Creation of Man

(A Review of the Qur'an & Modern Embryology)

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Preface

Dr. Tahir-ul-Qadri is a contemporary Islamic scholar with a difference. He possesses breadth of vision and depth of knowledge, and through a judicious blend of these ingredients he evolves a creative interpretation of Islam and relates it vibrantly to the most pressing issues of the present-day world. His attitude strikes a different note as he bursts through the strait-jacket of unenlightened conservatism and presents Islam as an enlightened programme of action that offers practical prescriptions for our modern maladies as well as the nebulous uncertainties that are plaguing mankind in its present state of evolution. He rises above sheer mechanics and projects Islam as a creative force that can, not only pull the Muslims out of their uncritical slumber, but also guide "the lost generation" towards a meaningful goal. He is a widely acclaimed scholar and intellectual and his books, which run into hundreds, are avidly read by people all over the world, a response rarely accorded to books on religion. One reason for his phenomenal popularity is his lack of prejudice against any philosophy and ideology and his uncompromising reliance on documentation and citation to provide logical and philosophical ballast to his conclusions. It is, this inductive and dispassionate mode of reasoning that sets him apart from other scholars who are swayed more by sentiment than logic. The "Creation of Man", his recent book,

illustrates those qualities. It is based on extensive research and massive reinterpretation of evidence. In this book, Dr. Qadri has cogently and painstakingly established the fact that the Qur'an has prefigured most systematically the modern biological research on the evolution of man. He has knit together the evidence dispersed throughout the Qur'an to draw the conclusion endorsed by current scientific research. Thus, using the inductive method, and beating the Western scholars at their own game, he avers the superiority of the Qur'an and divine revelation on the basis of its clarity, coherence and immunity to error, and contrasts it tellingly with the fluctuations of the human mind.

Dr. Qadri explains the creation of man in four inter-related perspectives. First of all, he compares and contrasts human knowledge with divine knowledge. While human knowledge is unpredictable, divine knowledge is definite and free from error, and the development of human knowledge ultimately attests to the divine truth. This is self-evidently reflected in the most advanced biological findings which endorse the truth of the Qur'anic statements about the creation and evolution of man, and indirectly asserts the wisdom, benevolence and authority of the creator.

The author says that the Muslims intellectually dominated the world when they primarily focused on the acquisition of knowledge. A proof of their scholastic superiority was the steady stream of students pouring into their universities from different western countries. The universities of Undulas (Spain) spearheaded the matchless Muslim quest for knowledge. But, unfortunately, today's

young people are criminally unaware of this precious heritage and are un-necessarily overawed by the dazzle and glitter of the West.

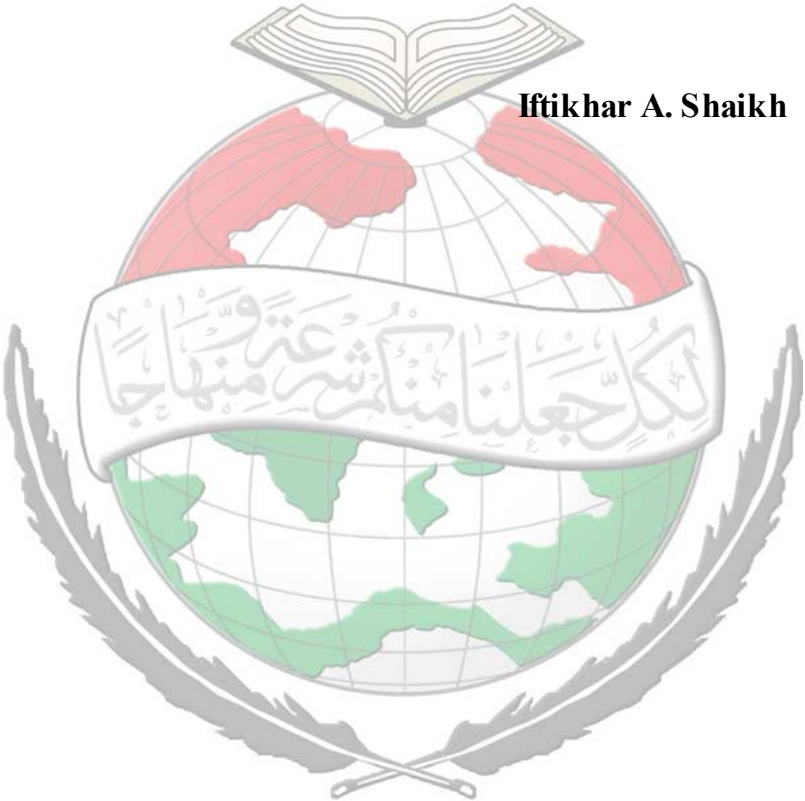
Secondly, the Qur'an rejects Darwin's theory of evolution, mainly because it equates human beings with animals and denies the human spirit which is in fact the divine spirit embodied in flesh and bone. It is the soul of man that elevates him above the animals and other sensate beings. Darwin's theory is riddled with countless scientific flaws and his book "The Origin of Species" is more a literary expression than a logically consistent exposition. It is inspired by atheistic and materialistic influences and is a pathetic rigmarole of misconceptions and misjudgments. According to the Qur'an, mankind is a creation par excellence. Allah created man from kneaded clay and developed him through various stages to his present being as is explicit from the Qur'anic verses.

Thirdly, the chemical composition of man is all too evident from the Qur'an. It reveals through its various verses that human life, before its final stage of consummation, passed through the following seven stages (1) inorganic matter (2) water (3) clay (4) adsorbable clay (5) physically and chemically altered mud (6) dried or highly purified clay (7) extract of purified clay.

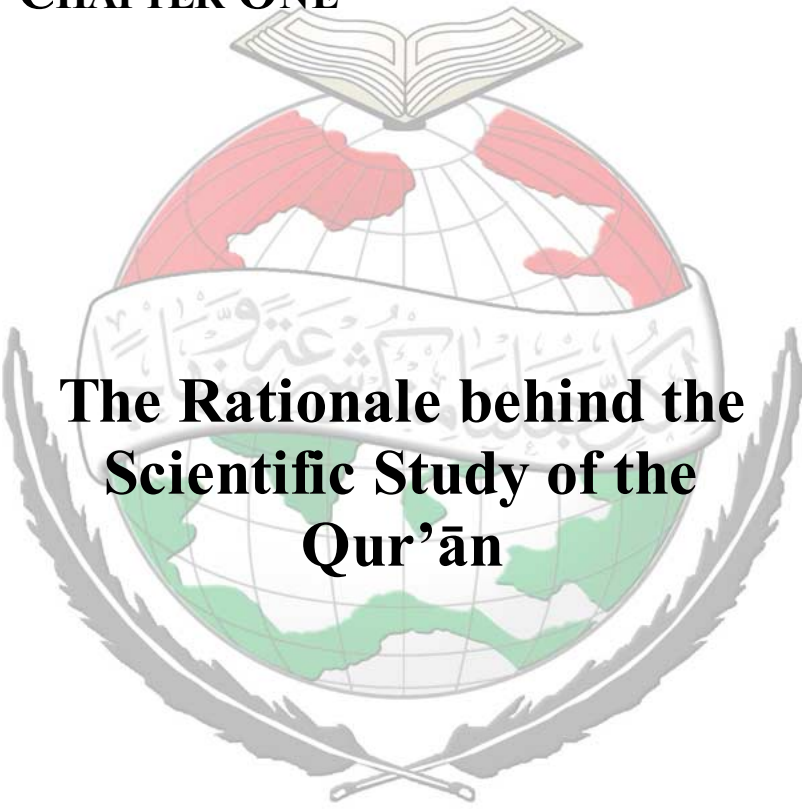
Fourthly, the human body has a biological dimension of development as well and the Qur'an has expressly explained its different biological stages. The Qur'anic verses clearly underscore the fact that man has been created from a single cell. All these facts were anticipated by the Qur'an fourteen centuries ago when the modern scientific research did not enjoy even an embryonic existence. As a matter of fact, the

systematic explanation and analysis furnished by the Qur'an has not only made current scientific research possible but also added incalculably to its credibility, otherwise the modern scientists would be floundering in the dark of chaos and confusion.

Iftikhar A. Shaikh



CHAPTER ONE



The Rationale behind the Scientific Study of the Qur'ān

Conflict between Religion and Science

The relationship between science and religion has often been a turbulent one. Historically, scientists have scorned the advent of religious ideas seeing them as in conflict with rational thinking. Much of this prejudice has stemmed from opposition by religious authorities to new scientific discoveries in the past. Christendom in particular displays a history of confrontations between the Church and scientists. This conflicting situation made the Bible subject to adulterations. The European Bishops mutilated its teachings, changed its concepts and beliefs and added philosophy to it. Scientific errors were also assorted in it. The Christian followers adopted that belief as their own, which in fact was not theirs but was an outcome of the wrong concepts added by the priests. When the scientists, after having researched, raised voice against such wrong concepts, the priests started thinking that the scientists were negating religion as against science. So they started giving the verdict of infidelity against such scientists. Scientists were tortured and tormented. Countless scientists were buried alive as a result of their prejudiced laws.

In the Sixteenth century the Polish philosopher Copernicus came to know of the Heliocentric Hypothesis, that the earth and other planets revolved around the sun, but was frightened to publish his findings for fear of Papal disapproval. However, it was Copernicus's successor Galileo who suffered the full force of the Church's

disapproval. When he published his work "The Dialogue Concerning the Two Chief World Systems", a masterful piece agreeing with the Copernican theory, Galileo was brought to trial by the Inquisition in Rome in 1632. He died in prison. These actions laid the foundations of a continuous struggle between scientific discoveries and church authorities. During the Renaissance period scientists inevitably took their revenge, which is still evident today.

Qur'ān and Invitation to Scientific Study

The case with Islam differs. In the midst of ignorance and benightedness where scientific knowledge was scorned, the Qur'ān eloquently pointed out many new found facts with such remarkable accuracy that only the Creator of man could do. It has only been in the last three centuries with specific regard being given to the present century that scientific research has unfolded and clarified the workings of the universe. This has ranged from the development and function of our own bodies to the environment that we live in. Yet the Qur'ān has already described these natural phenomena to focus man's attention on the wisdom, benevolence and authority of the Creator. Such liberal and advanced thinking led the way to an entire host of Islamic academics and scientists between the 8th and 12th centuries' (A.D).

At a time when Christianity laid down heavy penalties on scientific development, Muslim scholars flocked to the University of Cordoba, the cultural center of Islam, making new discoveries. There is a long list of scientists and scholars who made remarkable contributions in different fields of science. Abul Qāsim az-Zahrawī was a renowned

Muslim surgeon and physician. His fame rests in his book *"al-Tasrīf"*. This was an amazing work on medical science which laid the foundation of the development of surgery in Europe. Abu Ishāq was a great philosopher and translator. He translated and wrote commentaries on the philosophical works of Aristotle. He was also a famous mathematician, astronomer, optician, physicist and pharmacologist. Abū Raihān al-Bayrūni was the first to discover that light travels faster than sound. He was also a learned philosopher, geographer and a physicist. Abul Wafā al-Buzajānī was a notable mathematician. His contributions to the development of Trigonometry are remarkable. Ibn al-Haytham was a prominent Muslim physicist who made the first significant contributions to the optical theory. Ibn Sinā, a renowned Muslim scientist, produced a book "Kitab-ush-Shifā'". It discusses the natural sciences including Metaphysics, Astronomy, Geometry and Psychology. Muhammad bin Mūsa al-Khawarzimī was a famous mathematician and astronomer. He accomplished the oldest works on Arithmetic and Algebra. He was the first person to use Zero. Al-Fārābī was a great Islamic thinker who transmitted the doctrines of Greek philosophers Plato and Aristotle to the Arab world. And last but not the least Jābir bin Hayyān is recognised as the father of modern Chemistry. He introduced experimental research in chemical sciences.

In the eleventh and the succeeding centuries the Arabic knowledge gained popularity in the West. Since the twelfth century knowledge seekers from all over Europe traveled to the East and the Islamic West. The books of the Arab scientists were translated on a large scale in that era. The

Christian rulers of Spain followed the footsteps of the Muslim sovereigns, opened the doors of their courts to scientists and scholars and patronized dissemination of intellectual and scientific learning. Al-Fanso VI occupied Teetlah (renowned cultural city of Islamic Spain) in 1085. This conquest opened the way for the promotion of Arabic culture in Europe. A centre named "Madrasa-tul-Mutarajjimīn" (centre of translators) was established in Teetlah to introduce Arabic science to Europe. Here, Jewish scholars were appointed to translate the Muslim authors' books on Mathematics, Astronomy, Physics, Chemistry, Medicine, Philosophy, Logic and Politics. Educational centres were also set up on Islamic style in the twelfth and the subsequent centuries.

In fact the more, the modern science unfolds the reality of these phenomena, the more the truth of the Qur'ān becomes evident to us. At a time when scientific research did not even exist, let alone different fields of science, such precise knowledge could not come from any source but from the knowledge and wisdom of Allāh the Highest. For many this is a paradox, as religion has always been seen the bane of science, its antithesis. The legacy of Galileo has prejudiced the scientific community against religion, including the ambit of Islam. The following pages, therefore, present these scientific facts scattered through the verses of the Qur'ān for the benefit of Muslims and non- Muslims alike. These verses of the Qur'ān not only proclaim the truth of the book itself but also beautifully demonstrate that attribute of Allāh, the Blessed, the source of sustenance for everything in the universe.

Here I would like to clearly state my position that I do not justify changing the meaning of the Qur'ānic verses to bring them in line with scientific discoveries, nor do I regard the scientific interpretation of the Qur'ān as final, because scientific knowledge itself constantly changes and evolves. Science has very little in it, which can be called final and absolute. On the other hand the word of the Creator of the universe is not subject to any change; it is final and absolute. With these words of caution, however, I feel there are two important reasons to study the Qur'ān in the light of modern sciences.

The Qur'ān – a Supreme source of Knowledge

Firstly, the Qur'ān is a supreme source of knowledge which is multidimensional, all-comprehensive and all-embracing. None of the revealed books has this unique characteristic of the Qur'ān. Science is nothing but an empirical interpretation of the Holy Qur'ān. Since the development of science is at its zenith in our times, when we correlate the Qur'ānic studies with man's own scientific discoveries and experiments, this opens up new avenues to strengthen the faith. Furthermore, this kind of rational thinking to enable better understanding of its verses, is also stressed by the Qur'ān itself.

Biological and Physical facts of the Universe and the Qur'ān

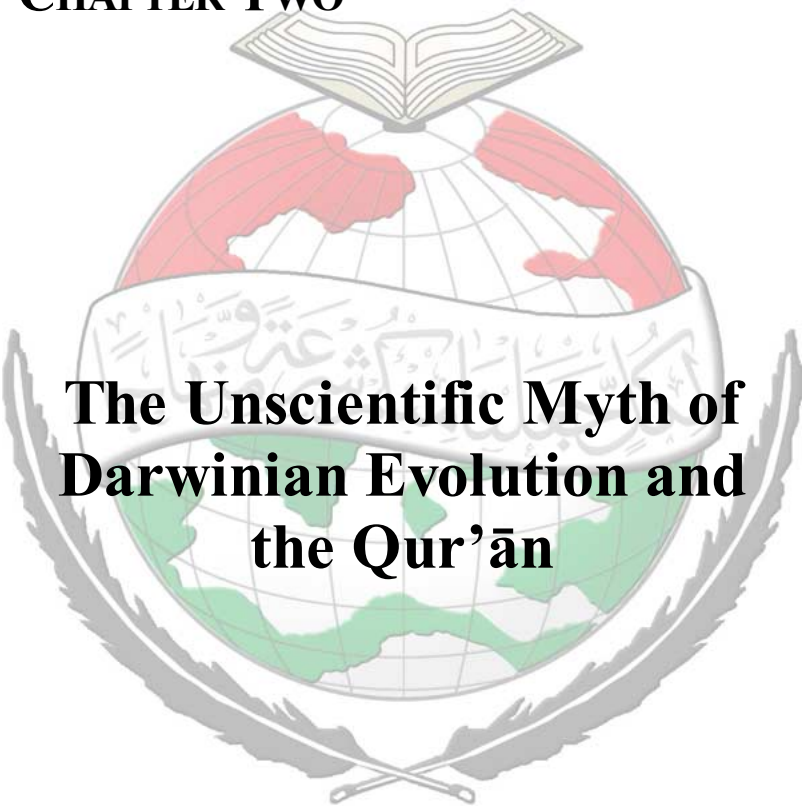
Secondly, biological and physical facts of the universe, as described by the Qur'ān, could not be known before modern technological advancements. If these descriptions of

the Qur'ān are proved beyond any doubt, then an unbiased person should not have any hesitation to accept the rest of the teachings of the Qur'ān, especially so when the clarity, simplicity and practical application of these teachings is superior to anything existing in the world.

These reasons necessitate the study of the Qur'ān in the light of science, of course keeping in mind the factor of probability and variant interpretations of scientific observations. Such differences are similar to those which arise in application of logic, grammar and other linguistic criteria.

With this introduction let us proceed to study the subject in question.

CHAPTER TWO



The Unscientific Myth of Darwinian Evolution and the Qur'ān

The Unscientific Myth of Darwinian Evolution

In the preceding chapter we have studied the conflicting situation between the scientists and Christendom and inspiratory role of the Qur'ān towards the promotion of scientific learning. The Qur'ān repeatedly invites our attention to acquire awareness about the developments around us through our perception. In this way the hidden secrets of the entire universe and the realities pertaining to man's creation are comprehensively assimilated. The Muslim scientists and scholars, influenced by the Qur'ānic concepts on man's life, explored new avenues of scientific development. This is also a fact that Islamic thought has played a vital role in the development of Western philosophies. Putting aside the illogical, irrational rather whimsical Darwinian theory of evolution here we scientifically probe into special creation of man, which is scientifically investigated compatible with the revealed truths.

Larmarck, Malthas, Mendle, Darwin, Wilson and others who have presented evolution as Lamarckism. Darwinism or Neo-Darwinism all have based their conclusions on certain similarities found between humans and certain animals. These similarities are of the following nature:

1. Biological similarities.
2. Anatomical similarities.
3. Biochemical similarities.

4. Genetic similarities.

These similarities, discovered after a great deal of scientific research had already been pointed out by the Qur'ān 14 centunes ago in verse 38 of'Surah 6 of the Holy Qur'ān.

> *And the animals on the earth and the two-winged birds which fly in the sky, they are creations similar to you (O'Mankind).*[1]

The word *amthalukum* (similar to you) indicates different kinds of similarities between animals, birds and humans. However, the Qur'ān does not agree with the inference drawn from these similarities, nor do all the scientists agree on this. Also they could not prove their theory conclusively. They acknowledge the lack of continuity in their theory. This discontinuity is called "Missing links." Due to many such missing links, there are several contending and contradicting interpretations of the theory of evolution and no single unified theory has been put forward.

We would see here that, whatever aspects of scientific research are in line with the Qur'ānic concepts, it will smoothly reach its conclusion in a natural way. On the other hand, any idea or research which contradicts the Qur'ān will never get out of the cobweb of confusion and doubts.

According to Dr. Nūrbāqī, about a hundred years ago,

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1. Qur'ān (*al-An'ām*) 6:38.

Charles Darwin a clergyman, graduated from Christ's College, Cambridge University and with no previous background in medicine or biology, claimed that man was an animal who had evolved from unicellular organisms and had descended from the apes. A lot of scientists jumped on his bandwagon, and soon the myth called evolution was going full speed. This view was taught for years in all educational institutions as if it were a fact of science.

According to one modem scientist, Duane Gish, evolution (i.e. the descent of man from an animal) is a philosophical notion without any scientific basis. In fact R.B Geldschmidt, a professor of biology and one of the most fervent proponents of evolutionism, is honest enough to admit that no unequivocal scientific evidence exists in favour of evolution, and that it is simply a way of thinking. The Oxford Dictionary states that for a theory to be scientific, it must embody observed facts within a framework of general laws.

The Most Progressive Evolutionists

Not everybody realizes that as the crushing scientific evidence against Darwinism and Neo-Darwinism continues to pile up, opposition to evolution, long considered to be the domain of cranks, is in the last few years being joined by a progressively increasing number of main stream biologists. As Jeremy Rifkin points out in his recent erudite and devastating critique of the evolution myth, eminent biologists and zoologists such as C.H. Waddington, Pierre-Paul Grasse, and Stephen Jay Gould have played their part in exposing evolution for the pseudoscience (the epithet is Grasse's) that it is.

Prof Goldschmidt and Prof Macbeth make it clear that there is no scientific proof of evolution. This is the truth behind the theory of evolution, which the semiliterate assume to be established science. Some of the pictures given in books by evolutionists are total fabrications. Despite these eliminatory facts, I would like to explain the inside story underlying certain biological phenomena which evolutionists believe support their case, so that no door should be left open to concession in the minds of those reading the verses and their interpretations.

(1) In accordance with their earlier conceptions, evolutionists still classify cells as primitive or evolved. After 1955, however, it was realized that 99% of cellular structure is identical, and that this value is 100% for DNA, the chemical building block. The difference between cells, lies in their mathematical programs. That is, a plant cell is programmed to process Oxygen, while a liver cell is geared to produce bile. Since one cannot speak of computer. programs serving different purposes as being primitive or evolved versions of one another, evolution, i.e. the gradual attainment of perfection, is not a valid statement. Evolutionists should first disabuse themselves as regards the relation between a cell and its mathematical program.

(2) According to the evolutionists, the reason why evolution cannot be observed today is that it takes place very gradually, in million of years. In 1965, however, a new island (Surtsey) was born near Iceland in submarine volcanic upheavals, and hundreds and thousands of insects and plant species emerged there within an interval of a year. It is still not understood how and whence they came.

(3) According to evolutionists, evolution has occurred

through mutation, that is, the alternation of genetic traits. This claim is a distortion of the truth in the clearest sense of the term. Mutation is never constructive; it is destructive. In the experiments of Muller, who discovered mutation, there was no gene alteration, but rather, gene destruction. The same is true for all subsequent mutation experiments: traits are not altered, but destroyed. Either cancer or death is the result, or else the impaired trait leads to a weaker organism (like Muller's green-eyed flies). In spite of the thousands of experiments conducted today, no one has yet obtained a new organism from the mutation of another. In the bone marrow, on the other hand, millions of different cells are produced from a parent cell each second. Surely if there had been any truth in mutation, the phenomenon should have been firmly established by this time.

(4) Evolutionists claim that skeletons linking man and the primates exist. Piltdown Man, the most famous of these, was proven to be a fake by radioactive experiments, and thrown out of the British Museum together with the trash. Furthermore, the brain of a primate weighs l3Og, whereas, that of a human being weighs 1350g. According to evolutionary theories, there should be at least ten intermediate organisms in between. It is inconceivable that none of these have survived. We must ask the evolutionists: since the ape itself still survives in all its varieties, where are these ten types of organism on the road from primate to man?

(5) Evolutionists have gone so far as to declare that the appendix in the human gut is a useless left-over of evolution. The appendix is, however, one of the most active organs in the body, serving as the 'tonsils' of the lower

abdomen, it secretes intestinal fluid and regulates the types and quantities of intestinal bacteria. There are no useless organs in the body; quite to the contrary, each organ performs several different tasks simultaneously.

(6) The question of the purpose of evolution: evolutionists do not believe in God, yet look for a purpose in evolution. They assume increasing complexities and perfection in the chain from primitive to (in their view) elevated organisms. But to assume such as ascent is both arbitrary and subjective. What is meant by perfection? In terms of decorative colours, for example, the butterfly is at the zenith. In terms of electronic equipment, the bat is unrivalled, with the terrific radar-vision system in its possession. The most developed organism capable of memory retention in terms of brain weight is the dolphin, and the most evolved animal in terms of warfare is the termite, which is smaller than an ant. The weapons used by termites are poisons with a boiling point of 100°C that can kill an organism in their environment. Who, then, has evolved from whom? In terms of chemical warfare, the ape is a more retarded organism than a termite.

(7) Evolutionists contend that organisms are subject to natural selection or to the 'survival of the fittest', and give dinosaurs as examples of species that have become extinct. But among the one and a half million species of organisms, those which have become extinct do not reach a hundred. What is really significant here is the fact that organisms have survived under the most difficult circumstances of life for millions of years. I would like to give three outstanding examples of this.

(a) Blind fish: a kind of fish lacking visual apparatus lives

at the bottom of the ocean. Fish possessing sonar (sonic radar) systems and fish that 'see' by electric fields also live in the same ecological niche. If the evolutionists were correct, the blind fish should have been displaced by the other two. But the three varieties of fish have peacefully coexisted for millions of years.

(b) The blind snake is actually a kind of lizard. Since it lacks appendages, life is especially difficult for this creation; yet it too has survived for millions of years. It neither becomes extinct, nor evolves into a lizard. Where are the principles of the fable called evolution?

(c) A species of Australian Porcupine carries its offspring over its belly like a kangaroo. Why doesn't it mutate to get rid of the bothersome quills sticking into its stomach and find peace like other porcupines? The reason is that God has willed it that way, and the porcupine is reconciled to life and servanthood. The evolutionist can never understand this mystery, for he is caught in a whirlpool of blind logic.

There is no such phenomenon, then, as natural selection; God has created all species in his endless exhibition of organisms.

(8) If the notions of evolutionists were correct, a development would have occurred in every organism starting with the amoeba, and single species would have been formed like the links in a chain. That is, one variety of worm, one kind of fish, of insect, and one type of bird should have succeeded the amoeba, or at most several varieties of each. Yet there are more than 300,000 varieties of insects alone. What sort of evolution is this?

In each species of animal, furthermore, all conceivable types of appearance have been displayed. Almost as many

species of organisms have been formed as there are possibilities in geometry and biology. Colours of all kinds have painted more than 10,000 patterns on the wings of butterflies. Furthermore, each species has its large and small sizes, such as the lizard and the crocodile, the cat and the lion, or the guinea-pig and the boar. If evolution existed,' each organism should have developed in one direction only, whereas God has, as it were, created a grand exhibition from the almost infinitely numerous species of organisms.

(9) The impossibility of evolution from the stand point of various sciences has emerged in recent years.

(a) There can be no evolution in physics. Heavier elements cannot be formed by Hydrogen, at least in peaceful terms. For if you try to obtain Helium by combining 2 or 4 Hydrogen atoms, you obtain a thermonuclear bond, and the entire environment is vaporized in a mushroom cloud.

(b) Mathematically, evolution is an impossibility. For a worn to be formed from an amoeba, $39x10^{20}$ alternations are needed in its genetic code, which would take 10 trillion years to produce at the rate of one change per second, or about five hundred times the age of the observable universe. The number of alterations in genetic code needed for an ape to evolve into a man amounts to $3xl0^{520}$ changes , which is a number so inexpressibly large that even after taking the fourth power of the total number of particles in the universe, we still could not begin to approach it. For further comparison, the total volume of the universe in terms of the diameter of an electron does not exceed 10^{124}. All this shows that evolution is a mathematical impossibility.

(c) Biologically, there can be no evolution. To this day, no one has been able to change even one cistron (a length of

DNA that codes for a particular protein) using scientific methods. There is not one example where this genetic change has been achieved in any organism. The reason is that the genes, which embody the code of architecture, are under the protection of a very special system. If there was not, the world would be filled with bizarre creatures overnight. Evolution, therefore, is biologically impossible: as Nilson Heribert states, species are types that do not change and cannot change.

Professor Max Westenhofer has proved in his study that the phylum of fish, birds, reptiles and mammals have all been merged coevally, and states that Professor Weismann's Java Man is a travesty of science. Similarly professor Gish has informed the scientific community that the primitive human skeleton known as Nebraska Man is wholly artificial, and that an entire skeleton has been reconstructed on the basis of a single truth.

We must always bear in mind that evolution is a deliberate deception and forms the basis for preserved beliefs that spell ruin for societies. Those who are interested can consult the following sources for further reading:

1. Jeremy Ritkin, *Algeny* Middlesex: Penguin, 1984.
2. Paul S.Moorhead and Martin M.Kaplan, eds. *Mathematical Challenges to the Neo-Darwinian Interpretations of Evolution,* Philadelphia: Wistar Institute Press 1967.
3. Norman Macbeth, *Darwin Retried: An Appeal to Reason,* Boston: Gambit 1971.
4. Duane T.Gish, *Evolution: The fossils Say No!* San Diego: Creation Life Publishers, 1978

5. John Moore, *On Chromosomes, Mutations and Philogeny,* Philadelphia, 1971
6. Walter J.Bock, Book review of *Evolution* by Orderly Law, Science, 164 (1969).
7. Harold Francis Blum, *Time 's Arrow and Evolution,* Princeton University Press, 1968.
8. Nilson N.Heribert, *Synthetische Artbildung,* University of Lund, Sweden
9. Pierre-Paul Grasse, *Evolution of Living Organisms,* New York: Academix Press, 1977.
10. David Raup. *'Conflicts Between Darwin and Paleontology'*, Field Museum of Natural History Bulletin, January 1979.

The most famous Jewish and Christian scientists do not believe in evolution, but remain spectators in the game of pandemonium. That fact remains that there is no such scientific creature as evolution: It is an imaginary theory and philosophy. In other words, the claims in the name of science about the origin of man are wholly untrue, There is no scientific proof and evidence today that demonstrates the origin of mankind. What, then is the origin of man? We shall answer this question in the light of the Holy Qur'ān.

Qur'ān on Evolution

The aforesaid discussion clarifies the fact that Darwinian theory of evolution is rationally and logically a baseless hypothesis. It is not based on scientific reasons but rather an outcome of atheistic and materialistic influences. It is a collection of misconceptions and delusions. The Qur'ān, therefore, rejects this theory, as it is absolutely incompatible with the Qur'ānic teachings. Let's

see the real Qur'ānic belief relating the creation of first man i.e. Adam.

A number of Qur'ānic verses witness the Divine declaration pronouncing Adam as His successor created with clay. After completing his special creation God Almighty commanded the angels to prostrate before him. The logic was to enhance his dignified stature as His successor. The Qur'ān says:

> *And (Call to the mind) when your lord said to the angels: "I am about to create a vicegerent on earth."*[1]

The word "vicegerent" in this verse is used as singular which means that Almighty Allāh is showing His intention to create one successor. In order to further emphasize His design the words 'innija'elun' have been used. These words indicate that Allāh is going to create the first man (Adam) with through planning. A number of Qur'ānic verses corroborate the reality that Allāh the Greatest does nothing without proper planning:

> *And He has created everything, then determined for it a proper measure.*[2]

It is further stated:

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1. Qur'ān (*al-Baqarah*) 2:30.
2. Qur'ān (*al-Furqan*) 25:2.

Verily, for all things has Allāh appointed a due proportion.[1]

The Qur'ān further stresses the reality that:

And everything whith Him is in proper measurement.[2]

The words '*qaddara*' and '*taqdīr*' have the same meaning. They reflect that the whole phenomena of the universe and of the biological species is operating under a compact and organized Divine planning. The Qur'ān says:

Allāh is the Creator of all things and He is the Guardian and Disposer of all affairs.[3]

It is further stated:

Glorify the name of the Guardian Lord, most high, Who has created and further given order and proportion; Who has ordained laws and granted guidance.[4]

The aforementioned verses nullify the evolutionary theory concocted by the Western scientists.

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1. Qur'ān (*Talāq*) 65:3.
2. Qur'ān (*Ra'ad*) 13:8.
3. Qur'ān (*Zumar*) 39:62.
4. Qur'ān (*al-A'lā*) 87:1-3.

Emergence of Mankind from One Man

According to the theory of evolution it is impossible for thousands of species to give birth to only one human being. On the other hand this theory thinks it possible that a lot of people may born simultaneously. While the holy Qur'ān categorically states that the appearance of mankind is from one man and not many. God Almighty, first of all, created a single person, then from him created his mate and from them spread may men and women. The Qur'ān says:

> *O people! fear your Lord who performed (the first act of your) creation from a single soul, and from it created its mate, then from the pair of them scatted (the creation of) countless men and women*[1]

This statement does not validate the evolutionary theory at any case. Here the Arabic word *nafs wāhidah* means one single person. It is not applicable to amoeba or other unicellular organisms as some people try to interpret it. It is illogical from scientific point of view. It is so because the unicellular organisms do not have any conjugal system. They divide into two parts without any sexual process. This natural phenomenon is existing from millions of years and no change in this system is noted till date. So these unicellular organisms do not have any male or female.

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1. Qur'ān (*an-Nisa*) 4:1.

Special Creation of Adam

The Divine declaration that *'innija'elun fil ardhe khalifah'* is refuting the evolutionary theory altogether. Many other Qur'ānic verses validate this statement.

> *And (call to the mind) when your Lord said to the angels: "I am about to create a human being from old (and) black stinking, sounding clay.*[1]

Here the interpretation of *'innīja'elun fil ardhe khalifah'* is being made with the words *'inni Khaliq un basharan'*. In this way the creation of that particular 'vicegerent' is narrated. The word *'bashar'* is used for both singular and plural in the Qur'ān. For plural it is used as:

> *But (the fact is that) the (creatures) whom Allāh has created, you (too) are a mortal creature from (among) them (that is, you are like other human classes).*[2]

> *Their messengers said to them: though, we are (in our mortal self) only but human like yourselves.*[3]

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1. Qur'ān (*Hijr*) 15:28.
2. Qur'ān (*Ma'idah*) 5:18.
3. Qur'ān (*Ibrāhīm*) 14:11.

And for singular the word *'bashar'* is used as:

> *And they (after seeing instantly) said: Allāh preserve us! No mortal is this."'*[1]

> *For they said: what! A man; a solitary one from among ourselves! Shall we follow such a one?*[2]

Thus one single man is inferred from the Qur'ānic words *'inni Khāliqun basharan'*. The forthcoming verse confirms this statement:

> *So when I have fashioned his (outward) form in perfect proportion and breathed into (the innermost nature of this mortal) frame my own (light-diffusing) spirit, fall you down before him in prostration.*[3]

Here both the pronouns used in *sawwaituhū* and *nafakhtu fīhī* are singular and masculine which confirm the statement that only one person is being mentioned and not many. The following verses of *surah Sa'ad* reinforce the same statement:

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1. Qur'ān (*Yousuf*) 12:31.
2. Qur'ān (*Qamar*) 54:24.
3. Qur'ān (*Hijr*) 15:29.

> *And (call to the mind) when your Lord said to the angels: I am about to create man from clay. So when I have fashioned his (outward) form in perfect proportion and breathed into (the innermost nature of this mortal) frame my own (light diffusing) spirit, fall you down before him in prostration.*[1]

This Qur'ānic statement is, therefore, rejecting the theory of evolution altogether. It is pointing out the creation of man from clay and not from unicellular organisms or other animals. Otherwise, the word *dābbah* would be used instead of tīn. Another noteworthy point is that the aforesaid Qur'ānic statement is a dialogue between God Almighty and the angels in the occasion of Adam's creation. And all the species of the world had been emerged till that time as is clear from the following Qur'ānic verse.

> *And He taught Adam the nature of all things.*[2]

So on the occasion when all the animals and vegetables had been appeared, the Divine statement is a clear substantiation of Adam's creation from clay.

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1. Qur'ān (*Sa'ad*) 38:71-72.
2. Qur'ān (*al-Baqarah*) 2:31.

Summing up

If we summarize the aforesaid whole discussion, we may get the following points relating the creation of the first man i.e. Adam:

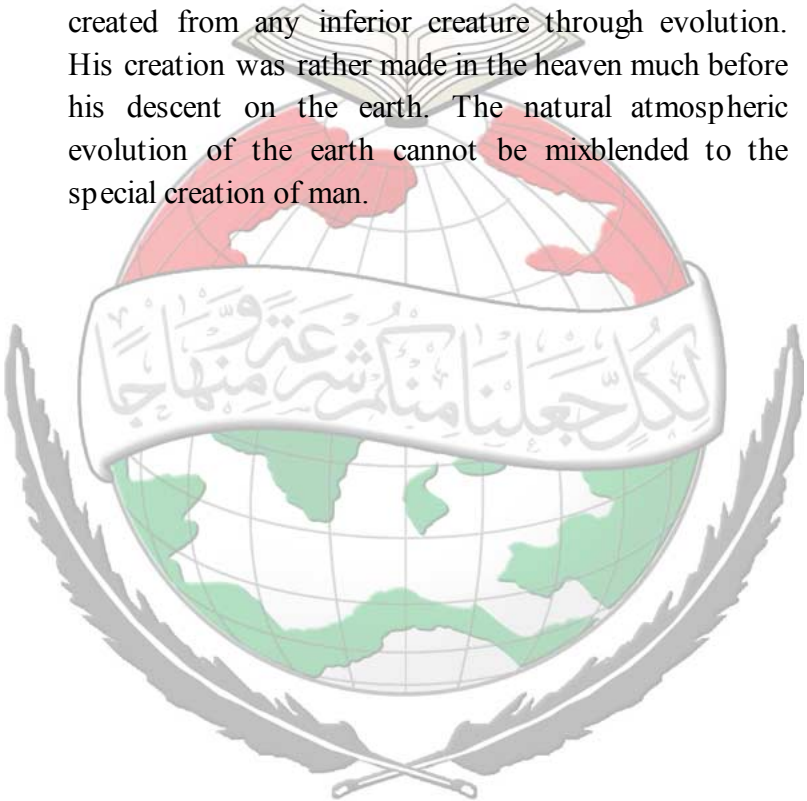
1. Adam's creation was especially made under the personal supervision of God Almighty and this is really a great honour for him.
2. God Almighty created him after kneading the clay and in various stages as is explicit from the following verse:

> *(Allāh) said: O Iblīs! What prevents you from prostrating yourself to one whom I have created with My hands.*[1]

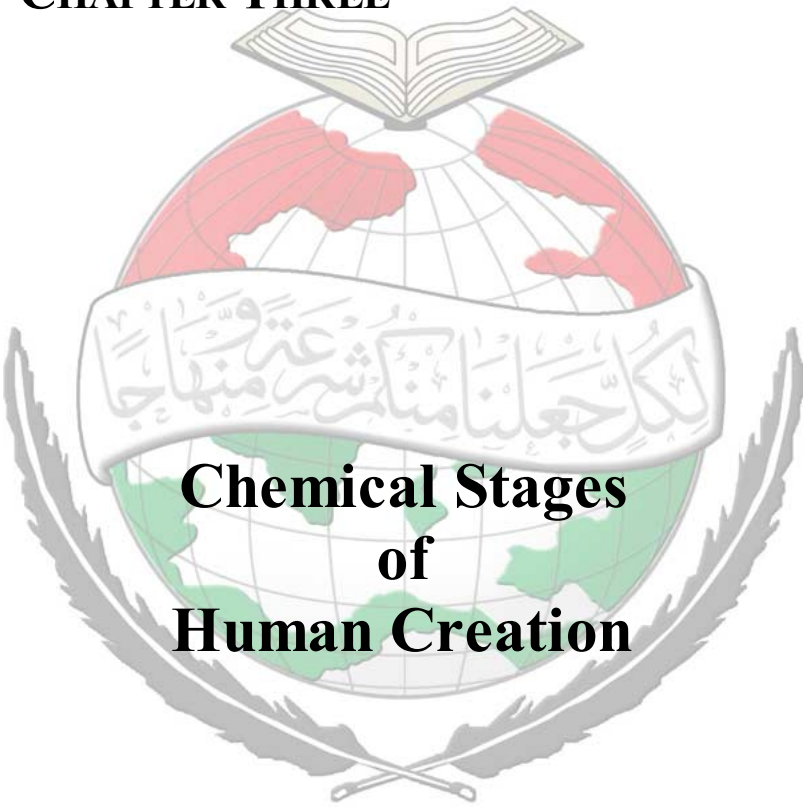
3. Nearly 4.5 billions years ago, at the time of creation of the solar system, the temperature of the earth was too hot to the survival of any creature on it. It was just a hot ball of fire. It cooled down gradually and took 2 billion years to become suitable for the habitation of the initial species of life on it. Then Almighty Allāh started life on it. The atmosphere of the earth was made convenient for the survival of various biological species. The primary phases of life were quite simple, the animals and vegetables who emerged first on the earth, they decreased the densities of it and made it appropriate to the habitation of superior species. However, the atmosphere of the earth became unsuitable for those initial animals and vegetables. So they gradually disappeared from the earth. The mighty

1. Qur'ān (*Sa'ad*) 38:75.

Dinosaurs were one of them. When the earthly temperature became suitable for the residence of mankind, Almighty Allāh sent down Adam (the father of mankind) on the earth as His vicegerent. The descent of Adam clearly manifest the fact that man was not created from any inferior creature through evolution. His creation was rather made in the heaven much before his descent on the earth. The natural atmospheric evolution of the earth cannot be mixblended to the special creation of man.



CHAPTER THREE



Chemical Stages of Human Creation

Sustenance system and chemical stages of human creation

We have studied the unscientific and illogical myth of Darwinian evolution. There is no second opinion about it that this theory is self-contradictory, irrational, illogical and based on whims and suppositions. The scientific investigations in this regard revolve around various chemical as well as biological stages of the creation of man. The natural phenomena of provisions and sustenance for human growth are manifest in human life with all their splendour and invite human reason to study them, draw inferences from them and graduate from the objective of man's development to its real being as envisaged by the holy Qur'ān. Human life passed through various chemical stages before it developed to its final shape. This may be called a phase of its chemical creation. The study of the system of subsistence during this process is an interesting subject; modern science has learnt it after the research spread over centuries. The Holy Qur'ān, however, unfolded these facts fourteen centuries ago. The study of the Qur'ān reveals that human life, before its consummation passes through the following seven stages:

1. Inorganic matter
2. Water
3. Clay
4. Adsorbable clay
5. Physically and chemically altered old mud

6. Dried or highly purified clay
7. Extract of purified clay

1. Inorganic matter

Allāh the Highest states in the noble Qur'ān:

> *It is He Who created you from dust.*[1]

Some stages of biological evolution have also been mentioned in this verse:

> *Then from a drop of semen, then from a hanging nest (in the uterus), then He brings you forth as an infant.*[2]

But the noteworthy point here is that Almighty Allāh is associating these stages of evolution with His overriding as quality the *Rabb* (Sustainer) of all the worlds. The Qur'ān states:

> *And I have been commanded to submit only to the Rabb (Sustainer) of the universe.*[3]

Here the creation of human life follows the description of His sublimity as the *Rabb* (Sustainer) of the entire universe. It becomes explicit here that the Holy Qur'ān is inviting us to understand God as the *Rabb* (Sustainer) of the entire universe. Through the creative process of human life,

1. Qur'ān (*Ghāfir*) 40:67.
2. Qur'ān (*Ghāfir*) 40:67.
3. Qur'ān (*Ghāfir*) 40:66.

man has been urged to reflection the fact as to how he had passed through various processes? How he was converted from one condition to another? And how he reached the destination of perfect creature finally? It is really a manifestation of the sustenance of Almighty Allāh. Man himself is a world to be explored.

2. Water

The second stage of chemical creation of human life is water. Almighty Allāh clearly mentions in the 54th verse of surath al-Furqān:

> *And it is He Who created man from (a drop of semen like) water, then He has made for him blood ties and marriage relationships.*[1]

After referring to the stages of human creation Almighty Allāh's status of being the Sustainer of the universe has been elaborated in this verse:

> *And your Rabb (Sustainer) is Powerful.*[2]

It is being related that the process of the human creation is a manifestation of divine system of sustenance. It has been stated at another place:

> *And We made of water the sign (of life) of everything living (on earth). Will they not*

1. Qur'ān (*al-Furqān*) 25:54.
2. Qur'ān (*al-Furqān*) 25:54.

then believe (despite knowing these realities)?[1]

This verse is an invitation to faith for the scientists researching into the various stages of the evolution of man and the earth.

3. Clay

The third stage of chemical creation of human life is clay. Allāh relates in the Qur'ān:

It is He Who created you from clay (i.e. He originated the chemical inception of human life on the planet earth from it)[2].

Here the noteworthy point is that the translators of the holy Qur'ān have taken the same meaning of *"tīn"* and *"turāb"* and that is clay. A fallacy arises here whether these are two stages or one with two names. In order to differentiate between them we have taken the meaning of *tīn* as 'clay' and *turāb* as 'actually dust'. According to Imam Rāghib the meaning of *turāb* is soil. While *tīn* is such dust which is kneaded with water. Imam Rāghib says:

The combination of dust and water is called tīn.[3]

Similarly it is stated:

1. Qur'ān (*al-Ambiyā'*) 21:30.
2. Qur'ān (*al-An'ām*) 6:2.
3. Imam Rāghib, *al-Mufradāt*, p.312.

> Tīn *is such clay which is kneaded with water.*[1]

4. Adsorbable clay

The fourth stage of chemical creation of human life is adsorbable clay. Allāh the Greatest states with reference to it in the noble Qur'ān:

> *Surely, We created them from sticky clay.*[2]

Adsorbable clay is the next shape of *"tīn"* and at this stage the thickness of the clay increases. When the flow of water from the clay stops, it is called adsorbable clay. At this stage clay becomes slightly firm and starts sticking.

5. Physically and chemically altered old mud

The fifth stage of chemical creation of human life is physically and chemically altered old mud. Almighty Allāh related in the noble Qur'ān:

> *And certainly We originated the (chemical) creation of man from such ringing clay that was old and had become slime (due to the changes by sunlight, and other physical and chemical effects).*[3]

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1. *al-Munjid fi lughah*, p.496.
2. Qur'ān (*as-Sāffāt*) 37:11.
3. Qur'ān (*al-Hijr*) 15:26.

From the above verse it becomes explicit that in the process of the chemical creation of man this stage comes after the stage of adsorbable clay. The word *salsāl* is originated from *salsal* and it means:

> *The jingling of the voice produced from the dried clay. That is why the dried clay is called* salsāl *because it sounds.*[1]

It is stated:

> *So the word* salsāl *means that dry clay which adds sound due to its dryness.*[2]

The condition of *salsāl* can be watched only after the drying of clay. It is so because the ordinary dust, which is called *turāb*, has no quality to give sound. So the stage of *salsāl* comes after the stage of adsorbable clay. When the adsorbable clay dried up with the passage of time gave a sonic complexion to its dryness. This was a physical change in it but the chemical change was also inevitable. So there would be a change in the chemical features of this clay. The following verses of holy Qur'ān verify both these things:

> *They will be roasted in a scorching fire (i.e. join the Fire).*[3]

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1. Imam Rāghib, *al-Mufradāt*, p.274.
2. *al-Munjid fī lughah*, p.446.
3. Qur'ān (*al-Ghāshiyah*) 88:4.

> *They shall not taste therein (any kind of) cool nor drink except hot scalding water and pus (flowing from the wounds of dwellers in the hell).*[1]

So in *hama'* there is a reference to that black clay whose blackness was produced due to heat and temperature. So this word is pointing to the stage of burning and decomposing.

Masnūn

It means something odorous and inconsistent. It is taken from the word *sunn* whose meaning is polishing or cleaning something. But here it means to be changed and produce bad odour as a result of change. It is stated in the Holy Qur'ān:

> *So (now) look at your food and drink, they have not yet even become changed (stale).*[2]

When a long period had passed and the process of rottening and burning had completed, the colour of the adsorbable clay changed into black producing an odour in it as a result of burning. The reference is being made in physically and chemically altered mud.

Why is odour produced due to something burning? Its reply is very explicit. During the process of burning the densities produce odour which is not permanent. This

1. Qur'ān (*al-Nabā'*) 78:24-25.
2. Qur'ān (*al-Baqarah*) 2:259.

odour stays until the process of the rottening of densities continues. When the densities are removed this odour is also annihilated.

So the word *salsāl* is explicating that on reaching that stage all the blackness and odour of the clay was removed and its densities were annihilated too.

6. Dried or high sounding purified clay

The sixth stage of chemical creation of life is dried or high sounding purified clay. Allāh the Highest stated in this respect:

> *He created man from ringing clay, like baked pottery.*[1]

When the act of burning completes the clay becomes dried and this shape is being related to *salsāl kal-fakhkhār*. Two references are given in this simile:

1. Becoming dried after burning like potsherd.
2. Coming into fine condition when purified from dirt.

The word *fakhkhār* is originated from *fakhr* and it means a preference. Normally a water pot is also named as *fakhkhār*. The exegetes says that baking makes potsherd and water pot so solid and firm that it sounds. That is the reason it is being related to *fakhkhār* (one who does proud). Imam Rāghib says:

1. Qur'ān (*al-Rahmān*) 55:14.

> *Every exquisite and fine thing is called* fākhir *that is why refined cloth is called* thawb fākhir *and a fine she-camel is called* nāqah fakhūr.[1]

And the word *fakhkhār* is an exaggerated version of it, which stands for excessive refinement. Muhammad Fīrūz Ābādī says:

> Al-Fākhir *is a subject and fine (part) of everything.*[2]

The word *fakhkhār* means more refinement and exquisiteness. According to this meaning it is a palpable embodiment of dignity rather than its pure verbal expression. There is no difference between the two meanings. There is a great similarity between them. Here Almighty Allāh is explaining the point that the clay, during the creation of man, was burnt to such an extent that it became dried. This clay having been purified of all the dirt became refined and exquisite. When this clay reached the stage of *salsāl kal-fakhkhār* it became dry like a potsherd and assumed a very refined shape after all that refining process. Now such a pure, refined and clean substance was ready to make a leaven of man. The difference between man and giant is, that giant was made from fire while in case of man fire was used to keep delicacy, cleanliness and purity. It was not made the matter of man's creation. Almighty Allāh states:

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1. Rāghib Isfahānī, *Mufradāt alfāz al-Qur'ān,* p.627.
2. Muhammad Fīrūz Ābādī, *al-Qāmūs-ul-Muhīt* (2:112).

> *He created man from ringing clay, like baked pottery and He created the jinns from a flame of fire.*[1]

At another place it is stated:

> *And the jinns We created before, from intensely burning fire, (that was smokeless).*[2]

So the fire is definitely involved in the creation of man but it is not a creative matter as in the case of giants.

7. Extract of purified clay

The seventh stage of chemical creation of human life is extract of purified clay. Allāh, the Almighty, declares:

> *And surely, We (originated) the creation of man from the extract of (chemical parts of) clay.*

Here the pure extract of clay has been pointed in which the real essence is being chosen. Here the process of purification of the adsorbable clay has been narrated. The word *sulālah* is taken from the word *salla* or *yasullu* and its meaning is to purify something from dirt. According to Imam Rāghib the meaning of *sulālah min tīn* is that such an

1. Qur'ān (*al-Rahmān*) 55:14-5.
2. Qur'ān (*al-Hijr*) 15:27

extracted essence of clay is being cleaned from dirt.[1] If the edge of a sword is being sharpened it is called *as-sayf-us-salsīl*. Thus *sulālah* comes into existence at that time when we purify something to a great extent and remove its dirt and extract its essence in a purified form. So *sulālah* is a very purified and delicate shape of something and it is declared as the essence of that thing.

Scientific interpretation of the above mentioned chemical stages

Qur'ānic interpretation of the seven stages of chemical creation of man are now being examined by the modern scientific research.

According to the modern scientific research the creation of human life completed in two stages:

1. Stage of inorganic matter
2. Stage of organic matter

1. Stage of inorganic matter

At this stage science presents the concept that a ball of fire separated from the sun. The earth came into existence because of that ball of fire. Initially its temperature was very high. Then the earth started cooling gradually. On the upper layer of the earth the chemical relations of Hydrogen (H^2), Nitrogen (N^2), Oxygen (O^2) and Carbon (C^2) developed. As a result of these chemical relations the following compounds existed:

Water	(H^2O)
Ammonia	(NH^2)

1. Rāghib Isfahānī, *Mufradāt alfāz al-Qur'ān,* p.418.

Meithin	(Ctl^4)
Carbon Dioxide	(CO^2)
Hydrogen Cyanide	(HCN)
Hydrogen Molecule	(H^2)

The aforementioned compounds came on the crust of the earth. After a long time the temperature of the earth became so low that the water of the air after freezing, turned into rain. It continued raining over the earth for centuries. As a result the water of the rain washed or swept the six compounds lying on the crust of the earth to the sea. They disappeared in the soil of seashore. So at the first stage this matter changed into inorganic matter.

2. Stage of organic matter

In the second stage clay was born as a result of the combination of inorganic matter and water. It has been interpreted as *at-tīn* (clay) in the holy Qur'ān.

When this clay was combined with these compounds, the adsorbable clay came into existence. When this matter was absorbed in the seashore by the combination of water and other chemical essences, then it became the chemical extract of the clay. After a long time this clay after dying changed into sounding potsherd. After a long period this clay changed into physically and chemically altered mud. So after the completion of all the stages the chemical creation of man was executed.

From the Qur'ānic interpretation and the scientific research about the chemical creation of man we extract the point that the fundamental compounds in the chemical formation of human life are clay, inorganic matter and chemical extract of the clay. Lots of compounds were

formed during these chemical stages but five of them are noteworthy. They are:

1. Sugar
2. Glycerin
3. Fatty Acids
4. Amino Acids
5. Nitrogen Gases

The Holy Qur'ān has interpreted the collection of these five compounds as the chemical extract of the clay. Furthermore as a result of the mutual chemical process of these five compounds five important and complicated groups were framed:

1. Adenosine Phosphates
2. Poly Sachaides
3. Fats
4. Proteins
5. Nucleic Acids

As a result of the mutual chemical process of these five compounds two qualities were produced in the chemical extract of the clay:

1. Auto-reproduction
2. Mutation

Almighty Allāh kept the quality of self-regeneration in a particular nucleic acid named, Deoxi Ribose nucleic acid, which by a self-propelled process, develops by the ratio of one to two and two to four. DNA is the protector of the eternity and continuity of life. Chromosomes are also made by this DNA.

RNA is also framed by its command. If we imagine DNA as a boss, RNA will be its subordinate. RNA produces proteins and performs many other functions of

the formation of human body by the order of DNA. Human character, qualities, appearance, construction and formation are engraved on DNA in the form of special codes. These codes are called genes. With this respect DNA is called mutation. Because of this mutation the physical appearance of men, their embellishments, characters and outlooks become different from each others. This is the best masterpiece of the Creator.

At this stage the process of life began and this stage also became the foundation of the commencement of life. The primary cells existed from these chemical stages and they became the prelude to life. At this stage the inorganic matter changed into organic matter and the qualities of auto reproduction and mutation were produced in it. Now Allāh the Highest commanded the compound reaching the stage of the *sulālah min tīn* (chemical extract of clay) to become Adam.

It is stated in the holy Qur'ān:

> *So when I have fashioned his (outward) form in perfect proportion and breathed into (the inner most nature of this mortal) frame My own (light-diffusing) spirit, fall you down before him in prostration.*[1]

It is the stage of beginning of life. The first human being was Adam (عليه السلام). The stage of commencement of life is based on:

1. Qur'ān (*al-Hijr*) 15:29.

> *I am going to create man from such ringing clay that is old and had become slime (due to the changes by sunlight, and other physical and chemical effects).*[1]

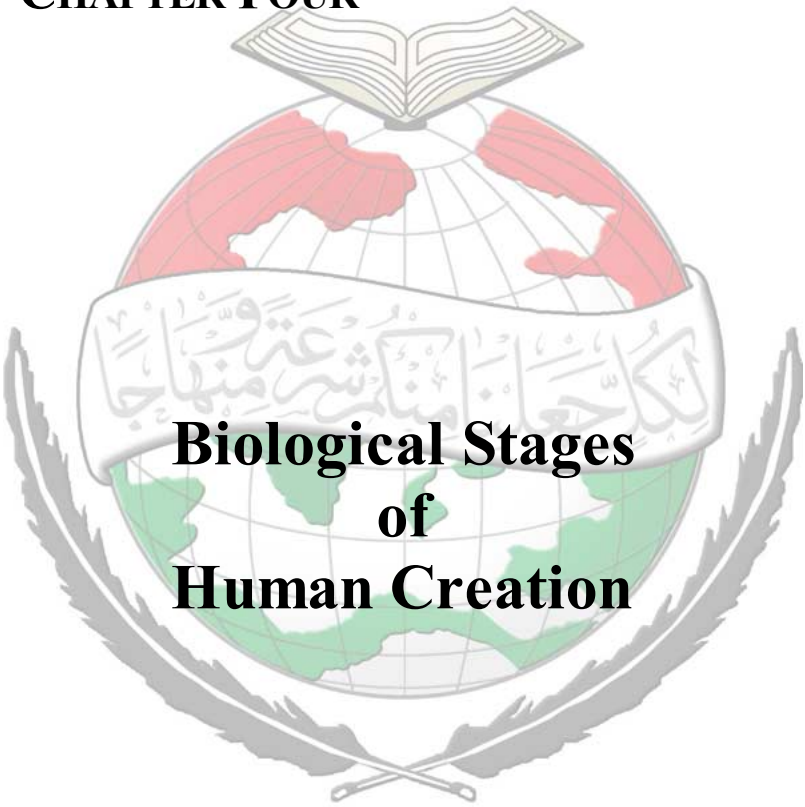
This proves that man's physical appearance on the earth followed the final stage of chemical creation.

In other words by making him an auto reproductive organism and bringing about mutation and creation man has become a manifestation of revolution from a base status to divinely sublime levels of life.

It was indicated that man was endowed with these qualities so that he may alter his habits, rise from the depths of darkness and achieve the enviable status of *ahsan taqwīm* (special creation). Allāh blessed man with the status of prophethood and saintliness and most of all the finality of the holy Prophet (ﷺ) was the acme of human ascension to ultimate divine heights. Though this status was bestowed on mankind but the person of the holy Prophet (ﷺ) was sanctified, glorified and divinely purified of all the afflictions that a man can fall prey to. At this stage Allāh enjoins the angels to prostrate before Adam(عليه السلام).

1. Qur'ān (*al-Hijr*) 15:28.

CHAPTER FOUR



Biological Stages of Human Creation

In the previous chapter we have examined the seven chemical stages of human creation in the light of Qur'ān and modern science. These seven stages are inorganic matter, water, clay, adsorbable clay, old physically and chemically altered mud, dried or highly purified clay and extract of purified clay. The holy Qur'ān narrated these chemical stages fourteen centuries ago which modern science has recently known after the research of many centuries. This is really a miraculous quality of the Qur'ān. Now in this chapter we will study the biological stages of human creation.

Biochemistry

Biochemistry is a branch of both chemistry and biology which deals with the study of substances found in living organisms and of the chemical reactions underlying life processes. The prefix 'bio' is taken from the Greek word 'bios' which means life. The basic purpose of biochemistry is to know the structure and behaviour of biomolecules. These are the carbon containing compounds that make up the various parts of the living cell and carry out the chemical reactions that enable it to grow, maintain and reproduce itself and use and store energy.

A large number of biomolecules are present in the cell. The structure of every biomolecule determines in what chemical reactions it is able to participate and hence what role it plays in the cell's life processes. The most important

classes of biomolecules are nucleic acids, proteins, carbohydrates and liquids.

Nucleic Acids

The responsibility of nucleic acids is to store and transfer genetic information. They are enormous molecules made up of long strands of subunits, called bases, that are arranged in a particular sequence. These are 'read' by other components of the cell and used as a guide in making proteins.

Proteins

Proteins are large molecules built up of small subunits called amino acids. Using only 20 different amino acids, a cell constructs thousand of different proteins, each of which has a highly specialized role in the cell. The proteins of greatest interest to biomolecules are the enzymes, which are the 'worker' molecules of the cell. These enzymes serve as promoters, or catalysts of chemical reactions.

Carbohydrates

Carbohydrates are the basic molecules of the cell. They contain carbon, hydrogen and oxygen in approximately equal amounts. Green plants and some bacteria use a process known as photosynthesis to make simple carbohydrates (sugar) from carbon dioxide, water and sunlight. Animals, however, obtain their carbohydrates from foods. Once a cell possesses carbohydrates, it may break them down to yield chemical energy or use them as raw material to produce other biomolecules.

Liquids

Liquids are fatly substances that play different roles in the cell. Some are held in storage for use as high-energy fuel; other serve as essential components of the cell membrane.

Many other types of biomolecules are also present in cells. These compounds perform such diverse duties as transporting energy from one location in the cell to another, harnessing the energy of sunlight to drive chemical reactions, and serving as helper molecules for enzyme action. All these biomolecules, and the cell itself, are in a state of constant change. In fact, a cell cannot maintain its health unless it is continually forming and breaking down proteins, carbohydrates and liquids; repairing damaged nucleic acids and using and storing energy. These active energy-linked processes of change are collectively called metabolism. One major cum of biochemistry is to understand metabolism well enough to predict and control changes that occur in cells. Biochemical studies have yielded such benefits as treatments for many metabolic diseases, antibiotics to combat bacteria and method to boost industrial and agricultural productivity. These advances have been argumented in recent years by the use of genetic engineering techniques.

The Beginning of Embryonic Development

These biochemical processes, catabolism and metabolism form the bases of all biological growth of human organism in its various developmental stages. They keep the system going and generate the requisite material that is consumed in the whole biological process which we now attempt to focus.

Until recently it was not known that the Qur'ān or traditions of the Holy Prophet Muhammad (ﷺ) contained many citations referring to the stages of human development. Any such statements which were known were not clearly understood since they referred to details in human development which were scientifically unknown.

Only with the discovery of the microscope, along with man's modern knowledge of anatomy, was the science of embryology able to be developed. Ancient views about embryology can be traced to a brief Sanskrit document that describes some aspects of embryology. However these were inaccurate and not detailed. In the fourth century (B.C) Aristotle too studied chick's embryo and is often called the Father of Embryology. Yet he too held an erroneous idea that the embryo was a nutritive soul with all bodily parts. Similarly in the fifth century (B.C) Hypocrites made some recorded studies of the human embryo but again without great detail. Indeed any detailed research would have been impossible without the advent of the microscope.

Seminal Fluid

Modern science tells us that the beginning of human creation is by the fertilization of a female ovum with the male spermatozoa resulting in the formation of a zygote. While reminding human beings of their humble origin and benevolence and power of their Creator, Allāh the Highest has narrated this process at several places in the Qur'ān. Some of these are:

Was not he a cell from semen which was introduced. (or gushed forth)?[1]

So let man think from what he is created. He is created from a gushing fluid that is issued from between sacrum and symphisis pubis.[2]

Then he made his seed (or progeny) from a despised fluid.[3]

Indeed we created man from a mixed or mingled fluid.[4]

Arabic words like many other languages often carry more than one meaning of a single word. For instance the Arabic word '*salat*' has 60 meanings. Here the Arabic word ***'nutfa'*** is translated as fluid. At another place ***'nutfa'*** means 'cell' or 'seminal fluid'.

Anatomical and physiological studies reveal to us that semen is a prerequisite for conception. A male gamete or sperm (spermatozoon) unites with a female gamete or oocyte (ovum) to form a single cell called a zygote. Moreover the seminal passages do indeed lie between the sacrum referred to as ***sulb*** in the Qurā'nic verse and the

1. Qur'ān (*al-Qīyāmah*) 75:37.
2. Qur'ān (*at-Tāriq*) 86:5-7.
3. Qur'ān (*as-Sijdah*) 32:8.
4. Qur'ān (*ad-Dahar*) 76:2.

symphisis pubis referred to as ***tarā'ib***. Yet it was only in 1677 that scientists Hamm and Leeiwenhoek first observed human spermatozoa using an early microscope. However they held the mistaken belief that the sperm contained a miniature human being which enlarged when it was deposited in the female genital tract.

The constituents of the fertilized liquid have also been referred to in the Qur'ān. The Arabic word ***amshāj*** is used to refer to mixed fluids or mingled fluids. Indeed the spermatic liquid is excreted from four different glands' the testicles, the seminal vesicles, the prostrate gland and the glands of the urinary tract (Cowper's gland or Liters glands).

Motility

A further verse of the Qur'ān, indicates how the seminal fluid gushes out and the need for it to be motile.

> *Let man but think from what he is created.*
> *He is created from a drop emitted.*[1]

The grammatical analysis of the Arabic verb ***al-muddafiq*** means to emit or gush forth

Modern science has now determined that in order for fertilization to occur, the spermatozoa must be mobile and active . It is thought that prostaglandins present in the semen stimulate uterine motility at the time of intercourse assisting in sperm movement. It has now also been ascertained that the female discharge which contains the

1. Qur'ān (*at-Tāriq*) 86:5-6.

ovum is expelled into the fallopian tube and must be moving within it for fertilization to occur.

Necessity of Gametes

In 1759 the scientist Spallanzi evinced how both the sperm and ovum were necessary in order for fertilization to take place. However this had already been divinely revealed by Prophet Muhammad (ﷺ) in a Hadith attributed to him.

> *When the Prophet (ﷺ) was asked by a Jewish person, O Muhammad what is man created from? The Prophet (ﷺ) answered, O Jew he is created from both the fluid of the man and fluid of the women.*[1]

During the fertile phase of a woman in her menstrual cycle, the civical maces which is otherwise fairly impervious to sperm, becomes clear and gel-like through a realignment of its molecules and allows the sperm to pass. Enzymes secreted by the linings of the uterus (endometrium) and the oviducts remove glycoproterins from the head of the sperm and capacitate it. Unless they have been capacitated, sperm are unable to fertilize the ova. In addition enzymes secreted by the oviducts loosen the follicular cells surrounding the ovum, thereby exposing its protective membrane to the sperm. It is thus apparent that

1. Ahmad bin Hambal, *al-Musnad*, 1:465.

Arabic Term ***'nutfa'*** used in the hadith is a very comprehensive one.

Fertilization

The first phase of fertilization occurs with the passage of the sperm through the female reproductive tract. Once one sperm passes through what is known as the zona pellucida, a reaction takes place (Zona reaction) making it impossible for other sperms to penetrate this membrane. Therefore out of millions of sperms that are released into the uterus, only one will fuse with a female oocyte (mature ovum). So in human, Monospermy is the answer and Polyspermy is impossible because of (ﷺ) Zona Reaction (b) Vitelline Reaction. This is aptly described in the following verse of Qur'ān:

> *(God) fashioned man from a small quantity (of sperm).*[1]

Nutfa is the Arabic word used here. Although there is no exact equivalent word in English, it is used to denote a small quantity or what is left when something dribbles or trickles down. The small quantity or ***nutfa*** is known to refer to sperm since it is mentioned in another Qur'ānic verse:

> *Was man not a small quantity of sperm which has been poured out?*[2]

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1. Qur'ān (*an-Nahal*) 16:4.
2. Qur'ān (*al-Qiyamah*) 75:37.

For further clarification see figures # 4.1 and 4.2
In this context the Qur'ān further states:

> *(God) made His progeny from the quintessence of lowly fluid*[1]

Here the Arabic word of ***sulālah***, quintessence in English, means to extract or emit or something that is part of a whole. This too is in line with modern knowledge as both the ovum and sperm are gently extracted from their environments in the process of fertilization.

The ovum is observed to be extracted in a long stream of follicular fluid and is fertilized by one sperm out of millions which is drawn out from the seminal fluid.

A Hadith of Prophet Muhammad (ﷺ) clarifies this further:

> *Not from all the fluid is the offspring created.*[2]

This theme is continued in a further verse of the Holy Qur'ān and a Hadith of Prophet Muahmmad (ﷺ).

> *Allāh knows what every female womb bears and what is penetrating into the womb or decreasing and what is increasing.*[3]

1. Qur'ān (*as-Sajdah*) 32:8.
2. Muslim, *as-Sahīh*, b. of *nikāh* (2:1063#133).
3. Qur'ān (*ar-Ra'ad*) 13:8.

> *No one knows the future of what is decreasing or penetrating into the womb except Allāh.*[1]

"Decreasing" in the two references above can be seen to refer to the decrease in germinal materials at the time of fertilization. One sperm out of millions ejaculated into the cervical canal will meet one ova from among the thousands of ova available in the ovaries. The sperm then "penetrates" (as mentioned in the above verse) the *zona pellucida* of the womb (mature ovum) causing a reaction to take place preventing any other sperm from entering. This reaction is called as Zona Reaction.

It is interesting to note that it has been mentioned that only "Allāh knows" what a woman will bear, a male or female child. In an era of modern technological advancements, when the minutest of things can now be observed, those with little knowledge of embryology would perhaps scorn such an idea of unknown knowledge. This is especially so since sexual determination of the embryo takes place at fertilization when the sperm can be observed through a microscope travelling up the female tract. If an X chromosome bearing sperm fertilizes the ovum then that normally results in a female. If a Y chromosome bearing sperm fertilizes the ovum then that normally results in a male embryo. However the morphological characteristics of the male and female only begin to develop at the seventh week. Prior to this the indifferent gonads (testes and

1. Bukhāri, *as-Sahīh*, b. of *tafsīr*, (4:1733#4420).

ovaries) are observed to be identical and not distinguishable. Indeed only Allāh knows what a woman bears! This phase of gonadal development is called as indifferent phase.

Process of Cellular Division (Cleavage or Segmentation)

An important Qur'ānic principle of the biological evolution of man is that it began from a single cell. This is clearly stated at several places in the Qur'ān:

> *O Mankind be careful of your duty to your Lord Who created you from a single cell.*[1]

> *And He is the One Who has produced you from a single cell.*[2]

> *And He created you from one cell.*[3]

> *Your creation and your resurrection are only as the creation and raising from a single cell.*[4]

In modern terminology this single cell is called a fertilized ovum or zygote. This single cell works as a

1. Qur'ān (*an-Nisā'*) 4:1.
2. Qur'ān (*al-An'ām*) 6:98.
3. Qur'ān (*az-Zumar*) 39:6.
4. Qur'ān (*Luqmān*) 31:28.

complete unit which can develop and evolve into a future person. The concept of a zygote being a compound cell is clearly mentioned in the following verse of Qur'ān.

> *Indeed We created man from a mixed cell. Then we make him hearing and seeing.*[1]

This verse also reflects the beauty of Allāh's providence, that he created all the potentialities of a fully grown up person with auditory, visual and comprehending faculties.

Once the sperm and oocyte fuse to form the zygote a process of cellular divsion takes place known as "cleavage of the zygote". Repeated mitotic divisions of the zygote increase the number of cells into two, then four, eight and so on, eventually forming what is known as a balstocyst. (Moore 1993). In this respect the Qur'ān beautifully demonstrated the process of cellular division in the following verses.

> *O mankind be careful of your duty to your Lord Who created from a single cell and then created another one from it to make it a pair and then from those created multitudes of men & women.*[2]

1. Qur'ān (*ad-Dahar*) 76:2.
2. Qur'ān (*an-Nisā'*) 4:1.

The fact that through mitotic division of the zygote only a few number of cells take part in the formation to the embryo (Azzindani 1982) is aptly described in the following verse:

> *He created him from a part of "Nutfah" and then immediately programmed him (his future).*[1]

Formation of the Embryo

Structure of the Uterus

Through the process of cellular division and cleavage the zygote first forms into small cells called blastomeres, subsequently converting into blastocystes. The blastocyst embeds itself and becomes implanted in the endomentrium of the uterus. It is interesting to note here the structure of the uterus itself.

Keith Moore,[2] in his brief description of the uterus states that the uterus is a thick walled organ consisting of three layers: (1) a very thin outer serosa or *perimetrium*; (2) a thick smooth muscle layer or *myometrium*; and (3) a thin inner layer or *endometrium*. Once again the Qur'ān already eloquently describes these features in the following verse:

1. Qur'ān (*'Abasa*) 80:19.
2. The Developing Human; Moore and Persuad- 5th Edition: p-20

> *He makes you in the wombs of your mothers in stages one after the other in 3 veils of darkness. This is Allāh - Your Lord. For Him is the sovereignty, so no one except Him is worth- worshipping, so why do you turn away?*[1]

For further clarification see figure # 4.3

Implantation of the Egg in the Uterus

As mentioned earlier the blastocyst is implanted into the uterus. This is described as a place of rest ***"qarārim makīn"*** in the Qur'ān:

> *And then we placed him in a secure place (womb of mother) in the form of a zygote.*[2]

Once implanted the egg increases in size by further cellular division and proliferates its roots in the walls of the uterus. The roots draw nourishment from the uterus as circulation of the maternal blood supply begins. This process has also been likened to the sowing of seeds in the Qur'ān:

> *Your wives are as a tilth unto you so approach your tilth when or how you will.*[3]

Azzindani[1] traces this metaphor to Abu Hayyan (654-754 A.D.) He explained that the coitus is like ploughing, the

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1. Qur'ān (*az-Zumar*) 39:6.
2. Qur'ān (*al-Mominūn*) 23:13.
3. Qur'ān (*al-Baqarah*) 2:223.

sperm is similar to the seed, the uterus is like the soil and the child is like the plant.[2]

Formation of Germ Layers

Around three weeks after fertilization, rapid development of the conceptuous begins with the formation of germ layers, called the *primitive streak*.[3] Additional cells become added to the primitive streak lengthening its form from an egg shape to a pear shape. The Qur'ān calls this stage ***"'alaqah"*** in several places:

> *Read with the name of your Lord, the one who created man from "Alaqah.*[4]

> *And then we placed him in a secure place (womb of mother) in the form of a zygote and then we fixed him like a hanging nest (in the uterus).*[5]

'Alaqah has been translated as something that clings[6] or something which attaches like a hanging nest to something or a leech or blood sucker. In fact both descriptions are extremely appropriate for a 7-24 day old human embryo. At this stage it does look like a leech, somewhat hanging.

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1. The Developing Human With Islamic Additions;' Azzindani 1983, p-40a
2. ibid p-40a
3. Moore and Persaud, 1993
4. Qur'ān (*al-'Alaq*) 96:1-2.
5. Qur'ān (*al-Mominūn*) 23:13-14.
6. The Bible, The Qur'ān and Science; Bucaille p-204

Just as a leech derives blood from the host, the human embryo derives blood from the decidua of the pregnant uterus. Through the process of diffusion maternal blood is obtained through the yolk sac. See figures # 4.4 to 4.8

Development of Somites

Towards the end of the 3rd week proceeding into the 5th week, cubodial bodies appear on the embryonic mesoderm resembling blocks. The term ***"mudghah"*** has been used to describe this stage in the Qur'ān:

> *Then we fashioned him a chewed lump. Then out of chewed lump we made bones and clothed the bones with muscles.*[1]

The term ***mudghah*** means a chewed lump, and is used to describe the irregular surface of the embryo containing Somites.

The somites number 44 pairs at the end of the 5th week and resemble teeth marks. These teeth marks are the beginning of the vertebrae. See figures 4.9 to 4.11

1. Qur'ān (*al-Mominūn*) 23:14.

Development of Human Bones, Tissues and Body Form

Formation of Bones and Muscles:

The Qur'ānic verse cited earlier continues to describe the formation of bones and muscles. Two different Arabic words are used to describe the word flesh. The first is Mughdah, as explained earlier. The second word is ***"lahm"*** meaning intact flesh. Maurice Bucaille explains this distinction stating that the bone structure develops inside the chewed substance called mesencheyma. The bones that are later formed are covered, but this time with "Lahm", intact flesh.[1] In fact this can also be seen as referring to the muscular system.

The Somites then give rise to most of the axial skeleton, namely the bones of the head, neck and trunk as well as associated musculature.[2]

For clarification see figures 4.12 to 4.15

This entire process is in exact accord with the Qur'ān:

And indeed we created man from elements of dust. Then we put him in a secure place in the form of a cell. Then we made him a being

1. ibid p-205
2. Moore and Persaud, 1993 p-63

> *like a hanging nest fixed (in the wall of the uterus). Then we fashioned him a chewed lump. Then out of chewed lump we made bones and clothed bones with muscles. Then gradually out of it, We developed another creation. So blessed is your Lord who is the best of the creators.*[1]

Azzindani[2] illustrates how the Qur'ān also describes the ***mudghah*** to consist of differentiated and undifferentiated components:

> *Then out of chewed like substance partly differentiated and partly undifferentiated.*[3]

It is indeed true that although the analgae of all organs have formed, their function has yet to appear. The organs are thus partly differentiated and partly undifferentiated.

Embryonic development: Weeks 4-6

By the fourth week the embryo is almost straight. Upper limb buds become recognizable day 26 or 27 and the primordia of the internal ears are also clearly visible. The future lenses of the eyes, called lens placodes are also visible on the sides of the head.[4] From 33-36 days the head plates and the nasal pits are prominent. By 40 days the footplates are formed and some pigment is visible in the

1. Qur'ān (*al-Mominūn*) 23:12-14.
2. ibid p-80a
3. Qur'ān (*al-Haj*) 22:5.
4. Moore and Persaud, 1993 p-77

retina.[1] In an authentic tradition of Prophet Muhammad (ﷺ), called a Hadith, matches this sequence of events. It states that the embryo has moved from the hanging stage of "Alaqah" to a more substantial substance of "Mudghah" (somites):

> *In everyone of you all components of your creator are gathered together by 40 days and in that is "Alaqah" like that, then it is "Mudghah" like that.*[2]

Embryonic Development: Weeks 6-8

These rapid developments whereby the embryo begins to take on more human like characteristics are indicated in Surah *al-Muminūn*. Here once the bones are covered with ***"Lahm"*** - intact flesh, the Qur'ān states"

> *Then gradually out of it We developed another creature. So Beneficent is your Lord who is the best of the Creators.*[3]

Azzindani[4] notes how the verb ***ansha'*** translated initially as "developed" carries two meanings' to initiate

1. ibid p-78
2. Muslim, *as-Sahīh*, b. of *qadar* (4:2036#1).
3. Qur'ān (*al-Mominūn*) 23:14.
4. ibid p-94a

and to cause to develop. At 12 weeks the nails of the fetus are growing on the fingers and toes and hair is present on the skin, hence the word initiate is used. Further developments take place gradually in the growth of the body and limbs themselves. The verb "*ansha'a*" thus has a comprehensive application. In other Hadith of the Holy Prophet (ﷺ), it is narrated"

> *When 42 nights have passed over the Nutfah, Allāh sends an Angel to it, who shapes it and makes its ears, eyes, skin, flesh, and bones. Then he says, "Oh Lord is it male or female?" And your Lord decides what he wishes and then the angel records it.*[1]

It is interesting to note that the Angels ask Allāh "is it male or female?" Although the gender of the embryo is determined at fertilization the morphological characteristics of the male and female only begin to develop at the 7th week and visible at 9 weeks. The query noted by the Angels matches modern day observations. For further clarification see figures 4.16 to 4.18

1. Muslim, *as-Sahīh*, b. of *qadar* (4:2037#3).

Development of the Fetus and Birth

Viability of the Fetus

According to embryological studies if a fetus is born after 26 weeks it can survive given intensive care. At this stage the lungs have developed enough to be capable of breathing air. The nervous system has also developed enough to regulate breathing and control the body temperature.[1] In this regard the Qur'ān states:

> *His mother bore him with difficulty and then delivered him with pains and duration of pregnancy and weaning him off is (approximately) 30 months.*[2]

Further Qur'ānic Ayah's clarify the timetable given above:

> *His separation is at the end of two years.*[3]

1. Moore and Persaud, 1993 p-96
2. Qur'ān (*al-Ahqāf*) 46:15.
3. Qur'ān (*Luqmān*) 31:14.

> *Mothers shall breast feed their offspring for two whole years, for those who want to complete the breast feeding.*[1]

These verses give the total time of pregnancy and weaning as 32 months. Two years is prescribed specifically for breast-feeding. This leaves a remaining six months as the duration given for pregnancy. At face value this would seem in contradiction with the normal term of nine months attributed to pregnancy. However the six months indicated does in fact correspond with the viability of a fetus, since a fetus of 26 weeks can survive if born (Moore and Persuade 1993). Hence the Ayah's above accurately reflect this fact. See figures 4.19 to 4.20

Parturition -Childbirth

The expected delivery date usually occurs around 38 weeks after fertilization takes place. Normally the vagina and cervix of a woman is very small and. unable to allow passage of a 38- week fetus through its canals. However, God being merciful states in the Qur'ān:

> *Then we made the passage (through the birth canal) easy.*[2]

Modern embryological knowledge confirms this. The uterus of a pregnant woman increases in size to accommodate the growing fetus. It increases in height and its walls become thinner. Then uterine contractions release

1. Qur'ān (*al-Baqarah*) 2:233.
2. Qur'ān (*'Abasa*) 80:20.

several hormones initiating labor and indeed making the passage smoother and easier. See figures 4.21 to 4.22

Miscellaneous aspects of Human Creation

I would like to present here a few more aspects of human creation, some of which are beyond the scope of pure sciences like embryology. Moreover these are presented to draw attention to the providence and benevolence of our Creator. This latter motive is of course, the objective of our treatise and that of the Qur'ān.

Divine Providence & Beautiful Order in Human Creation (Man's Formation)

We clearly witness innumerable, tangible and intangible evidences of Allāh's providence at every step of human development. Every stage is a reflection of a beautiful order and management. For different intra-uterine states and functions a clear discipline and duration is maintained. All the requirements of each and every stage are automatically fulfilled. The human body is prepared fully with all its requirements ready to meet the conditions and needs and achieve the objectives of later life. Not only are all these developmental stages nurtured properly but they are also fully protected in the womb of the mother. The Quran describes 4 aspects of human creation:

1. Creation
2. Determining measures
3. Arrangement
4. Guidance

> *Praise the name of your Allāh, the highest, Who created and then arranged it in proper order. And He ordained an estimate (of all his potentialities and needs and then guided him.)*[1]

Takhlīq (creation) and Tasviah (arrangement)

This has been discussed in detail from the stages of zygote to ***khalq ākhar*** a new creation. Every stage has a time-table during which certain developments take place and then it passes on to the next stage. Again refer to Al-Ana'am 6: 98, where in it is stated:

> *And He is your lord Who creates you from a single cell and lets you stay for a fixed time in a temporary station and then you pass on to the next station (like a trust) and thus Allāh describes His verses for people of understanding.*[2]

In this verse, words ***mustaqar*** and ***mastoda*** are worth pondering. 'Mustaqar' means to stay temporarily at one station. ***'mastoda'*** means to pass on to the next station. The first step in human creation is the meeting of father's sperm with the mothers ovum. An amazing phenomenon of the

1. Qur'ān (*al-A'lā*) 87:1-3.
2. Qur'ān (*al-An'ām*) 6:98.

Creator's system is observed here, that as soon as the ovum is fertilized by the first sperm then the rest of approximately 400 million sperms, present in an average person's ejaculation, are prevented to meet this ovum by a barrier. This fertilized zygote, after passing through different creative stages, described earlier gets human resemblance at 6-8 weeks of age. Then with the development of muscules, skeletal system and nervous system, the creative state is completed and he is given a shape as Allāh likes. Thus transformation from ***khalq*** to ***tasviah*** is decided by Allāh, the Highest.

> *And We cause whom We will to rest in the wombs for an appointed term.*[1]

It is also a well-known embryological fact that many embryos abort during the first month of development and that only 30% of zygotes develop into fetuses that survive until birth. As the above verse states, it is not conclusive that all embryos will survive, Instead Allāh the Almighty decides who "will rest in the wombs for a fix term".

Taqdīr (determining measures)

This *tasviah* (arrangement) and later *tasvīr* (personification) and then the appearance of specific feature characteristic and individualities are also determined by the principle of ***taqdīr*** by Almighty Allāh. The Qur'ān declares:

1. Qur'ān (*al-Haj*) 22:5.

> *It is He Who created all things and ordered them in due proportions.*[1]

Allāh has created the essence of a human being in a single cell, which is verified by the science of genetics. Modern research has shown that the characteristics and potentialities of all the human beings are written on the molecules of DNA present in the genes of a father's sperm and mother's ovum like a precoded computer programme. These genes determine or estimate the existence, appearance, size, functions, duration of development and its completion etc. Another reference to this system of creation & estimation is hereby mentioned.

> *From what stuff Allāh has created him? Out of a semen drop! He created him and determined his measure (regarding genes and sex). Then (after structuring, developing and completing it) facilitates for him the passage (of delivery from the mother's womb). Then causes him to die, next (stows him) into a grave. Then whenever He may wish, He will (resurrecting) raise them up again.*[2]

Manifestation of Providence during Pregnancy

While the embryo and fetus are passing through different stages, Allāh's system of sustenance is fulfilling all

1. Qur'ān (*al-Furqān*) 25:2.
2. Qur'ān (*'Abasa*) 80:18-22.

its needs. A little reflection only in the following four requirements or arrangements demonstrates the benevolence of such a perfect and all-powerful system of Allāh, that incites thinking of every rational person:

i. (***Taghziah***) Nutrition
ii. (***Hifazah***) Security or protection
iii. (***Harakah***) Movements
vi. (***Takayyuf Hararah***) Temperature Control

The development of fetal and placental circulation not only ensures adequate nutrition and supply of oxygen but also helps excretion of fetal wastes. Similarly, the position and covering of the fetus not only protects the fetus well, but also allows its necessary movements. Additionally both of these systems maintain the required temperature for the developing human being.

When the fetus develops to the point that it can live out of the mother's womb, it is transferred out by the birth process. Now his dietary needs change and the providence of Allāh has rearranged for that in the form of mother's milk. The whole process of human prenatal development is given in a sequence in the following table.

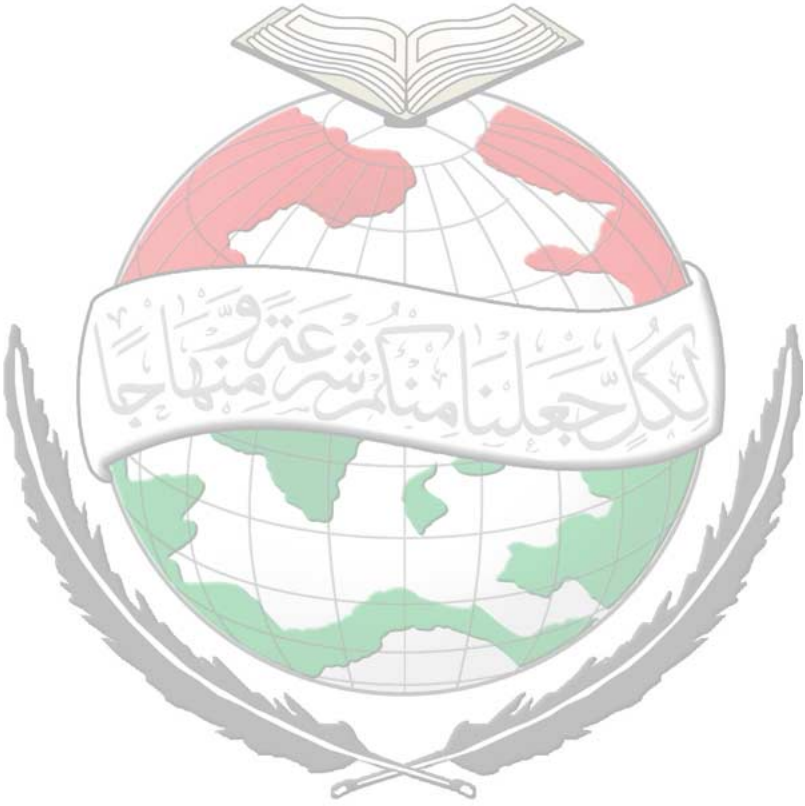
Conclusion

The gist of the discussion is that the Holy Qur'ān is the supreme source of knowledge which embraces all human and cosmic phenomena. It furnishes us not only a cogent and elaborate explanation of man's inner propulsions and outer compulsions, but also provides us deep insight into the subtle operations of the universe, broadening both our vision and perspective. The Qur'ān blazed the torch of inductive method, trumpeted so enthusiastically by the

present-day scientist, and pulled man out of the mist of abstract speculation into the light of reasoning based on observation and experimentation. In this sense, it possesses a conceptual as well as a practical dimension.

The Qur'ān offers a simple explanation of the creation of man. It gives us a black-and-white presentation, and steers clear of the gray zones which are a distinctive feature of the modern philosophical outlook. Modern philosophy, both secular and materialist, operates in a vacuum of uncertainty and fuzziness. As a result, the present-day philosophers are not only confused in themselves but also tend to confuse others. Instead of providing us with clear-cut explanations of the origin of life, they are stuck up in the grooves of logical hair-splitting and spurious reasoning. The essential mystery of life eludes them and they resemble butter-fingered fielders who drop catch after catch and eventually not only suffer from personal frustration but also lead their entire team to a crushing fiasco. The Holy Qur'ān, through its cut-glass message and its lucid packaging, challenges "the heap of broken images" they have piled up in support of their philosophies and interpretations. The Qur'ānic concept of divine unity makes its message effective and authentic by relating the diversity of phenomena to the unitary soured of creation. It is this belief in the unity and indivisibility of the creator that dispels all doubts and dubious human engagements, and shows the light of hope and optimism to the modern man who is caught in the web of his own specious inventions. The Qur'ānic message is the message of hope in an aura of hopelessness; it is a message of clarity about the creation of man which lies wrapped in the folds of misinterpretation

and over-elaboration, stacked up by our "one-story" scholars and intellectuals who flaunt confusion as a virtue and arrogance as a blessing.



Glossary

'alaqah: hanging mass.

hadīth: pl. hadīths or ahādīth. The sayings, practice and approved traditions of Prophet Muhammad (ﷺ).

masnūn: something odorous and inconsistent.

mudghah: a chewed like substance.

nutfah: a drop of sperm.

nutfat-ul-amshāj: a drop of mingled sperm.

salsāl kal fakhkhār: dried or highly purified clay.

sulālah min teen: extract of purified clay.

teen: clay.

turāb: inorganic matter.

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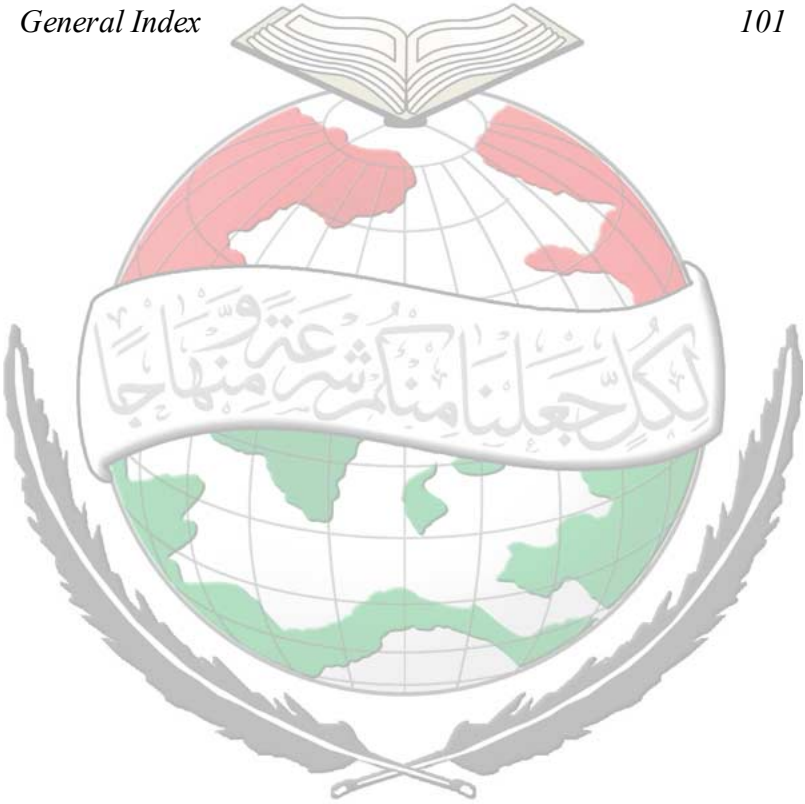

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66 ۵۲– يَخْلُقُكُمْ فِىْ بُطُوْنِ اُمَّهٰتِكُمْ خَلْقًا مِّنْ م بَعْدِ خَلْقٍ فِىْ ظُلُمٰتٍ ثَلٰثٍ ط ذٰلِكُمُ اللّٰهُ رَبُّكُمْ لَهُ الْمُلْكُ ط لَا اِلٰهَ اِلَّا هُوَ فَاَنّٰى تُصْرَفُوْنَ(az-Zumar, 39:6)

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68 ۵۶– فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظٰمًا فَكَسَوْنَا الْعِظٰمَ لَحْمًا ط(al-Mominun, 23:14)

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(al-Mominun, 23:14)

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73 ٦٠ – وَ فِصٰلُهٗ فِيْ عَامَيْنِ (Luqman, 31:14)

76 ٦١ – سَبِّحِ اسْمَ رَبِّكَ الْاَعْلَى O الَّذِيْ خَلَقَ فَسَوّٰى O وَالَّذِيْ قَدَّرَ فَهَدٰى O (al-A'la, 87:1-3)

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(al-An'am, 6:98)

77 ٦٣ – وَ نُقِرُّ فِي الْاَرْحَامِ مَا نَشَآءُ (al-Haj, 22:5)

77 ٦٤ – وَ خَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهٗ تَقْدِيْرًا O (al-Furqan, 25:2)

78 ٦٥ – مِنْ اَيِّ شَيْءٍ خَلَقَهٗ O مِنْ نُّطْفَةٍ خَلَقَهٗ فَقَدَّرَهٗ O ثُمَّ السَّبِيْلَ يَسَّرَهٗ O ثُمَّ اَمَاتَهٗ فَاَقْبَرَهٗ O (Abasa, 80:18-22)

AHADITH INDEX

59 ثم قال يا محمد مم يخلق الانسان، قال يا يهودى من كل يخلق من نطفة الرجل ومن نطفة المرأةO

(Ahmad bin Hambal, al-Musnad, 1:465)

71 ان احدكم يجمع خلقه فى بطن امه اربعين يوما ثم يكون فى ذلک علقه مثل ذلک ثم يكون فى ذلک مضغة مثل ذلک

(Muslim as-Sahih, b. of qadar (4:2036#1)

72 اذامر بالنطفة ثنتان و اربعون ليلة، بعث الله إليها ملكا فصورها و خلق سمعها و بصرها و جلدها و لحمها و عظاما ثم قال: يا رب أذكرام انثى فيقضى ربک ماشاء و يكتب الملک

(Muslim, as-Sahih b. of qadar (4:2037#3)

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