

CREATION OF HUMAN BEINGS:

When one ponders over just a few scientific verses from the Arabic Glorious Qur'ān with an open mind, then one will come to a definite conclusion that this Book is from the Almighty, and it is a Divine Book for the guidance for humanity¹ – as the opening verses in the Book state, and continues to repeat throughout the Book. If one puts these through the mathematical ‘guessing’ test, one will have to come to the conclusion that the Arabic Glorious Qur'ān can never be from a mind of a human being. Consider just the following few verses that refer to the creation of human beings:

Chapter 2 verse 28: (2:28) “How can you deny the existence of Allāh seeing that you were lifeless (matter), and He (Allāh) gave you the faculty of growth,² of sensation and intellect...?”

23:12–14: “And certainly We (Allāh) evolved man out of an extract of clay. And after changing his state, (Allāh) placed him as a (sperm) drop³ in an abode⁴ of stability (in the wall of the womb) for a predetermined time; and then We (Allāh) fashioned the drop of sperm into a mass (of cells) attached⁵ via a stalk (to the early placenta); then We (Allāh) formed out of it a chewed-like⁶ embryonic mass; then We (Allāh) formed bones within the mass and clothed⁷ the bony framework with (elongated) muscle groups attached⁸ to it. Then We (Allāh) produced out of it a new creation.⁹” (This translation is from Dr Joseph Noor’s book, Document X: Direct Evidence of God’s Existence; www.documentX.net)

Chapter 22 verse 5: “O mankind! if you have a doubt about the Resurrection, (consider) that We (i.e. Allāh) created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We (i.e. Allāh) may Manifest (Our power) to you; and We (i.e. Allāh) cause whom We (i.e. Allāh) will to rest in the wombs for an appointed term, then do We (i.e. Allāh) bring you out as babes, then (foster you) that ye may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age [...]”

75:39: “And of (from) the male He (Allāh) made two sexes, male and female.” (The male sperm determines the gender of the child, as he has both the X and Y chromosomes. In 33:5 (not quoted), Allāh says to name the child after the father’s name. Why? Because the sperm of the father determines the gender. This discovery of the X and Y chromosomes is

¹ 2:2: “This is the Book; in it is guidance sure, without doubt, to those who fear Allāh.” 14:1. “Alif. Lām. Rā. A Book which We (Allāh) have revealed unto thee (Muhammad), in order that thou (Muhammad) mightest lead Mankind out of the depths of darkness into light - by the leave of their Rabb (Lord) - to the way of (Allāh) the Exalted in power, worthy of all praise!”-

² Ḥayāt – faculty of growth, of sensation, of intellect.

³ Nuṭfah – droplet, minute quantity of liquid. However, it is a comprehensive term and its true meaning can only be deduced from Qur’ānic text. It includes the male and female gametes and associated cellular fluid. It is also a descriptive term for fertilised egg, the morula and blastocyte.

⁴ Qarār – from the root qarara – abode of stability; determined time, appointed time.

⁵ `Alaqah – from the root `aliqa – to suspend a thing to another by a rope; attach or cling to.

⁶ Mudghah – from the root maḍagha – chewed flesh, foetal flesh.

⁷ Fakasownā – from the root kasawa – oblong piece of cloth, of a single piece; wrapping garments (the clothing material is obviously the muscle, hence our description of it as elongated).

⁸ Laḥmā – from the root laḥama – flesh; united, joined.

⁹ Ākhar – from the root akhara – another, a thing or person other than the former.

relatively recent, as it was believed in past times that the woman was responsible for the gender of the child. The Arabic Glorious Qur'ān stated this information in the 7th century.

35:11: “And Allāh did create you from dust; then from a sperm-drop; then He (Allāh) made you in pairs¹⁰. And no female conceives, or lays down (her load), but with His (Allāh's) knowledge. Nor is a man long-lived granted length of days, nor is a part cut off from his life, but is in a Decree (ordained). All this is easy to Allāh.”

25:54: “It is He (Allāh) who has created man from water: then has He (Allāh) established relationships of lineage and marriage: for thy Rabb (Lord) has power (over all things).”

21:30: “Do not those¹¹ who deny the existence of Allāh see that the Sāma'wāt¹² (heavens) and earth were (once) closed up¹³ as one unit of creation devoid of space, which We (Allāh) then parted¹⁴ (creating) space (and time)? And We (Allāh) made from water every living thing. Will they not then believe?”

A note on the use of Qur'ānic pronouns in reference to Allāh:

Western critics of the Qur'ān frequently point to the allegedly 'incoherent' references to Allāh – often in one and the same phrase – as 'He', 'Allāh', 'We' or 'I', with the corresponding changes of the pronoun from 'His' to 'Ours' or 'My', or from 'Him' to 'Us' or 'Me'. They seem to be unaware that these changes are not accidental, and not even what one might describe as 'poetic licence', but are obviously deliberate, a linguistic device meant to stress the idea that Allāh is not a 'person' and cannot, therefore, be really circumscribed by the pronouns applicable to finite beings.

Rabb, referring to Allāh, means 'the One who evolves things'. No such word existed in any other language at the time of inception of the Qur'ān. 'Evolution' is a word that was coined in the English language only in the 17th century. **Rabb: The One who fosters a thing in such a manner as to make it attain one condition after another until it reaches its goal of completion.** (Mufradāt alfāz al-Qur'ān by ar-Rāghib al-Isfahān). Please note that the word has different meanings when it does not refer to the Creator. The attribute Rabb appears about one thousand times in Al-Qur'ān, more than any other attribute of the Creator.

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¹⁰ 36:36: “Glory to Allāh, who created in pairs all things that the earth produces, as well as their own (human) kind and (other) things of which they have no knowledge.”

¹¹ Al-laḥīna kafarū refers to disbelievers who (regardless of educational status) acknowledge a higher being but deny any moral responsibilities towards Him. They behave as if God does not exist. The above verse, however, refers to a special class of disbelievers – those with a scientific background and who therefore understand the origin and evolution of life and the universe, but totally reject the existence of a God.

¹² The word Samā' (singular) means according to the Arabic-English Lexicon by E. W. Lane: “the higher, or highest, or uppermost, part of anything....Er-Rāghib says that the Samā' as opposed to the 'ard is fem., and sometimes masc. ...” According to the Tāj al-'Arūs it is also the: “Canopy of the earth.” Hence, As-samāwāt (plural) ought to include the known and the unknown parts which comprise the English word universe.

¹³ Ratqan from the root rataqa – close up, united, no intervening space, having no openings or fissures.

¹⁴ Fatqun from the root fataqa – cast asunder, parting, split, and spacious place.