

THE CONCEPT OF THE CREATION OF THE UNIVERSE IN ISLAM AND CHRISTIAN

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Abstract

This study aims to analyze the concept of the creation of the universe from the Islamic view through the interpretation of Ibn Katsir and the Christian view through the Bible. This study uses qualitative research methods. Based on Ibn Katsir's view, the universe's creation consists of several processes. Firstly, Allah created the earth in two days, then made the sky in the next two days, and then spread the world in the last two days. In the previous process, Allah brings out water, plants, mountains, sand, inanimate objects, hills, and everything between the sky and the earth. According to the Bible, the method of creating the universe also consists of six days. Day and night were created on the first day. On the second day, the sky was created. On the third day, the earth was created. The stars and sun were made on the fourth day. On the fifth day, creatures in the water and in the sky were created. All kinds of animals were created on the sixth day, and humans were made on the last. The seventh day is God's rest/rest day. Thus, it can be concluded that there are similarities and differences between Islam and Christianity in the concept of the creation of the universe.

Keywords: *The Creation of the Universe, Islam, Ibn Katsir Christian, Bibel*

Abstrak

Penelitian ini bertujuan untuk mengkaji konsep penciptaan alam semesta dalam pandangan Islam melalui tafsir Ibnu Katsir dan pandangan Kristen melalui Bibel. penelitian ini menggunakan metode penelitian kualitatif. Dalam pandangan Ibnu Katsir, proses penciptaan alam semesta terdiri dari beberapa proses. Allah menciptakan pertama kali bumi dalam dua hari, lalu menciptakan langit dalam dua hari berikutnya, kemudian menghamparkan bumi dalam dua hari terakhir. Pada proses penghamparan ini, Allah mengeluarkan air, tumbuh-tumbuhan, gunung-gunung, pasir-pasir, benda-benda mati dan bukit-bukit beserta segala sesuatu yang ada diantara langit dan bumi. Adapun proses penciptaan alam semesta menurut Bibel juga terdiri dari enam hari. Hari pertama, diciptakan

siang dan malam. Pada hari kedua diciptakan langit. Hari ketiga diciptakan bumi. Bintang-bintang dan matahari diciptakan pada hari keempat. Hari kelima diciptakan makhluk-makhluk di dalam air dan diangkasa. Pada hari keenam diciptakan semua jenis binatang dan yang terakhir diciptakan manusia. Hari ketujuh adalah hari pemberhentian/istirahat Tuhan. Dengan demikian, dapat disimpulkan bahwa terdapat persamaan dan perbedaan antara Islam dan Kristen dalam konsep penciptaan alam semesta.

Kata Kunci : *Penciptaan Alam Semesta, Islam, Ibnu Katsir, Kristen, Bibel.*

Introduction

Fluctuations in phenomena with all kinds of dissimilarities make the universe a principal entity to be identified.¹ However, the hegemony of pragmatism and the tendency of positivistic orientation that dominates in the era of globalization and the industrial revolution has implications for the existence of a degraded universe.² The current connotation of the universe is only limited as a matter. Thus, nature indirectly loses its profound meaning as a place to live for humans and all living things, which are creations of Allah SWT.

Etymologically, the word *al-ardh* means earth, one of the solar system's planets.³ The word *al-ardh* in the Koran appears 351 times, and all of them are mentioned in the singular. The word *al-ardh* in the Koran does not always mean earth. In another context, the phrase *al-ardh* implies the creation of the universe with a solar system that has not yet been formed as it is today. The word *al-ardh* in this context is more correctly understood as material or the forerunner of the earth. It existed after Allah SWT created this universe. According to some theories in cosmology, the earth was only formed about 4.5 billion years ago, and the soil on planet earth was only created nearly 3 billion years ago as a crust over magma.⁴ From a scientific perspective, studies in cosmology are empirical because there is a concept of the changing creation of the universe. These changes depend on the device or means of observation and development of Science.⁵

¹ Muhammad Abdullah and Muhammad Junaid. Nadvi, "Understanding the Islamic World-View," *The Dialogue* 4, no. 3 (2011): 268–89.

² Muhammad Zaini, "Alam Semesta Menurut Al-Qur'an," *TAFSE: Journal of Qur'anic Studies* 2, no. 1 (2018): 30, <https://doi.org/10.22373/tafse.v2i1.8073>.

³ Mersi Hendra, "Konsep Penciptaan Bumi Dalam Al-Quran: Studi Terhadap QS Al-Anbiya: 30 Dalam Tafsir Al-Azhar," *Jurnal Tafseer* 8, no. 2 (2020): 108–37, <http://journal.uin-alauddin.ac.id/index.php/tafseer/article/view/20400/10952>.

⁴ Siti Solekhah Masykur, "Tafsir Qur'an Surah Al-'Alaq Ayat 1 Sampai 5," *Jurnal Studi Keislaman* 2, no. 2 (2021): 72–87.

⁵ Nanda Pramesti Nariswari. Andika Khoirul Huda, "Konsep Penciptaan Alam Semesta Menurut Pandangan Ibnu Rusyd Dan Stephan Hawking Dan Kaitannya Terhadap Kosmologi," *Jurnal Pemikiran Islam* 6, no. 2 (2020): 280, <https://ejournal.iainkendari.ac.id/index.php/zawiyah/article/view/1612>.

The Qur'an mentions the origins of the universe in several surahs. One of the topics discussed in this paper is Q. S. Al-Anbiya' (21): 30.

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا^ط وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

Translation: "Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them, and we made every living thing of water? Will they not then believe?" (Qs. Al Anbiya' [21]: 30)

The above verse describes several facts that Science and technology have proved regarding the existence of an explosion that separated the heavens and the earth, the universe's expansion, the balance of heat temperature, and the distribution of elements on the universe's surface. The origin of the heavens and the earth from a single entity of matter and process is also revealed in verse. Of the various theories in cosmology regarding the early creation of the universe, one of the theories discussed in this paper is the Big Bang theory.⁶

Apart from the cosmological perspective, stories and legends about the creation of the universe are also found in world cultures. In this context, the simple and calm explanation of the Bible is unique. The Bible which is mentioned in the Qur'an as part of God's revelation includes the book of the Torah, which was revealed to Moses. This book is the basis for adherents of divine religions or Bible experts, which means people adhere to the teachings contained in the book revealed by God. Divine religions are Judaism, Christianity, and Islam.⁷

With the story of creation in the Old Testament, the Bible is a theological source for Christianity that provides information regarding the origin of the creation of the universe.⁸ In the Old Testament in the book of Genesis, the content and core of the book show the chapters that talk about the creation of the sky, Adam and Eve, God's covenant with Abraham, and so on.⁹ On the seventh day of the result of nature, the Bible explains that God rested from all the work he had made. God blessed the seventh day and sanctified it. Then God rested from all the creation he had made that day.

Ibnu Katsir's Interpretation

The heavens and the earth and all in them are a form of Allah's power which is impossible for any creature except Allah to create. The universe was created in perfect condition. Everything is made regularly and precisely measured.¹⁰

⁶ Iprohul Fadilah Batubara, "Pandangan Islam Dan Kristen Terhadap" 3 (2020): 83–93.

⁷ Gufon A Mas'adi, *Ensiklopedi Islam* (Jakarta: Raja Grafindo Persada, 1999), 58.

⁸ Maurice Bucaille, *Asal Usul Manusia Menurut Bibel, Alquran dan Sains* (Bandung: Mizan, 1984). 197.

⁹ Abujamin Roham, *Pembicaraan Disekitar Bibel dan Quran* (Jakarta: Bulan Bintang, 1990). 13.

¹⁰ Hendra, "Konsep Penciptaan Bumi Dalam Al-Quran: Studi Terhadap QS Al-Anbiya: 30 Dalam Tafsir Al-Azhar." Vol II No 23

Allah says in the Qur'an Surah Al Mulq verses 1 to 5:

تَبْرَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ
 لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢﴾ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا
 تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ ۗ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٣﴾ ثُمَّ ارْجِعِ
 الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾ وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا
 بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ ۗ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾

Translation: "Blessed is He in whose hand is the dominion, and He is over all things competent (1) (He) who created death and life to test you (as to) which of you is best in deed - and He is the Exalted in Might, the Forgiving (2) (And) who created seven heavens in layers. You do not see any inconsistency in the creation of the Most Merciful. So return (your) vision (to the sky); do you see any breaks? (3) Then return (your) vision twice again. (Your) vision will return to you humbled while it is fatigued (4) And We have certainly beautified the nearest heaven with lamps (i.e., stars) and have made (from) them what is thrown at the devils and have prepared for them the punishment of the Blaze". (5) (QS. Al-Mulq [67]: 1-5)

Ibn Katsir explained that power belongs only to Allah SWT. It is He who creates and controls all creatures according to His will. He is the Mighty, Most, and Most Wise so that no one can refuse His decrees.

Then Allah said: " *who created death and life to test you (as to) which of you is best in deed*". The point is that Allah SWT., Tests humans to find out the best human acts. From here, it can be underlined that the quality of worship is of concern in this verse because Allah does not say those who do the most deeds, but those who do the best acts. Then Allah said: " *and He is the Exalted in Might, the Forgiving*" that means that He is the Most Mighty and Most Forgiving, who pardons and erases all sins and mistakes for anyone who repents.¹¹

Then Allah said: " *Who created seven heavens in layers*". It means that continuous level after level, there are no discrepancies, conflicts, deficiencies, blemishes, errors, or damage. Therefore, Allah SWT. said: *You do not see any inconsistency in the creation of the Most Merciful. So return (your) vision (to the sky); do you see any breaks? Then return (your) image twice again. (Your) vision will return to you humbled while it is fatigued.* From this, Allah commands us to look at it repeatedly. Is there anything that seems out of balance, showing weakness or defects?

¹¹ Gusti Afifah, Syahrial Ayub, and Hairunnisa Sahidu, "Konsep Alam Semesta Dalam Perspektif Al-Quran Dan Sains," *Jurnal GeoScienceEdu* (1) (2020): 5–10.

Even if you look at it many times, the vision will come back to you without finding the slightest flaw, so it is said that the idea is complex because it has been seen repeatedly and still finds no fault.

Allah also said: *And We have beautified the nearest heaven with lamps (i.e., stars) and have prepared (from) them what is thrown at the devils and have prepared for them the punishment of the Blaze.* That is, Satan is made despicable in this world and will receive a severe punishment in the hereafter.¹²

This verse explains that only Allah can create the heavens, earth, and everything in them without defects, deficiencies, weaknesses, or imbalances. Everything is made perfectly. Even if all beings look for faults or faults again and again, there will not be the slightest hint of it.¹³

The interpretation of this verse is quoted from the commentary book of Ibn Katsir, Abu al-Fida Iman al-din Ismail bin Umar bin Katsir al-Quraishi al-Bushrawi. He came from Basra and later settled, studied, and taught in Damascus. He was born in Mijdal, a place in Basrah, in 701 H or 1302 AD. The reason for choosing this interpretation is because this book is one of the most famous commentary books, the most widely accepted, and widely spread. This interpretation also uses many other verses, hadiths, asar, and references to compile this arrangement book.¹⁴

The Creation of Sky and Earth

خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۗ وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِن كُلِّ دَابَّةٍ ۗ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ﴿٣١﴾

Translation: "He created the heavens without pillars that you see and has cast into the earth firmly set mountains, lest it should shift with you, and dispersed therein from every creature. And We sent down rain from the sky and made grow therein (plants) of every noble kind" (QS Luqman [31]: 10)¹⁵

Ibn Katsir explained that this verse describes the majesty and power of Allah SWT. As shown in verse: "*He created the heavens without pillars that you see and has cast into the earth firmly set mountains, lest it should shift with you*". This verse shows that the sky has no pillars, both that can be seen and that cannot be seen. The mountains become nails and strengthen the earth so that it does not sway, and the inhabitants of the earth are not dragged towards the surface of the waters.

¹² Afzalur Rahman. Al-Qur'an Sumber Ilmu Pengetahuan. Jakarta: PT. Rineka Cipta. 1992. 78

¹³ Ahmad Atabik, "Konsep Penciptaan Alam : Studi Komparatif-Normatif Antar Agama-Agama," *Fikrah: Jurnal Aqidah Dan Studi Keagamaan* 3, no. 1 (2015): 101–22.

¹⁴ Syaikh Shafiyurrahman al-Mubarakfuri. *Sahih Tafsir Ibnu Katsir*. Jakarta: Pustaka Ibnu Katsir. 2019. 89

¹⁵ Al-Qur'anul Karim dan Terjemahan Departemen Agama

As for the word of God: "*and dispersed therein from every creature*", Allah has dispersed various animals whose number, variety and shape cannot be known except by Allah SWT. "*And We sent down rain from the sky and made grow therein (plants) of every noble kind*" means that Allah sends down rain with which various plants grow which are excellent and beautiful to the eye.¹⁶

The Qur'an mentions that Allah created the universe to prove His unrivalled power. This creation is none other than to make humans closer to Allah SWT. This also shows the disbelievers the oneness of Allah's powers regarding the product of the sky and the earth. This power includes the creation of the atmosphere and the world, proving that Allah's power has no limits. Besides that, Allah's power also consists of the ability to separate the sky and the earth, which were initially a unified whole (unified), and the power to make a life out of the water.¹⁷

The Creation of Sky and Earth in Two Days

قُلْ أَنتُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ذَٰلِكَ رَبُّ الْعَالَمِينَ ﴿٩﴾

Translation: "Say, "Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds." (QS. Fushshilat [41]: 9).

فَقَضَيْنَهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا ۗ وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ۗ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٢﴾

Translation: "And He completed them as seven heavens within two days and inspired (i.e., made known) in each heaven its command. And We adorned the nearest heaven with lamps (i.e., stars, for beauty) and as protection. That is the determination of the Exalted in Might, the Knowing (QS. Fushshilat [41]: 12)¹⁸

As quoted in Tafsir Ibn Katsir, Ibn Abbas argues that in the creation of the sky and the earth, Allah first created the world in two days, then made the sky in the next two days, then spread out the earth in the last two days. The purpose of spreading the earth is that Allah brought out water and vegetation from it, and He created the mountains, sand, inanimate matter and hills, and everything between the heavens and the earth.

Commentators have also interpreted this verse according to the development of knowledge that existed at the time. Hamka quotes Tafsir Ibn Katsir, who explains that the seven petals of heaven and earth are originally one, connected. God then separated

¹⁶ Abdullah and Nadvi, "Understanding the Islamic World-View."

¹⁷ Akhmad Rusydi, "Tafsir Ayat Kauniyah," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 9, no. 17 (2018), <https://doi.org/10.35931/aq.v0i0.56>.

¹⁸ Al-Qur'anul Karim dan Terjemahan Departemen Agama

the two. The seven petals of heaven go up, and seven of the earth fall. Between the sky closest, namely the sky of the world and the earth, it is separated by air (hawa). Thus, the sky sent down rain, and the earth grew plants.

The Creation of Sky Objects

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٦﴾

Translation: "And We have placed within the heaven great stars and have beautified it for the observers" (QS Al Hijr [15]: 16)

Allah mentions how He created the heavens with their heights and the stars and planets that adorn them. One who contemplates and contemplates these miracles will surely be stunned by them. Only God can create beauty like this.

إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ ﴿٦﴾

Translation: "Indeed, We have adorned the nearest heaven with an adornment of stars" (QS As Shafat [37]: 6)

Allah SWT. It informs all creatures that He adorns the sky with adornment in the form of stars to cool the eyes of the inhabitants of the earth who see them. The leads in the sky, both those that appear to be moving and those that are still, all illuminate the atmosphere of the earth's inhabitants.

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ

السَّعِيرِ ﴿٥﴾

Translation: "And We have certainly beautified the nearest heaven with lamps (i.e., stars) and have made [from] them what is thrown at the devils and have prepared for them the punishment of the Blaze" (QS Al Mulk [67]: 5)

The stars in this verse are the placed planets, both moving and stationary. Qatadah said that Allah created the stars for three purposes: as a sky decoration, as throwing devils, and as guiding the way.

Ibnu Katsir also elaborated on the opinion of Sheikh Thanthawi Jauhari in the interpretation of Tafsir Al-Jawahir. Hamka also outlined the belief of Sayyid Quthub in his interpretation to reject the idea of Sheikh Tanthawi al-Jawahir, who said that the sun used to be round like a fire rotating for millions of years. Earth and the other planets that circled the sun then separated. Because of the sun's speed, the earth and other planets stay away when it revolves around itself (rotates). This then causes the

sun and the other planets to all turn on their axis. Likewise, we see the other planets as if they are not moving but are, in essence, moving.¹⁹

The Creation of Humans and Jinn

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً ۗ قَالُوْۤا اَتَجْعَلُ فِيْهَا مَن يُفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿۳۰﴾

Translation: "And (mention, O Muḥammad), when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we exalt You with praise and declare Your perfection?" He (Allah) said, "Indeed, I know that which you do not know." (QS Al-Baqarah: 30).²⁰

In this verse, Allah SWT explains that Allah SWT has given the gift of honour to humans. God spoke about the creation of humans to angels before humans were created. Allah created people who will replace others, and a generation will continuously replace the previous generation.²¹ Allah has also explained the creation of creatures who serve as caliphs, namely people who will decide cases between humans and stop the tyranny that occurs in their midst. However, angels ask Allah about the reasons for choosing humans as caliphs who have the potential to cause damage, while angels always praise and glorify Allah SWT.²²

The words of the angels are not a form of protest against Allah, nor are they a sign of hatred and envy towards humans. The angel asked about the explanation and wisdom contained in the creation. Allah answered the angel's question, "Indeed I know what you do not know" that is, Allah knows better that behind the creation of human beings, there will be more good than bad.²³

Through the creation of humans, Allah will create Prophets and Apostles who will invite others to goodness and teach other people about Allah's religion, pious people who always glorify Allah, Shiddiqin, Martyrs, people who are devout in worship, people who are skilled at asceticism, Alim Ulama who practice their knowledge, people who are close to and love Allah, solemn people and people who follow His Messenger. Allah SWT. Says:

¹⁹ Syafitri Rahmawati, *Ketika Planet Ditemukan*, (Bandung: Cv. Amanah, 2013), h. 25-26.

²⁰ Al-Qur'anul Karim dan Terjemahan Departemen Agama

²¹ Tamim Ansary, "[Pdf] Destiny Disrupted : A History Of The World Through Islamic Eyes Download Destiny Disrupted : A History Of The World Through Islamic Eyes Free Collection , CLICK HERE - Download Its Political Dimension) That Explores Many of the Disconnects Between," n.d.

²² Hossein Askari, Zamir Iqbal, and Abbas Mirakhor, "Understanding Development in an Islamic Framework," *Islamic Economic Studies* 22, no. 1 (2014): 1–36, <https://doi.org/10.12816/0004129>.

²³ Hendra, "Konsep Penciptaan Bumi Dalam Al-Quran: Studi Terhadap QS Al-Anbiya: 30 Dalam Tafsir Al-Azhar."

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِنْ حَمَإٍ مَسْنُونٍ ﴿١٦﴾ وَالْجَانَّ خَلَقْتَهُ مِنْ قَبْلُ مِنْ نَارٍ

السَّمُومِ ﴿١٧﴾

Translation: "And We did certainly create man out of clay from an altered black mud. And the jinn We created before from scorching fire" (QS. Al Hijr [15]: 26-27).²⁴

Allah SWT. has reported that humans were created from dry clay and created the jinn from a very deadly flame. As said by Ibn Abbas, "The heat of this fire is only one part of the seventy parts of the heat of fire which is the main ingredient for the creation of jinn.". Like His Word:

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ ﴿١٤﴾ وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ ﴿١٥﴾

Translation: "He created man from clay like [that of] pottery. And He created the jinn from a smokeless flame of fire" (QS. Ar Rahman [55]: 14-15).²⁵

The Creation of the Seas, Lands and Others

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ ۗ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَبَ بِكُمْ بَرِّحٌ طَيِّبَةٌ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ ۗ

دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنِ أَخْرَجْنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٢﴾

Translation: "It is He who enables you to travel on land and sea until, when you are in ships, and they sail with them by a good wind, and they rejoice therein, there comes a storm wind and the waves come upon them from every place, and they expect to be engulfed, they supplicate Allāh, sincere to Him in religion, "If You should save us from this, we will surely be among the thankful." (Q.S Yunus [10]: 22).

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلُكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾

²⁴ Al-Qur'anul Karim dan Terjemahan Departemen Agama

²⁵ Al-Qur'anul Karim dan Terjemahan Departemen Agama

Translation: "Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allāh has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and (His) directing of the winds and the clouds controlled between the heaven and earth are signs for a people who use reason" (QS Al-Baqarah [2]: 164).²⁶

God shows His majesty through His creation to meet the needs of human life in this universe. As it created the moving and stationary stars, as well as their moving in their orbits, it also created the thickness and lowness of the earth, mountains and seas, the alternation of day and night, spread out the ocean for the benefit of human life and so that they can benefit from it. Allah SWT. has created water, which is very useful for life, like His other words.²⁷

وَأَيُّهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٦﴾ وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٧﴾ لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٨﴾ سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٩﴾

Translation: "And a sign for them is the dead earth. We have brought it to life and brought forth from it grain, and from it, they eat. And We placed therein gardens of palm trees and grapevines and caused some springs to burst forth from that place. They may eat of His fruit, and their hands have not produced it, so will they not be grateful. Exalted is He who created all pairs - from what the earth grows and from themselves and from that which they do not know." (QS. Yasin [36]: 33-36).²⁸

Allah said: " *dispersing therein every [kind of] moving creature* ", which means that Allah SWT. has created all sorts of animals with all shapes, colours, types, benefits and sizes. Allah provides sustenance for him, and there is not a single animal that is hidden and unreachable by Allah swt. as His word:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۗ كُلٌّ فِي كِتَابٍ مُّبِينٍ ﴿٦﴾

²⁶ Kementerian Agama RI. *Penciptaan Bumi*. Jakarta: Kementerian Agama RI. 2012

²⁷ Huda, "Konsep Penciptaan Alam Semesta Menurut Pandangan Ibnu Rusyd Dan Stephan Hawking Dan Kaitannya Terhadap Kosmologi."

²⁸ Kementerian Agama RI. *Penciptaan Bumi*. Jakarta: Kementerian Agama RI. 2012

Belgian Roman Catholic monk. According to him, in the Big Bang theory, the universe started from the grip of a giant super-atom whose substance is as unpredictable as a huge fireball. This super atomic grip erupted approximately 15 billion years ago, and the remnants of the powerful explosion scattered into clouds of hydrogen and dust.³²

In Christianity itself, there is no justification for the Big Bang theory. Even though George Lemaître was a Belgian Roman Catholic monk, no explanation in the Bible says that the universe's origin began with a big bang. The Bible only explains that God only created the heavens and the earth in the beginning. The earth was formless, empty, covered with water, and dark. Allah's vibrant energy then moved over the surface of the water to create light and darkness on the first day. As found in the book of Genesis 1:1-5. From this verse, there is not the slightest information that explains either explicitly or implicitly that the origin of the creation of the universe originated from a bang.³³

According to the Book of Genesis, creation is a record of the creation of the universe according to Judaism and Christianity, which is divided into two parts. This information is the same as in the first two chapters of the Book of Genesis.

In the first part, Genesis 1:1-2:4, Elohim is the generic Hebrew word for God, "created the heavens and the earth in six days, beginning with the light that illuminated darkness on the first day and ending with the creation of man on the sixth. God rested, blessed, and sanctified the seventh day or Sabbath."

In the second part, Genesis 2:4-2:25, God is called by His name, Yahweh. It is explained: "*created the first human (Adam) from the dust of the ground and breathed life into him. God placed him in the Garden of Eden and created the first woman (Eve) from Adam's rib as his companion.*"

According to Christianity, the creation of nature is that God created the universe and its contents in six days.

*"The first day was created day and night, then on the second day the heavens were created, and the third day the earth was created, then the stars and the sun were created on the fourth day, the fifth day the creatures in the water and in the sky were created, and on the sixth day, Allah created all types of animals and the last one created by humans. On the seventh day, God made a day of rest."*³⁴

According to Kristen, the basis for the creation of nature is the theory of the universe's origin in cosmological physics, which reveals that the universe emerged from a very thick and hot condition. Since then, the universe has expanded, and a solar system has been created. Physicists aren't unanimous about what happened before this, although general relativity predicts a gravitational unit.

³² Batubara, "Pandangan Islam Dan Kristen Terhadap."

³³ Huda, "Konsep Penciptaan Alam Semesta Menurut Pandangan Ibnu Rusyd Dan Stephan Hawking Dan Kaitannya Terhadap Kosmologi."

³⁴ Samuel Gunawan, *Menguak Asal Usul Kejadian Alam Semesta dan Manusia, Sebuah Tinjauan Teologi Kristen dan Perkembangan Ilmu Pengetahuan*, 2014.

Georges Lemaître, a Belgian Roman Catholic priest, is seen as the first person to advance a theory of the universe's origin, even though he considered it the "primeval atom hypothesis". The big bang or The Big Bang is an event that resulted in the creation of the universe depending on cosmological research. In 1951, the Catholic Church at the time of Pope Pius put forward the Big Bang theory because it was seen as compatible with the understanding in Christian holy texts, such as in the book of Genesis 1, which relates to the creation of the universe.

Conclusion

Allah SWT. has shown His power with perfection in creating the universe and everything in it. Allah then challenges humans to be able to determine the deficiencies and irregularities of the universe by asking humans to look back and check again and again about the results of His creation. This challenge is answered with certainty in the Qur'an that even though we have seen it many times, we will not find this error because of the perfection of Allah's creation.

The creation of the heavens and the earth, objects in the heavens such as stars and clouds, all things on earth such as mountains, seas, land, jinn and humans, and many more show the Oneness of Allah SWT. There are several similarities in the creation of nature from both the Koran and the Bible perspective. First, the Qur'an and the Bible both explain that the universe had a beginning of creation. Second, the Qur'an and the Bible demonstrate that the process of creating the heavens and the earth took place over six days. In this process, humans are also created. As for the Bible, the seventh day is called the day of dismissal/rest. The difference between the Qur'an and the Bible in the context of the creation of the universe is in the process stages. According to the Qur'an, the third day is the solar system's creation, which includes the stars and the sun, so that day and night occur. As in the Bible, the third day is the day of the creation of plants and the growth of seeds.

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