* - from which other entities and species are created in a progressive manner i.e. *ex materia*. For instance, the celestial entities are created from a gaseous state of the primordial cosmos as stated in the verse 41:11, mankind is created out of clay, and jinns from fire, all terrestrial life forms out of water etc. As a matter of fact, from an overall perspective, the Qur'anic notion of creation is generally more *creatio ex materia* centric. It is only the cosmos that originates via *ex nihilo* which marks the commencement of the contingent reality and facilitates the existence primordial matter. Once the cosmos originates, the primordial matter is used in Allah's systematic and progressive creation of other entities and beings, i.e. He exercises *creatio ex materia*. This can be further demonstrated in light of Qur'anic cosmogony.

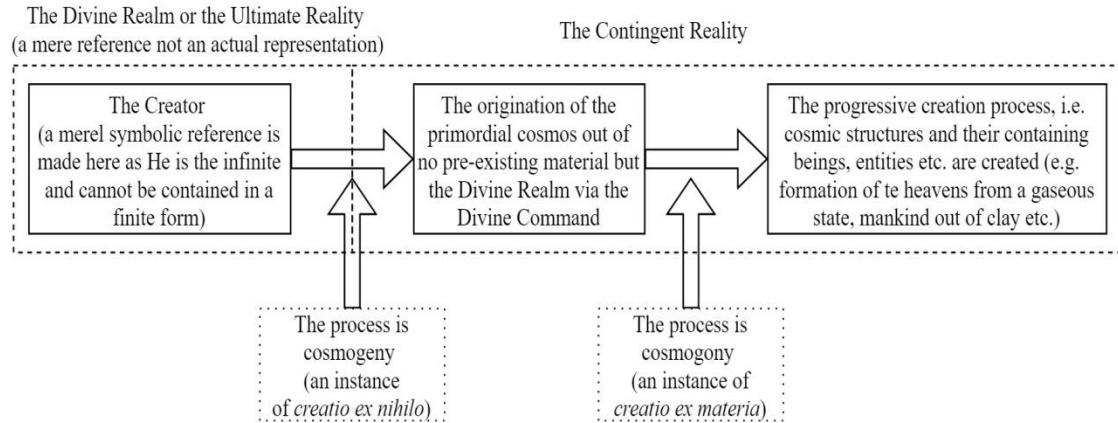


Figure-2: The processes of cosmogeny and cosmogony

As far as this paper's endeavour is concerned, the metaphysical origin of the cosmos produced from the three pertinent verses clearly demonstrates the *creatio ex nihilo* of the cosmos; thus, concludes the cosmogenical discussion.

### **An Implication of *Creatio Ex Nihilo***

In addition to overlooking the profound cosmogenical message innate in the forementioned three verses, the denouncement of *creatio ex nihilo* can also arise due to a theological misconception of the Divine Realm or the Ultimate Reality. One of the profound theological implications of the Qur'anic concept of *ex nihilo*, particularly in cosmogenical and broadly in cosmological context, is the negation of absolute nothingness and realization of the Ultimate Reality. Stating this in a reversal order, without the realization of the nature and implications of the Ultimate Reality, the very concept of *ex nihilo* cannot be properly understood. The Qur'anic doctrine of *creatio ex nihilo* of the cosmos indicates that *nihilo* does not necessarily mean the absolute nothingness. It merely denotes the non-physical state or non-materialistic feature. In fact, Qur'anic cosmogeny implies an all-comprehensive, eternal and metaphysical reality, i.e. the Ultimate Reality or the Divine Realm – Allah. This reality is neither something, nor nothing. Meaning, it is the incomprehensible, unperceivable, independent, all-encompassing reality that can neither be categorized as something other than itself nor can it be attributed to a state of nothingness. Allah being the first affirms that nothing precedes Him and something does not originate out of absolute nothing. And it is only Allah Who did not originate, whereas everything else originates from Him as Qur'anic

cosmogony profoundly states that it is Allah Who originates the cosmos and its primordial contents. Upon executing the origination process, the creation process of the cosmic contents is performed. This claim can be further verified by some of Allah's names and attributes, such as Al-Badi, Al-Bari and Al-Khaliq, the former two of which are suggestive of origination of something into its existence,<sup>22</sup> and the latter one indicates creating something progressively via stages and constituting elements. Nevertheless, the discussion presented in light of the verses should suffice to make the point in the context of cosmogony.

### **Qur'anic Cosmogenical Principles**

It is now imperative to lay out some fundamental Qur'anic cosmogenical principles based on the discussion presented above.

1. God, an uncreated being, originates creation out His divine knowledge, will, and command; i.e. the origin of everything that exists, except God Himself, is God's will, divine creative power and command.
2. Qur'anic cosmogony is qualitative in nature as it is metaphysical and trans-temporal, promulgating the doctrine of *creatio ex nihilo*. Whereas, Qur'anic cosmogony is likely to contain quantitative features as it is meant to deal with empirically perceivable states.
3. Qur'anic cosmogony implies negation of utter and absolute nothingness as well as eternal existence of beings or entities.
4. Allah's eternal knowledge of beings and entities neither implies their pre- or eternal existence, nor does it imply a state of absolute nothingness.
5. As opposed to absolute nothingness, Qur'anic cosmogony presents the Divine Realm, i.e. the Ultimate Reality, i.e. Allah.

### **Conclusion**

It can certainly be concluded based on the discussion presented above that negating the metaphysical origin of the cosmos, which is based on the doctrine of *creatio ex nihilo*, is Qur'anically grounded to the highest extent, is not an accurate stance. The theocentric nature of Islamic cosmology is also reaffirmed by the newly-formulated cosmogony. Advocates of Qur'anic *creatio ex materia* of the cosmos ought to reconsider their opinion in light of the findings and presentation of the paper. It is certainly not being asserted that *creatio ex*

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<sup>22</sup> Al-Ghazali, *Al-Maqasad Al-Asma*, Trans. by Robert Charles Stade, (Ibadan, Nigeria: Daystar Press, 1970), hlm 31.

*nihilo* of the cosmos negates the doctrine of *creatio ex materia* of mankind, jinns, angels and other potential beings and entities since numerous Qur'anic accounts do suggest a creation process involving materials such as clay, fire, water etc. Therefore, the cosmic evolution is not only supported but also affirmed by this paper. The paper asserts that it is only the primordial cosmos that was originated via the doctrine of *creatio ex nihilo* not necessarily the cosmic contents, which came after the emergence of the primordial cosmos. Further studies on the formulated Qur'anic cosmogeny and its principles in this paper are expected to contribute in articulating some Qur'anic teleological principles which will ultimately negate some philosophical concepts such as existential nihilism, which is a consequence of a non-theistic cosmogeny unlike the Qur'anic one.

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