

GENETICS AND THE HOLY QUR'AN

¹Emad Hmad Abdallah, ¹Abdull Rahman Mahmood, ^{1,*}Mohammed Sabbar Taha,
¹Shafi Jumaah Hammadi, ¹Ahmed Khalid Rashid Alani, ¹Mohammed Abdulhameed
Sleibi, ¹Ahmed Qasim Najm, ¹Jaffary Awang, ¹Mazlan Ibrahim Muhamad Razak Idris,
¹Ahmad Yunus Mohd Noor.

¹Department Usuluddin dan Falsafah, Fakulti Pengajian Islam, Universiti Kebangsaan Malaysia,
43600 UKM Bangi, Selangor, Malaysia. Tel: 6011-2828-6055.

*Corresponding author

ABSTRACT

The problem of the study lies in proving that the Qur'an is not man-made, but rather the speech of the Great Creator through scientific evidences related to the genetics, and relating them to the scientific signs stated in the Qur'an. The study aims to illustrate the challenge of the Qur'an and the relation between the Qur'anic texts and genetics. The study adopted the inductive approach of Qur'anic texts, sayings of scholars and analyzing such texts to prove the reality of Qur'an. The study concluded that the Qur'an is an everlasting miracle of all times and places. Its miracle is not only confined to the rhetorical miracle but also its content of facts about the universe, man, animals, plants, insects and others, and proving the relation between genetics and the Qur'an, and that faith approach in the Qur'an does not contradict with the scientific facts of modern science. Indeed, authentic knowledge and authentic religion do not contradict.

Keywords: Genes, Inheritance, Qur'an.

1.0 INTRODUCTION

The Holy Qur'an is the book ascended by Allah to prophet Mohamed's heart for guiding people and to serve as a constitution for them. The Holy Qur'an answered many questions that puzzled philosophers' minds in old and modern days. Some many controversies are continuously raised to put its credibility into question. Through what the scientists discovered of genetics secrets, there is consistency between modern discoveries and what the Qur'an told us before hundreds of years. This calls for contemplating the evidences of the reliability of this book through genetics.

2.0 DEFINITION OF THE QUR'AN

The Holy Qur'an is the word of Allah that was revealed to prophet Mohamed -peace be upon him- which is written on a book, and is narrated by succession, which is a worship to recite, and whose every chapter is a challenge (Antar, 1993).

Through query about this book (the Qur'an) that is narrated from century to another from specific source, we are before a narration issue that is presented by this book. We, according to the scientific approach, should begin by verifying the narrations and news for examining its credibility. During the verification, it became obvious that this book reached us with an authentic narration by means of succession which is not subject to lies in its narration, from a man named Mohamed Bin Abdullah who appeared in the sixth Christian century in the Arabian Peninsula. This narration that has been verified by means of succession is not made up by Mohamed and he does not have any benefit from doing so. He only received it as a revelation from Allah through Gabriel peace be upon him (Al-Buti, n.d).

Saying that Mohamed received the Qur'an by inspiration or obsession may nullify that the Qur'an is a revelation from Allah and that Mohamed did not receive from Gabriel – peace upon him. We ask refuge from Allah from following the path of atheism (Al- Jarjani, 1992).

By contemplating the Qur'an, one can see how noble and virtuous it is. You will not find any words more eloquent and pleasant than its words, and you will not find any organization and consistency like the words in the Qur'an. Also, minds witness the advance meanings of the Qur'an (Al-Baqilani, 1997).

This great book and its shining light and the well-built system and comprehensive legislation was revealed by Allah gradually and was not revealed at once so that it may combine the challenge as a whole and as divided (Aal Khattab, 2011).

This is so that one who contemplates the Qur'an will know that there is no contradiction in the Qur'an and this is the greatest evidence that it is not man-made but rather from Allah (Ibn `Ashur, 1984).

A book that was revealed along 23 years, yet there is no any contradiction in it, is really amazing. It is a clear evidence that the one who revealed it knows the secret and the thought. Allah says: *“Those who pervert the Truth in Our Signs are not hidden from us. Which is better? - He that is cast into the Fire, or he that comes safe through, on the Day of Judgment? Do what ye will: verily He seeth (clearly) all that ye do. Those who reject the Message when it comes to them (are not hidden from us). And indeed it is a Book of exalted power”* (Qur'an, Fussilat: 41-42).

3.0 CHALLENGE IN THE QUR'AN

Almighty Allah challenged in the Qur'an whoever claims that the Qur'an man's words to come up with the Qur'an. Allah says: *"Say: 'If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support'"* (Qur'an, al-Israa': 88).

Then, Allah challenged those who said that the Qur'an is defamed to come up with only ten chapter similar to that of the Qur'an without the help of Allah. Allah says: *"Or they may say, 'He forged it,' Say, 'Bring ye then ten suras forged, like unto it, and call (to your aid) whomsoever ye can, other than God!- If ye speak the truth!'"* (Qur'an, Hud: 13).

The challenge continued to bring even a single chapter similar to that of Qur'an. Allah says: *"Or do they say, 'He forged it'? Say: 'Bring then a Sura like unto it, and call (to your aid) anyone you can besides God, if it be ye speak the truth!'"* (Qur'an, Yunus: 38).

This is to show the challenge of the Qur'an and that neither humans nor other can come up with something similar to the Qur'an, one tenth of it, or even a single chapter. This is due to the high level of eloquence, conciseness, and beauty which can only come from Allah as there is nothing like Allah and the Qur'an is the speech of Allah. Allah says: *"This Qur'an is not such as can be produced by other than God; on the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book - wherein there is no doubt - from the Lord of the worlds."* (Qur'an, Yunus: 37), which means that the Qur'an cannot come from anyone rather than Allah and it is not similar to human words or others (Ibn Kathir, 1999).

This challenge is timeless and it is on till the end of time. Along the years humans and Jinn are totally unable to come up with something similar to the Qur'an, and those who attempted ended up being mocked (Sjjah, 1992).

The challenge of the Qur'an to all nations along history is still on and is not confined to eloquence but also includes the secrets of the universe that the modern science continuously reveals such as genetics that includes plenty of universal secrets that indicate the creator, the thing that the Qur'an point to briefly and thus, the Qur'an became a challenge to all mankind (Al-Qattan, 2000).

The Qur'an is a challenging book because of its eloquence and precise meanings, thus, placing everything in its best position which makes it impossible to come up with something similar. Thus, all creations remained challenged unable to face the challenge (Al-Baqilani, n.d).

Allah said the truth when he says: *“Do they not consider the Qur'an (with care)? Had it been from other Than God, they would surely have found therein much discrepancy. (Qur'an, al-Nisa': 82).*

This verse includes a challenge as one who contemplates the Holy Qur'an will find it free of contradiction and will not be able to spot a single contradiction which indicates that it is from Allah. If it was from humans, many differences would have been found and clear contradictions.

After Allah challenged all the creations said: *“Say: "See ye if the (Revelation) is (really) from God, and yet do ye reject it? Who is more astray than one who is in a schism far (from any purpose)?" Soon will we show them our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things?”* (Qur'an, Fussilat: 52-53), Which means that Allah will disclose to His slaves some of His signs so that they may know that this Qur'an is the truth, because the universal facts that they will discover after hundreds or even thousands of years by mental activities that the Qur'an referred to those facts. Then, it will be clear to them the Qur'an is the truth because the one who said is Allah and the one who created is Allah (Al-sha`rawi, 1978).

The Holy Qur'an is the everlasting miracle of every time and place whose challenge does not only include the challenging explanation but also the approach it contains which addresses facts about the universe, man, animals, plants, and insects and others. This is because the Qur'an was not revealed just for Arabs but for the whole humanity which includes non-Arabs, who would they understand? The inimitability of the Qur'an has been clear to them by means of scientific, Shariah, and remedial approaches which are among the secrets of the high inimitability of the Qur'an which the more they are scientifically explained, the Qur'anic style is added in terms of structure and meaning (Ibrahim, n.d).

4.0 GENETICS AND THE HOLY QUR'AN

The Holy Qur'an included precise scientific signs in several fields. These signs were stated by Allah so that they may serve as material evidence of the credibility of the Qur'an. Qur'an is the speech of Allah and creation is made by Allah. Thus, the reality of creations cannot contradict with the words of Allah. Allah mentioned in the Qur'an that a day will come when the cover will unveiled, Allah says: *“Soon will we show them our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things?”* (Qur'an, Fussilat: 53).

Since the time Allah created man on earth, man is thinking how he was created in his mother's womb? And continued to think about that for long centuries until Allah revealed some of its secrets in the mother's womb. This issue undergoes the experimental knowledge. Therefore, it is

a branch of knowledge and comes under the human thought in research and study (Ibrahim, 2002).

There are more than thousand verses in the Holy Qur'an that address the universe and its features and include terms such as the heavens, earths, the sun, the moon, the stars, the seas, the mountains, the rivers, the rain, the thunder and many others. If these verses call for paying attention to the sign of the creator's abilities and serve as evidence that He is the only one creator as they a style to urges the mind to explore and ponder about the evidence throughout the ages (Gabriel, 2000).

Allah says: *"Say: "Travel through the earth and see how God did originate creation; so will God produce a later creation: for God has power over all things."*(Qur'an, `Ankabout: 20) Allah also says: *"And God did create you from dust; then from a sperm-drop; then He made you in pairs. And no female conceives, or lays down (her load), but with His knowledge. Nor is a man long-lived granted length of days, nor is a part cut off from his life, but is in a Decree (ordained). All this is easy to God."*(Qur'an, Fatir: 11), Allah says: *"And of everything We have created pairs: That ye may receive instruction."*(Qur'an, al-Zariyat: 49).

These noble verses address the creations by indication and urge researching and contemplation of the beginning of creation and how it came to existence as this will surely lead researchers to more knowledge and belief that the creation was never purposeless; instead, there are laws and strict criterion that it follows. The Qur'an includes a treasure of knowledge and divine laws which Allah placed in the creations. These laws are permanent, Allah says: *"(Such was) the practice (approved) of God among those who lived aforetime: No change wilt thou find in the practice (approved) of God."*(Qur'an, al-Ahzab: 62). Man was able to find some of these universal laws by the grace of Allah and found out the extreme consistency among them (Ibrahim, (n.d)).

Genetics is one the knowledge that Allah disclosed for scientists in modern time so that they may see amazing facts that will increase the belief of the believers and will add up to disbelievers doubts and uncertainty.

The inimitability of the Qur'an is not confined to Qur'an's eloquence despite its importance, as the Qur'an was revealed at the time when the arts of eloquence was dominant. So, the Qur'an challenged them with something that they were good at and mastered. However, they were unable to take the challenge despite their long experience in eloquence. The challenge is not only for Arabs as it is a challenge for humans, Arabs and non-Arabs.

Dr. Bin al-Shati' warned against of using interpretation that is not based on evidence when attempting to explain the Holy Qur'an based on what the modern science disclosed in anatomy,

fetology, mathematics, astronomy, and others from non-competent individuals (Bint al-Shati, n.d). It is not possible to ignore her warning as it is important to reserve the fundamentals of religion which is represented by the Holy Qur'an and the Sunnah. An interpretation that has no authentic bases should not be included as some meddlesome did, thus, humiliating the religion while intending to serve it.

The meaning of inimitability is disclosing the credibility of the prophet in his message by showing the inability of Arabs to challenge this Qur'an and the future generations (Al-Qattan, 2000).

The Qur'an challenged the Arabs in the language, but the challenge for the whole world cannot be in the language only as languages vary. Thus, the Qur'an challenged the other nations with knowledge and the challenge is absolute till the last day. The challenge was not to create heavens, earth, or the moon but to create a fly. Despite all the knowledge Allah bestowed humans, they were totally unable to take this challenge since 1400 years and will continue to the end of the world. Even if all creatures come together, they will not be able to take this challenge. Hence, the Qur'an challenged all scientists on earth to create a fly (Al-Sha`rawi, 1978). Allah says: *"O men! Here is a parable set forth! listen to it! Those on whom, besides God, ye call, cannot create (even) a fly, if they all met together for the purpose! and if the fly should snatch away anything from them, they would have no power to release it from the fly. Feeble are those who petition and those whom they petition! No just estimate have they made of God: for God is He Who is strong and able to Carry out His Will."* (Qu'ran, al-Hajj: 73- 74).

It is scientifically known that humans are unable to create even a single cell with all the great potentials they possess, and therefore, they are unable to create a single fly that contains millions of cells that are distributed in special tissues, and in several organs they work in harmony for the life of an insect. So, how about creating a gene or several genes. If they are unable to create a fly, it should even be more difficult for them to create a cell (Al-Najjar, 2006).

Allah says: *"And God has created every animal from water: of them there are some that creep on their bellies; some that walk on two legs; and some that walk on four. God creates what He wills for verily God has power over all things."*(Qur'an, Al-Nur: 45), the meaning of water here is the sperm. Allah made a sperm for every animal, insects, and fish. This sperm contains all traits that include genetics. All these creatures are under this criteria except for Adam – peace be upon him who was created from the dust, and Isah peace be upon him from the puff of the Angel, and this takes the rule of rare ordinance and no rule for rare things. Therefore if there are other living creatures created without the sperm, then the Quranic expression of the word (all) takes into account of the majority (Gamal, 2008).

The Holy Quran touched on the creation of human being and his phases in a unique Quranic style and precise scientific accuracy, Allah the Almighty said: ((Let man consider what he was created from (*) He was created from gushing liquid (*) Issuing from between the backbone and the breastbones))(Qur'an, Al-Tarik: 5 -7). And Allah the Almighty said: ((We created man from an extract of clay (*) Then We made him a seed, in a secure repository (*) Then We developed the seed into a clot. Then We developed the clot into a lump. Then We developed the lump into bones. Then We clothed the bones with flesh. Then We produced it into another creature. Most Blessed is God, the Best of Creators)) (Qur'an: Al-Mu'minoun: 12-14).

"The French writer Maurice Bocai said: "The stages of creation in these verses is one of the miracles in their consistency and follow-up their parts, which cannot be seen by a doctor who knows the science of gene and masters on it, in fact all the effort that he spent in medicine, working of his research and exhausting his energy generation after generation, after all that he should end up by returning back only to the Holy Qur'an (Al-Gawabi, 1967)·

The creation of human on level genetic is predetermined decree, the most important modern sources of modern foreign genetics which include:

1. HAMLTON, BOYD AND MOSSMAN (HUMAN EMBRYOLOGY 4th EDITION)
2. LESLIE AREY (DEVELOPMENTAL ANATOMY 7TH EDITION).
3. BRADLEY PATTEN (FOUNDATIONS OF EMBRYOLOGY 3RD EDN.
4. JAN LANGMAN (MEDICAL EMBRYOLOGY 3RD EDITION.

These sources agreed that the creation of man at the level of genes is predetermined decree, which is going to be carried out at the level of cells and tissues, which are developed through multiple phases identified by Leslie Ari and Jean Langman, in the stage of the semen or FETUS, then developed to the EMBRYO, then developed to the FERTILIZED EGG, then developed to the EMBRYO, and then developed to FETUS. Hamlet, Bweid, and Mosman divided it to the stage of the sperm FERTILIZED EGG, then the stage of IMPLANTATION, then the stage of the embryo, and then the stage of genesis or organogenesis phase GENESIS, and then after the end of the eighth week to the stage of the fetus where the embryo may be formed in its human form, and most of the organs will be formed as the semi-final form, and there remains only the growth of apparatus, their integration and their function as final form, hence this stage is a growing stage which is more than a new creating stage (Al-Baar, 1983).

In fact, this scientific fact was not known to mankind until after the revelation of the Holy Qur'an by fourteen centuries, how wonder for the Book that speaks all these details with all this

accuracy at a time when there were no microscopes, and no advanced tests. How this book tells all these secrets that are in the darkness of the womb, with no microscope and no dissection? This indicates that the one who revealed the Qur'an is All-Knowing, the All-Informed, the Expert God, and the Most High God (Sidqi, 1978).

In these verses: ((Perish man! How thankless he is! (*) From what did He create him? (*) From a sperm drop He created him, and enabled him)) (Quran, Abasa: 17-19).

The genetic science has revealed that genetics plays a major role in the formation of the fetus. The whole human being creation is destined in the sperm of the man and the ovulation of the woman. Not only that, but the effect of genes is not limited to the father and mother, but extends over the centuries to reach to fathers and grandparents until it reaches Adam (A.S).

It was narrated on the authority of Musa bin Ali ibn Rabah from his father and from his grandfather that the Prophet said to him: "Do child do you have?" He said: "O Messenger of Allah, what child would I have?" Either a boy or a girl, the prophet said: Who does it look like? He said: Who will it resemble? Either the mother or the father, then the Prophet (S.A.W) said: "Haa *Mah!* do not say that, the sperm if settled in the womb Allah the Almighty brought all ratios between it and Adam (Al-Tabarani, 1983), did not to you read this verse in the Book of Allah ((In whatever shape He willed, He assembled you))(Quran, Al-Infitar: 8).

Genetic genes contain very large secrets, including traits that give man his shape, form and his willingness to many morals, physical and psychological characteristic, rather he inherits his willingness of accepting some microbes or his ability of immunology, and he inherits his willingness to this disease or that (Al-Baar, 1983).

However, modern science has taken great steps to reveal that the human exists in the form of complex code, folded and programmed amazingly in the chromosomes, during the stability of the sperm in the uterus, it begins to decipher those codes little by little, according to the accurate and tightly program that it goes on, and it does not deviate out of the command of its Creator Allah the Almighty, during this long journey, the cells begin to differentiate. At each stage of their creation, cells grow to be something specific and other cells to be something else. The germ cells in the first time are generally powerful and have the ability to adapt and differentiate what the new creature needs from different cells.

When the cells are differentiated, they will no longer fit once again, the cells that specialized in the formation of the nervous system, for example, will remain in their known way to form the nervous system. They cannot be returned to cells of the digestive system, or any other cell, and the cells do not turn into specific cells only at the specified time, who determines the time? And who determines the program that is going to be on? Who directs these cells must know the

details of what are going to be on, hence no one knows the secrets of these creatures except their Creator Who brought them into existence, He is Allah the Almighty (Al-Baar, 1983).

In the early nineteenth century, the human had learned only about the spermatozoa or the semen of the genitals in other word, despite their experimental and philosophical sciences, and that was confirmed in the early 20th century. The human being also did not know that the human embryo goes through different stages of creation, until after 1769 AC when Wolf presented his observations, while he showed the role of cells in tissue construction, but these observations were confirmed only after Schelden and Schwann in 1883, when Van Beneden proved that both the egg and the sperm contribute equally to the formation of the embryo, and early the 20th Century the stages of the fetus and the role of genetic genes in fetal development were known and its genetic characteristics (Al-Baar, 1983).

Ibn Hajar al-Asqlani responded to what was prevalent at that time, as he said: “Many of the people of the anatomy claimed that the sperm of man has no effect on child except in his ravel, and that it consists only of menstrual blood” (Al-Askalani, 1959) however the Ahadeeth narrated in this matter negate that claim.

And the verse is clear in that, Allah the Almighty said: ((We created man from a liquid mixture, to test him; and We made him hearing and seeing)) (Quran, Al-Insaan: 2), and the scholars of interpretation have agreed upon that the meaning of “Al- amshaaj” here are mixing water of man and female (Al-Baar, 1983).

The meaning of “Amshaaj” is mixing of the mixed substance or the mixing of any mixture, Ibn Jarir narrated on the authority of Ikrima: (*Amshaajin Nabtalihi*) he said: man and women's water are mingled each other (Al-Tabari, 2000).

It was narrated by Ibn Abbas who said: “The water of a woman and the water of a man are intertwined or mixed” (Al-Tabari, 2000).

The scientific research has shown that the genetic factors move from cell to cell, during cell division, which is divided into two types:

The first type is the filamentous division, which creates a cell similar to the mother cell which contains the same number of 46 chromosomes. This type of division occurs in all cells of the human body - with the exception of sexual cells - during growth and healing of the wound and atonement for the missing thing.

The second type is the meiosis, which leads to the production of different cells from the mother's cells. The forty-six chromosomes are reduced up to half, twenty-three chromosomes, so the

nucleus in both the egg and the sperm contain the half of the chromosomes. If the egg is fertilized with the sperm, the resulting cell is the nucleus containing the full number of chromosomes where the two halves meet to form a complete cell of the sixty-four chromosomes (Al-Hilali, 2010).

The Holy Qur'an combines its verses with greatness, and precedes of what was discovered by the modern science, which did not reach a statement and detail of what the Qur'an mentioned only a few tenth of years ago. The Holy Quran, for more than fourteen hundred years ago, was able to talk about characteristics and stages of human creation. Before the humanity know the modern apparatus and machinery for many centuries, the Holy Qur'an stood confidently, speaking alone about the phases of human creation with descriptions of a miracle, a scientific methodology, and a precise arrangement, which humans had known only a few years ago (Fayyadh, 1999).

Here the greatness of the Qur'an manifests, where it had precedence in talking about scientific facts and the universe that was not known by anyone in the time of the revelation of Qur'an. For instance, this is one of the greatest embryologists in the world Keith Moore, who spent decades in the discovery stages of development of the fetus in the mother's womb, and then he was amazed and shocked to discover that the Holy Qur'an talked about these stages accurately and carefully in detail more than 1400 years ago. Subsequently this Scholar realized that the Holy Quran, which spoke about these stages with such precision must be the words of a great Lord and capable creator (Keith L, 1986) .

Additionally, the Scientists have tried in vain to reach the secret of life, therefore they made live cells that accomplish what divine power does, however all their attempts have failed. Scientists may provide advanced science and technology such as; synthesizing amino acids and proteins, but they cannot design genetic genes decisively, including the vast amount of information which orders, that are exported through to each cell to go to its proper place, this vast amount of information or encrypted words makes us in front of a new perception, and understanding derived from the words of Almighty Allah ((If all the trees on earth were pens, filled by the ocean, with seven more oceans besides, the Words of God would not run out. God is Majestic and Wise)) (Quran, Luqman: 27). Then after this verse immediately, the Quran confirms that these words are very precise and the arbitrator of encryption and the vast number are transact in the creation of all human beings as one thing, Allah says: ((Your creation and your resurrection are only as a single soul. God is Hearing and Seeing)) (Quran, Luqman: 28).

The sequence of the various substances in the RNA molecule, and the DNA sequencing in the gene body controls the creature's characteristics and determines its characteristics of all length and color. Furthermore, This sequence controls the nature of the individual, identifies the

diseases which he or she is likely to carry, as well as the diseases he will resist them, so the functions will be determined of its organs and all cells, and other elements of divine code carved on the chromosomes, Allah S.W.T has made each creature a specific number of chromosomes, which consists of its internal and external structure, and determine the features. For instance, the human cell consists of 46 chromosomes, the monkey's cell consists of 48 chromosomes, and the fly cell is determined by three, i.e. only the creation of fly is almost the simplest in the perspective of creation and creativity, compared to the above, and therefore challenge came from the Qur'an to the infidels and atheists to create a fly if they could, even if they gathered all the science and knowledge, and all the devices on the surface of the earth, even if they use all of their masses, the Holy Quran showed their inability more than 1,400 years ago and the challenge remains to this day until Allah inherits the earth and everyone on it (Al-Nishwaati, 2007).

The cascade of adenine, Guanine, Cytosine, and Thymine in a part of a DNA molecule; determines the structure of the gene, which means, it determines the genetic traits. Sequentially plays a large role in the chemical structure. Scientists have found Enzymes that is called (doubling enzyme) whose center is in a central position in both chromosome chains. These enzymes stimulate the splitting of chromosomes longitudinally, and it modifies any abnormalities in the new genomes; to keep them identical to the cell or chromosome of origin or mother (Al-Nishwaati, 2007).

When genes pass from generation to generation, they lose nothing of their properties and molecules, and nothing increases them; rather they maintain their position that Allah has created them on since the creation of Adam (Al-Nishwaati, 2007).

Allah the Almighty, declared it explicitly when he says: ((Such is God's creation. Now show me what those besides Him have created. In fact, the wicked are in obvious error)) (Quran, Luqman: 11).

The Quran mentioned the male and female in more than one place, and referred to it with the letter *Al-Waw* (و), which indicates the opposite (¹ Al-Askari, 1991), Allah Almighty said (interpretation of the meaning): ((Does man think that he will be left without purpose?*) Was he not a drop of ejaculated semen?*) Then he became a clot. And He created and proportioned? (*) And made of him the two sexes, the male and the female?)) (Quran, Qiyamah: 36-39).

And Allah says (interpretation of the meaning): ((And that it is He who created the two kinds—the male and the female (*) From a sperm drop, when emitted)) (Quran, Al-Najm: 45-46).

The sperm that is emitted is the semen of the man, the semen as it is called in the term of modern science, that the cells of the man contains the particles of color (XY), while the cells of the

woman contains the particles of color (XX) If the cells split in the test is divided less, the result of this division are cells or sperm that contain only X or Y, they are either male sperm or female sperm, each is different from the other in appearance, format, reality and substance. The Scientists have been able to distinguish male sperm from female sperm with traits that distinguish one from another.

The male sperm is more likely to reach the egg for approximately 6 hours if the egg is ready to be vaccinated or it will remain for hours until it is ready. The female sperm is often slow and does not reach the position of female sperm, until after 12 hours and perhaps 24 hours. If the male semen has been preceded by the fertilization of the egg, it remains until it dies on its wall, and if the egg is delayed and slowed down after their arrival and death, the opportunity is suitable for fertilizing the female sperm (Al- Baar, 1983).

Scientists have shown that there are huge differences between sperm and egg, the semen is small in size, with a pointed head and a tail that helps it swim in the semen. It is fast moving and very strong, which moves through many odds and risks until it reaches its desire or dies. On the contrary, the egg is large, and it descends like a bright, radiant circle which is called scientifically the (irradiated crown). It works only when is pushed by the cilia gently to the last third of the channel waiting for the arrival of the sperm, if it arrived allows him to enter. The male animal represents the masculinity, while the egg represents femininity in its finest forms. These differences continue between males and females in all stages of life, and for each its own function, Allah the Almighty says: ((and the male is not like the female)) (Quran, Al- Imran: 36), for all its own function entrusted to him, if it goes to malfunction the corruption and disorder should occur (Al-Baar, 1983), Allah the Almighty says: ((You will find no change in God's system)) (The Holy Quran, Surat Al - Ahzab, verse 62).

The egg is the largest cell in the human body, with a diameter of five millimetres, and this is not in vain, but to take care of the food of the gametes until the time of its uterus, sticking to it and feeding it, that is, the egg feeds this sperm during the breeding and division for the whole week (Al-Baar, 1983).

The Qur'an refers to subtle signs that signify their proofs over time, in spite the male hormone (Testosterone) and the female hormone (Estrogen) are very similar, yet the first one causes the appearance of male characteristics in the organism, while the second results in the appearance of female traits in the organism, and it is not yet known why they distinguish each other, and how do each do so? These subtle differences between male hormone and female hormone are evidence of the accuracy of the language of chemistry in the bodies of living organisms (Islam, 1985).

The Holy Quran mentioned a complete system of the universe, which is the system of marriage. Allah Almighty says (interpretation of the meaning): ((We created all things in pairs, so that you may reflect and ponder)) (Quran, Al-Dhariyat: 49).

There is nothing in existence from the matrimonial system of plants, animals, and in the atom and galaxy, even the colored particles inside the cells are grouped into pairs, i.e. twenty-three pairs (Al-Baar, 1983).

The various kind of physical science appeared to show that everything in nature, from the molecules of the atom to all creatures in the universe, has a pair. These are the examples of matrimony in creation as revealed by modern physics. Each part of the material has a pair which is called as its rival. For instance, the electron, which is part of the atom, has a pair that is different from the electrical charge, which is positive, and is called (Positon), and the proton, which is a molecule enters the structure of the nucleus of the atom that has its pair called anti-proton, and the substance has its pair and is called anti substance (Sharif, 1991).

The approach of the faith methodology in the Qur'an does not conflict with the approvals and matches of all the modern science on the results and scientific facts, the right science and religion are not opposing each other, the Qur'anic methodology confirms scientifically that Allah is the creator of the universe, who dominates the laws of the movement by His will, He Almighty has organized this universe on the basis of the laws and ways in extreme wisdom, inclusiveness and accuracy, Allah the Almighty said: ((who created everything and determined its measure)) (Quran, Al- Furqan: 2), Allah Almighty is the Creator of all things in the heavens and the earth of His creatures visible or invisible, known or unknown, also Allah the Almighty said: ((and determined its measure)) (Quran, Al-Furqan: 2), this is a law and the absolute fact that fall under it millions of facts and individual laws, because everything in the universe subject to measure of Creator of the universe may He exalted, and not from the absurd or spontaneous, or random coincidence, all this creativity testifies that it he has a Lord, Creator and Creative (Khadr, 1983).

5.0 CONCLUSION

It is clear that the Holy Qur'an is the true message of God that all creations are unable to oppose it. Genetics came to confirm this fact through modern scientific studies, which proved that what the Holy Quran referred to is the divine approach, that who revealed the Qur'an is definitely Omnipotent, Full of Knowledge and Wisdom; And that the Qur'an is truth no doubt about that.

REFERENCES

`Antar, Nour al-Din Mohamed. (1993). `Ulum al-Qur'an Al-Karim. Damascus: Maktbat al-Sabah

Aal Khattab, Iyas Mohamed Harb. (2011). al-Qawl al-Mu`tabar fi bayan al-Γjaz li al- huruf al-Muqatta`ah min fawatih al-suar. Khartoum: Matabi` Brentek for Printing and Packaging.

Al-Askalani, Ahmed bin Ali bin Hajar Abu al-Fadl al-Shafei. (1959). Fath al-Bari Sharh Saheeh al-Bukhari. Beirut: Dar al-Ma`rifah.

Al-Askari, Abu Hilal al-Hassan bin Abdullah bin Sahl bin Said bin Yahya bin Mahran. (1991). *Dictionary of linguistic differences*. Verification by: Sheikh Baitullah Bayat, Iran, Qom, Islamic Publishing Foundation.

Al-Baar, Dr. Muhammad Ali. (1983). *The Creation of Man between Medicine and the Qur'an*. Riyadh: Saudi House for Publishing and Distribution.

Al-Baqilani, Abu Bakr Mohamed Bin al-Tayyib. (1997). Γjaz al-Qur'an li albaqalani. Verification by: al-Sayyed Ahmed Saqr. Egypt: Daar al-Ma`arif.

Al-Buti, Dr. Mohamed Saeed Ramadan. (n.d.) Kubra al-Yaqiniyyat al-Kauniyyah.

Al-Gawabi, Hamid. (1967). *Between Medicine and Islam*, Cairo: Dar al-Kitab al- Arabi.

Al-Hilali, Saad Al-Din Mas'ad. (2010). *The Genetic Fingerprint and its Legitimacy*, Cairo: Wahba Library.

Al-Jarjani, Abu Bakr Abdulqadir Bin Abdulrahman Bin Mohamed. (1992). Dala'il al- Γjaz fi `Ilm al-Ma`ani. Verification by: Mahmoud Mohamed Shakir Abu Fahr, Cairo: Maktbat al-Maidani. Jeddah: Dar al-Madani.

Al-Najjar, Dr. Zaghlol Raghil Mohamed. (2006). Al-Haiwan fi al-Qur'an. Beirut: Dar al-ma`rifah.

Al-Nishwaati, Dr. Muhammad Nabil. (2007). *The Divine Miracles in the Creation of Man and the Refutation of Darwin's Theory*. Damascus: Dar Al-Qalam.

Al-Qattan, Manna` Bin halil. (2000). Mabahith fi `ulum al-Qur'an. Makatbat al- Ma`arif for publication and distribution.

Al-Sha`rawi, Mohamed Mutawalli. (1978). Mu`jizat al-Qur'an. Cairo: al-Mukhtar al- Islami for Printing, publication and distribution.

Al-Tabari, Mohamed Bin Jarir Bin Yazid Bin Kathir Bin Ghalb al-amili, Abu Ja`far. (2000). Jami` al-Bayan fi Ta`wil al-Qur'an al-Ma`ruf bi tafseer al-Tabri. Verification by: Ahmed Mohamed Shakir. Beirut: Mua`ssasat al-Risalah.

Al-Tabarani, Sulaiman bin Ahmed bin Ayoub Abu al-Qasim. (1983) Al Mu`jam al- kabir, Tahqeeq: Hamdi bin Abdul Majid al-Salafi, second edition, Mosul, Library of Science and Governance, 1: 74.

Al-Baqilani, Abu Bakr Mohamed Bin al-Tayyib. (1997). I`jaz al-Qur'an li albaqalani. Verification by: al-Sayyed Ahmed Saqr. Egypt: Daar al-Ma`arif.Ibrahim, (n.d) Mohamed Ismail, al-Qur'an wa I`jazuh al-`ilmi, 1: 169.

Behe, Dr. Michael. (2014). Sanduq Darwin al-Aswad, translation by: Mu`min al- Hasan, Dr. Osamah Ibrahim, Dr. Zaid Al-Habri, Cairo: Dar Al-Kitab for Publication and Distribution.

Bint al-Shati`, `Aishah Mohamed Ali Abdulrahman. (n.d.). Al-I`jaz al-Bayani li al- Qur'an wa masa'il ibn al-Azraq. Dar al-Ma`rif.

Fayyadh, Dr. Muhammad. (1999). Miracle of the verses of the Qur'an in the creation of Man. Cairo: Dar Shorouk.

Gabriel, Assoc. Prof. Mohamed Bin al-Sayyed Radhi. (2000). `Inayat al-Muslimen bi Ibraz wujuh al-I`jaz fi al-Qur'an al-karim. Medina: King Fahad Complex for Printing the Holy Qu`ran.

Gamal, Hassan Ezzeddin bin Hussein bin Abdul Fattah Ahmed. (2008). Jamal manuscript - a *Dictionary and a linguistic interpretation of the words of the Qur'an*. Egypt: the Egyptian General Book Organization..

Ibn `Ashur, Mohamed al-Tahir Bin Mohamed Bin Mohamed al-Tahir Bin `Ashur al- Tunisi. (1984). Al-Tahrir wa al-tanwir, Tahreer al-Ma`na al-Sadeid wa tanwir al`Aql al-Jadid min Tafsir. Tunisia: Al-Dar al-Tunisiyyah for publication.

Ibn Kathir, Abu al-Fida' Isma`il Bin Omar Bin Kathir al-Qurashi al-Basri al- Dimashki. (1999). Verification by: Sami Bin Mohamed Salamah. Dar taibah for publication and distribution.

Ibrahim, Dr. Ahmed Shawqi. (2002). Atwar al-Khalq wa hawas al-Insan. Cairo: Dar alfikr al-`Arabi.

Ibrahim, Mohamed Isma`il. (n.d.). *Al-qur'an wa I'jazih al-`Ilmi*. Dar al-fikr al-`arabi, Dar al-thaqafah al-`Arabiyyah for Printing.

Islam, Dr. Ahmed Medhat. (1985). *The Language of Chemistry in Living Things*. Kuwait: A`lam al-Ma`rifah.

Keith L. Moore. (1986). Scientist's Interpretation of References to Embryology in the Qur'an. *The Journal of the Islamic Medical Association*.

Khadr, Dr. Abdul-Alim Abdul Rahman. (1983). *Human in the universe between the Koran and science*. Jeddah: A`lam al-Ma`rifah for publication and distribution.

Sharif, Dr. Adnan. (1991). *From the Quranic astronomy, the scientific constants in the Holy Qur'an*. Beirut: Dar al-Ilm Lil-Malaayeen.

Sidqi, Ni`mat. (1978). *Miracle of the Qur'an*. Egypt: Dar Al-I'tisam.

Sjjah, Ibn al-Muqaffa. (1992). Such as Musailamah the liar, al-mutabanni, Abi al`alaa' al-mu`ari, Tulaihah al-Asadi. See: al-nourasi, Bade` al-zaman sa`eed, *Isharat al-I'jaz fi mazan al-Ijaz*, 3rd ed., verification: Ihasan Qasim al-Salihi, Cairo, Sharikat souzlar for publication, 2002, p. 181. Al-Mut`ani, Abdulazim Ibrahim Mohamed, *Khasa'is al-Ta`bir al-qurani wa simaatih al-Balaghiyyah*, 1st ed., Cairo, makatabat wahbah, 1: 124