

The Nature of the Universe in Al-Kindi's Metaphysical Perspective and Its Coherence with Qur'anic Evidence

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Abstract: *The form of the universe can be seen by the five senses, but the nature of the creation of the universe is included in the study area of metaphysics because it is abstract and related to the nature of God's form. In the study of philosophy, the nature of the universe is still widely debated; however, these differences are based on the arguments of the thoughts of each philosopher. One of the philosophers who expressed his opinions about the nature of the universe was Al-Kindi. This article aims to reveal the nature of the universe from the metaphysical perspective of Al-Kindi, who was one of the Muslim philosophers and the first Arab to introduce philosophy to Islam. This study used a qualitative research method based on the type of library research. The researcher used book literature and previous research journals as a source of data. Furthermore, the researcher analyzed and described the data in a narrative manner. The results of this study reveal that Al-Kindi's metaphysical perspective on the universe is *muhdats* (new), which means that the universe is a creature (created) not derived from the emanation of the form of the date (God). Al-Kindi's opinion on the creation of the world can be coherent with the verses of the Qur'an: QS. Al-Hadid (57): 3, QS. Hud (11): 7, QS. Al-Anbiya' (21): 30, QS. Al-Baqarah (2): 117*

Keywords: *Al-Kindi; Metaphysics; Reality; Universe.*

A. Introduction

Metaphysics has a close relationship with faith in a religious context, such as discussing something abstract and examining an explanation of the origin or haikat of (physical) objects in the universe. This study is certainly related to religious doctrines that Muslims must believe in, such as explanations that intersect with the theological aspects of divinity and the human spirit (soul). In the Islamic world, the debate about the universe historically began with the debate of natural science experts about whether the universe existed without beginning and end or was created from nothing.¹ This was also discussed by Muslim philosophers regarding the beginning of the creation of the universe and its eternity. One of the Muslim philosophers famous for his views on the universe is Al-Kindi (185/801–260/873), whose full name is Abu Yusuf Ya'qub ibn Ishaq ibn Sabbah ibn Imran ibn Ismail al-Asha's ibn Qais al-Kindi.

Al-Kindi was the first person to introduce philosophy in the Islamic world.² Through his works, historians have determined that Al-Kindi was the first philosopher to study philosophy using Arabic as the medium of instruction. Al-Kindi was given the title "Arab philosopher" by historians,³ because he was the only Muslim philosopher who was a native

¹ Saifullah Idris, Sayyed Hossein Nasr's *Cosmology (A Review of Metaphysics)*, (2015): 6.

² Jumrohtul Wahda, *Al-Kindi's Philosophy in Understanding Theology*, *Manthiq Journal* IV, no. 1 (2019): 35-44. Haris Hermawan and Yaya Sunarya, *Islamic Philosophy*, First (Bandung: CV. Insan Mandiri, 2011).

³ Abubakar Madani, *Al-Kindi's Philosophical Thought*, *Al-Kindi's Philosophical Thought* IXX, no. 2 (2015): 10 .8 Achmad Khudori Soleh, *Al-Falsafah Al-Ula (Thought of Al-Kindi)*, *Islamic Philosophy* (Yogyakarta: Ar-Ruzz Media, 2016), 59.

Arab from the ancestors of Ya'qub Ibn Qathan.⁴ This contributed greatly to opening the doors of philosophy to other Muslim scientists.⁵ Al-Kindi showed his interest in the thoughts of Aristotle and Plato so that the results of Al-Kindi's writings could not be separated from the results of reflecting the path of philosophy and rational discourse of both.⁶ The first work in the study of Al-Kindi's philosophy was *al-falsafah al-ula* (first philosophy).⁷ He revealed that the first philosophy is the first knowledge which is the cause of all truth,⁸ namely God who is the main source of truth absolutely.

Research on Al-Kindi's metaphysical philosophy has been discussed by previous studies such as in Achmad Khudhori Soleh's work entitled "*Al-falsafah Al-Ula* (Thought of Al-Kindi 801-973 AD)"⁹ and Shihabul Furqon and Neng Hannah's work entitled "Al-Kindi's Metaphysics in *fi Al-Falsafah Al-Ula*"¹⁰ which explains Al-Kindi's metaphysical thoughts regarding the existence of God and the universe in general in Al-Kindi's book, *Filsafah Al-Ula*. In addition, there is research from Abubakar Madani entitled "Al-Kindi's Philosophical Thought", research from Jumrotul Wahda entitled "Al-Kindi's Philosophy in Understanding Theology"¹¹, and research from Havis Aravik and Hoirul Amri entitled "Revealing Important Things in Al-Kindi's Philosophical Thought".¹² The three studies focus on discussing Al-Kindi's metaphysical thinking about the existence of God, the universe, and human nature. There are also studies that compare Al-Kindi's philosophical thinking with other scientists such as in Shofiyullah Muzammil's work entitled "Reconsidering the Concept of God, Man and Aql in the Philosophy of Al-Kindi and Sayyed Hossein Nasr".¹³ This research compares Al-Kindi's thoughts on the concepts of God, Man, and reason with the thoughts of Sayyed Hossein Nasr.

These studies explain Al-Kindi's metaphysics both in the concept of thought and comparisons to the object of metaphysical study. Previous studies have focused on describing Al-Kindi's metaphysical thought starting from the aspects of divinity, soul, and universe, not compared with the thoughts of other philosophers and the coherence of Al-Kindi's opinion with the Qur'anic verse as a reinforcement. This article will discuss Al-Kindi's metaphysical thinking more specifically about the universe, which will be compared with the perspectives of other Muslim philosophers and arguments that strengthen Al-Kindi's opinion about the creation of the universe.

⁴ Madani, Al-Kindi's Philosophical Thought. Syihabul Furqon and Neng Hannah, Al-Kindi's Metaphysics In *Fi Al-Falsafah Al-Ula, Aqidah And Islamic Philosophy* 5, no. 2 (2020): 108.

⁵ Shofiyullah MZ, Reconsidering the Concept of God, Man, and Aql in the Philosophy of Al-Kindi and Seyyed Hossein Nasr, *TAJDID: Journal of Ushuluddin Science* 17, no. 1 (2018): 6, <https://doi.org/10.30631/tjd.v17i1.44>.

⁶ MZ.

⁷ Muzairi Muzairi, Discourse on God Within and Beyond Metaphysics (God Is Being and God Without Being), *Refleksi: Journal of Philosophy and Islamic Thought* 17, no. 1 (2017): 1-21, <http://ejournal.uin-suka.ac.id/ushuluddin/ref/article/view/1869>. Soleh, *Al-Falsafah Al-Ula* (The Thought of Al-Kindi).

⁸ Wahda, *Al-Kindi's Philosophy in Understanding Theology*.

⁹ Soleh, *Al-Falsafah Al-Ula* (The Thought of Al-Kindi)

¹⁰ Furqon and Hannah, *Al-Kindi's Metaphysics in Fi Al-Falsafah Al-Ula*.

¹¹ Wahda, *Al-Kindi's Philosophy in Understanding Theology*.

¹² Havis Aravik and Hoirul Amri, Revealing Important Things in Al-Kindi's Philosophical Thought, *SALAM: A Journal of Social and Cultural Studies* 6, no. 2 (2019): 191-206, <https://doi.org/10.15408/sjsbs.v6i2.11228>.

¹³ MZ, Reconsidering the Concepts of God, Man, and Aql in the Philosophy of Al-Kindi and Seyyed Hossein Nasr.

B. Methods

This study uses a qualitative approach with a type of *library research*. Library research is a series of activities related to library data collection methods, reading, and recording and processing of research materials.¹⁴ Data collection in *library research* uses various materials such as documents, books, magazines, various reference books, and the results of previous studies.¹⁵ In this article, researchers used books and journals from previous research as data sources. Furthermore, in the data analysis process, the researcher used an interactive method through data *reduction*, data *display*, and *verification*.¹⁶ The first step is *reduction*, where the author will summarize or sort out important data related to data sources such as books, articles, and previous research results. Next, the author presents data from the reduction results in the form of brief descriptions, charts, and relationships between categories. Next is *verification*, where the author will conclude the results of the data that has been presented (*display*) in narrative form.

C. Result and Discussion

According to Al-Jurjani in the book *Al-Ta'rifat* "Nature" etymologically means everything that is a sign for a matter and terminologically means everything that exists other than Allah, which with this Nature Allah can be recognized both in terms of name and nature.¹⁷ In the Qur'an, there are many verses that discuss the creation of the universe, which always emphasizes that Allah is the only one who created everything, both in heavens and on earth. As the creator, the Qur'an calls Allah by various names, such as *Al-Khaliq*, *Al-Bari*, ' *Al-Badi*', and other names collected in *asma'ul husna*.¹⁸ Abu Al'Ainain mentions that the universe in philosophy with the term *al-kaun* which means everything that Allah created this includes all types of creatures both in the category of the realm of *musyahadah* (which is visible through the five senses) and the realm of *ghaiib* (which can only be recognized through divine revelation) such as the existence of jinn, angels etc.¹⁹ This definition is a theological understanding proposed by theologians.

As for philosophically "Nature" is a collection of *faubar* (substance) arranged in matter and form that exists in the sky and on earth, this is the formulation of philosophy. This definition of nature can be called "*universe*" in English.²⁰ Aristotle argued that nature is divided into two parts: the celestial and earthly realms. The entire universe is likened to a giant ball, centered on the earth and its surroundings to the moon's orbit, which is the natural boundary of the earth, while what is above the moon to the first celestial sphere is the celestial realm.²¹

¹⁴ Supriyadi Supriyadi, Community of Practitioners: An Alternative Solution to Knowledge Sharing Among Librarians, *Lentera Pustaka: Journal of Library, Information and Archival Studies* 2, no. 2 (2017): 83, <https://doi.org/10.14710/lenpust.v2i2.13476>.

¹⁵ A. T. Mirzaqon and B. Purwoko, Literature Study on the Theoretical Foundations and Practices of Expressive Writing Library Counseling, *UNESA BK Journal* 4, no. 1 (2017): 1-8.

¹⁶ Sugiyono, *Quantitative, Qualitative, and R&D Research Methods* (Bandung: ALFABETA, 2018).

¹⁷ Alimatus Sa'diyah Alim, The Nature of Man, the Universe, and Society in the Context of Islamic Education, *Journal of Islamic Research* 15, no. 2 (2020): 152, <https://doi.org/10.20414/jpk.v15i2.1760>.

¹⁸ Muhammad Zaini, The Universe According to the Qur'an, *TAFSE: Journal of Qur'anic Studies* 2, no. 1 (2018): 30, <https://doi.org/10.22373/tafse.v2i1.8073>.

¹⁹ Siti Maunah, The Nature of the Universe According to Islamic Philosophers, *Junal Madaniyah* 9, no. 1 (2019): 5.

²⁰ Alim, The Nature of Man, the Universe, and Society in the Context of Islamic Education.

²¹ Siti Maunah, The Nature of the Universe According to Islamic Philosophers,

In scientific studies, the universe has been studied by various scientists on Earth, such as in 1905 Morley and Michelson encouraged Einstein to give birth to the theory of "Relativity" as well as Gamaow who argued that one day the volume of nature was getting smaller due to the explosion of a point and expanding. Einstein's theory in 1915 also suggests that the universe cannot be static but will continue to expand to the limit of elasticity. Einstein's theory can be analogous to flying crackers, where crackers will continue to expand to a certain limit.²² This theory was also reinforced by Hubble, who discovered a collection of galaxies with his advanced telescope. Galaxies are collections of space objects that number billions. With this discovery, one can imagine the size of the universe.²³

Metaphysics According to Al-Kindi

Metaphysics is a branch of philosophy that examines explanations of the origin or nature of (physical) objects in the world. According to Hamlyn Metaphysics is the most abstract part of the study of philosophy and is the highest part because it deals with the ultimate reality and "what really exists," namely God.²⁴ Therefore, in this case metaphysics is included in the study of the ontological aspects of philosophy,²⁵ because it examines the *existence (being)* or an existence (*existence*) such as questioning the existence of nature, who humans are, and what the role of humans in life on this earth.

The explanation explains that metaphysics presents a comprehensive view of everything that exists, such as discussing the problems of mind and matter, the nature of change, the meaning of freedom, the will of God's existence, and belief in life after death. However, in this case, the study of metaphysics is not interpreted as something supernatural but as a science that seeks fundamental principles.²⁶ It can be interpreted that metaphysics is a philosophical study that examines issues beyond the reach of the physical or abstract. Al-Kindi acknowledged that his philosophical thoughts were derived from Aristotelianism and Neo-Platonism, but with Islamic packaging.²⁷ Al-Kindi argued that the truths of philosophy and religion are not contradictory because they come from the same source, namely God. This means that Al-Kindi's philosophy combines with the Qur'an.

Al-Kindi's metaphysical ideas are taken from one of Aristotle's major works, *Metaphysics* (Greek: *ta meta ta physics*) which means beyond physical reality, and is also called first philosophy.²⁸ The first truth is the cause of all truths. This led Al-Kindi to take the title *Fi Al-Fasafah Al-Ula* in his metaphysical ideas. Al-Kindi described metaphysics as the knowledge of divine things that discusses God, his creative acts and his relationship with creation. According to Al-Kindi, the most important and highest level of knowledge is the first philosophy of divinity (*al-falsafah al'ula*),²⁹ this is because the first philosophy discusses the first truth which

²² Muhammad Nur Hadi and Achmad Mubarak, The Nature of the Universe, and the Role of Humans as Kholifah in the Universe, *Mu'allim Journal of Islamic Education* 3, no. 2 (2021): 1 .55-156

²³ Hadi and Mubarak.

²⁴ Armansyah Putra, Metaphysical Issues in Science, *Titian Ilmu: Jurnal Ilmiah Multi Sciences* XI, no. 1 (2017): 1-6.

²⁵ Fathullah, Philosophy of Metaphysics: A Study of Philosopher Iqbal and His Thought, *Asy-Syari`ah: Journal of Islamic Law* 6, no. 2 (2020): 124, <https://doi.org/10.36835/assyariah.v6i1.364>.

²⁶ Asrizal, Human Metaphysics According to Imam Al-Ghazali, *Reflection* 16, no. 1 (2016): 62.

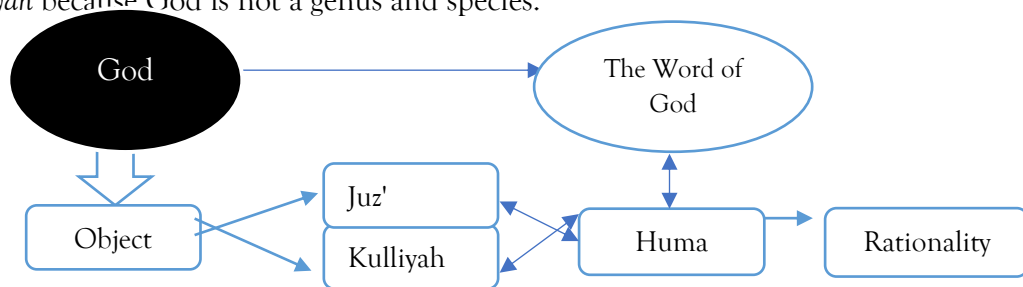
²⁷ Amroeni Drajat, *Islamic Philosophy* (Jakarta: Erlangga, 2006), 12.

²⁸ Ya'qub Ibn Ishaq Al-Kindi, *First Philosophy*, Transl. Syihabul Furqan (Sumedang: Al-Ma'arif Foundation, 2021), 90.

²⁹ Ya'qub Ibn Ishaq Al-Kindi, *First Philosophy*, Transl. Syihabul Furqan (Sumedang: Al-Ma'arif Foundation, 2021), 6.

is the cause of all truth. As Al-Kindi said in describing metaphysics, the noblest and highest degree of philosophy is first philosophy, which is the knowledge of the First Truth, which is the cause of all truth. Therefore, the most excellent philosopher must be one who is well-versed in this great knowledge; for knowledge of the cause is superior to knowledge of the effect, since we have complete knowledge of all that needs to be known only when we have complete knowledge of the cause.³⁰

According to Al-Kindi, metaphysics begins with the determination of elements that constitute physical matter. All objects that can be perceived by the senses are *juz'iyat* (particulars) in the form of things. According to Al-Kindi, every object contains two properties, namely the *juz'iyah* (*ainiyah*) and the *kulliyah* (*mahiyah*) properties. Al-Kindi said that God does not have the nature of *ainiyah* or *mahiyah*, which means that God is not like a physical object that can be captured by human senses.³¹ God does not have the essence of *ainiyah* because God is not a tangible object that can be captured by human senses and does not have the essence of *mahiyah* because God is not a genus and species.³²



The role of metaphysics is often doubted by certain schools of philosophy, such as empiricism, positivism, materialism, and analytical philosophy of language.³³ The School of Skepticism has doubts about human cognitive abilities. This understanding does not suggest that the human mind can think deeply into abstraction. Empiricism and Positivism doubt metaphysics because knowledge beyond sensory knowledge is difficult to accept as *valid*. Materialism reduces reality to material order.³⁴ These arguments make it difficult for Empiricism and Positivism to accept metaphysics.

The Universe in Al-Kindi's Perspective

Al-Kindi revealed that tangible objects have elements of matter, form, space, time and form that are closely related to these elements are limited because the combination will not exist except in limitations.³⁵ As Al-Kindi argues in his book:

Anything that is quantitative cannot be eternal. As for time, it is quantitative, and it is impossible for time to be permanent in reality; time has a finite beginning (number). Every basis of a body, whether it is quantity, place (space), motion, or time-divided by motion-and the sum of everything that is the basis of

³⁰ Ya'qub Ibn Ishaq Al-Kindi, *First Philosophy*, 91.

³¹ Madani, *Al-Kindi's Philosophical Thought*.

³² Sunarya, *Philosophy of Islam.Pdf*.

³³ Hair, *Metaphysical Education in Islamic Perspective*.

³⁴ Hair, *Metaphysical Education in Islamic Perspective.*, 25

³⁵ Mulyadi Mulyadi, *The Philosophical Argumentation of Al-Kindi, Ibn Rushd, and Al-Farabi on the Immutability of Nature*, *At-Tafkir* 12, no. 2 (2019): 133, <https://doi.org/10.32505/at.v12i2.1341>.

a body in reality, is also limited because the body is limited. Therefore, the universe's body is finite, as are everything that is less than it.³⁶

The statement explains that everything that is quantitative is limited (not eternal), and that the universe has elements of space, motion, and time that are quantitative. Therefore, in this case, Al-Kindi said that time, space, and motion are limitations and are not eternal. Al-Kindi also argued that the creation of the universe from nothing (*creation ex nihilo*), namely its creation has a starting point, this also means that the universe is *muhdats* (new / has a beginning and end).³⁷ This means that no matter how vast the universe is, it is limited and must have a starting point.³⁸ Al-Kindi emphasized that a creation from nothing (*creation ex nihilo*) means that God is the creator not the mover, because if the mover means that there was something beforehand which then becomes the form of the element.³⁹ According to Al-Kindi, nature is something new, has a beginning, and has a limited nature. Therefore, the universe must have someone who created it.

This opinion about the universe is different from the view of Aristotle, who said that nature is *qadim* or not limited by time, because the motion of nature is eternal as the mover.⁴⁰ Al-Kindi's thinking was influenced by Aristotle's philosophy even though there were differences in the opinion of the universe. The principles of Aristotle's logic that form the basis of Al-Kindi's philosophical argument in his statement that the universe is limited (*muhdats*) are as follows: First, something that is infinite cannot be transformed into a finite tangible form. Second, matter, time, and motion are simultaneously present.⁴¹

In Aristotle's principles, Al-Kindi expressed his argument:⁴²

- a. If we state that the universe is infinite, then we must also state that the actual form of the universe is infinite. This contradicts Aristotle's principle that actual existence is finite.
- b. If it is assumed that the universe is infinite and we take a part of it, then the rest can either be infinite as the whole or be finite. If it is said to be infinite, then there are two things that are both infinite and that imply that the whole is equal to the part and that does not make sense. If it is said to be a finite being, then it contradicts the assertion that the infinite cannot give birth to the finite.
- c. If we put back what was taken away, the result is the same as before. However, this implies that there is something infinite (the whole) that is greater than something else, which does not make sense.

Al-Kindi's logical contradictions make Al-Kindi argue that the universe in actuality is limited, and the limited nature of this universe strengthens the opinion that the universe is not eternal (*muhdats*) and created from nothing (*creatio ex nihilo*).⁴³ The nature of the creation

³⁶ Ya'qub Ibn Ishaq Al-Kindi, *First Philosophy*, Transl. Syihabul Furqan (Sumedang: AL-Ma'arjij Foundation, 2021), 23.

³⁷ Soleh, *Al-Falsafah Al-Ula (The Thought of Al-Kindi)*.

³⁸ Madani, *Al-Kindi's Philosophical Thought*.

³⁹ Mulyadi, *The Philosophical Arguments of Al-Kindi, Ibn Rushd, and Al-Farabi on the Immutability of Nature*.

⁴⁰ Mulyadi. Maunah, *The Nature of the Universe According to Islamic Philosophers*.

⁴¹ Soleh, *Al-Falsafah Al-Ula (The Thought of Al-Kindi)*.

⁴² Soleh, *Al-Falsafah Al-Ula (The Thought of Al-Kindi)*, 60.

⁴³ Soleh, *Al-Falsafah Al-Ula (The Thought of Al-Kindi)*, 61.

of this universe is also related to the nature of God, human creation, and the process of life in this universe, which is also limited.

A Comparison of Al-Kindi's Perspective with Other Philosophers

Al-Kindi's opinion that says the universe is *muhdats* and is a creature of God is in line with Al-Ghazali's opinion where he states that the universe is a *creature of God* or something created by God, both of which have different positions and properties, namely God is *qadim* and the universe is *muhdats*.⁴⁴ If the universe is *qadim* and Allah is also *qadim*, then there is dualism that is *qadim*, and this is contrary to Islamic teachings.⁴⁵ Another opinion from Ibn Rushd is that nature is *qadim*, but on the other hand, he also tries to provide an understanding that nature is new, meaning that he recognizes that God created nature to exist, but the creation is not from nothing but from what has existed before.⁴⁶

Unlike Al-Kindi and Al-Ghazali, who stated that the universe is *qadim*, Al-Farabi argued that the universe is *qadim* (has no beginning and end). Al-Farabi argued that God is not the creator of nature but the first mover. God creates things from materials that already exist by emanation (emnation); thus, God created nature from the beginning.⁴⁷ Nature comes from the emanation of a single and existing form (God), which then overflows to produce (*mumkin al-wujud*).⁴⁸ The process of emnation takes place from the first mind to the tenth mind simultaneously and in stages. It can be concluded that the universe comes from a substance that is all single, eternal, and holy through delegation (emnation); emnation of all forms basically comes from one form and produces other forms. However, even though nature comes from one substance, namely God, its existence is *qadim*; according to Al-Farabi, the process of emnation is not within the scope of space and time where we are currently, maybe that is what is called transcendent time. Al-Farabi's thinking through this emanation theory (*alfaidh al ilahiy*) wants to taqdis God, which means negating the meaning of many in God.⁴⁹

The difference of opinion from Al-Kindi, who said that the universe is *muhdats* (new/created from nothing), and Al-Farabi, who said that the universe is *qadim* (without beginning and without end) and is an emanation of God, can be found that although the two arguments differ in their status of *qadim*, both arguments are equally aimed at affirming God's existence and God's existence.

Coherence of Al-Kindi's Opinion with the Qur'an

There are several verses of the Qur'an that can corroborate Al-Kindi's opinion on the creation of the universe, including QS. Al-Hadid (57): 3, which means "He is the First, the Last, the Omnipresent and the Omnipresent; and He knows all things". According to M. Quraish Shihab, the meaning of the verse informs us that Allah is the One who is the beginning and the end. The meaning of the word He is the Beginning is that everything that has existed before and nothing can precede it. The meaning of the End is that Allah is the only thing that remains after

⁴⁴ Irwan Malik Marpaung, Nature in the View of Abu Hamid Al-Ghazali, *Kalimah* 12, no. 2 (2014): 281, <https://doi.org/10.21111/klm.v12i2.240>. Ahmad Atabik, The Concept of Nature Creation: A Comparative-Normative Study Among Religions, *Fikrah: Journal of Aqidah and Religious Studies* 3, no. 1 (2015): 1 .03

⁴⁵ Maunah, The Nature of the Universe According to Islamic Philosophers.

⁴⁶ Mulyadi, The Philosophical Arguments of Al-Kindi, Ibn Rushd, and Al-Farabi on the Immutability of Nature.

⁴⁷ Hadi and Mubarak, The Nature of the Universe, and the Role of Humans as Caliphs in the Universe.

⁴⁸ M. Wiyono, Al-Farabi's Philosophical Thought, *Substantia: Journal of Ushuluddin Sciences* 18, no. 1 (2016): 72, <https://jurnal.ar-raniry.ac.id/index.php/substantia/article/view/3984>.

⁴⁹ Wiyono. Al-Farabi's Philosophical Thought, 72

everything has perished. Zhahir means that its existence is so clear through the universe that Allah created, and the proof of logic and taste. Inner means that its essence and nature cannot be reached by human vision and reason.⁵⁰ This explanation shows that only Allah is the beginning (without beginning) and the end (eternal/undamaged). Zhahir Allah can be seen from the creation of Nature and its contents and Bathin is a substance that cannot be reached by human senses. In the opinion of Seyyed Hossein Nasr, the verse can be the basis that the universe is *muhdats*, where only God is *qadim* (azali / without beginning and without end) which means that the universe is a form of God's existence in this life, or it can be called that the universe as the embodiment of God, the universe is a manifestation of God's greatness as a great creator.⁵¹

Furthermore, there is evidence about the process of natural creation, namely, QS. Hud (11): 7 which means "It is He who has created the heavens and the earth in six periods and (before that) His 'Arasy on the water. (The verse explains that Allah is the creator of the universe, and before the creation process began, Allah had His Throne on the water when creating the universe.⁵² The verse also shows Allah's power as the creator of heavens and the earth with a creation time of six days (*sittati ayyam*), which has different interpretations among scholars, such as the interpretation of textual scholars who interpret one day as equal to 24 hours as the earth's time around the sun, and the interpretation of contextual scholars who interpret one day as equal to 1000 years.⁵³ The creation of heavens and the earth in six days is also mentioned in other surahs, such as in QS. Al-A'raf (7):54, Al-Furqan (19): 59, QS. As-Sajadah (32): 4. QS. Qaf (50): 38, Yunus (10): 3, QS. Al-Hadid (57) : 4.⁵⁴

The proof of the universe formation process is found in QS. Al-Anbiya' (21): 30 which means "And do the disbelievers do not know that the heavens and the earth were once one, then We separated them; and We made everything that lives come from water; so why do they not believe it?" This verse informs us that heavens and the earth were once one, and then Allah separated them. Al-Azhar Interpretation informs us that this verse explains the beginning of the process of the creation of heavens and the earth, which was originally in one unit, a fist and sticky, which gradually separated from each other.⁵⁵ The process of creating the universe indicates that it is a creature or something that has been created. In the interpretation of Al-Misbah, M. Quraish Shihab quotes the opinion of Thabathabat'i who understands that this verse is a refutation of the idolaters who distinguish between the creator and the governor of nature.⁵⁶ Allah is the creator, and the god they worship is the regulator of nature. The process of creating nature in this verse indicates that the creation and regulation of nature is under one control, namely, Allah SWT. According to Fakhruddin ar-Razi in the book *Mafatih al-Ghaib*, this verse is proof that there is one creator, namely, Allah SWT. It is impossible if in

⁵⁰ Muhammad Alfian Sidik, *Tadabbur Analysis Of The Concept Of Wahdah Al-Wujud In The Quran*, Takwil: Journal Of Quran And Hadith Studies 1 (1) (2022): 112. Afrahul Fadhila Daulai, *The Responsibility of Islamic Education*, Al-Irsyad: Journal of Education and Counseling 7, No. 2 (2017): 98.

⁵¹ Saifullah Idris, *Sayyed Hossein Nasr's Cosmology (A Review of Metaphysics)*, (2015): 7-8.

⁵² Al-Maraghi, *Tafsir Al-Maraghi* (Egypt: Mustafa Al-Babiy Al-Halabiy, 1394 AH/1974 CE), XII: 3.

⁵³ Ramadhan, Rizki, et al, *Relativity of the Creation Time of the Universe in View of Bigbang Theory and Surah Hud Verse 7*, Proceedings of the Islamic and Science Interconnection Integration Conference 4, (2022): 17.

⁵⁴ Adinda Syofiyatun Nabillah and Afrida Naili A'la, *Comparative Study of the Evidence for the Creation of the Universe (Comparison of Religious Perspectives)*, E-ISSN: 3025-1575 (2024): 167

⁵⁵ Hamka, *Tafsir Al-Azhar*, (Jakarta: Gema Insani, 2015), 26.

⁵⁶ M. Quraish Shihab, *Tafsir Al-Misbah; Message, Impression and Concordance of the Qur'an*, (Jakarta: Lentera Hati, 2002), Vol. 8, 443. 443.

the process of creating heavens and the earth separate themselves without anyone creating them.⁵⁷ Therefore, this argument can strengthen that this nature is *muhdats* (new/has a beginning and end).

Furthermore, the verse in QS. Al-Baqarah (2):117 which means “(Allah is) the Creator of the heavens and the earth, and when He wants to establish something, He only says to it, “Let there be!” So, that thing became.” The verse uses lafadz **السَّمَوَاتِ وَالْأَرْضِ**, according to Al-Raghib lafadz **بَدِيعٌ** means creating, starting something and making it not based on an example or without any previous example. The action is a new action/initial action that has not existed before. According to Al-Ashfahani, if the phrase **بَدِيعٌ** refers to Allah SWT then it shows that Allah creates something without tools, without *maddah*, without time, and without place, as the phrase **السَّمَوَاتِ وَالْأَرْضِ** which means “(Allah) creator of the heavens and the earth.” This reinforces the statement that nature is something new (created from nothing) and refutes the argument that it was created from something that already existed.⁵⁸ In addition, the verse that explains that if God wants then he just says “be” gives an explanation that the universe was created by God and God is the creator.

D. Conclusion

According to Al-Kindi, something tangible has elements of matter, form, space, and time, and form is limited, as well as the universe, which has these three elements. According to Al-Kindi, these three elements are quantitative, meaning that the existence of objects with these elements is not eternal, or will one day be damaged. The impermanence of the universe is the same as that of creatures, meaning that God is the creator and the universe is the created (creature). Al-Kindi argued that God as the creator created the universe from nothing (*creation ex nihilo*), which means that the creation is from nothing or has a starting point. This contradicts the argument of other philosophers, such as Al-Farabi, who revealed that the universe is infinite (eternal), that is, it has no beginning and no end.

Al-Kindi's opinion that the finite universe was created from nothing or has a starting point can be coherent with the verses of the Qur'an, namely: a) QS. Al-Hadid (57): 3, the verse explains that only Allah is the One who is the beginning and the end (eternal). b) QS. Hud (11): 7, the verse indicates that Allah is the creator of the universe, before the creation process began Allah had a 'Arsh (throne) above the water when creating the universe. c) QS. Al-Anbiya' (21): 30, which explains the beginning of the process of creating heavens and the earth, which was initially a form of unity, a fist and sticky, which gradually separated from each other. d) QS. Al-Baqarah (2): 117 which in the selection of the lafadz supports the statement that nature is something new not created from something that already exists.

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⁵⁷ Fakhrudin ar-Razi, *Mafatih al-Ghaib*, Volume XX, (Beirut: Dar al-Fikr, 1990), 161.

⁵⁸ Muhammad Syarif Hashim, *Al-Alam in the Qur'an*, Hunufa: Journal of Islamic Studies 9, no.1 (2012): 68.

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