

From Revelation to Reality: A Quranic and Scientific Study of Creation

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Abstract:

This article delves into the Quranic narrative of the creation of the universe, offering a comprehensive exploration of its theological, cosmological, and philosophical dimensions. It highlights the distinctive role assigned to humankind as vicegerents (*khalīfah*) on earth, emphasizing the responsibility and moral agency that accompany this elevated status. The study traces the stages of cosmic creation, beginning with the primordial event often interpreted in modern scientific discourse as the Big Bang, and follows the subsequent development of galaxies, stars, and planetary systems. Particular attention is given to the harmony between Quranic descriptions and contemporary scientific understandings, underscoring the interplay between revelation and reason. Beyond the physical cosmos, the article examines the creation of human beings, focusing on the infusion of the soul (*rūḥ*) as a defining element that distinguishes humanity from other forms of life. It further reflects on the purpose of human existence as articulated in the Quran, which encompasses worship, stewardship of the earth, and the pursuit of moral and spiritual growth. By integrating scriptural exegesis with scientific perspectives, the study seeks to illuminate the Quranic worldview of creation and its implications for understanding humanity's place in the universe.

Background:

The question of creation has long occupied a central place in both religious thought and scientific inquiry. Within the Islamic tradition, the Qur'an presents a profound narrative of the origins of the universe and humankind, offering insights that encompass theological, cosmological, and philosophical dimensions. These verses not only describe the unfolding of the cosmos but also emphasize the moral and spiritual responsibilities of humanity as *khalīfah* (vicegerents) on earth.

Modern scientific discourse, particularly the Big Bang theory and subsequent models of cosmic evolution, provides a framework for understanding the physical processes that shaped galaxies, stars, and planetary systems. Remarkably, many Qur'anic descriptions resonate with these scientific perspectives, highlighting an interplay between revelation and reason that continues to inspire dialogue between faith and science.

Beyond the material universe, the Qur'an underscores the unique creation of human beings, marked by the infusion of the *rūḥ* (soul). This spiritual dimension distinguishes humanity from other forms of life and situates human existence within a broader divine purpose. Worship, stewardship of the earth, and the pursuit of moral and spiritual growth are presented as essential aspects of this purpose, reflecting the elevated status and responsibility assigned to humankind.

By integrating scriptural exegesis with contemporary scientific perspectives, this study seeks to illuminate the Qur'anic worldview of creation. It aims to demonstrate how the harmony between divine revelation and scientific understanding enriches our comprehension of humanity's place in the universe, while affirming the ultimate sovereignty of Allah as the Creator of all existence.

METHODOLOGY:

This study employs a "multidisciplinary approach" that integrates scriptural exegesis, scientific inquiry, scholarly literature, and observational reflection. The methodology is structured around the following components:

1. Qur'anic Exegesis (Tafsir Analysis)

Primary reliance is placed on the Qur'an as the foundational text.

Classical commentaries (tafsir) such as those of Ibn Kathir, Al-Tabari, and Al-Razi are consulted to interpret verses related to creation, cosmology, and the role of humankind as khalīfah.

Particular attention is given to verses describing the origin of the heavens and the earth (e.g., Surah Al-Anbiya 21:30, Surah Fussilat 41:11–12) and the infusion of the rūḥ (Surah Al-Hijr 15:29).

2. Scientific Literature Review

Contemporary scientific journals and books are examined to provide empirical grounding for cosmological processes such as the Big Bang, stellar nucleosynthesis, and planetary formation.

- Comparative genomics and astrophysics sources are used to highlight parallels between Qur'anic descriptions and modern scientific models.

- Key references include works on cosmic evolution, DNA universality, and human uniqueness in biology.

3. Philosophical and Theological Sources

Islamic philosophical writings are incorporated to contextualize the metaphysical dimensions of creation. Modern theological works that explore the relationship between revelation and reason are reviewed to frame the harmony between faith and science.

4. Books and Secondary Scholarship

Academic books on Qur'anic cosmology, comparative religion, and Islamic theology are consulted to provide historical and interpretive depth.

Comparative studies between Islamic and Western cosmological thought are used to situate the Qur'anic narrative within broader intellectual discourse.

5. Observational Reflection

Observations of natural phenomena (stars, galaxies, planetary systems, biodiversity) are employed as empirical illustrations of Qur'anic verses.

The study reflects on how these observations reinforce the Qur'anic emphasis on signs (*āyāt*) in creation, inviting humanity to contemplate divine wisdom.

6. Integrative Framework

- The methodology synthesizes **scriptural exegesis** with **scientific perspectives**, ensuring that neither is reduced to the other but rather placed in dialogue.

- This integrative framework highlights the **Qur'anic worldview of creation**, emphasizing both the physical unfolding of the cosmos and the spiritual purpose of human existence.

Outcome of Methodology

By combining Qur'anic interpretation, scientific evidence, philosophical reflection, and observational analysis, the study aims to:

Illuminate the harmony between revelation and reason.

Demonstrate the theological depth of the Qur'anic narrative of creation.

Provide a holistic understanding of humanity's place in the universe as both physical beings and spiritual vicegerents.

Keywords: The Process of Creation, Big Bang, Supernova & Galaxies, Galaxies, Creation of Jinn, Formation of Earth & Elements, Law of Nature & Human Test, Pairs & Life Connection, DNA.

INTRODUCTION

The Quran provides a comprehensive narrative of the creation of the universe, emphasizing the power and wisdom of Allah. This article aims to elucidate the Quranic perspective on creation, highlighting the intricate process of bringing the universe into existence [1, 2].

The Quran describes the initial creation of the universe as a single, unified entity that was later separated into distinct components (Surah Al-Anbiya, 21:30). This process is consistent with the scientific theory of

the Big Bang, which suggests that the universe began as a single point and expanded rapidly. The Quran also mentions the creation of the heavens and the earth, with the former being adorned with stars and planets (Surah Al-Saffat, 37:6) [1, 2, 4].

The Creation of the Universe

The Quran describes the initial creation of the universe as a single, unified entity that was later separated into distinct components (Surah Al-Anbiya, 21:30). This process is consistent with the scientific theory of the Big Bang, which suggests that the universe began as a single point and expanded rapidly. The Quran also mentions the creation of the heavens and the earth, with the former being adorned with stars and planets (Surah Al-Saffat, 37:6). Here's a clear summary of the narrative you shared, blending the Quranic verses with the scientific concepts [1, 3, 4].

Creation and Miraculous Birth

Creation of Hawa (Eve):

“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women...” — *Surah An-Nisa (4:1)*

Amma Hawa (Eve):

According to Islamic tradition, Allah created Amma Hawa from a single essence — from Adam (peace be upon him) if we consider birth process is the combination of a man (+ve body) and a woman (-ve body) then birth of Eve is from a +ve body. She was not born in the usual way, but rather brought into existence directly by the command of Allah, She born by the separation of a piece from the back bone showing His power to create life in extraordinary forms, God is supreme power and can do any thing.

Birth of Jesus (peace be upon him):

“She said, ‘My Lord, how can I have a child when no man has touched me?’ He said, ‘Thus it will be; Allah creates what He wills. When He decrees a matter, He only says to it, “Be,” and it is.’” *Surah Aal-e-Imran (3:47)*

Hazrat Essa (Jesus, peace be upon him):

Similarly, Hazrat Essa was born miraculously to Hazrat Maryam (peace be upon her) (-ve body), a pure and virgin woman who had never married. His birth was a sign from Allah, demonstrating that He can create without the usual means, just as He created Adam without parents and Hawa from a man alone [7 8].

They show that Allah is the single Creator, the Supreme Power, and the One who brings life in ways beyond human imagination.

Creation of the Universe

Big Bang & Separation

- The universe was initially joined together in a smoky form.
- Allah separated it through an explosion (science calls this the *Big Bang*).
- From this, two elements emerged: Hydrogen (positive) and Oxygen (negative), symbolizing the dual forces that sustain life.
- Qur'anic reference: “Do the disbelievers not know that the heavens and the earth were joined together, then We separated them, then We created every living thing from water?” (Surah An-Nuriyah 21/30) [1,3,& 4].

DNA: A Divine Blueprint Across All Living Things

Allah, the Creator of the heavens and the earth, designed life with extraordinary precision. One of the most profound signs of His creation is “DNA” — the molecular code that defines every living organism.

Similarity Across Creation

Despite the vast diversity of life, DNA reveals a “remarkable unity”.

“Humans and animals” share over 90% of their DNA in many cases. For example, humans share about 98–99% of their DNA with chimpanzees.

“Plants and humans” also share significant genetic similarities. For instance, humans share about 60% of their DNA with bananas.

The “structure and function” of DNA is nearly identical across all living organisms — a clear sign of a “single, intelligent Creator”.

Reflection on Divine Wisdom

This shared genetic language across species is not a coincidence. It reflects the “oneness of Allah’s design” a unified system that governs all life, yet allows for infinite diversity. The Qur’an reminds us:

“And among His signs is the creation of the heavens and the earth, and the diversity of your languages and your colors. Indeed, in that are signs for those of knowledge.” Surah Ar-Rum (30:22). DNA is a “miracle of creation”, a testament to Allah’s wisdom, power, and unity in design, this is described in Table 1. The similarity of DNA across humans, animals, and plants shows that all life is interconnected — not by chance, but by divine will.

Table 1: a clear and structured table that reflects the Creation of DNA by Allah and the

Aspect	Human DNA	Animal DNA	Plant DNA
Origin	Created by Allah as the blueprint of human life	Created by Allah to guide animal life	Created by Allah to sustain plant life
Structure	Double helix, 4 bases (A, T, C, G)	Same double helix, same 4 bases	Same double helix, same 4 bases
Similarity Across Species	Shares ~98–99% with chimpanzees	Shares high percentages with humans and other animals	Shares ~60% with humans (e.g., bananas)
Function	Encodes proteins for growth, repair, reproduction	Encodes proteins for survival, adaptation, reproduction	Encodes proteins for photosynthesis, growth, reproduction
Reflection of Divine Wisdom	Shows unity in design yet diversity in form	Demonstrates Allah’s balance of similarity and difference	Reveals Allah’s interconnected design of all life

Reflection

- DNA is a universal language of life, written by Allah across humans, animals, and plants.
- The similarity shows that all living things are interconnected, while the **differences** allow for diversity and uniqueness.

This unity in design is a sign of Allah’s wisdom and power in creation [5,6].

Cosmic Element Creation Table

It is evident that the elements created by Allah through natural cosmic processes are stable and essential to life and the universe. In contrast, the elements synthesized by human effort are inherently unstable, often radioactive, and have limited utility. This contrast highlights the perfection of divine creation and the limitations of human capability, some details are presented in Table 2.

Table 2: Cosmic Element Creation Table

Event	Creative Element Names	Notes / Inspiration
Big Bang Fusion	Primora, Heliora, Lithara	Hydrogen, Helium, Lithium — first-born elements of the universe. [9, 10]
Cosmos Rays Fission	Beryon, Boralis	Beryllium & Boron — rare, formed by cosmic ray spallation. [11, 12]
Dying Low-Mass Stars	Carbonis, Nitronis, Oxyra	Carbon, Nitrogen, Oxygen — life-essential elements. [12,13,14]
Merging Neutron Stars	Aurion, Platinae, Uranthos	Gold, Platinum, Uranium — heavy r-process treasures. [15, 16]
Exploding Massive Stars	Silvaris, Ferron, Nickara, Cobalis	Silicon, Iron, Nickel, Cobalt — forged in supernovae. [17, 18]
Exploding White Dwarfs	Zinthera, Cadmora, Tinora	Zinc, Cadmium, Tin — products of Type Ia supernovae. [19]
Human Synthesis (No Stable Isotopes)	Technora, Promethis, Curion, Neptora, Plutara	Technetium, Promethium, Curium, Neptunium, Plutonium — artificial, unstable creations. [21, 22]

- **Creation of Jinn**
 - From the fiery explosion, a flame rose.
 - Allah created the jinn from fire.
 - Qur’anic reference: *“And He created the jinn from a flame of fire.”* (Surah Ar-Rahman 55/15) [23, 24, 25].
 - **Supernova & Galaxies**
 - When the fire cooled, another explosion occurred (science calls this a *Supernova*).
 - From this, galaxies and stars were formed.
 - Qur’anic reference: *“We have adorned the heavens of the world with the splendor of stars.”* (Surah As-Saffat 37/6) [1, 3, 4].
 - **Protection of the Heavens**
 - Jinn, being created from fire, had the power to ascend, but Allah restricted them.
 - Qur’anic references:
 - *“We have protected you from the rebellious Satan.”* (37/7)
 - *“They cannot even listen to the words of the angels of the higher world. Rather, they are killed from all sides.”* (37/8) [22, 23, 24, 25].
 - **Formation of Earth & Elements**
 - Not all planets were suitable for life due to imbalances.
 - Allah chose one planet (Earth) and created the **five elements**: earth, sky, air, fire, and water.
 - From these, He created **yeast (DNA)**, the blueprint of life [1, 4, 25].
 - **Pairs & Life Connection**
 - From DNA, Allah created creatures in pairs.
 - Qur’anic references:
 - *“He is the One who created pairs of everything...”* (Yasin 36/36)
 - *“And We have created everything in pairs so that you may receive admonition.”* (Al-Rit 51/49).
 - This reflects the balance of positive and negative forces (Hydrogen & Oxygen).
 - All creatures are interconnected through food circulation and exist in two forms [1, 29, 30].
- Big Bang → Jinn → Supernova → Galaxies → Earth → DNA → Pairs of life [1, 3, 4, 22, 26, 27]. In the creation of life two things are essential

- Body (physical existence) and
- Soul (essence or battery)

Life requires both — the body as the physical structure and the soul as the animating essence (Figure 1). Without the soul, the body is lifeless; without the body, the soul exists in a non-material realm. Modern Islamic scholarship often frames this duality as a balance between material biology (DNA, cells) and metaphysical energy (ruh), showing how Quranic cosmology bridges science and spirituality [1, 31, 32]. Human being is the combination of above two things, nobody can make this except Allah.



Figure 1: the body as the physical structure and the soul as the animating essence.

Analyzes Quranic verses (Surah Al-Mu'minun 23:12–14) describing stages of human creation: sperm (nutfah), clot ('alaqah), lump (mudghah), bones, flesh, and finally “another creation.” Links these stages to modern embryology.

Allah began human creation from clay and water’s essence.

“clay → water → sperm → clot of blood → lump of flesh → bones → flesh → soul”

Embryological stages (Surah Al-Mu'minun 23:12–14):

Nutfah → sperm drop

Alaqah → clot of blood (leech-like attachment)

Mudghah → lump of flesh (chewed-like appearance)

Bones formed → clothed with flesh

Another creation → ensoulment, marking the spiritual dimension of life.

Scientific parallel: Modern embryology confirms these stages correspond to fertilization, implantation, somite formation, skeletal development, and organogenesis [33, 34, 35, 36].

Qur’anic references:

“Then we made the sperm into a clot of blood, then we created him in another structure.” (Surah Al-Mu'minun 23/14)

“He began the creation of man from clay, then breathed His spirit into him.” (Surah As-Sajdah 32/9).

The Creation of Humans

The Quran describes the creation of humans as a multi-stage process, beginning with the formation of clay (Surah Al-Mu'minun, 23:12-14). Allah then breathed life into the clay, creating the first human, Adam (Surah Al-Sajdah, 32:9). The Quran emphasizes the unique position of humans as vicegerents on earth, endowed with intellect and free will (Surah Al-Baqarah, 2:30)

Clear Summary (Quran + Science)

Clay (23:12–14): Humans were created from clay and water’s essence, symbolizing their earthly origin.

Stages of development: Sperm → clot → lump → bones → flesh → “another creation” (ensoulment).
Ensoulment (32:9): Allah breathed His spirit into Adam, giving humans a unique spiritual essence beyond physical form.
Vicegerency (2:30): Humans are appointed as khalifah (vicegerents), entrusted with intellect, free will, and stewardship of the earth.
Scientific parallel: Modern embryology confirms the sequential stages of development, while theology emphasizes the soul and moral responsibility [33, 34, 35, 36].

The Role of the Soul

The Quran describes the soul as a divine entity that is breathed into humans, giving them life and consciousness (Surah Al-Sajdah, 32:9). The soul is seen as a spark of divine light, connecting humans to Allah and enabling them to fulfill their purpose on earth. Kindly see this diagram.
Surah Al-Sajdah (32:9): “Then He proportioned him and breathed into him of His spirit, and made for you hearing, vision, and hearts.”
Soul as divine spark: The soul (ruh) is described as a spark of divine light, giving humans life, awareness, and moral capacity.
Connection to Allah: The soul links humans to their Creator, enabling worship, intellect, and free will.
Purpose on earth: With the soul, humans fulfill their role as vicegerents (Surah Al-Baqarah 2:30), responsible for stewardship and moral accountability.
Philosophical integration: Scholars interpret the soul as the “battery” of life — beyond biology, it represents divine consciousness.
The diagram (below) visually shows the soul as divine light, connecting humans to Allah and enabling them to fulfill their earthly purpose (Figure 2).

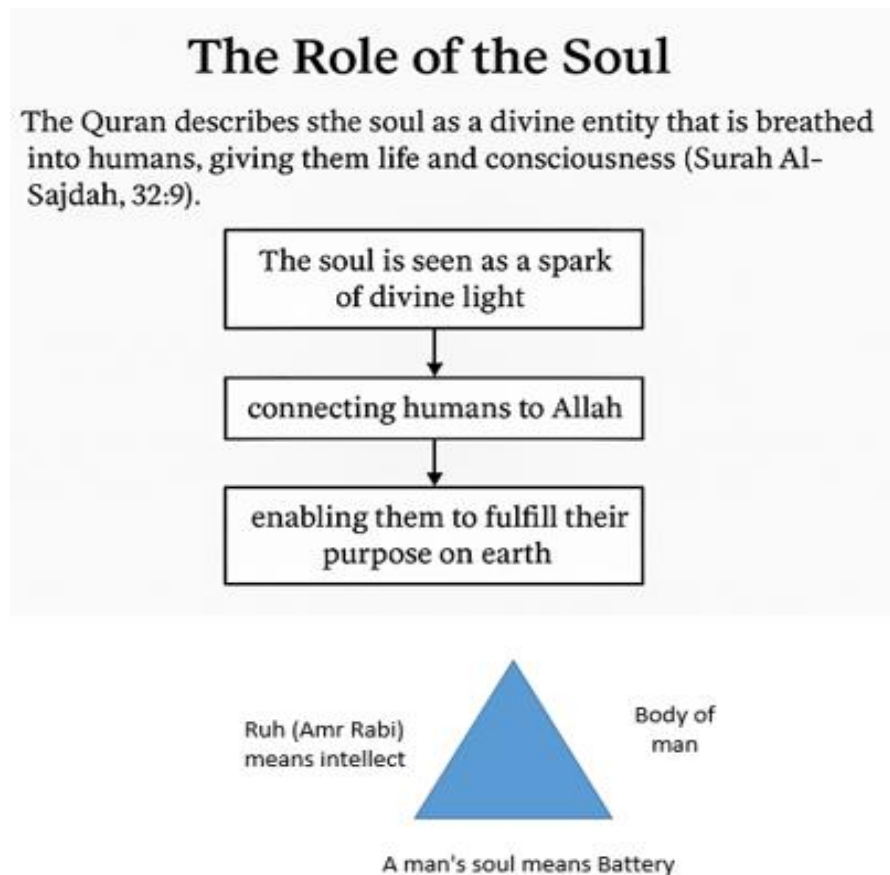


Figure 2: The three basic components make humans being

These three components make humans distinct, capable of divine connection and ethical choice.

- Discusses the soul (*ruh*) as a divine entity breathed into humans (Surah Al-Sajdah 32:9), distinct from the body and intellect.
- Frames human existence as a triadic structure: body (material), soul (energy), and spirit (intellect), each with unique functions.
- Emphasizes the soul as a “battery” that animates life and connects humans to divine consciousness.

The Triangular Diagram of Human Existence,

Spirit (Amr Rabbi / Intellect): Unique to humans. Grants the ability to think, reason, and pass the divine test. The soul (*ruh*) as a divine entity breathed into humans (Surah Al-Sajdah 32:9), distinct from the body and intellect (Figure 2).

Human Body

Whole Universe including human body is made from the five elements — earth, sky, air, fire, and water — shared with the rest of the universe.

Soul (Battery)

Emphasizes the soul as a “battery” that animates life and connects humans to divine consciousness. Present in all creatures, linked to elemental forces, and serves as the animating energy.

Frames human existence as a triadic structure: body (material), soul (energy), and spirit (intellect), each with unique functions.

Also linked to the five elements.

Present as a form of power within all creatures.

These three components together make humans distinct from all other beings.

Difference from Other Creatures

Miraculous exceptions:

Eve: Created from one positive component (Adam’s rib).

Jesus (Isa): Created from one negative component (without father), by divine command (Kun fayakun). These highlight Allah’s power to transcend natural laws.

Other creatures were created from two components of Positive and negative.

To demonstrate His power, Allah created some beings from one component only. In also Miracle and creation, Allah use pair positive (+ve) and Negative (-ve).

Eve from positive elements.

Jesus (Isa) from negative elements.

This shows Allah’s miracles beyond human capability [1, 31, 37].

Law of Nature & Human Test

Allah established a law of nature guiding all creation.

Humans, however, were given intellect to determine their final destination through testing.

The test is life itself, where choices shape destiny.

Law of nature: The Quran describes the universe as operating under fixed divine laws — stars, seasons, gravity, and ecosystems follow Allah’s command without deviation.

Human exception: Humans are given intellect and free will, making them morally accountable.

Life as a test: Surah Al-Mulk (67:2) states: “He who created death and life to test you as to which of you is best in deed.”

Choices shape destiny: Unlike other creatures, humans must choose between good and evil, guided by revelation and reason.

Final destination: The outcome — Paradise or Hell — depends on how humans respond to this test, using their intellect and moral compass. A diagrammatic summary showing (Figure 3).

“Law of Nature → Human Intellect → Life Test → Destiny”

Law of Nature & Human Test

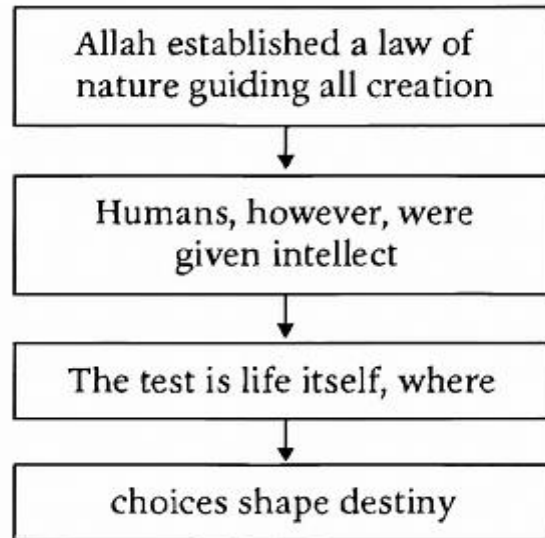


Figure 3: Law of Nature & Human Test.

Here's the diagram you asked for — it visually presents the **Law of Nature & Human Test** framework, showing how Allah's universal law governs creation, while humans are uniquely tested through intellect and choices that shape their destiny.

You can click/open the card above to view and download the diagram now.

Would you like me to also create a **triangular version**

(Law of Nature → Human Intellect → Life Test → Destiny)

So it mirrors the metaphysical “triangle of human existence” [38, 39, 40].

Human Testing in the world

All things in the universe: Preserved in the divine tablet, forming the formula of creation

All things preserved: Islamic scholarship describes the Preserved Tablet (al-Lawh al-Mahfuz) as the locus in which the archetypes, decrees, and “existential program” of creation are safeguarded, framing the cosmos' lawful order [41, 42].

Divine and created realms: Studies on the Quran's “existential layers” distinguish a Divine Realm (World of Necessity) and a Created Realm (World of Contingency), clarifying how transcendent command (amr) manifests into created forms and guidance accessible to humans

Human desire, soul power, and the vehicle metaphor

Human desire/self: Connected to all things in the universe.

Connection to creation: Within this ontological model, humans interface with the created realm through desire and agency, drawing on resources embedded in the divinely ordered cosmos; this situates moral choice within a structured, law-governed world.

Battery (soul power): Islamic psychological perspectives treat the soul's animating power as distinct from the body's materiality while integrated within the created order, aligning with classical frameworks that map human faculties to cosmic law [1, 31, 38].

Intellect as driver and revelation as guidance

Intellect (amr rabbi): The intellect and heart are repeatedly framed as the interface that receives divine command and interprets signs in the created realm, enabling discernment and moral decision-making consistent with the Quran's graded ontology [38, 41, 42].

Book as guidance (GPS): Scholarship on the Quran's existential ranks emphasizes revelation as guidance transmitted from the Divine Realm to the Created Realm, functioning as a navigational authority for human action and ethical testing

Angels as recorders and the moral test: Recording of deeds: In Quranic theology, angels are described as witnesses/recorders of deeds, embedding accountability into the fabric of the test; this complements the preserved, law-governed structure of the universe according to Surah Qaf 50:17–18.

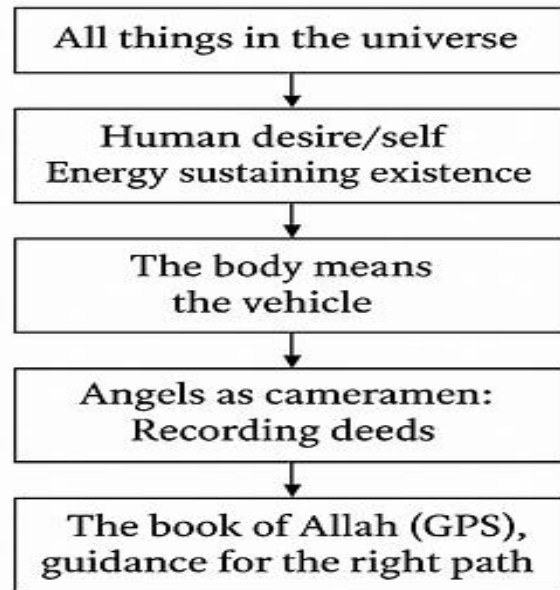
Life as examination: Within the layered ontology, human life is an examination: intellect (driver) navigates desire and material means (vehicle) with soul power (battery), under cosmic law and recorded accountability, guided by revelation toward destiny.

Let's look at this diagram that can help us understand the process of human testing.

Step-by-step summary aligned to your diagram (Figure 4).

- 1- **All things in the universe:** Archetypes and decrees are preserved in the Tablet, constituting the "formula of creation" within a law-governed cosmos.
- 2- **Human desire/self:** Interfaces with the created realm; how one uses divinely provided means contributes to one's recorded destiny.
- 3- **Battery (soul power):** Animates the body and sustains existence within the created order. - Life is the "energy or power" present in all creatures. It sustains the body. When this energy departs, "death occurs".
- 4- **Body (vehicle):** Material instrument for action in the contingent realm.
- 5- **Soul/intellect (amr rabbi as driver):** Receives command and guidance, directs choices and conduct. A "divine command" placed by Allah in the womb. Transforms a body into a true "human being". Enables reasoning, choice, and testing through physical faculties. Humans write their own destiny by how they use these faculties.
- 6- **Angels (cameramen):** Record deeds as part of the accountability structure. Angels have "assigned roles" by Allah. They record deeds and fulfill divine tasks. Their work is part of the "destiny of creation".
- 7- **Book of Allah (GPS):** Revelation guides the route through the test, transmitting direction from the Divine Realm, see Surah Al-Baqarah 2:2. The Qur'an is like a "GPS" guiding humans to their destination. One end is with Allah, the other entrusted to humans. It shows the ****straight path**** amid the test of life. Explores the role of intellect ('aql) in the Qur'an, highlighting its function as the driver of human moral testing and decision-making.

Diagram of Human Testing



- [1] Beyond Distinction: Islamic Existential Ranks and Existential Unity [1]
- [2] Al-Lawh *al-mahfuz* : The Ontological and Epistemological Conceptions [2]^[4]
- [3] Dimensions of Soul in the Quran: An Islamic Psychological Perspective [3]

Figure 4: Philosophy of human Testing

You've seen this diagram.

Now look at its details.

All things in the universe: Allah Almighty created the formula of all the creatures of the universe in the world of creation and preserved it in the preserved tablet. By using it, man writes his own destiny, that is, he takes the test.

The human soul in human desire: It is related to all things in the universe and Allah Almighty has linked all these things with the human soul. Now, the way a person uses these things will continue to be his destiny.

Let's look at this diagram (Figure 5) that can help us understand the process of human testing and Examination in this world

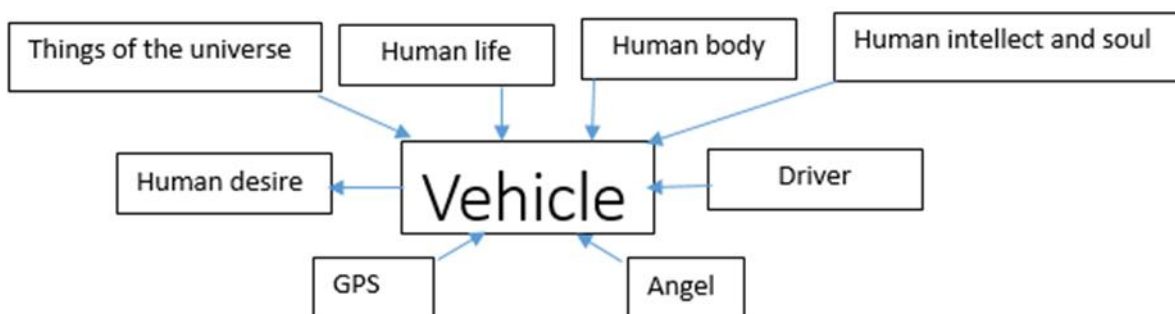


Figure 5: a journey of human testing.

Together, this illustrates that human life is a journey of testing, with intellect as the driver, angels recording, and divine guidance as the map [42, 44].

Human Body, Soul, and Divine Test

- Each part of the body has a “specific function”:
 - Eye → seeing
 - Ear → hearing
 - Foot → walking
- These functions are called the “destiny of the human body”.
- The intellect uses these parts to act, shaping the “destiny of the human being” the body provides functions, the soul animates, and the intellect directs. Together, they form the basis of the divine test described in the Qur’an [31, 41, 43].

World of Creation (temporal realm) and Human role, see in Figure 6.

World of Creation → Began with time, creatures and elements formed.

Divine Law → All creation follows Allah’s command and destiny.

Human Vicegerency → Humans uniquely appointed as *khalifah* (vicegerents) on earth.

Life Test → Intellect and free will determine moral choices.

Destiny → Outcome shaped by deeds, leading to Paradise or Hell [45, 46, 47].

World of Creation & Human Role

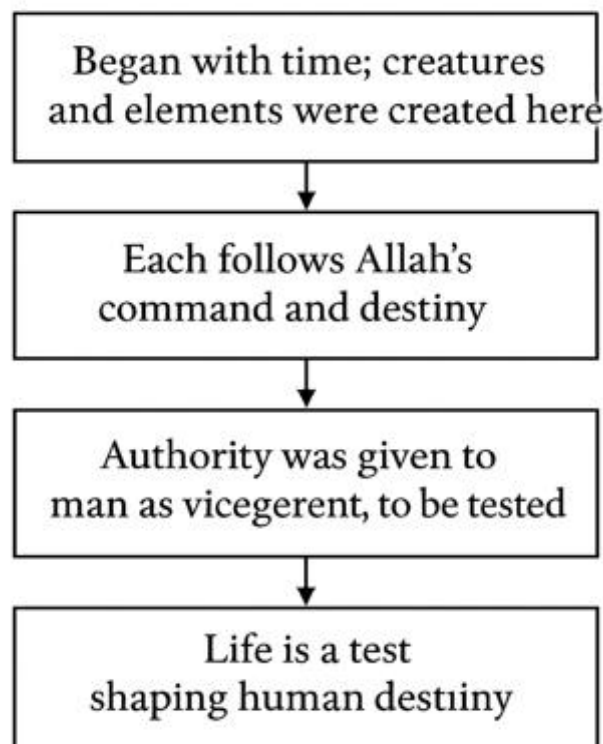


Figure 6: World of Creation & Human Role.

Qur'anic Reference

- “It is Allah who created everything in the universe for you.” (Surah Al-Baqarah 2/30)
- This verse emphasizes that the “entire universe was created for humans”, making life a “testing ground”.
- After the test ends, the “world of creation will also end”, but Allah remains the “Ever-Sustainer”.

In essence: The human being is a unique combination of “body (vehicle), life (battery), and intellect (divine spirit)”. Guided by angels and the Qur’an, humans navigate the test of existence in the temporal world, while their destiny is preserved in the timeless realm of Allah.

Would you like me to “map this into a visual flowchart?”

(Body → Life → Intellect → Angels → Qur’an → Test → Destiny) (Figure 7 & Figure 8).

So the relationships are easier to grasp at a glance?

Let us first look at the creation of Allah Almighty which He created in the world of time where time does not exist. That is why Allah Almighty is the Ever-Sustainer.

Look at this sketch of the universe [48, 50, 51].



Fig-7: The role of Angel

Fig: So let's see an example of all these things that will work in the universe, using this diagram.

Conclusion

[World], [John (Soul - Battery)], [Man (Vehicle)], [Human Spirit (Driver)], [GPS (Book)], [Cameraman (Angels)], [The Decider (Allah)], [Destiny], [Paradise or Hell] (Figure 8),

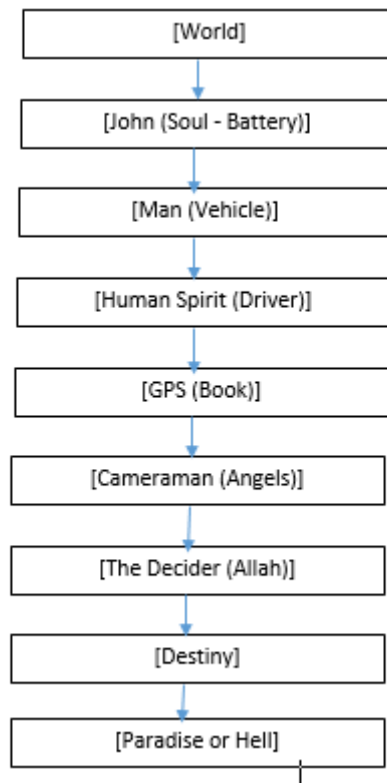


Fig-8: Start and end of human being

The Quranic account of creation provides a comprehensive and coherent narrative of the universe's origins, emphasizing the power and wisdom of Allah. Humans are unique in their position as vicegerents on earth, endowed with intellect and free will. The purpose of human existence is to worship Allah and fulfill one's duties, with the ultimate goal of achieving paradise [49, 50, 51].

The Purpose of Human Existence

The Quran emphasizes that human existence is a test, with individuals being held accountable for their actions (Surah Al-Mulk, 67:2). The ultimate goal of human existence is to worship Allah and fulfill one's duties as a vicegerent on earth (Surah Al-Zariyat, 51:56). Allah Almighty created all creatures with their destinies written in the world of order. Man, described as a vehicle, was given a soul (driver) and guidance through the Book of Allah (GPS). The soul can choose to follow this divine GPS or its own path, but angels record every action, and the record will be presented in the Hereafter. Those with the updated GPS (Muslims) must be careful, as others may follow their example; therefore, they are responsible not only for their own path but also for those influenced by them.

Table 3: Comparison about the Islamic concept of creation with the scientific concept of the universe’s origin.

Aspect	Qur’anic Description	Big Bang Model	Comment
Origin from Nothingness / Dense State	Allah is the sole Creator who brought the universe into existence from nothingness.	Universe began from an extremely hot, dense state where matter and time did not exist before expansion.	Both perspectives emphasize a beginning from a state where nothing familiar (matter, time) existed.
Unified Beginning	Surah Al-Anbiya (21:30) describes the universe as a single, unified entity before separation.	Cosmos started from a singularity — a unified state — before expanding into galaxies, stars, and planets.	The Qur’an’s “joined together” imagery resonates with the scientific idea of a singularity.
Separation into Components	The heavens and the earth were joined together before Allah separated them.	After the Big Bang, matter and energy spread out, forming distinct structures like galaxies, stars, and planetary systems.	Both accounts describe a transition from unity to diversity, though framed differently (divine act vs. physical process).
Dynamic Expansion	Qur’an hints at continuous processes, such as the expansion of the heavens (Surah Adh-Dhariyat 51:47).	Big Bang theory emphasizes expansion — the universe continues to stretch outward even today.	The Qur’anic description of expansion aligns intriguingly with modern cosmology’s observation of an expanding universe.

Commentary:

This comparison shows that while the Qur’an presents creation as a divine act and science explains it through physical processes, both share striking similarities in describing the universe’s unified origin, separation, and ongoing expansion describe in Table 3. The overlap suggests a fascinating dialogue between faith and science, each offering its own lens on the mystery of beginnings [1, 52, 53]

Table 4: This comparison shows that the Qur’anic account emphasizes purpose, wisdom, and divine order, while the scientific model emphasizes mechanisms, processes, and natural laws.

Aspect	Qur’anic Description	Scientific Explanation	Comment
Process of Creation	Allah created the heavens and the earth in six days, emphasizing divine purpose and wisdom.	Physical processes such as cosmic inflation, expansion, and cooling shaped matter, energy, galaxies, and stars.	The Qur’an frames creation as purposeful and guided by divine will, while science explains it through natural physical mechanisms.
Timeframe	Six days of creation, symbolic of order and stages in divine planning.	Occurred over billions of years, with cosmic inflation happening in fractions of a second and galaxies forming over vast timescales.	Both accounts describe creation as unfolding in stages, though the timescales differ dramatically (symbolic vs. measurable).
Focus	Emphasis on meaning, wisdom, and divine authority in creation.	Emphasis on physical processes, natural laws, and observable phenomena.	The Qur’an highlights <i>why</i> creation happened, while science focuses on <i>how</i> it happened.
Outcome	A universe created with purpose, harmony, and balance under divine will.	A universe structured by physical laws, leading to galaxies, stars, planets, and eventually life.	Both perspectives converge on the idea of an ordered cosmos, though they attribute its origin differently.

Commentary:

This comparison shows that the Qur’anic account emphasizes purpose, wisdom, and divine order, while the scientific model emphasizes mechanisms, processes, and natural laws. Despite differences in language and timescale, both perspectives describe the universe as unfolding in stages toward a structured, harmonious cosmos [1, 53, 54], a comparison is presented in Table 4.

Table 5: This comparison shows that Islamic and Scientific Explanation about the purpose of the Creation.

Aspect	Qur’anic Description	Scientific Explanation	Comment
Purpose of Creation	Creation is purposeful, reflecting Allah’s omnipotence and omniscience.	Science does not assign purpose; it seeks to explain mechanisms and natural laws.	The Qur’an emphasizes <i>why</i> the universe exists (divine will and wisdom), while science focuses on <i>how</i> it functions.
Role of Humanity	Humans are stewards (khalifah) of the earth, entrusted with responsibility and moral duty.	Science views humans as a product of natural processes, without inherent cosmic stewardship.	Religion assigns humans a moral role, while science describes humans as part of evolutionary and cosmic development.
Framework	Theological, rooted in divine authority and meaning.	Empirical, rooted in observation, experimentation, and natural laws.	Both frameworks offer valuable insights: one about meaning and ethics, the other about mechanisms and processes.
Outcome	A universe imbued with purpose, harmony, and responsibility.	A universe governed by physical laws, evolving without assigned purpose.	Together, they provide complementary perspectives: faith offers meaning, science offers explanation.

Commentary:

This comparison highlights how the Qur’anic view frames creation as intentional and meaningful, with humans given a moral role as stewards of the earth (Table 5). In contrast, science explains the universe through mechanisms and natural laws, without assigning purpose. Both perspectives can be seen as complementary: one addresses meaning and responsibility, the other addresses process and explanation [55, 56, 57].

Table 6: Comparison about Human Creation.

Aspect	Qur’anic Description	Scientific Explanation	Comment
Origin of Humans	Humans were created from clay, given life by Allah’s breath.	Humans evolved through biological evolution, with life originating from simple molecules.	The Qur’an emphasizes divine creation and spiritual essence, while science emphasizes natural processes and chemical origins.
Process of Development	Creation is direct and purposeful, with humans granted a special role.	Life developed gradually over billions of years through evolution, natural selection, and adaptation.	Religion presents humanity as a unique act of creation, while science explains humanity as the result of gradual biological change.
Role of Humanity	Humans hold a special role as stewards of the earth, reflecting divine wisdom.	Humans are one species among many, shaped by evolutionary pressures without inherent cosmic purpose.	The Qur’an assigns humans moral responsibility, while science views humans as part of nature’s continuum.

Aspect	Qur’anic Description	Scientific Explanation	Comment
Framework	Theological: rooted in divine omnipotence and meaning.	Empirical: rooted in observation, experimentation, and evolutionary biology.	Both frameworks address human origins but from different lenses — one about meaning, the other about mechanism.

Commentary:

This comparison shows that the Qur’anic view emphasizes purpose, divine breath, and humanity’s special role, while the scientific view emphasizes natural processes, gradual evolution, and biological continuity. Both perspectives describe human origins, but they differ in focus: one highlights meaning and responsibility, the other highlights mechanism and development over time [47, 49, 58]. Here’s the comparison organized into a table with commentary to highlight the theological and scientific perspectives side by side about Evidence of the creation of universe, see Table 6.

Table 7: Comparison about Nature of Evidence

Aspect	Qur’anic Description	Scientific Explanation	Comment
Nature of Evidence	The Qur’an presents creation as <i>signs (ayat)</i> for believers, pointing to Allah’s greatness.	Evidence comes from observations: cosmic microwave background radiation, redshift of galaxies, and particle physics.	The Qur’an emphasizes spiritual signs meant to inspire faith, while science relies on empirical, measurable data.
Purpose of Evidence	Signs are meant to guide humans toward recognition of divine wisdom and omnipotence.	Observations are meant to explain mechanisms and validate theories about the universe’s origin and evolution.	Religion focuses on <i>meaning and guidance</i> , science focuses on <i>explanation and validation</i> .
Framework	Theological: rooted in revelation, faith, and divine interpretation.	Empirical: rooted in observation, experimentation, and physical laws.	Both frameworks seek truth, but through different methodologies — one spiritual, the other scientific.
Outcome	Believers see creation as proof of divine greatness and purpose.	Scientists see creation as governed by natural laws, expanding knowledge of cosmic origins.	Both perspectives converge on the idea that the universe is remarkable, though they interpret its significance differently.

Commentary:

This comparison shows that the Qur’an frames creation as signs pointing to divine greatness, while science frames creation as phenomena explained through observation and physical laws (Table 7). Both perspectives highlight the universe’s remarkable nature, but differ in their focus: one emphasizes faith and meaning, the other emphasizes mechanisms and evidence [1, 53, 54]

Table 8: Comparison about Timeframe of Creation

Aspect	Qur’anic Description	Scientific Explanation	Comment
Timeframe of Creation	Six days of creation, interpreted literally or metaphorically depending on scholars.	Universe is about 13.8 billion years old; Earth about 4.5 billion years old.	The Qur’an emphasizes stages of creation with symbolic or literal “days,” while science measures age in billions of years.
Interpretation of Time	“Days” may represent divine stages or periods beyond human comprehension.	Time is quantified through cosmology, geology, and physics using measurable evidence.	Religious timeframes are qualitative and symbolic, while scientific timeframes are quantitative and precise.
Focus	Highlights divine wisdom, purpose, and order in creation.	Focuses on physical processes and chronological development of the cosmos.	The Qur’an addresses <i>meaning and purpose</i> , science addresses <i>mechanism and chronology</i> .
Limitation / Scope	Provides spiritual guidance rather than empirical measurement.	Science gives information about age but does not explain the metaphysical “time” of creation.	Both perspectives acknowledge limits: religion does not aim to measure, science does not assign divine purpose.

Commentary:

This comparison shows that the Qur’an frames creation in six stages or days, emphasizing divine wisdom and purpose, while science calculates the age of the universe and Earth using empirical evidence you can see details in Table 8. Science can measure how long the universe has existed but does not address the time or meaning of creation itself, which remains a theological concept [1, 53, 54].

Table 9: Comparison about View on Evolution

Aspect	Islamic Interpretations	Scientific Explanation	Comment
View on Evolution	Some interpretations accept evolution as part of divine will, while others reject it.	Evolution is a central scientific theory explaining diversity of life.	Within Islam, views vary: some see evolution as compatible with faith, others reject it. Science, however, treats evolution as foundational and universally accepted in biology.
Basis of Belief	Rooted in scripture, theology, and scholarly interpretation.	Supported by genetics, fossil records, and observable evidence.	Religion relies on divine revelation and interpretation, while science relies on empirical data.
Role of Divine Will	Evolution (if accepted) is seen as a mechanism guided by Allah’s will.	Evolution is explained through natural selection and random mutation, without invoking divine purpose.	Faith-based views integrate divine agency, while science excludes metaphysical explanations.
Outcome	Humanity’s origin is ultimately tied to divine wisdom, whether through direct creation or guided processes.	Humanity’s origin is explained as the result of billions of years of biological development.	Both perspectives address human origins, but differ in framing: one emphasizes meaning, the other mechanism.

Commentary:

This comparison shows that Islamic thought on evolution is diverse — some scholars reconcile it with divine will, while others reject it outright. Science, on the other hand, treats evolution as a core explanatory framework, supported by extensive evidence from genetics and fossils. Both perspectives engage with the

question of human origins, but they differ in focus: religion emphasizes purpose and divine wisdom, while science emphasizes process and evidence [59, 60, 61], see Table 9.

CONCLUSION

In conclusion, this study underscores the profound depth of the Quranic account of creation, revealing its enduring relevance in both theological reflection and scientific discourse. By situating humanity as vicegerents entrusted with moral responsibility, the Quran presents a vision of existence that is not only cosmological but also ethical and spiritual. The harmony between scriptural descriptions and contemporary scientific insights highlights the dynamic relationship between revelation and reason, inviting a holistic understanding of the universe and humanity's role within it. Ultimately, the Quranic worldview affirms that the purpose of creation extends beyond material existence, calling humankind to worship, stewardship, and the cultivation of spiritual growth, thereby offering a framework that integrates cosmic origins with the meaning of human life. This study has explored the Qur'anic narrative of creation alongside contemporary scientific perspectives, revealing a profound harmony between revelation and reason. The Qur'an presents creation as both a physical unfolding of the cosmos and a spiritual journey for humankind, emphasizing the role of humanity as *khalīfah* (vicegerents) entrusted with moral responsibility and stewardship of the earth. Modern science, through theories such as the Big Bang, stellar nucleosynthesis, and evolutionary biology, provides empirical explanations for the origin of galaxies, stars, planets, and the genetic unity of life.

The similarity between Qur'an and science emerges through **methodical comparison**:

- **Cosmology:** Qur'anic verses describing the heavens and earth being once joined and then separated (Surah Al-Anbiya 21:30) resonate with the scientific concept of the Big Bang.
- **Astronomy:** References to the ordered creation of stars and planetary systems align with astrophysical models of cosmic evolution.
- **Biology:** The Qur'an's emphasis on the creation of living beings from water (Surah Al-Anbiya 21:30, Surah Al-Nur 24:45) parallels scientific findings that water is essential for life.
- **Human uniqueness:** The infusion of the *rūh* (soul) distinguishes humanity spiritually, while science highlights genetic similarities across species, showing both unity and distinction in creation.

By integrating Qur'anic exegesis, scientific literature, philosophical reflection, and observational analysis, this article demonstrates that the Qur'an and science, though distinct in method and purpose, converge in their portrayal of a universe marked by order, unity, and purpose. The Qur'an provides the divine framework of meaning, while science offers empirical detail; together they enrich our understanding of humanity's place in the cosmos.

Ultimately, this harmony underscores the sovereignty of Allah as the Creator, whose signs (*āyāt*) are manifest both in revelation and in the observable universe. The study affirms that exploring creation through both scripture and science not only deepens intellectual comprehension but also strengthens spiritual awareness of humanity's responsibility and destiny.

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