



The Creation of the Universe Judging from the Naqli and Aqli Propositions

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Abstract. This study aims to determine the basis, process, interrelationship, and urgency of the creation of the universe in terms of the naqli argument. This type of research is a qualitative research with *library research* method, which is a series of activities related to the method of collecting library data through reading, recording and processing research data by conducting a review study of books, literatures, notes, and reports related to the problem being solved. The results of the study indicate that the basis for the creation of the universe in terms of the naqli argument is explained in the verses of the Qur'an, including QS. Al-A'raaf [7]: 54, QS. Yunus [10]: 3, QS. Hud [11]: 7, al-Hadid [57]: 4, and others. The review of the naqli arguments explains that the process of creating the universe is divided into six stages, namely the big explosion, until the creation of animals and then humans. While the review of aqli theorems in science, the beginning of the creation of the universe was put forward by the Big Bang theory, Stephen Hawking, Rasyid Ridha, Marconi, and others. There are several links between the texts and the theories that have been put forward, including the process of creating the universe which is divided into six stages, the process of creating the universe comes from something solid, the material for the formation of the universe comes from water, the material for the creation of the heavens and the earth is a kind of smoke. (dukhon). There is a link between the process of creating the universe, reviewing the naqli (al-Qur'an) and aqli (science) propositions with the finding of compatibility with scientific evidence that answers a lot of cues from the Qur'an, so as a believer, his faith should be more and more about the existence of Allah, the truth of Islam, and the truth of the holy verses of the Qur'an.

Keywords: *creation of the universe, aqli proposition, naqli proposition*

INTRODUCTION

Islam is a complex religion, where in Islam all aspects of human life are always regulated based on two guidelines, namely the Qur'an and al-Hadith. One aspect of human life that is governed by it is the aspect of science or science. Although not fully specified by Allah and the Apostle about this aspect of science or science, the Qur'an and al-Hadith have very much hinted at the command to study and develop science, science and technology (Ayani, 2021).

In this modern era, the Qur'an is believed to contain many verses that have scientific nuances where the truth of scientific verses is considered to have been proven through modern scientific discoveries and theories. This is also seen as an aspect of the miracle of the Qur'an which is proof of its truth (Supriyadi, 2017). Al-Qur'an or hadith have previously informed about the facts of various natural phenomena before being discovered by empirical science with the truth of scientific theory. In other words, that the two religious sources have preached about

scientific facts discovered and proven by human scientific experiments and proven to be unattainable and known by means of life that existed at the time of the Prophet (Laila, 2014). Human thought and technology that existed at that time did not allow humans to know things that were beyond the reach of human senses. Since the 7th century, the Qur'an and the hadith of the prophet began to emerge as the main source of Muslims in living life. At that time the companions believed in the *texts* of the Qur'an and al-Hadith which were beyond the senses with faith in Allah and His Messenger. Whereas the Qur'an and al-Hadith gave many cues of science which at that time could only be believed to be true. But at this time many of these signs have been proven by the development of the human mind and existing technology.

Al-Qur'an with its authenticity and the traditions of the Prophet not only has an important role in the Islamic aspect, but also plays a role in giving humans insight into knowledge, both directly and indirectly. There are several verses in the Qur'an that command humans to use reason, reasoning and so on in order to understand something. One of them in the Qur'an Surah Ali Imron verse 190:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَالاخْتِلافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَبْصَارِ

"Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, there are signs for people of understanding."

The existence of verses of the Qur'an like this should add to the motivation in developing science and giving birth to various disciplines. In this case, Quraish Shihab divides two correlations between the Qur'an and science, namely: First, the Qur'an instructs people to use their minds to gain the widest possible knowledge. Second, many verses of the Qur'an are found that discuss the universe and the phenomena that occur in it (Aiman, 2011). The Qur'an illustrates that this universe holds a lot of knowledge for people who want to think. All natural phenomena that exist both in the heavens and on earth are evidence that humans have a very wide opportunity to explore various sciences. At the same time, it provides an indication of the power of God which is seen in the uniqueness and usefulness of the universe and its contents which were created in great detail.

Before the existence of modern theories about the creation of the universe, the verses of the Qur'an first hinted about the universe, including in terms of its creation, one of which is in the Qur'an Surah Fushilat verse 9:

قُلْ أَنتُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ آندَادًا ۗ ذَٰلِكَ رَبُّ الْعَالَمِينَ

"Say: Surely you should disbelieve in the One Who created the earth in two times and set up partners for Him? (which is) like that is the Lord of the worlds."

The universe is often synonymous with other terms, such as the universe or the universe. In general, the universe can be understood as a micro-cosm and all that is available in it, and the various regularities and stability that occur in its continuity (Jamaruddin, 2010). Nature is everything that exists in this universe except Allah. Philosophically, nature can be interpreted as a collection of substances and materials that exist in the sky and on earth (Nareswari, 2020). Nature is defined as “ *the universe; world; conditions; state of being* ”, which means “universe;

world; circumstances; form of the state". Nature is also defined as everything that is in the heavens and on earth. Alam comes from the Arabic " *al-'alam; al-'ilm, al-'alamah* " which has one meaning with knowledge. While nature in Greek is called " *cosmos* " which means harmonious or harmonious. Called harmonious or harmonious because this nature is in an orderly system of rules and laws. According to Quraish Shihab, everything that has a form or existence other than Allah, both known and unknown to humans is called nature (Cicilia, et al., 2020). In other words, the universe can be interpreted as everything that exists in the universe with everything in it and takes place regularly, except Allah.

In Islam, everything other than Allah is called a creature (Ulum, 2013). Every creature has a stage of beginning or creation. Cosmology is a science that discusses the creation of the universe widely studied in various perspectives of philosophers and physicists. The problem of how the universe was created is still a debate and an endless variety of studies, especially for philosophers to scientists who provide a variety of opinions. One of them is Ibn Rushd's thought from the philosophers, who reveals about cosmology that creation is a process of changing one another or changing potential into actual creation, and this process is carried out continuously in an unlimited or infinite period. As well as the thoughts of scientists, one of which is Stephan Hawking's thinking, which includes adherents of metaphysical naturalism, who believes that the universe occurs because of the will of nature itself, and Hawking does not believe in the role of God in the formation of the universe (Nareswari, 2020) . The most trusted theory regarding the formation of the universe is the *Big Bang theory* or the Big Bang. According to this theory, the universe expanded from a solid and hot beginning, which due to the explosion has continued to expand until now (Nurrohman, 2019). The entire universe, along with the dimensions of matter and time, emerged as a result of a huge explosion that formed the entire universe some 15 billion years ago. Modern scientists agree that the big bang is the only plausible and provable explanation for the origin of the universe and how it came into being (Jamarudin, 2010).

Al-Qur'an and al-Hadith in Islam are categorized as naqli arguments, namely signs of evidence or instructions from the text of the verses of the Qur'an, which are listed in the manuscripts of the Qur'an or Hadith mutawatir, which are listed in the books of hadith. , then taken and copied from the default posts. The argument is the truth is the absolute truth. While the Aqli argument is a proposition that can be reasoned by reason. The proposition of aqli can also be interpreted as guidance and consideration of a healthy and objective mind, not influenced by desire, ambition or hatred of emotions. Strictly speaking, the aqli proposition is the acceptance of reason in a pure and free manner, the truth is relative (relative), because it is a human product (Itang, 2014). Science can be categorized as a naqli proposition in understanding the phenomena of the universe. This is because science is defined as a product of the activity of the human mind which is produced by means of repeated experiments or observations to produce a theory that can be tested by other scientists so that it can explain natural phenomena or social phenomena (Lajnah, 2010).

Based on the description above, this research will explore the relationship of knowledge about the process of creation of the universe which previously contained hints in the Qur'an.

Nash-nash related to the creation of the universe will be correlated with the theories contained in modern science. the researcher will conduct a research with the title of **Creation of the Universe in terms of the Naqli and Aqli Propositions** . This research is expected to be able to prove the power of Allah and the truth of Islam based on the verses of the Qur'an through its compatibility with science as a result of human thinking about the universe.

METHOD

The method used in this study is a type of *library research* , which is a series of activities related to the method of collecting library data through reading, recording and processing research data (Zed, 2017). According to Nazir, the literature study method is a data collection technique by conducting a review study of books, literatures, notes and reports that have to do with the problem being solved (Ardana and Purwoko, 2018). In other words, this research method is an activity of collecting literature sources that are in accordance with the research objectives to be studied and made into new, more in-depth findings.

In this study, the author uses a *content analysis approach* . This research is an in-depth discussion of the content of written or printed information in the mass media. In the technique of collecting *content analysis* , there are at least several procedures that must be carried out by a researcher, namely:

1. Determination of unit of analysis

Procurement of data for a work is done through careful reading. Repeated reading will help researchers collect data. All readings should be broken down into small units, for easy analysis. The data must be sought that are truly relevant to the object of research (Endraswara, 2011). In this regard, the written texts contained in the Qur'an and al-Hadith, especially in the *texts* that discuss the concept of the creation of the universe, are the focus of the study. In addition, as supporting data sources are also included in the form of journal articles, other books that discuss the topic to be studied. The journal articles used in this research are national journals that review the creation of the universe in terms of the verses of the Qur'an and Hadith, as well as science.

2. Sampling

Determination of the sample, can carry out the stages of determining the sample by knowing the year of publication of a work, theme, genre, and so on. The stages of determining the sample are called stratified sample determination (Endraswara, 2011). This method examines written sources with the primary sources of the *texts* of the Qur'an and Hadith. This study also examines the commentary books regarding the verses of the creation of the universe, including Tafsir Jalalain and Tafsir Ilmi Lajnah Pentashihan Mushaf Al-Qur'an, as well as examining other sources in the form of books and journal articles that have been published. The books studied in this study include "Ayat-Ayat Semesta" by Nurrohman, " *The Big Bang Theory* " by Heru Apriyono. The journal articles used are articles from national journals published in the last 10 years which are accessed through the *Google Scholar site* which reviews according to the topic under study.

3. Data logging

In carrying out data recording, it must be accompanied by data selection or data reduction. That is, data that is not relevant to the research construct is left out. Meanwhile, relevant data is emphasized, in order to make it easier for researchers to determine indicators (Endraswara, 2011). The data selection carried out in this study was carried out by selecting the journal articles that would be used in this study. In a search on the *Google Scholar* database using the keyword "*the creation of the universe, the big bang theory of Islam*" obtained 926 findings, then the selection of article content was found, found 4 articles relevant to the research objectives. The search results in the *Google Scholar* database using the keyword "*the creation of the universe, an Islamic review of the Stephen Hawking theory*" obtained 211 findings, then the article content selection was carried out, 3 articles were found that were relevant to the research objectives.

RESULT

A. The Creation of the Universe Judging from the Naqli and Aqli Proposition

Every creation of Allah which includes the heavens, the earth, and their contents is part of the universe. The word of Allah in the Qur'an informs that Allah's creatures were created in six periods. The explanation of this problem in the Qur'an turns out to be various and is found in various verses scattered in several suras. There is one of those verses which states that the creation during the six times encompassed the heavens and the earth (Surah Al-A'raaf [7]: 54, QS. Yunus [10]: 3, QS. Hud [11]: 7, al -Hadid [57]: 4). There is also a verse that explains that what is meant is the creation of the heavens, the earth, and their contents (Surah Al-Furqan [25]: 59, QS. Qaf [50]: 38, QS . Sajdah [32]: 4). However, there is also a verse that explains about the creation of the heavens which lasted for two periods (Surah Fussilat [41]: 12), and the creation of the earth which also lasted for two periods (Surah Fussilat [41]: 9). Then it is also explained that the creation of the earth and its contents during four times (Surah Fussilat [41]: 10). So when put together, it can be concluded that the time of the creation of the heavens, the earth, and their contents was six times. In QS. Al-A'raaf [7]: 54 Allah said:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَىٰ اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

"Verily, your Lord is Allah, Who created the heavens and the earth in six days, and then He resided on the Throne. He closed the night to the day which followed quickly, and (He also created) the sun, moon and stars (each) submitting to His command. Remember, creating and ruling is only Allah's right. Glory be to Allah, Lord of the worlds."

The beginning of these verses asserts that Allah created the heavens and the earth in six periods (*ayy ām*) . Judging from the vocabulary *ayy ām* itself is the plural form of the word *yaum* which means day. The day referred to in this verse is the time span of creation, not 24 hours as the understanding of the day is understood by humans today. This means that the

meaning of the day in the verse of the creation of the heavens and the earth is the time span or period before the creation of the heavens and the earth itself (Kemenag, 2012). As for the length of a day according to religion, only Allah knows. If you look at the word of Allah in the Qur'an, there are several verses that describe a day with Allah. In QS. Al-Hajj [22]: 47 states that a day with Allah is equal to a thousand years according to human reckoning .

"And they ask you to hasten the punishment, even though Allah will never break His promise. Verily a day with your Lord is like a thousand years according to your reckoning."

Another verse QS. Al-Ma'arij [70]: 4 states that one day with Allah is equal to fifty thousand years in human terms.

"The angels and Gabriel ascended (to face) God in a day the measure of which was fifty thousand years."

Rashid Rida in his book entitled *al-Manar* explains that it is irrational if the six days of creation are interpreted the same as the days experienced by humans which are limited by day and night with a span of 24 hours. Because the days experienced today exist long after the creation of the mini world and it is impossible for them to be the basis for the similarities between His six days and ours (Asrori, 2020).

It is important to note, the editor of the heavens and the earth, although what is mentioned in the verses above are only heaven and earth, but what is meant is all that is in this world. Because, what is meant by the sky is everything that is above, and what is meant by the earth is everything that is below. In this connection, including all creatures that exist between the two (Lajnah, 2010).

At the beginning of the verse, it begins by mentioning that in creating nature, the heavens and the earth took six times, with the details: two days creating the earth, two days creating everything in it, and two days creating the heavens and everything in it. In this case, the Qur'an informs in QS. Fusshilat [41]: 9 – 12.

9. Say: *"Indeed, should you disbelieve in the One who created the earth in two times and set up partners for Him? That is the Lord of the worlds."*

10. *And He created on the earth solid mountains upon it. He blessed him and He determined for him the level of his food (inhabitants) in four times. (Explanation is in response) for those who ask.*

11. *Then He went to the creation of the heavens and the sky was still smoke, then He said to him and to the earth: "Come, both of you, at my commandments willingly or by compulsion". both replied: "We come gladly".*

12. *So He made them the seven heavens in two times. He reveals in every heaven his affairs. and We adorn the near sky with bright stars and We take good care of it. Such is the provision of the All-Mighty, All-Knowing.*

Nurrohman in the book *Ayat-Ayat Sains* said that these verses explain that Allah SWT. created the earth in two times. Then, in four days God determined everything the earth needed, including its food. It is also mentioned that Allah made the seven heavens in two periods (Nurrohman, 2019).

Quoting Rashid Rida's explanation of the verses above, several discussions can be taken. *First*, the material for the creation of the heavens and the earth is a smoke-like object (*dukhon*). Ar-Raghib in his *mufradat al-Qur'an* states so. Al-Suyuti interpreted the smoke as flying vapor. Al-Badawi interpreted the smoke as a dark pearl composed of small grains. *Second*, the material in the form of smoke was formerly fused and then Allah separated some of it from the others. These fragments are heaven and earth. *Third*, the creation of the earth occurred during two periods and the land and mountains were formed, then a source of food in the form of plants and animals was created in two periods so that the four times were perfected. Fourth, the creation of the sky is physically perfected, which originally smoked for two periods (Asroro, 2019).

The beginning of the creation of the universe is also stated by Allah in the QS al-Anbiya' [21]: 30,

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

"And do those who disbelieve not know that the heavens and the earth were once one unit, then We separated the two. and from water We made all living things. So why don't they also believe?"

It is explained in QS al-Anbiya' [21]: 30 in the beginning the heavens and the earth were one unit (*ratqan*). Then Allah separates the one He lifts up which is called the sky and the other one is left lying down which is called the earth. Because of the separation between heaven and earth, an empty space is created called awang-awang which is expressed by the word *wa ma bainahuma* (Zaini, 2018). The verse also explains that all living things were made of water. This shows that water (*al-ma'*) has existed as one of the conditions for the creation of the universe. According to Madjid Ali Khan quoting Abdullah Yusuf Ali as saying that contemporary Biology shows that all life started from water. HG. Sarwar in his book *Philosophy of Qur'an* says that water is the most important component for life (Zaini, 2018).

From several explanations of the verses of the Qur'an, Tafsir Ilmi Lajnah Pentashian Al-Qur'an RI concludes that:

1. In creating the heavens, the earth, and their contents, it took six times, with the details: two days creating the earth, two days creating everything in it, and two days creating the sky and everything in it according to the QS. Fusshilat [41]: 9-12. One day referred to by the verses above is not the same as one day in the human view. one day on the creation of this universe is a long process span of the creation of the universe. Reinforced the explanation in QS. Al-Hajj [22]: 47 and al-Maarij [70]: 4
2. Water existed at the beginning of creation. This refers to the expression of the creation of the heavens and the earth during the six periods associated with the information "The

Throne of Allah is on the water (Surah Hud [11]: 7). Water in this case can be interpreted as the original element of the universe, namely hydrogen. This information is a sign that water is the main element in the creation of living things. Because in fact all living things come from water and need water.

3. Allah perfected the creation of the heavens by making them seven layers in two periods. The period in question, as explained earlier, is two periods that span a very long period of time. In the beginning, Allah created the first heavens, and then perfected them into seven.
4. The creation of the earth in two periods. Some commentators argue that the purpose of the creation of the earth was to create its form in two periods. The first period of the creation of the earth, is a time span of about billions of years ago, when there was only a floating cloud of dust and gas (*dukhon*). The matter at the center of the cloud gathers to form the sun. While the rest of the gas and dust flattened into a disc around the sun. Then the dust grains in the cloud stick together and form planetisimals which then collide with each other to form planets. Among the planets is earth. The second day or period begins when the heating process due to radioactive decay causes the proto-earth to melt, and heavy materials such as iron sink into the bowels of the earth, while light ones such as water and carbon dioxide move outward. Planet earth then cooled. Then about 2.5 billion years, the earth began to look like the one we find today.
5. The creation of the earth in two periods. This process is the completion of the creation of the earth. The goal is to beautify this earth with mountains, various plants, and things that are needed for human life and other creatures (Surah Fusshilat [41]: 10).

In Lailiyah, 2020, explaining the six stages of the creation of the universe in more detail, referring to the QS. Surah An-Nazi'at [79]: 27-32.

1. First Period: 27. *Is your creation greater or is it the heavens that He has built?* . This verse describes the creation of the universe with the big bang event as the beginning of the birth of space and time, including matter.
2. Second period: 28. *He has raised his building and perfected it* . This verse describes the expansion of the universe, so that the celestial bodies are further apart which in layman's language means the sky is getting higher. Then perfecting it, in the sense that the formation of celestial bodies is not a one-time process, but an evolutionary process (gradual change) from interstellar clouds, to stars, then eventually dies and is replaced by a new generation of stars.
3. The third period: 29. *And He made the night (darkness), and made the day (bright)* . This verse tells a special story about the solar system which also applies to other stars. This period is the time of the creation of the sun that shines and the earth (and other planets) rotates so that there is a phenomenon of night and day. With the sun as a source of light, the earth rotates to make night and day.
4. Fourth period: 30. *And after that he spread the earth* . This verse describes the process of evolution on planet earth. After the moon was formed from the ejection of part of the

earth's crust due to the collision of other celestial bodies, the large continental plate (Pangea) was then "exposed" which made the continents begin to separate to form 5 continents plus Antarctica.

5. The fifth period: *31. From it He brings forth springs of water, and (grows) its vegetation.* This verse describes the beginning of the creation of life on earth (possibly also on other planets prepared for life) by providing water.
6. Sixth time: *And the mountains, He fixed firmly. (All that) for your pleasure and for your livestock (verses 32 and 33).* This verse describes the birth of mountains as a result of geological evolution and the creation of animals and then humans.

The most popular theory about the formation of the universe is the "*Big Bang*" or "Big Bang" theory. According to this theory, the universe expanded from a solid and hot beginning, then continues to expand until now (Nurrohman, 2019). Heru Apriyono, 2013, in his book *The Big Bang Theory*, there are two main versions about the beginning of the universe. First, it all started with the *Big Bang*. That is, the universe experienced a huge explosion several billion years ago. The chaos of matter resulting from the explosion then gathered into a large galaxy, condensed into massive stars, and was accompanied by the formation of large and small planets. From here begins the evolution of the universe whose peak is the sun that gives light and warmth, and the earth as a place to live. The second version denies the existence of the *Big Bang* at the outset, but accepts the *Big Bang* as a whole series, although relatively small but extraordinary, and occurs from time to time even today. But this version requires something that is difficult for some scientists to accept, namely the existence of *continuous creation* that continues until now and is eternal.

Big Bang happened once in the past and will not repeat itself, where before, everything was a mystery. One idea was given by the Belgian mathematician, Abbe Georges Lemaitre in 1927. He stated that the *Big Bang* originated from a union of all atoms from ancient times whatever the name. Here we see, scientists also speculate, but they also do not claim to really know. At the time of the explosion, we also assume that the pressure is very high and the temperature is very high, so that all matter is only in the form of protons and main electrons as unstable units, then strung together into neutrons. Perhaps during the initial explosion, by lowering the temperature from a few billion degrees, most of the primary units combined into atoms of the chemical elements we find throughout the universe today. Due to the *Big Bang*, the universe was dispersed into tiny fragments, and then spread out at great speed into space as a floating gas. This happened about billions of years ago, and is still happening today. Meanwhile, the exploding material collects into massive galaxies containing thousands of glowing hot stars. Here and there were clouds of cold gas and dust and around the stars there were small, dark planets stuck around them.

Modern mathematical astronomers, such as Sir James H. Jeans of England and Edwin P. Hubble of America, have generally affirmed Newton's conclusion that matter, although distributed uniformly throughout space, must become gravitationally unstable, so that it tends to break up into separate lumps. They further discovered that the size of the resulting lump

will depend on the density and temperature of the distributed originating matter. At the densities and temperatures shown by recent observations, such clumps could form only from matter with masses equal to or at least hundreds of millions of times the mass of the average star and therefore close to the size of ordinary galaxies.

One of the famous modern physicists, Stephen Hawking in his book entitled *The Universe in the Nutshell*, illustrates the formation of the Universe, earth and sky in nine periods.

1. Period-I: Plank Era ($t = 0$ to 10^{-43} seconds), ie since the Big Bang from Singularity until 10^{-43} seconds. Absolute Unknown Era, exotic law of physics.
2. Period-II: Grand Unified Theory Era ($10^{-43} - 10^{-35}$ seconds). It starts when the age of the Universe is only about 10^{-43} seconds. In this Era, the balance of matter and anti-matter will be won over by matter.
3. Period-III: The Electro-weak Era ($10^{-35} - 10^{-10}$ seconds). It starts when the universe is 10^{-35} seconds old. In this era began to form the fundamental materials: quarks and antiquarks.
4. Period-IV: Hadron-Lepton Era ($10^{-10} - 1$ sec). It starts when the Universe is 10^{-10} seconds old. Quarks aggregate with each other to form the building blocks of the atomic nucleus: protons, neutrons, mesons and baryons.
5. V-period: Era of Nucleosyntheses (1 sec – 3 min). It starts when the Universe is 1 second old. where protons, neutrons combine to form atomic nuclei.
6. Period-VI: (3 minutes – 300,000 years) Begins when the Universe is 3 Minutes old. It was during this period that a stable atomic nucleus was formed for the first time: and the coupling of matter and radiation took place.
7. Period-VII: (300,000 years – 1 000 Million years). It started when the Universe was 300,000 years old. In this period there is a separation of matter and energy. The universe became transparent to cosmic radiation.
8. Period-VIII: (1000 Million – 15,000 Million Years). Starting when the age of the Universe reaches 1000 million years. Clusters of matter form quarsars, stars, and proto-galaxies. The stars began to synthesize heavy matter.
9. Period-IX: Begins when the age of the Universe reaches 15,000 Million years. New galaxies are starting to form the solar system. Atoms combine to form complex molecules, as the beginning of life.

The Relation of the Creation of the Universe Seen from the Naqli and Aqli Proposition

The process of creation of the universe which is informed in the Qur'an in its development can be explained by scientists with scientific theories that have been found. This shows that the development of science can give signals that are in accordance with the Qur'an with its authenticity. The previous discussion described how the process of creating the universe contained in the Qur'an and several theories put forward by scientists in the development of

science. Here are some things related to the creation of the universe in the Qur'an and the development of science:

1. The process of creating the universe is divided into six stages

The creation of the universe that occurs in these six stages is stated by Allah in the seven verses of the Qur'an that have been described previously, namely QS. Al-A'raaf [7]: 54, QS. Yunus [10]: 3, QS. Hud [11]: 7, al-Hadid [57]: 4, QS. Al-Furqan [25]:59, QS. Qaf [50]: 38, QS. Sajdah [32]: 4. The six stages are described in more detail in the QS. Fusshilat [41]: 9-12. Then the commentator gives his interpretation in the QS. An-Nazi'at about each stage of the creation of the universe.

Referring to Stephen Hawking's theory which states that the process of creating the universe occurred in nine stages. However, regarding the explanation of the six times, in the book *How the Universe was Created. Approaching the Qur'an and Modern Science*, Marconi combines periods-I and II of Hawking as the First Period. And Period-IV, V, and VI as the Third Period.

2. The process of creating the universe comes from something solid

The word *ratqan* which means unified unity in the QS. al-Anbiya [21]: 30 can be attributed to the Big Bang theory. This shows that all matter and energy in the universe are concentrated in a very small area with an unimaginable density and temperature level. Then as a result of the enormous pressure, causing a huge explosion, this explosion caused all the matter to be thrown in all directions and then formed planets and galaxies (Halwani, 2015).

3. The material that formed the universe came from water

This refers to the expression of the creation of the heavens and the earth during the six periods associated with the information 'The Throne of Allah is on the water (Surah Hud [11]: 7). Water in this case can be interpreted as the original element of the universe, namely hydrogen. This information is a sign that water is the main element in the creation of living things. Because in fact all living things come from water and need water. In al-Anbiya' [20]: 30 it is also explained that all living things were made from water. This shows that water (*al-ma'*) has existed as one of the conditions for the creation of the universe

In the discussion of the *Big Bang*, the first material in the universe to form was hydrogen, which was the basis for the first generation of stars and galaxies. From nuclear fusion reactions in stars, heavy elements such as carbon, oxygen, nitrogen, and iron are formed (Lajnah, 2010).

4. material for the creation of the heavens and the earth is an object similar to smoke (*dukhon*)

In QS. Fusshilat [41]: 11 the beginning of the creation of the earth is told of smoke or a floating cloud of dust and gas (*dukhon*). The *Big Bang theory* also states that the universe was dispersed into tiny pieces, and then spread out at great speed into space as floating gas. This happened about billions of years ago, and is still happening today. Meanwhile, the exploding material collects into massive galaxies containing thousands of glowing hot stars. Here and there were clouds of cold gas and dust and around the stars there were small, dark planets stuck around them.

The Importance of the Creation of the Universe Seen from the Naqli Evidence with Relation to the Aqli Proposition

Islam views the Qur'an as a source of teachings and guidelines for human life. Al-Qur'an is a holy book that contains the word of God which must be true. Of course, the news that is informed by the Qur'an becomes the object of faith for Muslims. Regarding the verses of the creation of the universe in the Qur'an, Muslims believe in the truth of the news in it. Muslims must believe that Allah is the One who created the universe and its contents. This is also stated by Allah in the verses of the Qur'an, one of which is in the QS. Yunus [10]: 3

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ ۗ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ۗ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ ۗ أَفَلَا تَذَكَّرُونَ

"Verily your Lord is Allah who created the heavens and the earth in six days, then He resided above the Throne to manage all affairs. No one will intercede except after His permission. (Essence) that is Allah, your Lord, so worship Him. Then didn't you take a lesson?"

Allah confirms that He is the One who created the heavens and the earth in six days (periods). Furthermore, Allah also affirms that He is the Owner and Ruler of the entire universe and its contents. This is a logical expression. The creator of something is its owner and controller, and this is also what Allah wants to emphasize about the problems related to this universe. In addition, this affirmation is also to show that He is the Almighty. Therefore, only He has the right to be worshiped by all creatures in this world.

According to Ibn Rushd, the existence of the universe is a very clear indication of the existence of Allah as the Creator God. Therefore, by studying the universe, humans will arrive at the knowledge that Allah is the One who created the universe (Nareswari, 2020). With scientific evidence that answers many signs from the Qur'an, then as a believer should increase his faith in the existence of Allah, the truth of Islam, and the truth of the holy verses of the Qur'an.

CONCLUSION

Based on the discussion that has been described, the following conclusions are obtained:

1. The basis for the creation of the universe in terms of the naqli argument is explained in the verses of the Qur'an, including QS. Al-A'raaf [7]: 54, QS. Yunus [10]: 3, QS. Hud [11]: 7, al-Hadid [57]: 4, QS. Al-Furqon [25]:59, QS. Qaf [50]: 38, QS. Sajdah [32]: 4, QS. Fussilat [41]: 9-12), QS. an-Nazi'at [79]: 27-32, and others.
2. A review of the naqli arguments in QS. An-Nazi'at verses 27-32 explains the process of creating the universe is divided into six stages, namely the big explosion event, the expansion of the universe, the creation of the shining sun and the earth (and other planets), the evolutionary process on planet earth, the beginning of the universe. the creation of life on earth, as well as geological evolution began with the creation of animals and then humans. While reviewing aqli theorems in science, the most popular theory about the beginning of the creation of the universe is the theory of the *Big Bang* or the Big Bang. Then

another theory about the process of the formation of the universe was also put forward by Stephen Hawking, Rasyid Ridha, Marconi, and others.

3. The linkage of the creation of the universe in terms of the naqli (al-Qur'an) and aqli (science) proposition can be found several matches between the *texts* and the theories that have been put forward, including the process of creating the universe which is divided into six stages, the process of creating the universe comes from something solid, the material for the formation of the universe comes from water, the material for the creation of the heavens and the earth is a kind of smoke (*dukhon*)
4. There is a link between the process of creating the universe, reviewing the naqli (al-Qur'an) and aqli (science) propositions with the finding of compatibility with scientific evidence that answers a lot of cues from the Qur'an, so as a believer, his faith should be more and more about the existence of Allah, the truth of Islam, and the truth of the holy verses of the Qur'an.

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