



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

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Abstract

This qualitative research argues that the concept of human creation in the holy *Quran* can be revealed by analyzing the words *kbalaqa*, *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 ‘*جعل، خلق*’ / ‘*ja’ala, kbalaqa*’. The word *kbalaqa* is an intransitive word (*fi’il muta’addi*) consisting of a single object (*maf’ul*). Furthermore, the word ‘*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 verses¹

The Qur’an is a holy book containing God’s messages for human beings. The messages were conveyed by Gabriel, *Jibril*, from *Laub 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 understand².

¹ S. Ghafouri-Fard dan S. Mohammad Akrami, “Man Evolution An Islamic Point of View”, *European Journal of Science and Theology*, Vol. 7, No. 3, 2011, 17-28.

² *Al-Quranul al-Karim*, (Jakarta: Departemen Agama Republik Indonesia, 2000), QS. Fushilat: 3.

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 humans³. 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 age⁴.

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 meaning⁵. 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), *asbabul wurud*, *adab Arabi*, and etc.

Semantic similarity between word is often represented by similarity between concept that associated with the word⁶. 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

³ I. Jafar, "Konsep Berita dalam Al-Quran (Implikasinya dalam Sistem Pemberitaan di Media Sosial [The Concept of News in The Qur'an (Its Implication in Broadcasting System in Social Media)]", *Jurnalisa*, Vol. 3, No. 1, 2017, 1-15.

⁴ M. Mohsen, *et al.* "Holy Quran, New Sciences and Development of Human Embryo", *Webmedcentral*, 2011, 1-9.

⁵ Mansoer Pateda, *Semantik Leksikal*, (Ende: Nusa Indah, 1986), 12.

⁶ Irwanto, *et al.* "Semantic Text Relatedness on Alquran Translation Using Modified Path based Method", *Journal of Physics: Conf. Series* 971, 2018, 2.

involves the mental state of the speaker, as reflected in a range of personal, emotive overtones (affective or connotative meaning)⁷.

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 *reference*⁹.

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, *siyâqi* (contextual) meaning, and *ijtima'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 **خاق** are seven times. The occurrences of word **جعل** are 42 times, and **جاعل** are two times. The occurrences of word **فطر** are six times, **بديع** 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 *tafsîr bi al-ma'tsûr* and *tafsîr bi al-ma'qûl (bi al-ra'yi)*. *Tafsîr bi al-ma'tsûr* is a school of interpretation which relies on or uses, as its fundamental consideration, The

⁷ Emodi Livina, "A Semantic Analysis of The Language of Advertising", *African Research Review*. Vol. 5, No. 4, 2011, 316-326.

⁸ Guntur Tarigan, *Pengajaran Semantik*, (Bandung: Angkasa, 1986).

⁹ Abdul Chaer, *Pengantar Semantik Bahasa Indonesia*, (Jakarta: Rineka Cipta, 1990), 2.

¹⁰ Abdul Wahab, *Teori Semantik*, (Surabaya: Airlangga University Press, 2005), 9.

¹¹ Muhammad Ahmad Abul Faraj, *Al-Ma'âjim al-Lughawiyah fi Dhawi 'ilm al-Lughab al-Haditsah*, (Beirut: Darun Nahdhah al Arabiyyah, 1966).

Qur'an, hadith, and *sahaba* (companions of the prophet Muhammad), and *tabi'een* (followers or successors)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.

Tafsîr bi al-ma'qûl, on the contrary, is a school of interpretation that leans on its interpretation on intellectual reasons¹³. 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 evolution¹⁴.

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, *فطر، صنع، بدع، جعل، خلق* which are related to human creation in The Qur'an? and (2) what are hermeneutic implications of the words in verses about human creation?

¹² M. Ready, "Arus Baru Kecenderungan Penafsiran Kontemporer", *Journal of Quran and Hadith Studies*, Vol. 1, No. 1, 2012, 85-117, pp: 94

¹³ M. Zaini, "Sumber-sumber Penafsiran al-Quran", *Jurnal Substansia*, Vol. 14, No. 1, 2012, 29-36.

¹⁴ Ahmad al-Showy, *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 Alfadzih Al-Quran* by Raghib Asfahani, *al-Qamus al-Mubith* by Ibn Ya'kub Fairizabadi, *as-Shibhab Tajul Lughab wa Shibhab 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 calculations¹⁵.

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 **خلق، جعل، بدع، صنع**; and **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; '**الإنشَاء**' (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 'علقة النطفة خلقنا ثم'. The word 'خلق', in the sentence, means 'الإِنشاء' (create), however, there is a sentence 'فتبارك الله أحسن الخالقين' from an identical verse. The word 'الخالقين' in the sentence means 'التقدير' (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 follows¹⁷.

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, Asfahani¹⁸ and al-Ghazali¹⁹ 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'am* verse 1 'خلق السموات والأرض'. 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 'أفمن يخلق كمن لا يخلق أفلا تتذكرون'. The use of the word 'خلق', not referring to God, is permissible in two contexts; the meaning is 'التقدير' and lies (as stated in *surah al-Ankabût* verse 17 'وتخلقون وإفكا').

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; *shibat fi'il mâdhi ma'lûm* (11 occurrences), *fi'il mudhâri* (four occurrences), *isim fâ'il* (two occurrences).

In addition, the word 'خلق' also refers to religious truth. It can be identified from the phrase 'مِثْقَلِ اللَّهِ' 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 Manzhar, *Lisan al-Arab*, (Beirut: Dar Shadir Publisher, 2010), 85.

¹⁷ Ismail bin Hamad Jauhari, *As-Shibhab Tajul Lughab wa Shibhab al-Arabiyah*, (Kairo: Darul Hadits, 2009), 240.

¹⁸ Raghîb Asfahani, *Mu'jam Mufradat Alfadzih Al-Quran*, (Beirut : Dar al-Fikr, 2009), 296.

¹⁹ H.A.A. Al-Ghazali, "Nazharah al-Quran fi Hikmah Khalqa al-Insan", *Jurnal Kuliyat al-Syari'ah wa al-Dirasat al-Islamiyah*, Vol. 25, 2017, 14-78.

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

b. The Use of جعل

The word 'جعل' has identical meaning with 'خلق, صنع, صير' which mean 'make or create'²⁰. The word 'جعل' has various meanings; (1) it refers to 'ظن' as stated in the sentence 'جعلت البصرة بغداد', (2) it refers to 'ألقه' (put) as stated in the sentence 'جعلت متاعك', (3) it refers to 'بيناه' (explain) as stated in the sentence 'إنا جعلناه قرآنا عربيا لعلكم تجعلوا الملائكة الذين هم عباد', (4) it refers to 'سمى' (name or call) as stated in the sentence 'تعلقون', (5) it refers to 'القول والحكم على الشيء' (characterize and set a certain rule) as stated in the sentence 'جعلت زيدا أعلم الناس', and (6) it refers to 'خلق' as stated in the sentence 'وجعلنا'. Al-Jauhari states that the word 'جعل' means 'make or be something'²¹. The meanings can be identified in the famous words of Rajiz 'جثيثها وجعلها'²².

in his book entitled *Alqamusul Mubith*, states that the word 'جعل' has identical meaning with 'صنع'²². furthermore, state that the word 'جعل' is more general and refers to all actions. The word is more general than 'صنع, فعل', and etc. The word 'جعل', in its use, has five meanings; 1) it is an intransitive verb which means 'صار' as stated in the sentence 'جعل زيد يقول كذا', (2) it is a transitive verb which means 'xxx' consisting of a single *maful* 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 'الذي جعل لكم الأرض', and (5) it refers to 'setting a rule for different things as stated in the sentence 'وجعلوا لله مما ذرأ من الحرث والأنعام نصيبا' and 'إنا رادوه إليك وجاعلوه من المرسلين'^{23,24}.

The word 'جعل' is a transitive verb consisting of two objects (*muta'addi mafulul tsani*). The use of the word within its meaning can be identified in *surah al-Baqarab* verse 22 'الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً'. 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 Manzhar, *Lisanul Arab*, 110.

²¹ Ismail bin Hamad Jauhari, *As-Shibbah Tajul Lughab wa Shihbah al-Arabiyyah*.

²² Fairuz Abadi, *Al-Qamus al-Mubith*, (Beirut: Muassasah ar Risalah, 2005).

²³ Raghil Asfahani, *Mu'jam Mufradat Alfadzih Al-Quran*.

²⁴ K.K Humaidi & T.G. Husain, "Ma'ani Ja'ala fi al-Ifrad wa al-Isnad wa al-Isti'mal al-Qurani", *Jurnal al-Lughab al-Arabiyyah wa Adabuba*, Vol. 1, No. 26, 2011, 277-310.

stated in *surah an-Nahl* verse 78 'وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ' (and He made for you hearing and vision and intellect...).

c. The Use of بدع

The word 'بدع' is *musyabbahat* form of the verb 'بدع'. The word has three *shibat* concepts in The Qur'an, (1) the word 'بدعا' which means 'the first' as stated in *surah al-Ahqaf* verse 9 'قُلْ مَا كُنْتُ بِدْعًا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي', (2) The word 'ابتدعو' which means 'making new things' as stated in *surah al-Hadid* verse 27 'وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً', and (3) the word 'بدع' which means 'the most innovative' as stated in *surah al-An'am* verse 110 'بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ أَلَيْسَ بِكُونِ لَهُ وَلَدٌ وَهَلْ تَكُنْ لَهُ صَاحِبَةً'. *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 'بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ'. 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 of صنع

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 'اصطنع فلان خاتما', (2) it means 'حرفة' (expertise) as stated in the sentence 'صنعة', (3) body posture (God's creation) as stated in the sentence 'رجل صنع اليد', (4) it means 'رَبِي' 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 '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 'صُنِعَ اللَّهُ الَّذِي أَنْقَرْنَا كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ'.

²⁵ Jamaluddin Muhammad Ibn Manzbur, *Lisan al-Arab*, 6.

²⁶ Raghīb Asfahani, *Mu'jam Mufradat Alfadzih Al-Quran*, 110.

²⁷ Jamaluddin Muhammad Ibn Manzbur, *Lisan al-Arab*, 6.

²⁸ Raghīb Asfahani, *Mu'jam Mufradat Alfadzih 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 'هل 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'²⁹.

Furthermore, the meaning of 'فطر', in original Arabic, grammar is 'ابتدع'³⁰. 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 'الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ'. One day, he saw two people of Arab Badwi were quarrelling over one thing. One of them said 'أنا فطرتها' which meant 'أنا 'ابتدأتها'. Furthermore, the meaning of 'فطر' is 'building and creating new things'³¹.

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-Kahfî*: 37, *al-Sajdah*: 7-9, *al-Najm*: 45-46, *al-Mukminûn*: 12-14, *al-Hajj*: 5, *Nûb*: 14, *al-Insân*: 1-2, *al-Infithâr*: 7-8, *al-Thâriq*: 5-7, *al-Qiyâmah*: 38, *al-Zumâr*: 6, *al-Sajdah*: 7-9, *al-Rahmân*: 14, *al-Hajr*: 26, and *al-Shâffât*: 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-kahfî*: 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-Kahfî* : 37, *al-Sajdah*: 7-9, *al-Hajj* : 5, and *al-Insan*: 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 resurrection 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, and 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 people³².

The second theme is about general human creation. The theme can be seen in *surah al-Kahfî*: 37, *al-Sajdah*: 7-9, *al-Najm*: 45-46, *al-Mukminun*: 12-14, *al-Hajj*: 5, *Noah*: 4,

²⁹ Jamaluddin Muhammad Ibn Manzhur, *Lisan al-Arab*, 55.

³⁰ Fauzi Yusuf Habith, *Al-Ma'âjim al-Arabîyyah: Maudbu'ât wa Alfâdz*, (Kairo: Kuliyyah al-Lughah al-Arabîyyah, 1996).

³¹ Fairuz Abadi, *Al-Qamus al-Mubith*.

³² Ismail Ibnu Katsîr, *Tafsîr Al-Quran al-'Adhim*, (Beirut: Dar al- Fikr, 1994), 161.

al-Insân: 1 -2, *al-Infithâr*: 7-8, and *al-tharîq*: 5-7. Based on the verses, the stages of general human creation. The description is as follows³³.

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 *nuthfab*

The second stage is *nuthfab*. There are 12 occurrences of *nuthfab* 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 *nuthfab*³⁴.

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

1) The period of *fetus* determination

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

أيجسب الإنسان أن يترك سدى. ألم يك نطفة من منى يمنى

*Does man think that he will be left neglected? Had he not been a sperm from semen emitted?*³⁵.

Based on *surah* verses 36-37, there is a scientific fact. It is about *fetus* determination in the stage of *nuthfab*, 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.

من نطفة خلقه فقدره

*From a sperm-drop, He created him and destined for him*³⁶.

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

³³ Muhammad Ali al-Bar, *Khalq al-Insan baina al-Tib wa Al-Quran*, Vol. I. (Jeddah: al-Dar al-Su'udiyah, 1986).

³⁴ Ibid. pp: 109

³⁵ *Al-Quranul al-Karim*. QS Qiyamah: 36-37.

³⁶ *Al-Quranul al-Karim*. QS Abasa: 19.

The duration of *nuthfab* stage during pregnancy starts from male sperm-female ovum process to the creation of *nuthfat al-amsyaḥ* (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 *hadīth* narrated by Muslim. In his history, it is explained that the *nuthfab* 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 *nuthfab* stage; that is forty days. In the stage of *nuthfab*, 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 'م'. In *nahwu* (grammar) theory, the letter 'ف' is used to describe the order of events in *ittishâl* characteristic. *Ittishâl* means that the word after 'ف' has sequenced event in very short period. It is different from the letter 'م' which represents the order of events in *infishâl* characteristic. *Infishâl* means that the word after 'م' 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 *nuthfab*, the process of *nuthfab* in the womb, and the transformation of *nuthfab* to '*alaqah*, the letter used is 'م' 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 'م' 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 *mudghab* 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: 1) formless (*Maryam*: 67), 2) the dust of the ground (*al-Kahfî*: 37, *al-Sajdah*: 7-9, *al-Mukminûn*: 12-14, *al-Hajj* 5, *al-Rabmân*: 14, *al- Hijr*: 26, *al-Shâffât*: 11), 3) semen (*al-Kahfî*: 37, *al-Sajdah*: 7-9, *al-Najm*: 45-46, *al-Mukminûn*: 12-14, *al-Insân*: 1-2, *al-Thâriq*: 5-7 , *al-Sajdah*: 7-9), 4) *alaaqab* (blood clot) (*al-Mukminûn*: 12-14, *al-Qiyâmah*: 38, *al-Alaq*: 2), 5) *mudghab* (the little lump) (*al-Mukminûn*: 12-14, *al-Qiyamah*: 38), 6) the clothed bones with flesh (*al-Mukminûn*: 12-14); 7) perfect form as a creation (*al-Kahfî*: 37, *al-Sajdah*: 7-9, *al-Najm*: 45-46, *al-Mukminûn*: 12-14, *al-Qiyâmah*: 38). These seven stages are the process of human development. In this research, the human development stage after birth is not discussed.

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 *فطر، صنع، بدع، جعل، خلق*. There are only two words used in verses concerning human creation, *خلق، جعل*. The word *خلق* is an intransitive verb (*fi'il muta'addi*) consisting of a single object (*maf'ûl*). The used objects, based on analysis, are heaven, earth, human, and other creatures. The word *kehalaga* is also used to describe the psychic aspect of human creation as stated in *إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا*³⁸. The word *جعل* is a transitive verb consisting of two objects (*mutb'addi bi maf'ulaini*). 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 *جعل، خلق*. The word *جعل* 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, *nuthfab* (drops of semen, male and female discharges), *alaaqab* (leach-like clot of coagulated blood), *mudghab* (lump of flesh), little lump of flesh bones, and the true human form.[]

³⁷ *Al-Quranul al-Karim*. Qs: Al-Mumin: 14.

³⁸ *Al-Quranul al-Karim*. QS Alma'arij: 19.

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