



The Study of Human Beings in the Context of the Holy Qur'an

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Abstract:

The essence of this research paper is centered round the study of human beings in the light of The Holy Quran. It aims to compare the aspects of human beings, cited in The Holy Quran with the modern science. This study will carefully examine particular human aspects that are pointed towards in The Holy Quran. Moreover, different exegeses regarding these citations will be addressed. Exegesis by Dr. Zaghoul al-Najjar will be emphasized as it comprises of scientific explanation of The Quranic Verses. The topic can be viewed from the perspectives of how the citations give lessons to us. The research purpose is to throw light on the lessons which these citations carry in them. Hopefully, it can also provide a guide way for those with expertise in science to find the ultimate truth.

Key Words: Quranic, Human Beings, Body Parts, Processes, Creation, Life, Death

Introduction:

The Human Being is the addressee of The Holy Quran. He is the chosen Creation by Allah, The Almighty, His ambassador and trustee.ⁱ The discussion of Human creation has got a very special place in The Holy Quran, as we see that the other creations are just mentioned or discussed in any form of the verb خلق and no intention or purpose is deliberately discussed for other creations but we find the purpose of Human creation, the creation steps and further details, in The Holy Quran, mentioned and discussed with high intention and consideration.ⁱⁱ

Human beings are addressed at many places in The Holy Quran with the word عباد. One of those places is in Surah العنكبوت :



(O My servants who believe, surely My earth is vast. So, Me alone you must worship.)

In the start of this Holy Verse, يا is a vocative and ى is a pronoun standing for mine. The word between these two is the one used for us – عباد . It is the plural of عبد and عبد is related to العبودية , that is used for the expression of cringe. The more rhetorical word related to عبد is العباداة , as it carries the meaning of cringe before the only one worthy to be humbled before Him.ⁱⁱⁱ

According to Imam Raaghib, there are three meanings of عبد . The first is that this word stands for slave, the second meaning is for all other than Allah (The Exalted) and thirdly this word gives the meaning of the Human Being.^{iv}

The Human Beings are given much importance in The Holy Quran, as we see that This Holy Book addresses the Human Beings, is sent to a Human Being and is preached and practiced by Human Beings. In the Holy Quran, we see the use of vocatives to call and address the Human Beings as يا ايها الانسان , يا ايها الذين , يا ايها الناس , يا عبادى . Human beings are also called and addressed in The Holy Quran in groups like يا اهل الكتاب and by names like يا آدم , يا موسى , يا مريم etc.

We will see the importance of Human Beings in The Holy Quran in terms of number of times of mention, their position as described in The Holy Quran and different aspects of Human Beings as there in The Holy Quran.

Mentioning Human Beings in the Holy Qur'an:

As said before, Human Beings are the addressees of The Holy Quran. Thus The Holy Quran addresses, mentions and discusses The Human Beings as a whole. Human body, Human life, Human relations, Human obligations, Human rights and all other humanly aspects are found in The Divine Book.

The Human Being is mentioned in The Holy Quran for the purpose of, both, admiration and slander in various Holy Verses. It is to show the human nature that can do the virtues as well as go towards evil.^v

In The Holy Quran, the word الانسان is used for Hadhrat Adam (عليه السلام) and for other human beings^{vi}. The plural of الانسان is الناس and يا ايها الناس is used in The Holy Quran to address the human beings.^{vii} We find a whole chapter^{viii} in the Holy Quran, named after human being as سورة الانسان .^{ix}

In The Holy Quran, the Human Being is mentioned as Allah's ambassador, as the creation with highest educational status any creation may have, as the creation that has the ability



to know about Allah (The Exalted), as the creation with combination of matter and spirit in its body, as the chosen one, the crown of creation and many more.^xThese citations are in context of admiration of the human beings. The Holy Quran addresses and mentions the human beings in other contexts also, both as an individual and as a group.

Status of Human Beings in the Holy Qur'an:

The very first chapter of The Holy Quran informs us well about our status and position on Earth.

In Surah Al-Fatiha, comes the following Verse:

(You alone do we worship, and from You alone do we seek help.)

In this Holy Verse the word **نعبد** is symbolic of the human being's status. This word stands for the verb worship and **عبادت**^{xi} is derived from the root word **عبد** meaning "slave". The Verse, thus, clarifies that the status of the human being in this world is that of Allah's (The Exalted) slave. This is great honor for us that Allah (Glory to be Him) has selected and chosen us to be His slaves.^{xii}

Another Verse from The Holy Quran strengthens the honor given to the human beings as follows:

(Remember) when your Lord said to the angels, "I am going to create a deputy on the earth!"

To this deputy, all other creations are subjugated. The following Quranic Verse shows this high status of the human beings:

(It is He who created for you all that the earth contains)

The creation of all for The Human Being means that The Human Being is on a higher rank than all other creations. Human being has the ability to control all these and to bring them under his command.^{xiii}

Aspects of Human Beings in The Holy Qur'an:

We have seen that The Holy Quran mentions and addresses the human being and clarifies his status. In view of the above, we find that all aspects of Human Beings are there in The Divine Scripture. No field is left behind that is related to human beings and not pointed towards in The Holy Quran.



Hence, we find the aspects of first human being creation, the creation of his mate, the propagation of human race, the prenatal period of human being, the human body organization, different stages of human life, the structure and functioning of human body parts, the brief of body processes, the relations of human beings, different positions for human beings and much more in The Holy Quran.

Creation of Human Beings:

The creation of Human Beings is discussed at many places in The Holy Quran and this has been mentioned with special intention and highlight.^{xiv} It is the best creation ever and thus given the title, “The Crown of the Creation”. The human beings are considered to be the most beautiful creation of Allah (The Exalted).^{xv} Allah (Glory to be Him) gives notion to the superiority of man over other creatures as follows:

(And when your Lord said to the angels, “I am going to create a deputy on the earth”)

Before human beings other creatures did exist as Angels made from light. They were here on Earth, too.^{xvi} Moreover, the following verse shows that all the other creatures and creations are subjugated to man:

(Did you not see that Allah has subjugated to you everything on the Earth?)

(Have you not seen that Allah has subjugated to you whatever is in the heavens and what is on the earth?)

The human being was created for a special task of implementing the legal and legislative rulings on Earth and establishing order among sentient beings.^{xvii} Thus, we have come to know that The Human Being is the most special creation of Allah سبحانه و تعالى and it is obvious, then, that the most special creation will be created in the most special manner. This fact is demonstrated in the Holy Quran as follows:

(Indeed, We have created man in the best composition)

The comparison between the build of human body and that of any other creation clarifies that The Human Being has got the best form, shape, make and build from Allah Glory to be Him.^{xviii}



Creation from Soil and Water:

In context of Human Being's creation, we will discuss the very first human creation from soil and water. Afterwards the natural process of Human reproduction will be discussed- the process which has been created by Allah (The Almighty) to continue the Human Race.

Allah (Glory to be Him) says in The Holy Quran:

(O people! fear your Lord who created you from a single soul.)

The Holy Verse points towards the fact that firstly only a single soul of Human Being was created. The Holy Verse indicates that first father was Hadhrat Adam (عليه السلام).^{xxix}

The creation of first man - Hadhrat Adam (عليه السلام) – is a miracle and Allah (The Almighty) has mentioned the phases of this first creation in The Holy Quran.^{xxx}The first single soul was of Hadhrat Adam (عليه السلام) and he was created, actually, from land or soil or dust.^{xxxi} The soil used for Adam's creation was excellent and mild tempered.^{xxxii} Thus, we may say that the first step of the human creation was from soil as a Holy Verse reads:

(Surely, in the sight of Allah, the case of Isa is like the case of "Adam". He created him from dust. Then He said to him, "Be", and he came to be.)

Other verses from The Holy Quran describing the same origin Of Human Creation are as follows:

(From this (dust) We created you, and in this We shall put you back, and from this We shall raise you up once again.)

Besides تراب, the Arabic words used for soil are طين and فخار. in English, these are called "ceramic material".^{xxxiii}

(It is among His signs that He has created you from dust, then soon you are human beings scattered around.)

(He knows you more than anyone else (from the time) when He created you from the earth.)

The first creation of Hadhrat Adam عليه السلام was from تراب (soil or dust).^{xxxiv} This fact is mentioned at following places in The Holy Quran:

In Verse # 59 of Surah Aal-e-Imraan,

Verse # 37 of Surah Al-Kahf,

Verse # 5 of Surah A-Hajj,

Verse # 20 of Surah Al-Rome,



Verse # 11 of Surah Fatir and

Verse # 67 of Surah Ghafir.^{xxv}

التراب is the same as التراب and the feminine of these words is تربة.^{xxvi}

The sages say that Man (Hadhrat Adam عليه السلام) was created from dust for three reasons:

- i. So that he would be courteous.
- ii. So that he would be like a covering shield.
- iii. So that he would be compassionate and down to earth.
- iv. So as to be the manifestation of Allah تعالى و سبحانه's command.^{xxvii}
- v. As the soil can extinguish the fire of anger and greed etc.^{xxviii}

As Hadhrat Adam عليه السلام was going to be the leader of the people on Earth^{xxix}, so these qualities were to be inbuilt in the ancestor for transferring in the off springs.

Another, of the above mentioned verses, (20:55) points to the same origin where Allah (Glory to be Him) says about the land that from it He has created the Human Beings. According to Dr. Zaghloul, creation from land means creation of the Humans from the portions of soil, from the continents' rocks and from land as a whole.^{xxxxxi}

The earth's soil was made up as a result of chemical and biological decomposition of the earth rocks, a process known as "weathering".^{xxxii} The physical and mechanical disintegration due to different factors finally resulted into a thin cover of dust over the rocks^{xxxiii}, which was then used to create the first Human Being.

The Human body is made up of Oxygen (65%), Carbon (18%), Hydrogen (10%), Nitrogen (3%), Calcium (1.4%), Phosphorus (0.7%), Sulfur (0.2%), Potassium (0.18%), Sodium (0.10%), Chlorine (0.10%), Magnesium (0.045%) and other trace elements (0.014%). The trace elements in the Human Body include Iodine, Fluorine, Bromine, Iron, Copper, Manganese, Zinc, Chromium, Cobalt, Nickel, Molybdenum, Tin, Vanadium, Silicon and Aluminum.^{xxxiv}

These elements are also the main components of soil. The soil is composed of 45% mineral matter^{xxxv}, 5% organic matter^{xxxvi}, 25% water^{xxxvii} and 25% air.^{xxxviii}^{xxxix} Hence, this proves that the Human body was firstly made from soil.

Moreover, the variety of colors and characters in the Human Beings strengthens the fact of their creation from soil. There are many types of soil, but that on the upper surface of



the Earth is the best soil type, known as “clay”.^{xi}Dr. Zaghloul quotes a hadith saying that Allah (The Almighty) has created Adam (A.S) by grasping soil from all over the Earth. That is why some Human Beings are red, some are white, some are black, some are good, and some are bad and some others.^{xli}

The Holy Verses from Surah Al-Mominoon and Surah As-Saffaat use another word طين as the material used for the first Human Creation. The Verses are as follows:

(And surely, We have created man from an extract of clay.)

(Then ask them, “Are they stronger in the formation, or those that We have created?” Certainly, We created them from sticky clay.)

Dust mixed with water is called طين^{xlii} and سلاله is the thing taken out and separated from another ^{xliii} (meaning extract).

Hence, the first raw material (dust) of Adam’s creation was mixed with another material i.e. water to get to the third stage of طين. That is why; we see that in the following Quranic Verse, water is named to be the material involved in the creation of Man:

(And He is the One who created man from water, then made of him relations created by lineage and relations created by marriage. And Your Lord is All-Powerful.)

Thus, the material, other than soil or dust, used for Human creation is water.^{xliv} Another verse points out water to be the essential component of living things’ creation.

(Did the disbelievers not observe that the heavens and the earth were closed, and then we opened them? And We created from water every living thing. Would they still not believe?)

In fact water has a number of properties that are critical to maintaining life.^{xlv} The combination of water and dust gave rise to the sticky and adsorbable^{xlvi} form of clay i.e. طين لازب. طين means knead soil or damp soil, whereas تراب is meant for dry dust or soil.^{xlvii} The thickness of the clay was increased by mixing with water and when the flow of water stopped from the clay, it got slightly firm, adsorbable and sticky.^{xlviii} Thus the addition of water to soil makes it coherent and sticky.^{xlix} At this stage, the dust, water and clay could be molded and given shape.

Modern science also goes with the creation of the human being from soil, dust or mud. According to the “Theory of Special Creation”, the creation was done from soil and the race of each creation is also made from the material it was constituted firstly from.¹



Creation of Adam's partner:

After Adam's creation, Allah (Glory to be Him) created his partner, HadhratHawa (عليها السلام). The female human beings hold great importance in The Holy Quran, as we see a whole chapter named after women (سورة النساء) – the fourth chapter of The Holy Quran. In this long chapter, different rulings, rights and obligations related to the women are discussed.^{li}The following Holy Verse puts this fact in front of us as follows:

(O people! fear your Lord who created you from a single soul, and from it created its partner, and spread many men and women from the two.)

Here, *واحدة* denotes Hadhrat Aadam (عليه السلام)^{lii} and *زوجها* is for Hadhrat Hawa (عليها السلام).^{liii} The existing human population and all the human beings, whosoever will come before the day of resurrection, will have the main origin of this first couple (of Hadhrat Adam and Hadhrat Hawa (عليهما السلام)).^{liv}

The genetic code for all the human beings was stored in the back bone (vertebral column) of our father Hadhrat Adam عليه السلام, at the time of his creation. Then, his partner, our mother HadhratHawa عليها السلام was given a part of that genetic code from him. Thus, the process of partition and recombination of the genetic code was continued gradually, with time, through mating between the males and females and gave rise to billions of human beings from the time of our first parents till the present day.^{lv}

Creation through reproduction:

According to Imam Ghazaali, Allah (The Exalted) has specified two materials for Human creation i.e.

1. Soil and water
2. Sperm^{lvi}

The Human race was then then destined to continue and the survival of mankind was determined through the natural biological process of birth and reproduction.^{lvii}The process of human reproductive race is mentioned in dozens of the Quranic Verses, with different contexts.^{lviii}

The biological process of creation of Human beings takes place in a highly safe and protected environment. The place is a female's womb. The Holy Quran uses the terms *قرار* and *رحم* for this place.^{lix} The following verses of The Holy Quran refer to the place as follows:



(He is the One Who gives you shape in the wombs as He likes. There is no god but He, the Mighty, the Wise.)

The mother's womb is the safest and protecting environment for Human development. Another Verse from The Holy Quran uses a term of three shades (ظلمات ثلاث) to show how protected and safe is the place that Allah (The Almighty) has designed for Human creation and development. The Holy Verse is as follows:

(He created you from a single person, then (once this person was created,) He made his match from him, and sent down eight pairs of the cattle for you. He creates you in the wombs of your mothers, creation after creation, in three layers of darkness. That is your Allah, who is your Lord. For Him is the whole Kingdom. There is no god but He. Then, to where are you being diverted?)

Dr. Zaghoul describes the three shades in the light of scientific studies and researches, made in the past few decades. Inside, the mother's womb, the newly created human being is surrounded by three layers or membranes. The first one closer to the human embryo is Amnion. The layer next to amnion is Chorion and the third one above the Chorion is Decidua. These three covers surround the fetus completely and collectively make the first shade around the baby human being. The first shade (الظلمة الاولى) is surrounded by the wall of the uterus, that makes the second shade (الظلمة الثانية). The uterus wall, by itself, is a thick wall consisting of three layers of its own. The womb with two shades of uterus wall and the three-membranes set lies in the middle of Pelvis^{lx} and is completely surrounded by the third shade (الظلمة الثالثة) of the mother's body (abdomen and back).^{lxi}

Developmental Stages:

The process of creation accomplishes in steps^{lxii} as following Quranic Verse points towards this fact:

(And indeed He has created you in different phases / stages.)

Dr. Zaghoul has mentioned seven steps of the Human Embryo development according to what The Creator has spelled on to us in The Holy Quran and in the light of scientific discoveries. He names the seven steps or stages (اطوار) in Tafseer al Ayaat al Kouniah as follows:

1. The first step طور النطفة (Gametes).
2. The second step طور النطفة الامشاج (Gametes Combination).



3. The third stage طور العلقة (Leech like structure).
4. The fourth stage طور المضغ (like chewed meat).
5. The fifth step طور العظام (Bones stage).
6. The sixth step طور كسوة العظام باللحم (stage of bone-covering with flesh).
7. The last step طور التنشئة (further growth and development of the fetus).^{lxiii}
8. The process starts from a liquid that comes from the male body. The Holy Quran points towards the origin of the human creation and its site of production as well in the following manner:
(So, man should consider of which stuff he is created. He is created of spouting water that comes out from between the loins and the chest-bones.)

نطفة means drop.^{lxiv} The word نطفة comes in The Holy Quran at 16 different places.^{lxv} The semen is constituted from different types of secretions, secreted from different glands.

- (i). Testicles
- (ii). Semen bags
- (iii). Bladder
- (iv). Glands near the anus.^{lxvi}

The word صلب denotes the backbone, whereas the other point of production, as cited above الترائب represents the ribs. As the reproductive material of the human beings (both male and female) is secreted from these places, so The Holy Quran points towards them.^{lxvii} According to the modern embryological studies, it is proved that the testes^{lxviii} in the fetus are firstly present in in between the ribs and the back bone, near the kidneys, from where they are gradually moved to the testicles.^{lxix}

An extract of the liquid from male's body carries male gametes, with power to fertilize the female's egg in the fallopian tube^{lxx} of the female's body.^{lxxi} This fertilization contributes to the process of Human Being's creation. The following Quranic Verse points to this fact:

(Then He made his progeny from a drop of semen, from the despised water.)

This extract contains the germ cells. Male and female gametes or germ cells, when combined are called نطفة امشاج as said in the following Quranic Verse:



(We have created man from a mixed sperm-drop. We put him to a test. Then, We made him able to hear, able to see.)

After semen production in the male's body, it is dropped or poured into the female's body.

(And that He created the pairs, male and female, from a sperm-drop when it is poured / dropped (into a womb))

The male sperm combines with the female egg and fertilization occurs. The fertilization results into the formation of zygote and the human embryo.

(He knows you more than anyone else (from a time) when He created you from the earth and when you were embryos in the wombs of your mothers. So, do not claim purity (from faults) for yourselves. He knows best that who is God-fearing.)

The Human embryo undergoes different developmental stages. The following Verses from The Holy Quran narrate these stages:

(O mankind! if you are in doubt about Resurrection, then (recall that) We created you from dust, then from a drop of semen, then from a clot, then from a piece of flesh, either shaped or unshaped, so that We manifest (Our power) to you. We retain in the wombs whatever We will to a specified term. Then We bring you out as babies.)

(Then We turned the sperm-drop into a clot. Then, We turned the clot into a fetus-lump, then We turned the fetus-lump into bones, then We clothed the bones with flesh; thereafter We developed it into another creature. So, glorious is Allah, the Best of the creators.)

The word علقه has three literal meanings i.e. "leach", "a suspended object" or "a blood clot".^{lxxii} If the first meaning of علقه is considered, we will find the embryo at this stage resembles a leach, much more. The embryo's getting nutrients from the mother's body is also the same as a leach does with its host. Coming to the second meaning of علقه , we find the embryo at this stage suspended in the mother's womb and relating to the third meaning, modern science tells us that the cardiovascular system in the embryo at علقه stage, does not circulates the blood and it remains like a clot till the end of third week.^{lxxiii} The word علق means something frozen or clotted.^{lxxiv}

The word مضغه means "chewed thing" and it refers, best, to the shape of the embryo at this stage.^{lxxv} مضغه is a piece of meat, while لحم is attached, joined or connected and fixed meat.



This لحم is used for the meat of organs and flesh.^{lxxvi}The reason behind this resemblance is the presence of tiny somites on the rear side of the embryo, at this stage.^{lxxvii}

The scientists and biologists had stepped into the field of Genetics, when Harvey^{lxxviii}, in 1651, stated that all life forms originate, firstly, from an egg.^{lxxix}Afterwards, Bonay^{lxxx} supported the theory of combination of gametes.^{lxxxi}

Life Stages:

After having a look on the whole process of Human creation and development, we can conclude that a Human Being is created from an extremely weak form and the whole process of human embryo development is also highly sensitive and weak phase. The following Quranic Verse manifests the stages, through which every Human Being passes as follows:

(Allah is the One who created you in a state of weakness. Then, He created strength after weakness, then created weakness and old age after strength. He creates what He wills, and He is All-Knowing, All-Powerful.)

The first stage of weakness is the above process inside the mother's womb. It is scientifically proved that the Human Embryo is so weak that it is not possible for the embryo and fetus to exist outside the uterus before completion of the specific time.^{lxxxii}

Even, after coming out of the mother's body, the baby human is in a stage of weakness. During the first two years, the bones are at risk of fracture as they are just freshly made.^{lxxxiii} After the first two years, a human child starts learning from his surroundings, goes into the studies, starts thinking and pondering, develops interests and hobbies and enters into the teenage.^{lxxxiv}

From teenage, starts the period which is characterized as قوة in the aforementioned Quranic Verse. This period, also known as the youth age, is the time of conversion from childhood to adulthood. Thus, in this period, the powers, capacities and abilities of human body, mind and spirit get strengthened gradually till they reach to their climax at the age of twenty five. This powerful phase of momentum, energy, zeal and zest continues till the age of forty five.^{lxxxv} Afterwards, the Human Being again enters into the phase of weakness – the old age.

The above study of the Human Creation shows Allah (The Almighty)'s power and strength to create whatever He wills. He is All-Powerful, All-doing. The following Holy Verse presents the All Mighty's power as follows:



(To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He grants females to whom He wills, and grants males to whom He wills. Or He combines for them couples, both males and females, and makes whom He wills barren. Surely, He is All-Knowing, Very-Powerful.)

Allah (Glory to be Him) can create whatever He wills, He may bless whom He wills, with any blessing of His will or may keep him or her deprived of it.

After seeing How Human Beings are created, we will move to the essential body parts of Human Beings in the next sub-chapter.

Human Body Parts:

Allah (Glory to be Him) has not only created the Human Beings, but has designed the Human Body in such a marvelous manner that makes it the most perfect of all His creations.

(O man! What has deceived you about your Gracious Lord? The one who created you, then perfected you, then brought you in due proportion.)

Allah تعالى و سبحانه has planned and designed highly efficient body parts in the Human Being, which work together for a smooth human life on Earth. In this sub-chapter, we will discuss some important Human Body Parts as there in The Holy Quran and in the light of Tafseer al Ayaat al Kouniah.

Human Heart:

The Human Heart is said to be the king of all the organs in a human body. The Holy Prophet (PBUH) points to the importance of heart as follows:

(In the (human) body, there is a piece of flesh (the heart). If it is fine, the whole body stays fine, but, if it is corrupt, the whole body gets worse.)

The Human heart is mentioned in the Holy Quran as قلب and at some places as فؤاد. The literal meaning of the word قلب is change in movements from one direction to another or changes from one position to another.^{lxxxvi} The Human Heart is given this name because of its continuous pumping movements.^{lxxxvii}

The heart in a Human Body is a muscular organ. It is located inside thoracic cavity at the left side.^{lxxxviii} It has four chambers.^{lxxxix} Its function is to pump oxygenated blood to all parts of the body. Human heart pumps more than 4,300 gallons of blood in a day by beating one hundred thousand times on average.^{xc}



In the Holy Quran, we find that some meaningful terms are used for human hearts like the hardening of the hearts which means that they get resistant and reluctant to accept the virtuous. The Holy Verse indicating this calamity is as follows:

(When, even after that, your hearts were hardened, as if they were rocks, or still worse in hardness. For surely among the rocks there are some from which rivers gush forth and there are others that crack open and water flows from them, and there are still others that fall down in fear of Allah. And Allah is not unaware of what you do.)

In contrast to the hearts reluctant to accept virtuous, there are those which are soft and welcoming for what is righteous. The following Verse from The Holy Quran presents the two types of hearts in parallel as follows:

(So, whomsoever Allah wills to guide, He makes his heart wide and open for Islam, and whomsoever He wills to let go astray, He makes his heart strait and constricted, (and he feels embracing Islam as difficult) as if he were climbing to the sky. In this way, Allah lays abomination on those who do not believe.)

Another word used for Human Heart, as mentioned above is **فؤاد** and its plural is **أفئدة**. It is The Mighty's creation within the Human body as comes in the following Holy verse: (Then He gave him a proportioned shape, and breathed into him of His spirit. And He granted you the (sense of) hearing, the eyes and the hearts. Little you give thanks.)

The number of hearts in a human body is one as the following Quranic Verse shows: (Allah has not made two hearts, for any man, in his chest cavity.)

The human heart continuously contracts and relaxes, to pump oxygen and nutrients to the human body. This process of contraction and relaxation continues throughout the life time of a human being. This continuous movement is necessary as the body cells need uninterrupted supply of oxygen and glucose especially the sensitive cells like that of brain which cannot bear pause of oxygen and glucose supply, even, for a moment.^{xci} The heart valves separate its four chambers and work in a highly organized manner to ensure the flow of blood towards and away from the heart in a single direction. The four chambers are the right and left auricles^{xcii} and the right and left ventricles.^{xciii}

As the ventricles relax and expand, their internal pressure decreases and they receive the blood sent down to them from the contracted auricles. On the other hand, as the



ventricles contract, they push the blood out from them to the whole body. The blood is sent and circulated through the human body by means of arteries and veins, which are thousands of kilometers long, collectively.^{xciv}

The damaged valves can be diagnosed easily, as, there occurs a change in the sound of blood flow through them, if damaged. Moreover, some unfamiliar sounds, known as the Heart Murmurs, are a symptom of damaged valves. Similarly, if the ventricles are infected or are damaged due to other heart problems, then the heart's power to pump decreases and the patient complains of chest pain, difficult breathing and stress.^{xcv}

In addition to the mere pumping of blood throughout the body, the human heart is now known to have some other functions too. These addition functions are similar to that of the brain. These provide the evidence for the human heart, being called as the king of all the organs in a human body. The human heart is known to have its own memory, the heart brain synchronization and some other powers like decision power etc.^{xcvi}

Human Skin:

Another Human body part, as mentioned in the Holy Quran, is the skin. Skin is the covering of our body, as is pointed towards in the following Quranic Verse:

(Those who have disbelieved in Our verses, We shall certainly make them enter a fire. Whenever their skins are burnt out, We shall give them other skins in their place, so that they may taste the punishment. Surely, Allah is All-Mighty, All-Wise.)

In this Quranic Verse, The Holy Quran is relating the feeling of pain and hurt with the human skin, only and Allah (The Glorious) has clarified that the skin of the evil-doers will be changed and replaced, again and again, in order to get them punished and to have them the feeling of punishment.^{xcvii}

Skin is a sheet or layer that wraps the human body and protects the body cells, tissues and internal organs. Moreover, skin gives shape and color to the human body. Human body skin does many other important jobs too.^{xcviii} The main functions of the skin include protection of the body, regulation of its temperature and sensation.^{xcix} The thickness of Human body skin does not exceed the range of 1-5 mm. ^cThe skin is composed of two main layers: the epidermis and dermis which are, further, made up of several layers.^{ci}



The above-mentioned Quranic Verse shows that in the hell, the punishment will be felt through the skins. Modern science has proved that the skin has the receptors and sensory organs that sense pain. The nerve endings responsible for sensing pain, whichever pain it may be, are present in skin only.^{cii} Skin is the organ that triggers a response, if touched by a thing, may be one causing pain.^{ciii} Skin has a dense network of nerves and nerve endings. These nerve endings reach the spinal cord and brain and transfer the stimuli of pain.^{civ} Scientific studies have shown that one square centimeter of skin contains two receptors for warmth, twelve receptors for cold, fifty receptors of pressure and two hundred receptors or sensory organs for pain. Thus, if the temperature rises above forty five degree Celsius, the receptors of warmth turn into the pain sensors and thus the sense of pain multiplies many folds during burning.^{cv} If the skin is removed, the pain sensation also gets extinguished. Thus, for punishment, the disbelievers will be wrapped up with new skin to sense continuous pain.

Human Eyes:

After discussing the functions of skin, we will now come to another amazing creation inside the human body. Among the blessings of All-Mighty Allah are the eyes and sense of sight in the human body, as comes in the following Holy Verse:

(Then He gave him a proportioned shape, and breathed into him of His spirit. And He granted you the (sense of) hearing, the eyes and the hearts. Little you give thanks.)

The word **بصر**, although being masculine noun, is used for eyes. Similarly the word **بصر** is used for the sense of sight. Ibn e Syeda says that **بصر** is the sense, possessed by eyes and its plural is **ابصار**.^{cvi}

The sense of sight starts developing in the human fetus by the end of the forth week in the form of distinguished cells of sight vesicles^{cvi} and the eyelids are split after the complete eye development in the seventh month.^{cvi}

How the human beings perceive images is again a testimony to the All-Mighty's wonders in human creation. The eyes feed the brain with information, which is coded in the form of electrical impulses. These impulses are then processed through brain activity to represent the objects.^{cix}

Here are some shortcomings of the eyes too. The Human eye cannot see in the darkness. The following verse shows that as we go above, away from the premises of Earth, in high



altitudes, towards the heavens, in the space and away from the sun, the eyes will not be able to see and they seem to be deluded. So, the people would say:

(Still they will say, "In fact our eyes have been deluded; rather we are enchanted people.)

Similarly human eye can see things in a specific range only and there exist a world of unseen (invisibles) which are out of the range of human eye sight. This is the fact does the following Holy Verse point towards:

(I swear by what you see, and what you do not see.)

Human eye can see, detect and differentiate a certain range of wavelengths^{cx} called the visible light. This range contains red, orange, yellow, green, blue, indigo, and violet colors. These can be seen in the rainbow, as well. All the radiations lying below red or above violet cannot be seen by the Human eye.^{cx}

Human Ear:

Allah (Glory to be Him) has blessed Human beings with another highly beneficial sense - the sense of hearing as we have seen in the Holy Verse of chapter # 32 of The Holy Quran.

(Then He gave him a proportioned shape, and breathed into him of His spirit. And He granted you the (sense of) hearing, the eyes and the hearts. Little you give thanks.)

The first sense which starts developing in the fetus is the sense of hearing. Its importance is evident from the fact that it is mentioned first in the above cited Holy Verse. The creation of internal ear starts developing around the twenty second day of the embryo.^{cxii} The fetus is able to listen in the fourth month approximately.^{cxiii}

The organs designed for the sense of hearing are the ears. In Arabic, ear is called اذن . The plural is as comes in the following Holy Verse: ^{cxiv}اذان

(So, we sealed up their hearings in the cave for a number of years.)

Two ears are found in a human body, each on either side of the head.^{cxv} The ear has three parts: outer ear, middle ear and inner ear. The Pinna of the outer ear collects the sound. About four centimeters long ear canal carries the sound waves to the main sensory part - the cochlea - to detect sound.^{cxvi}

In contrary to listening and sound being the most important blessing of Allah-The Almighty, the loud voices can be a dilemma. This is the reason why it is advised by



HadhratLuqman عليه السلام to lower the voices. The Holy Verse spreading the pearls of wisdom is as follows:

(And be moderate in your walk and lower your voice. Surely, the ugliest of voices is the voice of donkeys.)

Modern scientific studies have shown that loud voices, high pitched sounds or noise make a type of environmental pollution and that there is a vivid relation between the physical and mental stability of people and the prevalent noise level in their area.^{cxvii} On the other hand, some voices do soothe or listening ears and, hence, are good for our mental and physical health. Researches have shown that listening to The Holy Quran recitation has positive effect on mental health.^{cxviii} The Holy Quran's voice is thus recommended for achieving better results as it helps fight anxiety, sleep disorders, depression and social malfunctions. It is the key of improving mental health and achieving greater calm.^{cxix}

Human Fingers:

Allah (Glory to be Him), who has created us all from none has spread number of signs in our bodies, that are testimony to His creativity. Among those signs are our fingertips as Allah (Glory to be Him) says in The Holy Quran:

(Why (can We) not (do so)? while We are able to reset (even) his fingertips perfectly)

بنان is the word used for fingers and finger tips. It is the plural of بناننة.^{cxx} The word نسوى is the verb from تسوية and it stands for the perfection in creation.^{cxxi} The final finishing touch in the Human body's creation is the arrangement of the fingers and making patterns on them, called the finger prints.^{cxxii}

The drawing and patterns of hands and finger prints are made in the sixth month of fetal development. They change never and remain as it is in all ages and even after death till the human body gets decomposed and worn out as is seen in the Egyptian mummies.^{cxxiii}

The fingerprints of a person are specified for him or her only. Even the twins cannot have the same fingertips. More to the surprise, in a single person, fingerprints of two fingers of hand or foot, are even not the same.^{cxxiv}

Forensic science^{cxxv} makes use of the above mentioned fact. It requires the examination of the friction ridges (fingerprints) which, in turn provides evidence for legal proceedings.^{cxxvi}



After discussing some highlighted body parts of the human beings, we will move to some important biological processes, which show the marvels of Allah (The All-Mighty).

Important Processes Related to Human Beings:

Human body is the best creation of Allah (The Exalted). As we have seen before, the human body parts testify this fact. These body parts are marvelous, both, in their structures and functions. There are many processes, involving different human body parts, happening in the human beings. In this sub-chapter, we will discuss a few of those, pointed towards in The Holy Quran, in the light of Tafseer al Ayaat al Kouniah.

Genetics:

Firstly, we will ponder upon the processes which are related to the prenatal period. It is well known, since time, that the off springs get their characteristics from their parents. This transfer of characteristics is one of the processes related to prenatal period.

By the efforts of Gregor Mendel, Thomas Hunt Morgan, James Watson and Watson Crick, the carriers of these characteristics were found as genes, chromosomes and DNA.^{cxxvii} DNA, the genetic material of all living organisms, stands for Deoxyribonucleic acid.^{cxxviii} It is a double helical structure made up of two strands of nucleotides. Each nucleotide is made of a nitrogenous base, a 5-carbon sugar and a phosphate group. The phosphate and sugar groups of the adjacent nucleotides are bonded together to form the double strands of DNA.^{cxxix} These carriers are present in the cell - the basic unit of life. The basic and smallest unit of structure and function in all living things is a cell.^{cxxx} Cells have different structures, called cell organelles, present in them. A prominent cell organelle is the nucleus and DNA is present in the form of dense mass, called chromatin, inside the nucleus of a living cell.^{cxxxi}

Human body is composed of millions of cells. The cells combine to make tissues, tissues combine to form organs, organs get organized in an organ system and different organ systems together make a living organism – as the human being. Thus, we can say that cells are the building blocks of human body. Inside a cell, there are a number of cell organelles. The cell center in eukaryotes, including human beings, is occupied by nucleus. Nucleus is the control center or brain of the cell and is the repository of genetic information.^{cxxxii} Cells have different structures, called cell organelles, present in them. A prominent cell organelle is the nucleus and DNA is



present in the form of dense mass, called chromatin, inside the nucleus of a living cell.^{cxxxiii} Inside the nucleus, thread like structures called chromosomes, are present. Chromosomes store the genetic information.^{cxxxiv} In the human body, somatic cells^{cxxxv} contain 46 chromosomes, whereas in the reproductive cells this number is cut to half i.e. 23,^{cxxxvi} as the diploid cells^{cxxxvii} are converted into haploid cells^{cxxxviii} by the process of meiosis^{cxxxix}. The chromosomes, in turn, have DNA in them and genes are DNA segments. According to the modern definition, gene is the whole DNA.^{cxl} DNA – a double helix structure – carries all the information to be passed from generation to generation.^{cxli}

The two spiral strands of a DNA molecule are intertwined with each other, giving shape of a coil to DNA. Each strand is made up of nitrogenous bases located in the middle and supported by walls of sugar and phosphate groups.^{cxlii}

The genetic information is passed as the male and the female gametes^{cxliii} combine to form the zygote of the coming human being. The twenty three chromosomes of each parent gamete are thus doubled again to have forty six chromosomes in the zygote.^{cxliv} These cells containing the genome of both parents combine in the zygote and thus the information of characteristics coded on them is passed to the new human embryo in the same manner.

The birth / production of new human being ties him or her in a number of relations. His arrival in this world enjoins him in multiple chains of relations as he becomes a member of family. These relations are due to his / her parents at first and by the time he grows; new relations are made by his / her marriage. The following Holy Verse carries a notion to these relations: (And He is the One who created man from water, then made of him relations created by lineage and relations created by marriage. Your Lord is All-Powerful.)

In fact, the Islamic Shariah has characterized “family” as the mile stone for the social system of the Muslim Ummah. That is why; behaving well with the family members and the relatives has got first degree importance in Islamic teachings.^{cxlv}

Gametogenesis:

As a human being grows up, there happen a number of processes and changes, both in females and males. The major process is the production of reproductive cells, called gametes. The gametes in male human beings are called sperms. Sperm is the subtle part of the blood.^{cxlvi} The blood is collected from all body parts and is passed through different organs, so that it is purified and sent



to the back, then to the kidneys and finally to the bladder, where it is in the form of raw semen. Here a sort of boil is produced in it and is filled in the tubules of the genital organ. The boil causes motion and the energy of this motion makes the blood thick, more viscous and white in color, at the time of excretion.^{cxlvi}

Before puberty^{cxlviii}, the cells in the sperm tubes of male human beings are filled up by the diploid^{cxliv} cells that divide and increase in number through mitosis.^{cl} As the age of puberty arrives (normally around 11-12 years), the sperm cells start dividing through meiosis^{cli} and produce haploid^{clii} cells. This change happens, in order to produce the primary spermatocytes, which, in turn, divide to produce secondary spermatocytes. Next, the secondary spermatocytes lead to spermatids and finally, the sperms.^{cliii} Who directs the cells to change the mode of division is mentioned in the following Holy Verse:

(So, tell Me about the semen you drop (in the wombs). Is it you who create it, or are We the Creator?)

Gametogenesis^{cliv} also occurs in the female human beings. The female reproductive cells (gametes) are called ova (singular: ovum).

The gametes in female human beings are present in a liquid secreted from ovaries. Firstly, primary oocytes are produced enclosed in the ovarian follicles^{clv}, which undergo first meiotic division to produce two types of cells, with different sizes. Out of them, the bigger ones are called secondary oocytes, while the smaller ones constitute the first polar body. Similarly, the secondary oocytes start second meiotic division and produce two differently sized cells. The bigger ones are called ootids, while the smaller ones constitute the second polar body. The ootid, then, grows to form the ovum.^{clvi}

If the female eggs are not fertilized, the tissues^{clvii} are removed through menstruation. The Holy Quran points to the sufferings of menstruation as follows:

(They ask you about menstruation. Say that it is harmful.)

The arrival of puberty starts gametogenesis, as mentioned above. If the eggs produced are not fertilized (combined with the male gametes), menstruation occurs.^{clviii} On the other hand, combination of male and female sperms inside the female's body leads to pregnancy, child's birth and lactation.



As male and female gametes combine, fertilization occurs inside the female's body. This phase was discussed under the heading of Human Beings' creation. Allah (The All-Knowing) says in The Holy Quran:

(Allah knows what every female carries and what the wombs decrease or increase. Everything has measure with Him.)

Pregnancy:

The period of pregnancy and birth is much painful for the female. The mother receives all the toxins from the fetus like Carbon dioxide and faces many sufferings like blood loss and a number of other pains and disorders.^{clix} Vomit, nausea, indigestion, acidity, lack of appetite, unusual cravings, uterine pressure on stomach and liver, the excessive efforts of circulatory system and blood pressure fluctuations are some of the sufferings of this phase.^{clx}

During pregnancy, different hormones are secreted inside the mother's body. Out of them, some trigger the process of lactation and the new born feeds on mother's milk for two years. The following verses have notion to these processes:

(We commanded man (to be good) in respect of his parents. His mother carried him (in her womb) despite weakness upon weakness, and his weaning is in two years. (We said to man,) "Be grateful to Me, and to your parents. To Me is the ultimate return.)

(And We have enjoined upon man to do good to his parents. His mother carried him with difficulty and delivered him with difficulty. And his carrying and his weaning is (in) thirty months.)

Normally, the period of pregnancy is considered to be comprising of a period of nine months, but, in the modern era, researches have demonstrated that a human baby may be born, safe and sound, after having spent six months in the mother's womb.^{clxi} We find this modern research, presented in The Holy Quran more than fourteen hundred years ago, as evident from the following two verses:

(And We have enjoined upon man to do good to his parents. His mother carried him with difficulty and delivered him with difficulty. And his carrying and his weaning is (in) thirty months.)

And



(Mothers (should) suckle their children for two full years, for one who wants to complete the (period of) suckling. It is the obligation of the one to whom the child belongs that he provides food and clothing for them (the mothers) with fairness. Nobody is obligated beyond his capacity. No mother shall be made to suffer on account of her child, nor the man to whom the child belongs, on account of his child. Likewise responsibility (of suckling) lies on the (one who may become an) heir (of the child). Now, if they want to wean, with mutual consent and consultation, there is no sin on them. And If you want to get your children suckled (by a wetnurse), there is no sin on you when you pay off what you are to give with fairness, and fear Allah, and be assured that Allah is watchful of what you do.)

The thirty months stand for the whole period of pregnancy and lactation. While the female body is engaged in this period the concentration of harmful immune bodies in the body cells are decreased, which is a safety measure from Allah (The Exalted) for the new born.^{clxii}

In this way a new human being starts his / her journey in this world and passes through the same life stages as discussed above.

Death and resurrection:

After puberty, adulthood and old age the human being is destined to death. The following verse depicts the fact of death:

(We have appointed (the times of) death among you, and We cannot be frustrated.)

Even for each living cell, there is a predefined life time. The size of cap on the end of each chromosomal particle stands as assign for the destined time of a living cell. The length of this cap / cover decreases by each division and when it reaches the specified limit, the cell goes dead.^{clxiii}

After death, The Human Beings are again buried in the ground and in this way, they return to their first origin.

(From this (dust) We created you, and in this we shall put you back, and from this We shall raise you up once again.)

And afterwards, human beings will be entered into a new life, which will start from the day of resurrection.

((It will happen) on a day when people will be like scattered moths.)



We find statements about the day of resurrection in Ahadith e Nabwi (S.A.W) also.

(قال: متى الساعة؟ قال: ما المسئول عنها بأعلم من السائل وسأخبرك عن اشراتها)

(He said, “When will be the dome’s day?” He (PBUH) said, “He who is asked does not know more than the asking one and I will inform you about its signs.”)^{clxiv}

Conclusion:

The Quranic Verses presenting facts about the Human Beings, like other Cosmic Verses aim to testify to the power of Allah (Glory to be Him) to create. Moreover, Allah’s act of creating testifies to the fact that as He has created the creatures for first, He has the power to resurrect them, as well.^{clxv} Allah (Glory to be Him) has created this world and sent down The Human beings to the Earth as Crown of Creation and He (Glory to be Him) has made all other creatures under the command of the Human Beings.

Through the above whole description, we come to the conclusion that although The Holy Quran is not a book of sciences (rather it is a book of guidance), yet, for the human welfare and learning, there spread out a number of precise facts of science (and specifically biology) in The Holy Quran.^{clxvi}

Quranic Verses:

القرآن، 29:56

القرآن، 1:4

القرآن، 2:30

القرآن، 2:29

القرآن، 2:30

القرآن، 22:65

القرآن، 31:20

القرآن، 95:4

القرآن، 4:1

القرآن، 3:59

القرآن، 20:55

القرآن، 30:20

القرآن، 53:32

القرآن، 23:12

القرآن، 37:11

القرآن، 25:54



القرآن، 21:30
القرآن، 4:1
القرآن، 3:6
القرآن، 39:6
القرآن، 71:14
القرآن، 7 - 86:5
القرآن، 32:8
القرآن، 76:2
القرآن، 53:45,46
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القرآن، 22:5
القرآن، 23:14
القرآن، 30:54
القرآن، 42:49,50
القرآن، 82:6,7
القرآن، 2:74
القرآن، 6:125
القرآن، 32:9
القرآن، 33:4
القرآن، 4:56
القرآن، 32:9
القرآن، 15:15
القرآن، 69:38,39
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القرآن، 18:11
القرآن، 31:19
القرآن، 75:4
القرآن، 25:54
القرآن، 56:58,59
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القرآن، 13:8
القرآن، 31:14
القرآن، 46:15
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Chapter # 76

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The organic matter includes Carbon, Nitrogen, Oxygen and Hydrogen.
The chemical formula of water is H₂O. Water contains Hydrogen and Oxygen.
Air is a mixture of gases made up of chemically combined elements like Nitrogen, Oxygen, Carbon, Hydrogen etc.
Stefan D. KalevandGurpal S. Toor, The Composition of Soils and Sediments, Green Chemistry, November 2017, p:339
https://www.researchgate.net/publication/321302371_The_Composition_of_Soils_and_Sediments
Kareem, Fazal, Quan kay jaded sciensi inkishafat, Feroz Sons Pvt. Ltd., 2003, p:100
Zaghloul, Tafseer al Ayaat al Kouniah, 3:477
Ar Raghil Al Asfahani, Abu Al Qasim Al Husain bin Muhammad, Al Mufradaat fi Ghareeb ul Quran, Research & Compilation: Muhammad Syed Keelani, Dar ul Maarifa for printing, publishing & distribution, Berut-Lebonan, p:312
Zaghloul, Tafseer al Ayaat al Kouniah, 2:199
Kareem, Fazal, Quan kay jaded sciensi inkishafat, Feroz Sons Pvt. Ltd., 2003, p:94
Fowler, Samantha, Rebecca Roush, James Wise, and David Stronck. *Concepts of biology*. OpenStax College, Rice University, 2013, p: 58
Adsorbable refers to the ability of the clay to get accumulated over a solid surface.
Kareem, Fazal, Quan kay jaded sciensi inkishafat, Feroz Sons Pvt. Ltd., 2003, p:102
Al Qadri, Prof. Dr. Muhammad Tahir, Creation of Man (A review of The Quran and Modern Embryology), Minhaj-ul-Qur'an publications, Lahore, Pakistan, P:39
Kareem, Fazal, Quan kay jaded sciensi inkishafat, Feroz Sons Pvt. Ltd., 2003, p:100
Kareem, Fazal, Quan kay jaded sciensi inkishafat, Feroz Sons Pvt. Ltd., 2003, p:99
Daryabadi, Abdul Majid, Mushkilaatul Quran Mutalea e Quran Beeswin Sadi mein, Services Book Club, Izhar Sons Printers, Lahore, 1990, p:115
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Daryabadi, Abdul Majid, Mushkilaatul Quran Mutalea e Quran Beeswin Sadi mein, Services Book Club, Izhar Sons Printers, Lahore, 1990, p:118
Zaghloul, Tafseer al Ayaat al Kouniah, 1:131
Al-Ghazali, Abu Hamid Muhammad bin Muhammad bin Muhammad, Tibb-e-Jismani o Tibb-e-Rahmani Mujarrabaat Imam Ghazali, Translated by: Molana Syed Hafiz Yasmeen Ali Hasani Nizami, Sindh Sagar Printers Lahore, 1st Ed: 1983, p:2
Al-Ghazali, Abu Hamid Muhammad bin Muhammad bin Muhammad, Tibb-e-Jismani o Tibb-e-Rahmani Mujarrabaat Imam Ghazali, Translated by: Molana



Syed Hafiz Yasmeen Ali Hasani Nizami, Sindh Sagar Printers Lahore, 1st Ed: 1983, p:3

Boucaille, Morace, Bible Quran or Science, Translated by: Sana ul Haq Siddiqui, Ganj Shakar Printers, Waqas Publishers, Urdu Bazar, Sialkot: 2000, p:308

Boucaille, Morace, Bible Quran or Science, Translated by: Sana ul Haq Siddiqui, Ganj Shakar Printers, Waqas Publishers, Urdu Bazar, Sialkot: 2000, p:316

The pelvis is a basin-shaped structure that supports the vertebral column and protects the abdominal organs.

Zaghloul, Tafseer al Ayaat al Kouniah, 3:208 -209

Ibrahim, I A, Islam ki Sachai or Science k etrafaat, Translation & Addition: Mohsin Farani , Dar us Salam publishers, Pakistan, p:43

Zaghloul, Tafseer al Ayaat al Kouniah, 3:206 -208

Kareem, Fazal, Quan kay jaded sciensi inkishafat, Feroz Sons Pvt. Ltd., 2003, p:95

Kareem, Fazal, Quan kay jaded sciensi inkishafat, Feroz Sons Pvt. Ltd., 2003, p:95

Boucaille, Morace, Bible Quran or Science, Translated by: Sana ul Haq Siddiqui, Ganj Shakar Printers, Waqas Publishers, Urdu Bazar, Sialkot: 2000, p:313 -314

Ibrahim, I A, Islam ki Sachai or Science k etrafaat, Translation & Addition: Mohsin Farani , Dar us Salam publishers, Pakistan, p:55

The glands in which semen is produced.

Ibrahim, I A, Islam ki Sachai or Science k etrafaat, Translation & Addition: Mohsin Farani , Dar us Salam publishers, Pakistan, p:56

Fallopian tube is also called the oviduct or the uterine tube. It transports the egg from the ovary, where it is produced, to the central channel and provides a suitable environment for fertilization.

Ibrahim, I A, Islam ki Sachai or Science k etrafaat, Translation & Addition: Mohsin Farani , Dar us Salam publishers, Pakistan, p:53

Ibrahim, I A, Islam ki Sachai or Science k etrafaat, Translation & Addition: Mohsin Farani , Dar us Salam publishers, Pakistan, p:43

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Ibrahim, I A, Islam ki Sachai or Science k etrafaat, Translation & Addition: Mohsin Farani , Dar us Salam publishers, Pakistan, p:45 -46

An English physician, who contributed, influentially, in anatomy and physiology.

Boucaille, Morace, Bible Quran or Science, Translated by: Sana ul Haq Siddiqui, Ganj Shakar Printers, Waqas Publishers, Urdu Bazar, Sialkot: 2000, p:319

Marcel Bonay, a chest physician and professor.

Boucaille, Morace, Bible Quran or Science, Translated by: Sana ul Haq Siddiqui, Ganj Shakar Printers, Waqas Publishers, Urdu Bazar, Sialkot: 2000, p:319

Zaghloul, Tafseer al Ayaat al Kouniah, 2:471

Same as above

Zaghloul, Tafseer al Ayaat al Kouniah, 2:472

Zaghloul, Tafseer al Ayaat al Kouniah, 2:473

Ar Raghieb Al Asfahani, Abu Al Qasim Al Husain bin Muhammad, Al Mufradaat fi Ghareeb ul Quran, Research & Compilation: Muhammad Syed Keelani, Dar ul Maarifa for printing, publishing & distribution, Berut-Lebanon, p:411

Same as above

The chest cavity is also called thoracic cavity.

http://samples.jbpub.com/9781449652609/99069_ch05_6101.pdf

http://thevirtualheart.org/3dpdf/Heart_3d.pdf

Zaghloul, Tafseer al Ayaat al Kouniah, 3:84

Atrium is the other name for auricle. Plural of atrium is atria.

Zaghloul, Tafseer al Ayaat al Kouniah, 3:84

Zaghloul, Tafseer al Ayaat al Kouniah, 3:84,85

Zaghloul, Tafseer al Ayaat al Kouniah, 3:85

Youtube/Human Heart in the Qur'an and Sunnah/Khalid NN

Ibrahim, I A, Islam ki Sachai or Science k etrafaat, Translation & Addition: Mohsin Farani , Dar us Salam publishers, Pakistan, p:115

Zaghloul, Tafseer al Ayaat al Kouniah, 1:165

Sandra Lawton, The structure and functions of the skin, Nursing Times [online], December 2019 , Vol: 115, Issue: 12, p:30

Zaghloul, Tafseer al Ayaat al Kouniah, 1:166

Zaghloul, Tafseer al Ayaat al Kouniah, 1:166 - 168

Ibrahim, I A, Islam ki Sachai or Science k etrafaat, Translation & Addition: Mohsin Farani , Dar us Salam publishers, Pakistan, p:115

Sandra Lawton, The structure and functions of the skin, Nursing Times [online], December 2019 , Vol: 115, Issue: 12, p:33

Zaghloul, Tafseer al Ayaat al Kouniah, 1:168



Same as above

Ibn e Manzoor, Lisan al Arab, New Reviewed Edition, Dar ul Maarif, 1119, Cairo J-M-E, Vol:6, p:290

Zaghloul, Tafseer al Ayaat al Kouniah, 3:72

Same as above

Gregory, Richard Langton, Eye and Brain, World University Library, First publication:1966, Third edition:1978, p:9

Light is having characteristics of waves. Wavelength is the peak-to-peak distance between two adjacent waves.

Zaghloul, Tafseer al Ayaat al Kouniah, 4:192,193

Zaghloul, Tafseer al Ayaat al Kouniah, 3:71

Same as above

Ibn e Manzoor, Lisan al Arab, New Reviewed Edition, Dar ul Maarif, 1119, Cairo J-M-E, Vol:6, p:52

https://www.who.int/occupational_health/publications/noise2.pdf

Same as above

Zaghloul, Tafseer al Ayaat al Kouniah, 2:497

Mahjoob, Monireh, JalilNejati, AlireazaHosseini, and Noor Mohammad

Bakhshani."The effect of Holy Quran voice on mental health." *Journal of religion and health* 55, no. 1 (2016): 38-42.

Same as above

Zaghloul, Tafseer al Ayaat al Kouniah,4:233

Zaghloul, Tafseer al Ayaat al Kouniah, 4:234

Same as above

Thonthawi, Johary, Al Jawahir fi Tafseer al Quran al Kareem, Mustafa Al Babi Al Halabi & Sons press, Egypt, Shawwal 1438h, 2nd Ed: Shawwal 1350h, Part 19, p: 154

Same as above

It is the area of science which applies to the criminals and civil laws pertaining to crimes. This science is functional for criminals' investigation.

Eric H. Holder, Laurie O. Robinson and John H. Laub, The Fingerprint, National Institute of Justice, Washington, P:13-4

Zaghloul, Tafseer al Ayaat al Kouniah, 3:185,186

Fowler, Samantha, Rebecca Roush, James Wise, and David Stronck. *Concepts of biology*.OpenStax College, Rice University, 2013, p:54

Fowler, Samantha, Rebecca Roush, James Wise, and David Stronck. *Concepts of biology*.OpenStax College, Rice University, 2013, p:54



- Fowler, Samantha, Rebecca Roush, James Wise, and David Stronck. *Concepts of biology*. OpenStax College, Rice University, 2013, p:14
- Fowler, Samantha, Rebecca Roush, James Wise, and David Stronck. *Concepts of biology*. OpenStax College, Rice University, 2013, p: 71
- NadeemAkhtar and Dinesh Goyal, *Cell and Molecular Biology, Biotechnology-Progress and Prospects*, Studium Press, USA, P:69
https://www.researchgate.net/publication/295296782_Cell_and_Molecular_Biology
- Fowler, Samantha, Rebecca Roush, James Wise, and David Stronck. *Concepts of biology*. OpenStax College, Rice University, 2013, p: 71
- NadeemAkhtar and Dinesh Goyal, *Cell and Molecular Biology, Biotechnology-Progress and Prospects*, Studium Press, USA, P:67
https://www.researchgate.net/publication/295296782_Cell_and_Molecular_Biology
- Cells other than the reproductive cells.
- NadeemAkhtar and Dinesh Goyal, *Cell and Molecular Biology, Biotechnology-Progress and Prospects*, Studium Press, USA, P:82
https://www.researchgate.net/publication/295296782_Cell_and_Molecular_Biology
- Containing double number of chromosomes ($2n=2 \times 23=46$)
- Containing 23 number of chromosomes (n)
- A type of cell division. The other type is mitosis which keeps the number of chromosomes as before (2n).
- NadeemAkhtar and Dinesh Goyal, *Cell and Molecular Biology, Biotechnology-Progress and Prospects*, Studium Press, USA, P:82
https://www.researchgate.net/publication/295296782_Cell_and_Molecular_Biology
- NadeemAkhtar and Dinesh Goyal, *Cell and Molecular Biology, Biotechnology-Progress and Prospects*, Studium Press, USA, P:66
https://www.researchgate.net/publication/295296782_Cell_and_Molecular_Biology
- Zaghloul, Tafseer al Ayaat al Kouniah, 3:187,188
- Reproductive cells. (sperm and ovum)
- Zaghloul, Tafseer al Ayaat al Kouniah, 3:288
- Daryabadi, Abdul Majid, *Mushkilaatul Quran Mutalea e Quran Beeswin Sadi mein*, Services Book Club, Izhar Sons Printers, Lahore, 1990, p:118



Al-Ghazali, Abu Hamid Muhammad bin Muhammad bin Muhammad, Tibb-e-Jismani o Tibb-e-Rahmani Mujarrabaat Imam Ghazali, Translated by: Molana Syed Hafiz Yasmeen Ali Hasani Nizami, Sindh Sagar Printers Lahore, 1st Ed: 1983, p:4

Al-Ghazali, Abu Hamid Muhammad bin Muhammad bin Muhammad, Tibb-e-Jismani o Tibb-e-Rahmani Mujarrabaat Imam Ghazali, Translated by: Molana Syed Hafiz Yasmeen Ali Hasani Nizami, Sindh Sagar Printers Lahore, 1st Ed: 1983, p:4

The phase of human life that is characterized by the change from childhood to adulthood is called puberty. This time is characterized by a number of physical changes.

Containing 46 number of chromosomes = (2n)

Mitosis or mitotic cell division is a type of cell division in which the number of chromosomes remains the same (2n=46).

Meiosis or meiotic cell division is the other type of cell division in which the number of chromosomes is cut to half (n=23)

Containing 23 number of chromosomes. (n=23)

Zaghloul, Tafseer al Ayaat al Kouniah,3:286

Production of gametes / reproductive cells.

Sac like structures.

Zaghloul, Tafseer al Ayaat al Kouniah, 2:355

Group of cells make a tissue.

Zaghloul, Tafseer al Ayaat al Kouniah,1:114

Zaghloul, Tafseer al Ayaat al Kouniah, 2:486

Zaghloul, Tafseer al Ayaat al Kouniah, 2:486,487

Ibrahim, I A, Islam ki Sachai or Science k etrafaat, Translation & Addition: Mohsin Farani , Dar us Salam publishers, Pakistan, p:131

Zaghloul, Tafseer al Ayaat al Kouniah,2:490

Zaghloul, Tafseer al Ayaat al Kouniah, 4:91

Azami, Abdu l Mustafa, Nawadir ul Hadith Muntakhib hadeesain, Al Madina Library, Baab al Madina Karachi, 1st Ed: May, 2009, p: 55-56

Zaghloul, Raghīb Muhammad An-Najjar, Al Hayawaan fil Quran al Kareem, Dar ul marrifah, Beirut-Lebanon, First Ed: 1427h, 2006, p:19

Ibrahim, I A, Islam ki Sachai or Science k etrafaat, Translation & Addition: Mohsin Farani , Dar us Salam publishers, Pakistan, p:53 -54