

Creation of the Universe “Bil-Ḥaqq” – With Truth, Purpose, and Law



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The Quran teaches that the cosmos and all within it were created bil-Ḥaqq – in truth and with a just, wise purpose. This implies the universe is neither a random accident nor a futile plaything, but operates by fixed laws and serves meaningful ends.

Quranic Verses on Creation “Bil-Ḥaqq” (With Truth and Purpose)

The Qur’an contains numerous verses stating that **Allah “created the heavens and the earth, and whatever is between them, bil-Ḥaqq”**, meaning **“with truth”**, i.e. for a just and wise purpose (as opposed to aimlessly or in vain). Below are key references:

- **“We did not create the heavens and the earth and all that is between them except in truth...”** – **Qur’an 15:85** ¹. (Nothing in creation was made without a real purpose or just cause.) This verse immediately reminds that *“the Hour [of Judgment] is coming”*, linking purposeful creation to a moral end-point ².
- **“And He is the One who created the heavens and the earth in truth...”** – **Qur’an 6:73** ³. (God’s act of creation is *bil-ḥaqq*, intentional and true.) The verse continues, *“On the day He says, ‘Be,’ it is – His word is the truth,”* affirming that God’s commands, like His creation, are grounded in truth ³.

- **“Allah created the heavens and the earth with truth. Indeed in that is a sign for the believers.”**
– Qur’an 29:44 ⁴ . (The ordered creation itself is a *sign* pointing to God’s truth for those who reflect.)
- **“Do they not contemplate? Allah has not created the heavens and the earth and whatever is between them except with truth and for an appointed term...”** – Qur’an 30:8 ⁵ . Here *bil-haqq* (with truth) is coupled with a finite **term**, implying the universe has an appointed lifespan and purpose, countering the notion of an eternal or meaningless cosmos. It warns that many people fail to believe they will meet their Lord, showing how denial of purpose in creation goes hand-in-hand with denying accountability ⁵ .
- **“He created the heavens and the earth in truth; He wraps the night over the day and the day over the night, and subjected the sun and moon – each running for a specified term...”** – Qur’an 39:5 ⁶ . This highlights the regularity of cosmic cycles (day/night, orbital motions) as deliberate, law-bound processes. Creation *in truth* here underpins the **precise physical order** of the universe (the alternation of day and night, the courses of the sun and moon).
- **“Allah has created the heavens and the earth *bil-haqq* so that every soul may be recompensed for what it has earned, and none shall be wronged.”** – Qur’an 45:22 ⁷ . This verse explicitly ties creation “with truth” to **justice and moral purpose**: the universe is the stage for a just moral order in which human deeds will be repaid. The *truth* of creation here contrasts with any idea that life is unjust or without ultimate accountability.
- **“We have not created the heavens and the earth and all that is between them but with truth and for an appointed term...”** – Qur’an 46:3 ⁸ . Again the Quran stresses purposeful creation *and* a fixed timeline for the cosmos. Nothing exists forever except God; creation is truthfully wrought and will fulfill its term. Yet disbelievers turn away from these warnings ⁹ .
- **“We did not create the heavens and the earth and all that is between them in play. We did not create them except in truth, but most people do not know.”** – Qur’an 44:38-39 ¹⁰ . Here “*in truth*” is explicitly set as the opposite of “*in play*” (i.e. not for sport or idle amusement). Most people fail to realize this reality. The Quran elsewhere has the believers exclaim, “*Our Lord, You have not created all this in vain – far Exalted are You!*” ¹¹ , affirming that nothing in the grand design of the cosmos is futile or without meaning.
- **“Have you not seen that Allah created the heavens and the earth in truth? If He wills, He can remove you and bring (forth) a new creation.”** – Qur’an 14:19 ¹² . This challenges the listener to observe the world’s purposeful design and recognize God’s power to replace one creation with another. Creation *bil-haqq* is linked here to God’s ability to enact wise change or rebirth.
- **“He created the heavens and the earth with truth and shaped you, perfecting your form. And to Him is the final return.”** – Qur’an 64:3 ¹³ . Not only are the cosmos created with truth, but humanity’s own creation is intentionally *well-proportioned*. Our very bodies are formed with wisdom and goodness (“**He made your forms excellent**” ¹⁴), underlining that moral and aesthetic order pervade creation. Our ultimate return to Him again underscores the teleological (end-focused) nature of existence ¹⁵ .

- “He it is who made the sun a shining light and the moon a reflected light, and set its phases so you may know the number of years and calculation of time. Allah created that only in truth.” – **Qur’an 10:5** ¹⁶ . While not mentioning “heavens and earth” explicitly, this verse uses *bil-ḥaqq* to describe the **astronomical order** (sun and moon cycles) enabling human timekeeping. The phrasing “مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ” (“Allah did not create that except in truth”) emphasizes that even these celestial phenomena exist by truthful design – allowing science, calendars and **ḥisāb** (calculation) ¹⁷ . The Quran even notes that the word for “calculation” (*al-ḥisāb*) here can mean **mathematics**, subtly linking creation in truth with the mathematical regularities of nature ¹⁷ .

Together, these verses form a consistent Quranic theme: **the universe (or even any multiverse, as the author of the referenced article suggests) is created *bil-ḥaqq* – with absolute truth, justice, wisdom, and genuine purpose** ¹⁸ . Classical commentators explain that “*created with the truth*” implies **God’s creation is no frivolous act; it is a serious, wise enterprise by a Wise Creator** ¹⁹ . Everything in nature has a rational, beneficial objective, “*and the element of it being purposeful is so evident that if a sensible person studies any created thing, he can discern the wise purpose for which it was made.*” ¹⁹ In contrast, to assume the world is a mere product of chance or “*play*” is deemed a false view rejected by the Qur’an ¹⁰ ¹¹ .

Scientific Reflections: Order, Laws of Nature, and Mathematics

The Quran’s affirmation that creation is *bil-ḥaqq* — deliberate and true to purpose — resonates strongly with what modern science has revealed about the universe. Far from a chaotic whim, the cosmos operates under **precise laws and mathematical principles**. In fact, the history of science can be seen as humanity’s progressive discovery of the *truthful order* God embedded in nature.

The notion of a universe created “with truth” implies that **natural phenomena follow an ordered, dependable structure**. The Qur’an repeatedly highlights the regularity and measure in creation: “*He has ordained all things with precise measure*” ²⁰ ; “*no incongruity will you see in the creation of the All-Merciful*” ²¹ . This **order in natural phenomena** – the harmony of the heavens, the alternation of night and day, the courses of the stars – is presented as a *sign* of divine wisdom ¹⁶ ²² . The unity and consistency of the laws of nature point to the unity of their origin (one Creator) ²³ .

Crucially, belief in an orderly, law-governed universe was “*an important factor in encouraging scholars in their discovery of the laws of nature.*” ²⁴ Early scientists (many of them devout) operated under the assumption that creation was the product of a rational mind, hence nature would *make sense* and yield to rational inquiry. As one scholar notes, without an underlying belief in cosmic order, attempts to find universal laws would seem futile ²⁴ . The Quranic worldview provided exactly that confidence – that the world is not random but “*created with truth*,” so any lack of observed order is due to our limited knowledge, not an absence of order ²⁵ . It is telling that **Albert Einstein**, echoing this sentiment, famously refused to accept fundamental randomness in physics, saying “*I am convinced that [God] is not playing dice*” with the universe ²⁶ . He believed “complete law and order” underpinned reality ²⁷ – essentially, a faith that nature’s design *in truth* would eventually be understood.

Modern physics has indeed uncovered an astonishing degree of **mathematical structure** in the cosmos. From the laws of motion and gravity to quantum mechanics and relativity, the behavior of the universe can be described with elegant equations and consistent principles. As Galileo Galilei quipped, “*Mathematics is the language in which God has written the universe.*” ²⁸ Every planetary orbit, every photon of light, every chemical reaction follows rules that can be expressed in mathematical terms. This uncanny effectiveness of

mathematics in describing nature has been noted by many scientists – physicist Eugene Wigner famously called it the **“unreasonable effectiveness of mathematics”** in the natural sciences (wondering why abstract math developed by humans fits the physical world so well). From an Islamic perspective, this is not “unreasonable” at all: it is precisely what we expect if the **same God who created nature in truth also endowed us with intellect and logic**. The Qur’an’s *bil-haqq* concept dovetails with the idea that the universe runs on **laws (sunnat Allah)** that are reliable, enabling humans to discover and utilize them.

In the article referenced, the author even argues that *bil-haqq* in these verses could be metaphorically rendered **“with mathematics.”** While traditionally translated as “with truth, wisdom, or justice,” this interpretation highlights that **the fabric of creation is mathematically ordered** ¹⁸ ²⁹. Indeed, the Quran directly links *haqq* (truth) with *hisāb* (calculation) in the context of the sun and moon’s orbits ¹⁷. The regular phases of the moon enabling calendars, and the fine-tuned constants of physics enabling life, all suggest a *cosmic code*. Many scientists – from Newton and Maxwell to modern cosmologists – have marveled at how **fine-tuned** our universe is. The fundamental constants of nature (like the speed of light, gravitational constant, etc.) seem exactly set “in truth” to allow stable matter and life; a slight deviation in these values could render the universe lifeless or chaotic. This **“fine-tuning”** is often seen as a pointer to purposeful design in cosmology. As one summary puts it, fine-tuning “presupposes order and sustainability, akin to divine law” ³⁰ – which aligns with the Quran’s insistence that *“in that are signs for those who reflect”* (29:44) ⁴.

The scientific revolution itself was underpinned by the conviction that **natural laws are inviolable** – a conviction the Quranic worldview strongly reinforces. Commenting on Qur’an 15:85, the author notes: *“This verse implies that the laws of nature are inviolable, and that indeed was the underpinning that set the study of nature and the scientific revolution into motion. This is what humanity has been discovering in the last few centuries in physics, starting with Copernicus, Newton, Einstein, Heisenberg, Bohr...”* ³¹. In other words, because the universe was created *bil-haqq* (with true laws and principles), scientists could confidently pursue those laws. Every discovery in physics – invariably accompanied by mathematical proof – is a testament to that *haqq*. It is no wonder that many mathematicians and physicists, confronted with the elegant lawfulness of the cosmos, describe a quasi-spiritual awe. They often speak in almost theological terms about the “mind of God” revealed in equations and cosmic order ²⁸. Some even advocate the **“mathematical universe hypothesis,”** essentially that the universe *is* a mathematical object. While that remains a debated idea, it underscores how deeply ingrained mathematics is in the structure of reality ³².

Of course, not everyone agrees that mathematics is discovered (pre-existing in nature); some argue it’s a human invention to describe observations ³³. The Quranic view would suggest a middle ground: mathematical truth ultimately has its source in Allah’s *al-Haqq* (Absolute Truth) – it pre-exists in the divine knowledge. Humans uncover bits of it as we explore creation, because the Creator built logical order into the world ³⁴. Indeed, the Quran says God *“has enumerated everything in numbers”* (72:28), and that *“everything with Him is in due proportion (measure)”* ²⁰. The consistency of mathematical laws across the cosmos (from atoms to galaxies) reflects the consistency of the One who fashioned them. As the Quran hints, if there were multiple gods or an irrational force behind nature, we would see disarray: *“Had there been in the heavens and earth other gods besides Allah, both would have fallen into ruin”* ²². Instead, we find a **unified physical order** – gravity works the same on Earth and in distant galaxies, elements follow the same periodic table everywhere, etc. – mirroring the Quranic assertion of one Omnipotent Organizer.

In summary, modern science’s findings strongly support the idea that the universe was created *bil-haqq* – that is, with rigorous laws and an intelligible order. As *The Holy Quran and the Sciences of Nature* concludes:

“Order, unity, and coordination in nature can only be accounted for through the principle of monotheism (God’s Oneness)”, which implies a single source of truth behind all phenomena ³⁵. The **mathematical harmony** of the cosmos is thus a modern confirmation of an ancient Qur’anic truth.

Philosophical and Theological Implications of *Bil-Ḥaqq*

1. Teleology and Purpose: The philosophical message of these verses is decidedly **teleological** – the universe has a *telos* (end/purpose). It was not “**created in vain**” ¹¹ or for “play” ³⁶, but with intent. This stands in contrast to existential nihilism (the view that life and cosmos have no inherent meaning). The Quranic authors invite us to reflect on the world and conclude, as the believers in Surah *Ali ‘Imran* do, that a universe so majestic and orderly could not be pointless: “*Our Lord, You did not create all this without purpose (bāṭilan) – far be it from You!*” ¹¹. The human mind naturally seeks meaning, and the Quran affirms that the creation itself is a grand, purposeful sign-system (*āyāt*) pointing beyond itself. Philosophically, this aligns with the **cosmological argument and design argument**: the cosmos’ existence and fine-tuning indicate a deliberate Creator. In fact, the Quran presents its own formulation of such arguments, saying “*He created the heavens and earth in truth... that He may reward each soul for what it has earned*” ⁷ – effectively linking cosmic creation to moral goals. This provides a theistic answer to the classic question “Why is there something rather than nothing?”: there is *something* (the universe) because a wise God willed a meaningful creation, not an absurd one.

2. Moral Order and Justice: The term *al-Ḥaqq* also carries the connotation of **justice** or **rightfulness**. Creating *bil-ḥaqq* implies that God created everything *rightly* and **for a just end** ³⁷. Several of the verses above (e.g. 45:22, 46:3, 15:85) immediately connect the truth of creation with the **truth of recompense** – i.e. Judgment Day. Because the universe is purposeful, human life is consequential. There will be a “meeting with the Lord” to account for how we lived in this justly designed system ⁵. If creation were meaningless, morality would be baseless; but since creation is *bil-ḥaqq*, our choices matter and justice will be served. Theologically, this is a profound point: **God’s creative truthfulness guarantees His ethical truthfulness** in not letting wrongs go unpunished or good deeds unrewarded. The Quran explicitly states that God did not create mankind and the earth “for mere play,” but in order to test and reward each soul (cf. 11:7, 67:2). As one translation of 44:38–39 puts it: “*We did not create the heavens and earth and all between them playfully... We created them only for the Truth, but most do not know*” ³⁶. And a commentator added: “*We created them only for a definite purpose – (and for a specified time) – so that the worldly life is for striving and the Hereafter for accountability and recompense.*” ^{38 39}. Thus, the *ḥaqq* of creation undergirds a **moral framework**: life is an examination, not a game, and ultimate justice is part of the cosmic plan. This provides believers solace that suffering and evil are not meaningless either – they are part of a just cosmos where, in the end, truth and right will prevail by God’s decree.

3. God’s Attributes – Wisdom and Truth: Theologically, “creating with *al-Ḥaqq*” reflects back on the Creator’s attributes. One of Allah’s names is **Al-Ḥaqq (The Truth)** ¹⁸. He is also *Al-Ḥakīm* (All-Wise) and *Al-‘Adl* (The Just). The creation mirrors these attributes: it is imbued with truthfulness, wisdom, and justice. The Quran says, “*He has perfected everything He created*” (32:7) and “*the work of Allah, who perfected all things*” ⁴⁰. Observing nature’s sophistication and balance, philosophers like **Bertrand Russell** (though an atheist in other respects) acknowledged a certain austere “*supreme beauty*” in mathematics and thus in the logical structure of reality ⁴¹. The believer sees this as an imprint of the Creator’s truth and wisdom. God “*did not create them both except with truth*” ¹⁰ because to do otherwise would contradict His own nature. Islamic theology holds that *Allah does nothing in vain or unjustly* (since vanity and injustice are imperfections). Thus *bil-ḥaqq* is almost a *signature of the Divine*. It reassures the faithful that **there is divine**

wisdom behind every created thing, even if we don't immediately perceive it. As the commentary of 64:3 (cited above) explains, if one fully understands a thing, they will discern its rational purpose ¹⁹. This encourages a spirit of inquiry and trust: the more we investigate creation (scientifically or spiritually), the more we uncover its underlying wisdom, vindicating faith in Al-Ḥaqq.

4. Human Responsibility to the Truth: Finally, these verses have an existential implication for us: if the world is created in truth, we too must live in truth. The Quran frequently pairs signs of *ḥaqq* in creation with appeals to human conscience. For example, right after stating “Allah created the heavens and earth with truth”, Surah An-Nahl says “Exalted is He above what they associate (with Him)” ⁴², rebuking idolatry as false. In other words, recognizing the truthful purpose in nature should lead us to **align with that truth** – to worship the One true God and uphold truth and justice in our lives. Living ethically and seeking knowledge are ways of respecting the *ḥaqq* of creation. The Quran praises “those of understanding” who reflect on creation and conclude it's not meaningless ⁴³, and who then **act accordingly**, remembering God and avoiding evil. Since everything is created with justice and meaning, humans are called to pursue justice and meaning, not *bāṭil* (falsehood). This paves the way for a holistic worldview: science (understanding the natural order), philosophy (grappling with purpose and meaning), and theology (understanding God's will) are all intertwined in the quest to live in harmony with *al-Ḥaqq*.

In conclusion, the Quran's repeated emphasis that **Allah created the universe *bil-Ḥaqq*** – with truth, wisdom, justice, and a real purpose – provides a profound common ground for scientific insight, philosophical meaning, and theological faith. It assures us that the cosmos is **intelligible** (grounded in ordered truth) and **meaningful** (directed toward just ends). Modern scientific discoveries of lawful precision and mathematical beauty in the universe echo this ancient scripture. Philosophically, it offers an antidote to nihilism: existence is neither random nor trivial, but part of a truthful divine plan. Theologically, it highlights God's wisdom and summons us to moral consciousness, knowing that a just purpose underlies our lives. As one commentary beautifully summarized: “To say that the universe has been created with the truth means the universe has not been created for fun; it is a serious work of a Wise Creator. Everything in it has a rational purpose....” ¹⁹. Our task is to seek that truth, marvel at it, and live in accordance with it. In doing so, we become, in the Quran's words, “people of understanding” who recognize *al-Ḥaqq* in the world and thereby draw closer to Al-Ḥaqq Himself.

Sources: Quran 15:85 ⁴⁴ ²; 6:73 ³; 29:44 ⁴; 30:8 ⁵; 39:5 ⁶; 45:22 ⁷; 46:3 ⁸; 44:38–39 ¹⁰; 14:19 ¹²; 64:3 ¹³; 10:5 ¹⁶. Interpretation and commentary from Z. Shah, *The Quran & Science* ¹⁸ ³¹; Maududi Tafsir ¹⁹; M. Golshani, *The Holy Quran and the Sciences of Nature* ²⁴ ⁴⁵; and others as cited.

¹ ² ⁴⁴ Ayah al-Hijr (The Rock, Stoneland, Rock City) 15:85

<https://www.islamawakened.com/quran/15/85/>

³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹² ¹⁷ ¹⁸ ²⁸ ²⁹ ³¹ ³² ³³ ³⁴ ³⁷ ⁴¹ Allah created the universe or the multiverse through mathematics بِالْحَقِّ – The Glorious Quran and Science

<https://thequran.love/2024/04/10/allah-created-the-universe-or-multiverse-through-mathematics-%D8%A8%D9%90%D8%A7%D9%84%D9%92%D8%AD%D9%8E%D9%82%D9%90%D9%91/>

¹⁰ ³⁶ ³⁸ ³⁹ Ayah ad-Dukhan (Smoke, The Evident Smoke) 44:39

<http://www.islamawakened.com/quran/44/39/>

The Holy Quran and the Sciences of Nature | Al-Islam.org

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13 19 He created the heavens and earth in truth and formed you and (64:3)

<https://surahquran.com/english-aya-3-sora-64.html>

14 Surah At-Taghabun 64:1-10 - Towards Understanding the Quran

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30 God and the Mathematics of Fine Tuning

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