

Embryology:  
Origin of life and Procreation:  
Analytical and Critical Study of its account in Qur'ān

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## Bionote

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Translated Qur'an in English (and Urdu ongoing) after segmenting text by Frames and sentences in accordance with Academic Rules and Principles. Available on website: <http://haqeeqat.pk/index.htm>; also as consolidated corpus at: <http://haqeeqat.pk/Quran.Corporus-1.htm>.

Compiled Vocabulary of Qur'an by Roots in alphabetical order on the pattern of Frame index (<http://haqeeqat.pk/roots/intro.htm>)

Proposed Triplet Theory of Translation on the pattern of translation of protein encoding genes in human genome (<http://haqeeqat.pk/TranslationOfQuranPrefaceVol-1.htm>).

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## Abstract

Grand Qur'ān is not a book of Science in scientific parlance, yet its larger chunk of discourse, after Narratives, is about sciences and psychology. Scientific facts are mentioned in descriptive manner - imagery; not by terminology, to explain for easy perception of common man to have fair idea of the hidden realities and phenomenon. It are evidence and argument in support of the Thesis Statement of Qur'ān and to keep it alive in every-present. Another objective is to provide forensic proof of its authorship which the non-believing elite of Polytheists and Arabized Jews propagated it is the creation of exalted Universal Messenger since the days he published it. The sciences described relate to realities and phenomenon invisible to naked eye prevalent in the horizons of Universe and human body.

سُنُرِيهِمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ

- Our Majesty will henceforth keep intermittently exposing visually Our tangible realities prevalent in the Universe-horizons and in their own bodies to them (who accept not the Divine origin of Qur'ān) —

حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ

- The purpose of this visual manifestation is that: it (Qur'ān) being Infallible Discourse of Reality itself explicitly explicates to have been sent for them by their Sustainer Lord (it is not the creation of the Messenger, its publisher). (Refer 41:53)

Knowledge is primarily divided into two branches; knowledge of things/matter and what happened-was talked about by the people; their dialogues, habits and acts in the past. The knowledge about matter is verifiable in time and space. Anything said by anyone or a book regarding physical matters could be subjected to verification in time and space about its truth to an exact detail.

If the scientific information mentioned in Grand Qur'ān stands the verification test; provided it is of such nature that it could not be considered as the personal knowledge of a human being living in 7th century, when this book was published for the first time, it will prove its infallibility and Divine Origin. This verification test is the key to decide about the veracity of Thesis Statement.

If we find the words of a book relating to physical matters written earlier in time as true, factually and materially correct in all respects then we will have to believe, too, in those statements of the Book which narrate some events/dialogues between people of past/historical statements. The falsification test of any book/statement could be the physical one. The facts mentioned in the Qur'an about the Universe and human body is in itself the falsification test of the Book.

It was promised to the non-believers that henceforth the revelation of the Book tangible realities will be shown to their eyes. Please just reflect on this statement. Whatever has been seen in the horizons and human body and then shown to common people ever since the introduction of Qur'ān, it was by the non-believers. Not a single believer has seen and shown to humanity any secret of the universe and human body. Contribution of the Muslim scholars and scientists remained restricted to basic thoughts about various sciences. Thus this statement is valid and proved by our experience until now.

The scientists consider it a strange anomaly with the Islamic scholars that they never made the leap of discovering the telescope, despite their knowledge of optometry, and the fact that they used observation tubes to scrutinize a section of sky without light interference. Their work included ideas about lenses and parabolic mirrors, but never made the mental leap into making a telescope.

What could be the plausible reason? The reason is that the Setter of Sciences has stated He will show the realities of the Universe to the eyes of non-believers of Qur'ān. Why this seemingly discriminatory attitude? Is it subtly reflects them naive: lacking wisdom and judgment; for reason of never having reflected upon their own selves and coming to existence?

The Ayah states the purpose of showing the tangible realities of universe and human to non-believers is that Qur'ān being Infallible Discourse of Reality itself explicitly explicates to have been sent for them by their Sustainer Lord.

Why a first time observation of hitherto unseen thing manifests that the Qur'ān is Divine revelation? This is possible only if the same thing finds verbal mirroring of it in the Qur'ān. Verbal specification and visual observation are two aspects of identification of a tangible fact of real existence. The visual observation of an earlier unseen fact will manifest a book written earlier in time as the Book of Facts which contains its verbal presentation. This will establish that the Book really contains verbal statements of scientific facts and is not conjectural, hypothetical, presumptive or a science fiction in its contents.

Believing people start calling it a miracle of Qur'ān whenever a scientific fact is shown by the scientists and organization like NASA. And then the non-believing scholars start consuming their energies to disprove the claim of believers. Both naively ignore the fact that if it were to become a miracle in 21st century what was the benefit of its mention for the readers of earlier centuries?

And further what they naively ignore is the fact about the audience of the book. The humanity is its audience which has men of ordinary prudence and intellectuals, philosophers and scientists. And it is understood that a good author is he who writes according to the intellectual level of his audience.

The author is always superior in knowledge than the reader. Therefore, the author can meaningfully communicate only when he is conscious of the intellectual level of his audience and his message is geared to be consonant with the audience's prior knowledge and assumptions. It is the audience in relation to whom will depend the main idea, validation and support, word choice, sentence structure, writing plan - form, and writing relationship: what tone of voice comes to you as a reader.

There are many factors that show the inimitability of Grand Qur'ān. One is the word choice in expository and informative segments of the text that have equal appeal and perceptive value for an ordinary person of little knowledge and for a scholar and scientist.

It is almost an admitted fact that succinctness is one of the par excellence features of Grand Qur'ān. A certain arrangement of words in any language has in it certain semantic density of information. The greater the semantic density of information in relation to quantity of letters and words is what we call succinctness. Greater the semantic density in a sentence, it will meet greater number of intellectual levels of its reader. Also greater the semantic density, easier is it for understanding and comprehending by everyone with equal satisfaction of intellect.

Let me clarify this point by an example of a sentence in Grand Qur'ān:

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ

- It is a fact that only such people reasonably - rationally answer-respond who listen Qur'ān comprehensibly. (Refer 6:36)

It is a simple sentence understandable by everyone. But for people, like learned Paul Broca, an anatomist celebrated for his discovery of the **speech** production center of the brain, and for acousticians and speech experts, these four words embed much more information which is neither portrayed in any translation nor explained in exegeses. The verb: **يَسْتَجِيبُ** in common parlance and understanding denotes answering, either affirmatively or negatively. It stems from Root: **ج و ب** which signifies to cut a portion from the whole of something;; to make hole or tore something; perforate, pierce, carve or to excavate. And Form-X of verbs adds reflexive causative meanings of self assigning a task.

What happens when we wish to answer a question or what is done by Google and computer when we post a question to it? We cut relevant portion from our memory and Google and Computer cuts it from its memory to display it on screen. When we cut relevant part from memory which we intend to express as answer, it is also firstly displayed on an invisible screen which is our rib cage. and a system in it instantly becomes

operative to transform it into sound by vocal cords to make it reach our mouth from where we emit it syllable by syllable for the auditory faculty of questioner.

In the same sentence the answering capability is restricted only to those who listen. Verbal information is saved in the memory only when we consciously and attentively listen and comprehend the message. It enables analysis-perception and safe storage. It happens only if the listener has such intention and desire. Therefore, listening is but translating and interpreting the articulated sounds-verbal narration whereby one can answer accordingly. Otherwise it is mere "hearing sound-noise" or a momentary storage in the memory of Ears only to get lost in few seconds. It is thus evident that what seemed a simple statement; it is in fact a picturesque portrayal of a scientific phenomenon.

## Methodology

The second largest chunk of text, after narratives, is expository. As its name implies, expository writing is that which exposes facts. It is writing that explains and educates its readers, rather than attempting to persuade them. It gives the readers the facts they need about a specific topic to deepen their understanding of it. Other commonly recognized types of writing are descriptive, narrative, and persuasive. Each type has a specific goal; descriptive writing creates a sense of time, place and experience in the reader's mind. Narrative writing tells the instances and events of real life; persuasive writing convinces the reader that a specific position is the right position. But the discourse of our study is unique, all types of writings in its text have persuasive force and to show it ever live in every-present.

We will therefore study the expository text/scientific references about the Procreation of Man - Anisogamy - Embryology by deriving a visual image mirrored in statements after analyzing it following the academic rules of translating and interpreting a source text. Then we will match it with the image seen and shown by scientists. It will thus cover both analytical and critical aspect of study.

Biased and prejudiced orientalist contend that the Publisher of Qur'ān plagiarized Hellenic views on embryology. The bias and prejudice is the darkest passion of heart that renders it blind. They either naively overlook the facts mentioned, or are poor in scholarship to coherently study a subject. Did Aristotle or anyone else knew or how many even know today as to how exactly the process of pro-creation originates? They only knew that man is created from semen or some used the specific word Sperm. The origin of procreated Man was firstly pronounced in Qur'ān:

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ

- -- Afterwards, He the Exalted rendered his species as an organism (spermatid) originating from a part of gently and secretively drawn extract. This extract is drawn from treated water rendered lacking vitality --. [32:08]

What people ordinarily know as the main source of creation of living humanity is Sperm. But that is NOT the fact. This is second stage in the Life-Line of creation:

أَلَمْ نَخْلُقْكُمْ مِّنْ مَّاءٍ مَّهِينٍ ۚ

- Is this not a fact that Our Majesty created you people as an organism (spermatid) from treated water rendered lacking vitality? [77:20]

فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ ۚ

- Thereby, Our Majesty inserted and rendered it (organism-spermatid) a sperm within a pleasantly cold resting place [*epididymes*] [77:21]

إِلَىٰ قَدَرٍ مَّعْلُومٍ ۚ

- Remaining stationed therein for a determined/known measure of time and proportioning. [77:22]

What to say of the people until and during the revelation of Qur'ān, even today majority of the people is not aware that the Sperms, to take existence, need a temperature cooler than body temperature.

It was disclosed centuries back in Qur'ān that the Organisms are rendered as Sperms at a cooler place. Today we are certain the Sperm production requires the temperature between three and four degrees Fahrenheit **cooler** than 98.5 degrees the body's core maintains. The place where the organisms (in today's parlance spermadic) are rendered Sperms is: فِي قَرَارٍ مَّكِينٍ: now termed: Epididymis.

Further, amazing information is about time required for the maturing of the Organism-Spermatid to be Sperm. It's in the epididymis that the sperm cells are allowed to mature for *approximately two to three weeks*. This is where it stays after it is fully mature, waiting to be ejaculated into the female reproductive system during a male orgasm. Sperm lasts in a male body for *around 74 days*. If they are not released during an ejaculation within this period, they die and are then reabsorbed in the male body. Thus the propagated contention of plagiarizing Hellenic views on embryology is patently false.

Key words: Creation; procreation: مَاءٍ مَّهِينٍ; مُسْتَقَرٌّ; نُطْفَةٌ; مَنِيٌّ; مُسْتَوْدَعٌ; عَلَقَةٌ; مُضْغَةٌ; عِظْمًا; لَحْمًا; خَلْقًا; آخَرَ



## Introduction

All the Messengers of past assigned to individual nations were granted certain Book and were simultaneously authorised to display unprecedented visual demonstrations that were regarded as miracle being not explainable by Causality. But the last and Universal Messenger was not given the permission to display a miracle which were regarded by people as Sign/Proof of one being the Messenger of Allah the Exalted. Thereby, there have been people who alleged that Qur'ān was authored and purposely written by him. Not to accept the Divine Origin of Qur'ān is merely an excuse not to recognise him as the Messenger - Spokesperson of Allah the Exalted and the Publisher of Divine Discourse but instead the author of Qur'ān.

Allah the Exalted has primarily mentioned scientific facts to prove and establish both segments of Theses Statement of His Intellectual Property, the Grand Qur'ān. In fact, Qur'ān asked the humanity to get out of Philosophical circle into scientific realm that will straight lead them to the Setter of Sciences - the Source of Knowledge.

Major chunk of the text of Grand Qur'ān, second to narrative, is Expository-scientific discourse. These types of texts are simultaneously used as argumentative to prove and establish the Theme of the Grand Qur'ān. Argumentative texts depart from the assumption that receiver's beliefs must be changed.

Various sciences, almost all that are relevant to human being, mentioned in Qur'ān aim not at describing and teaching sciences in detail but as material evidence and argument to convincingly prove its Theses Statement. It encourages thinking and reflection after having amazed the reader by picturesque portrayal of scientific information about which he is certain earlier generations were certainly unaware. Thereby the Verses (الآيَاتُ): meaning verbal passages, would literally become for him Sign (آيَةٌ): an indicator that leads to perceive another's existence, the Creator and Setter of Sciences. A little contemplation on this unique aspect will reveal why the Universal Messenger did not display "miracle" (آيَةٌ) despite repeated demands by the astray elite of his times. "Miracles" are seen only by the present and are short-lived. The Universal Messenger is for ever-present.

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ ۗ

- And they/ruling elite said to people, "Why unprecedented displays, as were given to earlier Messengers, not been sent to him from his Sustainer Lord?"

قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ

- You the Messenger [Sal'lalaa'hoalaih'wa'salam] pronounce for public information, "the unprecedented displays - signs are displayed only by the permission of Allah the Exalted —

- And I am but to act as Manifest Warner -Revivalist -Admonisher." [29:50]

It is explained by a question for reflection:

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ

- [they talk about other signs] You confirm it, has it not sufficed for them as irrefutable primary evidence of you being universal Messenger that Our Majesty have since sent upon you the Messenger [Sal'lallaa'hoalaih'wa'salam] compositely the Book (Qur'ān) which is recited to them, word by word?

إِنَّ فِي ذَٰلِكَ لَرَحْمَةً

- Know the fact, indeed prelude to blessed life is explicitly elaborated in it —

وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾

- And for frequenting to obtain advice and guidance the memoir from eternity to eternity are incorporated therein especially for those who truly believe in the Messenger Muhammad [Sal'lallaa'hoalaih'wa'salam in time and space]. [29:51]

The first question of Metaphysics or first philosophy is existence and first cause. *So the study of metaphysics has but to start from Man's own existence.* Metaphysics is the branch of philosophy which Aristotle called as "first philosophy". It deals with the nature of existence, the being and the world; and it is a subject that deals with "first causes and the principles of things". We are aware Philosophy came first and became the basis for science. The second category of people who influence the minds of the majority are the scientists. The main difference is in the way they work and treat knowledge. Science is concerned with natural phenomena, while philosophy attempts to understand the nature of man, existence and the relationship that exists between the two concepts. Science begins with empirical data. It then moves into past and predicts future.

Qur'ān reversed the order of study for gaining knowledge and enlightenment. It prefers and emphasises firstly to take scientific approach and then enter into philosophical domain to find the first causes and intent of existence all around him which is awesome for rational observer. This approach and methodology is the ultimate of epistemology that renders a man to become member of people of ultimate wisdom and enlightenment, described by Arabic possessive phrase: **أُولُو الْأَلْبَابِ**: people who possess the core and kernel of knowledge, the purest knowledge gained without overlapping emotions, prejudices and biases:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ

- Indeed signs indicating the existence of the Creator and Setter of sciences are obvious in the creation of the Skies and the Earth —

وَ اٰخْتَلَفِ الْاَيُّمَ وَالنَّهَارِ

- And in the alteration-revolving-circular pursuit of the Night and the Day —

لَا يَتْلُو الْاٰلِ الْاَلْبَابِ

- For men of wisdom: who reflect upon apparent relations - equations: relativity to understand the purpose of its creation. [3:190]

Their characteristic trait is then indicated that they always try to spend their time keeping the Forebrain active and in control of affairs:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

- The men of wisdom are those who remember Allah the Exalted while standing and sitting, and when they are lying-reclining on their sides.

وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ

- And they objectively and honestly self reflect about the creation of the Skies and the Earth.

رَبَّنَا مَا خَلَقْتَ هٰذَا بَطِلًا

- They find the eternal fact and say: "Our Sustainer Lord; You the Exalted have not created it purposelessly.

سُبْحٰنَكَ

- Glory is for You the Exalted and are the focus of all effort.

فَقِنَا عَذَابَ النَّارِ

- Responding to the Caller we have believed (3:193), therefore, You the Exalted do grant us salvation from the torment of Hell-Prison. [3:191]

The science and scientific study revolve around a *percept*. But there is no *percept* which can be perceived in isolation, it is perceived with reference to existence of another *percept*. Arabic language has a far comprehensive rather scientific word to describe the unit of sciences and scientific study: *ءَايَةٌ* stemming from Root: *ء ي ء*. It relates to semantic frame **Sign**. Lane's Lexicon quoting classical Arabic lexicon of Er-Rághib says, "it properly signifies *any apparent thing inseparable from a thing not equally apparent, so that when one perceives the former, he knows that he perceives the other, which he cannot perceive by itself*".

Sign is defined as an object, event or phenomenon whose presence or occurrence indicates the existence, presence or occurrence of something else, the relationship being asymmetric. A Sign (ءَايَة) is in fact information-mirroring-transmitter about some invisible existence, reality, fact. It has in it an element of news. It is neither synonym nor synonymous to: عَلامَةٌ which is derived from Root: م ل م that denotes such mark, representation, symbol, or figure about which it is already known as to what it features - portrays. The relationship between *Indicator* and *Indicated* in: عَلامَةٌ is that of symbolization or iconicity.

Though the *Indicated* in the English frame Sign can be past, present, or future entity or eventuality, Arabic has distinct word for the past sign: ءَانْفَازًا, which is different from Sign signified by: ءَايَة. Its Root: ء ث ر denotes a mark left of something, scar, trace, footprint relating to an object, event, phenomenon of the past.

*Metaphysics and scientific has but to start from Man's own existence. And the moment he studies the Universe he knows it is existing before his coming into being he finds it at his service. Every rational individual is in fact a scientist because he is endowed with cognitive-perceptive faculties and intellect to differentiate between things and phenomena to draw conclusions and perceive what is not within the ambit of vision.*

Grand Qur'ān firstly reminds us of our existence. We need to know about our existence, because what else exists know quite well about us, our stature and position in the physical realm. *They have their own levels of perception and understanding.*

The moment a philosopher observes the relation of his existence with the existence of universe, he can deduce nothing but the fact that his being is the first cause of the existence of the universe he lives in. *A philosopher cannot fail to observe he is not the reason for the survival of the universe, but it is the universe which is sustaining him and causing his survival though he is not her creator.* So his own being is the first cause of the existence of the universe. Therefore, the first point of reflection for a truthful philosopher is to find the reason why the universe is at her service. This will lead him to find the first cause of his own existence. This will instantly lead him to the conclusion that he can not be one who causes the survival of the first cause of his own existence. Thinking otherwise will be a fallacy. The first cause must be living and surviving by His own self. He the Exalted is his Sustainer Lord Who is rightfully demanding that Humanity must show Him allegiance and servitude.

يَا أَيُّهَا النَّاسُ

- O you the Mankind, listen attentively;

أَعْبُدُوا رَبَّكُمْ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ

- You people demonstrate subservience and allegiance to your Sustainer Lord. Your Sustainer Lord is He Who has created you people and had created those who existed in times before you—

لَعَلَّكُمْ تَتَّقُونَ

- So that you people might protect - safeguard yourselves. [2:21]

Philosophers and scientists have worked hard and devoted their lives in pondering and observing the universe all around them to find answers to the following fundamental questions: [Knowledge and Religious Experience- Dr.Allama Muhammad Iqbal]

- Character and general structure of the universe in which we live;
- Is there a permanent element in the constitution of this universe?
- How are we related to it? What place do we occupy in it?
- What is the kind of conduct that befits the place we occupy?

The history of pursuit for finding answers to these questions may be read in the remarkable work of learned Stephen Hawking "A brief history of time". His classic work helps non-scientists to understand fundamental questions of physics and our existence from the point of view of physicists: Where did the universe come from? How and why did it begin? Will it come to an end, and if so, how?

Grand Qur'ān addresses and answers the questions pursued by philosophers and scientists in the first address to humanity: one complete unified reality: man and the universe in nutshell. I wish learned Stephen Hawking knew that the Qur'ān explains his seemingly complex questions of physics and existence with such simplicity and ease that a layman might perceive the universe; one complete unified theory as Hawking puts it, as vividly as one sees a thing with naked eye:

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا

- Your Sustainer Lord is He Who had rendered the Earth for you people as a floor/flat open space—

وَالسَّمَاءَ بِنَاءً

- And the Sky as an overarching canopy.

وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً

- Moreover, He the Exalted (Your Sustainer Lord) had dropped water in one go (in measured quantity- 23:18) from the Sky.

فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ

- Thereby, with it (Water), He the Exalted had brought out variety of fruits, which were to serve as means of subsistence, nutritious for you people.

فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا

- Thereat having seen the world around you as integrated whole you people should not ascribe others as participants for aiding Allah the Exalted —

وَأَنْتُمْ تَعْلَمُونَ

- While you people have logical understanding of there being none associate [realization of universe as a coherent unit manifesting Sole Creator]. [2:22]

This first direct address to humanity, comprising of just thirty eight words, perhaps encompasses entire philosophical pursuit undertaken prior to its revelation till date and answers simplistically. A man attaining reflection capability confronts physical and social world and wants to enquire about it. These two unitary verbal passages address and answer his questions. The test of a Book; considered Guide in time and space coupled with lofty declaration as void of conjectural substance, is that a reader like me of ordinary prudence should not get confused or perplexed in perceiving what is stated; otherwise he might loose interest in the Book. Moreover, if the Book makes a demand upon reader, it must give him a plausible reason to admit and obey that.

Character and general structure of the universe we live in is depicted as is visible to naked eye. The Earth, the Sky, water which is the source of botanical produce, that serves as sustenance for humans is what the universe is all about outwardly. The character and structure of universe is finite as captured by mere observation. This yields a logical understanding of a coherent universe. Everything is interrelated; they are just one unit. Earth and sky are interrelated; sky and water are interrelated; and water and the produce of earth have inter relationship; all at the service of man.

We are not a segment of finite Universe: enclave of a sky and earth. We are not meant for the universe. Universe is meant for us. It owes its existence to us. It is visible to naked eye and to logical understanding of

"the wise men" that the Universe is coherently structured to relate and serve us. This reflects what place do we occupy in it. We are not infinite; but are not that sort of finite as the universe is:

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

- Have you people [despite living in 21st century] not seen-given a thought to the fact that Allah the Exalted has subjected-subjugated all which is located in the Skies and in the Earth for you to a set discipline-relativity? [Refer 31:20]

وَسَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ

- And He the Exalted has subjected-subjugated all which is located in the Skies and in the Earth, solely for you people, to a set discipline-relativity; harmoniously-collectively, a blessing of Him.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

- Indeed evidently tangible pointers-signs are embedded in this disciplined universe for such people who who logically and objectively reflect-analyze to arrive at the purpose of creation. [45:13]

The permanent element in the constitution of outwardly universe is vividly evident by observation since people before us lived in the same universe. "He the Exalted has created you people and those who lived before you". Men disappeared, universe is still there.

The kind of conduct that befits the place we occupy in the Universe is mentioned first in the address to humanity. No philosophical puzzles. Just one verbal sentence: "demonstrate subservience and allegiance to your Sustainer Lord". The Imperative Verb originates from Root: "ع ب د" denoting a relational signification that can be translated as "slavery-servitude-subject" in reference to his Master; Sustainer Lord which is the object of verb. This noun too is a relational word. Both signify nature and responsibilities of relational units. However, this relationship is unique since it is not merely Master-Lord; Slave-Subject equation but a relationship of the Creator and the Created.

The characteristic feature and responsibility of the Sustainer Lord is to meet the physical and honour needs of subjects. He the Exalted has done it by fashioning the universe we are in to serve our physical and honour needs. Now it is our turn to willfully and affectionately demonstrate as allegiants of the Sustainer Lord. Depending upon sincerity of thought its effect is: adopting a rational conduct avoiding unrestrained moves in reverence and fear of the Creator and Sustainer Lord. This is the sublime manifestation and effect of exercise

of one's will and freedom of self governance aligned maximum to the desire and will of the Sustainer Lord. This will enable us perceive our invisible "Self" and align it with outer world. This alignment will eventually qualify us for ascension beyond the horizons of finite universe; our original extraterrestrial land in the universes beyond the shell of present day universe wherein we are sojourning.

This wilful surrender and obedience to the Sustainer Lord will not compromise our honour and self respect. Where we can compromise our dignity and honour we occupy in the Universe; we are cautioned: "you people should not ascribe equals for Allah the Exalted while you are in a state of logical understanding". It is now an observed and understood reality that Man and multiple unities of universe are a singular coherent unit.

Hereafter, each concept and unities, visibly and invisibly present in the Universe will be unfolded in Qur'ān in such explicit manner that all might be observed except the Creator Who is the only invisible to human observation; yet *known* more than visible-physical reality since He the Exalted has manifestly exposed His Hidden Self. We know an object and Person in absolute sense not by Vision; but by knowing the invisible characteristics and their relations with others. The existence of Allah the Exalted can be felt by observing the minutest particle of His Creation; no need of so called "spiritual-mystic" exercises and experiences to "meet" Him the Exalted. Our guide lord Muhammad [صلی اللہ علیہ وسلم] never did anything mysterious in his life before and after revelation of Qur'ān, as portrayed therein, yet was physically made to travel and observe with eyes beyond the horizons of our universe. Certainly we are finite but beyond the finiteness of universe. What he the chosen and distinguished sincere allegiant did in his life before he was assigned the responsibility of spokesperson-the Messenger and relaying of Qur'ān; he was advised to suggest the same to humanity:

قُلْ إِنَّمَا أَعْطَاكُمْ بِوَحْدَةٍ

- You the Messenger [Muhammad Sal'lalaa'hoalaih'wa'salam] tell them: "I only advise you people with one advice —

أَنْ تَقُومُوا لِلَّهِ مِثْلَىٰ شِرْكَائِي

- That you people may stand—find time for Allah the Exalted (Absolute Truth and Fact) in twos, and individually.

ثُمَّ تَتَفَكَّرُوا

- Thereafter, you people self reflect objectively keeping aside passions-emotions-prejudices-caprices-whims-conjectural myths to know the purpose of creation." [Refer 34:46]



It reveals that Man is the cause behind the creation of physical realm. So the study of metaphysics has but to start from Man's own existence. Once we study it we would be in times:

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا ۚ

- Know about general attitude that people say questioningly, "Is it plausible that when I am dead, I would be brought out alive?" [19:66]

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ

- Is it because Man recalls not that Our Majesty had created him in earlier time-line —

وَلَمْ يَكُ شَيْئًا ۚ

- While he was then not even an object in existence worth recognition and mention? [19:67]

The question man asks is rhetorically structured not desiring or expecting an answer. It is met by counter question using rhetorical device "antithesis" with parallel grammar structure but which establishes a nearly complete or exact opposition in ideas or characters. It can be effective in emphasizing drastic differences between opposing concepts. Man is living, and knows on death he will still be in existence in changed form as a recognizable object. Why he compares it not with the fact that once he was not even an existing object. In time line he even was not an entity worth naming and mentioning:

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ۚ

- Has there not been a period in the Timeline upon the Man when he was not even an object in existence, worth naming and mentioning? [76:01]

### 3. Creation: Origin of humanity is solitary individual

- (i) Creation - Physical Realm - Science is based on "philosophy" of "Quantum Entanglement"
- (ii) Creation of Man's fellow member: woman: First social relationship is of husband and wife
- (iii) Intimate Relationship for sexual creation causing conception

In Arabic the semantic frame Creation is embedded in Root: خ ل ق. Ibn Faris [died-1005] in his famous lexicon: مقاييس اللغة stated about this Root:

الحاء واللام والقاف أصلان: أحدهما تقدير الشيء، والآخر ملامسة الشيء

That it signifies the act of determining the measures and proportionality of a thing to other things, and then smoothening of the object.

Its general perception and meanings as creation are well known. The basic perception is that of the idea and intention of giving existence to the intended object. Thus the thing is created and exists firstly in Abstract Realm before it takes existence in the Physical Realm.

The words that stem from this Root are result oriented. The irreducible semantic features of this Root are:

- (1) A living Who is the creator of the object;
- (2) The will - decision taken by the living to create;
- (3) The purpose the Creator has in mind to create the object;
- (4) For what or for whom it is meant;
- (5) Idea - blue print - determination of measures and proportionality of the thing to other things that creates interrelationships before the object takes existence;
- (6) The span of time it will continue to exist or live.
- (7) Assigning a name to the object for its cognition; or describe it if invisible to naked eye.

The first occurrence of the word "creation" is about creation of humanity, reflecting the honour it has in the physical realm, though he was made to emerge in physical form when all arrangements commensurate to his status and security were set in place. The present day humanity is the offshoot of the First Individual of Human species named A'adam as informed in the following Ayahs:

يَا أَيُّهَا النَّاسُ

- O you the mankind! Listen carefully:

اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

- You people sincerely endeavour to attain the protection from your Sustainer Lord. He the Exalted has created you. Your origin and source is solitary individual of his species —[Refer 4:01]

The Origin of Human species is the Creation of Unique Man which is not in the scope of this study. However, it is necessary to mention that apart from constituent "raw material - matter" the Life is given from Water, which is not the element of Earthly world but was descended in measured quantity into Earth (refer 50:9):

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ

- Be informed, Our Majesty have rendered elements drawn from The Waterr as essential part of each and all entities that have qualitative distinction of life.

أَفَلَا يُؤْمِنُونَ

- Will they still not believe in this disclosure since they have already rejected Qur'ān? [Refer 21:30]

The addressee are all existing men and women. Their origin is described from one person. It shall remain fact since origin of each individual lies in Solitary Individual.

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

- Furthermore, He the Exalted is the One Who has given you people prominence. Your origin and source is solitary individual. [Refer 6:98]

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

- He the Exalted is Who has created you people. Your origin and source is solitary individual. [Refer 7:189]

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

- He the Exalted has created you people. Your origin and source is solitary individual. —[Refer 39:06]

The information about humanity's origin is repeated four times to assert its inviolable veracity as all time truth. At one place the verbal sentence: خَلَقَكُمْ (He created you people) is substituted by: أَنْشَأَكُمْ. The latter has inbuilt semantic feature of growing up, ascension and prominence. The pronoun of addressees includes every individual and species human collectively. It helps us discard speculative theories of so called evolutionary process of attaining prominence.

The origin is portrayed by Prepositional coupled with Adjectival phrase: مِنْ نَفْسٍ وَاحِدَةٍ. The Preposition signifies origin. Choice of words and phrases is cautious that it might not occasion or seem to some excessively argumentative critique contradictory regards some ground reality or another information about different mode of creation (asexual creation like Syeda Maryam-virgin; the truthful). The origin lies always in solitary individual. The life of would-be-human, male or female, in sexual creation, originates in a unique individual.

### 3(i) Creation - Physical Realm - Science is based on "philosophy" of "Quantum Entanglement"

Allah the Exalted is the only Absolute; the only Independent; the only All-in-Self; The Alone. All else that exists is but binary; imprisoned to "Quantum entanglement". It was the "philosophy" before "science - physical realm" was generated. It is the First Law of Nature. Thereby, it is the "science" that will lead us to the domain of "philosophy", not vice versa. It is otherwise the best litmus test for intelligence quotient of a

person on reaching strengthen maturity age. Does he feel awe when in natural surroundings? He must feel it on entering forty, second phase of life.

"**Quantum entanglement** is a physical phenomenon that occurs when a pair or group of **particles** is generated, interact, or share spatial proximity in a way such that the **quantum state** of each particle of the pair or group cannot be described independently of the state of the others, including when the particles are separated by a large distance." [quoted with thanks from Wikipedia\*]

Alas! had not people prejudice and ill-feeling against the leader and teacher of humanity through the Divine Book; they would have known centuries earlier theories of relativity, quantum mechanics and entanglement that are depicted in Qur'an in descriptive manner; to stay all time Grand, not by terminology; to explain for easy perception to have fair idea of the hidden realities and phenomenon.

**Quantum entanglement** is a physical phenomenon that occurs when a pair or group of **particles** is generated. If someone is reluctant to accept him the Messenger of Allah the Exalted and calls Qur'an his authorship, then he will have to accept him as the greatest scientist because he has said:

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ

- And observe the fact; Our Majesty has created coupling - complementary pairing - binary composition with regard to every entity-element that exists.

لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾

- The objective of couplings - binary composition of all the created units-elements is that you people might at your own conveniently comprehend, save in memory, recall and relate. [51:49]

فَفِرُّوا إِلَى اللَّهِ

- Thereby, you the Messenger direct them: "Since I have conveyed you aforementioned proclamations about philosophy of sciences, therefore, quickly move towards Allah the Exalted —

إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴿٥٠﴾

- The fact remains, I am Warner/Revivalist/Admonisher who is explicating manifestly for you people on having been designated and informed by Him the Exalted". [51:50]

About flower fruit bearing plants, living companions of human, same is the philosophy behind their science-existence:

وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلْ فِيهَا زَوْجَيْنِ اثْنَيْنِ

- And He the Exalted rendered in all fruit-flower bearing plants some parts as a couple-pairing. [Refer 13:3]

Entire plant kingdom is created on the same philosophy:

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا

- Infinitely Glorious - Whose approval is the focus of all effort - is the One Who created the pairs, all of them with no exception —

مِمَّا تُنْبِتُ الْأَرْضُ

- In that which the Earth sprouts-germinates [Plant Kingdom] —[Refer 36:36]

وَمِنْ أَنْفُسِهِمْ

- And likewise He the Exalted has created pairs in that which germinates from their selves —

وَمِمَّا لَا يَعْلَمُونَ

- And created pairs in those things about which they have no knowledge. [36:36]

Human and animal kingdom is also created on the same philosophy:

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا

- Know it, Allah the Exalted has appointed for you people men and women, members of your own species-society, as mate-companion-spouse — [Ref 16:72]

جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا

- He the Exalted has declared/appointed for you people the member of opposite sex of your own selves - species human as mates/spouses —

ان جناب نے ان کو جسے تمہارے نفوس ہی میں سے وجود دیا تھا تمہارے لئے ایک دوسرے کا ہمسر جوڑا قرار دیا ہے۔

وَمِنْ الْأَنْعَامِ أَزْوَاجًا

- And He the Exalted has rendered the members of opposite sex of species mammals as mates —[Refer 42:11]

زَوْجَيْنِ: It is a dual noun. Its Root "ز و ج" leads to the perception of coupling, or pairing, joining a thing with another thing; united it to it as its *fellow*, or like. Everything in physical realm is composed, constituted or is a coupling of two created things - two elements. Nothing is let to appear in the physical domain individually as

an independent singular unit in itself. It extends to signify couples like husband and wife; male and female; spouse; and alike groups - classes of people.

The name - code and physical presence - existence of the things are bits of information transformed into data. *If only one thing comes into the vision of a human being, would it get printed-saved in his memory?* For answering this simple question we need not be specialists in quantum mechanics, psychology, nerves and brain. *The answer is in negative.* The saving of information about the dimensions and code of a thing in the memory is possible only and is obliged to existence of more than one and contrasting thing enabling comparative study-observation. Comparative study and the information about the variations, differences, measures, and relationships is the primary reason that enables their saving and preservation in the memory. The variation, difference, and relationship are at least between the two.

Let us reflect for a second; everything of the universe was not in couplings-duals-male female-positive-negative: were it possible for us, what to say of gaining knowledge and admonishment, even to talk and explain?

The objective of couplings - binary composition of all the created units-elements is disclosed: **لَعَلَّكُمْ تَذَكَّرُونَ**: So that you people might at your own conveniently comprehend, save in memory, recall and expound it to others. All our knowledge and formulation of information about physical world is indebted to this aspect of creation. *It should rather be treated as the first law of natural sciences: that nothing in the physical domain exists as an "independent" unit, absolute in itself.* The perception conveyed by words, like "independent"; "absolute", all by oneself, in their true and finest import are alien to physical world. Everything in physical world is but dependent.

The Grand Qur'ān explains about the complicated matters having many interrelated parts and features, both visible and invisible realities and facts, in such manner that chances of something remaining enigmatical for the reader may eliminate. "**Quantum entanglement** is a physical phenomenon that occurs when a pair or group of **particles** is generated, interact, or share spatial proximity in a way such that the **quantum state** of each particle of the pair or group cannot be described independently of the state of the others, including when the particles are separated by a large distance." Its manifestation, in the context of "Creation":

الَّذِي خَلَقَ فَسَوَّىٰ ۖ

- He the Exalted is the One Who created all that exists. Since the creation was meant to exist as unity, therefore, He the Exalted proportioned it to have attributes of proportionality and balance with others for efficient performance of the job it was created for — [87:02]

## وَالَّذِي قَدَّرَ فَهَدَىٰ

- Moreover, He the Exalted is the One Who destined things in measure-limit-scale-proportional relativity. Thereby, He the Exalted prescribed regulation - information code for its course of conduct, proceedings and management. [87:03]

The next phase of creation is described: **فَسَوَّىٰ**; by verbal sentence with prefix particle "فَ" used for eloquence (الفصيحة) particularly at places where the effect describing element conspicuously leads to the elided sentence/element. The Form-II creates attribute of its object signified by Root **س و ي** which leads to perception of straightness and balance between things; two things considered equivalent; two things being the same, in effect, value or meaning as something and usually interchangeable. It signifies to fashion in a suitable manner, make adopted to exigencies or requirements; perfect a thing, to put a thing into right or good state, equation. It is fundamental trait of creation - the physical realm; and serve as instruments for acquiring knowledge by observation.

The other essential element of creation is: **قَدَّرَ**; the quantitative aspect of the entity. It stems from Root: **ق د ر**, which leads to the perception of extent, range, limit, scope of a thing, and its essence, true nature and its ending, fate. It is also of attributive Form-II, verbal Noun: **تَقْدِيرًا**.

## وَحَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا

- Be aware, He the Exalted has created each and all matter that exists. Thereby, He the Exalted did subject each thing to a measure in a manner of relatively quantifying and equating everything proportionately. [Refer 25:02]

Every entity that is created and exists has quantitative and qualitative attribute. Its quantitative measures relate to its count, number, quantity, size or extent, standard determined for its dimensions, area, volume, mass, weight. For each entity a particular gradable attribute is appropriate.

The second attribute of every tangible is its proportion and relativity in measure to every other tangible. To assign this attribute to an entity is described by Form-II verb and it is described by verbal noun: **تَقْدِيرٌ**: the state and act of rendition of a thing in proportion to other relevant things - the concept of Relativity and inter-dependence of things.

When things are set in measure and in relative proportion to other things they become ordained and wanting. They are thus always in the state of subjugation - forced into state of submission; passive. Everything is by

Measure:

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ

- Allah the Exalted persistently knows that which each female invisibly carry in pregnancy —

وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ<sup>ط</sup>

- And He the Exalted knows as to how much the Wombs (Uteruses) keep contracting/getting inside/squeezing, and as to how much they keep expanding.

وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ<sup>ط</sup>

- Take note, every tangible entity introduced in physical realm from His Grace is created by measure - quantity - volume. [13:08]

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ

- Be informed, Our Majesty had dropped water in one go from the Sky in a measured - fixed quantity —

فَأَسْكَنَتْهُ فِي الْأَرْضِ<sup>ط</sup>

- Thereby, Our Majesty had caused it settle in the Earth —[Refer 23:18]

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ<sup>ط</sup>

- It is a fact that Our Majesty have created all things that exist. We have created it (each thing) in a state of determined measure/quantity/volume. [54:49]

قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا<sup>ط</sup>

- Allah the Exalted had determined-appointed for each and all things attribute of measure-relativity-causality. [Refer 65:03]

وَأَحْصَىٰ كُلَّ شَيْءٍ عَدْدًا<sup>ط</sup>

- *And He the Exalted has caused each and all things* accounted for quantitatively-in numbers. [Refer 72:28]

وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا<sup>ط</sup>



- *And Our Majesty has rendered each and all material things elaborately enumerated, record in black and white.* [78:29]

Measures make everything subservient/passive and under control and command. Like purposeful creation by human beings, all matter is preordained - predestined to exist and operate according to determined and set equations. *This we call physical-mathematical sciences.* This peculiarity of creation is the fundamental source for attaining knowledge and conviction to act for those who have Freewill and freedom of taking recourse of personal choice as against the Universe of Predestination in which they live. Predestined creation has neither Will to operate at one's choice nor is subject to accountability and recompense, in the sense human is.

"Predestination" is but a bond-imprisonment of measures and mutual relationships-relativity and inter-dependence of creatures. Everything is created in a determined measure and they all have Homology, Proportionate-ness, Commensurability, Symmetry, and Pro Rata. Predestination is coercive and compelling. *Measures and relativity subjugates and places every thing in a surrendered, passive state.* This "Predestination" is in fact the setting of sciences and causality that becomes the source for acquiring knowledge and freewill of humans.

He who creates thing in measure and renders this attribute of each entity in appropriate proportion to every thing relevant to it, is described by the attribute: **الْقَادِرُ** and: **الْقَدِيرُ**: the one Who Ordains; the determiner of measures and relativity - Causality, the Setter of Sciences.

The binary structure of the Universe and of Divine Discourse leads us to its basis, origin and source. As a layman we understand Information and Knowledge - a blueprint - a plan of a thing precedes its taking existence in physical realm. Thus a material thing firstly exists in "Abstract Realm" and takes existence to become known to others when the Primal Originator so desires and decides. Alas! had not people prejudice and ill-feeling against the leader and teacher of humanity through the Divine Book; they would have known centuries earlier theories of relativity, quantum mechanics and entanglement that are depicted in Qur'an in descriptive manner; to stay all time Grand, not by terminology; to explain for easy perception to have fair idea of the hidden realities and phenomenon. Had they not maliciously propagated it a book of tales and fiction some scientist of Einstein's brain might have given a serious thought to instance mentioned in Qur'an depicting historical count of elevated Messenger Suleiman (alahissalam) who was also the King where we find two persons possessing the ability and knowledge of transporting a heavy object, grand throne of the Queen, from one location to another distant location in instantaneous manner.

قَالَ يَا أَيُّهَا الْمَلَأُوْا أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ۚ

- He (Sulie'maan alai'his'slaam) said, "O you the Chieftains! Who of you could bring to me her throne before they arrive to me in state of yielding-peacemakers?" [27:38]

قَالَ عَفْرَيْتُ مِنَ الْجِنِّ أَنَا ءَاتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ <sup>ط</sup>

- Said Ifreet, a person of the Jinn species, "I will bring it to you before your rising from your seating place—

وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ <sup>ط</sup>

- And indeed I am certainly powerful upon doing it and am trustworthy in discharging responsibility." [27:39]

He explained his power/ability of teleporting the Queen's throne from her palace to their Palace in the time-frame that elapses in King's rising from his sitting place. Had the narrative been only this it might not have caught attention of a scientist since it related to otherwise Invisible Species (like dark matter). But it was realized more speedily by a human being in his cabinet:

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا ءَاتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ <sup>ط</sup>

- He who had been given some information/acquired knowledge from the certain book (Mother-Principal) by the grace of Him the Exalted said, "I will bring it to you before your wink turns to its original position towards you."

The man's claim; bestowed with knowledge emanating from Principle Book, shows that distances can be squeezed to the distance equivalent to the distance eyelids cover in a wink and the time required is also as negligible as elapses in one wink. On getting go ahead signal he successfully did it:

فَلَمَّا رَأَاهُ مُسْتَقَرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ أَكْفُرُ <sup>ط</sup>

- Thereby—having been asked to go ahead, as soon he saw that throne placed by his side he said, "This is manifestation of the blessing of my Sustainer Lord so that He may expose me whether I am grateful or I am ungrateful —

وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ <sup>ط</sup>

- And know it—whoever expressed gratitude, indeed he expresses gratitude only for his own self—benefit —

وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ <sup>ط</sup>

- And whoever concealed ungratefully then [he harms his own self] it makes no difference since my Sustainer Lord is the Absolute Independent, the Exalted". [27:40]

The throne was physically present by his side. He ordered:

قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرُ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ ۚ [٤١]

- He ordered, "Render her throne to look unfamiliar for her, We would see and judge whether she recognizes - guides herself or she remains one of those who guide not their-selves aright". [27:41]

On arrival of the Queen and after formal receptions protocols she was escorted to the Palace and shown the throne to recognize?

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ ۖ

- Since preparations had already been made for her reception, therefore, as soon she arrived at Palace it was said, "Your throne, Madam Queen, please see this one?"

قَالَتْ كَأَنَّهُ هُوَ ۗ

- She replied, "It is like as if it is that one."

وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ ۚ [٤٢]

- And we were conveyed the information before undertaking journey, and we had decided to yield and be peace makers." [27:42]

It is unfortunate majority of wise-men, be they the "Seven Wise Men of Greece" or Sophists, Gorgias or renowned Pythagoras, Protagoras and Plato or his illustrious student Aristotle, or other "men of wisdom" before and after them, tried and delved deep in their imagination to understand the boundaries of "Knowledge" but seldom cared to benefit from "The Book of Hour". The "imaginative knots" never produce a ladder and rope that could take one to the point of certainty and conviction. It is unfortunate that majority of the "wise-brains" in philosophy gave more confusion and conflict than benefit to humanity since they in time and space remained neglectful to "The Book of Hour".

لِكُلِّ أَجَلٍ كِتَابٌ ۚ [٣٨]

- A book was sent along with every Messenger for guidance: knowledge: Life Manual for each period of time. [Ref 13:38]

My advice to people of scientific knowledge is that it is a Narrative - a real life event and not fiction. This real-life instance proves both Einstein and Bohar right in their position since the knowledgeable person, who physically did it, explained by the choice of word "wink of eye". It seems the original throne was brought with speed of light (or may be faster than that). It is for the scientists to ponder "how" aspect of this transportation of heavy object from one Palace of State to another State within time span of wink of an eye. However, the fact remains:

وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ج

- But they can not comprehensively grasp any physical or abstract entity loaded with partial information of the Knowledge of Him the Exalted. Exception is only to that information which He the Exalted desired to share - acquaint them with. [Refer 2:255]

(ii) Creation of Man's fellow member: woman: First social relationship is of husband and wife

Woman is figure, icon of chastity and modesty. Allah the Exalted subtly highlighted the importance of sanctity of woman for the universe in the secretive way of her creation. Angels saw the molding of First human being's structure (بَشَرًا) and A'adam (alahissalam) taking existence but the sanctity and chastity of woman was taken care of that her mould was not made:

اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

- You people sincerely endeavour to attain the protection from your Sustainer Lord. He the Exalted has created you. Your origin and source is solitary individual —

وَخَلَقَ مِنْهَا زَوْجَهَا

- And He the Exalted created his equal partner, originating from him and rendered as spouse — [Refer 4:01]. (read with 7:189)

وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ج

- And He the Exalted propagated/dispersed large majority of men originating from them; and propagated all women from that couple. [Refer 4:01]

The prepositional phrase: مِنْهَا: indicates origin of her creation; and what was source material, the first person. Its how aspect is not disclosed. It is rather intriguing that verb "خَلَقَ" is not used for further creation of men and women from marital couple; instead "بَثَّ" is used which signifies dispersing/propagating. The

origin of dispersal is: **مِنْهُمَا**, where the dual pronoun refers to both of them individually as well as jointly. Same verb is used for dispersal of animal kingdom in the Earth. Propagation in plants and animals is asexual and sexual, like male bees (drones) are propagated without fertilization by male; and vegetative propagation is a type of asexual reproduction in plants.

Another attention catching word is adjectival qualifying for men (**رَجَالًا كَثِيرًا**) while it is not the case with women which is the object of second part of the compound sentence with conjunction particle which conjuncts to preceding verb and not to **رَجَالًا** men. The word choice and structuring of sentence has taken care to cover an instance of asexual creation: Parthenogenesis: It is a form of reproduction in which an egg can develop into an embryo without being fertilized by a sperm. **Parthenogenesis** is “**virgin birth**” derived from the Greek words "*parthenos*", meaning “virgin,” and "*genesis*", meaning “origin”; and several insect species including aphids, bees, and ants are known to reproduce by parthenogenesis. Syeda Maryam, the truthful, had given birth/propagated Easa [alai'his'slaam also known as Jesus the Christ] in the state of being virgin. Thereby, his analogy is not with the term "sons of A'adam" but as the like of him:

**إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ**

- It is a fact that the peculiar characteristic- the analogy of Easa [alai'his'slaam] regarding mode of his creation determined by and in the judgment of Allah the Exalted is like the peculiarity- individuality of Aa'dam [alai'his'slaam] — [Refer 3:59]

She had interrupted the Angels who were giving her information about getting son for seeking clarification about a serious complication and missing link in the news of getting son according to her position, ignoring the word of promise about the son, and stated:

**قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ ۗ**

- She (Mar'yam) interrupting their talk, [under perception of cause and effect phenomenon] reacted saying: "O my Sustainer Lord! [what strange are they talking] How would a son take birth for me in the circumstances when no man has touched me?"

Her perception and understanding as to how a son takes birth and her virgin state were acknowledged as truth. And the news was reiterated that it will happen in the same virgin circumstances:

**قَالَ كَذَٰلِكَ**

- He the Exalted said: "Mar'yam! Exactly in the same circumstances [virgin] it will happen as promised.

اللَّهُ يَخْلُقُ مَا يَشَاءُ

- Allah the Exalted creates whatever He desires and decides —

إِذَا قَضَىٰ أَمْرًا

- Subject to He the Exalted has finalized- decided about any matter, individual event —

فَإِنَّمَا يَقُولُ لَهُ كُنْ

- Thereat, He the Exalted merely expresses verbally for that thing- matter - affair - person, saying: "You become in evident- tangibly existing state - physical realm.

فَيَكُونُ

- In compliance thereof that (abstract but effected thing- matter - affair - person) takes existence in physical realm (which can be known- cognizable by others). [3:47]

The "how" aspect of creation of first woman is expressed by substituting the verb "خَلَقَ" by different verb which denotes rendering something as something or different for which reason needs two objects:

وَخَلَقَ مِنْهَا زَوْجَهَا

- And He the Exalted created his equal partner, originating from him and rendered as spouse — [Refer 4:01]. (read with 7:189)

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

- He the Exalted is Who has created you people. Your origin and source is solitary individual.

وَجَعَلَ مِنْهَا زَوْجَهَا

- And He the Exalted declared the woman created from a segment of the first person as his equal partner - binary - spouse. [Refer 7:189]

The verb "جَعَلَ" with the same words and sequence used for her creation and elision of the first object clarifies it was some element of him that was rendered as his counterpart feminine creation. This was the first ever "asexual" propagation, a male becoming the source. The society is composed of units comprising of husband and wife:

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا

- Know it, Allah the Exalted has appointed for you people men and women, members of your own species-society, as mate-companion-spouse — [Ref 16:72]

And it resulted in formation of families and in-laws in the society:

وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً

- And He the Exalted has declared, for you people, kinship for the sons and in-laws of your spouses.  
[Refer 16:72]

It causes the changing structure of human populations:

يَذُرُّكُمْ فِيهِ

- He the Exalted spreads - demographically increases you people in it (binary composition of species).  
[Refer 42:11]

The pair comprises of a male and a female, and offspring is the result of alliance of entity originating in male and an entity in female:

يَا أَيُّهَا النَّاسُ

- O you the mankind! Listen carefully:

إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ

- Indeed Our Majesty have created you people taking a part originating in a male and a part originating in a female (Zygote)—

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

- And Our Majesty have rendered you people as nationalities and tribes for the purpose of your mutual cognition —

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ

- [that/aforesaid cognition is not sign of superiority and preference, recognition principle is] Indeed the relatively more honoured and notable amongst you people, in the judgment/in nearness of Allah the Exalted, is the one who is relatively more endeavourer of salvation.

إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

- Indeed Allah the Exalted is Eternally The Knowledgeable and Aware of what is secreted and manifest.  
[49:13]

#### 4. Pro-Creation of life: would-be-human being organism - Pre-Sperm stage.

(i) Transportation of Pre-Sperm Living Organism [Germ-Cell-Precursor of sperm] to cool and safe maturing stationing place

The newly wed Spouse is in the Privacy of their Bed Room. They are happy and full of joy and excitement. But how have they themselves reached to this moment, stage by stage, is elaborated:

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

- Furthermore, He the Exalted is the One Who has given you people prominence. Your origin and source is solitary individual. [Refer 6:98]

فَاسْتَقَرُّوا وَمُسْتَوْدَعٌ

- Thereby, since the human race was to continue the procreated organism has a cool resting and maturing place [*epididymes* for Sperm] and a departing place of mutual understanding/promises-location of bilateral alliance and treaty. [vagina-fallopian tube-uterus].

قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يُفْقَهُونَ

- Indeed Our Majesty has rendered the Aa'ya'at: verbal passages distinct for the people who seek to comprehend/understand. [6:98]

The second sentence is elliptical with subject elided as indicated by the conjunction particle of eloquence (الفاء) (الفصيحة) which is used at places where the effect describing element conspicuously leads to the elided sentence/element. After having created spouse, they were to play partners for procreation. The locations for it are predicated in the elliptical sentence. Ellipses are not left to reader's estimation but are mentioned:

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ

- He the Exalted is the One Who appropriately proportioned/synchronized/harmonized each and all elements of the physical realm which He the Exalted had created.

وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ

- Further be informed, He the Exalted had initiated the Process of creation of Human Being corporeally with extract drawn from wet-clay — [32:07]

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ

- -- Afterwards, He the Exalted rendered his progeny as an organism (spermatid)-tiny creature originating from gently and secretively drawn extract. This extract is drawn from treated water rendered lacking vitality --. [32:08]



ثُمَّ : This connective particle is an adverb that indicates a sequential action, coming later in time than the action in the preceding sentence or clause. It occurs as conjunction between two things *different from each other in nature*, and reflects a break and time gap between both, not continuity. It does not reflect the perception of relationship of cause and effect. It is about: نَسَلَهُ : his (A'adam) progeny. The second object of verb is elided whose origin is: مِنْ سُلَالَةٍ : an extract; and its adjectival portrayal indicating its own source: مِنْ مَّاءٍ مَّهِينٍ is by prepositional and adjectival phrase. The characteristic of water: مَّهِينٍ (Root: م ه ن) is portrayed by Passive Participle, one upon whom some process has been carried out. The basic perception of its Root is to use for service and work; to rub, pulverize; the clothes worn in service. Use of clothes also makes them rubbed and smooth textured lacking energy and vitality. But, when we apply this process on something like water to take some service or work from it, we cannot attribute negativity or contemptibility to the end product. We can simply call such water as treated rendering it lacking vitality.

What people ordinarily know as the main source of creation of living humanity is Sperm-نُطْفَةٌ. But that is NOT the fact. This is second stage in the Life-Line of creation.

أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ

- Is this not a fact that Our Majesty created you people as an organism (spermatid) from treated water rendered lacking vitality? [77:20]

Would some specialist in medical sciences and expert in Embryology like to answer the question in negative that he was not created from treated water rendered lacking vitality that did contain his DNA? Should someone still be reluctant to accept the person who first gave this information as the universal Messenger of Allah the Exalted and keep saying Qur'an his authorship, then should take caution:

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

- The Day resurrection would have happened; Woe and regret will be for those who publicly contradict it. [77:24]

After the Creation of would-be-Human Being, what was the next in the process?

#### 4. Pro-Creation of life: would-be-human being organism - Pre-Sperm stage.

(i) Transportation of Pre-Sperm Living Organism [Germ-Cell-Precursor of sperm] to cool and safe maturing stationing place

Man is the primary audience of the Universal Messenger and Qur'an. Many are neglectful of their existence and their Creator. The Messenger keeps telling them in every-present what they hitherto not knew :

وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

- Realize it; he (Messenger Mohammad Sal'lallaa'hoalaih'wa'salam) imparts you the information-knowledge which hitherto you did not have. [Refer 2:151]

Man mostly think his Origin is Sperm and that it originates in Testis. It is generalization. The specific location is identified:

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

- Furthermore, He the Exalted is the One Who has given you people prominence. Your origin and source is solitary individual. [Refer 6:98]

فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ

- Thereby, since his race was to continue, therefore, arrangement for it is a cool resting and maturing place [*epididymes* for Sperm] in man and a departing place for mutual understanding/promises-location of bilateral alliance and treaty. [vagina-fallopian tube-uterus].

قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يُفْقَهُونَ ﴿٩٨﴾

- Indeed Our Majesty has rendered the Aa'ya'at: verbal passages distinct for the people who seek to comprehend/understand. [6:98]

The text is Informative/Explanatory. Expressing it in **delineating** (فَصَّلْنَا) way is to make the reader understand rather than to persuade him/her to accept a certain point of view. Informational/explanatory writing conveys information accurately. The writer's purpose is to increase the reader's knowledge, to help the reader better understand a procedure or process, or to increase the reader's comprehension of a concept. Information writing begins with the assumption of truthfulness and answers questions of why or how. The second sentence is dependent and elliptical with subject elided indicating the arrangement for continuing propagation of his posterity at separate places.

The first couple was told when they were seen off from Paradise to land on the Earth:

وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

- Know it, comfortable dwelling and livelihood - sustenance is arranged in the Earth for you people for a duration to an appointed moment of termination". [Refer 2:36 and 7:24]

It is inverted nominal sentence. And further information that was given to Man at the time of departure from extra terrestrial domain is:

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ

- He the Exalted told them: "You people will live therein, and will die therein.

وَمِنْهَا تُخْرَجُونَ

- And you people will be evacuated/expelled out of it [revived to life]" [7:25]

مُسْتَقَرٌّ: Noun locative on the pattern of Passive participle: Indefinite; masculine; singular; nominative; [Form-X]; مصدر-أَسْتَقَرَّ Verbal noun. Form-X verbs usually carry the meaning of seeking or aspire for the meanings of its Form-I. It has built in connotation of strength, power, and to become capable. Was the Earth such a dwelling place right from its origin? No it was so rendered:

اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ قَرَارًا

- Allah the Exalted is the One Who rendered for you people the Earth cooled and comfortable living place —[Refer 40:64]

The locative and verbal Noun: قَرَارًا stem from Root: ق ر ر. Ibn Faris [died 1005] stated:

That it leads to the perception of *rendering something cool and later signifies making a comfortable and safe living place.* | يدلُّ أحدهما على برد، والآخر على تمكُّن.

Semantic components: Breaking down-basic elements into which the meaning of a word can be decomposed into components; semantically the term component refers to irreducible feature in terms of which the sense of lexical items can be analyzed. In keeping with the basic perception, the irreducible features that can be sensed in the words stemming from this Root are:

It is known that the words stemming from a Root necessarily contain the basic semantic element of the Root, that is their irreducible semantic feature. *It is thus clear that the Earth originally was hot and later rendered cool to make its surface a safe and comfortable living place for Man.* The coolness yields calmness, tranquillity and comfort.

- (i) Coolness, another Root for this feature is: ب ر د
- (ii) Comfort, and
- (iii) Safety.

In the same manner the human life originates at a place and is shifted to a: مُسْتَقَرٌّ: relatively cooler place:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ

- Know the past fact, Our Majesty had created the Man (Adam) corporeally —

مِنْ سُلَالَةٍ مِّنْ طِينٍ

- With raw material comprising of a gently and secretively drawn pulverized extract from wet-clay. [23:12]

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ

- Afterwards, Our Majesty rendered it (artfully treated water 77:20-21 origin of human) as a sperm within a pleasantly cold , distinguished, firm and stable in shape, secure and safe place — [23:13]

The creation of First Man and of those who are his progeny is from: مِنْ سُلَالَةٍ: an extract; which was in his respect: مِنْ طِينٍ and for his progeny: مِنْ مَّاءٍ مَّهِينٍ. Since the Topic sentence relates to "الْإِنْسَانَ" the conjunction particle "ثُمَّ" relates the third person first object pronoun to organism created from said water which was rendered as نُطْفَةً: sperm.

أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ

- Is this not a fact that Our Majesty created you people as an organism (spermatid) from treated water rendered lacking vitality? [77:20]

فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ

- Thereby, Our Majesty inserted and rendered it (organism-spermatid) a sperm within a pleasantly cold, distinguished, firm and stable in shape, secure and safe place [Epididymis] [77:21]

Here the conjunction is not by "ثُمَّ" but by particle "ف" which indicates natural sequence of happening of events, the later at when the earlier has reached accomplished. The verb stems from Root: ج ع ل which signifies rendering an already created thing to assign it a different characteristic or state or inserting something into an object. The Second Object of doubly transitive verb: نُطْفَةً is omitted, since it is already known to the reader who objectively study a book keeping track of all its contents in sequence.

The place where the created organism was rendered as: نُطْفَةً is described by prepositional and adjectival phrase: فِي قَرَارٍ مَّكِينٍ. The preposition is (الظرفية الحقيقية) is used for adverbial meanings specifying a location which has physically well defined borders. It signifies rest in a place or during a time, and motion into a

place. This signification is then transferred to the relation subsisting between any two things, the one of which is regarded as the place in which the other is, or happens, or into which it goes or is put. The place having well defined boundary is: **قَرَارٍ مَّكِينٍ**. First noun denotes a cool and comfortable place, and its qualifying noun is (الصفة المشبهة) adjective resembling participle denoting distinguished, firm and stable in shape, secure and safe. Medical science has given it the name "epidiymis".

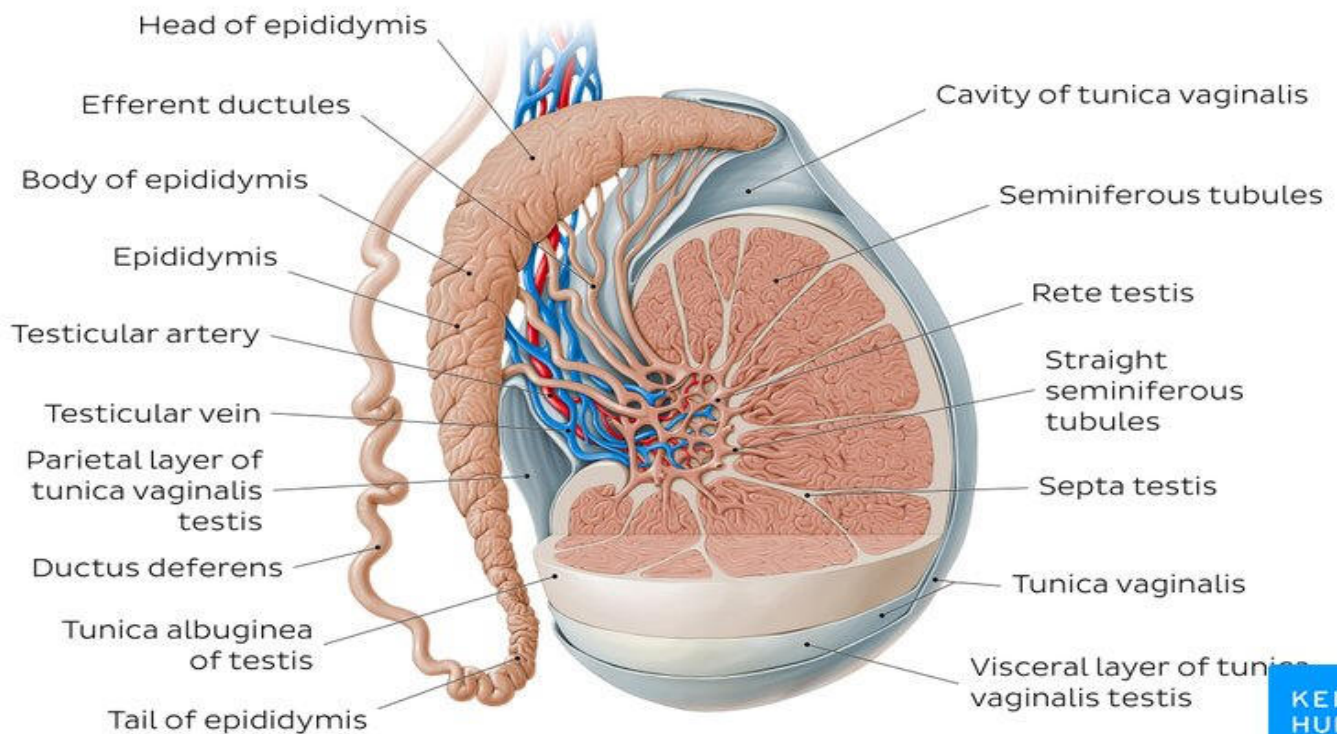
It was informed fourteen hundred years ago in Qur'ān that the Organisms are rendered as Sperms at a *cooler place*. Today we are certain the Sperm production requires the temperature between three and four degrees Fahrenheit **cooler** than the 98.5 degrees the body's core maintains. The place where the organisms (in today's parlance spermadic) are rendered Sperms is Epididymis.

Would someone still make fool of himself by regurgitating it is the plagiarized? Should someone still be reluctant to accept the person who first gave this information as the universal Messenger of Allah the Exalted and keep saying Qur'ān his authorship, then should take caution:

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٤﴾

- The Day resurrection would have happened; Woe and regret will be for those who publicly contradict it. [77:24]

The **قَرَارٍ مَّكِينٍ** Epididymis:



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Could there be better succinct verbal description of Epididymis than: **فِي قَرَارٍ مَّكِينٍ**? And did someone know this fact about Sperm before the elevated universal Messenger taught this:

إِلَى قَدَرٍ مَّعْلُومٍ ۚ

- Remaining stationed therein for a determined/known measure of time and proportioning. [77:22]

فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ۚ

- Thereby during that period Our Majesty finished its proportioning/matured it. Therefore, you should appreciate that We are the Par Excellent of those who measure and proportion things. [77:23]

Further, amazing information is about time required for the maturing of the Organism-Spermatid to be Sperm. It's in the Epididymis that the sperm cells are allowed to mature for **approximately two to three weeks**. This is where it stays after it is fully mature, waiting to be ejaculated into the female reproductive system during a male orgasm. Sperm lasts in a male body for **around 74 days**. If they are not released during an ejaculation within this period, they die and are then reabsorbed in the male body.

5. Sperm: **نُطْفَةٌ**: the most significant and unique entity in the process of creation of human being.

(i) Peculiar structure

(ii) She determines and decree sex of under-creation human being when it is lodged-poured within the woman

Root of: **نُطْفَةٌ** is "ن ط ف" which according to Ibn Faris signifies firstly some kind of a small pearl; and secondly it denotes moisture, dampness. A normal sperm has oval shaped head that is 5-6 micrometers long and 2.5-3.5 micrometers wide, with a tail.

The Grand Qur'an uses the information, which is the general perception of the majority of humanity in contexts, aimed at making them conscious and mindful of that contained therein. The general perception of common people is man is created from the Sperm. But, it gives the true and factual reality, in between, for the information of more knowledgeable segment of the society who like to listen the actual reality and have psyche of critical analysis and believing only on having seen the actual fact. We have seen above about the factual sequence of creation that suggests corrections to the widely held general perception.

An important aspect mostly ignored in the translations is about the conjunction particles that results not only in major translational loss but also distort the perception and thought conveyed in such Verbal Unitary

Passages/Ayah relating to physical/scientific realm. The verbal Passages containing the process and stages of creation beginning with the creation of the First of the Human Species and subsequently the creation of its extension through Sperm and: نُطْفَةٌ, we will always find: ثُمَّ as the conjunction particle before the stage of نُطْفَةٌ. It occurs as conjunction between two things different from each other in nature, and reflects a break and time gap between both, not continuity (pl see Ayahs: 18:37;22:5;23:13;35:11;40:67).

### 5(i) Peculiar structure

The choice of words in expository text is such that comprehensive information mirroring the reality is present therein rendering it picturesque and descriptive to exactly match the visual observation whenever it is shown to the view of non-believers as promised in 41:53 quoted earlier in Abstract. The information given in Grand Qur'an is always ahead of the knowledge acquired by humans in every-present but at the same time understandable exoterically all along. Sperm is a unique cell. Her characteristic feature is described:

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ

- It is a fact that Our Majesty has created the Man in his present state commencing from a sub-set of a sperm. Its (sperm's) characteristic is that it is a set of smaller number of gathering - concentration - cluster of associated entities (called chromosomes in biology). [Note: "smaller number" is semantic component of the word أَمْشَاجٍ being plural of paucity on pattern: أفعال]

نَبَّيْلِهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا

- Our Majesty keeps subjecting him (Man) to exposure trials. Therefore, Our Majesty have rendered him a listening - acoustic and observing - optical person. [76:02]

About the sexual reproduction of man creation is associated and described by (من نُطْفَةٍ أَمْشَاجٍ) a prepositional phrase coupled with adjectival phrase. The preposition denotes (إبتداء الغاية) the commencement of the limits in place and time. The process of creation of man commences the moment the sperm starts journey for departure into woman's body. Her (sperm) adjectival description is: أَمْشَاجٍ by a feminine broken plural of paucity on measure: أفعال; a relative word contrasting abundance. It is semantically plural, but grammatically singular. The plural has inalienable semantic content of "smaller number of...". In timeline everyone understood the information deposited. But today the choice of this irregular plural of paucity seems as if it was particularly related for audience of 21st century. The sperm has half the number of chromosomes, 23 as compared to 46 in all other cells of human body. Chromosomes are thread like structures located inside the nucleus of cell. Each chromosome is made of a protein and a single molecule of deoxyribonucleic acid (DNA)

The Root of this word is: **ج م ش**. Ibn Faris [died 1005] stated that it signifies (خ ل ط - الخلط): combine, cluster, and action of associating or being associated. Arabic language prioritizes "conceptual", which is also called as denotative or cognitive, meanings since the source of nouns and verbs is Root [In reality, it is "seed"-semantic like embryonic plant]. It has specific, defined, distinct, conspicuous and apparent concept, phenomenon, perception and signification folded in it. It is the source, the reservoir of knowledge. Roots can be termed as "repertory of frames" of Arabic language if we follow frames approach to semantic analysis. The conceptual meaning of **أَمْشَاج** is verbal mirroring the Chromosomes as are seen under the microscope.

However, the other information in Classical Lexicon (لسان العرب) about its semantics is also interesting: **كُلُّ لَوْنَيْنِ** اختلطاً، وقيل: هُوَ مَا اخْتَلَطَ مِنْ حُمْرَةٍ وَبَيَاضٍ associated with colour red and white. The name given to these associates "chromosomes" corresponds to one feature of Arabic word because its source Greek words "chromos" means colour, and "soma" meaning body. Actually it is so named because the chromosomes are diligently coloured/stained by dye for research.

Would someone still make fool of himself by regurgitating it is the book authored by a person of 7th century or plagiarized?

5(ii) She determines and decree sex of under-creation human being when it is lodged-poured within the woman

The sex of the under-creation human is determined solely and exclusively by the Sperm when it is lodged in the "Receptacle".

وَأَنَّهُ خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ۚ ٤٥

- And (has he not been informed about this fact mentioned in old papers) that indeed He the Exalted has created the pair; the male and the female— [53:45]

مِنْ نُطْقَةٍ إِذَا تُمْنَىٰ ۚ ٤٦

- Both created from a segment of a sperm when she (sperm) is poured/lodged. [53:46]

The origin of both the male and female is a sub-set/unit of sperm which is body of associated entities. The gender of the offspring is solely and exclusively determined by the sperm when it is poured and lodged in:

**مُسْتَوْدَعٌ**: a location of bilateral alliance and treaty. Man is informed:

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ۚ ٣٦



- Does the man, generally speaking, considers-adjudges-guesses that he will be left, in independent state? [75:36]

أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيِّ يَمْنَىٰ ۚ

- Was he not a sperm chosen from the semen which is ejaculated (into wife's body)? [75:37]

تَمَنَّىٰ: Verb: Imperfect; Third person; singular; *feminine*; Passive; Mood: Indicative; Proxy subject pronoun hidden, referring back to: نُطْفَةً Sperm.

يُمْنَىٰ: Verb: Imperfect; Third person; singular; *masculine*; Passive; Mood: Indicative; Proxy subject pronoun hidden referring back to: مَّنِيِّ masculine singular collective noun.

This information has introduced a new item/product in the process of man's creation. The creation of human is from a sperm when it was in: مَّنِيِّ semen. It stems from Root: م ن ي. Its basic perception is to inspire a fascinating desire and hope. Its actualization and positive affect upon the target is possible only through an object, a cause that will relay the thought generating hope and desire. A physical object named by this Root, i.e. مَّنِيِّ quite picturesquely explains the concept and perception of it. It denotes the semen which creates desire and hope of offspring only on its ejecting and lodging into the "receptacle" of one's wife.

6. Semen: مَنِيٌّ water that pushes the sperm to ejaculate;

- (i) Organs and their location in body that secrete helping water/semen for Sperm
- (ii) For self-gratification
- (iii) For journey from Man to Woman.

Allah the Exalted, through the elevated Messenger who is the Awakener and Admonisher in timeline, has informed about Grand Qur'ān:

هَذَا بَيَانٌ لِلنَّاسِ

- This (Qur'ān) is a communication explicitly elucidated for the mankind.

وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ

- And it is guidance: regulatory information for aright conduct and counselling: results of affairs-disclosure of factual outcome of acts: good and bad eventuality, reward and punishment - penal code, for those who sincerely endeavour to attain salvation. [3:138]

It informed that everything is created in measure and then disciplined in a cohesive single unity by the choice of *attraction and repulsion* amongst things. The purpose of disciplining every thing was to make easy for comprehension and perception of human beings since the objective of entire creation was to expose who among them conducts himself in an appropriate and balanced manner. The purpose and consideration for the creation of matter and life is to subject the man; bestowed with autonomy of self governance and freedom of choice, freewill, to trial for exposing who remains relatively better, moderate, proportioned, meets the standards of beauty with regard to determined and volitional acts.

*Pleasure and Pain* are stimulus for: **عَمَلًا** volitional action, conduct, behaviour. Nature has placed mankind under the governance of two sovereign masters, pleasure and pain. Appealing features and attractions tempt and sooth us giving pleasures and comforts. In timeline, attractions, and allures for human beings have been in this sequence:

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ

- Know it; the love of erotic predilections - stimulators has become alluring for the people (Men), fetish from the women. [Refer3:14]

Woman are the first attraction and this is the primary cause of Human Sexuality. What is the cause behind it? Sex is the greatest urge-appetite and pleasure of human beings, particularly men. Medical experts inform the reason humans want sex is due to the hormone testosterone, which is predominantly male hormone. Desire and sexuality are still mysterious subjects despite successes of scientists by examining the reactions and activities within the human brain to understand the phenomenon.

This Ayah is an *information report* which classifies, describes and gives factual information about people. Information report usually begins with a general classification or definition, lists a sequence of related information about topic; and ends with a concluding comment. The topic of information statement is: **زَيْنَ** لِلنَّاسِ: Something has become **alluring** for the people. **حُبُّ الشَّهَوَاتِ**: It is a possessive phrase which is Proxy Subject of the preceding Passive Verb. This is what has become appealing, fascinating, alluring for the Men, generally speaking. **حُبُّ**: Verbal Noun: Indefinite; nominative. It stems from Root: ح ب ب. It signifies strong lasting attachment, beloved, an object liked and loved. **الشَّهَوَاتِ**: Noun: Definite; plural; feminine; genitive. It stems from Root: ش ه و. Ibn Faris [died 1005] stated:

(مقاييس اللغة)

وهي الشهوة. يقال: رجلٌ شهوانٌ، وشيءٌ شهويٌّ. الشين والهاء والحرف المعتل كلمة واحدة،

That it signifies desire, longing, yearning; it refers lustful, *erotic, libidinous, over-sexed man. and appealing, delicate, stimulating or appealing thing.*

Thus **الشَّهَوَاتِ** signifies "The erotic predilections (special liking or preferences) - stimulators". The prepositional phrase: **مِنَ النِّسَاءِ** "some of the women; from the women" relates to elided circumstantial clause - state for **الشَّهَوَاتِ**. The circumstantial clause with prepositional phrase relating to women restricts it to: **شَهْوَةٌ**: sexually exciting, arousing, sexually turning-on signals. The information is about the experience of the majority of men. We find in the literature specifically studying *men's arousal patterns repeatedly emphasizing their sensitivity to visual cues*. As soon as the lust-inspiring image registers in their brain, they become turned-on—not only physically but psychologically, too. This is the reason believing men are instructed to reduce their gaze to escape arousal by **fetish** - any sexually arousing stimuli and to guard their genitals.

Generally speaking, men avoid actually sharing their erotic predilections and experiences with others. It is evident from the information that the erotic predilections and **fetish** could be different for individuals. The most attractive body parts that are considered **fetish** are those which are ordered to be kept under extra veil when women are in the company of males or other women. The injunctions for women in this regard are not in the sense of restricting their preferences for dress code but in fact to facilitate men since sexual system can become self operative even without the desire of an individual.

It is said that sexual desire itself is a drive lodged deep in the gut, working without our knowledge and beyond our control. Its manifestation is ejaculation.

6. Semen: **مَنِيٌّ** water that pushes the sperm to ejaculate;

(i) Organs and their location in body that secrete helping water/semen for Sperm

The climax of sexual excitement, intensely pleasurable feelings and joy is ejaculation:

نَحْنُ خَلَقْنَاكُمْ

- Our Majesty have created you people —

فَلَوْلَا تُصَدِّقُونَ

- Thereby, why you people not accept and publicly affirm this fact? [56:57]

أَفَرَأَيْتُمْ مَا تُمْنُونَ

- It is okay you affirm not publicly; then in privacy have you seen - examined that (semen) which you people keep ejaculating? [56:58]

أَأَنْتُمْ تَخْلُقُونَهُ

- Are you the people who keep creating it (semen)?

أَمْ نَحْنُ الْخَالِقُونَ

- Or Our Majesty are the Creator? [56:59]

Rhetorical question is a device used to persuade and subtly influence the audience. It is a question not asked for the answer, but for the effect. It is used to emphasize a point or just to get the audience thinking. It is a very powerful persuasive and thought provoking tool. Here the question is obvious and reflective. On surface, the question is very embarrassing for the audience since it is referring their otherwise personal secret of masturbation. Grand Qur'ān is inimitable; a little reflection on this question will show use of rhetorical device is unparalleled in literature that it even takes the addressee to the Thesis Statement: "لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ" "رَسُولُ اللَّهِ". The author and publisher is reflecting to the audience (Caution: only Men) that they know about their pleasure seeking activities in privacies; and about that they seldom give a thought to that masculine object by discharge of which they attain orgasm.

The second rhetorical question is about the creation of the object indicated by third person masculine pronoun (هُ) referring what they keep ejaculating. Semen, not sperm, can be seen (أَفْرَأَيْتُمْ) by naked eye only when it is visibly ejaculated in open space and collected. The Firm-IV verb (تُمْنُونَ) is imperfect indicative mood. It indicates an act which does not take place at any one particular time to the exclusion of any other point in time, but which takes place all the time, or rather in speaking of which no notice is taken of time, but only of duration. In English grammar, we call it "the indefinite present". A verb in the indefinite aspect is used when the beginning or ending of an action, an event, or condition is unknown or unimportant to the meaning of the sentence. The indefinite aspect is also used to indicate an habitual or repeated action, event, or condition.

This piece of 3 Ayahs comprising of just 13 words is par excellence in literary terms. Just one conjunction tie, the particle ف, has shifted the rhetorical mode. A **rhetorical shift** is a literary device in which the author switches between **rhetorical modes** or from one frame of reference to another. A rhetorical shift is often indicated by a change in the **tone** or mood in a piece of writing. The **tone** is also called the mood. **Tone** is the author's attitude toward the subject and the audience. Authors often shift the **tone** in a piece of writing using conjunctions or other transition words such as "but," "yet," "therefore," etc. A change in verb tense is also an

indication of a **rhetorical shift**. Earlier frame of reference was public (تَصَدِّقُونَ) domain; now it is questioning in privacy mode.

The Rhetorical Question does not need an answer nor does he the addressee answers that question. Thereby, it is futile conducting surveys to find how many human males regularly do it or did it in their puberty to age; lest some psychologist says men are of two types, those that masturbated in life and those who lie.

What is caused to be ejaculated? It is semen wherein was each addressee once upon a time;

أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيِّ يُمْنَىٰ ۚ

- Was he not a sperm chosen from the semen which is ejaculated (into wife's body)? [75:37]

The verbal sentence: يُمْنَىٰ is the adjectival for the preceding indefinite masculine noun: مَّنِيٌّ semen. It comprises of Verb: Imperfect; Third person; singular; masculine; **Passive**; Mood: Indicative; Proxy subject pronoun hidden referent to Semen; مَّنِيٌّ verbal noun . One of the persuasive pillars of speech and writing is Logos which is an appeal to logic by relying on audience's intelligence. Essentially logical arguments that make sense are not easily dismissed since they are specific and concrete. The repeated mention of the origin of man's creation is persuasive to force the reader admitting the Thesis Statement: لَا إِلَهَ إِلَّا اللَّهُ :

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ

- He the Exalted has created the Man from a segment of a sperm.

فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ۚ

- Thereby, when he is in strengthen maturity, he is obsessively compulsive and excessively argumentative. [16:04]

Emphasis is usually in keeping with the level of resistance in accepting a concept. The target audience are primarily the Atheists who are knowledgeable and argumentative.

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ

- Is it that the man has not seen - given a thought that Our Majesty has created him from a segment of a sperm?

فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ۚ

- Thereby, when he is in strengthen maturity, he is obsessively compulsive and excessively argumentative. [36:77]

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ

- And he struck for Our Majesty an example and forgot the fact of his own creation.

قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ

- He said; "Who is he who will give life to the bones while they are already decomposed?" [36:78]

The point is again emphasised by rhetorical shift to figure of speech "Hypophora". Hypophora is a rhetorical term for a strategy in which a speaker or writer raises a question and then immediately answers it. It is a simple question with a simple and single sentence answer. The strategy helps captivate the indifferent audience:

قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ

- The man [who persistently refuses Qur'an] became cursed - discarded; what made him to refuse to accept it? [80:17]

مِنْ أَيِّ شَيْءٍ خَلَقَهُ

- Man should reflect regards from which matter He the Exalted has created him? [80:18]

مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَّرَهُ

- He the Exalted has created him from a segment of a sperm. And then He the Exalted had proportioned him. [80:19]

## 6(i) Organs and their location in body that secrete helping water/semen for Sperm

Where was this particular Sperm when it becomes the origin of the creation? It was in Semen.

أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيِّ يُمْنَى

- Was he not a sperm chosen from the semen which is ejaculated (into wife's body)? [75:37]

Every man knows Semen; مَنِيٌّ is a fluid. What type of and from where this fluid comes?

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ

- Since some keep disputing about Our Majesty, thereby, the Man should see routine phenomenon as to what is that initiating with it he was created?" [86:05]

خُلِقَ مِنْ مَّاءٍ دَافِقٍ

- [Before man could see it with eyes, let this be known that] He has been created from the one selected from that (sperms) which was present in such water - fluid (seminal) which has trait of thrusting occasion to

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ

- The second peculiarity of this water - fluid is that it secretes-discharges from that which is situated between the Loin - True Pelvis [Seminal vesicles], and that it secretes from a location which is the central point of the Ribs [Prostrate Anatomy-front]. [86:-07]

The main sentence is interrogative of type "Hypaphora" since answer is immediately given. The beauty and superb style of verbal narration in the Qur'ān is evident from the fact that the listener and reader of varying level of information and knowledge, in the entire time-line, would perceive the thought and perception conveyed therein, and find it as a proven and established fact according to his level of information and knowledge, should he be an ordinary illiterate person or be a scientist, philosopher, or highly qualified expert in the area of under discussion subject of discourse.

Seemingly the topic sentence is dependent clause as it begins with conjunction particle. Earlier sentences contain information which is quite complex for the majority of readers. Thereby, the conjunct is *rhetorical shift* to another frame of reference which is understandable for men of ordinary prudence. And it also conjuncts to arguments on the same subject of Man's creation mentioned earlier in the Discourse. Thereby, it suggests that if man cannot perceive the mentioned complex sciences, he should at least give a thought to the material he was created with.

Qur'ān uses another strange phenomenon of *eye catching*. It is writing a word slightly different than its orthography elsewhere. Prepositional phrase: **مِمَّ** is one such word. It is used once only while it is spelled complete 122 times as: **مِمَّا** and at some places both words are written separately: **مِن مَّا**.

**خُلِقَ**: It is a verbal sentence as object of Jussive Verb "should see". It is Perfect; Third person; singular; masculine; passive Verb; Proxy Subject pronoun/Ergative hidden [هُوَ], referring back to: **الْإِنْسَانُ** the Man. The Man, as a Species include ordinary people as well most qualified specialists on the subject, is advised he should "see with eyes" to know that he is created with. The people including scientists and philosophers in the days of revelation of Grand Qur'ān knew that the man is created when the semen is lodged in the "receptacle" of their respective wives. The Qur'ān corrected the general perception by informing that it is not all Semen that produces child but restricted it to one element-**نُطْفَةٌ** that is present in the: **مَنِيٍّ**-semen when it is poured into the Receptacle-meaning Vagina of one's wife.

The Man of those days could not see Sperm with naked eyes, therefore, the word chosen is: **مِمَّ**, the object of preposition is Interrogative pronoun; and not: **نُطْفَةٌ** as the object for visual observation. But today, for us:

مِمَّ the interrogative pronoun signifies also the Sperm which should be seen with our eyes to reflect and ponder over our relationship with the entire universe and thereby express gratitude that despite being apparently so insignificant in relation to the magnanimity and vastness of universe, we are the ones for whom and in whose service the entire universe is at work.

After giving the advice to see by interrogating and researching about the object/raw material with which the man has been created, they are being informed another secret to modify their generally held perception that the semen discharges from the testicles. The perception held about Semen in those days and even today in 21st century many people understand testes as the source of emitting semen. Answer to the posed question is given:

خُلِقَ مِنْ مَّاءٍ دَافِقٍ

- [Before man could see it with eyes, let this be known that] He has been created from the one selected from that which was present in such water - fluid (seminal) that has trait of thrusting, occasion to occasion. [86:06]

مَاءٍ دَافِقٍ : Prepositional Phrase + Adjectival Phrase relating to verb. The object of preposition is adjectival phrase: مَاءٍ دَافِقٍ

مَاءٍ: It is indefinite noun but does not signify ordinary water. It is adjectively distinguished by: دَافِقٍ an active participle. Active Participle, a derivative noun, signifies the person, creature or thing/object that performs the action associated with the verb from which it is derived. For this reason, it is often referred as Verbal Agent. Active Participle can also signify a person or thing/object to whom/which existence of a particular state or effect is attributed. **However, the attribution of a state is not understood to be permanent in an Active Participle.** Due to this peculiarity, it is also referred as Verbal Adjective. One of the unique feature of an Active participle is that it has a verbal quality. It signifies that it has the same meaning as the Active Voice Verb and can even govern words in the same manner as a verb governs in a sentence like direct object.

The basic perception of its Root: د ف ق and verbal noun, according to Ibne Faris [died 1005] is to thrust something forward. Other lexicons also show its signification as, to flow with force, outpour, to push. It is thus evident that the adjectival phrase would convey meanings to everyone as, "the thrusting water; outpouring water".

The fact the man is created from that present in "thrusting water", signifying ejaculation, was and is sort of general knowledge of common adult populace of all times, whether lived in 7th century or is living today.



But the source-the spring of this outpouring water is perceived by majority, all along, as the lower part of genitalia, the testes.

The science and knowledge of embryology was in its infancy in the seventh century when Grand Qur'ān was gradually being revealed and the Last Messenger Muhammad Sal'lallaa'hoalaih'wa'salam, without being an anatomist dissecting human corpses, was disclosing the hidden realities for the knowledge and study of humanity.

وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

- Realize it; he (Messenger Mohammad Sal'lallaa'hoalaih'wa'salam) imparts you the information-knowledge which hitherto you did not have. [Refer 2:151]

The generally held incorrect perception and understanding about: مَاءٍ دَافِقٍ "the thrusting, outpouring water", which was merely known and described by a general word: مَنِيِّ signifying Semen was corrected by disclosing its source-the actual fountain from where it outpour, thrusts the sperm, ejaculates. It was disclosed:

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٨٦﴾

- The second peculiarity of this water - fluid is that it secretes-discharges from that which is situated between the Loin - True Pelvis [Seminal vesicles], and that it secretes from a location which is the central point of the Ribs [Prostrate Anatomy-front]. [86:-07]

It is a compound verbal sentence where two sentences are conjunct by particle as is visibly apparent by its location between two nouns that do not match in gender and number. يَخْرُجُ: Verb: Imperfect; Third Person; singular; Mood: Indicative; [هُوَ] Subject pronoun hidden referring back to: مَاءٍ دَافِقٍ "the thrusting water". This verbal sentence is in genitive state as adjectival portrayal of its subject. This verb signifies its subject flows out from an object situated at certain place. Where is that object situated from which it keeps flowing out?

The first source is: مِنْ بَيْنِ الصُّلْبِ: Prepositional Phrase + Possessive Phrase. It should be remembered that only the Prepositional phrase relates to the verb. The preposition is for (التبيينية) the definition or explanation/clarification of a general or universal by a special or particular term, the later being one of several objects that go to make up the former. Its sign is that it is proper to place [الذى هُوَ] "the one who is ---" in its place.

بَيْنِ الصُّلْبِ: Possessive phrase; First is a Adverb of Place, and is definite by construct. It is a location in itself between the boundary of an object. Further, specific name of the source object is not given, but reference is only of location. Therefore, it should not be assumed that the object from where it outpours is one. Second noun: الصُّلْبِ is definite; singular; masculine; genitive. The basic perception of its Root is of strength, hardness and rigidity. Thereby, it is used to denote primarily *the loin* and in general terms also for referring back bone (metaphorically sons are taken as backbone for father). I have put the word "backbone" in parentheses only for the reason that some famous translators did err in translating it so. The fact is Grand Qur'an made it evident, at the very first place of its use, that the thought perceived from this word was only loin, an area employed for having the sons, an area of strength and yielding sons who are considered, particularly in tribal societies, a source of strength. Here is its first occurrence in Grand Qur'an, and let anybody guess if it could be construed to signify anything else than loin:

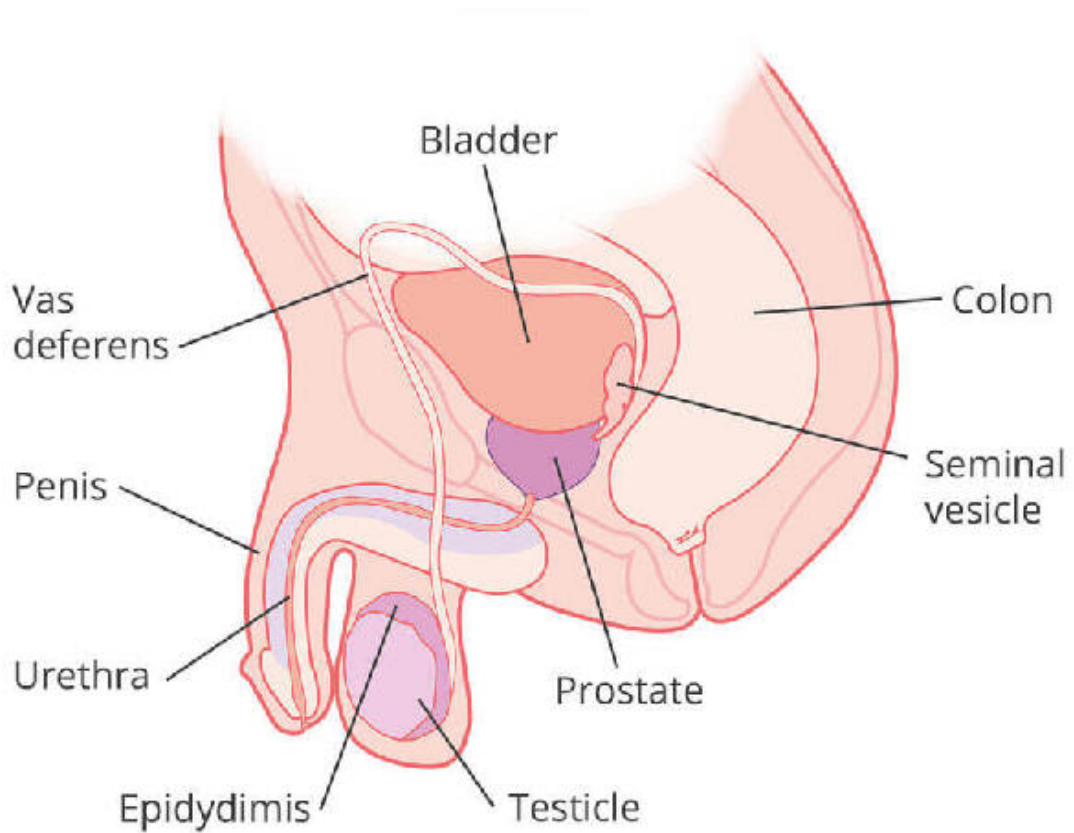
وَحَلَّيْلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ

- Moreover, the spouses of your sons who were *born of your loins* are sanctified. [Refer 4:23]

أَصْلَابِكُمْ: The first noun of the possessive phrase is plural of: الصُّلْبِ. It is interesting to note that almost all the learned translators have transcribed the plural with "Loins". Therefore, it is better to presume that translating its singular as "backbone" was just an inadvertent error. However, those who translated: الصُّلْبِ [like Pickthall, Arberry] as "loin" also inadvertently made it plural. It is the part of the body on both sides of the spine **between the lowest (false) ribs and the hip bones**. Medical science calls it "true pelvis" where the pelvic inlet is located. The true pelvis cavity functions as housing space for the rectum, bladder, pelvic ureter, and *seminal vesicles and prostate* in the male; or vagina, uterus, and ovaries in the female individual. The images of true pelvis and seminal vesicles that are located between it will show them as is succinctly verbally mirrored in the first part of the compound sentence:



The greater pelvis (yellow) is larger and superior to the lesser pelvis (red) where the pelvic inlet is located.



The Seminal vesicles, secretomotor organs, contribute around 70% of the fluid that will eventually become semen.

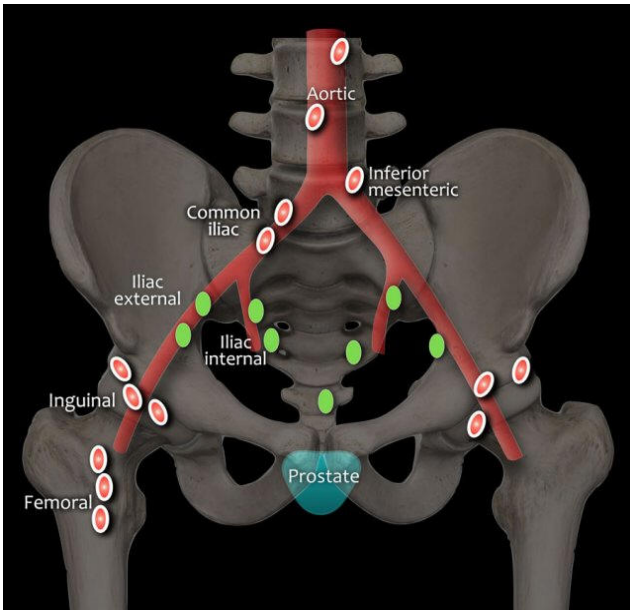
The other organ's place from which fluid flows out is described:

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ

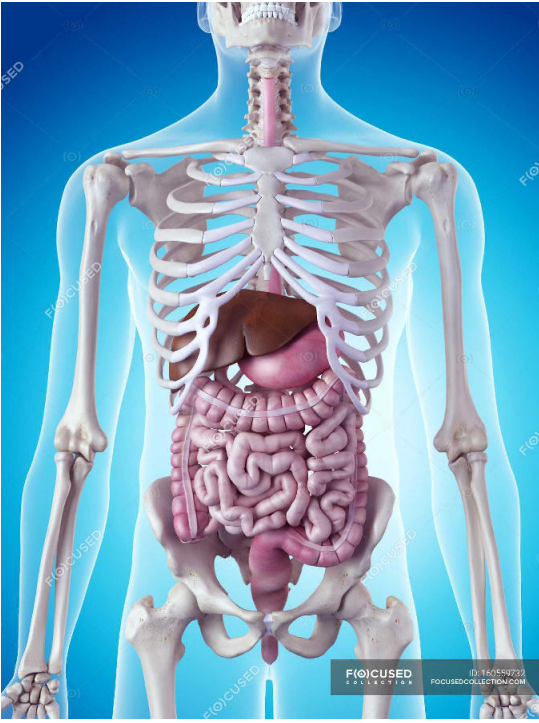
- The second peculiarity of this water - fluid is that it secretes-discharges from that which is situated between the Loin - True Pelvis [Seminal vesicles], and that it secretes from a location which is the central point of the Ribs [Prostrate Anatomy-front]. [86:-07]

Appositive/Conjunction particle (وَ) functions as an additive term within sentences to link clauses, phrases, and words. It conjuncts word to word, predicate to predicate and sentence to sentence. Here it does not conjunct word: التَّرَائِبِ to الصُّلْبِ since both neither match in gender nor in number. It is second sentence of the compound sentence conjunct to: يَخْرُجُ مِنْ بَيْنِ

It refers to affirming, for the المعطوف i.e. التَّرَائِبِ which is definite feminine plural noun, the same meaning that is affirmed for the المعطوف عليه i.e. which is this sentence: يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ . Thus the anatomy of the object (s) from where is discharged "the water that thrusts sperm" is given by both back and front postures, seminal vesicles, and prostrate: يَخْرُجُ مِنْ بَيْنِ التَّرَائِبِ. The images below show where prostrate is situated exactly as is the imagery mirrored by the sentence:



The Seminal vesicles (pair) and Prostate are exocrine glands in Man. They are so called because they secrete through ducts to the outside of the body or into a cavity that communicates with the outside. The word taken from Greek means "to separate". The prostate gland is situated in the true pelvis and plays a supportive role in the male reproductive system.



The sentence mirrors the process exactly in the sequence it happens inside male's body. Mature sperm begin their journey by travelling from the Epididymis to the vas deferens, which propels sperm forward with smooth muscle contractions. The sperm arrive first at the ampulla just above the prostate gland. Here, secretions from the seminal vesicle located next to the ampulla are added. Next, the seminal fluid is propelled forward through the ejaculatory ducts toward the urethra. As it passes the prostate gland, a milky fluid is added to make semen. Finally, the semen is ejaculated from the penis through the urethra.

The imagery of the source object of creation was shown to Man in three Ayahs comprising of just 14 words. What was verbally mirrored therein we have exactly seen in the above pictures and have recognized them. The elevated Universal Messenger did promise:

وَقُلِ الْحَمْدُ لِلَّهِ سَ يُبْرِئُكُمْ ءَايَاتِهِ ءَف تَعْرِفُونَهَا

- Moreover, you the Messenger [Sal'lallaa'hoalaih'wa'salam] pronounce: "The Infinite Glory and Praise eternally stands specified entirely and exclusively for Allah the Exalted. He the Exalted will henceforth keep visually showing you people His Aa'ya'at: realities in the Universe and your own bodies. Thereat, you people will keep recognizing them as were verbally mirrored." —

وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ

- And warn that your Sustainer Lord is indeed never unmindful/neglecting of what acts you people perform." [27:93]

The imagery videoed in the aforementioned 3 Ayahs showing the pathway of sperm release have since been shown to human Eye.

## 6(ii) Ejaculation For Self-gratification

It is loudly proclaimed in the Grand Qur'ān:

مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

- Our Majesty have not neglected mentioning in the Book (Grand Qur'ān) not at all a thing relevant to the audience. [Refer 6:38]

Sexuality is one of the subjects that are most relevant to humanity. And one topic on sexuality which most people are uncomfortable to talk about is masturbation. It is the reason that there is proliferation of slang phrases to talk about it. There are depictions of male and female masturbation in prehistoric rock paintings around the world.

Keeping in view the extent of the claim in the aforementioned sentence of Ayah 6:38, it would be hard to think the neglect of mentioning this topic as self-gratification is known since thousands of years in human history. However, it is a subject that is talked about through Euphemisms.

Recently, sono-graphic observations of male foetus started a debate that showed movements of hand touching/stroking genitals resembling common practice of stroking for sexual pleasure usually to orgasm.

In Arabic sexual activities, explicit or implicit, are mentioned by words stemming from Root: ف ح ش. that relates to Semantic domain: Immoderate behaviour.

The basic perception is that of indulging in excessive, immoderate, or beyond measure with reference to generally or universally accepted norms, limits and measures of behaviour. The perception and meanings of the Root have built in subjective and relational element. Moreover, because the excessive, immoderate and extremist tendencies are universally looked upon with dislike, abomination, repulsiveness, and unacceptability, therefore, it has inherent negative element.

For reason of built-in subjective and relational element, it is the context and related field which will determine and expose its meanings with reference to that context; and in definite state will generally express the irrational, unnatural, obscene, pervert and excessively emotional sexual conduct.

This Root is mostly used in Grand Qur'ān in relation to immoderate, abnormal and lustful unnatural sexual pursuits and behaviour; explicitly included in it is homosexuality: Lesbianism (4:15); Sodomy (4:16; 7:80; 27:59; 29:28), Uz'zina: intercourse of genitalia [Furr'ej] with mutual consent by a man and woman outside the fold of legal marriage; and marrying women with whom fathers were earlier married (4:22).

The primary objective of doing: **الْفَوَاحِشِ** acts of illicit sex is feeling of pleasure and satisfaction, not necessarily culminating in sexual climax, ejaculation or orgasm. Thereby, sexual excitement can be experienced as a pleasurable wave of tingling sensations through parts of the body that might not get exhibited to other party. Thereby, all sorts of actions aimed at sexual excitement are prohibited including the displayed and secretively intended:

وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۗ

- —"And that you (people) should not approach illicit sexual activities, including that which was exposed and that which remained unexposed. [Refer 6:151]

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ

- You the Messenger [Sal'lallaa'hoalaih'wa'salam] pronounce: "The fact is that my Sustainer Lord has only prohibited: immoderate behavior, indecency, irrationality and illicit sexual activities; they are those which were exposed and those which remained unexposed —

وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ

- And dilapidating sinful acts, and excesses without permissible justification/cause —[Refer 7:33]

Firstly a prohibitive command is given: "you people should not approach illicit sexual attractions;" The verb is in Jussive Mood due to Prohibitive Particle. Verb signifies moving closer to something with affection. The object of verb is feminine plural that includes all sorts of illicit activities aiming at sexual pleasure and satisfaction.

However, in the aforementioned prohibiting sentences there is no mention of act of sexual pleasure and satisfaction self done by alone individual in solitude for which word "Masturbation (noun of action)" is coined, and in Arabic it is picturesquely portrayed by: استمناء a Form-X verbal noun stemming from Root: م ن ى signifying semen. Form-X verbal noun and verbs are Reflexive Causative; Causative to do for the Self. It signify what is called in Arabic تَكْلُفٌ which means literally "self-charging" or "self-assigning a task". It also figuratively means "feigning". It is understood that "self assigning a task" and "feigning intercourse" in solitude is minor offence as compared to displayed and explicit illicit sex involving another party or victim. An exemption from: **الْفَوَاحِشِ** is mentioned:

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ

- They are the people who consciously avoid committing major and grave sins: that cause serious and deep rooted disturbance and dilapidation in society; and diligently avoid illicit sexual activities barring

the (اللَّمَمَ) minor occasional sexual lapse.

The first sentence is a dependent compound sentence with a conjunction particle which explains the characteristic of those who acted moderately and appropriately with magnanimity. The verbal sentence: **يَجْتَنِبُونَ** comprises of Verb: Imperfect; Third person; plural; masculine; [Form-VIII]; Mood: Indicative; [و] Subject Pronoun referent to preceding Relative Pronoun; مصدر-إِجْتِنَابٌ Verbal noun. Form-VIII verb has reflexive causative meanings and indicates a stronger role of the Subject as a performer of the action involving painstaking meticulous effort. Sins and sexual pleasures are tempters and thus a strong effort is needed to escape temptation.

The object of verb in the first sentence is: **كَبِيرَ الْإِثْمِ** a possessive phrase signifying "the Major sins" which include all sins that are specifically prohibited to be done. The object of verb in the second sentence is: **الْفَوَاحِشَ**. It means that such people diligently avoid illicit sex in any manner. A barring from such diligent avoidance of illicit sex is mentioned by Restriction/Confining Particle: **إِلَّا**. Excepted act is: **اللَّمَمَ** Collective Noun: Definite by article; Masculine; accusative.

It stems from Root: ل م م. Ibn Faris [died 1005] stated:

(مقاييس اللغة)

اللام والميم أصله صحيح يدل على اجتماع ومقارَبة ومضامّة.

That it means to congregate, become nearer and to be joined, amalgamated.

He and other Lexicographers also state that it refers to: *صغار الذنوب* *minor offences*; and that it refers to a person near adulthood.

Since: **اللَّمَمَ** minor offence is excepted from: **الْفَوَاحِشَ** illicit sex activities it is obviously a euphemism for sexual act which is directly described by noun of action Masturbation. Considering that barring is from an object which is diligently avoided, it has occasional element in so doing and is a lapse - a gap in the continuity of avoidance of illicit sex.

The climax of feel of pleasure and satisfaction in masturbating by males is to emit the semen: **مَنِيٍّ** and achieve orgasm:

نَحْنُ خَلَقْنَاكُمْ

- Our Majesty have created you people —



- Thereby, why you people not accept and publicly affirm this fact? [56:57]

- Thereby, have you seen - examined that (semen) which you people keep ejaculating? [56:58]

- Are you the people who keep creating it (semen)?

- Or Our Majesty are the Creator? [56:59]

Verbal sentence: **تُمْنُونَ** comprises of Form-IV second person plural masculine imperfect verb in Indicative Mood with infix [و] subject pronoun; from verbal noun: **إِمْتِنَاءٌ** meaning ejaculation. It is Linkage clause for the Relative Pronoun which is the object of preceding verb "have you seen". Form-IV verb is causative - Causing someone or something to perform the action of Measure I.

What is caused to be ejaculated? It is semen:

- Was he not a sperm chosen from the semen which is ejaculated (into wife's body)? [75:37]

The verbal sentence: **يُمْنَى** is the adjectival for the preceding indefinite noun: **مَّنِيٌّ** semen. It comprises of Verb: Imperfect; Third person; singular; masculine; **Passive**; Mood: Indicative; Form-I; Proxy subject pronoun hidden referent to Semen; **مَّنِيٌّ** verbal noun. Semen, not sperm, can be seen (**أَفَرَأَيْتُمْ**) by naked eye only when it is visibly ejaculated in open space and collected. Thereby: **الْلَّمَمِ** is euphemism for masturbation which culminates in ejaculation of semen.

The information given about the conduct of people, who otherwise behave moderately and decently, includes a minor lapse. *No negative remarks, or censure is mentioned.* It can raise question in the mind of the addressee, elevated Messenger [Sal'lallaa'hoalaih'wa'salam]. The next sentence is explanatory - justificatory or parenthetic for the exception of preceding lapse (الجملة تعليلية لاستثناء اللمم).

- -- Indeed the Sustainer Lord of you the Messenger [Sal'lallaa'hoalaih'wa'salam] is vastly generous in overlooking and forgiving --

The address to the elevated Messenger [Sal'lallaa'hoalaih'wa'salam] in the justificatory - parenthetic sentence is interrupted using rhetorical device apostrophe turning the address to the humanity, by using second person plural pronouns which puts the text in persuasive mode.

هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ

- He the Exalted absolutely knows you people ever since He produced you people from the Earth.

وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ

- And He the Exalted is fully aware when you people were foetuses self gratifying within the bellies of your mothers.

فَلَا تُزَكُّوْا أَنْفُسَكُمْ

- Therefore, you people should not claim sanctification and exaltation for your personalities.

Is it not strange that in the context of minor illicit sexual lapse, Allah the Exalted is mentioning about our trait while we were: **أَجِنَّةٌ** foetuses? The following prepositional phrase coupled with two successive possessive phrases relates to the elided adjective - specification for the preceding indefinite noun in absolute state, meaning "foetuses ----- (some adjective) within the bellies of your respective mothers". The elided trait of foetuses can certainly not that which could be admired and sanctified as is evident from the injunction in the following dependent clause: **فَلَا تُزَكُّوْا أَنْفُسَكُمْ**. This dependent clause begins with the conjunction Particle: **فَ** which shows cause and effect. Since He the Exalted knows us very well ever since the days we were unborn, therefore, we are advised "you people should not attribute holy status, sanctification to your personalities." It thus confirms that its mention is to something of negative import related to the period of life as foetuses.

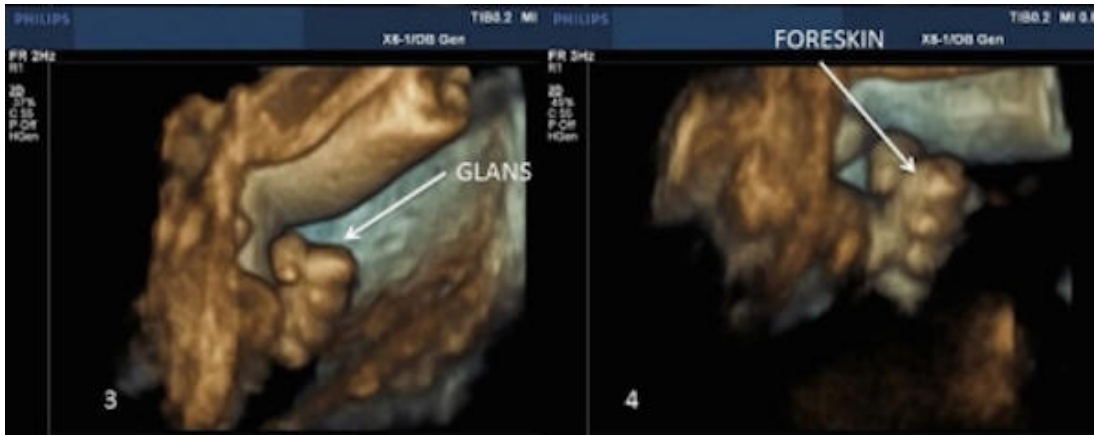
The verbal sentence: **تُزَكُّوْا** has Verb: Imperfect; Transitive; Second Person; Plural; Masculine; Mood: Jussive [Form-II] by Prohibitive Particle; it Attributive-Estimative: This verb makes an attribution to object; to consider someone or something to be something.

A research paper named 'In-Utero Gratification Behaviour in Male Fetus', is in circulation on internet which states:

*Fetal masturbation has been described previously once in-utero but only as a description of an action. Masturbation is well described in infancy and early childhood when they discover that this practice can give them pleasure. Our letter proves that it could begin in-utero as a 'gratification behaviour'. We have shown this pattern clearly using a volumetric rendering mode study.*

And the ultrasound images show:

'Fetal gratification behaviour' in a fetus in the 32nd week of gestation of a normal gestation. The fetus was grasping his tumescent penis with his hand and did it with such force that it shows us clearly the glans. Initially, the glans was covered by the foreskin and gradually the foreskin is retracted as we show in images the total sequence of the hand movements grasping the penis.



Though the validity of this research is being challenged and interpreted differently, the information given and discussed above supports the authenticity of the research and sonography images that the hands are fondling with the penis for self gratification.

Allah the Exalted knows us from the days we might have been doing it as self gratification as foetuses in the bellies of our respective mothers, therefore, there is nothing extra ordinary strange thing in the information about the occasional lapses of self gratification by men of moderate and decent conduct, thereby we are prohibited to attribute to ourselves holiness - brag piousness.

7. Procreation: Entrance of dispatched Sperm: نُطْقَةٌ from Man's: مُسْتَقَرٌّ to مُسْتَوْدَعٌ: location of alliance and affinity.

(i) Intimate Relationship for sexual creation causing conception

(ii) مُسْتَوْدَعٌ: location of bilateral alliance and treaty

It is intriguing that the ultimate objective of her creation seems as if one-sided pleasure and tranquillity. Here it refers to one husband:

لِيَسْكُنَ إِلَيْهَا ط

- (she was created) So that he might have the ultimate placidity, tranquillity, serenity with her. [Refer 7:189]

So is mentioned for all husbands:

وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا

- And that He the Exalted created spouses for you people, originating from yourselves; so that you husbands could approach her for ultimate placidity/tranquillity/serenity: it is evoker of thought process indicated by His Signs - cognizable phenomena —

وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً

- And that He the Exalted has rendered (neuro-chemical mechanisms - body's biological drive) as feelings of love and compassion between you people, husbands and wives.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

- Indeed signs indicating the existence of the Creator and Setter of sciences are obvious in the aforementioned facts for the people who have the habit of reflecting objectively to arrive at the purpose of creation. [30:21]

The first intimate relation and unit of human society is husband and wife. The preposition: لِ renders the verbs (لِيَسْكُنَ; لِتَسْكُنُوا) in subjunctive mood and is for explanation, justification, or motivation. The verbs signify tranquillity and solace; and the preposition in the phrase covers (إنتهاء الغاية; زمانية أو مكانية) time spent with her. Obviously, the verb impliedly includes orgasm which renders him tranquil:

فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ ط

- Since marriage necessarily entails continued matrimonial engagement, thereby, when he covered her; she uplifted a light burden of pregnancy, thereby, she moved along with it.

فَلَمَّا أَثْقَلَتْ دَعَا اللَّهُ رَبَّهُمَا لَئِنْ صَلِحًا لَنَكُونَنَّ مِنَ الشَّاكِرِينَ

- Subsequently, [because of developing/expanding measures of foetus] when she became heavy; both called upon Allah the Exalted, their Sustainer Lord: "If You the Exalted gave us unblemished son, we will thenceforth be extremely obliged and grateful." [7:189]

The manner of developing intimate marital relation is explicitly mentioned:

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ

- Sexually inciting preliminary activities directed towards your wives were permissible during the night of the Fasting for you people.

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ

- They (respective) wives are apparel for you people and you are apparel for them.

عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَقَا عَنْكُمْ

- Allah the Exalted has known-observed that by self-imposed restriction you people diligently kept lessening-suppressing the rights of your own selves. Thereby, He the Exalted has paid attention upon you to move you out of self imposed restrictions, and has since removed erroneous perception away from you.

فَأَلَّيْنِ بَشْرُهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ

- Therefore, after this clarification (since they are also aroused by preliminaries) henceforth undertake mutual-consented intercourse with them in the nights of fasting and you people seek its result [not son or daughter but] that which Allah the Exalted has written for you people. [Refer 2:187]

فَأَلَّيْنِ بَشْرُهُنَّ: The particle: فَ is: (الفصيحة) that relates to the effect of preceding statements which is elided as understood. It is the point in time to undertake sexual intercourse with wives after the stage signified by: الرَّفَثُ which signifies all speech and expression one feels shy and shame in expressing them. Thus the perception of Root signifies obscenity and has negative moral connotation; meanings of causing sexual harassment and is not desirable in public. It however becomes positivistic when it is aimed and directed towards one's wife in the sense of incitement related preliminaries which will prepare the ground for her involvement and consent, and could lead to both partners achieving "tranquillity" when they indulge in intimate matrimonial relationship.

It lays the protocol of sex with wives. Why are preliminaries important? That we feel pleasure before, during and after sex is a necessary part of reproduction. This is dopamine. The neurotransmitter dopamine is

**produced in response to sexual stimulation**, and thanks to dopamine, we really do feel enjoyment. The verb: **بَشَّرُوهُنَّ** is Form-III which adds connotation of reciprocity, mutuality-consent to its semantics. Arabic is the most decent language of the world. It conveys that in sophisticated and subtle manner which if explained and exposed in other language the nudity might over brim.

The sex organ of both male and female is described by the same word which is rather descriptive for the act involved:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ

- You the Messenger [Sal'lallaa'hoalaih'wa'salam] pronounce for the Believing Men that they should reduce their focused observation-gaze [visual attention upon women-most powerful stimuli to excite-first step] —

وَيَحْفَظُوا فُرُوجَهُمْ

- And they should guard their genitalia [the end area in sex process] —[Refer 24:30]

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ

- And you the Messenger [Sal'lallaa'hoalaih'wa'salam] pronounce for the Believing Women that they should reduce their focused attention upon men [just for info: it is most powerful stimuli to excite] —

وَيَحْفَظْنَ فُرُوجَهُنَّ

- And that they should preserve their genitalia (includes sitting with legs closed) —[Refer 24:31]

The source Root: **ف ر ج** : leads to the perception of an opening or intervening space - gap between two things; cleavage, rift, hole; and blooming in a thing. It refers to the "bulge between the legs, pudendum" both of man and woman (genitalia), the first gender identity. The process of intimate relationship is disallowed during the menstrual discharge:

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ

- And people ask you the Messenger [Sal'lallaa'hoalaih'wa'salam] regarding instructions about abstinence during the state and happening of Menstrual discharge of respective wives.

قُلْ هُوَ أَذَى

- You the Messenger [Sal'lallaa'hoalaih'wa'salam] tell them; "the menstrual discharge happening is a state of little vexation.

فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ <sup>ص</sup>

- Therefore, you (husbands) are directed to consciously abstain coitus with respective wives who are in the currency of Menstrual discharge.

وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ <sup>ص</sup>

- And you should not approach them for matrimonial nearness as long as they might exhaust-drain out menstrual discharge.

فَإِذَا تَطَهَّرْنَ

- Then when they would have exhausted - drained out making themselves cleansed —

فَاتَوْهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ <sup>ع</sup>

- Thereat, you (husbands) associate-connect matrimonially with them at location [فُرُوجُهُنَّ-Vagina] and at times Allah the Exalted has decreed-appointed for you people.

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ

- Indeed Allah the Exalted appreciates and recognizes those who return-revert to proper conduct-point leading to right direction —

وَيُحِبُّ الْمُتَطَهِّرِينَ <sup>ع</sup>

- And He the Exalted appreciates and recognizes those who maintain cleanliness and purity. [2:222]

The location of establishing intimate contact is subtly mentioned by contrast to the point homosexuals prefer:

أَتَأْتُونَ الذَّكَرَانَ مِنَ الْعَالَمِينَ <sup>ع</sup>

- "Do you people come to males [heterosexuality] in the whole of people/human history— [26:165]

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ <sup>ج</sup>

- And you people leave that which your Sustainer Lord has created for you to satisfy sexual desire in your respective wives (vagina-elided object)—

- The fact is that you are a transgressing people." [26:166]

The "how" aspect of the process is also described by a verbal noun that denote ploughing and sowing in land prepared for cultivation:

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ

- The wives of you Men have the characteristic of that of action and state of "cultivating a field" who have accomplished cleansing respectively for you.

فَاتُوا حَرْثَكُمْ أَنْى شِئْتُمْ<sup>ص</sup>

- Therefore, you husbands come to your respective "cultivating activity in agricultural field" discretionally, when (during prescribed timings 24:58) and how (posture) you felt convenient-desirable. [Refer 2:223]

Men who have lost this capability are also mentioned:

أَوِ التَّبَعِينَ غَيْرِ أُولَى الْإِرْبَةِ مِنَ الرِّجَالِ

- Or before apparently looking like the men attendants at service who are "other than holders of genitalia desiring for marriage": castrated. —

أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ<sup>ص</sup>

- Or before the children who have not become aware regarding the "sexual parts/aspects" of the women.

The men who are other than those who possess: الْإِرْبَةِ, do not have desire and inclination for marriage. Its Root: ر ب ء denotes desire or need which requires exercise of energy, a helping source-instrument for accomplishment; distinct and complete part of body such as is made complete not wanting anything. It refers completely saved body organ which is the one that no deficiency is caused therein; male genital, testis and penis.



The intimate matrimonial contact results in creation of sanctified and affectionate relationships with reference to wombs (notwithstanding race is referred by the ancestor male):

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

- And sincerely endeavour to attain the protection from Allah the Exalted, in Whose Name you ask-claim from one another; and be reverently mindful for relationship of the Wombs by which you implore. [Refer 4:01]

The womb-relationship develops only after entering into mutually consented matrimonial-contract between woman (not girl) and man of strengthen maturity having intellect, sound judgment, rectitude of action and good management of affairs which is termed: النِّكَاحُ. Classical Lexicon (لسان العرب) states the perception infolded therein is that of joining and combining in the manner of slumber dissolving in eyes, or as the drops of rain absorb in the Earth. It is Marriage-Bond witnessed, endorsed and authenticated by the society, the third party to the agreement-bond. This "Union-Bond" grants permission, and renders sanctity of purity in establishing a particular matrimonial relationship which is otherwise not permissible; and is a grave sin if done by a man and a woman without or outside the Union-Bond. Like the affect of basic perception of the Root, the romantic look in the eyes caused by gradual dissolving of slumber therein; and inciting odour emerging by the absorption of earlier drops of rain on dried land, the Marriage-Bond: النِّكَاحُ results in romantic attachment between a man and woman, culminating in intercourse and propagation.

However, there might be a newly wed couple amongst whom this romantic attachment might not be possible, for compelling reasons, may be physical or ideological. The Grand Qur'ān is a guide that contains instructions and options available to human beings for meeting all situations that might arise during their life. In case the romantic attachment cannot be developed after: النِّكَاحُ , the recourse is terminating it - separation (divorce).

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ مَا لَمْ تَمَسُّوهُنَّ

- Not at all blemish-worthy shall be upon you (husbands) if you terminated the marriage [for compelling reasons] with your such wed-wives whom you have not felt by touch (Synecdoche: for intimate matrimonial association) —[Refer 2:236]

The act is described by literary device termed "Synecdoche" when the writer uses part of something or act to represent the whole of something. Grand Qur'ān is par excellence in niceties and subtleties in using figures of

speech. When referred to such wives with whom considerable wed-time has been spent; the act was stated by explicit verb: **بَشَرُوهُنَّ** that connotes mutually giving joy by the touch of skins. Every caress, every hug, every warm embrace... every nurturing gesture we've ever received has been processed through our skin. But things are different with newly wed wife, firstly experiencing has some element of shame and hesitation on wife's part.

The womb related relations develop only upon "entrance into privacy accompanying them":

**وَرَبَائِبِكُمُ اللَّاتِي فِي حُجُورِكُمْ مِّن نِّسَائِكُمُ اللَّاتِي دَخَلْتُم بِهِنَّ**

- And those under your guardianship, living within your protection, the daughters of previous husband of your such wives you have since "entered the bed room accompanying them", are also forbidden.

**فَإِن لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ**

- However, for some reason if you (husbands) had not "entered the bed room accompanying them" [divorced before sexual intercourse, as is permissible] thereby there is not at all blemish-worthy upon you in marrying their daughters born from previous husbands.

**وَاحْتَلِيلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ**

- Moreover, the spouses of your sons who were born of your loins are sanctified. [Refer 4:23]

Another figure of speech termed "Metonymy" is used to indicate the place which is associated with that thing or concept. It is the Bed Room which is understood as elided object of the verb "you entered". In humans it is the most private affair which even otherwise for physical reasons demands privacy; thereby its performance is restricted to bed room and subject to timings allowed/prescribed:

**يَا أَيُّهَا الَّذِينَ ءَامَنُوا**

- O those people who have proclaimed to have believed in the Messenger and Qur'an, listen;

**لِتَسْتَعِذْنَ كُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ**

- The Men and Women who are under control and in submission to you people-House Servants should make it a habit to seek prior permission and appointment of you people —

**وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ**

- Likewise, those amongst you-in household who have not yet crossed over to puberty: age of experiencing wet dream —

## ثَلَاثَ مَرَّاتٍ

- This restriction are for three points in time—

## مِّن قَبْلِ صَلَاةِ الْفَجْرِ

- These three periods in time are: before performing the Protocol of Servitude and allegiance of True Dawn to Sun Rise —

## وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهْرِ

- The second time is at Mid-day-Noon of Noon selected by you people for laying of clothes [from your back-lower area] —

## وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ

- And third is after the Ass-sa'laat: Protocol of Servitude and allegiance of darkened Night.

## ثَلَاثُ عَوْرَاتٍ لَّكُمْ

- These three timings of "Privacy-Sex" are exclusive occasions for you people-married couples.

## لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوْفُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ

- There is no harm and constraint for you people and for them [restrained to disturb privacy] after these three timings, that they are frequent visitors for you, some of you visiting others in the house.

## كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ

- This is how Allah the Exalted explicitly explicates Aa'ya'at: Verbal Passages of Qur'an rendering each point-concept-situation distinctly isolated and crystal clear for you people [for comprehension as was promised to the Messenger Muhammad Sal'lalaa'hoalaih'wa'salam] that lead to some other facts—

## وَاللَّهُ عَلِيمٌ حَكِيمٌ

- Remain cognizant; Allah the Exalted is the Fountain and Setter of knowledge-science of visible and invisible domains, realities, considerations; and the Infinitely Just Supreme Administrator of the created realm. [24:58]

Three timings of privacy (ثَلَاثُ عَوْرَاتٍ) are prescribed for the believers for enjoying the company of spouses. During these timings all members of the household including children and servants are not to disturb the privacy. The inclusion of children by qualification of having not reached the stage of: الْحُلُمُ: is captivating particularly because it is repeated as [Negative-Positive Restatement](#) in the proximity:

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمْ الْحُلُمَ

- Moreover, at the point in time when the Children present amongst you have crossed to puberty-experienced wet dream —

فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ

- Thereat, since they experience in this age the phenomenon in wet dream, therefore, they should seek your prior permission like those who asked permission before them.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ

- This is how Allah the Exalted explicitly explicates His Aa'ya'at: Verbal Passages of Qur'ān rendering each point-concept-situation distinctly isolated and crystal clear for you people [for comprehension as was promised to the Messenger Muhammad Sal'lallaa'hoalaih'wa'salam] —

وَاللَّهُ عَلِيمٌ حَكِيمٌ

- Remain cognizant; Allah the Exalted is the Fountain and Setter of knowledge-science of visible and invisible domains, realities, considerations; and the Infinitely Just Supreme Administrator of the created realm. [24:59]

On entering the age of: **الْحُلُمَ**: adolescence one watches in dream and experiences ejaculation for which reason they are termed "wet-dreams". Animals do not experience such thing; may be because they otherwise had seen their parents doing it while humans observe strict privacy and secrecy. Such dreams are experiences during **Rapid Eye Movement sleep** (نُعَاسٌ) that overpowers a man making him calm and tranquil. It occurs about 90 minutes after falling asleep. It stems from Root: **ح ل م**. In Grand Qur'ān it is used for:

1. In the meaning of attribute of forbearance, endurance, gentleness;
2. In the meanings of dreams;
3. In the meaning of age of experiencing wet-dream - Semantic domain: Stages of human life.

Neuroscientists who study brainwaves may find the perception and semantic domain of the Root; which otherwise incorporates concepts apparently of different nature, quite interesting. All the three domains covered share the same state of low frequency and high amplitude brainwaves. Interestingly it is also strongly associated with creative states.

The second last sentences in both is repeat with only difference that first has: **الْأَيَاتِ** while in other it is possessive phrase: **آيَاتِهِ**. Though it is also definite by construct but the first choice specifically adds

connotative meaning of leading to some thing indicated. The last sentences are **Epiphora** repetition that predicate information relevant to what is mentioned earlier, knowledge and wisdom of doing where, when and how. Retiring to bedroom is taking time off from tasks that takes into theta brainwave state; relaxed and free of censorship or guilt.

Why specific timings were prescribed? What is the wisdom? Though almost all husbands would have experienced the benefit of morning time in matrimonial relationship but may not have appreciated the prescription in Qur'an; and the fact that our body has a clock, like the time clock of plants. Today we know that the hormonal levels are higher both in men and women in the morning. This includes sex hormones such as testosterone, predominantly male hormone and the reason human want sex. A normal male's body produces 20 times more of this hormone than a female's. This difference in real life experience may result in male feeling the same way after one day without sex as a female after twenty days; a male that has not had sex in twenty days feels the same as a female after more than a year without sex. The afternoon relationship helps release of happy hormones, like oxytocin and dopamine, that uplift mood instantly making more relaxed and focused throughout the remaining day.

(ii) **مُسْتَوْدَعٌ**: location of alliance and affinity

Immediately after the creation of woman they were declared spouse, complementary partners for sexual progression of his progeny. For this purpose, two locations were made the points of origin for procreation:

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

- Furthermore, He the Exalted is the One Who has given you people prominence. Your origin and source is solitary individual. [Refer 6:98]

فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ

- Thereby, since his race was to continue, therefore, arrangement for it is a cool resting and maturing place [*epididymis* for Sperm] in man and a departing place for mutual understanding/promises-location of bilateral alliance and treaty. [vagina-fallopian tube-uterus].

قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ

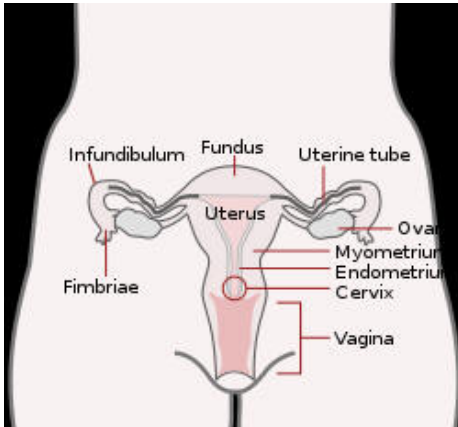
- Indeed Our Majesty has rendered the Aa'ya'at: verbal passages distinct for the people who seek to comprehend/understand. [6:98]

مُسْتَوْدَعٌ : Noun of location/place: Indefinite; masculine; singular; nominative; [Form-X]; اِسْتَبْدَاعٌ Verbal noun.

The words of this mould/ structure signify to seek out or aspire for the meanings of Form-I measure onto one's self. The stimuli for aspiration is love, attraction and affection. Both these Locative Nouns are linked with conjunction particle whereby they share in the sequence the elided subject.

We have already read that the Would-be-Extension of the First Human Being, on creation, has the safe maturing boarding house from where it is subsequently dislodged and pushed into the "water". Its destination is: مُسْتَوْدَعٌ stemming from Root: و د ع. Its basic concept mentioned by Ibn Faris is: يَدُلُّ عَلَى التَّرْكِ والتَّخْلِيَةِ: it leads to perception of abandoning and departing, and be in privacy. And to see off, bidding farewell; committing a thing to the trust and care of a person. Moreover it means: المَوَادَعَةُ: المصالحَة والمشاركة; reconciling or winning the support, exchange pledges of mutual understanding, and truce. It thus signifies a place where *two parties* enter in alliance and affinity.

Today we call the: مُسْتَوْدَعٌ as **Fallopian Tubes** (Uterine tube) named after the 16th century Italian anatomist **Gabriele Falloppio**.



Sperms having been ejaculated by husbands in their wives (فُرُوجُهُنَّ-Vagina) external genitalia, millions and millions, enthusiastically rush to take lead to arrive at aspired destination. But perhaps they are not aware speed and swiftness may not matter reaching the destination in the hope to enter into alliance and affinity with someone waiting or expected to come there. It is the other party (egg) that has the final say whom she has the desire to let him enter and start dialogue and negotiations to become a unity (diploid) sacrificing selves (haploid). Except one who is shown attraction, all will be rejected. True, one sided love always ends in frustration.

**Gabriele Falloppio** had not used the word "tube" but used "trumpet" to give detailed description. How fascinating would it be if we could decode the biological symphony orchestrated by both parties (sperm and

egg) in the **مُسْتَوْدَعٌ** place of affinity. They play this orchestra almost for 24 hours in safe and comfortable surroundings to loose their selves and identities for a greater cause; a new creation of complete genetic makeup. Zygote forms the first stage in the development of a unique entity.

Wow, what a language Arabic! Can any other language embed in one word all that what goes on there in real life along with passion and romanticism displayed by two parties; sperm and egg! (Please note only sperms are generated; after birth no new eggs are produced. It seems as if the "egg bank" was with the first lady, that is passing on.)

8. The Allied Entity **عَلَقَةٌ**: (Zygote) which has desire and affection to cling/implant.

The man is told to understand and realize how has he journeyed to present state while questioning "Does the God exist?" or questioning and mocking about resurrection:

يَتَأَيُّهَا النَّاسُ

- O you the Mankind! Listen;

إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ

- If you people have been cast in irritating confusion regarding the resurrection—revival of life (which you question the possibility after having turned into dust and bones:17:49;17:98;23:36):

فَإِنَّا خَلَقْنَاكُمْ مِّنْ تُرَابٍ

- Then to resolve it know the fact that Our Majesty did create you people initially by using substances/elements that are drawn from dust —

ثُمَّ مِنْ نُّطْفَةٍ

- Afterwards lapse of time Our Majesty created you in different manner from the segment of a sperm (the origin of Adam's progeny)—

ثُمَّ مِنْ عَلَقَةٍ

- Afterwards lapse of time being in the location of alliance and affinity, Our Majesty created you from the specific sperm in the manner of a creature lovingly combined with one at higher place that is fond of hang out. [zygote-Greek "zogotus" meaning "joined"] —[Refer 22:5]

He the Exalted has associated the Origin of creation of First Man and then his progeny (**خَلَقْنَاكُمْ**):

- He the Exalted (Ar'Reh'maan) has created the Man. He was corporeally created with the elements selected from sand-mixed crinkled-clay, alike the baked admirable - excelled - outstanding pottery. [55:14]

The origin of life for Pro-creation and propagation (خَلَقْتَكُمْ): is consistently described by associating with:

1. مِنْ مَّاءٍ مَّهِينٍ; After it was rendered: (2) ثُمَّ مِنْ نُطْفَةٍ; and (3) after when become in مُسْتَوْدَعٍ an affinity:

ثُمَّ مِنْ عَلَقَةٍ: Zygote.

ثُمَّ: This connective particle is an adverb that indicates a sequential action, coming later in time than the action in the preceding sentence or clause. It occurs as conjunction between two things *different from each other in nature*, and reflects a break and time gap between both, not continuity. The verbal sentence: خَلَقْتَكُمْ is shared by both the sentences making them independent entities. The origin of life: نُطْفَةٌ has lost its individual existence in مُسْتَوْدَعٍ. A new entity has become the origin of creation of man and woman described by: عَلَقَةٌ which is a verbal noun on pattern: فَعْلَةٌ from Root: ع ل ق. It signifies, according to Ibn Faris (هُوَ أَنْ يَنْطَاطَ), perception of attaching a thing with an upwardly-elevated thing. He further stated it is used when love and affection attaches one with the other. It denotes to hang and stick to something. It is also used for leech or resembling worms who suck on its skin for blood by attaching to host. The purpose of attaching oneself is to acquire holding support and energy. *Only that can attach for whom the uterus makes its lining sticky enough to attach.* The verbal noun also indicates inherent frailty desiring support and help.

In medical parlance it is called Zygote which comes from the Greek word yoke — joining two things together. Arabic word is far more accurate and exact to the actual description of its attachment with the inner lining of mother's womb. The state and act in reality is exactly as portrayed by the verbal noun and refers only to the point of time when it so happens. It also resembles the characteristic of leech/worm for receiving nourishment and oxygen from the cells that make up the lining of uterus.

These facts are reiterated in third person narration chronologically with additional information of transformation of figure in مُسْتَوْدَعٍ :



- Know the past fact, Our Majesty had created the Man (Adam) corporeally —

مِنْ سُلَالَةٍ مِّنْ طِينٍ ۚ

- With raw material comprising of a gently and secretively drawn pulverized extract from wet-clay. [23:12]

ثُمَّ جَعَلْنَاهُ نُطْقَةً فِي قَرَارٍ مَّكِينٍ ۚ

- Afterwards, Our Majesty rendered it (artfully treated water 77:20-21 origin of human) as a sperm within a pleasantly cold resting place [epididymis] — [23:13]

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَاقَةً

- Afterwards lapse of time being in the location of alliance and affinity, Our Majesty created the specific sperm in the manner of a creature lovingly combined with one at higher place that is fond of hang out. [zygote-Greek "zogotus" meaning "joined"] — [Refer 23:14]

Here the object of verb "creation" is "the Sperm" (with definite article) referring to particular one, unlike earlier mentioned in generalized manner. The verb is transitive requiring one object only. Whenever a singly transitive verb is intended to be made doubly transitive it is done by using preposition which is not the case here. Other word, absolute indefinite verbal noun in accusative case, is cognate adverb (المفعول المطلق). Cognate adverbs don't have to be from the same root as the mentioned action but must have a similar meaning. They explain the manner in which the action takes place. The cognate adverb must lexically follow its governor.

The delicate difference between the two created organisms as distinct entities is evident by repetition of verbal sentence: **خَلَقْنَا**. Its repetition and preceding conjunction particle and earlier mentioned place of affinity: **مُسْتَوْدَع** reflects that the verbal noun does not mean rendition of the Sperm but as anew creation.

*It is amazing that whatever delicate information and knowledge is imparted in the voice of the Author, the Publisher - Spokesperson - Universal Messenger of the Author is asked to voice it.*

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ

- (You the Messenger further pronounce) "He the Exalted is the One Who has created you people corporeally structured with substances of clay drawn from dust [initially] —

سَمٍ مِنْ نَصَبِهِ

- Afterwards lapse of time He the Exalted created you in different manner from the segment of a sperm (the origin of Adam's progeny)—

ثُمَّ مِنْ عَاقِلَةٍ

- Afterwards lapse of time being in the location of alliance and affinity, He the Exalted created you from the specific sperm in the manner of a creature lovingly combined with one at higher place that is fond of hang out. [zygote-Greek "zogotus" meaning "joined"] —

ثُمَّ يُخْرِجُكُمْ طِفْلًا

- Afterwards the lapse of appointed duration, He the Exalted discharge you as a neonate." [Refer 40:67]

It is interesting that after mention of an organism described as being an affinity at a higher place and fond of hang out; it is stated that by the lapse of time men and women are discharged in the state of a neonate. It shows that till discharge from the womb of mothers, baby remains in hung state. Allah the Exalted confirmed that it is a fact:

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ۚ

- Does the man, generally speaking, considers-adjudges-guesses that he will be left, in independent state? [75:36]

أَلَمْ يَكُ نُطْقَةً مِنْ مَنِيٍّ يُُمْنَىٰ ۚ

- Were he not a sperm chosen from the semen which is ejaculated (into wife's body)? [75:37]

ثُمَّ كَانَ عَاقِلَةً فَخَلَقَ فَسَوَّىٰ ۚ

- Afterwards, he (man) remained an affinity in hung state creature; thereat, on completion of its development He the Exalted created (مُضَعَّةً: elided object: 23:14), thereafter, He the Exalted preened it to have attributes of proportionality and balance with others for efficient performance. [75:38]

فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ۚ

- Thereby, He the Exalted rendered a part selected from it manifestly as the pair, either as the male and/or the female. [75:39]

The predicate of deficient verb: عَاقِلَةً: is كَانَ which shows he remained in this state till birth. Functions of the uterus include holding the fetus till it is mature enough for birth. Here further stages of creation

are mentioned. Frailty is peculiar to human till certain point in time:

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ ج

- Allah the Exalted intends alleviate emotionalism in you people for making you agile —

وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ٢٨

- Fact remains, the Man was initially created in the state of weakness, physically and intellectually. [4:28]

However, a built-in mechanism of attaining strength is endowed which would be rendered apparent gradually:

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ

- Allah the Exalted is the One Who created you people in initial state being of feebleness/lacking mental and physical strength [physically as well as metaphorically because at neonate "you did not know about anything"] —

ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ج

- Thereafter, with the passage of time after feebleness He the Exalted rendered the in-built traits manifested as strength and force [physically as well as metaphorically for having given faculty of gaining knowledge about things] —

ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ج

- Afterwards/lapse of time after strengthen state, He the Exalted rendered the inbuilt system manifested as weak, and reflecting stage of agedly.

يَخْلُقُ مَا يَشَاءُ ط

- He the Exalted creates whatever He desires/wills —

وَهُوَ الْعَلِيمُ الْقَدِيرُ ٥٤

- Know it that He the Exalted is eternally the all-Knowing, He the Exalted is eternally the Causality Determiner upon entire physical realm. [30:54]

During the process a part of the hung unified entity (عَلَقٍ) was rendered as the pair either the male or the female; reproductive organ. Allah the Exalted associates the biological development of human being from a unified entity (one celled zygote) in hung state to all stages of his life till he breathed his last:

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۚ

- He the Exalted has created the Man, his origin is a unified and hung entity— [zygote attached to mother's womb]. [96:02]

What happens in this state is that it is rendered into different layers where Intermediate Mesoderm is rendered into reproductive system. Human creation is equated with plant kingdom in manner of propagation from a single seed about which man knew, it has full plant in it:

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ۚ

- Know it, Allah the Exalted had caused you people to sprout-become alive from the Earth; the process alike sprouting of plants from a seed. [71:17]

ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ۚ

- Afterwards He the Exalted will return you people in her (Earth); and He the Exalted will bring you out, in the manner of exiting. [71:18]

Today we have Zogote Development Tree which was verbally mentioned:

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ۚ

- What is for you people that you do not make yourselves graceful by putting firm hopes for Allah the Exalted—[71:13]

وَقَدْ خَلَقَكُمْ أَطْوَارًا ۚ

- While the fact is that indeed He the Exalted created you people in manner of few diverse stages - in changing measures and lengths. [71:14]

The manner of creation is indicated by Cognate Adverb (المفعول المطلق) which is a broken plural of paucity (أَطْوَارًا). Its Root leads to the perception of extent, span, and elongation of a thing with regard to space or time. An example of its application is to refer "the pavement, sidewalk of a house, dwelling which extends to

its faraway courtyard. It refers to Mountain range which is a series of mountains or hills ranged in a line connected by high ground.

## 9. Creation - subsequent stage: مُضْغَةً:

(i) It is of two types: Ectopic Pregnancy

(ii) The place of clinging where the one becoming: مُضْغَةً would get created: Womb

The source of creation of neonate human keeps changing from stage to stage. The last is described:

ثُمَّ مِنْ نُطْقَةٍ

- Afterwards lapse of time He the Exalted created you in different manner from the segment of a sperm (the origin of Adam's progeny)—

ثُمَّ مِنْ عَلَقَةٍ

- Afterwards lapse of time being in the location of alliance and affinity, Our Majesty created you from the specific sperm in the manner of a creature lovingly combined with one at higher place that is fond of hang out. [zygote-Greek "zogotus" meaning "joined"] —

ثُمَّ مِنْ مَّضْغَةٍ

- Afterwards lapse of time remaining in that state Our Majesty created you from a creature in a state chewed like morsel of flesh —[Refer 22:05]

The origin of life in procreation by a spouse is mentioned *four times* by associating it with distinct entity by conjunction particle: ثُمَّ which acts as adverb indicating time-lapse of varying intervals taking place in sequence of *different frames of reference*. In medical parlance this time frame is referred as *three trimesters* of pregnancy to record changes that take place slowly over time. But Qur'an is describing origin and complete life cycle, outside and including reproduction. "Three trimesters" is generally true; but is not universal since it is possible for babies born premature nine months to survive and cared as living human being.

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً

- Afterwards, having been poured into the "receptacle", Our Majesty created, by associating specific sperm at higher altitude lovingly with another object, a joined unit-creature [zygote-Greek "zogotus" meaning "joined"] —

- Since the formative process is continuing, thereby, Our Majesty created the joined and already clung-implanted entity [zygote-embryo] in the manner manifesting an organism like a chewed lump — [23:14]

The conjunction particle: **فَ** have conjunctive power (فاء العطف). It conjuncts noun with the noun, verb with the verb, or the sentence/clause with the sentence/clause. It is used for connecting and including/gathering/putting together with sequence and ordered arrangement indicating partnership/association, inclusion or participation of later with the earlier entity. It relates things in sequenced manner without time lag (الترتيب بغير مهلة) except naturally required for completion of the first mentioned. A particle of classification or gradation which unites single words, indicating that the objects enumerated immediately succeed or are closely behind another (التعقيب).

The verbal noun: **مُضْغَةً** (pattern: **فُعْلَةٌ**) is cognate adverb. Its Root: **م ض غ** signifies an act of crunching food with teeth; and chewed state of morsel of flesh or sticky substance. This is exact description how it would look like when focused upon:



## 9. Creation - subsequent stage: **مُضْغَةً**:

- (i) It is of two types: Abdominal pregnancy - Ectopic Pregnancy

After having become a unique entity as a result of self-sacrifice and congenial negotiations at elevated place it becomes hung. Where did it hung and further created as an entity looking like bitten by teeth leaving marks, termed "embryo in medical science from Greek, meaning "into--swell, grow"? It is clarified:

- Since the formative process is continuing, thereby, Our Majesty created the joined and already clung-implanted entity [zygote-embryo] in the manner manifesting an organism like a chewed lump —

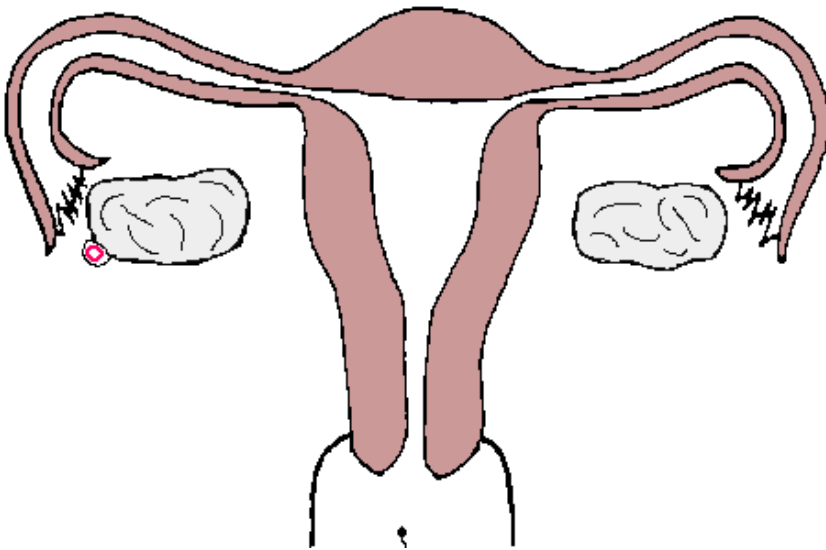
مُخَلَّقَةٌ وَغَيْرِ مُخَلَّقَةٍ

- It (embryo) is of two types, one made to be created [the zygote joined with womb's wall] and the other opposite of that which is created [the zygote joined with fallopian tube wall-Ectopic pregnancy, not to be created but to scatter]—

لِنُبَيِّنَ لَكُمْ

- --It is mentioned so that Our Majesty might make manifest for you the worldly life and life on resurrection [and that only that gets created whom We wish to create]--.[23:14]

The adjectival trait of: **مُضْغَةً** is described by passive participle denoting that it is one that would be created as human being; and or it is other than one who would be created to be an entity in the world. The one who is not to be created is the one who hung in the Fallopian tube and it is called **Ectopic Pregnancy**.



Medical specialists who assist couples for In Vitro Fertilization (IVF) should reflect on the given information, and parenthetical remark. Not every embryo will cling to the wall of uterus. Doctors may give better results in chances of success if entire ejaculation is put in the laboratory dish. When egg has the final say selecting a sperm, may be the uterus wall also has the final say to foresee or smell the aroma of destined to birth embryo.

(ii) The place of clinging where the one becoming: **مُضْغَةً** would get created: Womb

Upon searching the internet to find when we acquired knowledge about Ectopic gestation we find Abū al-Qāsim Khalaf ibn al-'Abbās al-Zahrāwī al-Ansari (أبو القاسم خلف بن العباس الزهراوي; 936–1013) who first described "abdominal pregnancy", a subtype of Ectopic pregnancy where the embryo is growing outside the womb in the abdomen. Then comes French physician Pierre Dionis who in 1978 wrote:

"If the egg is too big, or if the diameter of the tuba Fallopiana is too small, the egg stops and can get no farther, but shoots forth and takes root there; and, having the same communication with the blood vessels of the tuba that it would have had with those of the womb, had it fallen into it, it is nourished, and grows big to such a degree that the membrane of the tuba being capable of no such dilatation as that of the uterus, breaks at last, and the foetus falls into the cavity of the abdomen; which occasions the death of the mother by breaking open its prison." (Quoted with thanks\*)

But to describe the history accurately and honestly, it is the Publisher of Qur'ān who firstly imparted the information and knowledge about two types of embryo (مُضَغَّةٌ), one which will get created and the one other than who will get created. The Messenger keeps telling them in every-present what they hitherto not knew:

وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

- Realize it; he (Messenger Mohammad Sal'lallaa'hoalaih'wa'salam) imparts you the information-knowledge which hitherto you did not have. [Refer 2:151]

Only that embryo (مُضَغَّةٌ) is destined creation which is made to hang and stay in the wombs (uteruses) of mothers for a determined duration of time:

وَنُقَرِّفُ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ آجَلٍ مُّسَمًّى

- And Our Majesty implant-make those reside in the wombs whom Our Majesty so will, towards a determined length of time with appointed termination moment.

ثُمَّ نُخْرِجُكُمْ طِفْلًا

- Afterwards the lapse of appointed duration Our Majesty discharge you as an infant. [Refer 22:05]

It is the wombs of mothers where the would-be-human is created because it has the space and capability to expand to reciprocally adjust to the baby growing in size:



اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ

- Allah the Exalted persistently knows that which each female invisibly carry in pregnancy —

وَمَا تَغِيضُ الْأَرْحَامَ وَمَا تَزِدُّنَّ

- And He the Exalted knows as to how much the Wombs (Uteruses) keep contracting/getting inside/squeezing, and as to how much they keep expanding reciprocally/relatively (for the developing baby).

وَ كُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ

- Take note, every tangible entity introduced in physical realm from His Grace is created by measure - quantity - volume. [13:08]

It is our common knowledge that entire Existence has two realms: one Realm that is within the reach of direct observation while the other Realm is not. Who can be the best Author of a book that encompasses time-space for which reason it can be personified as ever-living? Obvious answer is that the best Author is He Who is:

عَلِمُ الْغَيْبِ وَالشَّهَادَةِ

- He the Exalted is the Knower of the Invisible and the Visible domains, continuously and simultaneously —

الْكَبِيرِ الْمُتَعَالِ

- Indeed Allah the Exalted is eternally the Greatest, The Exclusively most exalted Dominant. [13:09]

The place of procreation is mother's womb:

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ

- He the Exalted is the One Who gives you the unique facial identity while lodged within the wombs, whatever features He the Exalted decides. [Refer 3:06]

The structure of wombs was also disclosed:

يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ

- He the Exalted keeps creating you the living human beings. This creation proceeds in a place within the abdomens of your respective mothers. The manner of creation is successive, creation after a stage of creation. This multiple creative process happens inside the three layered darkness (uterus). [Refer 39:06]

It stated that man is created as anew creation after earlier creation within a place in abdomens of mothers which is three layered womb. Encyclopaedia Britannica describes uterus under the caption "The female reproductive system" (quoted with thanks)

"The uterus is composed of three layers of tissue. On the outside is a serous coat of **peritoneum** (a membrane exuding a fluid like blood minus its cells and the clotting factor fibrinogen), which partially covers the organ. In front it covers only the body of the cervix; behind it covers the body and the part of the cervix that is above the vagina and is prolonged onto the posterior vaginal wall; from there it is folded back to the rectum. At the side the peritoneal layers stretch from the margin of the uterus to each side wall of the pelvis, forming the two broad ligaments of the uterus.

The middle layer of tissue (**myometrium**) is muscular and **comprises** the greater part of the bulk of the organ. It is very firm and consists of densely packed, unstriped, **smooth muscle** fibres. Blood vessels, lymph vessels, and nerves are also present. The muscle is more or less arranged in three layers of fibres running in different directions. The outermost fibres are arranged longitudinally. Those of the middle layer run in all directions without any orderly arrangement; this layer is the thickest. The innermost fibres are longitudinal and circular in their arrangement.

The innermost layer of tissue in the uterus is the mucous membrane, or **endometrium**. It lines the uterine cavity as far as the isthmus of the uterus, where it becomes **continuous** with the lining of the cervical canal. The endometrium contains numerous uterine glands that open into the uterine cavity and are embedded in the cellular framework or stroma of the endometrium. Numerous blood vessels and lymphatic spaces are also present. The appearances of the endometrium vary considerably at the different stages in reproductive life. It begins to reach full development at **puberty** and thereafter exhibits dramatic changes during each **menstrual cycle**. It undergoes further changes before, during, and after pregnancy, during the **menopause**, and in **old age**. These changes are for the most part hormonally induced and controlled by the activity of the **ovaries**." (unquote)

10. Developing and making عِظْمًا skeleton; and then made it in wrapped state looking meat.

(i) Developing and making عِظْمًا skeleton in wrapped state looking meat.

(ii) Rendering parts of مُضِنَّةً into acoustic and optical faculty and baking establishments: Brains

Qur'ān concatenates facts in perfect sequence and chronological order. The **concatenation**, **consistence**, and **contiguity** reflect the superb organization of a book. It aids the reader's cognitive capability in gradually raising his level of enlightenment as it keeps building the background knowledge. After the creation of first

human couple the origin and source of life and procreation is mentioned four times by the conjunction particle: **ثُمَّ**, the last being: **مُضْغَةً**; embryo in the womb. It stays therein for a determined duration. Further creation is in the state of skeleton. When word creation is used, then either the object is to be named or described by features which gives it physical and cognizable existence. The new creation is: **عِظْمًا** skeleton:

**فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً**

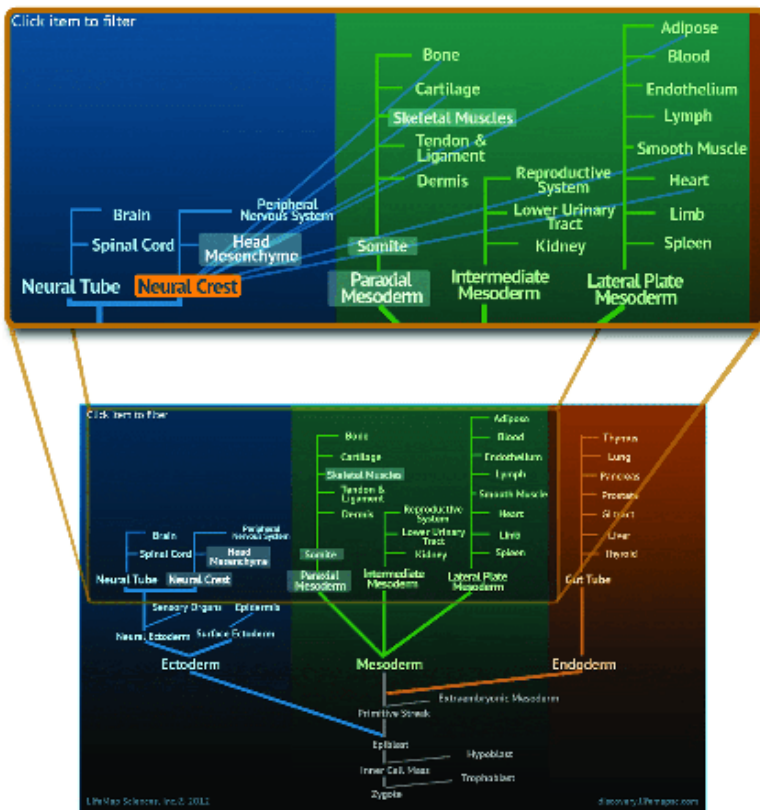
- Since the formative process is continuing, Our Majesty created the joined and already clung-implanted clot [zygote-embryo] in the manner manifesting an organism like a chewed lump —

**فَخَلَقْنَا الْمُضْغَةَ عِظْمًا**

- Thereeto, Our Majesty created the like chewed lump entity in the manner manifesting existence of bones-skeleton —[Refer 23:14]

The delicate difference between the two created organisms as distinct entities is evident by repetition of verbal sentence: **خَلَقْنَا**. The verbal noun: **عِظْمًا** (pattern: **فِعَالٌ**) is cognate adverb. Its Root: **ع ظ م** leads to the perception of big, great and strength; thereby said of anything great; skeleton, bones. The same entity is created in the manner to give appearance - manifestation to skeleton. The object of verb is not skeleton. It is manifested from Paraxial Mesoderm of the already existing entity. It includes skeletal muscles, cartilage and bones. Whatever we have read so far in sequence that is reflected by the Medical Science of recent times in the following chart:

Zygote Development Tree



Skeleton also has joints. It is mentioned along with amazing information which is now being done in real life:

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ

- Our Majesty created them. And Our Majesty have rendered strong their joints —

وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا

- And when Our Majesty would have so desired, Our Majesty would [expose the knowledge to] replace the like of them, in the manner of substitution. [76:28]

(i) Developing and making عِظْمًا skeleton in wrapped state looking meat.

The next development in sequence is disclosed:

فَكَسَوْنَا الْعِظْمَ لَحْمًا

- There to, Our Majesty garbed the bones-skeleton, covered with meat. —[Refer 23:14]

The conjunction shows the sequence of later mentioned action. The verb stems from Root: ك س و which signifies to wrap a body with a wrapping garment of single piece. The wrapper is: لَحْمًا; meat from Root: ل ح م. Ibn Faris stated it leads to the perception of intergraded, interference, overlap, engage, like the flesh/meat

that obvolute, imbricate, overlap some of it in some. Lane's Lexicon: "He closed up the hole thereof with a patch; meaning a garment, or piece of cloth, and a skin, or hide. It coalesced, consolidated, closed up, or became closely united." Meat is an eatable, be it of mammals, fish or birds:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ

- He the Exalted has forbidden upon you people specifically the dead corpse-mammal who has died a natural death, and the [flowing liquid] blood, and the meat of swine - pig —[Refer 2:173]

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ

- And He the Exalted is the Only Who has subjected the water-reservoir to a set discipline —

لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا

- Wherefore you people may eat fresh and tender meat —[Refer 16:14]

أَيُّحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ

- Would anyone of you like to say that he might eat the meat of his dead brother whereat you people would have hated it? [Refer 49:12]

وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ

- And the flesh of edible birds that which they would individually desire — [56:21]

Meat is defined as all parts of an animal that are intended for, or judged as safe for human consumption. It comprises of three major components: muscle cells, connective tissues, and fat.

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ

- Know the history on this subject; Our Majesty had declared prohibited, whole of the quadruped mammal possessing nail, upon those who practiced Judaism —

وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا

- And Our Majesty had partly prohibited their fats in the species Cow and sheep/goat —

إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ

- Except the fat their backs had laden or the intestines; or that fat which mingled itself with the skeleton/bones.

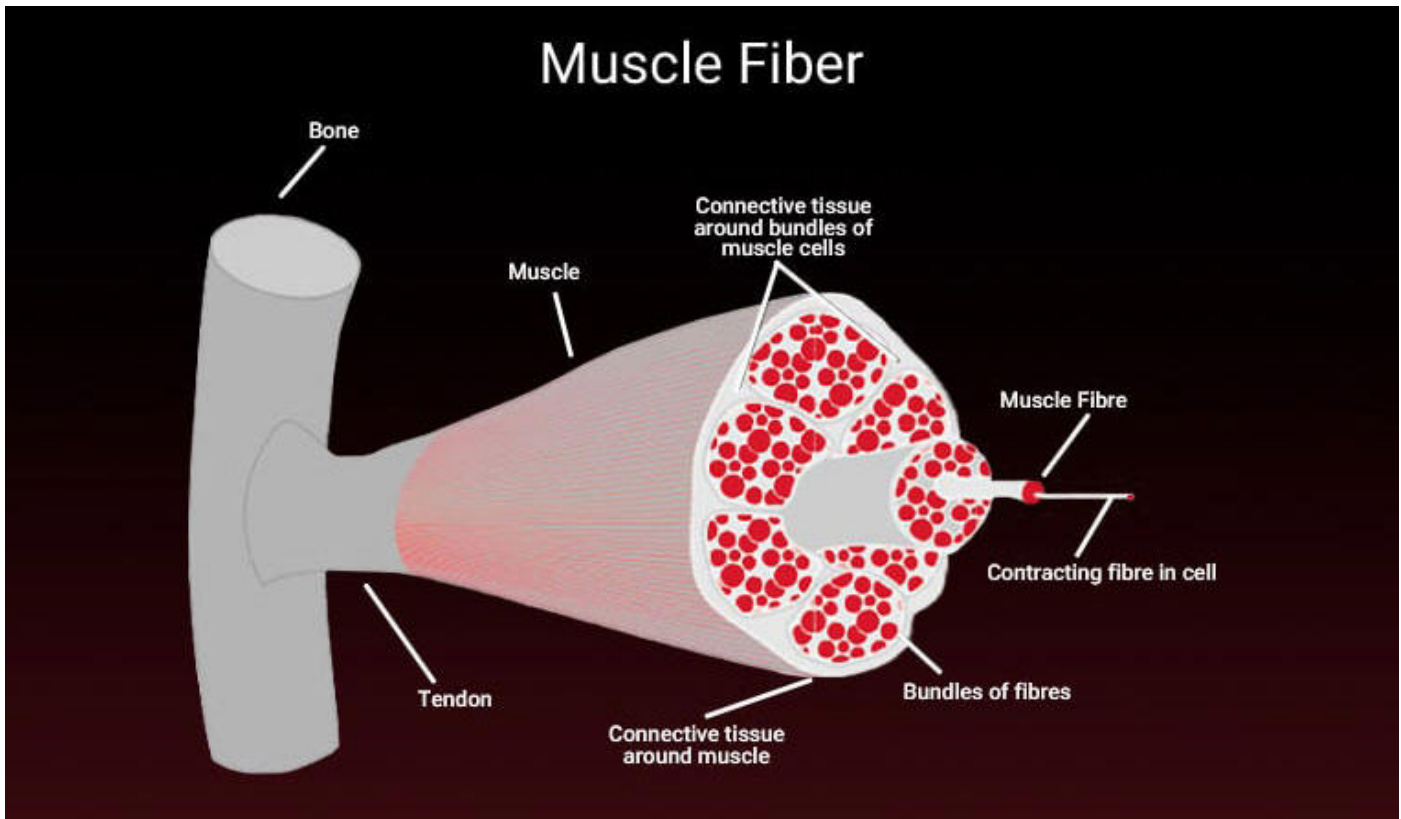
ذَلِكَ جَزَايَتُهُمْ بِبَغْيِهِمْ ط

- This was requital Our Majesty adjudged for them for their insolence.

وَإِنَّا لَصَادِقُونَ ﴿١٤٦﴾

- Mind it; Our Majesty is most certainly the truthful. [6:146]

Chemical composition of meat: Animal muscle tissue includes water, amino acids, carbohydrates, minerals, vitamins, and flesh, but the edible parts are mainly its muscle tissue. Meat muscle is made out of fibers that are bundled together with connective tissue. Muscle fibers, also known as *myofibrils*, contain filaments arranged in a repetitive pattern alongside the other myofibrils.



An instance is mentioned regards resurrection/revival of life after death.

وَأَنْظُرْ إِلَى حِمَارِكَ

- And look towards your donkey only to find it just as crumbled-decayed bones-

وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ

- --Be informed, the purpose of all this is to render you a demonstrative Sign for the people to perceive and understand death and resurrection--.

وَأَنْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا

- And keep eye on the bones to see how Our Majesty raise them as skeleton —

ثُمَّ نَكْسُوها لَحْمًا

- Afterwards Our Majesty garb them (bones); covered with meat". [Refer 2:259]

The skeleton appears covered by apparel of meat. Muscles were turned into meat which appears an eatable. Live meat has a neutral pH of around 7m; the final pH of raw meat (dead) is around 5.5 which is more acidic than live muscle. The meat we consume is mostly made up of animal muscles that have gone through a conversion process that begins when slaughtered. Thus Muscle is not meat.

10. Creation - developing: into stage of: **عِظَمًا**: skeleton, bones.

(ii) Rendering parts of **مُضْغَةً** into acoustic and optical faculty and baking establishments: Brains

During developmental stages certain elements are rendered into organs for different faculties essential for human:

وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ

- Moreover, He the Exalted did render some parts for you people as the listening - acoustic faculty; and some as the observing - optical faculty; and some as Processing-Integrating-Perceiving: Baking establishment: the Brains as locus of gaining knowledge and enlightenment.

قَلِيلًا مَّا تَشْكُرُونَ

- That gratitude which you people express is meagre compared to the favours done. [Refer 32:09]

Action signified by the Verb: **جَعَلَ** always occurs after: **خَلَقَ** a thing has been created. It is rendering an already existing thing as something different and particular. Therefore, it needs two objects, one that already

exists and the one after rendition. It necessarily means the already existing thing did have the potential to be rendered as such. It is only matter of time and occasion of so rendition. Today we are aware every development and rendition is already specifically mentioned in the DNA of Zygote: *عَلَى*. *The Publisher - Spokesperson - Universal Messenger of the Author is also asked to voice it.*

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ

- You the Messenger [Sal'lallaa'hoalaih'wa'salam] pronounce, "He the Exalted is the One Who has given prominence to you people —

وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ

- Moreover, He the Exalted did render some parts for you people as the listening - acoustic faculty; and some as the observing - optical faculty; and some as Processing-Integrating-Perceiving: Baking establishment: the Brains as locus of gaining knowledge and enlightenment.

قَلِيلًا مَّا تَشْكُرُونَ ۚ

- That gratitude which you people express is meagre compared to the favours done. [67:23][let us be not like majority; frequently say الحمد لله]

## 11. Finalization of Creation and time to exit the "Guesthouse" like Paradise Lost

(i) Face: the unique cognition

(a) Original location: warning to the elite of People of the Book

(ii) Facilities he/she enjoyed as guest in mother's wom

(iii) State on landing in new world

The stages of development and manifestation of various parts and organs is progression; from joining of sperm with another entity at elevated location, first becoming a unified whole (Zygote-*عَلَقَةٌ*), and then clinging to the wall of womb (embryo-*الْعَلَقَةُ*), then manifesting advanced state (*الْمُضْغَةَ*-fetus). Thereat staying there for appointed duration of determined end, a neonate, last creation is expelled, a prominent creation:

فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً

- Since the formative process is continuing, thereby, Our Majesty created the joined and already clung-implanted entity [zygote-embryo] in the manner manifesting an organism like a chewed lump —

مُخَلَّقَةً وَغَيْرَ مُخَلَّقَةٍ

- It (zygote) is of two types, one made to be created [the zygote joined with womb's wall] and the other opposite of that which is created [the zygote joined with fallopian tube wall-Ectopic pregnancy, not to



be created but to scatter]—

وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ آجَلٍ مُّسَمًّى

- And Our Majesty implant-make those reside in the wombs whom Our Majesty so will, towards a determined length of time with appointed termination moment.

ثُمَّ نُخْرِجُكُمْ طِفْلًا

- Afterwards the lapse of appointed duration Our Majesty discharge you as neonate. [Refer 22:05]

The last sentence is repeated later as rhetoric device called "Epistrophe" which means "turning back upon". Main purpose is to give emphasis to an idea. It makes the ideas more memorable and the resulting rhythm can make the words more pleasant to read or listen to. It also creates an emotional appeal so that audience feels more connected to the words.

ثُمَّ مِنْ عَلَقَةٍ

- Afterwards the sperm having been poured into a place (مُسْتَوْدَعٌ) and having lovingly and affectionately joined another object He the Exalted created you from this clot having become in implanted/clung state [zygote-Greek "zogotus" meaning "joined"-embryo] —

ثُمَّ يُخْرِجُكُمْ طِفْلًا

- Afterwards the lapse of appointed duration He the Exalted discharge you as neonate. [Refer 40:67]

It turn us back to the original source of neonate which is: عَلَقَةٌ; zygote when it has clung to the wall of the womb. It reveals all what is manifested - given apparent state later was present in it. Creation is to give physical appearance to something existing in abstract realm or dormant and not to cognizance.

فَكَسَوْنَا الْعِظْمَ لَحْمًا

- Thereto, Our Majesty garbed the bones-skeleton, covered with meat.

ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ

- Afterwards, upon lapse of time, Our Majesty gave it prominence in state of ultimate creation: human being.

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

- Therefore, Allah the Omnipresent, Perpetual, the Absolute is the best of creators. [Refer 23:14]

The last state of creation grants the baby **prominence** reflected by Form-IV verb: **أَدْنَانَهُ**, from Root: **ن ش ء**; worthy of naming, mention and recognition.

وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ۗ

- And (has he not been informed about this fact mentioned in old papers) that indeed He the Exalted has created the pair; the male and the female— [53:45]

مِنْ نُطْفَةٍ إِذَا تُمْنَىٰ ۗ

- Both created from a segment of a sperm when she (sperm) is poured/lodged. [53:46]

وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَىٰ ۗ

- And indeed it is upon Him the Exalted to decide and give the ultimate propagation and prominence. [53:47]

## (ii) Face: the unique cognition

- (a) Original location: warning to the elite of People of the Book

Cognizance is by face. The variety of human faces is far greater than that of most other animals, making each of us unique. Face is front of head from the forehead to chin and ear to ear.

هُوَ الَّذِي يُصَوِّرْكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۗ

- He the Exalted is the One Who gives you the unique facial identity while lodged within the wombs, whatever features He the Exalted decides. [Refer 3:6]

وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ ۗ

- And He the Exalted has given you unique facial identity, thereby, He the Exalted gave symmetrical beauty to your facial features —[Refer 40:64; and 64:3]

- (a) Original location of face: warning to the elite of People of the Book

The whole process of procreation is succinctly described:

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ

- The one Who created you, then gave you attribute of proportionality and exacting balance for efficient performance; thereby, He the Exalted curved you — [82:07]

فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ

- In what shape He the Exalted proportioned you? That which He the Exalted decided, He accordingly superposed/pattern you. [82:08]

The Root of third person perfect Form-II Verb: **فَسَوَّىٰكَ** is "س و ي" which signifies to fashion in a suitable manner, make adopted to exigencies or requirements; perfect a thing, to put a thing into right or good state, and equation. It renders the object in the condition of optimal functioning. Then the act done was: **فَعَدَلَكَ** which stems from Root: **ع د ل**, which, according to Ibn Faris, signify perception of equality and justness; and (اعوجاج) curvature, bending. It is about the shape and facial features. The answer is that it was in whatever shape Allah the Exalted has decided. Unlike four legged animals, human as two legged have a bend in the neuraxis between the brain stem and the diencephalon, along with a bend in the neck, so that the eyes and the face are oriented forward. This major curve is called the cephalic flexure. The people of the Book are sternly warned about a possibility:

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ

- O you the people whom Book was given earlier, listen:

ءَامِنُوا بِمَا نَزَّلْنَا

- Heartily believe in that which Our Majesty have intermittently sent (Qur'ān) the Messenger —

مُصَدِّقًا لِّمَا مَعَكُمْ

- It (Qur'ān) is Affirmer-Certifier-Sanctifier for that which is found written in the Book with you people [Tor'aat and Injeel].

مِّن قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا

- Comply it before the time that Our Majesty might efface faces (of disavowers); whereby We might return faces [eyes, nose, mouth] to its original position on the back side of them —

أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ

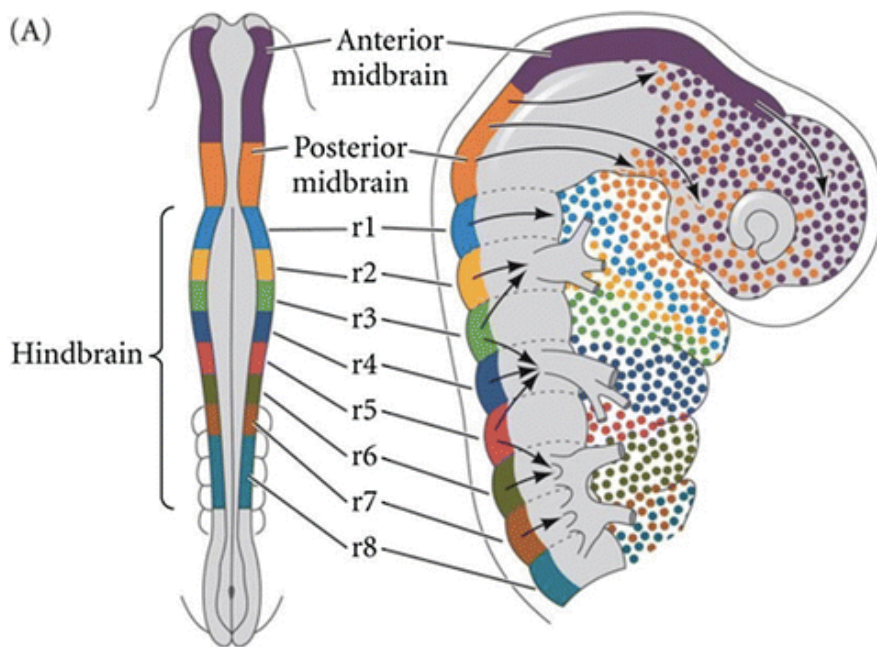
- Or Our Majesty might discard and condemn them as We discarded and condemned those companions who violated and transgressed in the matter of Sabbat/promise of abstaining commercial activity for a

day.

وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

- Be mindful; the decision and commands of Allah the Exalted is bound to get executed and become physically accomplished. [4:47]

The first person sovereign singular subjunctive verb: **نَطْمِسْ**, stems from Root: **ط م س**, which signifies perception of effacing, wiping off, obliteration of a thing. Its object is faces. And sequel action is described by verb: **فَنَرُدَّهَا**, (Root **ر د د**) which signifies returning, reverting to the position of beginning. It is to return an object from its current state and location to its original location wherefrom it reached the current position. The object of verb is faces, and the action will change their orientation to their posteriors - backs (**أَدْبَارَهَا**), rendering direction of standing and walking and looking in opposite directions. Where was the face originally located before bending and curving? It is describing the days of being at the stage of neural tube:



Neural Tube; bending and face orientation.

Could someone still be so biased and prejudiced making himself blind of heart not to recognize the Publisher of Qur'ān as the Messenger of Allah the Exalted and the book as Divine Intellectual property?

(ii) Facilities he/she enjoyed as guest in mother's womb

The appointed duration of stay in the wombs was at the cost of:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ

- And Our Majesty have enjoined/given the verdict/decreed upon the human beings to conduct with their parents with affectionate kindness —

حَمَلَتْهُ أُمُّهُ وَهْنًا عَلِيًّا وَهْنٌ

- His mother carried him [in her womb], experiencing loosened bones in languid condition —

وَفِصْلَهُ فِي عَامَيْنِ

- And his breast-feed weaning is in two years [complete two years-24 months-2:233] —[Refer 31:14]

Qur'ān also uses the rhetoric device of repetition for purposes other than functions normally assigned to it. The sense and manner for conduct is not mentioned indicating and emphasizing that rational man is ordinarily expected to know how he should conduct with parents needing enjoining. And to expand the meaning and ambit of earlier used word regarding it:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا

- And Our Majesty have enjoined/decreed upon the human beings to conduct with their parents in balanced appropriate manner (and with affectionate kindness) —[Refer 29:8]

But all are not caring and need to be enjoined. It also uses to explain and assign specific meanings to a choice word by using another word in the same frame of reference. Further, it adds further information about that frame:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا

- Mind it; Our Majesty have enjoined-given the verdict-decreed upon the human beings to conduct with their parents with affectionate kindness.

حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا

- His mother carried him in her womb bearing hardship; and she delivered him bearing hardship/coercively.

وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا

- His period of bearing in pregnancy and his breast-feed weaning is collectively for thirty months [breast feeding is for complete two years-24 moon months-2:233; hence child can be delivered in six months period of pregnancy] —[Refer 46:15]

Firstly weaning is prescribed two complete years (24 months) and then the period of pregnancy and weaning is combined to thirty months. It revealed and clarified the misconception and negative doubts arising in minds of some about premature delivery by a wife; indicating a baby can be delivered after six months, and can survive. The state experienced by mother (وَهْنًا) is further clarified that pregnancy and its delivery has an element of hardship and unpleasantness.

The womb of mother is like guesthouse as was the First couple guest in the Paradise. This guesthouse provided same hospitality and facilities that were enjoyed by the First Couple:

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ۝۱۱۸

- Certainly the possibility that you face not hunger therein is vouchsafed for you. Neither is there the possibility of problem of clothing - nudity. [20:118]

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ ۝۱۱۹

- And that certainly you will neither experience therein problem of thirst - scarcity of drinks, nor will you experience exposure to heat. [20:119]

We had moments of joy to laugh and then some moments making us weep in the wombs of our mothers. If we cannot retrieve those moments from memory, let us believe it as told 1400 years earlier than our having experienced it:

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَىٰ ۝۴۳

- And that He the Exalted let him (Man - fetus) laugh; and to weep. [53:43]

It says we first laughed and later at some occasion we wept. Today we have seen that while baby is in the womb facial expressions are developing. Seeing the facial expressions of the baby in the womb is the magic of 4D scan technology:



The real magic - wonderful; exciting is the mention and sequence. What was verbally mirrored therein we have exactly seen in the above pictures and have recognized them. The elevated Universal Messenger did promise:

وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا ج

- Moreover, you the Messenger [Sal'lallaa'hoalaih'wa'salam] pronounce: "The Infinite Glory and Praise eternally stands specified entirely and exclusively for Allah the Exalted. He the Exalted will henceforth keep visually showing you people His Aa'ya'at: realities in the Universe and your own bodies. Thereat, you people will keep recognizing them as were verbally mirrored." —

وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ٩٣

- And warn that your Sustainer Lord is indeed never unmindful; neglecting what acts you people perform." [27:93]

Would someone still make fool of himself by regurgitating it is the book authored by a person of 7th century or plagiarized?

## 12. State of neonate on landing in new world

(i) Homeostasis

- (a) Fig;
- (b) Olive
- (c) Mountain range of Peninsula of Sinai
- (d) Town Becca (in city Mecca)

(ii) No knowledge about new world

It is earlier mentioned that in the process of creation the man is (فَسَوَّيْنَاهُ) put in the condition of proportion and balance for optimal functional capacity and capability. The neonate is created with unique characteristic defined more precisely and descriptively:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

- This is to emphasize the veracity of the disclosure that Our Majesty has indeed created the Man to stay in the best proportioned stature- dynamic balance- homeostasis—capable of stability and high rising. [95:04]

The symmetry and homeostasis is the fundamental characteristic of human body. Homeostasis in a general sense refers to stability, balance or equilibrium. It is the body's attempt to maintain a constant internal environment.

It is said that the concept of homeostasis was first articulated by the French scientist Claude Bernard (1813-1878) in his studies of the maintenance of stability in the "milieu interieur". He said, "All the vital mechanisms, varied as they are, have only one object, that of preserving constant the conditions of life in the internal environment". The term itself was coined by American physiologist Walter Cannon, author of "The Wisdom of the Body (1932)". The word comes from the Greek homoios (same like, resembling) and stasis (to stand, posture).

But the fact is Allah the Exalted had informed through the elevated universal Messenger Sal'lallaa'hoalaih'wa'salam in the passages of Qur'ān about the concept of Human Homeostasis, 1400 years earlier.

We will only try to explain the meanings of individual words; grammatical parsing of the sentences and the semantic information embedded therein. We will relate the semantic information by using elementary knowledge of biology and geology which might provide premises for further research to combat diseases that threaten and disturb human homeostasis.

فِي أَحْسَنِ تَقْوِيمٍ: It is Prepositional Phrase coupled with Possessive Phrase that relates to the circumstantial clause of the sentence.

أَحْسَنٍ: It is Superlative noun (being in phrase) termed: اسم التفضيل in Arabic. It refers one who enacts or upon whom is enacted the base meaning of the Root. It is noun of pre-eminence. In the superlative sense, these



adjectives must always have the article, or else be in the construct state as is here. The basic perception in its Root: "ح س ن" is that of balance and proportion. An exacting balance and proportion makes a thing appropriate and possessor of beauty which is positively delightful.

**تَقْوِيم**: It is a Verbal Noun of Form-II from Root "ق و م" signifying perception of standing, straight position on feet as distinct from sitting, reclining or lying. In physical terms, it is the most stable, established and cautious state of strength, alertness and equilibrium, which other postures of sitting, reclining, and lying flat lack. This state grants an ability to quickly react and respond to a sudden threat, attack.

*The Form-II of verbal noun and verbs have Attributive - Declarative: The derivative verb makes an attribution to object; to consider someone or something to be something.*

Balance and equilibrium strengthens a thing and grants it stability, prominence and durability. Balance and equilibrium also create a stationary state. This Root thus also conveys the meaning of staying somewhere. And the point of staying becomes a place of gathering.

Balance and equilibrium causes a state of peace and tranquillity. In whatever shade the words derived from this Root are used the perception of balance and equilibrium, which is the primary condition of standing erect, shall remain predominant. It is thus evident that the concept of Homeostasis was in fact introduced by the Qur'an in early 7th century by an illustrative possessive phrase **أَحْسَنَ تَقْوِيم**: the best state of stability, balance or equilibrium.

*The choice of Verbal Noun instead of a verb is quite revealing. The verbal noun signifies act and state without time reference. It signifies that this state is recurring, a continuous phenomenon/ process; it is maintained and is restorable at any given point in time.*

The information is disclosed after swearing by four known objects; binary of fruits, and a binary of geographical location, which obviously reflects their relevance to human's maintainable state of exacting balance. This rhetorical mode of speech/writing is to affirm the veracity of the statement about to be made to the level of infallible fact. It prompts concentrated attention of the audience that may amaze and incite to reflect and research the subtle and delicate relationship between the oath and the statement made.

وَالَّتَيْنِ وَالزَّيْتُونَ

- Swearing by the Fig and by the Olive —[95:01]

وَأُورِشَلِيمَ

- And by the long stretching mountain range of Peninsula of Sinai — [95:02]

وَهَذَا الْبَلَدِ الْأَمِينِ ۝

- And by this Town [valley of Ka'aba in Mecca], its attribute is that it is intrinsically rendered safe and secure: [95:03]

The first object selected for to break the news about the state and condition the man is created, Fig trees, have no blossom on their branches. Blossom is inside of the fruit. And its literary "blossom" is in Babylonian mythology and in literature of Christianity and Judaism. They need not blossom externally since they have close relationship of obligate mutualism with their pollinators, both interdependent for continuity of their posterity. Pregnant female wasps are the first to visit the fig, where they arrive attracted by the smell of mature female flowers. On entering she loses her wings and antennae and lays eggs inside. Once the eggs hatch, the wasp larvae feed on the contents of the fig. The male wasp larvae are the first to complete its development and when they reach sexual maturity, they seek female wasps, fertilize them and die inside the fig. The female wasps leave the figs a few days later, coinciding with the male flowers maturation and thus favouring that their exit will be carrying pollen. These fertilized and full of pollen wasps will look for a fig fruit again where to leave the pollen and eggs. Then the cycle begins again. The fig digests the dead wasps and absorbs the nutrients to create the ripe fruits and seeds.



This cycle of procreation reveals eggs already exist with the wasp, a moving creature, and so the "eggs" of plant, static living creature, are awaiting male counterpart to procreate. Interestingly, human females do not

produce a single new egg in their life. They are born with "egg bank". On the contrary average male will produce roughly 525 billion over a lifetime and shed at least one billion of them per month. A healthy adult male can release between 40 million and 1.2 billion sperm cells in a single ejaculation.

We need not enter into far and against debate about Doctrine of Signatures, which held that the external form of a plant provided a clue to which diseased body organ could be cured by a preparation made from that particular plant. Figs have the nutritional value to increase the motility and number of as well to overcome male sterility. Now when we have seen cluster of sperms with microscope, we can compare it with similar look inside the Fig.

The visible domain is the domain of substance, accident and Instances; objects and events. The invisible domain is abstract, phenomenon, processes, or in one word we may say sciences. Notwithstanding validity and accuracy of Doctrine of Signatures, Fact remains every phenomenon that exists is disseminator of information/knowledge, notwithstanding majority seldom observe and pass by.

(i) Homeostasis

(a) Fig;

(b) Olive - also separate mention in relation to

Homeostasis is any self-regulating process by which an organism tends to maintain stability while adjusting to conditions that are best for its survival. If homeostasis is successful, life continues; if it's unsuccessful, it results in a disaster or death of the organism. It has become the central unifying concept of physiology.

Qur'ān disclosed the phenomenon by mentioning physically recognized substances in rhetorical mode of prompting to find out its relationship with homeostasis. The other fruit associated with state of homeostasis is Olive, which produces unique of all vegetable oils.



Those who study nutritional value and health benefits of fruits say it assists the health and function of ovaries. It is for the biologists to co-relate two fruits with maintenance of immune system of humans.

(c) Mountain range of Peninsula of Sinai

Immediately after its mention mountain range of Peninsula of Sinai follows. Fruit is said to be native to the land of Peninsula of Sinai. It is specifically mentioned earlier that it was propagated there:

وَشَجَرَةٌ تَخْرُجُ مِنْ طُورِ سَيْنَاءَ

- And Our Majesty Majesty propagated giving prominence to a fruit-bearing tree; it springs forth in some area of the Mountain Range of Peninsula of Sinai —

تَنْبُتُ بِالذُّهْنِ وَصَبِغٍ لِلْأَكْلِينَ

- Her other characteristic is that she (the Olive tree) grows accompanied with the oil, and a colouring - pigmentation substance beneficial for the eaters. [23:20]

The female tree is the object of verb: **أَنْشَأْنَا** in previous verse; it is specified in the next two sentences. It was prominently known already that it produces particular oil (word is definite by prefixed article). But the second part of the compound sentence which conjuncts to verb (**تَنْبُتُ**) and (**بِ**) preposition: **صَبِغٍ لِلْأَكْلِينَ** has never been given attention by translators and exegetes, naively translating it as "relish/sauce for eaters", since it cannot be the object of **تَنْبُتُ**. The other product: **صَبِغٍ** is in absolute indefinite state with Tanwin, which necessarily needs to be specified. It is a verbal noun that signifies the occurrence of an action or a state without association with a tense of time. Its Root: **ص ب غ** signifies the method and procedure by which a cloth or something is coloured by merging and sinking it in the coloration water/liquid. Colour is given to white object. It is specified by prepositional phrase. The preposition: **لِ** is (العلقة) for pointing out reason, cause, purpose, outcome, result, or effect; and the definite article particularizes eaters.

It is reported in the Grand Qur'ān that one of the unprecedented displays (miraculous show in common parlance) demonstrated to Bani Iesraa'eel by the elevated and distinguished Messenger Easa alahissalam was the curing of the patients suffering from Vitiligo: a skin disorder in which smooth whitish patches appear on the skin.

أَنِّي قَدْ جِئْتُكُمْ بِعَآيَةٍ مِّن رَّبِّكُمْ ط

- [On attaining manly maturity and appointed Allah's Messenger] Easa son of Maryam addressed Bani Iesraa'eel that; "Indeed, I have come to you people along with unprecedented display-miraculous demonstration which is irrefutable evidence from your Sustainer Lord. [Refer 3:49]

وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ

- "And with Allah's prior will, I relieve the blind by birth and victim of vitiligo: a skin disorder in which smooth whitish patches appear on the skin"—[Refer 3:49]

وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي ط

- And recall when you, with My permission, used to relieve those suffering from blindness by birth and vitiligo —[Refer 5:110]

Sign "عَآيَةٌ" is defined as an object, event or phenomenon whose presence or occurrence indicates the existence, presence or occurrence of something else, the relationship being asymmetric. Phenomenon is a fact or situation that is observed to exist or happen, especially one whose cause or explanation is in question.

Sign is the *Indicator* which exists as an indication of another's existence or another phenomenon, the *Indicated*. Moreover, everything has two aspects, one apparent and visible perceivable through sensory organs; and the other is invisible but integral part of that thing. Therefore, this Root signifies as Er-Rághib stated, any apparent thing inseparable from a thing not equally apparent so that when one perceives the former he perceives the other to a certain extent which he cannot otherwise perceive.

This is the visual side of learning knowledge. The other source of knowing and perceiving things is verbal. When the creator of a thing; who knows absolutely the visible and invisible aspect of that thing, verbally narrates about that thing, such verbal statement is: "عَآيَةٌ" in the true sense of the word since it mirrors established realities and facts.

The object of verb is: الْأَبْرَصُ from Root: ب ر ص. Classical Lexicon (لسان العرب) says it is well known disorder, it is: وهو بياض يقع في الجسد white patches that appear on the body. It thus obviously refers "Vitiligo" which is a condition where white patches develop on the skin, wanting act and state of coloration (صِنْع).



It is believed or stated Vitiligo has no cure but treatment might stop or slow the discolouring process and return some colour to skin. The exact cause is also unknown. But how can it be presumed it has no cure when we have written evidence that victim was made free of it (أُبْرِيءُ), not merely alleviated. The verb and the object indicate it is not a disease but a Disorder. May be olive trees in Sinai peninsula has some unique features to colour the skin of vitiligo victims on eating olive straight from the tree without removing oleuropein and phenolic compounds, or subjecting it to any process for making it palatable. Research must be done in the light of clue in the Verse.

Prior to the nomination of the Last and Universal Messenger all the Messengers of Allah the Exalted, in addition to specific Book, were given seemingly supernatural unprecedented displays which could not be explained under causality and were termed miracles. These were signs certifying the Person as the Messenger. The last Messenger deputed towards individual nation was elevated Easa son of Maryam. Among others, one display was relieving from blindness the born-blind:

وَأُبْرِيءُ الْأَكْمَهَ وَالْأَبْرَصَ

- "And with Allah's prior will, I relieve the blind by birth and victim of vitiligo: a skin disorder in which smooth whitish patches appear on the skin"—[Refer 3:49]

The verb used is from Root: ب ر ء , the primary signification is to release or relieve a person from something restrictive and setting him free, immunized, absolved, and thus secure and safe. Since it has happened, thereby, relieving of born-blind from his blindness is a possibility. The land where this was happening is also famous for Olive tree. The Olive tree and olive oil finds mention in Ayah 35 of Chapter 24 titled "White Light" where to me it seems the human Eye in relation to light is defined and explained.

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ<sup>ج</sup>

- Allah the Exalted is the One -- the White Light possessed by the Skies and by the Earth; recognizing and acknowledging Him the focus of all effort, perform its job associating with His Glorifying praises —

مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ<sup>ط</sup>

- The comparative of the Visible Light, inserted by Him the Exalted, for portrayal: There is niche like chamber on the face/surface; An instrument that illuminates the day-break is embedded therein (feminine chamber) —

الْمِصْبَاحُ فِي زُجَاجَةٍ<sup>ص</sup>

- The peculiar characteristic of the illuminating instrument is that it is located within an arched transparent object [may be like cornea] —

الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ<sup>هـ</sup>

- The arched transparent object is like as if it were a planet characteristically shining like pearl —

يُوقَدُ مِنْ شَجَرَةٍ مُبْرَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ

- Its peculiar feature is that it is kept glistening and warm initiating the process by a particle of perpetuated/ever green tree, an olive, characteristic of that particle is it has neither association/orientation/direction with east, nor with west —

يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ<sup>ح</sup>

- Her oil (olive tree) is almost near exciting it (pearl like planet) to radiating heat and light **though fire has not touched it** — exciting will happen anyway—

Root: ض و ع; ك و د

- Visible Light is banded-arrayed upon visible light [Spectrum of visible light].

The White Light is exemplified as if there were: **مِشْكُوتٌ**; possessive phrase comprising of exemplifying noun and feminine noun (negatively charged) that denotes a niche on the face of wall, not extending through, in which a lamp, placed therein, gives more light that it does elsewhere. Her characteristic feature is expressed by inverted nominal sentence with elided but explicit predicate: **فِيهَا مِصْبَاحٌ**: An instrument (masculine/positive charge) that illuminates the day-break is embedded therein (feminine chamber **مِشْكُوتٌ**). Noun of instrument stems from Root: **ص ب ح** that denotes early moments of the day, time between daybreak and sunrise.

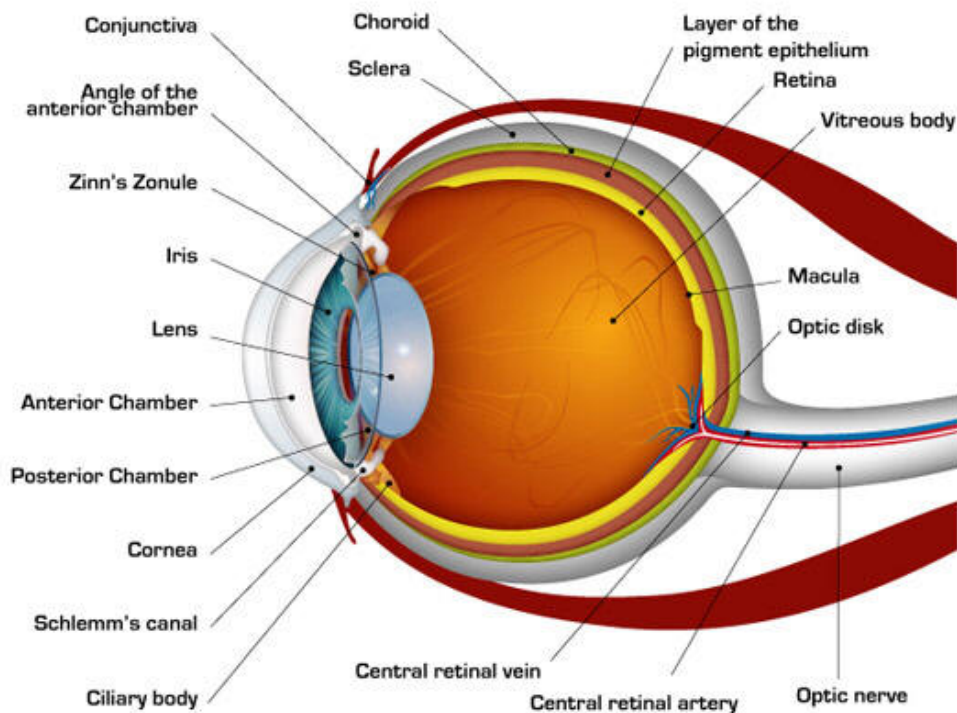
Its peculiar feature is described by defining its location by nominal sentence: **الْمِصْبَاحُ فِي زُجَاجَةٍ**: Locative adverb from Root: **ز ج ح**; classical Lexicons state its basic perception is to refer something which is thin, or fine; things made from glass; iron piece at the back of spear, arched eyebrows. And then this feminine object (negatively charged) is exemplified with masculine object: **كَوْكَبٌ دُرِّيٌّ**; adjectival phrase; the adjectival portrayal of planet is: **دُرِّيٌّ** stemming from Root: **د ر ر**; it denotes pearl, large pearl; it is so named for reason of shimmering that is seen in it because of its clarity, clearness seeming if it was wavering water. Ibn Faris has so beautifully described the reason why this Root is used to describe a Pearl. Lustre describes the beauty we see as **light** travels through the nacre of the **pearl**. It is the nacre that causes **light** to **refract** from the **pearl's** layers, giving each **pearl** its unique **milky appearance**.

The second feature of above referred: **كَوْكَبٌ** is described by verbal sentence: **يُوقَدُ مِنْ شَجَرَةٍ مُبْرَكَةٍ**; verb is Passive Imperfect of Form-IV denoting that its Proxy subject is kept in the state signified by the verb. It signifies kindling fire for which fuel is needed and its affect is light and warmth of surroundings. And how it is initiated is described: **مِنْ شَجَرَةٍ مُبْرَكَةٍ**: Prepositional phrase coupled with adjectival phrase. The preposition is for: **إبتداء الغاية** to denote the commencement for the purpose originating from a part/particle of a tree belonging to the species that will survive, not subject to extinction, and then it is specified as Olive tree. Later specific feature of that part/particle of Olive is mentioned: **لَا شَرْقِيَّةٌ وَلَا غَرْبِيَّةٌ** that it has association - direction with location neither east nor west.

Another feature of Olive is mentioned by a deficient verbal sentence: **يَكَادُ زَيْتُهَا يُضِيءُ** it is almost near that her oil exciting it (pearl like planet) to radiating heat and light. And circumstantial clause says: **وَلَوْ لَمْ تَمَسَّهُ نَارٌ** though fire has not touched it, exciting will happen in any case.



The affect is mentioned by the nominal sentence using indefinite nouns: نُورٌ عَلَى نُورٍ : ray of light is upon



another ray of light.

I have tried to analyse the meanings of individual words, grammatical units and structures and syntactic elements to the best of my ability and concentration for the Eye specialists. The mention of Olive oil is quite interesting and attention catcher. Today we know about fluorescence. I found a report at [National Library of Medicine](#) about Olive oil that says:

Fluorescence spectra measurement of olive oil and other vegetable oils

"All oils studied, except extra virgin olive oil, exhibited a strong fluorescence band at 430-450 nm. Extra virgin olive oil gave a different but interesting fluorescence spectrum, composed of 3 bands: one low intensity doublet at 440 and 455 nm, one strong at 525 nm, and one of medium intensity at 681 nm. The band at 681 nm was identified as the chlorophyll band. The band at 525 nm was at least partly derived from vitamin E. The low intensity doublet at 440 and 455 nm correlated with the absorption intensity at 232 and 270 nm of olive oil." (Un-quote)

May be there is some cue for the Specialists - Ophthalmologists for treatment of corneal blindness. Vision is the perception of light. After defining light there is parenthetic sentence in relation to Grand Qur'an by epithet White Light:

يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ

- -- Allah the Exalted guides for perceiving His Visible Light (Grand Qur'ān) about whomever He so decides--

وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ ۗ

- And Allah the Exalted strikes examples-similitude-equations-contrast for the benefit of people.

وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝٣٥

- Be mindful; Allah the Exalted is eternally the Knower of each and all that exists. [24:35]

(d) Town Becca (in city Mecca)

وَهَذَا الْبَلَدِ الْأَمِينِ ۝٣٦

- And by this Town [valley of Ka'aba in Mecca], its attribute is that it is intrinsically rendered safe and secure: [95:03]

This oath taking sentence contains masculine nouns and pronouns. Like the use of: هَذَا الْبَلَدِ in the prayer of Iebra'heim [alai'his'slaam-2:126;14:135] here هَذَا الْبَلَدِ refers not to the City of Mecca; but its well known Town, geographically a valley in the interior of which is the Kaaba. If the intention was to refer to City of Mecca, the pronoun and nouns would have been feminine.

The word used in the prayer is: آمِنًا an Active Participle: accusative; [أَمِنٌ Verbal noun] and in the adjectival phrase: الْبَلَدِ الْأَمِينِ the adjective: الْأَمِينِ is an Adjective resembling Participle [الصفة المشبهة]; Definite; [أَمَانَةٌ/أَمْنٌ Verbal noun]. The Adjective resembling participle, or termed as Verbal Adjective, is a noun derived from an intransitive verb in order to signify the one who establishes an action or state with the meaning of permanence.

This Town/Valley, hosting the Sacred House of Allah the Exalted - Kaaba, is also the locality where the elevated Last Messenger resided for major part of his corporeal life:

لَا أُقْسِمُ بِهَذَا الْبَلَدِ ۝٣٧

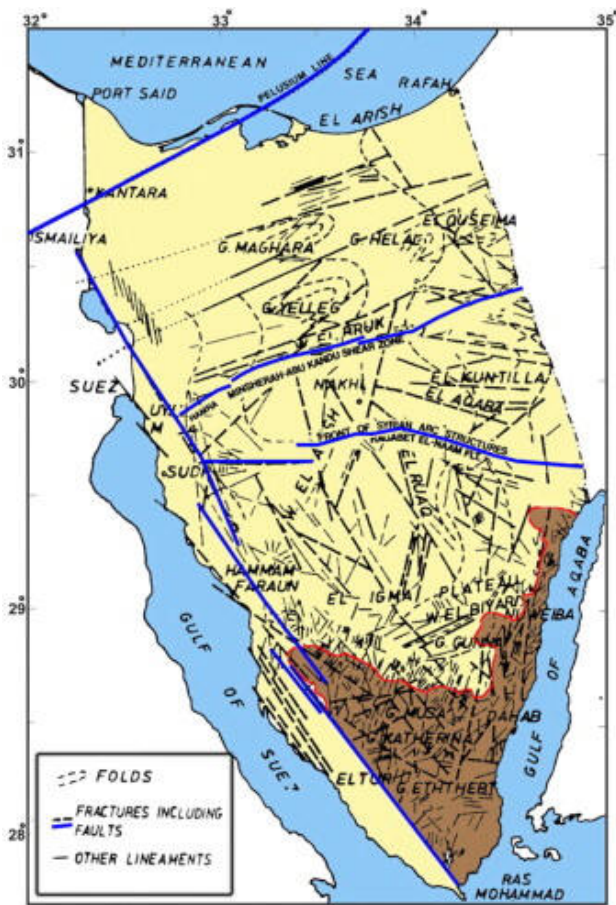
- Nay! I swear by this Town [valley in Mecca] — [90:01]

وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ ۝٣٨

- And you the Messenger [Muhammad Sal'lallaa'hoalaih'wa'salam] are popular resident of this Town. [90:02]

Here also Demonstrative Pronoun and definite noun is singular masculine that refers the Town, not the City Mecca. The residence of the elevated Messenger Muhammad Sal'lallaa'hoalaih'wa'salam in the vicinity of Kaaba remains preserved and is converted into a library. The City of Mecca is mentioned in a different context, referred at another place by using feminine demonstrative pronoun and noun (27:91;48:24).

What is the relevance of some phenomenon in the mountain range of Peninsula of Sinai and the only intrinsically safe and secure *Town of Becca*, in a reference about the stable state of homeostasis in the creation of man? It is for the geologists to co-relate and derive linkages for the benefit of humanity, since it is beyond my capacity, to delve deeper to find relationship of homeostasis with Tectonic plates, Rift valley - mountain range of Peninsula of Sinai and Town of Becca. However, what seems to me is some equation due to their location at the triple junction among the Gulf of Suez rift, the Aqaba-Levant transform fault and Red Sea rift.



It is amazing that in he same chapter later, on oath, it was disclosed 1400 years back about the phenomenon of rifting:

وَالْأَرْضِ ذَاتِ الصَّدْعِ

- And by the Earth; her peculiar feature is that she is the possessor of rift developing mechanism — [86:12]

- Indeed it (Grand Qur'ān) is certainly a verbal statement - discourse characteristically elaborate, organized, differentiating and delineating, contrasting and isolating each element rendering it crystal clear. [86:13]

- And it does not comprise of the comic - science fiction text. [86:14]

The verbal noun: **الْصَّدْع** stems from Root: **ص د ع**. The basic perception and signification infolded in the Root, in the words of Ibn Faris [died:1005], is this: **يدلُّ على انفراجٍ في الشيء**; that it leads us to a perception and visualization of an act of divergence, rifting; the mechanism of moving apart; appearance of an opening and intervening space, gap, or breach having occurred within an object.

The learned scholar facilitated his readers to perceive a near exact image of the object by using the word: **انفراج**, Form VII, denoting Passive Meaning - Indicates the action of the verb without a doer, or it happened on its own within a thing/object. Its Root: "ف ر ج" relates to the phenomenon of procreation. It signifies divergence and intervening space and specifically refers to the "bulge between the legs, pudendum" of man and woman; sensitive starting point from where the divergence and rift appears between two legs at sensitive and delicate moments of extreme excitement.

The Earths is: **ذَاتِ الصَّدْع**: It is a Possessive Phrase. The first feminine noun means: holder of, possessor; and **الصَّدْع** is a Verbal Noun: Definite; genitive, relating to **صَدَعٌ-يَصْدَعُ** transitive verb. Verbal noun signifies the action indicated in the verb that is derived from it, without time and location reference of incidence. Another peculiarity of Verbal Noun is that if the verb is transitive, likewise the Verbal noun will be transitive. Verbal noun only refers to an act, activity, mechanism, or process without signifying the time-line. It means "Rifting". The peculiar feature of the Earth is stated as "the Possessor of the Rifting mechanism/Rift".

This is rather interesting and strange coincidence that the British explorer John Walter Gregory gave the name "The Great Rift Valley" in the late 19th century to the continuous geographic trench, approximately 6,000 kilometers (3,700 mi) in length, that runs from northern Syria in Southwest Asia to central Mozambique in South East Africa.

- Our Majesty have not neglected mentioning in the Book (Grand Qur'ān) any thing relevant to the audience. [Refer 6:38]

## (ii) No knowledge about new world

The neonate is expelled from the womb on the appointed moment of completion of duration therein:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ

- Realize it; Allah the Exalted brought you people out of the bellies of your respective mothers —

لَا تَعْلَمُونَ شَيْئًا

- In the state that you had no knowledge about physical realm.

وَجَعَلْ لَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ

- Realize it, He the Exalted have inserted the listening - acoustic faculty; and the observing - optical faculty; and of Processing-Integrating-Perceiving: Baking establishment: the Brains as locus of gaining knowledge and enlightenment, for you people.

لَعَلَّكُمْ تَشْكُرُونَ

- This realization might enable you people to express praises-thanks. [16:78] [let us respond الحمد لله]

Man is moved out of the embodiment of mercy: (الأَرْحَامُ-Root: ر ح م) the womb of mother: "his first world of calmness and warmth; synonymous to guest in Paradise", with a clean slate with regard to knowledge of "Matter-circumstance-environment-stimuli-events of outer world". However, he is moved fully equipped with machinery and gadgetry to acquire that he lacked: Knowledge of new World.

The ascending order of placement of words representing faculties-senses [not organs] might be of interest for scholars and researchers who are interested in examining questions like the encoding, store, retrieval information, development of discrimination abilities, perceptual and conceptual category formation, problem solving, recognition and recall memory, language comprehension, and reasoning about the physical and social worlds, etc.

The first faculty is mentioned by definite Verbal Noun: **السَّمْعَ**; followed by a broken plural of paucity Noun: **الأَبْصَرَ**. Neonate, also while in womb, firstly listens. The use of this pair of a verbal noun and plural noun (as part of compound sentence linking to verb) signifying two distinct sensory faculties is quite reflective and meaningful. A verbal noun signifies state or an act without time reference. Man is in the state of hearing sounds, voices all the time, whether or not he is willfully interested in percipient listening of something. Therefore, sounds arriving in brain may remain just as "hearing" of pleasant or annoying noises; or may cause conceptual perception: knowledge when these are "listened". However, the brain does hear and analyze the incoming sound during sleep without person's conscious-voluntary effort.

The perception and meaning signified by Verbal Noun: **السَّمْعَ** as either "hearing sound-noise" or "listening as thought" depicts that the first is just automatic-machine operated function while other is an operation done by someone of free will.

**وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ**

- Moreover, you people should not adopt the habit like of those who said: "We have listened". But the fact is that they heard and were not listening comprehensibly. [8:21]

It is thus evident that: **السَّمْعَ** [Verbal Noun] not only signifies a permanent state of hearing but also introduces a person who avails this facility for "listening" thereby attains description of: **سَمِيْعًا**: a comprehensibly listening person.

The second faculty assigned for acquiring knowledge is: **الأَبْصَرَ** plural of **الْبَصْرُ**. This sensory faculty; unlike: **السَّمْعَ** hearing or listening; signifies the percipient desire of a person because it does not refer to mere seeing-glancing. Seeing is more of a passive process. Attention to a particular detail or details within the visual scene for the extraction of salient information and its further evaluation is **الْبَصْرُ**: the observation. It signifies focused attention to discriminate one thing from all others, whereby it gets recorded in the memory with its distinct features, dimensions, traits, description; or is assigned a tag-code-folder-file name in relation and contrast to surroundings-related things. Moreover, it needs visible light that makes the object: **مُبْصَرَةً**: observing, spectator, one that makes itself perceptible-observable to **الْبَصْرُ**: the faculty of observation.

**وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا**

- Eyes are inserted for them; but they intend not to observe with them; [Refer 7:179]

Sense of sight is signified by Root: ن ظ ر and when eyes - fovea are focused on object and mental perception - mental picture is obtained it is the domain of Root: ب ص ر. Mental perception can also be obtained independently of sight by eyes. Therefore, it also signifies enlightenment. The difference between seeing - looking (ن ظ ر) and observing, vision - mental perception - enlightenment embedded in Root: ب ص ر is rendered explicit in Grand Qur'ān by contrasts:

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا

- Know it, if you people would wishfully call them towards the Guidance (Grand Qur'ān) they would not listen.

وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ

- Moreover, You the Messenger [Muhammad Sal'lalaa'hoalaih'wa'salam] find them that they are looking towards you —

وَهُمْ لَا يُبْصِرُونَ

- While they are not observing. [7:198]

Listening and vision constitute a "pair", and when integrated they yield information-knowledge. The percipient listening and observation activates the conscious brain to work. Attention is the signalling of person's intention and is in fact a command to the brain to accord priority for processing of given data into information and to carefully secure it for quick and easy retrieval. The Logical brain is henceforth in full command of other two brains-Emotional and Survival, rendering all three at the service of the owner person-the "I" in the human body. The distraction is only in response to serious threat stimuli-signal from the surroundings.

Listening and observation provide data. Percipient listening is in fact the verbal image of observed object. Processing and development of data into information is a coordinated relationship between verbal imagery and actual objects, each discerned and distinguished-discriminated from others along with their mutual relations. This information needs to be stored in folders and files for easy access and retrieval. All these functions are the domain of: الْأَفْئِدَةَ the processors and integrators of data inputs: baking establishments: bakers; brains.

**الْأَفِيدَةَ**: It is feminine broken plural of paucity. Plural of paucity can be called individualized plural. It is derived from Root "ف ء د". The basic perception and signification described by lexicons is that of heat of ashes and is used to portray baking of dough: a soft elastic mixture of flour and water, often with other ingredients such as oil, butter, salt, and sugar, that becomes bread or pastry when baked. Raw material is like data and the yield of the process, the baked product, is like the information obtained by integration of data input.

Grand Qur'ān has nowhere suggested or even hinted that: **الْقُلُوبُ** and **الْأَفِيدَةَ**: the hearts are synonym, synonymous or interchangeable. **الْقُلُوبُ**: It is made from Root "ق ل ب". Renowned lexicons describe that this Root leads to the perception of purity, sincerity and worthiness of a thing; and secondly turning-revering-inverting-changing of a thing, its mode or manner of being. It denotes turning over and over, or upside down, or to revolve repeatedly a thing to investigate, scrutinize or examine to know or determine its inner self; and what might be the issues and affairs. The turning over and over is exemplified like the sweltering of a serpent on hot sand of desert.

Therefore, **الْأَفِيدَةَ** refers primarily to that faculty and establishments in human body that corresponds to the basic perception infolded in its Root. Each word of text is unique. Every word is essentially different from another notwithstanding its proximity in some aspects. The choice of words in the text of Qur'ān must not be altered or substituted by another Arabic word for convenience of translation in the target language. It must be avoided particularly when intention is to co-relate it with generally held perceptions and beliefs of majority of people at any given point in time. We do not have the absolute knowledge of Universe nor of our own bodies. We will remain in the process of learning till the blow of Last Sound in the trumpet, the real big bang. Moreover, no one adopts such sort of attitude and behaviour with any other book of the world, therefore, why this attitude is met to Qur'ān which too is the Book.

Man is moved out of the embodiment of mercy: the womb of mother: "his first world of calmness and warmth; synonymous to guest in Paradise" with a clean slate with regard to knowledge of "Matter-circumstance-environment-stimuli-events of outer world". However, he was moved fully equipped with machinery and gadgetry to acquire that he lacked: the Knowledge of new World.

**الْبَصَرَ** and **الْفُؤَادَ** and **السَّمْعَ**; are three faculties inserted in human body for acquiring knowledge to rise from the initial: **أَرْدَلِ الْعُمُرِ**: the age of unaware feebleness towards Strengthen-Knowledgeable Personality of Passion, Reason, will and distinct exponent. Thereat, he gets the status and appointment: **خَلِيفَةً**: self-governor enjoying freedom, discretion and executive authority of will and self rule-decision. He is however advised:



وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ

- And you should not individually pursue-track that course, idea or thought, knowledge about which has not been in your access.

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

- Be aware; the faculty-sense of processing sounds and verbal information; and the faculty of gaze-visualization; and faculty of Processing-Integrating-producing Knowledge: Brain/Mind; they will be subjected individually to questioning-scrutiny. [17:36]

The knowledge-collectors will be subjected to scrutiny in their individual capacity. It is thus evident that the function performed and data collected and processed by Listening and Observation is individually saved; and the information integrated by: الْأَفْئِدَةَ is also saved enabling scrutiny and accountability of each of three faculties in future. Therefore, الْأَفْئِدَةَ: are such Locus-"Baking Establishments" which are distinguished by its ability to think and create in addition to simply quickly processing the given data. Not only the "Raw Material-data" [Data-Latin "datum" means that which is given]"; like the inputs: flour, water, oil, butter, salt, and sugar for baking bread; is retained separately but the "Baked Product-Information-Knowledge" also remains secure and saved for all times. Baked product can also be checked reversibly. It is like such hash function of a computer which is reversible.

However, this baking like process needs transfer of heat by convection. As more and more input is given for baking loafs of bread the baking establishment will become hotter and hotter. It will cause agitated state in the surroundings. Similarly when we give more and more information to computer, the processor has to work harder and harder as more tasks are put upon it. Thereby, it becomes hotter and hotter and resultantly does not perform efficiently. We therefore cool the computer down by means of convection. If we do not care cooling it down, it will shut down.

The text of Qur'ān is heavily loaded with information and its nature is also infinitely wide. Therefore, its uninterrupted communication is bound to put the recipient's conscious brain in heated state that might cause destabilizing his tranquility and stability. The best technique to keep the : الْأَفْئِدَةَ: baking establishments: the brains; in efficient and perfect balance and stable circumstances is disclosed in the Qur'ān:

وَقَالَ الَّذِينَ كَفَرُوا

- And they (elite Jews: 4:153; 6:7) who disavowed rebuked saying to people:

لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً

- "Why was not the Qur'ān sent upon him (Muhammad Sal'lalaa'hoalaih'wa'salam) all at once as discourse?"

The reason and wisdom in releasing the contents of the Book intermittently in parts was disclosed:

كَذَلِكَ لِنُنَبِّئَ بِهِ فُؤَادَكَ

- Yes, it is piecemeal dispatch for the reason Our Majesty let your brain [faculty of Processing-Integrating Knowledge] remain persistently in stable state of calmness and tranquillity.

وَرَتَّلْنَاهُ تَرْتِيلًا

- And Our Majesty have given it (Qur'ān) the attribute of easily and distinctly pronounceable in the manner of proportion, symmetry, uniformity and evenness. [25:32]

The intent of intermittent communication was to keep the "فُؤَادَ" of the Messenger in stable condition. The concept in Root of "فُؤَادَ" is of heat of ashes and baking of dough: a soft elastic mixture of flour and water, often with other ingredients such as oil, butter, salt, and sugar, that becomes bread or pastry when baked. Raw material is like data and the yield of the process, the baked product, is like the information and knowledge obtained by integration of data input. Thereby this word signifies "logical brain" which resembles baking establishment. It is distinguished by its ability to think and create in addition to simply quickly processing the given data. Not only the "data" [Data-Latin "datum" means that which is given]"; like the Raw Material- inputs: flour, water, oil, butter, salt, and sugar for baking bread, is retained separately in the brain but the "Baked Product i.e. Information-Knowledge" also remains secure and saved for all times. Baked product can also be checked reversibly. It is like such hash function of a computer which is reversible.

However, baking like process needs transfer of heat by convection. As more and more input is given for baking loafs of bread the baking establishment will become hotter and hotter. It will cause agitated state in the surroundings. Similarly when we give more and more information to computer, the processor has to work harder and harder as more tasks are put upon it. Thereby, it becomes hotter and hotter and resultantly does not perform efficiently. We therefore cool the computer down by means of convection. If we do not care cooling it down, it will shut down.

The text of Qur'ān is heavily loaded with information (قَوْلًا ثَقِيلًا) and its ambit is also infinitely wide.

Therefore, its uninterrupted communication and influx of information generating thoughts on various issues is bound to put the recipient's conscious brain in heated state that might cause destabilizing his tranquillity

and stability. Gradual and intermittent revelation of verbal passages of Qur'ān ensured that the brain (فؤاد) of the Elevated Messenger was not placed at jeopardy of instability and stress.

However, this mode of gradual revelation could cause another concern and stress for the Elevated Messenger that he might feel embarrassment in case he has no news and information to offer in response to a query. He was ensured:

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

- Moreover, the objective of gradual revelation is that no sooner they come to argue with you about a proposition-point; We would certainly have already brought to you the Messenger [Muhammad Sal'lallaa'hoalaih'wa'salam] the dynamically balanced information relevant to it — And the most appropriate breaking news about it. [25:33]

تَفْسِيرًا : It is a Verbal Noun [Form-II] used for disambiguation. The basic perception of its Root "ف س ر" is to disclose information about something the listener is hitherto not aware. The renowned Classical Arabic Lexicon, لسان العرب describes it as كَشَفَ الْمَغْطَى, "disclosure of the wrapped, covered, not known thing". The Lane's Lexicon states: "He discovered, detected, revealed, developed, or disclosed a thing that was concealed or obscured". [Lane's Lexicon-Page 302, Vol-6]

The first time disclosure of information about something, hitherto in a concealed, obscured, hidden, covered or wrapped state for a listener-reader, is but the "breaking news" for him. The act of breaking the news occurs only once. Certainly, it is no coincidence that the word from this Root has occurred only once in the Grand Qur'ān.

### 13. Conclusion

The objective of detailed, delicate and minute coverage of the process and stages of creation and procreation is to confront with facts and arguments such people who believe not in the Existence of Allah the Exalted (The God) and the resurrection of life and the Hereafter. Strangely, such people are more argumentative and vocal in rebutting both the concepts merely on vague and wide premises and frivolous demands. The first question of Metaphysics or first philosophy is existence and first cause. *So the study of metaphysics has but to start from Man's own existence.* The science and scientific study revolve around a *percept*. But there is no *percept* which can be perceived in isolation, it is perceived with reference to existence of another *percept*. So the start point of scientific study is also Man. Many scientists naively make a patently unscientific

statement that belief in Allah the Exalted (the God) is "blind faith". They forget that "blind faith" can never make anyone sincere to anything. It is self deception. Sincerity is always the end product of thoughtful processing, analytical and critically evaluating and arriving to conviction of it being infallible fact about an idea. They ask: Does God Exist? If God does exist, has He revealed Himself? It is interesting that the first question posed in Qur'ān is addressed to the Atheists who believe not in the existence of Allah the Exalted (the God).

They perceive the existence of sciences but strangely perceive not the existence of their own selves and reflect not upon mysteries of their inner selves. Thereby, they fail finding the Setter of Sciences, and never attain wisdom to observe that all sciences were set and everything placed in order before their coming to existence.

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ ۚ

- Have they not self indulged in deep thinking - reflected objectively about their own selves?

مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ

- Had they reflected they would have realized that Allah the Exalted has not created the Skies and the Earth and all that which exists between these two but in the manner of conditioning them by infallible governing rules for a determined purpose —

وَأَجَلٍ مُّسَمًّى ۚ

- And for a duration with a determined-named moment of its expiry.

وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَائِ رَبِّهِمْ لَكٰفِرُونَ ۚ

- However, fact remains that quite a large number of people are certainly the disavowers of accountability by their Sustainer Lord. [30:08]

They even perceive not that primal source of "information" and "knowledge" is always unitary and its sharing is volitional. And that it is the attribute of a Living and sciences are the manifestation of a Living Being. Science itself is the evidence of the Existence of their Setter. Wise and alive of brainstem is only he who lives not only in the current moment but ponders to foresee the future and endeavours to make it secure. He can see the future only and only by analytically observing the past and critically evaluating by present. It is not

the pleasure that helps secure future but the fear memory, located in amygdala. After giving complete history of our origin to present moment, we are foretold:

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿١٥﴾

- Afterwards, lapse of respective period of life, indeed you people will certainly be naturally dead. [23:15]

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿١٦﴾

- Afterwards, lapse of appointed duration with determined terminating moment, indeed you people will be revived to life - resurrected on the Day of Rising. [23:16]

Man thinks once he is dead he disintegrates, becomes decayed bones and dust as if he is discarded and there is no one to take care and safeguard him. But were he not blind; and is a critical observer he would have seen every particle is taken care of. We are told that something was harmful and lacking our future requirements in the nature which were created before creating us. Then why think of being disregarded after death?

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ

- Know the fact that Our Majesty had created seven tracks in the atmosphere above you —

وَمَا كُنَّا عَنْ الْخَلْقِ غَافِلِينَ ﴿١٧﴾

- Since Our Majesty were never unmindful regarding all aspects: safety and requirements of the Creation. [23:17]

Information about the creation of seven layers-slabs-tracks in the atmosphere is further updated in these words:

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾

- Moreover, Our Majesty have built vertically seven layers-tracks in the space-atmosphere above you. These are strong and protective— [78:12]

وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾

- [for the reason] Since Our Majesty had rendered the Sun as candescent-diffusing, fiercely burning-violently hot. [78:13]

Two words **سَبْعًا شِدَادًا** are actually three words where compliment of possessive phrase is elided, since already mentioned: **طَرَّ آيَقَ**. And its characteristic is mentioned by adjectival resembling participle. It is: **سَبْعَ طَرَّ آيَقَ** **شِدَادًا**: These two phrases, Possessive Phrase + Adjectival will correspond only to such stratification in seven layers that has the following characteristics mirrored by it:

1. Each Layer is distinct—has its own mass-thickness-definite boundary as is human perception about any Road-Path-Track structured for travel-movement.
2. Each Layer serves as path for travel-movement of objects. Depending upon the peculiarities of a track, travelling objects can move independently, or might collide also.
3. Each Layer must serve the purpose of protection or meeting requirements of human beings.
4. Each Layer must be pressed, compressed, or squeezed having characteristic of vehemence, severity, strictness, or strength, force, or energy, as is built in the Root "ش د د".
5. Its role and characteristics must retain permanence.
6. It has relation of a barrier between the Man and the dangerous violence of the Sun.

It is for the atmospheric Scientists and Organization like NASA who might determine Seven Layers in the atmosphere that correspond to the description verbally mirrored by the above words.

We have seen that descriptive and expository/informative writing turned into persuasive/argumentative mode aimed not at teaching science of procreation and embryology but to rectify misconceptions and establish the veracity of the Discourse and Thesis Statement of Qur'an: **"لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ"**.