



The Scientific Miracle of Human Creation in the Holy Quran

Hafidha Zekkour ^{1*}, Umaiyyatus Syarifah ², Eko Budi Minarno³.

Universitas Islam Negeri Maulana Malik Ibrahim Malang^{1,2,3}

Correspondence e-mail : hafidhazekkour@gmail.com *

Abstract: The studies that exist so far tend to be conducted separately and partially, so that they have not produced a comprehensive understanding of the harmony between the information in the Qur'an and contemporary scientific discoveries. Many researchers still view the Qur'an as a spiritual book alone, without paying attention to the detailed and in-depth scientific information about the process of human creation contained therein, from the fertilization stage to the development of the embryo. The scientific miracles in the Quran indicate God's ability to create the universe and humanity. This study uses the Systematic Literature Review (SLR) method. The articles were selected through Mendeley, Excel and printed books/books for analysis. Data collection was carried out using a bold database based on a predetermined search strategy to collect articles related to the research topic The ayat alkawnia illustrate the stability of natural phenomena and link these Ayat to the divine cause. The stages of human creation are represented, starting from clay to the sperm, then the Elaqa, the Madagha, the bones, and finally the blowing of the spirit. Many surah, such as Al-Mu'minun and Al-Hajj, clarify these stages. These ayat reflect a scientific understanding that was not available at the time of the Quran's revelation, enhancing its status as a book of truth and affirming the connection between science and faith.

Keyword: Quran, Creation of man, Ayat alkawnia.

Article info: 2024-11-24 | Accepted : 2024-12-23 | Published : 2024-12-25

Copyright © 2024, Author.

This is an open-access article under the [CC BY 4.0](https://creativecommons.org/licenses/by/4.0/)



How to Cite : Zekkour, H., Syarifah, U., & Minarno, E. B. (2024). The Scientific Miracle of Human Creation in the Holy Quran . *Journal of Education and Teacher Training Innovation*, 2(2), 144-152. <https://doi.org/10.61227/jetti.v2i2.118>

Introduction

The development of modern science and technology has opened up new horizons in understanding the process of human creation, which has been fundamentally discussed in the Qur'an thousands of years earlier. This holy book contains a number of verses that explain in detail the stages of human formation, from the fertilization process to the development of the fetus, with an astonishing level of accuracy and depth. This raises an interesting question about how such complex and detailed scientific information could have been known at the time the Qur'an was revealed, amidst the limitations of medical knowledge and technology at that time. (Yahya, 1994).

So far, studies on the creation of humans in the Qur'an have often been carried out partially and separately between religious and scientific perspectives. This has

resulted in a lack of comprehensive understanding that can explain the harmony between the information in the Qur'an and contemporary scientific discoveries. Many researchers still view the Qur'an as merely a spiritual book, without paying attention to the very detailed and in-depth scientific information contained in it regarding the process of human creation, from the fertilization stage to the development of the embryo (Bahman & Hasanzade, 2019; Saadat, 2009).

The Holy Quran is the eternal miracle of Islam, whose scientific advancements further solidify its miraculous nature. Within the Quran, there are ayat kawnia that contain signs indicating God's ability to create the world, such as the creation of humans, the earth, the heavens, the sun, the moon, and other wonders of creation mentioned in the Quran. Thus, the Quran also encompasses secrets about these creations. Additionally, God created the human mind to enable understanding of cosmic truths and to recognize the Creator of oneself and the entire universe.

The ayat kawnia are those that represent the stability of natural phenomena in the universe across time and space. They are called ayat kawnia due to their permanence and unchanging nature, based on the revelations of the Quran. These ayat are linked to the material universe on one side and the divine, unseen cause on the other, as they point to these laws (Rusydi, 2018).

In the Holy Quran, there are ayat kawnia that indicate God's ability to create the world, such as the creation of humans, the earth, the heavens, the sun, the moon, and more. The Quran addresses the topic of human creation in many chapters, including Surah Al-Mu'minin (12-14), Al-Hajj (5), Fatir (11), Al-Kahf (37), Az-Zumar (6), An-Nahl (4), Al-Waqi'a (3-50), An-Najm (40-45), Al-Qiyama (30-74), Al-Insan (1-2), Al-Mursalat (19-23), Abasa (11-22), Al-Inshiqaq (19), Al-Alaq (2), Al-Imran (6), Ar-Ra'd (1), and Luqman (34). (Huda, 2022; Purwanto, 2008)

The mention of humans in the Quran occurs 91 times, using terms such as *insan* (الإنسان) *al-insan*, *anas* (أنسان), *Adam* (آدم), children of Adam (ابن آدم), *Bani Adam* (و بني آدم), descendants of Adam (و ذرية آدم) and *people* (الناس).

Previous studies have conducted many studies in the field of kauniyah verses such as the study conducted by (Khayal et al., n.d.) who conducted research in the field of Scientific and Technical Observation of the Qur'an, then the study conducted by Danish & Awan, (2018), namely on the Scientific Thinking Approach in the Qur'an and its Implementation in Education and the last study conducted by Abu-Milha, (2003) on Scientific Issues in the Qur'an: the meaning and translation of verses related to the creation of the universe. However, of the three studies, only a few have studied the creation of humans

The complexity of the process of human creation described in the Qur'an requires in-depth research that is able to integrate religious studies with modern scientific approaches. This research aims to reveal the harmony between the description of the

Qur'an and the latest findings in the fields of embryology, genetics, and medical science. With an interdisciplinary approach, it is hoped that scientific evidence can be revealed that shows that the Qur'an has in-depth knowledge of the process of human creation that far exceeds the ability of human understanding at the time of its revelation, while also showing the dimensions of scientific miracles contained in the holy book.

Method

This study uses the Systematic Literature Review (SLR) method. The approach taken in this study uses bibliometric analysis, an important tool for mapping data from published research (Kitchenham et al., 2009). Bibliometric analysis is used to identify publication trends based on the number of articles, citations, authors, journals, countries, and keywords

The articles were selected through Mendeley, Excel and printed books/books for analysis. Data collection was carried out using a bold database based on a predetermined search strategy to collect articles related to the research topic

The stages of the Systematic Literature Review (SLR) method are: In the first stage, articles are filtered based on their titles, and research that is not relevant to the research topic is random. Data analysis is carried out in two stages: manual analysis and scientific understanding. In the third stage, after the screening process, articles that meet the criteria are thoroughly evaluated to examine the details of the publication, citations, authors, sources, countries, and journals published .

Result and Discussion

Stages of Human Development in the Holy Quran

The Holy Quran places humans in the best form and the highest status among all living beings. In the Quran, humans are depicted as rational, thinking, and responsible beings; they are insightful and aware of their surroundings. They possess a noble spirit and a strong, complete body, which can be directed towards the path of goodness if they wish, or towards the path of evil and destruction if they choose.

يقول سبحانه وتعالى: (لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَن تَقْوِيمٍ) سورة يس 77
 ويقول سبحانه وتعالى: (الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلْقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ) ثُمَّ جَعَلَ
 نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ
 وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ) سورة السجدة: 7-9

The one who began the creation of the first human from clay is none other than Allah, the Highest. He then shaped and perfected him, breathing His spirit into him, making humans a combination of physical matter –sticky clay – and His spirit. The

Quran refers to the biological nature of humans, their developmental stages, and growth, sometimes comparing them to plants and animals, as they all share biological life. However, humans are more complex in structure, possessing more complete organs, and embodying a higher form, functions, and abilities.

The Holy Quran mentions the reality of human development, indicating that humans are created from the materials of this earth, starting from its dust. This dust underwent several stages: first, it became clay, then it turned into fetid clay, and finally into a baked clay. After this transformation, the breath of the Creator, the Highest, was infused into this being shaped in the form of a human. The Quran describes these stages of development in Surah Al-Mu'minun (12-14): (وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ) (12) ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ (13) ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا (13) وَقَدْ خَلَقَكُمْ (14)) It also states, ((أَطْوَارًا)) (Surah Nuh, 13-14). This ayat refers to the creation of humans in different stages and conditions that seem almost varied: "Did He not create you from dust, then from a sperm-drop, then from a clinging clot, then from a lump of flesh, and then He brought you forth as infants, and then you grew to maturity.

{يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُّرَابٍ ثُمَّ مِّن نُطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ آجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنكُمْ مَّن يُّتَوَفَّىٰ وَمِنكُمْ مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَىٰ الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ وَأَنْبَتَتْ مِن كُلِّ رَوْحٍ بِهِيج (5)} سورة الحج

Sheikh Al-Maraghi interprets this ayat as follows:

- a. يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ: If you are in doubt about the coming of resurrection, look at the beginning of your creation to dispel your doubts and understand that the One who is capable of creating you for the first time is also capable of recreating you a second time.
- b. فَإِنَّا خَلَقْنَاكُمْ مِّن تُّرَابٍ: When Allah created humans from the sperm that originates from food, and the food ultimately comes from plants, which are generated from the earth and water (Ahmad Mustafa Al-Maraghi, 2010).
- c. ثُمَّ مِّن نُطْفَةٍ: The union of the female and male reproductive sperm, referred to as the mixed sperm (nutfah amshaj) (Zaghloul El-Naggar, 2008).
- d. ثُمَّ مِّن عَلَقَةٍ: Then from thick, congealed blood, and it is evident that there is a distinction and difference between water and blood (Ahmad Mustafa Al-Maraghi, 2010).
- e. ثُمَّ مِّن مُّضْغَةٍ: Then from a piece of flesh that is well-formed, without any deficiency or flaw in its initial creation, and a chewed lump that is uneven and contains

imperfections. Through this variation in creation, people differ in their appearances, shapes, heights, and sizes.

- f. **ثُمَّ نُخْرِجُكُمْ طِفْلًا**: Then We bring you forth from the wombs of your mothers when you reach the appointed term for your emergence, as small infants in the cradle.
- g. **ثُمَّ لِنَبْلُغُوا أَشُدَّكُمْ**: Then We bring you forth from the wombs of your mothers when you reach the appointed term for your emergence, as small infants in the cradle.
- h. **وَمِنْكُمْ مَّنْ يَتَوَفَّىٰ وَمِنْكُمْ مَّنْ يَرُدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ**: And among you are those who die at the peak of their strength and intellect, while others remain until old age and senility, becoming as they were in the early stages of childhood – weak in body, feeble in mind, and limited in understanding (Mawardi, 2016).

According to Sheikh Al-Maraghi's book, he explains in his interpretation that the stages of human creation are divided into two sections. The first section is from Surah Al-Hajj ayat 5, where he outlines seven stages of creation: clay, sperm, a clinging substance, a lump (of flesh), a child, adulthood, and old age. The second section is from Surah Al-Mu'minun ayat 12-14, which details the stages of human development, explaining how a human evolves from clay to the growth of the fetus in the womb. In Surah Al-Tariq ayat 5-7, Sheikh Al-Maraghi discusses how conception occurs and the development of the fetus.

1. Clay

قال الله تعالى: {وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سَلَالَةٍ مِنْ طِينٍ} سورة المؤمنون 12

Human beings are created from clay, as Prophet Adam was made from the finest clay. Some interpreters believe that the term "human" here refers to the children of Adam. They argue that sperm is generated from the blood produced by food, which can be either animal or plant-based. The animal source ultimately comes from plants, and plants grow from the finest soil and water. Therefore, humans are essentially descended from clay, progressing through various stages of creation until they become sperm (Ahmad Mustafa Al-Maraghi, 2010).

2. Sperm

قال الله تعالى: {ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ} سورة المؤمنون 13

The lineage of humans begins as sperm from the origins of their fathers, then it is cast into the womb, where it remains in a secure place from the time of conception until birth. Sheikh Al-Maraghi interprets this verse to mean that Allah, the Exalted, creates humans from the water of sperm, which originates from the blood produced by food, whether animal or plant-based. In essence,

the origin of humans is from a lineage of clay, which progresses through the water of sperm. The secure place referred to is the womb.

3. Elaqa

قال الله تعالى: {ثُمَّ خَلَقْنَا الْمُضْغَةَ عَظْمًا} سورة المؤمنون 14

The blastocyst stage occurs after divisions happen within the fertilized egg, where the zygote becomes a small piece of flesh attached to the uterine lining.

4. Madagha

Sheikh Al-Maraghi explained in his book that the stage following the alaqah is the mudghah. This is supported by the ayat that defines this scientifically, as well as confirmation in another Surah. Allah says, " **فَخَلَقْنَا الْعَلَقَةَ** " **مُضْغَةً** ,meaning that the congealed blood is transformed into a piece of flesh that resembles what is chewed. The alaqah stage in the life of the fetus lasts for four weeks, after which it develops into a mudghah, which closely resembles a chewed piece of flesh and lasts for several weeks.

5. Bones

قال الله تعالى: { فَخَلَقْنَا الْمُضْغَةَ عِظَامًا } سورة المؤمنون 14

Sheikh Al-Maraghi explained in his interpretation that after the stage of the mudghah comes the stage of bones, and Allah has made the mudghah into bones. He clarified that the mudghah consists of some parts.

6. Flesh

قال الله تعالى: { فَكَسَوْنَا الْعِظَامَ لَحْمًا } سورة المؤمنون 14

Sheikh Al-Maraghi interpreted this verse, stating, "So We made the flesh a covering for them," indicating that it covers the bones, resembling a garment that conceals the body.

7. Creation of the Other

قال الله تعالى: { أَنْشَأْنَاهُ خَلْقًا آخَرَ ۖ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ } سورة المؤمنون 14

Sheikh Al-Maraghi explains in his interpretation: Distinct from the first creation, we breathed into him the spirit and made him a living being after he

was more like an inanimate object, capable of speech, hearing, and sight. We endowed him with wonders, both apparent and hidden, that are countless.

Conclusion

The stages of human creation, according to the theory of science, are called human reproduction. The cosmic verses explained earlier are evidence of the scientific miracles in the Quran, affirming that it is the Book of Truth and the Book of God Almighty. These verses precisely illustrate how humans are created, a process that humanity could not comprehend at that time. These cosmic verses represent the stability of natural phenomena in the universe over time and their unchanging nature, whether in the creation of humans, the earth, the sky, the sun, the moon, and other wonders of creation mentioned in the Quran.

References

- Abu-Milha, K. Y. (2003). *Scientific issues in the Holy Qur'an: The meaning and translation of verses relating to the creation of the universe* [PhD Thesis, Durham University]. <http://etheses.dur.ac.uk/1733/1/1733.pdf>
- Abu-Milha, K. Y. (2003). *Scientific issues in the Holy Qur'an: The meaning and translation of verses relating to the creation of the universe* [PhD Thesis, Durham University]. <http://etheses.dur.ac.uk/1733/1/1733.pdf>
- Al-Aqqad, Abbas Mahmoud, *Man in the Quran* (Egypt: Nahdat Misr, 2005 CE).
- Al-Awadi, Mashkoo, *Journal of Scientific Miracles in Cosmic Mechanisms* (Kufa: University of Kufa, Faculty of Arts, 2008 CE).
- Al-Bar, Muhammad Ali, *The Creation of Man Between Medicine and the Quran* (D.M: Dar Al-Saudia, 1423 AH / 1913 CE).
- Al-Baydawi, Anwar Al-Tanzil wa Asrar Al-Ta'wil, known as the interpretation of Al-Baydawi (Beirut: Dar Ihya Al-Turath Al-Arabi, n.d.).
- Al-Bukhari, Muhammad Ibn Ismail, *Sahih Al-Bukhari* (Damascus: Dar Ibn Kathir, 1423 AH / 2002 CE).
- Al-Fayruzabadi, *Al-Qamus Al-Muhit* (Beirut: Al-Risalah Foundation, 1420 AH / 2005 CE).
- Al-Jurjani, Ali Ibn Muhammad Al-Sayyid Al-Sharif, *Dictionary of Definitions* (Cairo: Dar Al-Fadila, 2011).
- Al-Mahalli, Jalal Al-Din and Jalal Al-Din Al-Suyuti, *Tafsir Al-Jalalayn* (Beirut: Maktabah Lebanon Publishers, 2003 CE).
- Al-Miraghi, Ahmad Mustafa, *Tafsir Al-Miraghi* (Beirut: Dar Al-Fikr, 1432 AH / 2010 CE).
- Al-Najjar, Zaghoul Raghieb Muhammad, *An Introduction to the Study of Scientific Miracles in the Holy Quran* (Beirut: Dar Al-Ma'arifah, 1432 AH / 2009 CE).

- Al-Najjar, Zaghoul Raghieb Muhammad, Interpretation of the Cosmic Verses in the Holy Quran (Cairo: Al-Shorouk International Library, 1421 AH / 2007 CE).
- Al-Qattan, Mun'a, Studies in the Sciences of the Quran (D.M: Maktabah Wahbah, 2000 CE).
- Al-Quran
- Al-Razi, Fakhr Al-Din, Al-Tafsir Al-Kabir (Beirut: Dar Al-Fikr, 1421 AH / 1981 CE).
- Al-Sabuni, Muhammad Ali, The Simplified Explanation of Sahih Al-Bukhari (Beirut: Al-Maktabah Al-Asriyyah, 1434 AH / 2013 CE).
- Al-Sharif, Adnan, From the Science of Quranic Medicine: Scientific Constants in the Holy Quran (Beirut: Dar Al-Ilm for All, 1990 CE).
- Al-Zarqani, Muhammad Abdul Azim, Manahil Al-Irfan in the Sciences of the Quran (Beirut: Dar Al-Kitab Al-Arabi, 1415 AH / 1995 CE).
- Ayazi, Muhammad Ali, The Commentators: Their Lives and Methodologies (Tehran: Ministry of Culture and Islamic Guidance, n.d.).
- Bahman, M., & Hasanzade, T. (2019). The Scientific Miracle of the Qur'an in the Creation of Man from the Viewpoint of Ayatollah Fazel Lankarani (ra). *THE Qur'an And Science*, 13(25), 143-161.
- Danish, M. A., & Awan, A. G. (2018). Scientific Thinking Approach in the Holy Quran and Its Educational Implementation. *Global Journal of Management, Social Sciences and Humanities*, 4(4), 718-740.
- Huda, A. N. (2022). Tafsir Ilmi: Telaah Tafsir Ayat-Ayat Kauniyah Dalam Al-Qur'an. *Wahana Resolusi*. <http://repository.iiq.ac.id/handle/123456789/2572>
- Khayal, O. M. E. S., Mohammed, A. A. A., & Hamad, M. N. M. (n.d.). Scientific and Engineering Observations from the holy Qur'an. Retrieved December 17, 2024, from https://www.researchgate.net/profile/Osama-Khayal/publication/386573073_Scientific_and_Engineering_Observations_from_the_holy_Qur'an/links/675744dcdf681a5748f5b459/Scientific-and-Engineering-Observations-from-the-holy-Quran.pdf
- Khidr, Abdul Aleem Abdul Rahman, Man in the Universe Between the Quran and Science (Saudi Arabia: Alam Al-Ma'arifah, 1423 AH / 1981 CE).
- Kitchenham, B., Brereton, O. P., Budgen, D., Turner, M., Bailey, J., & Linkman, S. (2009). Systematic literature reviews in software engineering—a systematic literature review. *Information and Software Technology*, 51(1), 7-15.
- Mawardi, M. A. (2016). *JOURNAL OF QUR'ĀN AND HADĪTH STUDIES*. *Journal of Qur'ān and Hadīth Studies*, 6, 1.
- Purwanto, A. (2008). *Ayat-Ayat Semesta*. PT Mizan Publika. <https://books.google.com/books?hl=en&lr=&id=IrHOiqLWcF4C&oi=fnd&pg=PA221&dq=Ayat-ayat+kauniyah&ots=TxAQyBhbBG&sig=LrzVhdWHSxUVJMV16rTNNBHEyjA>

- Rusydi, A. (2018). Tafsir Ayat Kauniah. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*. <https://www.jurnal.stiq-amuntai.ac.id/index.php/al-qalam/article/view/56>
- Saadat, S. (2009). Human embryology and the holy quran: An overview. *International Journal of Health Sciences*, 3(1), 103.
- Yahya, H. (1994). *Miracles of the Qur'an (Vol. 271)*. by: Al-Attique Publishers Inc. Canada. <https://www.harunyahya.info/folder/files/book/en/miracles-of-the-quran-vol1.pdf>
- Zakariya, Abu Al-Hussein Ahmad Ibn Faris, *Dictionary of Language Standards (D.M: Dar Al-Fikr, 1399 AH / 1979 CE)*.