A SEMANTIC ANALYSIS OF WORDS “KHALAQA, JA’ALA, BAD’A, SHANA’A, FATHARA” IN REVEALING THE CONCEPT OF HUMAN CREATION

Yayan Nurbayan
Universitas Pendidikan Indonesia, Indonesia
Jl. Dr. Setiabudi No. 229, Kec. Sukasari, Kota Bandung, Jawa Barat, 40154, Indonesia
Corresponding E-mail: yayannurbayan@upi.edu

Abstract
This qualitative research argues that the concept of human creation in the holy Quran can be revealed by analyzing the words khalaqa, ja’ala, bada’a, shana’a, and fathara. In doing the analysis, the meaning of words is characterized based on lexical, grammatical, and contextual aspects. This research found that there are only two words used in verses concerning human creation, namely ‘خلق، جعل’ / ‘ja’ala, khalaqa’. The word khalaqa is an intransitive word (fi’il muta’addy) consisting of a single object (maf’ul). Furthermore, the word جعل ‘جعل’ is a transitive verb consisting of two objects (muta’addi bi maf’ulaini). In the context of human creation, the word is used to describe the function of human beings. The word جعل functions as an element to describe the role of an object in the respective verses.

Keywords: verbs of creation, semantics, human, intransitive word

Introduction
There are many misconceptions about biological evolution and people of faith among Muslims. They have various opinions and interpretations about the evolutionary theory. Some regard the evolutionary theory as a threat to their faith and decline it, while others want to infer the evolutionary theory from the Quranic verses

The Qur’an is a holy book containing God’s messages for human beings. The messages were conveyed by Gabriel, Jibril, from Lauh Mahfudh then these messages were delivered to the Prophet Muhammad in Arabic. In this sense, The Qur’an is a book whereof the verses are explained in detail, a Qur’an in Arabic, for people who understand.
The use of Arabic in God’s messages is intended to make all human beings understand and implement the concepts convincingly. However, to understand the messages holistically requires a variety of specified knowledge and linguistic tools, such as Arabic grammar, the knowledge of Quran interpretation, the knowledge of ulum al-quran, asbab al-nuzul (occasion or circumstances of revelation), and the science of hadith.

Understanding messages from The Qur’an is a different process from humans’ written products. Therefore, God instructed His messenger, to prevent men from getting misleading interpretations, to explain the truth to humans. To deal with the situation, Islamic scholars have attempted to provide technical rules of the Qur’an interpretation.

Al-Qur’an, the main source of the Islamic faith, is a book believed by its followers, the Muslims, to be complete of Divine origin. Muslims also believe that it contains guidance for all humankind. Since the message of the Qur’an is believed to be for all times, it should be relevant to every age.

Furthermore, the prophet had provided fundamental concepts related to The Qur’an interpretation.Humans have never led astray as long as they mind the concepts. In some cases, the interpretations were purely and simply contextual, as they were derived from a certain situation; therefore we are encouraged to redefine the interpretation in a broader context.

A noticeable instrument to understand the Qur’an is Arabic grammar, specifically semantics, a study of meaning. Semantic is a technical term referring to a study of meaning. Semantic is the theory of meaning or the systematic branch of linguistics that investigates meaning. Semantics enables Muslims to uncover textual and contextual meaning. Textual meaning can be derived from the science of interpretation, the science of hadith, and Arabic grammar; such as qawaid, balaghah, and mu’jam. Contextual meaning, hence, requires the use of some related sciences, such as asbab al-nuzul (occasion or circumstances of revelation), asbâbul wurûd, adab Arabi, and etc.

Semantic similarity between word is often represented by similarity between concept that associated with the word. Semantics, on the other hand, is the study of the meaning system of a language and its approaches vary widely. In one view, the meaning is the relationship between language and the external world (referential or denotative meaning), between a word and the concept it stands for. In another, it

---

involves the mental state of the speaker, as reflected in a range of personal, emotive overtones (affective or connotative meaning).³⁷

Semantics is the study of meanings. In this sense, semantics focuses on symbols that express the relationship of some meanings and its effect on people and society⁸. Semantics, to sum up, includes word meaning, word development, and word change. Semantics has two components; (1) a component to define (sounds of language) and (2) a component which is defined. The respective components are symbols, whereas component, which is defined, is from outside of language commonly known as reference⁹.

There are three methods, used by linguists and philosophers, in defining the meaning of human language; (1) giving a fundamental definition of the word-meaning, (2) giving a fundamental definition of sentence-meaning, and (3) describing the communication process¹⁰. The first method considers that word-meaning is taken as a construct, in which sentence-meaning and communication process can be described. The second method considers that sentence-meaning is taken as a basis, whereas words are taken as systematic distributors to sentence-meaning. Eventually, the third method considers that sentence-meaning and word-meaning should be described within the limits of their use in communication.

Meaning is divided into three categories, namely lexical meaning, siyāqi (contextual) meaning, and ījtima‘i (social) meaning¹¹. Lexical meaning refers to the meaning which is limited by sound of language. Sound change does imply a change of meaning. Moreover, changes in position also imply a change of meaning. Contextual meaning refers to the meaning which is used in a certain context of speech acts. Social meaning refers to the meaning of words which is comprehended by an individual in a community. All community members understand and learn the meaning since they were young.

In the Qur’an, five words refer to the process of creation; خلق, جعل, بدع, صنع, فطر. However, there are only two words that specifically refer to human creation, the words are خلق and جعل. The occurrences of word خلق are 80 times, and جعل خلق are seven times. The occurrences of word جعل جعل are 42 times, and جعل are two times. The occurrences of word صنع فطر are six times, بدع are 2 times, and صنع is one time.

It is also necessary to see the development of The Qur’an interpretation schools from beginning to present. According to the method, there are two important schools; namely tafsīr bi al-ma’tsr and tafsīr bi al-ma’qāl (bi al-ra’y). Tafsīr bi al-ma’tsr is a school of interpretation which relies on or uses, as its fundamental consideration, The

---

⁸ Guntur Tarigan, Pengajaran Semantik, (Bandung: Angkasa, 1986).
⁹ Abdul Chaer, Pengantar Semantik Bahasa Indonesia, (Jakarta: Rineka Cipta, 1990), 2.
Qur’an, hadith, and sababa (companions of the prophet Muhammad), and tabi’een (followers or successors)\textsuperscript{12}. In doing interpretation of verses of The Qur’an, the school seeks the explanation from the verses (in The Qur’an, possibly from other verses), hadith, and companions’ and/or successor’s explanation. The scholars of this school will never interpret the verses based on their personal and intellectual reasons. They work on the principle that the Qur’an is God’s words; therefore He is the one who knows the true meaning. Moreover, God has explained His messenger. Intellectual reasons in doing an interpretation of The Qur’an, based on this school, are forbidden.

\textit{Tafsīr bi al-ma’qūl}, on the contrary, is a school of interpretation that leans on its interpretation on intellectual reasons\textsuperscript{13}. It means that all intellectual sources can be used as fundamental considerations, specifically in interpreting verses relating to science. In this perspective, human civilization is gradually developing throughout time, therefore concepts, names, and terms will also develop and change. The change of meaning can be in narrowing or extension form, or holistically in a new form (meaning change). It is a fact that new terms are found to deal with the development. In this context, the change of meaning will significantly contribute to The Qur’an understanding and interpretation. The school, in summary, interprets The Qur’an in its contextual meaning, not merely its textual meaning.

The respective schools are two dominant concepts adopted by most Islamic scholars until the present time. The first school is renowned as textual interpretation, and the rest is contextual interpretation. In considering an issue, traditional scholars who use textual interpretation tend to refuse the idea of evolution, specifically about human creation. They believe that, as stated in The Quran, God created the first human being, Adam, from the dust of the ground. There was no evolutionary process as explained by scientists.

On the other hand, evolution is seen differently by scholars with contextual understanding. The scientific discoveries are considered as source and empirical reference to interpret verses. The scholars from the second school argue that there is no any single verse stating that Adam is the first man created by God. There are a great number of verses, in The Qur’an, which is relevant and support the idea of evolution\textsuperscript{14}.

Based on the afore mentioned explanation, human creation is a potential topic. The present research, therefore, formulates two research questions to uncover some identifiable meanings and implications of human creation topic. The questions are (1) what are textual and contextual meaning of words,خلق، جعل، بدع، صنع، فطر which are related to human creation in The Qur’an? and (2) what are hermeneutic implications of the words in verses about human creation?


\textsuperscript{14} Ahmad al-Showy, \textit{Mukjizat Al-Quran dan as-Sunnah tentang iptek}, (Bandung: Gema Insani Press, 1995), 268.
Method

The data of this research consisted of the verses (from The Qur'an) about human creation. In this context, human creation was represented in general topic and specific method. This research focused on specific method of human creation.

The research, therefore, used five keywords relating to creation, namely خلق، جعل، بدع، صنع، فطر. The words are necessary to scrutinize The Qur'an view of human creation. To do the analysis, qamus and mu'jam were used as the standard literatures of Arabic studies; they were Mu'jam Mufradat Al-Fadjr Al-Quran by Raghib Asfahani, al-Qamus al-Muhith by Ibn Ya'qub Fairizabadi, as-Shibbah Tajul Lughah wa Shibbah al-Arabiyyah by Ismail bin Hamad Jauhari, and Lisan al-Arab by Jamaluddin Muhammad ibn Manzhur.

The data of this research were the verses relating to human creation. The verses were considered as texts without ignoring their holy functions as God's revelations, guidance, mercy, and an antidote to suffering. This research, for those reasons, was qualitative research. A qualitative research is usually contrasted with quantitative research which is related to percentage, average value, chi square, and other statistical calculations. In different point, quality refers to natural aspects which are contrasted with quantum or number. In summary, qualitative research is defined as a research that has not deployed any formal calculations.\(^\text{15}\)

The present research seeks to describe the expressions of mufassir (the interpreters) written in their interpretation works based on semantic analysis. The technical steps done in this research were (1) identifying verbs which relate to human creation, (2) identifying the verses which relate to human creation, (3) consulting the standard dictionaries about the verbs meaning, (4) analyzing the verses which relate to human creation by considering various interpretation methods, and (5) combining the semantic analysis on verbs about human creation with the studies of verses in The Qur'an.

Result and Discussion

This part shows the results of semantic analysis on words صنع، بدع، جعل، خلق, فطر and how they are used in The Qur'an. The detailed analysis is described in the subtopics below.

Semantic Analysis on the Words خلق، جعل، بدع، صنع، فطر

a. The use of خلق

Word 'خلق', in Arabic society, refers to an innovation or a practice of creating a thing without having initial example. Every creature, created by God, is an innovation without initial example. 'خلق' has two meanings; 'الإنشاء' (create) and 'التقدير' (appreciate or

\(^{15}\) Lexy J. Moleong, Metode Penelitian Kualitatif, (Bandung: PT Remaja Rosdakarya, 2000), 2.
set)\(^{16}\). For example, in *surah al-Mukminun*, verse 12, there is a sentence 'خلق الله خلقنا ثم' (create, however, there is a sentence 'خلق الحاقين' from an identical verse. The word 'خلق' in the sentence means 'appreciate or set'). God is the most powerful ruler, and most deserving of appreciation.

In a different context, the word 'خلق' refers to 'to set'. As evidence, there is an Arabic proverb in a poem composed by Zuheir. The proverb is as follows\(^{17}\).

ولأنت تفرى ما خلقت وبعض القوم يخلق ثم لا يفرى

(Why do you pretend to be something that you have set? Whereas some people set (rules) but they never lie)

Moreover, Asfahani\(^{18}\) and al-Ghazali\(^{19}\) state that the word 'خلق' has two fundamental meanings. Firstly, it refers to creating (not imitating) one thing without initial example, as stated in *surah al-An’âm* verse 1 'خلق السموا والارض'. Secondly, it refers to creating one thing from something else as it is stated in *surah an-Nahl* verse 4 خلق الإنسان من نطفة; the word 'خلق' which refers to creating one thing without initial example is only God’s privilege. God describes the concept in *surah an-Nahl* verse 17: 'خلق كلم فان تذكرون'. The use of the word 'خلق' is permissible in two contexts; the meaning is 'appreciate' and lies (as stated in *surah al-Ankabût* verse 17 'خلقون' وخلقون).

In The Qur’an, 80 verses use the word 'خلق' in its derivation forms. The analysis shows that there are seven verses which are closely related to human creation. The word 'خلق', based on further analysis, is categorized into three types; *shigat fi'il madhi ma’lum* (11 occurrences), *fiil mudhāri* (four occurrences), *isim fa’il* (two occurrences).

In addition, the word 'خلق' also refers to religious truth. It can be identified from the phrase "خلق آلل" in *surah ar-Rum* verse 30. The word 'خلق' of the phrase means God’s truth which is a noble religion. In human creation, humans are equipped with a religious device, namely monotheistic religion. Non-religious people, therefore, have denied their nature.

The word 'خلق' is a transitive verb (*fi’il muta’addi*) consisting of a single object (*maf’ul*). The used objects, based on analysis, are heaven, earth, human, and other

---

\(^{16}\) Jamaluddin Muhammad Ibn Manzhur, *Lisan al-Arab*, (Beirut: Dar Shadir Publisher, 2010), 85.

\(^{17}\) Isma’il bin Hamad Jauhari, *As-Shibhab Tajal Luqtab wa Shibhab al-Arabiyah*, (Kairo: Darul Hadits, 2009), 240.


creatures. Specifically, on human creation, most of the verses use the word 'خلق' which mean 'make or create'. The word 'خلق' is also used to describe the psychic aspect of human creation as stated in "إِنَّ الْإِنسَانَ خُلِقَ هَلُوعًا" meaning that "indeed, mankind was created anxious".

b. The Use of جعل

The word 'جعل' has identical meaning with 'صنع' which mean ‘make or create’. The word 'جعل' has various meanings; (1) it refers to 'نظر' as stated in the sentence 'جعلت البصرة بغداد', (2) it refers to (put) as stated in the sentence 'إِنَّ الْإِنسَانَ خُلِقَ هَلُوعًا', (3) it refers to 'بِنَاهُ' (explain) as stated in the sentence 'وجعلوا الملاك القبض عليه', (4) it refers to 'اسم' (name or call) as stated in the sentence 'جعلت زيدا أعلم الناس', and (6) it refers to 'خلق' as stated in the sentence "إِنَّ الْإِنسَانَ خُلِقَ هَلُوعًا". Al-Jauhari states that the word 'جعل' means 'make or be something'. The meanings can be identified in the famous words of Rajiz: "إِنَّ الْإِنسَانَ خُلِقَ هَلُوعًا".

in his book entitled Alqamusul Muhith, states that the word 'جعل' has identical meaning with 'صنع'. furthermore, state that the word 'جعل' is more general and refers to all actions. The word is more general than 'صنع', and etc. The word 'جعل', in its use, has five meanings; 1) it is an intransitive verb which means 'صار', (2) it is a transitive verb which means 'xxx' consisting of a single maf'ul as stated in the sentence 'وجعل الظلمات والنور', (3) it refers to 'making something from something' as stated in the sentence 'والله جعل لكم من أنفسكم أزواجا', (4) it refers to 'making something in a situation' as stated in the sentence "الذى جعل لكم الأرض فراشا والسماء بناء", and (5) it refers to 'setting a rule for different things as stated in the sentence "يُعَلَّمُونَ عَلَى الْأَمْرِ". The word 'جعل' is also used in verses concerning human creation, specifically about the role of an object in the verse, as

20 Jamaluddin Muhammad Ibn Manzhur, Lisanul Arab, 110.
21 Ismail bin Hamad Jauhari, Al-Shibbah Tajul Lughab wa Shibbah al-Arabiyah.
23 Raghib Asfahani, Mu'jam Mufradat Al-Fadżh Al-Quran.
stated in surah an-Nahl verse 78 (and He made for you bearing and vision and intellect...).

c. The Use of بديع

The word ‘بديع’ is musyhabahat form of the verb 'بدع'. The word has three shihat concepts in The Qur'an, (1) the word ‘بدعا’ which means ‘the first’ as stated in surah al-Ahqaf verse 9 ‘وَجَعَلَ لَكُمُ السَّمإعَ وَالْإَبإصَارَ وَالْإَفإئِدَةَ’ and He made for you hearing and vision and intellect...).

(2) The word ‘بدع’ which means ‘making new things’ as stated in surah al-Hadid verse 27 وَجَعَلإنَا فِِ قُلُوبِ الَّذِينَ ات َّب َعُوهُ رَأإفَةً وَرَحْإَةً وَرَهإبَانِيَّةً اب إتَدَعُوهَا, and (3) the word ‘بديع’ which means ‘the most innovative’ as stated in surah al-An'am verse 110 ‘بَدِيعُ السَمَاوَاتِ وَالأَْرْضِ أَنََّ يَكُونُ لَوُ وَلََْ تَكُنْ لَوُ صَاحِبَةٌ’. Al-Badie is one of the most renowned names of asmaul husna meaning ‘the most innovative, the first creator, and the creator without initial example’25.

The word ‘بدع’, in The Qur'an, refers to ‘making a creature without having initial example’26. In relation to God's power, the meaning of ‘بدع’ is making something without tool, material, space, and time aspects. The use of the word can be identified in surah al-Baqarah verse 117 ‘بَدِيعُ السَمَاوَاتِ وَالأَْرْضِ وَإِذَا قَضَى أَمْرًا فَإِنَََّا يـَقُولُ لَوُ كُنْ فـَيَكُون’. In fiqh term, for this context, there is a phrase referring to all utterances or actions which need no syariat or fundamental law.

d. The Use ofصنع

States that the word ‘صنع’ has various meanings. There are five potential meanings of the words, (1) asking for something to be created, the meaning can be identified in the sentence ‘صنع فلان خاتما’ (2) it means ‘حرفه’ (expertise) as stated in the sentence ‘صنع فلان خاتما’, (3) رجل صنع اليد (expertise) as stated in the sentence ‘صنع فلان خاتما’, (4) it means ‘صنع فلان جاريته’ (expertise) as stated in the sentence ‘صنع فلان جاريته’, and (5) it means ‘nice and clean clothes’27.

The word 'صنع' is a verb which is similar to the words 'فعل, خلق, جعل'. The word 'صنع' means ‘producing actions’28. The word 'صنع' is more specific than 'فعل'. The word 'صنع' is always, indeed, referring to 'فعل', on the contrary, the word 'صنع' is not always referring to 'فعل' as stated in surah an-Naml verse 88 ‘صَنُعَ اللَّهُ الَّذِي أَنْفَقَ كُلَّ شَيْءٍ إِلَّاٰ خَيْبَرٌ مَا نَفْعَلُونَ’.

26 Raghib Asfahani, Mu'jam Mufradat Alfadh Al-Quran, 110.
28 Raghib Asfahani, Mu'jam Mufradat Alfadh Al-Quran, 110.
e. The Use of فطر

The word 'فطر' means 'crack or imperfect thing'. The meaning can be identified in God’s word ‘ََّل ترى من فطور’. The word also means small amounts of camel or goat milk. The potential meaning of the word is also ‘creating or starting to create’.

Furthermore, the meaning of 'فطر' in original Arabic, grammar is ‘ابتدع’. The meaning is derived from the experience of Ibnu Abbas (the man with high authority to interpret The Qur’an). At that time, Ibnu Abbas failed to understand the meaning of surah Fathir verses 1 "الحَْمْدُ للَِِّ فَاطِرِ السَمَاوَاتِ وَالأَْرْضِ". One day, he saw two people of Arab Badwi were quarrelling over one thing. One of them said ‘أنا فطرتها’ which meant ‘انا ابتدايها’. Furthermore, the meaning of 'فطر' is 'building and creating new things'.

The Verses Concerning Human Creation

There are, in The Qur’an, a great number of verses concerning human creation, either general or specific. This research focuses on specific verses concerning human creation. In this context, there are 16 verses. The verses can be identified in surah Maryam: 67, al-Kahfi: 37, al-Sajdah: 7-9, al-Najm: 45-46, al-Mukminun: 12-14, al-Hajj: 5, Nûb: 14, al-Insâr: 1-2, al-Infitâr: 7-8, al-Thâriq: 5-7, al-Qiyâmah: 38, al-Zumâr: 6, al-Sajdah: 7-9, al-Rahmân: 14, al-Hajj: 26, and al-Shâffâ: 11. The respective verses can be categorized into two main themes; talking about the creation of first human and talking about general human creation. However, it is plausible to have a verse concerning both themes.

The first theme can be seen in surah Maryam: 67, al-Kahfi: 37, al-Sajdah: 7-9, al-Hajj: 5, dan al-Insân: 1. In the respective verses, God explains the creation process of first human, Adam, from he dust of the ground (al-Kahfi: 37, al-Sajdah: 7-9, al-Hajj: 5, and al-Insân: 2). This topic will be elaborated in subtopic about Adam’s creation process. Moreover, in the next verses (Maryam: 67, and al-Insân: 1), God denies those who do not believe in the ressurection day. They do not believe in the resurrection day as, based on their perspective, it is illogical. In this sense, God provides facts about the creation of Adam and all humans. At first, no one existed, nd God created humans. After that, God makes them die and return to the ground. It is an easy task for God to revive the dead people.

The second theme is about general human creation. The theme can be seen in surah al-Kahfi: 37, al-Sajdah: 7-9, al-Najm: 45-46, al-Mukminun: 12-14, al-Hajj: 5, Noah: 4,
al-Insan: 1-2, al-Infthâr: 7-8, and al-tharîq: 5-7. Based on the verses, the stages of general human creation. The description is as follows.

a. The stage of formless

In this stage, human has no any forms. He is still on God’s plan. This is explained in surah al-Insan: 1 and maryam: 67.

b. The stage of nuthfah

The second stage is nuthfah. There are 12 occurrences of nuthfah in The Quran, but it is sometimes replaced by al-ma al-mahin and al-ma al-dafiq. The three terms are not exactly the same, but there are some things that distinguish them in detail. The term, for example, al-mani includes the notion of nuthfah.

The result of male sperm and female ovum is fertilized ovum. It becomes morula, blastuta, and placenta. In placenta process, it changes to be alaqah. The exact process can be seen in surah al-Mukminûn: 12-14. Based on The Qur‘an, the stage of nuthfah has several characteristics. The characteristics are as follows:

1) The period of fetus determination

Regarding this period, God has stated in surah al-Qiyamah verses 36-37.

Does man think that he will be left neglected? Had he not been a sperm from semen emitted?

Based on surah verses 36-37, there is a scientific fact. It is about fetus determination in the stage of nuthfah, moreover, the stage happens in the fertilizing process of the ovum by sperm. In the 20th century, the chromosomes can be identified. Therefore, the relationship between the fertilizing process of the ovum by sperm and the determination of human being’s type can be identified. Each cell consists of 46 chromosomes.

2) The period of determining fetus destiny

In The Qur‘an, God has stated in surah ‘Abasa verse 19.

From a sperm-drop, He created him and destined for him.

Based on the verse, the baby’s future is determined when the fertilization process occurs. This is corroborated by new discoveries in medical science which state that this period (determination of infant destiny) has following characteristics:

3) The determination of infant’s destiny occurs during the pregnancy process

---

34 Ibid. pp: 109
35 Al-Quranul al-Karim. QS Qiyamah: 36-37.
The duration of nuthfah stage during pregnancy starts from male sperm-female ovum process to the creation of nuthfat al-amsyaz (zygote). At this stage, the creation of new creatures through the chromosomes stops. After that, the determined period comes to reality, does zygote change to a new creature or not? The reason is that most of the chromosomes have no chance to live. The failed chromosomes will result the stop of pregnancy process. The failure is initiated by the facts that most of the cells stay in short period, most of them fall, and only a small portion of them can survive. The failure also can be regarded with drugs, physical condition, or food.

At this stage, there is an explanation of the hadith narrated by Muslim. In his history, it is explained that the nuthfah lived in the womb for forty nights, after which the angel ascended to the God, the creator, and said: "O God, is he a man or woman? Is his life straight or not?" Then, God will make his life a straight or vice versa. Then, the angel said: "O God, how about his nourishment, his age, and his shape? Then, Allah made him a person who is suffering or happy. (Muslim)

c. The stage of 'Alaqah

This stage begins after the completion of nuthfah stage; that is forty days. In the stage of nuthfah, it is about the determination of type, model, and preparation of limbs formations; however, in the stage of alaqah, it is about organs formations to reach perfect shape. This stage spends forty days.

This stage is very crucial in human creation process. It is clearly stated in surah al-Qiyamah verse 38 “then he was a clinging clot, and [Allah] created [his form] and proportioned [him]”. The scientific analysis shows that, in the final of 'alaqah stage, the fetus is about 5 cm and its organs are perfect. After that, the stage of mudghab is starting.

d. The stage of mudghab

It is a fact that mudghab is one of stages in general human creation. The explanation of this stage can be identified in surah al-Hajj verse 5 and surah al-Mukminun verses 12-14. According to medical science, the shift of alaqah to mudghab happens briefly; without any different time and shape. Therefore, it is accurately stated by The Qur’an (surah al-Mukminun verses 12-14) in the use of ataf letter 'ف', not 'ث'. In nahwu (grammar) theory, the letter 'ف' is used to describe the order of events in ittishal characteristic. Ittishâl means that the word after 'ف' has sequenced event in very short period. It is different from the letter 'ث' which represents the order of events in infishal characteristic. Infishal means that the word after 'ث' has sequenced event in relative long period.

In the context of human development process, infishâl characteristic is implemented. To represent the change from dust of the ground to nuthfah, the process of nuthfah in the womb, and the transformation of alaqah to 'alaqah, the letter used is 'ث' as the process requires time and results significant change. However, the change of ‘alaqah-mudghab, mudghab-bones, and the appearance of flesh does not require time, even simultaneously. There are not significant changes on the process. At the final
verse, the word 'ُّث' is used to describe the change of clothed bones with flesh. The process requires time and results significant changes. The use of ataf letter, therefore, is accurate and corroborates scientific inventions in medical science.

e. The stage of bones

In The Qur’an, God says that.

"... then We fashioned the little lump into bones, then clothed the bones with flesh" 37

Scientific discoveries show that the bones are arranged in the form of cartilage. After that, the center of development exists in mudghah and continues to develop to adulthood. Finally, the clothed bones with flesh can be formed.

f. The true human form

The development process of human life passes through several stages, namely:


Conclusion

The analysis on verses concerning human creation has served some findings. The conclusion of the findings is as follows. The words, used by The Qur’an, which concern human creation are ﷽، ﱗ، ﱖ، ﱚ، ﱛ. There are only two words used in verses concerning human creation, ﷽، ﱗ. The word ُْخَلۡق is an intransitive verb (jī’il muta’addî) consisting of a single object (maf’ûl). The used objects, based on analysis, are heaven, earth, human, and other creatures. The word khalq is also used to describe the psychic aspect of human creation as stated in ﴿إِنَّ الْإِنسَانَ خُلِقَ هَلُوعًا﴾ 38. The word ﷽ is a transitive verb consisting of two objects (muth’addî bi maf’ulainî). In the context of human creation, the word is used to describe the function of something for human. In regard to human creation, in specific terms, the used words are ﷽، ﷽. The word ﷽ functions as an element to describe the role of an object in the respective verses. In the Quran, the stages of human creation start from formless, nutufah (drops of semen, male and female discharges), alaqah (leach-like clot of coagulated blood), mudghah (lump of flesh), little lump of flesh bones, and the true human form.

---

38 Al-Quranul al-Karim. QS Alma’arij: 19.
REFERENCES


