

## Relationship Between Religion And Science: A Research Study

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### Abstract:

*Religion (Islam) has always shown the path of moderation while teaching its followers to pursue scientific knowledge. Religion (Islam) has given a whole system of orders and regulations to man according to human nature and psychology in this work. And by erasing the contradictions of his outer and inner self, he has given him the awareness of the truth of his motto. Pondering and deliberation is the order of God. Because the doors of thought do not open without thinking, and if these doors remain closed, the journey of history stops or stops and the history of the evolution of the human race is lost in darkness. In the early centuries of their journey, Muslims not only made a lot of improvements in scientific knowledge through thought and wisdom. Rather, it also encouraged man to conquer the universe in the light of Quranic orders. Therefore, some surprising inventions were also implemented during this period. And such solid foundations were provided to the scientific sciences. On which the foundation of modern scientific sciences was laid. Of which religion (Islam), science and human creation is also one of the most important topic.*

**Keywords:** Religion (Islam), Science, Pregnancy, Sex Determination, Creation of Man.

### Introduction:

From the day of its first revelation, religion (Islam) enjoined mankind to dive into the depths of the universe and soul. It was the grace of the<sup>1</sup> teachings of the religion (Islam) that the "Arabs" were entitled to lead the whole world within just one century after following the rules of Islam and gradually they deprived the world of Greek philosophy. By freeing them from the cracks, they gave the natural sciences the basis of experience. Under the influence of the teachings of religion (Islam), this scientific method adopted by him was the basis of research. Thanks to which, the human knowledge, which has been going on for thousands of years, has taken a great turn and the present century has seen its fruits. Among these sciences, the subject of human creation was also discussed, just as the light of the universe is driven by the essence of the soul. In the same way, the universal phenomena of Nizam Rabubit are shining in the human life with full climate. In which the study of God's Lordship system is an interesting and very important topic. While these facts are being known to science after centuries.

### Hypothesis Research:

In modern times, all scientific sciences have developed thanks to religion (Islam).

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Plato and Aristotle. Before the arrival of Mustafa (PBUH), the lands of Greece and Alexandria worshiped knowledge. Apart from these specific regions of the earth, most of the world was lost in the darkness of ignorance. The same was the case in mainland Arabia, where people were proud of their ignorance and ignorance. One of the benefits of the development of knowledge and civilization in ancient Greece, Alexandria and Rome (Italy) was that certain sciences and arts had their own custom and environment in El Arab. Arabs definitely had their own special taste and their own style of expression in different academic and literary fields. In such circumstances, the first verses of the Holy Quran were revealed with the message of good theology, ethics, philosophy and science.

4 إقرأ باسم ربك الذي خلق، خلق الإنسان من علق، اقرأ وربك الأكرم، الذي علم بالقلم، علم الإنسان ما لم يعلم<sup>٥</sup>

Translation: (O Muhammad PBUH) Recite in the name of your Lord, Who created (the world), Who created man from blood clots, Recite and your Lord is Most Merciful, Who taught knowledge through the pen, and gave man knowledge. Teach him the things he did not know.

The first verse of the first revelation revealed to Tajdar Rahmat (PBUH) provided the scientific basis of Islamic 'Theology' and 'Ethics', the second verse explained the scientific basis of 'Biology' and 'Genetics', the last verse gave the Islamic belief to man. And drew towards the philosophy of life, the fourth verse shed light on the philosophy of knowledge and education and the sources of knowledge and the fifth verse opened the doors of research and inquiry in all fields of knowledge and cognition, thought and art and philosophy and science. The Holy Prophet (PBUH) gave such a high regard to knowledge and art and education in his lifetime that the mother (uneducated) nation, which was proud of its ignorance, became the Imam and leader of the sciences and arts of the whole world in a short period of time and the East The light of knowledge and morals and philosophy and science began to spread from west to west. To put the Arab nation on the path of knowledge and science, the Holy Prophet (PBUH) set a ransom of 4,000 dirhams for the infidel prisoners of the Battle of Badr to teach ten Muslim children. Within the early centuries of Islam, the entire world emerged as a teacher of humanity and it provided such strong foundations to scientific studies that are still considered iron today. The salient aspect of the teachings of the Qur'an and Sunnah in this chapter is that it invited the human mind to consider the facts of its existence and the system of the universe.

Allah says in the Holy Quran:

5 "سنريهم آياتنا في الأفق وفي أنفسهم حتى يتبين لهم أنه الحق"<sup>٥</sup>

Translation: We will soon show them Our signs in the universe and within their own (beings), until they know that this is the truth.

The Crown Prince of the Universe, (PBUH) gave this ignorant Bedouin people the mood to analyze and explain the facts, and gave them the taste for searching and researching the facts of the universe. From the creation of the universe to its end and from the creation of man to his death, then from death to the resurrection also provided the basic material for contemplation. In this way, the development paths of cosmological and human sciences continued to open continuously. Thus, the scholarly taste in the Muslim Ummah developed to such an extent that the Muslim scholars, finding the indication of the Qur'anic injunction "knowledge with the pen", also paid their dues to the historical research of the "pen".

### **Types of scientific studies:**

Those natural sciences that fall under the category of modern science. For easy understanding of their scope they are divided into the following three basic categories.

- i. Physical Sciences
- ii. Biological Sciences
- iii. Psychological Sciences

### **Religion (Islam), Science And Life Of Human**

The life of human completes after passing three major steps in the light of religion (Islamic) science. Which are as follows:

### 1. Pregnancy:

The man's sperm is transferred to the woman's uterus by the union of the husband and wife. The strange thing is that the amount of sperm released by a man at one time contains several million sperm and each of them is a female. It has the ability to become a human being. But men and women neither know nor choose which of them will get the opportunity to meet the female. This is the decision of the wise and almighty one who has the power to sort them all out and give one of them the opportunity to meet the female sperm at a particular time.

Allah Says in the Holy Quran:

”وَنُفِرُ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى“<sup>6</sup>

Translation: They stay in the wombs for a certain time.

The womb is a safe place where the sperm receives adequate heat for growth, but is completely protected from the effects of extreme heat or cold and cannot move from there.

As Allah Almighty says in the Holy Qur'an:

”ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ“<sup>7</sup>

Translation: Then We kept it as sperm in a safe place (womb).

Drops of special human water reach the woman's uterus, so much work is done by man, but now it is the work of Allah Almighty to create these drops in the form of a human being.

Allah Says:

”أَفَرَأَيْتُمْ مَا تُمْنُونَ- أَلَنْتُمْ تُخْلِقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ“<sup>8</sup>

Translation: You who drip water. Do you make his human or are we the ones who create it?

He knows about the pregnancy of every pregnant woman and the birth of every child, but He knows about the falling of every leaf and the grain lying in the dark and every wet and dry thing.

”وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ“<sup>9</sup>

Translation: The conception of women and the birth of children are all with His knowledge.

Then it is said that:

”وَيَعْلَمُ مَا فِي الْأَرْحَامِ“<sup>10</sup>

Translation: He knows what is in the wombs.

One of the amazing charms of the Lordship system in the mother's womb is that Allah completes all these stages of the child's biological formation in the mother's womb within three veils.

”يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ“<sup>11</sup>

Translation: He creates you step by step in one state after another within the three veils of darkness in the wombs of mothers.

If a man's semen meets a woman's ovum, then pregnancy occurs. The development of this sperm attraction in the ovum shows that attraction is connected in both male and female cases. And as soon as pregnancy is declared, many changes take place.

### 2. Sex Determination:

Until today, the mother's cells were thought to be responsible for the sex of the baby, or at least it was believed that sex was determined by both male and female cells. But the Qur'an provides us with unique information that the male or female characteristics of the child born are created by a single drop of female reproduction.

Allah Says:

”وَأَنَّهُ خَلَقَ الذَّكَرَ وَالْأُنْثَىٰ - مِنْ نُطْفَةٍ إِذَا تُمْنَى“<sup>12</sup>

Translation: And that it produces two types, male and female. From the sperm that is inserted

”أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيِّ بُمْنَى - ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَى - فَجَعَلَ مِنْهُ  
الرُّؤُوسَ الذَّكَرَ وَالْأُنثَى“<sup>13</sup>

Translation: Wasn't that a drop of condensed water that dripped or went? Then there was a blood clot. Then Allah created it and made it right. So two couples were made from it, male and female.

This information of the Qur'an has been scientifically confirmed by modern genetic and molecular research and it has been known that the sperm cells of the man determine the sex and the woman does not play any role in this process. A man's chromosomes together with a woman's ovum determine the sex of a child. Until the 20th century, before the science of genetics, people were completely unaware of these factors. In addition, in many societies, it was believed that the woman determines the sex of the child to come. Therefore, women were blamed and cursed for the birth of girls. And the blame falls on them.

Sabatin Raza writes about gender determination:

“Genes were not discovered until about 1400 years ago, but information is provided in the Qur'an that refutes these illusions and shows that sex determination begins not with the female, but with the male reproductive system. Happens.”<sup>14</sup>

In Muslim Sharif, it is mentioned about gender as follows:

”ماء الرجل ابيض وماء المرأة اصفر فاذا اجتمعا فعلا منى الرجل منى  
المرأة اذكر باذن الله و اذا منى المرأة منى الرجل انثا با اذن الله“<sup>15</sup>

Translation: A man's water is white and a woman's water is yellow. When these two come together and the man's semen prevails over the woman's semen, a boy is born by the command of Allah, and when the woman's semen prevails, the man's semen prevails. But a girl is born by the command of Allah.

This hadith shows that a child is born from the sperm of both a man and a woman. Hakeem Farzand Ali writes in his book Tarbiat Olad that:

“The strength of the man's semen is held. If the woman is stronger than the man, a girl will be born in pregnancy. If the man is stronger than the woman, then a boy will be born. If both the husband and wife have the same strength. So in pregnancy there is a miscarriage.”<sup>16</sup>

When female reproductive cells are formed, each reproductive cell will have an X chromosome, but when female reproductive cells are formed, some reproductive cells will have X chromosomes and some will have Y chromosomes. When the male sperm fertilizes the ovum X from the female, XX will be formed and the female will be created. But if the male sperm fertilizes the ovum from the Y cell, the XY cell will be formed and a male will be created. This shows that the sex is determined by the male sex, i.e. the father.

### 3. Creation of Man:

#### A. According to Quran

A study of the Holy Qur'an reveals that the chemical evolution of human life has been completed through more or less seven stages which are as follows:

- i. Inorganic matter
- ii. Water
- iii. Clay
- iv. Absorbable clay
- v. Old physically & chemically altered mud
- vi. Dried & highly purified clay
- vii. Extract of purified clay

### i. Inorganic matter

Allah Almighty created the first essence of man from the nameless substance.

Allah Says:

”هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ“<sup>17</sup>

Translation: He is the One who created you from dust.

In this verse, some stages of biology and evolution have also been mentioned. But the noteworthy aspect is also that the mention of these evolutionary stages of human life has been started by the Almighty with the description of his attribute Lord of the Worlds. The last words of the first verse from the above mentioned verse are:

”وَأُمِرْتُ أَنْ أَسْلِمَ لِرَبِّ الْعَالَمِينَ“<sup>18</sup>

Translation: And I have been commanded to bow my neck before Him who is the one who is bringing all the worlds and their manifestations of life to perfection step by step.

Here, Allah, the Most High, has mentioned the evolution of human life as an argument along with the mention of His Glory, Lord of the Worlds, from which the lesson is clearly learned that the Qur'an, the Lord of the Worlds, is the Lord of the Worlds. The system is inviting to understand through evolution, that O people of Adam! Just think about the different periods and stages of your life and how you were led step by step towards your fulfillment. How you were transferred from one state to another state and how you finally reached the destination of "Good Almanac". Isn't all this a manifestation of the upbringing of the "Lord of the Universe" who has made you a scholar instead.

### ii. Water

Thus, water is present as a basic element in the creation of every living being, but Allah has mentioned water as a special element in the creation of man. Allah says:

”وَ هُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا“<sup>19</sup>

Translation: And it is He who created man from water.

In this verse, after the mention of the stage of human creation, there is a description of the Lordship of the Almighty:

”وَ كَانَ رَبُّكَ قَدِيرًا“<sup>20</sup>

Translation: And your Lord is Mighty.

It is as if it is being shown that this series of human creation is a manifestation of the Lordship system of Allah.

Apart from man, water has the same importance in the first creation of millions of creatures living on earth as in the chemical creation of man. In this regard, it was said at another place:

”وَ جَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ“<sup>21</sup>

Translation: And We created every living thing (on earth) from water. So do they not believe (even after being aware of these facts)?

This verse is both a call to thought and a call to faith for scientists researching the evolutionary stages of human life or terrestrial life.

### iii. Clay

In the chemical creation of man, "Tarab" and "Ma" are the basic elements. When these two elements were mixed, "Tain" came into existence.

”هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ“<sup>22</sup>

Translation: (Allah) is the one who created you from clay, (i.e. human life on the earth began chemically from it).

It is worth noting here that the translators of the Qur'an have generally interpreted both "Tarab" and "Tain" to mean soil, which may lead to a fallacy as to whether it is the meaning of "Tain" in order to maintain the two distinctions. Mud slurry, what is it? Turab actually refers to dry soil. While Tain refers to the clay that has been mixed with water. As mentioned above:

”الطين : التراب والماء المختلط“<sup>23</sup>

Translation: If soil and water are mixed together, it is called "Tain".

It is also said:

”الطين : التراب الذي يجبل بالماء“<sup>24</sup>

Translation: "Tain" refers to soil that has been mixed with water.

(Same condition is called Gara)

In this sense, the sequence becomes clear:

Soil . . . . . Water. . . . . Gara

**iv. Absorbable clay**

After 'Tain' came the stage of 'Tain Lazib', which Allah Ta'ala has described in the Holy Qur'an as follows:

”إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ“<sup>25</sup>

Translation: Verily We made them of sticky clay.

'Tain Lazab' is the next form of Tain, when the slurry becomes more thick.

**v. Old physical & chemically altered mud**

When the slurry formed from the mixture of soil and water began to dry, it developed an odor. Allah Almighty gave the name Hama Masnoon to this fragrant substance in Salsal.

Allah Says:

”وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ“<sup>26</sup>

Translation: And verily We created (chemically) man/ from a dry ringing mud which had (previously) become black-scented (and changed by the sun and other physical and chemical effects).

This verse shows that this stage in the chemical evolution of human creation comes after 'Tain Lazab'. Here the word 'salsal' (bajti mati) is used, the root of which is 'sallal'. Imam Raghیب Isfahani explains the meaning of 'Salsal' as follows:

”تردد الصوت من الشيء اليابس، سمى الطين الجاف صلصالاً“<sup>27</sup>

Translation: Reluctance of a sound produced by a dry object. That is why dry soil is called 'Salsal' because it rings and makes a sound.

In the Arabic dictionary, the meaning of 'Salsal' is explained as follows:

”الصلصال : الطين اليابس الذي يصل من ييبسه أى يصوت“<sup>28</sup>

Translation: 'Salsal' refers to the dry soil that rings because of its dryness.

The condition of 'Salsal' is possible only after the mortar dries and not before. Because ordinary dry clay, which is called tarab, does not have the ability to ring and sound within itself. The word Salsal indicates a different stage from Tarab. So the stage of salsal came after "Tain Lazab" i.e. sticky mortar. When the Tain Lazab (glue slurry) dried over time, its dryness gave it the ability to ring and make a sound. It was a physical change, but apart from that, chemical changes were also inevitable with the passage of time, in which the chemical properties of this soil also changed. Both of these things are confirmed by the next words of this verse Hama becomes Masnoon.

"Hama" refers to heat and fever. In the Qur'an, these words have been used frequently in the sense of burning, burning, etc. See the divine sayings:

”تَصَلَّى نَارًا حَامِيَةً“<sup>29</sup>

Translation: They will fall into the burning fire.

”يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ“<sup>30</sup>

Translation: On the day it (gold, silver and wealth) will be burned in the fire of hell.

”لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا - إِلَّا حَمِيمًا“<sup>31</sup>

Translation: They will taste (some kind of) coolness in it and not any drink. Except for boiling hot water.

In fact, "Hama" refers to the black sludge, whose blackness is caused by heat and heat, as if this word indicates the stage of burning and decomposition.

"Masnoon" means changeable and foul-smelling. It is derived from "sunn" which also means to clean, polish and polish, but here it means to become changeable. As

a result, something smells. This is a necessary consequence of the ihmaa (burning and burning) mentioned above.

In Quraan Majeed Allah says:

”فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهٗ“<sup>32</sup>

Translation: So (now) look at your food and drink, (they) have not even become stale.

When the sludge "Tain Lazab" has passed long time and passed through the stages of burning and decomposition, its color also changed to black and due to the effect of burning, it also developed an odor. The same situation is being mentioned in "Salsal Min Masnoon".

Why does the burning of something produce a smell? The answer is quite clear that the burning process causes the solids to decompose and creates an odor which is not permanent. So the smell also disappears. Therefore it was said:

”صَلْصَالٍ مِنْ حَمًا مَسْنُونٍ“<sup>33</sup>

Translation: a black-smelling slurry that has been oxidized (and altered by sunlight and other physical and chemical effects).

As if the word "Salsal" is making it clear that by reaching this stage, the blackness and odor of the clay had all disappeared and its density had also disappeared to a great extent.

#### vi. Dried & highly purified clay

The sixth stage in the chemical evolution of man is the pride of salsal.

”خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ“<sup>34</sup>

Translation: He created man from clay that sounded like tin.

When the heating and burning process is complete, the slurry is cooked and dried. This state is defined as "Kalfakhar".

The root of the word "Fikhar" is Fakhr, which means pride and expression of excellence. It is an exaggerated form of Fakhr, meaning very proud. "Fikhar" is also commonly referred to as a pitcher and the translators and commentators have generally taken this meaning here. Because the potter and pitcher are well-ripened and ring and make sounds, as if by their sound and resonance they show their ripeness, dryness and maturity, they are likened to one who boasts that he too It shows its excellence and honor.

Imam Raghīb Isfahani writes about this:

”يَعْبَرُ عَنْ كُلِّ نَفْسٍ بِالْفَاخِرِ، يُقَالُ ثَوْبٌ فَاحِرٌ وَ نَاقَةٌ فَخُورٌ“<sup>35</sup>

Translation: Every sophisticated and excellent is called Fakhr. That is why fine cloth is called 'Thawb Fakhur' and fine camel is called 'Naqah Fakhur'.

And pride is the expression of the same exaggeration that encourages abundance of sophistication and great excellence.

Muhammad Bin Yaqoob writes:

”الفَاخِرُ : إِسْمٌ فَاعِلٍ وَالْجَيِّدُ مِنْ كُلِّ شَيْءٍ“<sup>36</sup>

Further increase in excellence and sophistication is meant in pottery. In this sense, the expression Sharf refers to the actual Sharf instead of the Sharf. There is no opposition and contradiction in the two meanings, but there is a wonderful compatibility and harmony between them. In turn, Allah is making it clear at this stage in the chain of evolution of human creation that the clay and mud which was the origin of mankind. It was heated and burnt to such an extent that it became dry and cooked and at the same time it was purified from dirt, water and impurities and attained a state of refinement and excellence. Even when it reached the stage of "salsal kal-fikhar", it had dried up like a tar and had become free of impurities and assumed the state of a very subtle and fine substance. It is as if such a pure, clean, refined, fine and subtle material has been prepared that it can be made into the leaven of humanity of the Ashraf al-Mukhlūqat. This is the difference between the creation of man and those who were created by fire, but in the creation of man, fire was simply used to achieve the purity, purity and delicacy of "Salsal". It was not created by human creation.



As the Lord says:

”خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ، وَخَلَقَ الْجَانَّ مِنْ مَارِجٍ مِنْ نَارٍ“<sup>37</sup>

Translation: It is He who created man from the clay that vibrates like wood. And created the giants from the flame of fire.

Similarly, it was said:

”وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ“<sup>38</sup>

Translation: And before that We created the jinn from a burning fire, in which there was no smoke.

Therefore, fire must be involved to some extent in the stages of human creation, but it is not the material creation of man like the jinn.

#### vii. Extract of purified clay

Regarding the last stage that occurs during the chemical creation of man, it is said:

”وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سَلَالَةٍ مِنْ طِينٍ“<sup>39</sup>

Translation: And indeed We created (the origin of) man from the essence (of the chemical components of the soil).

In this verse, reference is made to the refined and pure extract of the mortar, from which the real essence is selected. Here the chemical evolution of human life is a description of the process of purification of "Tain Lazab". The perfect meaning of Salalah comes into existence when something is thoroughly purified, its filthiness and filth are removed and its essence is brought out in a pure and pure state. As if the word Salala refers to the subtlest form of something which is called the essence, essence and essence of that thing.

#### B. According to Hadith:

In the blessed hadiths, the Holy Prophet (PBUH) has also mentioned these different stages of the fetus inside the mother's womb.

Imam Tirmidhi has narrated on the authority of Ibn Mas'ud that the Holy Prophet (PBUH) said:

”حَدَّثَنَا هَنَادُ أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ زَيْدِ بْنِ وَهْبٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ أَنَّ أَحَدَكُمْ يَجْمَعُ خَلْقَهُ فِي بَطْنِ أُمِّهِ فِي أَرْبَعِينَ يَوْمًا ثُمَّ يَكُونُ عِلْقَةً مِثْلَ ذَلِكَ ثُمَّ يَكُونُ مَضْغَةً مِثْلَ ذَلِكَ ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفِخُ فِيهِ الرُّوحَ وَيُؤَمِّرُ بِأَرْبَعِ رِجَالٍ يَكْتُبُ رِزْقَهُ وَاجْلَهُ وَعَمَلَهُ وَشَقِيٍّ أَوْ سَعِيدٍ فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنْ أَحَدِكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ ثُمَّ يَسْبِقُ عَلَيْهِ الْكِتَابُ فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا وَإِنْ أَحَدٌ كَمَّ لِيَعْمَلَ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ ثُمَّ يَسْبِقُ عَلَيْهِ الْكِتَابُ فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا قَالَ أَبُو عِيْسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ“<sup>40</sup>

Translation: Hanad Abu Muawiyah, Amish, Zayd bin Wahb, Hazrat Abdullah bin Masoud (May Allah Be Pleased With Him) narrated that the Messenger of Allah (PBUH) told us that each one of you remains in the state of sperm for forty days in the mother's womb, then after forty days the blood thickens. Then in forty days it becomes a lump of flesh, then Allah sends an angel to him who breathes into him and he is ordered to write four things. One of you does the deeds of the people of Paradise until there is a distance of a pillow between him and Paradise, then the divine destiny favors him, so it ends with the deeds of the people of Hell, and he enters Hell, and a man does the deeds of the people of Hell until That divine destiny rushes towards him and its end is due to the actions of the people of Paradise, so he enters Paradise. This hadith hasan is authentic.

Imam Muslim has narrated on the authority of Hazrat Huzaifa bin Asaid Ghafari that the Messenger of Allah (Peace And Blessings Of Allah Be Upon Him) said:

”إِذَا مَرَّ بِالنُّطْفَةِ ثِنْتَانِ وَأَرْبَعُونَ لَيْلَةً بَعَثَ اللَّهُ إِلَيْهَا مَلَكًا فَصَوَّرَهَا وَخَلَقَ سَمْعَهَا وَبَصَرَهَا وَجِلْدَهَا الْحَمَاهَا وَعِظَامَهَا ثُمَّ قَالَ يَا رَبُّ اذْكُرْ أُمَّةً أَمْ أَنْتَى فَيَقْضِي رَبُّكَ مَا شَاءَ يَكْتُبُ الْمَلِكُ ثُمَّ يَقُولُ يَا رَبُّ اجْلِهِ فَيَقُولُ رَبُّكَ مَا شَاءَ وَ يَكْتُبُ الْمَلِكُ ثُمَّ يَقُولُ يَا رَبُّ رِزْقَهُ فَيَقْضِي رَبُّكَ مَا شَاءَ وَ يَكْتُبُ الْمَلِكُ ثُمَّ يَخْرُجُ الْمَلِكُ بِالصَّحِيفَةِ فِي يَدِهِ فَلَا يَزِيدُ عَلَى مَا أَمَرَ وَلَا يَنْقُصُ“<sup>41</sup>

Translation: When forty-two nights have passed on the sperm, Allah sends an angel to it, who makes its face, ears, eyes, skin, flesh and bones, and then says, O Lord, is it male or female? Then the will of God says, "The angel writes it down." Then he asks, "O Lord, what is his age?" So Allah commands what He wills, and the angel writes it down, then asks, "O Lord, what is his sustenance?" He who wills commands, and the angel writes it, and then the angel goes out with the book in his hand, in which there is no lack of anything and no excess.

There is also a hadith narrated from Hazrat Anas bin Malik that Sarwar Du Jahan (PBUH) said:

”ان الله و كل في الرحم ملكا فيقول يا رب نطفة يا رب علقه يا رب مضغته فاذا اراده ان يخلقها قال يا رب اذكر يا رب انثى يا رب شقى ام سعيد فما الرزق فما الاجل فيكتب كذالك في بطن امه“<sup>42</sup>

Translation: Allah has appointed an angel over the womb. He says: O my Lord, the sperm is ready. O my Lord, the blood has become ready. If he wants to do it, the angel inquires, "O my Lord, is he male or female?"

In this hadith, the Messenger of Allah, (PBUH) has mentioned the stages of sperm, alqa, and chewing, while in the previous hadith, it is stated that after forty-two nights have passed after the formation of sperm, an angel comes by the command of Allah and he This is exactly what modern research on embryology suggests, that during this period the body parts in a piece of meat are transformed into bones and muscles, then flesh and muscles on the bones. climbs, it becomes clear that the stages mentioned in the hadith of Hazrat Huzaifa in the stages of fetal development and the results of modern research on the science of embryos are exactly the same.

But there is some difference in the words narrated by Hazrat Huzaifa and Hazrat Ibn Masoud about the time of the appearance of the angel, because in the tradition of Hazrat Huzaifa, it is that the angel appears after forty-two nights, while it is known from the tradition of Ibn Masoud. That the angel appears after one hundred and twenty days. Scholars have applied these two hadiths, so Hafiz Ibn Qayyim says in this regard!

”وبقى ان يقال فحديث حذيفة يدل على ان ابتداء التخليق عقب الاربعة الاولى، وحديث ابن مسعود يدل على انه عقب الاربعة الثانية، فكيف يجمع بينهما؟ قيل: اما حديث ابن مسعود: فليس فيه تعرض لوقت التصوير والتخليق، و انما فيه بيان اطوار النطفة و تنقلها بعد كل اربعين ، اونه بعد الاربعة الثانية ينفخ فيه الروح، و هذا لم يتعرض له حديث حذيفة بل اختص به حديث ابن مسعود فاشترك الحد يثان في حدوث امر الاربعةين. و اختص حديث حذيفة بان ابتدا تصوير ها و خلقها بعد الاربعةين الاولى واختص حديث ابن مسعود بان تفخ الروح فيه بعد الاربعةين الثانية، و اشترك الحديثان في استذنان الملك ربه سجحاته في تقدير شان المولود في خلال ذلك فتصادقت كلمات رسول الله عليه الصلاة والسلام و صدق بعضها بعضا“<sup>43</sup>

Translation: "The hadith of Hazrat Huzaifah (RA) indicates the beginning of creation after the first forty days" and the meaning of the hadith of Hazrat Ibn Mas'ud (RA) is that after the third movement, the spirit is breathed into the fetus. The Hadith of Hazrat Huzaifa (RA) is clear about the beginning of creation after forty days, and in the Hadith of Hazrat Ibn Mas'ud (RA), the time of formation and creation is not contradicted, but the time of creation is not contradicted. There is a description of different periods and it is mentioned that after every forty days a new phase begins and after the third phase the spirit is blown into it. Regarding the method, this thing is mentioned in the hadith of Hazrat Ibn Masoud. Therefore, these two hadiths agree on the birth of a special thing after the first movement, and in the hadith of Hazrat Huzaifah, it is specifically said that the process of shaping and creating this sperm begins after the first movement, The special thing mentioned in the hadith of Hazrat Ibn Masoud, May Allah Be Pleased With Him, is that the soul is breathed into the fetus after the third birth. He writes after asking Allah. In this way, all the words of the Messenger of Allah, may God bless him and grant him peace, became true and one hadith became a confirmation of another hadith."

With this interpretation of Hafiz Ibn Qayyim, may Allah have mercy on him, the difference that is felt between the hadith of Hazrat Huzaifa (RA) and Ibn Mas'ud (RA) because in the hadith of Hazrat Huzaifa (RA) after forty-two nights, It is a reference to the beginning of formation and creation and it is mentioned in the hadith of Hazrat Ibn Masoud (RA) that when the embryo has completed the stages of creation, then the spirit is breathed into it and the completion of creation is the sperm in the womb of the mother. It is completed in one hundred and twenty days after the birth. By breathing the soul into the fetus, it becomes a different being because it becomes able to move and hear sounds and his heart starts to beat regularly.

The time mentioned in the hadith of Hazrat Masoud for the completion of creation and the breath of the soul is exactly the same as the time given in modern science for movement within the embryo. That is, at the end of the third month or the beginning of the fourth month after fertilization. The stages mentioned in this hadith about the stages of fetal development and the results of modern research in the field of embryology are exactly the same.

In Tafsir Ibn Kathir, it is mentioned in the hadith of Hazrat Ali that:

"When four months have passed on the sperm, Allah Almighty sends an angel who breathes the spirit into it in three darknesses. This means that we produce it again in the second birth, that is, the second kind of birth refers to souls So after being manipulated from one state to another and from the second to the third in the mother's womb, a completely incomprehensible child is born, then it grows until it becomes a youth, then middle age comes. Then he becomes old. Then he becomes completely old. Then the spirit is blown and then the revolution begins. God knows best.<sup>44</sup>

Allah Almighty created man by His Hand of Power:

It is narrated from Hazrat Anas that the Prophet (PBUH) said:

”يجمع الله المومنين يوم القيامة كذلك فيقولون لو استشفعنا الى ربنا حتى يربحننا من مكاننا هذافيا تون ادم فيقولون يا ادم ما ترى الناس خلقك الله بيده“<sup>45</sup>

Translation: On the Day of Resurrection, Allah the Almighty will gather the believers, then they will say, why don't we look for someone who intercedes with our Lord and saves us from this place, then he is the place of Hazrat Adam. I will be present and submit that O Adam! Do you not see the people even though Allah created them with His hand of power?

A child is born on nature

Hazrat Imam Ahmed bin Hanbal (R.A) and Hazrat Abu Hurairah (R.A) have brought the tradition that the Holy Prophet (peace and blessings of Allah be upon him) said:

”كل مولود ولد على الفطرت“<sup>46</sup>

Translation: Every child is born with good nature.

### **A child is born from the sperm of both a woman and a man.**

It is narrated on the authority of Hazrat Thawban that the Prophet (PBUH) said:

”ما الرجل ابيض وماء المرأة اصفر فاذا اجتمعا فعلا منى الرجل منى المرأة اذ كرا باذن الله و اذا على منى المرأة منى الرجل انثا باذن الله“<sup>47</sup>

Translation: A man's water is white and a woman's water is yellow. When these two come together and the man's semen prevails over the woman's semen, a boy is born by the command of Allah, and when the woman's semen prevails, the man's semen prevails. But a girl is born by the command of Allah.

These are the scientific facts about human creation that religion (Islam) brought to light fourteen hundred years ago. And today modern science has confirmed and supported it. This in turn provides such a rational argument for the authenticity and certainty of God's system of Lordship. Which no sane person can deny.

### Religious (Islamic) concepts of creation and science:

Although the world's famous Christian and Jewish scientists do not really know the hypothesis of evolution, yet they remain silent spectators in this dirty game. Because the idea of revenge for the ecclesiastical atrocities of the sixteenth century justifies them to distort the facts. The fact is that no animal in the world is a product of evolution, it is just a conceptual and philosophical hypothesis. In other words, it can also be said that the claims made in the name of science regarding the self-made origin of man are all false. Then what is the origin of man? We will answer this question in the light of the Holy Quran.

”لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَن تَقْوِيمٍ“<sup>48</sup>

Translation: Indeed, We created man in the best (moderate and balanced) structure.

This verse shows that man came into existence as a separate creature and it did not appear as a result of evolution from another creature. The creation of man is special as he is the "Khaluk Akhir", which was created by Allah Almighty at an appropriate time.

### Conclusion:

It is clear from all this scholarly discussion that the advent of religion (Islam) inspired all Muslim scientists towards scientific research and as a result, mankind made research by considering experimental verification as the criterion of access to reality. And enlightened new chapters of research. In this sense, science is a branch (component) of religion (Islam). And modern science has developed as much as it has in modern times. Its framework is based on religion (Islam). Because science is lame without religion (Islam).

### References:

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- <sup>2</sup> Al Sajida, 41:53
- <sup>3</sup> Al Bakrah, 2:26
- <sup>4</sup> Al Alaq, 96:1-5
- <sup>5</sup> Al Sajida, 41:53
- <sup>6</sup> Al Hajj, 22:05
- <sup>7</sup> Al Mominoon 23:13
- <sup>8</sup> Al Waqeya, 56:58-59
- <sup>9</sup> Al Fatir, 35:11
- <sup>10</sup> Al Luqman, 31:34
- <sup>11</sup> Al Zumar, 39:06
- <sup>12</sup> Al Najam, 53:45-46
- <sup>13</sup> Al Qayama, 75:37-39
- <sup>14</sup> Sabtain Raza "Qurani Haqayaq and Jadeed Science" Mushtaq Book Corner, Lahore, P-154
- <sup>15</sup> Sahee Muslim, "Haiz Kay Masail" Vol. III, P-418
- <sup>16</sup> Farzand Ali, Hakeem, "Tarbiat e Olad" Chuhan book, Faisalabad, 1997, P-17
- <sup>17</sup> Al Moman, 40:76
- <sup>18</sup> Al Moman, 40:66
- <sup>19</sup> Al Furqan, 25:54
- <sup>20</sup> Ibid
- <sup>21</sup> Al Ambia, 21:30
- <sup>22</sup> Al Anam, 06:02
- <sup>23</sup> Raghav, Asfhani, Imam, "Mufardat ul Quran" Irfan Afzal Press, Lahore, P:339-340
- <sup>24</sup> Loise Maloof, "Al Munjad", Iran, P-496
- <sup>25</sup> Al Safat, 37:11
- <sup>26</sup> Al Hajar, 15:26
- <sup>27</sup> Mufardat ul Quran, P-274
- <sup>28</sup> Al Munjad, P-446
- <sup>29</sup> Al Ghasia, 88:04
- <sup>30</sup> Al Toba, 09:35
- <sup>31</sup> Al Naba, 78:24-25

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- <sup>32</sup> Al Bakrah, 02:259  
<sup>33</sup> Al Hajar, 15:26  
<sup>34</sup> Al Rehman 55:14  
<sup>35</sup> Mufardat ul Quran, P-374  
<sup>36</sup> Muhammad bin Yaqoob, Ferozabadi, "Al Qamoos Ul Moheet" Publisher Mustafa Al babi Al Halbi, Egypt, 1952, Vol.II, P-112  
<sup>37</sup> Al Rehman, 55:14-15  
<sup>38</sup> Al Hajar, 15:27  
<sup>39</sup> Al Mominoon, 23:12  
<sup>40</sup> Al Jamia, Tirmazi, Vol. II, Chapter: Taqdeer ka Bian, Hadith 05  
<sup>41</sup> Qasheeri, Muslim Bin Hajaj, Bin Imam Muslim, "Sahih Muslim" Vol. III, Chapter: Taqdeer k Masail, Mushtaq Book Corner, Lahore, 1995, Hadith 6826  
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<sup>43</sup> Ibne Qaiyam, Al Jozi, "Tohfa tul Modood By Ahkam ul Modood" Publisher: Maktaba Al Dawa tul Islamia, Faisalabad, P-259  
<sup>44</sup> Ibne Kaseer, Amad ud Din, Hafiz Abdul Fida, "Tafseer Ibne Kaseer" Para 18, Maktaba Qudoosia, Lahore, 2006, P-328  
<sup>45</sup> Al Jamia, Al Sahih, Al Bukhari, Vol. III, Book Toheed, Hadith 1250  
<sup>46</sup> Ahmad Bin Hanbal, Imam, "Musnad e Ahmad" Musnad e Abi Hurera, Maktaba Rehmania, Lahore, Hadith 7782  
<sup>47</sup> Sahih Muslim, Vol. I, Chapter: Haizh kay masail, Hadith 716  
<sup>48</sup> Al Teen, 95:04