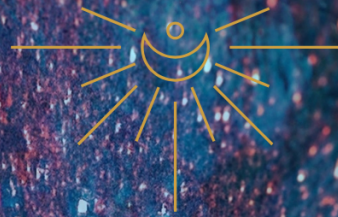


السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ



THE HOLY QURAN: COSMOLOGY AND EVOLUTION IN DIVINE WISDOM

A PROJECT BY
QURAN-FOR-ALL.ORG

The Holy Quran: Uniting Cosmology and

Evolution in Divine Wisdom

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Foreword

Welcome to this exploration of the Noble Quran

The eternal word of Allah, revealed to Prophet Muhammad, peace be upon him, over 1,400 years ago. Through this book and its companion website Quran-for-all.org, I aim to demonstrate that the Quran stands as the sole, unaltered source from the Prophet's time, offering profound truths that align with modern science and address criticisms of Islam. Far from being a relic, the Quran is a living guide, illuminating the cosmos, human origins, and our purpose with unmatched clarity.

The Noble Quran is the root, base, and stem of Islam. As the oldest Arabic text preserved in its original form, it is the only reliable source from the era of Prophet Muhammad, peace be upon him. No other book from that time—except a collection of Arabic poetry unrelated to Islam—survives unchanged. The Quran's authenticity is unchallenged, making it the definitive criterion for understanding Islam's teachings Surah Al-Hujurat 49:6

Critics of Islam often rely on secondary sources, which are less reliable. The earliest biography of the Prophet, *Sīratu Rasūlillāh* by Ibn Ishaq 767–704 CE, was written 110 years after the Prophet's death and no longer exists in its original form. It was re-edited by Ibn Hisham as *Al-Sīrah al-Nabawiyyah* 140 years after the Prophet's passing, making it the second-oldest surviving text about Islam. Most Hadith collections, recording the Prophet's sayings, were compiled 250–200 years later, except for *Muwatta* Imam Malik 795–711 CE. These temporal gaps highlight the Quran's unique reliability as the direct word of Allah.

The Quran is not only a historical anchor but also the touchstone for truth. It obliges believers to verify information, ensuring no falsehood is attributed to the Prophet, peace be upon him Surah Al-Hujurat 49:6 The Prophet himself warned against intentional lies in his name: “Whoever tells a lie against me (intentionally), then (surely) let him occupy his seat in Hell-fire” *Sahih al-Bukhari*, Hadith No. 110 True belief requires unwavering trust in the Prophet's decisions Surah An-Nisa 4:65 but how do we ensure authenticity in his absence?

The Quran answers this challenge. As the unaltered word of Allah, it serves as the standard to evaluate Hadith and other sources. Hadith scholars established criteria, including alignment with the Quran, but later alterations to their work underscore the Quran's supremacy as the ultimate arbiter of truth. By returning to the Quran, we honor our duty to seek truth and safeguard the Prophet's legacy.

The Quran's wisdom extends beyond theology, offering insights that resonate with modern science. Its descriptions of cosmic origins align strikingly with cosmology. Surah Al-Anbiya 21:30 evokes the Big Bang, a singular origin expanding into the universe. Surah Al-An'am 6:1 describes a transition from darkness to light, mirroring stellar ignition, with *khalāqa* (creation from nothing) and *ja'ala* (transformation) suggesting a unified origin for dark matter and light. Surah Fussilat 41:12 portrays seven heavens, possibly symbolic, reflecting the universe's structured domains, akin to cosmology's cosmic web.

These verses, explored in this book's early chapters, reveal a Quran not at odds with science but in harmony with it. The universe's fine-tuned laws, enabling life, reflect the divine purpose woven into creation Surah Ad-Dukhan 39–44:38

The Quran also speaks to human origins, engaging with evolution and the story of Adam and Eve. Surah Nuh 71:17 suggests a gradual emergence, compatible with evolutionary biology, as detailed in my articles <https://quran-for-all.org/quran-and-evolution/>. The Quran frames humanity's development as a divine process, culminating in consciousness and responsibility.

The narrative of Adam and Eve Surah Al-Baqarah 39–2:30 is not a literal chronicle but a profound symbol of human purpose and moral agency, as explored in my work <https://quran-for-all.org/adam-eve-and-quran/>. It marks the dawn of consciousness, where humans, endowed with divine light Surah An-Nur 24:35 become stewards of Earth. This book's later chapters weave these themes, showing the Quran's narrative as a bridge between faith and scientific inquiry.

This book and website invite you to explore the Quran's timeless wisdom. By grounding our understanding in the Quran, we dispel unjust criticisms and uncover a vision of creation that unites cosmology, evolution, and human purpose. The Quran is not merely a text but a divine blueprint, guiding us through the cosmos and our own existence. Join me in this journey to marvel at Allah's signs, as promised: “We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth” Surah Fussilat 41:53

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0.1 Chapter :1 Joined Entity

Introduction

Did the universe begin as a singular, unified entity? Surah Al-Anbiya 21:30 suggests a primordial state where heavens and earth were one, later separated by divine command. As explored in my articles on Quran-for-all.org, this resonates with cosmology's Big Bang model, uniting faith and science. This chapter examines the Quranic concept of a joined entity, its dynamic separation, and its role in enabling life, offering a bridge between divine wisdom and scientific discovery.

0.1.1 Quranic Insight

Surah Al-Anbiya 21:30 states: "Have those who disbelieved not considered that the heavens and the earth were a joined entity (رَتْقًا) and We separated them (فَفَتَقْنَاهُمَا) and made from water every living thing..."

Rataqa (رَتْقًا) implies a tightly bound or sealed state, per Lisan al-'Arab,[1^] suggesting a compact, unified cosmos. Fataqa (فَفَتَقْنَاهُمَا) denotes cleaving or splitting, a dynamic act of separation, as per Mufradat Alfaz al-Qur'an.[2^] Tafsir Al-Tabari interprets this as a singular primordial state, split to form the heavens and earth, initiating cosmic expansion[3^]. Ibn Kathir emphasizes divine intent, linking the separation to the creation of life from water, a universal principle[4^]. The verse's rhetorical question challenges skeptics, aligning with Surah Fussilat 41:53, which promises divine signs in the cosmos.

Cross-references include Surah Fussilat 41:11 Chapter 2, describing the post-separation smoky state, and Surah Al-Rahman 55:7, indicating the cosmic order established post-separation. The mention of water as life's origin foreshadows biological evolution Chapter 9, grounding the verse in a purposeful creation narrative.

0.1.2 Scientific Context

The Big Bang model parallels Surah Al-Anbiya 21:30. Approximately 13.8 billion years ago, the universe existed as a hot, dense singularity containing all matter, energy, space, and time[5^]. The Big Bang initiated rapid expansion, separating this "joined entity" into an expanding cosmos. Cosmic microwave background (CMB) radiation, detected by Penzias and Wilson in 1965 provides evidence of this expansion, showing a uniform thermal remnant from the early universe[6^].

The "heavens and earth" represent the cosmos, with "earth" denoting primordial matter, not the planet Earth, which formed later Chapter 5. The separation fataqa aligns with cosmic inflation, a brief exponential expansion phase 36×10^{-32} to 10^{-32} seconds proposed by Alan Guth, which smoothed and expanded the universe[7^]. The CMB's uniformity supports inflation, as it resolved the horizon problem, ensuring distant regions share similar properties[8^]. The verse's reference to water ("made from water every living thing") reflects Earth's water-based biology, with liquid water forming 4.4 billion years ago after planetary cooling, enabling early microbial life[9^].

0.1.3 Expanded Insights

The Quranic terms rataqa and fataqa offer profound insights into cosmic origins. Rataqa, derived from ratq (to seal or bind), suggests a state of absolute unity, where space, time, and matter were indistinguishable, akin to the singularity in Big Bang cosmology. Tafsir Al-Jalalayn describes this as a "closed-up mass" before divine separation, resonating with the Planck epoch 43×10^{-32} seconds), where quantum gravity dominated[10^]. Fataqa, from fatq to split or open, implies an active, purposeful act, unlike a random explosion. This aligns with inflation's rapid stretching of space, driven by a hypothetical inflaton field, which set the stage for structure formation Chapter 2.

The verse's structure—posing a question to "those who disbelieved"—invites reflection on divine signs, as echoed in Surah Ad-Dhariyat 51:20-21. Tafsir Al-Baghawi notes that the separation was not merely physical but purposeful, establishing the cosmos as a stage for life and consciousness Chapter 14 .[11^] The mention of water links to Surah An-Nur 24:45, emphasizing water's universal role in biochemistry. Scientifically, water's unique properties—hydrogen bonding, solvent capacity—enabled amino acids and proteins, foundational to life, as seen in Earth's earliest fossils 3.8 billion years .[12^]

The convergence of rataqa/fataqa and the Big Bang challenges materialist views, as the singularity's origin remains unexplained by physics, pointing to a transcendent cause, as in Surah Al-Baqarah 2:117. The fine-tuning of initial conditions (e.g., expansion rate, cosmological constant) further aligns with the Quran's purposeful design, enabling a life-supporting universe Chapter 13[13^]7. This synthesis prepares for later chapters, where the smoky phase Chapter 2 and structured heavens Chapter 4 build on this initial separation.

0.1.4 Faith and Science United

Surah Al-Anbiya 21:30 aligns with the Big Bang, portraying a universe born from a singular state, as noted in my articles. The dynamic separation fataqa mirrors inflation, while water's role connects to astrobiology, uniting Quranic wisdom with scientific insights. This convergence invites reflection on divine signs Surah Fussilat 41:53. The joined entity sets the stage for the smoky phase Surah Fussilat 41:11, Chapter 2, light's emergence Surah Al-An'am 6:1, Chapter 3, structured heavens Surah Fussilat 41:12, Chapter 4, and life Surah Ash-Shura 42:29, Chapter 8. Tafsir's view of a purposeful cosmos embraces scientific discoveries, reinforcing the Quran's timeless relevance^[14].

0.1.5 Connections to the Cosmic Narrative

This chapter links to The Holy Quran: Uniting Cosmology and Evolution in Divine Wisdom series:

- - **Smoky Phase Chapter 2:** Separation leads to a gaseous state Surah Fussilat 41:11.
- - **Darkness to Light Chapter 3:** Cosmos transitions to illumination Surah Al-An'am 6:1.
- - **Seven Heavens Chapter 4:** Structure emerges post-separation Surah Fussilat 41:12.
- - **Six Days of Creation Chapter 5:** Creation timeline begins with the Big Bang Surah Hud 11:7.
- - **Cosmic Complexity Chapter 6 :** Complex systems follow separation Surah An-Nazi'at 79:27.
- - **Purposeful Universe Chapter 7:** Creation reflects divine intent Surah Ad-Dukhan 44:38-39.
- - **Intelligent Creatures Chapter 8:** Life emerges post-separation Surah Ash-Shura 42:29.
- - **The Origin and Evolution of Life Chapter 9:** Life evolves from cosmic elements Surah An-Nisa 4:1.
- - **The Missing Links Chapter 10:** Internal changes drive evolution Surah Al-Insan 76:1.
- - **Evolution and Moral Choice Chapter 11:** Cognitive evolution enables choice Surah Ar-Ra'd 13:11.
- - **Adam and Eve Chapter 12:** Consciousness as divine gift Surah Al-Sajdah 32:9.
- - **Free Will and Quran Chapter 13:** Free will within cosmic order Surah Yunus 10:99.
- - **Universal Consciousness Chapter 14:** Consciousness reflects cosmic unity Surah An-Nur 24:35.

0.1.6 Reflection

Surah Al-Anbiya 21:30 invites us to ponder a universe born from unity. Like a seed splitting to grow, the cosmos reflects divine power and purpose. How does this origin story, mirrored in the Big Bang, shape your view of creation? As science traces the universe's expansion, the Quran's vision unites faith and discovery, guiding us toward wisdom.

0.1.7 References

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0.2 Chapter :2 Smoky Phase

0.2.1 Introduction

What filled the universe before the stars and galaxies took shape? Surah Fussilat 41:11 describes a primordial “smoke” phase, a nebulous state following the cosmic separation of the heavens and earth. As explored in my articles on Quran-for-all.org, this dukhan resonates with cosmology’s depiction of the early universe as a plasma-filled medium, setting the foundation for cosmic structures. This chapter delves into the Quranic concept of the smoky phase, its scientific parallels, and its role in the divine narrative of creation, uniting faith and discovery.

0.2.2 Quranic Insight

Surah Fussilat 41:11 states: “Then He directed Himself to the heaven while it was smoke (دُخَانًا) and said to it and to the earth, ‘Come [into being], willingly or by compulsion.’ They said, ‘We have come willingly.’”

The term dukhan (دُخَانًا) derived from dakhana (to emit vapor or haze), denotes smoke, mist, or a gaseous state, according to Mufradat Alfaz al-Qur’an.[1^] Tafsir Al-Baghawi interprets dukhan as a misty, pre-structured cosmos, a transitional phase after the joined entity’s separation described in Surah Al-Anbiya 21:30 Chapter .[2^]1 Al-Tabari explains the heavens and earth’s response—“We have come willingly”—as a reflection of divine order, with creation submitting to Allah’s command[3^]. This verse marks a stage between the initial separation and the structuring of the cosmos in Surah Hud 11:7 Chapter 4.

Cross-references include Surah Al-Baqarah 2:117, which underscores the divine command, and Surah Al-Rahman 55:7, indicating the cosmic balance established after the smoky phase. The imagery of an obedient cosmos foreshadows the emergence of intelligent life in Surah Ash-Shura 42:29 Chapter 8.

0.2.3 Scientific Context

The Quranic dukhan finds a striking parallel in cosmology. Following the Big Bang Chapter 1, the universe entered the recombination era 380,000~ years post-Big Bang, cooling sufficiently to form a neutral plasma of hydrogen and helium—a “smoky” state of ionized gas[4^]. This opaque, gaseous medium, resembling dukhan, persisted until gravitational collapse initiated star formation 200~ million years, marking the transition to light described in Surah Al-An’am 6:1 Chapter [5^]3.

In this phase, the universe was not yet structured into galaxies or stars. The divine command “Come [into being]” aligns with the physical laws—gravity, electromagnetism, and the strong nuclear force—that governed plasma dynamics, enabling the formation of cosmic structures. Dark matter, constituting 27%~ of the universe’s mass-energy, played a critical role in clustering matter, as evidenced by the cosmic microwave background (CMB) mapped by Planck [6^](2018). The “earth” in this context refers to primordial matter, which later coalesced into planets Chapter 4, while the “heavens” encompass the gaseous cosmos preparing for structure Chapter 5.

0.2.4 Expanded Insights

The Quranic dukhan offers a profound lens for uniting faith and science. Rooted in dakhana, meaning to produce vapor or haze, dukhan evokes a diffuse, nebulous state, as detailed in Lisan al-‘Arab.[7^] Tafsir Al-Jalalayn describes it as a gaseous precursor to the heavens’ structure, filled with potential for creation[8^]. This aligns with the recombination era, where the universe transitioned from an ionized plasma to a neutral gas, becoming transparent as photons decoupled from matter. The CMB, a snapshot of this era, reveals a uniform thermal background with tiny fluctuations that seeded galaxies, as confirmed by Planck [6^](2018)

The verse’s dialogue—“Come [into being], willingly or by compulsion”—emphasizes divine authority and cosmic obedience, echoed in Surah Al-Ra’d 13:15. Scientifically, this reflects the deterministic laws governing the plasma’s evolution, where “willingly” may denote the natural gravitational attraction of baryonic matter, such as hydrogen clouds collapsing under their own gravity, and “by compulsion” could signify dark matter’s critical influence. Dark matter’s gravitational wells, modeled by Springel et al. (2005), acted as an external force compelling matter to cluster, enabling the formation of the first stars and galaxies—a process that would have been too slow or impossible without dark matter’s unseen pull[9^].

The concept of dukhan may also connect to panspermia hypotheses, where interstellar dust clouds—cosmic “smoke”—carried organic molecules, such as amino acids found in meteorites, potentially seeding life across planets[11^]. This resonates with Surah An-Nur 24:45, suggesting a universal mechanism for life’s emergence. Tafsir Al-Tabari’s view of an obedient cosmos reinforces a purposeful design, transitioning from the joined entity Chapter

1 to the illuminated cosmos Chapter 3 and structured heavens Chapter 5. The smoky phase thus serves as a critical bridge, embodying divine wisdom and inviting reflection on Surah Fussilat 41:53.

0.2.5 Faith and Science United

Surah Fussilat 41:11 portrays a formative cosmos, resonating with the early universe's plasma phase, as highlighted in my articles. The dukhan—a nebulous, obedient medium—mirrors the recombination era, preparing the universe for stars, galaxies, and life. This convergence reflects Allah's signs Surah Fussilat 41:53. The smoky phase connects the joined entity Surah Al-Anbiya 21:30, Chapter 1 to the emergence of light Surah Al-An'am 6:1, Chapter 3, the formation of Earth's resources Surah Hud, 11:7 Chapter 4, the structuring of heavens Surah Fussilat 41:12, Chapter 5, and the rise of intelligent creatures Surah Ash-Shura 42:29, Chapter 8. Tafsir's portrayal of a purposeful cosmos embraces scientific insights, uniting faith and discovery^[12].

0.2.6 Connections to the Cosmic Narrative

This chapter links to The Holy Quran: Uniting Cosmology and Evolution in Divine Wisdom series:

- - **Joined Entity Chapter 1:** The smoky phase follows cosmic separation Surah Al-Anbiya 21:30.
- - **Darkness to Light Chapter 3:** The plasma phase precedes stellar ignition Surah Al-An'am 6:1.
- - **Six Days of Creation Chapter 4:** The smoky phase shapes Earth's resources (Surah Hud 11:7).
- - **Seven Heavens Chapter 5:** The gaseous state forms a structured cosmos Surah Fussilat 41:12.
- - **Cosmic Complexity Chapter 6:** The plasma enables complex systems Surah An-Nazi'at 79:27.
- - **Purposeful Universe Chapter 7:** The phase reflects divine intent Surah Ad-Dukhan 44:38-39.
- - **Intelligent Creatures Chapter 8:** The smoky cosmos hosts life Surah Ash-Shura 42:29.
- - **The Origin and Evolution of Life Chapter 9:** Elements from smoke enable life Surah An-Nisa 4:1.
- - **The Missing Links Chapter 10:** Cosmic evolution drives change Surah Al-Insan 76:1.
- - **Evolution and Moral Choice Chapter 11:** Cognitive evolution follows cosmic order Surah Ar-Ra'd 13:11.
- - **Adam and Eve Chapter 12:** Consciousness emerges from cosmic roots Surah Al-Sajdah 32:9.
- - **Free Will and Quran Chapter 13:** Free will within cosmic design Surah Yunus 10:99.
- - **Universal Consciousness Chapter 14:** Consciousness reflects cosmic unity Surah An-Nur 24:35.

0.2.7 Reflection

Surah Fussilat 41:11 invites us to envision a cosmos shaped by divine command, like mist coalescing into form. The smoky phase, obedient to Allah's will, lays the foundation for stars, planets, and life. How does this formative stage inspire your understanding of creation? As science explores the early universe's plasma, the Quran's vision unites faith and discovery, guiding us toward divine wisdom.

0.2.8 References

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0.3 Chapter :3 Darkness to Light

0.3.1 Introduction

How did light emerge from the universe's primordial darkness? Surah Al-An'am 6:1 reveals a divine sequence where Allah created the heavens and earth, then established darkness and light. This progression, explored in my articles on Quran-for-all.org, aligns with cosmology's account of a dark early universe giving way to stellar light. This chapter delves into the Quranic narrative of the cosmic transition from darkness to illumination, emphasizing the unified origin of dark matter and light, uniting faith and science in a purposeful cosmos.

0.3.2 Quranic Insight

Surah Al-An'am 6:1 states: "[All] praise is [due] to Allah, who created (خَلَقَ) the heavens and the earth and made (جَعَلَ) the darkness (الظُّلُمَاتِ) and the light (النُّورِ)..."

Zulumat (الظُّلُمَاتِ) plural of zulmah, denotes darkness or absence of light, per Mufradat Alfaz al-Qur'an.^[1^] Nur (النُّورِ) signifies physical or metaphorical light, as per Lisan al-'Arab.^[2^] The verb khalaqa خَلَقَ, created implies origination from nothing, while ja'ala جَعَلَ made suggests transformation, distinguishing the initial creation from the emergence of darkness and light. Tafsir Al-Jalalayn interprets zulumat as the pre-stellar cosmic state and nur as stellar light or divine guidance^[3^]. Ibn Kathir views the sequence as evidence of Allah's purposeful design, transitioning from opacity to illumination.^[4^]

The plural zulumat may reflect multiple dark states (e.g., plasma opacity, cosmic voids), while nur's singularity emphasizes light's unifying emergence. The verse's context—praising Allah's creation—ties to Surah Ad-Dukhan 44:38-39. Chapter 6. Cross-references include Surah An-Nur 24:35 Chapter 11, where light symbolizes divine order, and Surah Hud 11:7, suggesting staged creation.

0.3.3 Scientific Context

Cosmology aligns with Surah Al-An'am 6:1. Post-Big Bang Chapter 1, the universe was dominated by dark matter (27%~) and dark energy (68%~) for millions of years, with no electromagnetic light until the photon epoch 10 seconds–370,000 years^[5^]. This "darkness" persisted as the universe remained opaque, filled with hot plasma Chapter 2. Around 200~ million years, the first stars formed, igniting hydrogen and emitting ultraviolet light—the cosmic "light" of Surah Al-An'am 6:1.^[6^]

This reionization era illuminated the universe, clearing residual fog, as mapped by Planck ^[7^](2018). Dark matter's gravitational role shaped galaxies, enabling star formation, per Springel et al. ^[8^](2005). The "heavens and earth" encompass the cosmos, with "earth" as primordial matter. The act of ja'ala reflects physical laws enabling light's emergence, as in Surah Al-Rahman 55:7. While nur includes metaphorical guidance, its physical aspect fits cosmology's dark-to-light progression.

0.3.4 Expanded Insights

The distinction between khalaqa and ja'ala in Surah Al-An'am 6:1 unveils a layered creation process. Khalaqa denotes creation ex nihilo, as in Surah Al-Baqarah 2:117, where Allah originates the cosmos without pre-existing material. Ja'ala, meaning to appoint or transform, suggests that darkness zulumat and light nur were fashioned from the created cosmos, per tafsir Al-Tabari^[9^]. This implies dark matter and light share a unified origin, derived from the primordial matter of the Big Bang Chapter 1.

Scientifically, dark matter 27%~ of cosmic mass-energy and baryonic matter (stars, galaxies) emerged from the same post-inflationary plasma Chapter 2. The "darkness" of zulumat corresponds to the opaque plasma era, where photons were trapped, preventing light's propagation. The reionization era, driven by the first stars 200~ million years, aligns with nur, as ultraviolet light ionized hydrogen, rendering the universe transparent, per Bromm and Larson .^[10^](2004) Dark matter's gravitational scaffolding, modeled by Springel et al. ,⁽²⁰⁰⁵⁾ facilitated this transition, shaping galactic structures that hosted star formation^[8^].

The plural zulumat may encompass cosmic voids, regions with minimal matter, contrasting with nur's singular emergence via stars. Tafsir Ibn Kathir's dual reading—physical light and divine guidance—connects to Surah An-Nur 24:35 Chapter 14, where nur symbolizes Allah's order permeating the cosmos^[4^]. The sequence foreshadows structured heavens Chapter 4 and life's emergence Chapter 8, as stellar nucleosynthesis produced carbon and oxygen, essential for biology Chapter 11^[9^]. This unified origin—dark matter and light from one source—reflects the Quran's vision of a purposeful cosmos, inviting reflection on Surah Fussilat 41:53.

0.3.5 Faith and Science United

Surah Al-An'am 6:1 unveils a divine sequence, resonating with cosmology's dark early universe and stellar light. The distinction between *khalaqa* and *ja'ala* suggests dark matter and light share a common origin, aligning with the universe's unified post-Big Bang state. This harmony, noted in my articles, reflects Allah's signs Surah Fussilat 41:53. The transition from darkness to light follows the smoky phase Chapter 2 and enables structured heavens Surah Fussilat 41:12 Chapter 4, supporting life Surah Ash-Shura 42:29, Chapter 8. Tafsir's dual reading embraces scientific insights, uniting faith and discovery^[12].

0.3.6 Connections to the Cosmic Narrative

This chapter links to The Holy Quran: Uniting Cosmology and Evolution in Divine Wisdom series:

- - **Joined Entity Chapter 1:** Darkness follows cosmic separation Surah Al-Anbiya 21:30.
- - **Smoky Phase Chapter 2:** Opaque plasma precedes stellar light Surah Fussilat 41:11.
- - **Seven Heavens Chapter 4:** Light enables structured cosmos Surah Fussilat 41:12.
- - **Six Days of Creation Chapter 5:** Light supports Earth's resources Surah Hud 11:7.
- - **Cosmic Complexity Chapter 6:** Illumination enables complexity Surah An-Nazi'at 79:27.
- - **Purposeful Universe Chapter 7:** Sequence reflects divine intent Surah Ad-Dukhan 39–44:38.
- - **Intelligent Creatures Chapter 8:** Illuminated cosmos hosts life Surah Ash-Shura 42:29.
- - **The Origin and Evolution of Life Chapter 9:** Stellar elements enable life Surah An-Nisa (4:1.
- - **The Missing Links Chapter 10:** Cosmic evolution drives change Surah Al-Insan 76:1.
- - **Evolution and Moral Choice Chapter 11:** Cognitive evolution follows light Surah Ar-Ra'd 13:11.
- - **Adam and Eve Chapter 12:** Consciousness emerges post-light Surah Al-Sajdah 32:9.
- - **Free Will and Quran Chapter 13:** Free will within cosmic order Surah Yunus 10:99.
- - **Universal Consciousness Chapter 14:** Light symbolizes divine guidance Surah An-Nur 24:35.

0.3.7 Reflection

Surah Al-An'am 6:1 invites us to marvel at a cosmos transitioning from darkness to light, unified by a common origin. Like stars piercing a dark sky, Allah's creation unveils order and purpose. How does this transformative sequence inspire your view of divine wisdom? As science traces stellar origins and dark matter's role, the Quran's vision unites faith and discovery.

0.3.8 References

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0.4 Chapter :4 Six Days of Creation

0.4.1 Introduction

Did the creation of the heavens and Earth unfold in six literal days, or does the Quran describe a cosmic timeline spanning billions of years? Surah Hud 11:7 states: “And it is He who created the heavens and the earth in six days.” Online debates often misinterpret the “four days” in Surah Fussilat 41:10 as Earth’s creation period. As clarified in my articles on Quran-for-all.org, these four days refer to Earth’s sustenance capacity *aqwataha*, not its formation. This chapter explores the Quran’s six-day creation, aligning it with cosmic and geological timelines, dispelling misconceptions, and detailing Earth’s formation and resources.

0.4.2 Quranic Insight

Surah Hud 11:7 establishes the creation in *sittati ayyam* (six days), repeated in Surah Al-A’raf 7:54 *Yawm* (day) often denotes an epoch, as in Surah Al-Ma’arij 70:4. Surah Fussilat 12–41:9 details: “He who created the earth in two days *yawmayn*... and He blessed it and determined therein its [creatures] sustenance in four days *arba’ati ayyam*... (And He completed them as seven heavens within two days *yawmayn*”...

The two days for Earth’s creation Surah Fussilat 41:9 refer to its physical formation. The four days Surah Fussilat 41:10 involve *qaddara fiha aqwataha* (determined its sustenance), where *aqwataha* denotes resources (water, minerals, biomass) for creatures. The two days for the seven heavens Surah Fussilat 41:12 cover their structural formation. Tafsir Al-Jalalayn interprets the six days as stages, with four days for provisioning resources^[1]. Ibn Kathir views *yawm* as cosmic phases^[2]. Cross-references include Surah Al-Anbiya 21:30 Chapter 1 and Surah Fussilat 41:11 Chapter 2.

0.4.3 Scientific Context

The universe’s age 13.8~ billion years aligns with six days if each *yawm* is 2.3~ billion years $13.8 \div 6$ This yields:
- Earth’s Formation (Two Days): 4.6~ billion years. Earth formed 4.54~ billion years ago via accretion, dated by zircon crystals^[3].
- Earth’s Sustenance (Four Days): 9.2~ billion years. This covers Earth’s past 4.6~ billion years and future habitability 4.6~ billion years, as the Sun becomes a red giant in 5–4.5~ billion years^[4]. *Aqwataha* refers to resources sustaining life, not creation time.
- Heavens’ Structure Two Days: 4.6~ billion years post-Big Bang, covering star and galaxy formation 370,000~ to 5~ billion years^[5].

Misinterpretations conflate the four days with Earth’s creation, ignoring *aqwataha*. The Quran distinguishes formation (two days) from resource provisioning (four days), aligning with geology and solar evolution.

0.4.4 Expanded Insights

The Quranic *yawm* as an epoch reframes creation as a cosmic timeline, per tafsir Al-Tabari, who sees the six days as divine stages, not literal days^[6]. Dividing 13.8 billion years into six ~2.3-billion-year epochs aligns with cosmology. The two days for Earth’s formation 4.6~ billion years cover accretion, crust formation, and early oceans, as zircon crystals 4.4~ billion years confirm liquid water’s presence, per Valley et al. ^[3] (2014). This matches Surah Fussilat 41:9’s physical creation.

The four days for *aqwataha* 9.2~ billion years reflect Earth’s capacity to sustain life, encompassing its past and future. The Sun’s main sequence 10~ billion years is halfway complete, with 5–4.5~ billion years before it engulfs Earth, per Schröder and Smith ^[4] (2008). The Quran’s foresight—provisioning resources for 9.2~ billion years—aligns with this, as *aqwataha* includes water, atmosphere, and biomass, per Surah An-Nur 24:45. Tafsir Ibn Kathir notes *aqwataha* as sustenance for all creatures, linking to life’s emergence Chapter ^[2] 8.

The two days for the heavens 4.6~ billion years span recombination to peak star formation 3–2~ billion years post-Big Bang, per Madau and Dickinson ^[5] (2014). The cosmic web’s formation, driven by dark matter, aligns with Surah Al-Rahman 55:7. Online debates misreading the four days as Earth’s creation contradict geology, but the Quran’s distinction clarifies the timeline, inviting reflection on Surah Fussilat 41:53. This sets the stage for cosmic complexity Chapter 6 and life Chapter 8.

0.4.5 Faith and Science United

Surah Hud 11:7 and Surah Fussilat 41:9-12 present a creation timeline harmonizing with cosmology. The six days—epochs of 2.3~ billion years—cover Earth’s formation 4.6~ billion years, its sustenance 9.2~ billion years, and the heavens’ structure 4.6~ billion years. The *aqwataha* clarifies the four days as resource viability, dispelling misconceptions. This aligns with solar evolution and geology, as noted in my articles. The timeline bridges the

joined entity Chapter 1, smoky phase Chapter 2, light's emergence Chapter 3, and heavens' structure Chapter 4, enabling life Surah Ash-Shura ,42:29 Chapter 8. Tafsir's staged creation embraces science, uniting faith and discovery^[7].

0.4.6 Connections to the Cosmic Narrative

This chapter links to The Holy Quran: Uniting Cosmology and Evolution in Divine Wisdom series:

- - **Joined Entity Chapter 1:** Six days begin with the Big Bang Surah Al-Anbiya 21:30.
- - **Smoky Phase Chapter 2:** Gaseous state precedes Earth's formation Surah Fussilat 41:11.
- - **Darkness to Light Chapter 3:** Stellar ignition supports Earth's resources Surah Al-An'am 6:1.
- - **Seven Heavens Chapter 4:** Heavens' structure completes the six days Surah Fussilat 41:12.
- - **Cosmic Complexity Chapter 6:** Resourceful Earth enables complex systems Surah An-Nazi'at 79:27.
- - **Purposeful Universe Chapter 7:** Creation's timeline reflects intent Surah Ad-Dukhan 39–44:38.
- - **Intelligent Creatures Chapter 8:** Earth's sustenance supports life Surah Ash-Shura 42:29.
- - **The Origin and Evolution of Life Chapter 9:** Resources enable life's evolution Surah An-Nisa 4:1.
- - **The Missing Links Chapter 10:** Evolution within cosmic timeline Surah Al-Insan 76:1.
- - **Evolution and Moral Choice Chapter 11:** Cognitive evolution post-creation Surah Ar-Ra'd 13:11.
- - **Adam and Eve Chapter 12:** Consciousness within cosmic order Surah Al-Sajdah 32:9.
- - **Free Will and Quran Chapter 13:** Free will in creation timeline Surah Yunus 10:99.
- - **Universal Consciousness Chapter 14:** Consciousness reflects cosmic design Surah An-Nur 24:35.

0.4.7 Reflection

Surah Hud 11:7 unveils a creation spanning epochs, with Earth's resources provisioned for billions of years. Like a garden prepared for its inhabitants, the cosmos reflects divine foresight. How does this timeline shape your view of creation? As science confirms Earth's age and the Sun's lifespan, the Quran's wisdom unites faith and discovery.

0.4.8 References

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0.5 Chapter :5 Seven Heavens

0.5.1 Introduction

Does the universe comprise distinct realms, each governed by unique laws? Surah Fussilat 41:12 reveals Allah completing the heavens as seven, each with its specific command. Surah Al-Mulk 4–67:3 emphasizes their flawless design, grouped in accordance with divine order. As detailed in my articles on Quran-for-all.org, these verses reject Greek notions of concentric layers, presenting the seven heavens as cosmic domains—possibly large-scale structures—each defined by its unique laws. This chapter explores the Quranic seven heavens, their potential symbolic number, and their resonance with a divinely orchestrated cosmos.

0.5.2 Quranic Insight

Surah Fussilat 41:12 states: “So He completed them as seven heavens within two days and inspired in each heaven its command

فِي كُلِّ سَمَاءٍ أَمْرًا

”... Surah Al-Mulk 4–67:3 adds: “[He] who created seven heavens in accordance with (طَبَاقًا). You do not see in the creation of the Most Merciful any inconsistency...” Saba’a samawat

سَبْعَ سَمَوَاتٍ

, seven heavens) denotes distinct cosmic domains. Saba’a (seven) can mean a literal seven or “several,” symbolizing multiplicity, per Mu’jam Maqayis al-Lugha.[1^] The Quran uses numbers like 70 or 700 for abundance, as in Surah At-Tawbah 9:80 (“seventy times” implies no amount suffices) or Surah Al-Baqarah 2:261 (“seven spikes, each with a hundred grains” symbolizes abundant reward). Thus, “seven” heavens may indicate several law-governed domains, possibly cosmic structures.

Tibaqan (طَبَاقًا) from tabaqa, means “in accordance with” or “grouped according to,” per Lane’s Arabic-English Lexicon.[2^] Unlike Greek concentric spheres (e.g., Eudoxus), tibaqan implies heavens classified by function amraha, أَمْرًا, not physical layers. Ibn Kathir interprets each heaven as having distinct roles[3^], while Al-Tabari emphasizes harmony[4^]. Surah Nuh 71:15 reinforces tibaqan as functional grouping. The “two days” likely denote stages, as yawm can mean an epoch (Surah Al-Ma’arij 70:4. These heavens follow the smoky phase (Surah Fussilat ,41:11 Chapter 2 and light’s emergence Surah Al-An’am 6:1 Chapter 3.

0.5.3 Scientific Context

Cosmology parallels the seven heavens. After recombination Chapter 2 and stellar ignition Chapter 3, the universe formed large-scale structures: galaxies, clusters, superclusters, and filaments, shaped by dark matter (27%~) and gravity[5^]. These structures, spanning billions of light-years, exhibit distinct dynamics—e.g., star formation in galaxies, gravitational lensing in clusters—potentially corresponding to the heavens’ unique “commands” amraha. The cosmic web, mapped by SDSS, reveals domains grouped by function, not concentric layers, aligning with tibaqan.[6^]

“Seven” may be symbolic, as in Surah Al-Baqarah 2:261, or literal, reflecting major regimes e.g., galactic, cosmological scales. Each “heaven” could represent a domain governed by specific laws—quantum mechanics in stellar cores, general relativity in black holes. The universe’s fine-tuned constants ensure stability, mirroring Surah Al-Mulk 67:3–4’s flawless design[7^]. Cosmology’s structured cosmos supports the Quranic vision of law-governed domains.

0.5.4 Expanded Insights

The term tibaqan distinguishes the Quranic seven heavens from Greek cosmology’s concentric spheres, which assumed physical layers orbiting Earth. Tibaqan, rooted in tabaqa (to align or correspond), suggests functional classification, per Lane’s Lexicon.[2^] Tafsir Al-Jalalayn describes the heavens as domains with unique decrees, possibly reflecting diverse physical regimes[8^]. This aligns with the cosmic web, where filaments, walls, and voids form a structured universe, as mapped by Planck [9^](2018). Each “heaven” may correspond to a scale—galaxies, clusters, or superclusters—governed by distinct dynamics, such as star formation or dark matter halos, per Springel et al. [5^](2005).

The number saba’a (seven) carries symbolic weight in the Quran, often denoting completeness, as in Surah Al-Baqarah 2:261 or Surah Al-Hijr 15:87. Ibn Faris notes saba’a can imply multiplicity, suggesting “several” heavens rather than exactly seven[1^]. Scientifically, the universe’s large-scale structures vary in scale and function, from

quantum-dominated neutron stars to relativity-governed black holes, supporting the idea of multiple law-governed domains.

The “commands” amraha of each heaven, per Surah Fussilat 41:12, may reflect fine-tuned physical constants—gravitational, electromagnetic, or nuclear forces—ensuring cosmic stability, as Rees (1999) explores^[7]. This fine-tuning enables life Chapter 8, aligning with Surah Al-Rahman 55:7. The absence of tafawut (inconsistency) in Surah Al-Mulk 67:3 underscores divine precision, inviting reflection on Surah Fussilat 41:53. The seven heavens thus prepare the cosmos for complexity Chapter 6 and consciousness Chapter 14.

0.5.5 Faith and Science United

Surah Fussilat 41:12 and Surah Al-Mulk 67:3-4 unveil a cosmos of distinct domains, resonating with cosmology’s large-scale structures. Unlike Greek models, tibaqan emphasizes functional grouping, aligning with a law-governed universe. The seven—or several—heavens enable a purposeful cosmos Surah Ad-Dukhan 44:38-39, Chapter 6 and life Surah Ash-Shura 42:29 Chapter 8. Tafsir’s view of harmonious realms embraces scientific insights, uniting faith and discovery^[10].

0.5.6 Connections to the Cosmic Narrative

This chapter links to The Holy Quran: Uniting Cosmology and Evolution in Divine Wisdom series:

- - **Joined Entity Chapter 1:** Heavens emerge post-separation Surah Al-Anbiya 21:30.
- - **Smoky Phase Chapter 2:** Dukhan forms law-governed domains Surah Fussilat 41:11.
- - **Darkness to Light Chapter 3:** Light enables structured heavens Surah Al-An’am 6:1.
- - **Six Days of Creation Chapter 5:** Heavens complete the creation timeline Surah Hud 11:7.
- - **Cosmic Complexity Chapter 6:** Structured heavens enable complexity Surah An-Nazi’at 79:27.
- - **Purposeful Universe Chapter 7:** Heavens reflect divine intent Surah Ad-Dukhan 44:38-39.
- - **Intelligent Creatures Chapter 8:** Heavens host life Surah Ash-Shura 42:29.
- - **The Origin and Evolution of Life Chapter 9:** Structured cosmos enables life Surah An-Nisa 4:1.
- - **The Missing Links Chapter 10:** Cosmic order drives evolution Surah Al-Insan 76:1.
- - **Evolution and Moral Choice Chapter 11:** Cognitive evolution within heavens Surah Ar-Ra’d 13:11.
- - **Adam and Eve Chapter 12:** Consciousness emerges in structured cosmos Surah Al-Sajdah 32:9.
- - **Free Will and Quran Chapter 13:** Free will within cosmic design Surah Yunus 10:99.
- - **Universal Consciousness Chapter 14:** Heavens reflect divine light Surah An-Nur 24:35.

0.5.7 Reflection

Surah Fussilat 41:12 and Surah Al-Mulk 67:3-4 invite us to marvel at a cosmos of distinct realms, each governed by unique laws. Like a symphony with varied movements, the seven—or several—heavens proclaim Allah’s wisdom. How does this law-governed design inspire your view of creation? As science explores large-scale structures, the Quran’s vision unites faith and discovery.

0.5.8 References

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0.6 Chapter :6 Cosmic Complexity

0.6.1 Introduction

How does the universe's complexity enable life and consciousness? The Quran describes a cosmos of intricate systems, from galaxies to ecosystems, guided by divine wisdom Surah An-Nazi'at 79:27. As explored in my articles on Quran-for-all.org, this aligns with scientific insights into emergent complexity, where simple rules yield sophisticated outcomes. This chapter examines the Quranic portrayal of cosmic complexity, including gateways and divine protection Surah Al-Hijr 15:14-16, and its role in fostering life, uniting faith and science.

0.6.2 Quranic Perspective on Cosmic Systems

The Quran portrays the universe as a complex, purposeful system, structured to support life and consciousness. questions humanity's creation against the cosmos's grandeur. Surat An-Nazi'at 79:27-33

أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا (٢٧) رَفَعَ سَمَكَهَا فَسَوَّاهَا (٢٨) وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا (٢٩) وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا (٣٠)
أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا (٣١) وَالْجِبَالَ أَرْسَاهَا (٣٢) مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ (٣٣)

Sahih International: “Are you a more difficult creation or is the heaven? He constructed it. He raised its ceiling and proportioned it. And He darkened its night and extracted its brightness. And the earth, after that, He spread it out. He extracted from it its water and its pasture, and the mountains He set firmly as provision for you and your grazing livestock.”

This passage highlights the universe's layered complexity—celestial structures, day-night cycles, and Earth's ecosystems—designed to sustain life. The term بَنَاهَا (constructed) suggests deliberate engineering, aligning with scientific models of cosmic evolution.

Cosmic Gateways and Divine Protection

Introduces the concept of cosmic gateways and divine safeguarding: Surat Al-Hijr 15:14-16

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ (١٤) لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ (١٥) وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ (١٦)

Sahih International: “And [even] if We opened to them a gate from the heaven and they continued therein to ascend, they would say, ‘Our eyes have only been dazzled; rather, we are a people affected by magic.’ And We have placed within the heaven great stars and have beautified it for the observers.”

These verses depict “gates” بَابًا مِّنَ السَّمَاءِ in the heavens, possibly symbolizing pathways or cosmic boundaries, and “great stars” بُرُوجًا as constellations or protective structures. Tafsir Al-Jalalayn interprets بُرُوجًا as celestial fortresses, suggesting divine protection against chaos, aligning with the universe's ordered complexity. Scientifically, this resonates with gravitational lensing and galactic clustering, where massive structures organize cosmic matter, enabling stable environments for life.

Emergent Complexity in the Cosmos

The Quran's depiction of cosmic systems mirrors scientific principles of emergence, where simple interactions yield complex outcomes. For example: - **Galactic Formation:** Gravity and dark matter sculpt galaxies Surah Fussilat 41:11, creating stable environments for star formation. - **Ecosystem Dynamics:** Earth's water and pasture Surah An-Nazi'at 79:31 reflect self-regulating systems, akin to Gaia hypothesis models. - **Consciousness:** Neural networks in humans Surah Al-Baqarah 2:31 emerge from simple cellular interactions, guided by divine spirit Surah Al-Sajdah 32:9

Surah Fussilat 41:12 further describes the “seven heavens” as layered systems, each with divine commands, suggesting a fractal-like complexity where patterns repeat across scales. This aligns with chaos theory, where deterministic rules produce unpredictable yet ordered systems, enabling life's evolution.

0.6.3 Scientific Insights into Complexity

Science reveals the universe's complexity through: - **Cosmic Web:** Galaxies form filaments and walls, driven by dark matter Springel et al., 2005, resembling Quranic “fortresses” Surah Al-Hijr 15:16. - **Nonlinear Dynamics:**

Small changes in initial conditions yield vast outcomes, as in planetary formation Surah An-Nazi'at 79:30 - **Biological Emergence:** Cellular automata models show how simple rules create complex organisms, reflecting divine proportioning Surah Al-Sajdah 32:9.

The fine-tuning of physical constants (e.g., gravitational constant) ensures a universe capable of supporting life, echoing the Quran's purposeful design Surah Ad-Dukhan 44:38-39 The inclusion of cosmic gateways Surah Al-Hijr 15:14-16 suggests protective mechanisms, possibly akin to magnetic fields shielding Earth from solar radiation.

0.6.4 Conclusion

The Quran portrays cosmic complexity as a divine framework, from celestial gateways Surah Al-Hijr 15:14-16 to ecosystems Surah An-Nazi'at 79:27-33, enabling life and consciousness. This aligns with scientific models of emergent systems, uniting faith and reason in Allah's purposeful design, guiding humanity toward wisdom.

0.6.5 Expanded Insights

Surah Al-Hijr 15:14-16 enriches the Quranic narrative of cosmic complexity, portraying "gates" and "fortresses" as divine mechanisms ensuring cosmic order. Ibn Kathir interprets these as protective barriers, possibly against spiritual or cosmic threats, aligning with scientific concepts like galactic magnetic fields. The emergence of complexity, from galactic clusters to neural networks, reflects divine wisdom Surah Fussilat 41:12, supported by chaos theory and fine-tuning arguments. This synthesis prepares for later chapters on consciousness and free will, emphasizing the universe's role as a stage for divine purpose.

0.6.6 Connections to the Cosmic Narrative

This chapter links to The Holy Quran: Uniting Cosmology and Evolution in Divine Wisdom series:

- - **Joined Entity Chapter 1:** Complexity follows the Big Bang Surah Al-Anbiya 21:30.
- - **Smoky Phase Chapter 2:** Gaseous cosmos enables complexity Surah Fussilat 41:11.
- - **Darkness to Light Chapter 3:** Stellar ignition supports systems Surah Al-An'am 6:1.
- - **Six Days of Creation Chapter 4:** Earth's resources sustain complexity Surah Fussilat 41:10.
- - **Seven Heavens Chapter 5:** Structured cosmos hosts complexity Surah Fussilat 41:12.
- - **Purposeful Universe Chapter 7:** Complexity fulfills divine intent Surah Ad-Dukhan 44:38-39.
- - **Intelligent Creatures Chapter 8:** Complexity enables consciousness Surah Ash-Shura 42:29.
- - **The Origin and Evolution of Life Chapter 9:** Cellular systems lead to complexity Surah An-Nisa 4:1.
- - **The Missing Links Chapter 10:** Internal changes drive complexity Surah Al-Insan 76:1.
- - **Evolution and Moral Choice Chapter 11:** Cognitive complexity enables choice Surah Ar-Ra'd 13:11.
- - **Adam and Eve Chapter 12:** Complexity supports consciousness Surah Al-Sajdah 32:9.
- - **Free Will and Quran Chapter 13:** Complexity enables free will Surah Yunus 10:99.
- - **Universal Consciousness Chapter 14:** Complexity within cosmic order Surah An-Nur 24:35.

0.6.7 Reflection

Surah An-Nazi'at 79:27 and Surah Al-Hijr 15:14-16 invite us to reflect on the universe's complexity as a divine gift. How does this intricate design shape our understanding of life's purpose? As science unravels cosmic systems, the Quran's wisdom unites faith and discovery.

0.6.8 References

- Springel, V., et al. (2005) Simulations of the formation, evolution and clustering of galaxies and quasars. *Nature*, 435, 636–629 DOI:10.1038/nature03597. - Al-Jalalayn. (2008) *Tafsir al-Jalalayn*. Dar al-Hadith, Cairo. - Ibn Kathir. (1999) *Tafsir al-Qur'an al-'Azim*. Dar Taybah, Riyadh.

0.7 Chapter :7 Purposeful Universe

0.7.1 Introduction

Does the universe exist by chance, or with purpose? Surah Ad-Dukhan 44:38-39 asserts: “And We did not create the heavens and earth and that between them in play. We did not create them except in truth, but most of them do not know.” The Quran envisions a cosmos imbued with divine intent, every element serving a purpose. As my article on Quran-for-all.org explores, this aligns with science’s quest for meaning in cosmic order. This chapter examines the Quranic perspective on the universe’s purpose, its scientific echoes, and its implications for life, uniting faith and reason.

0.7.2 Quranic Insight

sūrat l-dukhān Verse (44:38-39):

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَٰعِبِينَ (٣٨) مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

Sahih International: And We did not create the heavens and earth and that between them in play. Surah Ad-Dukhan 44:38-39 rejects creation as la‘ib (play), emphasizing haqq (truth) as its foundation. Surah Al-Anbiya 21:16-17 reinforces: “We did not create the heaven and the earth and what is between them aimlessly batilan.” Batilan (without purpose) is negated, suggesting every cosmic element serves a divine goal.

Surah Al-Hijr 15:14-16 states: “And [even] if We opened to them a gate from the heaven... And We have placed within the heaven great stars and have beautified it for the observers.” The buruj (constellations) beautify and guide, reflecting purpose. Surah Al-Imran 3:191 adds: “Our Lord, You did not create this aimlessly batilan.” Tafsir Al-Jalalayn interprets haqq as purposeful wisdom, not chance^[1]. Ibn Kathir views buruj as signs for reflection^[2].

Cross-references include Surah Al-An‘am 6:73 (creation in truth) and Surah Fussilat 41:12 Chapter 5, linking purpose to structured heavens.

0.7.3 Scientific Context

The universe’s purpose aligns with Surah Ad-Dukhan 44:38-39. The anthropic principle notes cosmic constants e.g., Planck constant, $h \approx 10^{-34} \times 6.626 \text{ J}\cdot\text{s}$ are fine-tuned for life, suggesting intent^[3]. Earth’s habitable zone, enabling liquid water, supports haqq’s purposeful truth^[4]. Evolutionary biology reveals adaptations (e.g., photosynthesis) optimizing survival, mirroring divine intent^[5].

The buruj Surah Al-Hijr 15:14-16 align with constellations guiding navigation, from ancient mariners to modern GPS^[6]. Information theory views the universe as a system encoding purpose, with DNA as a biological code, resonating with batilan’s rejection^[7]. The Quran’s call to reflect Surah Al-Imran 3:191 parallels science’s search for meaning.

0.7.4 Faith and Science United

Surah Ad-Dukhan 44:38-39 unveils a universe of divine purpose, echoed in buruj Surah Al-Hijr 15:14-16 and reflection Surah Al-Imran 3:191. As my article suggests, this mirrors fine-tuning and evolutionary purpose, building on cosmic complexity Chapter 6 and leading to intelligent creatures Chapter 8, evolution Chapter 9, and consciousness Chapter 12. The Quran’s signs Surah Fussilat 41:53 unite faith and science.

0.7.5 Connections to the Cosmic Narrative

This chapter links to my Quran and Cosmology series:

- - **Joined Entity Chapter 1:** Purpose emerges post-Big Bang Surah Al-Anbiya 21:30.
- - **Smoky Phase Chapter 2:** Gaseous cosmos sets purpose’s stage Surah Fussilat 41:11.
- - **Darkness to Light Chapter 3:** Stellar ignition enables purpose Surah Al-An‘am 6:1.
- - **Six Days of Creation Chapter 4:** Earth’s resources fulfill purpose Surah Fussilat 41:10.
- - **Seven Heavens Chapter 5:** Structured cosmos serves purpose Surah Fussilat 41:12.
- - **Cosmic Complexity Chapter 6:** Complex systems enable purpose Surah An-Nazi‘at 79:27.
- - **Intelligent Creatures Chapter 8:** Purpose manifests in دابة Surah Ash-Shura 42:29.
- - **Evolution Chapter 9:** Purpose drives life’s development Surah An-Najm 53:39.
- - **Adam and Eve Chapter 11:** Purpose culminates in humanity Surah Al-Baqarah 39–2:30.
- - **Consciousness Chapter 12:** Purpose enables divine light Surah An-Nur 24:35.

0.7.6 Reflection

Surah Ad-Dukhan 44:38-39 invites us to see purpose in every star and creature. Like a book written with divine intent, the universe reflects Allah's wisdom. How does this purpose shape your view of existence? As science seeks meaning, the Quran's insights unite faith and discovery.

0.7.7 References

:[1^] Al-Jalalayn. .(2008) Tafsir al-Jalalayn. Dar al-Hadith, Cairo. <https://www.altafsir.com/Tafasir.asp?tMadhNo=1&tTafsirNo=74>. :[2^] Ibn Kathir. .(1999) Tafsir al-Qur'an al-'Azim. Dar Taybah, Riyadh. <https://www.altafsir.com/Tafasir.asp?tMadhNo=1&tTafsirNo=7>. :[3^] Barrow, J. D., & Tipler, F. J. .(1986) The Anthropic Cosmological Principle. Oxford University Press. :[4^] Kasting, J. F., et al. .(1993) How to Find a Habitable Planet. Scientific American, ,(6)269 .39-32 :[5^] Dawkins, R. .(1986) The Blind Watchmaker: Why the Evidence of Evolution Reveals a Universe Without Design. W. W. Norton & Company. :[6^] Aveni, A. .(2001) Skywatchers: A Revised and Updated Version of Skywatchers of Ancient Mexico. University of Texas Press. :[7^] Davies, P. .(1995) The Cosmic Blueprint: New Discoveries in Nature's Creative Ability to Order the Universe. Templeton Foundation Press.

0.8 Chapter :8 Intelligent Creatures

0.8.1 Introduction

Does life thrive beyond Earth, scattered across the cosmos? Surah Ash-Shura 42:29 states: “And of His signs is the creation of the heavens and earth and what He has dispersed throughout them of creatures dabbah. And He, for gathering them when He wills, is competent.” The Quran envisions a universe teeming with intelligent beings, sustained by Allah, the Lord of all worlds Surah Al-Fatihah 1:2. As explored in my articles on Quran-for-all.org, this aligns with astrobiology’s search for extraterrestrial life and the Quran’s hint at beings nobler than humans Surah Al-Isra 17:70. This chapter examines the Quranic perspective on intelligent creatures, their cosmic dispersal, and the possibility of advanced extraterrestrial life.

0.8.2 Quranic Insight

Surah Ash-Shura 42:29 highlights dabbah (دَابَّةٌ) meaning moving or intelligent creatures, dispersed batha across the heavens and Earth. Dabbah, used in Surah An-Nur 24:45, denotes beings with agency, suggesting intelligence. The verse’s jam’ihim (gathering them) implies a divine plan to unite these creatures. Surah Al-Fatihah 1:2 calls Allah Rabb al-‘alamin (Lord of the worlds), with ‘alamin indicating multiple life-sustaining domains.

Surah Al-Isra 17:70 states: “And We have certainly honored the children of Adam... and preferred them over much kathir of what We have created...” The qualifier kathir (much, not all) suggests humans surpass many but not all creatures, implying advanced beings, possibly nobler in intelligence or spirituality. Tafsir Al-Jalalayn interprets dabbah as including extraterrestrial beings^[1]. Ibn Kathir notes ‘alamin encompasses all creation, including potential life-bearing worlds^[2]. Cross-references include Surah Al-Hijr 15:14-16 Chapter 6 and Surah An-Nur 24:45.

0.8.3 Scientific Context

Astrobiology supports Surah Ash-Shura 42:29. With 2~ trillion galaxies and 24^10~ planets, the universe offers vast opportunities for life. Exoplanets like Kepler-452b have Earth-like conditions, with 5,000~ confirmed by ^[3]2025. The Drake Equation predicts 10-10,000~ communicative civilizations in the Milky Way, though the Fermi Paradox questions their absence^[4]. Dabbah may include microbial life (e.g., Martian subsurface) or advanced beings, with jam’ihim evoking future contact via SETI.

‘Alamin aligns with the multiverse or multiple habitable worlds. Stellar nucleosynthesis produces life-essential elements, dispersed by supernovae, enabling life across galaxies Chapter .^[5]6 Surah Al-Isra 17:70’s kathir suggests advanced beings, possibly Type II/III civilizations (Kardashev Scale), addressing the Fermi Paradox’s “Great Filter”^[6]. Life’s principles—water-based chemistry, per Surah An-Nur 24:45—support astrobiology, with extremophiles suggesting life’s adaptability on Europa^[7].

0.8.4 Expanded Insights

The term dabbah in Surah Ash-Shura 42:29 derives from dabba (to move), implying beings with volition, per Mufradat Alfaz al-Qur’an.^[8] Tafsir Al-Tabari views dabbah as encompassing all creatures with agency, potentially including extraterrestrial intelligences, aligning with Surah Al-Hijr 15:14-16’s cosmic exploration Chapter ^[9]6 The verb batha (dispersed) suggests a universal scattering, resonating with panspermia, where comets spread organic molecules, per Kasting et al. ^[5](1993).

Kathir in Surah Al-Isra 17:70 implies a hierarchy of creation, where humans are honored but surpassed by nobler beings, possibly with advanced technology or consciousness, per tafsir Ibn Kathir^[2]. The Fermi Paradox’s “Great Filter” Webb, 2015 suggests civilizations may self-destruct or transcend detection, aligning with kathir’s notion of superior entities^[10]. The Drake Equation’s variables—planetary habitability, life’s emergence—support dabbah’s cosmic scope, with 5,000~ exoplanets NASA, 2025 increasing life’s likelihood^[3].

Jam’ihim (gathering) hints at a divine plan, possibly interstellar contact or an eschatological union, as in Surah Al-Zalzalah 99:1-8 Chapter 12. Astrobiology’s search for life on Europa or Enceladus, driven by water-based chemistry, aligns with Surah An-Nur 24:45, suggesting universal life principles Chapter ^[7]9. The Quranic vision of Rabb al-‘alamin Surah Al-Fatihah 1:2 embraces a cosmos alive with dabbah, inviting exploration of Surah Fussilat 41:53.

0.8.5 Faith and Science United

Surah Ash-Shura 42:29 envisions a cosmos alive with intelligent creatures, sustained by Rabb al-'alamin Surah Al-Fatihah 1:2. Dabbah and kathir suggest advanced beings, resonating with astrobiology's search for life, as noted in my articles. Jam'ihim hints at future encounters, aligning with SETI. This builds on the six-day creation Chapter 5, structured heavens Chapter 4, and cosmic complexity Chapter 6, leading to evolution Chapter 9 and consciousness Chapter 14. The Quran's vision unites faith and science, reflecting Allah's signs Surah Fussilat [11^]41:53.

0.8.6 Connections to the Cosmic Narrative

This chapter links to The Holy Quran: Uniting Cosmology and Evolution in Divine Wisdom series:

- - **Joined Entity Chapter 1:** Life begins with creation Surah Al-Anbiya 21:30.
- - **Smoky Phase Chapter 2:** Gaseous state enables life's elements Surah Fussilat 41:11.
- - **Darkness to Light Chapter 3:** Stellar ignition supports life Surah Al-An'am 6:1.
- - **Seven Heavens Chapter 4:** Structured cosmos hosts life Surah Fussilat 41:12.
- - **Six Days of Creation Chapter 5:** Earth's resources sustain creatures Surah Hud 11:7.
- - **Cosmic Complexity Chapter 6:** Complex systems enable dabbah Surah An-Nazi'at 79:27.
- - **Purposeful Universe Chapter 7:** Life fulfills divine intent Surah Ad-Dukhan 44:38-39.
- - **The Origin and Evolution of Life Chapter 9:** Intelligent creatures evolve Surah An-Nisa 4:1.
- - **The Missing Links Chapter 10:** Evolution shapes dabbah Surah Al-Insan 76:1.
- - **Evolution and Moral Choice Chapter 11:** Cognitive evolution enables choice Surah Ar-Ra'd 13:11.
- - **Adam and Eve Chapter 12:** Consciousness reflects divine gift Surah Al-Sajdah 32:9.
- - **Free Will and Quran Chapter 13:** Free will in cosmic life Surah Yunus 10:99.
- - **Universal Consciousness Chapter 14:** Dabbah reflect cosmic unity Surah An-Nur 24:35.

0.8.7 Reflection

Surah Ash-Shura 42:29 invites us to envision a cosmos alive with intelligent beings, perhaps nobler than humanity. Like stars scattered across the night sky, these creatures reflect divine wisdom. How does the possibility of extraterrestrial life shape your view of creation? As science searches the heavens, the Quran's vision unites faith and discovery.

0.8.8 References

:[1^] Al-Jalalayn. .(2008) Tafsir al-Jalalayn. Dar al-Hadith, Cairo. <https://www.altafsir.com/Tafasir.asp?tMadhNo=1&tTafsirNo=74>. :[2^] Ibn Kathir. .(1999) Tafsir al-Qur'an al-'Azim. Dar Taybah, Riyadh. <https://www.altafsir.com/Tafasir.asp?tMadhNo=1&tTafsirNo=7>. :[3^] NASA Exoplanet Archive. .(2025) Exoplanet Catalog. <https://exoplanetarchive.ipac.caltech.edu/>. :[4^] Drake, F., & Sobel, D. .(1992) Is Anyone Out There? The Scientific Search for Extraterrestrial Intelligence. Delacorte Press, New York. :[5^] Kasting, J. F., et al. .(1993) How to Find a Habitable Planet. Scientific American, ,(6)269 .39-32 :[6^] Kardashev, N. S. .(1964) Transmission of Information by Extraterrestrial Civilizations. Soviet Astronomy, ,8 .217 :[7^] Cockell, C. S. .(2015) Astrobiology: Understanding Life in the Universe. Wiley-Blackwell. DOI:10.1002/9781118913413. :[8^] Al-Raghib al-Isfahani. .(2009) Mufradat Alfaz al-Qur'an. Dar al-Qalam, Damascus. :[9^] Al-Tabari. .(2000) Jami' al-Bayan fi Ta'wil al-Qur'an. Dar Hajar, Cairo. :[10^] Webb, S

0.9 Chapter :9 The Origin and Evolution of Life

The Origin and Development of Life: Quranic Perspective on Evolution

The Holy Quran presents a view of life's origin and development that aligns with modern evolutionary theory while emphasizing divine purpose. Evolution, as understood through the Quran, is driven by the persistent striving of organisms to meet their needs, with "survival of the fittest" acting as a control mechanism. Unlike purely random processes, the Quran suggests that Allah rewards this striving with incremental adaptations, often beginning within the cell's internal environment. These internal changes, triggered by environmental responses, lead to inheritable traits that shape new species over time.

0.9.1 The Very Beginning of Life: From Clay to Life

Start of Life: Before beginning

(Sūrat al-Sajdah) Verse (32:7):

”الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِن طِينٍ”

Sahih International: Who perfected everything which He created and began the creation of man from clay.

This verse suggests that before life emerged, Allah perfected the essential components—likely organic molecules—necessary for the first living cell. Allah mentions that before beginning the creation of man, He "perfected everything He created." Here, "everything" doesn't mean literally all things, but refers to all the essential components necessary for the origin of the first living cell. This suggests that prior to creating life from clay, Allah evolved and perfected ("أَحْسَنَ") all ingredients necessary for life. Then came the "beginning" ("وَبَدَأَ") of life, and later, of man. The process is explained further:

Not ordinary clay but sticky clay, "the primordial soup":

(Sūrat al-Şaffāt) Verse (37:11):

”إِنَّا خَلَقْنَاهُم مِّن طِينٍ لَّازِبٍ”

Sahih International: "Indeed, We created men from sticky clay."

The "sticky clay" resembles the organic-rich mixtures found on ancient seashores, akin to the primordial soup. Arab caravans used to describe the sticky clay found on seashores—mixed with sea foam—as لَّازِبٍ طِينٍ. This could be similar to what scientists like Alexander Oparin and J.B.S. Haldane called "the primordial soup."

Clay undergoes long-term processing:

(Sūrat al-Hijr) Verse (15:26):

”وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِن صَلْصَلٍ مِّنْ حَمَإٍ مَّسْنُونٍ”

Sahih International: "And We did certainly create man out of clay from an altered black mud."

This refers to a long-term biochemical transformation—alternating between wet clay and dry heat from the sun—that leads to ("مَّسْنُونٍ") (altered), blackened clay ("حَمَإٍ") and eventually dry, noisy clay ("صَلْصَلٍ") that crackles when walked on. This describes a long-term biochemical transformation, where clay undergoes cycles of wetting, drying, and heating on ancient sea shore, forming "altered black mud حَمَإٍ مَّسْنُونٍ" rich in organic compounds.

Clay baked under extreme heat (UV) like pottery:

(Sūrat al-Rahmān) Verse (55:14):

”خَلَقَ الْإِنْسَانَ مِن صَلْصَلٍ كَالْفَخَّارِ”

Sahih International: "He created man from clay like [that of] pottery."

This stage likely involved extreme heat or UV exposure, forming hard chemical bonds necessary for future biological functions—bonds that wouldn't easily form inside living systems later. The difference between "صَلْصَلٍ"

and "كَالْفَخَّارِ" is that the latter has been fully baked. Extreme heat or UV exposure likely stabilized chemical bonds in the clay, forming robust molecules essential for early life.

Not the whole clay, but an extract of clay:

(Sūrat al-Mu'minūn) Verse (23:12):

”وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ”

Sahih International: "And certainly did We create man from an extract of clay."

Life emerged not from the entire clay but from its vital extract the key organic molecules that formed the first cells. This verse makes it clear that Allah created man not from the bulk of clay as most of people think, but from its extract the—(”سُلَالَةٍ”) vital substances within it necessary for life.

Conclusion

The Quran’s description of life’s origin from clay and its development through striving aligns with evolutionary biology, portraying a purposeful, divinely guided process. Verses like Surah Al-Sajdah (32:7) and Surah Al-Mu'minun (23:12) suggest a biochemical foundation for life, while the emphasis on internal cellular changes reflects the Quran’s insight into evolution’s mechanisms. By integrating these verses with scientific discoveries, we see a harmonious narrative that celebrates Allah’s wisdom in creating and evolving life.

0.9.2 The Quranic Perspective on Origin of Humanity

Introduction

How did life begin, and what drives its diversity? Surah An-Nisa 4:1 unveils a profound truth: “O mankind, fear your Lord, who created you from one soul ^{وَأَحَدَةٍ نَفْسٍ} and created from it its mate and dispersed from both of them many men and women.” The Quran portrays life’s origin from a single cell, evolving through divine guidance into diverse forms. As explored in my articles on Quran-for-all.org, this aligns with evolutionary biology, emphasizing a purposeful process driven by organisms’ striving ^{سَعَى}. This chapter examines the Quranic perspective on life’s origin from clay, its development through cellular evolution, and the continuity of life, uniting faith and science.

(sūrat l-nisāa) Verse (4:1):

”يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً”

Sahih International: “O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women.”

Arabic word (نَفْسٍ) mean self, soul or entity. This verse reveals a profound truth about the origin of humanity, which can be understood both spiritually and scientifically. The term “one soul” ^{وَأَحَدَةٍ نَفْسٍ} can be interpreted as an original life form—a single-celled organism—that marked the beginning of life. From this “Cell” Allah created “its mate”, (زَوْجَهَا), and from these two, many men and women were dispersed

وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً.

A Scientific Interpretation

Modern science offers insights that align with this divine revelation. Approximately 2–1.2 billion years ago, early single-celled eukaryotes, such as the alga Chlamydomonas, developed the first forms of sexual reproduction through isogamy. In this process, a haploid cell (containing one set of chromosomes) produces gametes that are outwardly identical but belong to two distinct mating types, often labeled “+” and “-”. These mating types differ slightly in their DNA, specifically in genes called mating-type loci, which ensure that a “+” gamete can only fuse with a “-” gamete, preventing self-fertilization and promoting genetic diversity.

The Quranic “one soul” can be seen as this original haploid cell, which gives rise to two mating types (“its mate”). These mating types produce many “+” and “-” gametes, as is common in nature, where organisms generate millions of gametes to maximize reproductive success and genetic variation. The phrase “dispersed from both of them many men and women” reflects the proliferation of these gametes, which, through fusion of various “+” and “-” pairs, form neutral diploid cells (zygotes with two chromosome sets). These diploid cells are neither “+” nor “-” and mark the beginning of new organisms with recombined genetic material.

Spiritual and Scientific Harmony

The verse An-Nisa (4:1) elegantly captures the essence of this process: a single origin (“one soul”) diversifies into complementary forms (“its mate”) that multiply and recombine to create diverse life (“many men and women”). While “men and women” may metaphorically represent the mating types in early life or the later evolution of distinct sexes (anisogamy), the verse underscores the unity and diversity of creation under Allah’s guidance. This interpretation bridges faith and science, showing how the Quran’s timeless wisdom aligns with the evolutionary mechanisms that shaped life.

Conclusion

The transition from asexual to sexual reproduction, as seen in organisms like Chlamydomonas, was a pivotal moment in life’s history, enabling genetic diversity and adaptability. By interpreting An-Nisa (4:1) through this lens, we see the Quranic narrative as a profound reflection of both divine creation and the natural processes that unfolded over billions of years. This synthesis invites us to marvel at Allah’s wisdom, uniting spiritual insight with scientific discovery.

0.9.3 Evolution in Three Quranic Words: The Continuity of Life

نَفْسٍ وَاحِدَةٍ، فَمُسْتَقَرٍّ، وَمُسْتَوْدَعٍ

(sūrat l-an‘ām) Verse (6:98):

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرٍّ وَمُسْتَوْدَعٍ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ

Sahih International: And it is He who produced you from one soul and [gave you] a place of dwelling and of storage. We have detailed the signs for a people who understand.

وَاحِدَةٍ نَفْسٍ – the first single life cell or a zygote fertilized ovum).

فَمُسْتَقَرٍّ – a temporary dwelling or resting place, where the living body (soma) forms and functions.

مُسْتَوْدَعٍ – a repository or storage site, where the precious gametoplasm is preserved for future generations.

This verse encapsulates the essence of evolution through three key terms: نَفْسٍ وَاحِدَةٍ (one soul), فَمُسْتَقَرٍّ (place of dwelling), and مُسْتَوْدَعٍ (place of storage). These terms reflect the origin, development, and continuity of life, aligning with the biological processes that drive evolution.

The Three Stages of Evolution

1 One Soul وَاحِدَةٍ نَفْسٍ The “one soul” represents the first living cell or a zygote, formed from the fusion of gametes. As discussed in our interpretation of Surah An-Nisa (4:1) early eukaryotes like Chlamydomonas developed isogamous sexual reproduction, where haploid “+” and “-” gametes fused to form a diploid zygote. This single cell, carrying pure gametoplasm (reproductive material), marks the starting point of life’s diversification.

2 Place of Dwelling فَمُسْتَقَرٍّ Derived from the root “قَرَّ” (to settle), مُسْتَقَرٍّ refers to a temporary resting place. Biologically, this represents the somatoplasm—the physical body (soma)—formed from the zygote. The soma, which includes all non-reproductive cells, exists temporarily during an organism’s lifespan, serving as a vessel for life’s functions before returning to the earth.

3 Place of Storage مُسْتَوْدَعٍ The term مُسْتَوْدَعٍ denotes a repository where valuable material is preserved. In biology, this corresponds to the gametoplasm—reproductive cells (spermatogonia in males, oogonia in females) that carry genetic material to future generations. These cells, safeguarded within the body, ensure the continuity of life across generations.

Active Participation of the Organism

Grammatically, **مُسْتَوْدِعٌ** is a nominative, masculine, indefinite (form X) passive participle. Interestingly, this suggests the storage process is not entirely passive. It implies that the organism itself is participating in the preservation and perhaps even the modification of its genetic information. That is, it's not merely passing on genetic material as a static copy but also contributing experiences and responses to its environment, which may influence what is preserved and how it's passed on. This aligns with emerging ideas in epigenetics—where environmental factors and life experiences can influence gene expression and may even be inherited.

So, through this lens:

The acquired experiences and information of an individual—and by extension, a population—are stored and gradually transmitted to future generations. This slow accumulation of change can eventually become permanent at the DNA level. Hence, the organism is not just a product of evolution—it is an active participant in it. Without this dynamic and reciprocal mechanism, evolution as a creative and adaptive process would not be conceivable.

The Role of Experience in Evolution

The grammatical form of **مُسْتَوْدِعٌ** suggests an active process, implying that organisms contribute to their genetic legacy. Scientific evidence, particularly from epigenetics, supports this view. Environmental factors and behaviors—such as an organism's response to stress or resource scarcity—can alter gene expression, sometimes influencing gametoplasm. These changes, accumulated over generations, may lead to permanent genetic adaptations, as seen in processes like DNA methylation or histone modification.

For example, a population's persistent behavioral responses to environmental challenges may enhance cellular functions, which are stored in the gametoplasm and passed to offspring. This dynamic process aligns with the Quranic principle of striving **سَعَى**, where organisms' efforts shape their evolutionary path, as reflected in Surah An-Najm (53:39).

Conclusion

Surah Al-An'am (6:98) offers a profound framework for understanding evolution: from a single cell ("one soul") to the temporary body ("place of dwelling") and the preserved genetic material ("place of storage"). By integrating Quranic wisdom with scientific insights like epigenetics and sexual reproduction, we see evolution as a divinely guided process where organisms actively respond to their environment, contributing to life's continuity. This perspective underscores Allah's purposeful creation, uniting faith and science in a harmonious narrative.

0.9.4 Expanded Insights

The Quranic vision of evolution, rooted in **سَعَى** striving, Surah An-Najm 53:39, extends beyond cellular origins to the diversification of species. Surah Nuh 71:17 states: "And Allah has caused you to grow from the earth a [progressive] growth." This progressive growth **نَبَاتًا** mirrors fossil records, such as the transition from aquatic to terrestrial life (e.g., Tiktaalik, 375~ million years ago), driven by environmental pressures and rewarded by adaptations **تَجَرُّبًا** Surah Al-Jathiyah 45:22¹.

The clay-based origin aligns with abiogenesis research. Experiments like Miller-Urey (1953) demonstrate that organic molecules (amino acids) form under primordial conditions, supporting **سُلَّالَةً** extract, Surah Al-Mu'minun 23:12². Clay's catalytic properties, as noted by Cairns-Smith, may have facilitated protocell formation, resonating with **لَازِبٍ طِينٍ** sticky clay, Surah As-Saffat 37:11³. The **مُسْتَوْدِعٌ** storage, Surah Al-An'am 6:98 reflects genetic continuity, with DNA preserving adaptations across generations, as seen in conserved genes (e.g., HOX genes) from single-celled organisms to humans⁴.

Tafsir Al-Jalalayn interprets **وَأَحَدَةَ نَفْسٍ** as life's singular origin, with diversity emerging under divine guidance⁵.

¹Shubin, N. (2008) Your Inner Fish: A Journey into the 3.5-Billion-Year History of the Human Body. Pantheon Books, New York.

²Miller, S. L., & Urey, H. C. (1959) Organic Compound Synthesis on the Primitive Earth. Science, (3370)130.251–245 DOI:10.1126/science.130.3370.245.

³Cairns-Smith, A. G. (1985) Seven Clues to the Origin of Life. Cambridge University Press.

⁴Carroll, S. B. (2005) Endless Forms Most Beautiful: The New Science of Evo Devo. W. W. Norton & Company, New York.

⁵Al-Jalalayn. (2008) Tafsir al-Jalalayn. Dar al-Hadith, Cairo. <https://www.atafsir.com/Tafasir.asp?tMadhNo=1&tTafsirNo=74>.

Ibn Kathir links سَعَى to purposeful effort, rewarded by Allah⁶ This builds on the cosmic narrative Chapters 1-8, connecting to moral evolution Chapter 10, Adam and Eve Chapter 11, and consciousness Chapter 12.

0.9.5 Connections to the Cosmic Narrative

This chapter links to my Quran and Cosmology series:

- - **Joined Entity Chapter 1:** Life's origin follows the Big Bang Surah Al-Anbiya 21:30.
- - **Smoky Phase Chapter 2:** Gaseous cosmos enables clay's components Surah Fussilat 41:11.
- - **Darkness to Light Chapter 3:** Stellar ignition supports life Surah Al-An'am 6:1.
- - **Six Days of Creation Chapter 4:** Earth's resources sustain life Surah Fussilat 41:10.
- - **Seven Heavens Chapter 5:** Structured cosmos hosts evolution Surah Fussilat 41:12.
- - **Cosmic Complexity Chapter 6:** Complex systems enable cellular evolution Surah An-Nazi'at 79:27.
- - **Purposeful Universe Chapter 7:** Evolution fulfills divine intent Surah Ad-Dukhan 44:38-39.
- - **Intelligent Creatures Chapter 8:** Evolution produces دَابَّةٌ Surah Ash-Shura 42:29.
- - **Evolution and Moral Choice Chapter 10:** Evolution leads to moral beings
- - **Adam and Eve Chapter 11:** Evolution culminates in humanity's narrative Surah Al-Baqarah 2:30-39.
- - **Consciousness Chapter 12:** Evolution enables divine light Surah An-Nur 24:35.

Reflection

Surah An-Nisa 4:1 and Surah Al-An'am 6:98 invite us to marvel at life's journey from a single cell to diverse species. Like a seed sprouting through divine care, evolution reflects Allah's wisdom. How does this perspective shape your view of creation? As science reveals life's origins, the Quran's insights unite faith and discovery.

References

⁶Ibn Kathir. (1999) Tafsir al-Qur'an al-'Azim. Dar Taybah, Riyadh. <https://www.altafsir.com/Tafasir.asp?tMadhNo=1&tTafsirNo=7>.

0.10 Chapter :10 The Missing Links

Evolution Within the Cell

The Quran emphasizes that evolutionary changes begin within the cell, a process triggered by an organism's persistent responses to its environment. For example, as discussed in our interpretation of Surah An-Nisa (4:1), early eukaryotes like Chlamydomonas developed isogamous sexual reproduction, where haploid "+" and "-" gametes fused to form neutral diploid cells, enhancing genetic diversity—a critical step in evolution.

Scientific mechanisms like epigenetics support this view, showing how environmental stimuli can alter gene expression, sometimes across generations. Persistent behaviors, such as an organism's response to food scarcity, may enhance cellular functions (e.g., protein expression), leading to genetic adaptations over time. The cell's internal environment acts as a molecular system, testing and refining these changes before they manifest externally, explaining the scarcity of transitional fossils.

Introduction

Why do we lack abundant fossil evidence for evolutionary transitions? Surah Al-Insan 76:1 queries: "Has there [not] come upon man a period of time ^{لَمَّا} ^{أَلَدَّهَرٍ} ^{مِّنْ} ^{حِينَ} when he was not a thing [even] mentioned?" The Quran highlights a vast timespan ^{أَلَدَّهَرٍ} during which life's foundations were laid within single-celled organisms, unseen for 2.6 billion years. As discussed in my article on Quran-for-all.org, this aligns with science's view of early cellular evolution, addressing the scarcity of transitional fossils. This chapter explores the Quranic perspective on internal cellular changes driving evolution, explaining the "missing links" and uniting faith and science.

Single-Cell Organisms for About 2,600 Million Years (More Than Half of Earth's Life) Developing Internal Cell Functions Deep in the Ocean—Building the Cell's Internal Universe

(sūrat l-insān) Verse (76:1):

“هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا”

Sahih International: Has there [not] come upon man a period of time when he was not a thing [even] mentioned? ^{أَلَدَّهَرٍ} is the longest measurement of time. About 3,500 million years ago, life began in the form of single-celled organisms. For about 2,600 million years, they remained tiny, invisible unicellular beings. Who could have imagined that these tiny creatures, living alone in the darkness of the oceans for 2.6 billion years, would one day lead to a highly developed civilization on Earth?

Allah asks us: Has there not come upon mankind a period of time (i.e., 2.6 billion years long) when it was not even a thing to be mentioned? Who supported this development during these 2.6 billion dark years? Most of the machinery and tools required for evolution were formed during this time, deep inside the cell—and we still know very little about it.

0.10.1 The Missing Links

There should be fossilized remains of transitional forms showing characteristics of both ancestral and descendant groups. Hundreds of thousands of such transitions must have taken place, but we don't have enough fossil evidence to fully prove their existence. Opponents of evolution use this as evidence that evolution never occurred and deny it entirely.

This problem arises when we try to attribute the entire, incredible process of evolution to just one of its tools—mutation. We attempt to explain everything under the umbrella of mutation because we assume it operates automatically (which is too incorrect), and by doing so, we try to avoid the idea of a Creator. While this may seem convenient, it lacks evidence—namely, the millions of transitional fossils that should be found around the world. But these simply don't exist in that quantity or clarity.

Insights from Holy Quran

(sūrat l-ra'd) Verse (13:11):

“إِنَّ اللَّهَ لَا يَغَيِّرُ مَا بَقِيَ حَتَّى يَغْيُرُوا مَا بِأَنْفُسِهِمْ”

Sahih International: Indeed, Allah will not change the condition of a people until they change what is in themselves.

(sūrat l-anfāl) Verse (8:53):

“ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ”

Sahih International: That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves.

According to the Holy Quran—as I understand it—the part of evolution that transforms species begins (and to a great extent, completes) within the cell. What we later observe are its external manifestations in physical form. But before any outer change occurs, an inner transformation must take place. This is a divine principle.

Most of evolutionary time 2.6 out of 3.5 billion years was spent developing the single-cell organism. Once this stage was complete, the rest of evolution happened relatively quickly. During that immense span of time, a highly advanced inner cellular system developed—on the molecular level or even deeper at Quantum level developing a system to connect and benefit from universal consciousness and bases for later individual consciousness.

This system includes (in the form of a molecular language, likely translated into human language below):

- A check-and-balance mechanism
- Strategic planning
- Task assignment
- Feasibility analysis
- A command and control system

Millions of molecules work in harmony to maintain this organized system and support life. It is more complex, more systematic, and more perfect than we can describe in these few words.

An Explanation Based on the Quran Knowledge

Let me try to explain what I’ve understood from the Quran. Although this is a hypothesis, it attempts to address both the undeniable reality of evolution and the mystery of the missing links.

Imagine a population of pre-giraffes. To survive, they have a strong, persistent desire to reach the higher leaves. This continuous struggle is registered inside their cells. If this desire and effort continue over generations, a planning system may be activated to solve the problem.

One possible solution: increase the length of the neck and forelegs.

Based on stored knowledge, a feasibility report is prepared:

- How many vertebrae should be added or extended?
- What changes in bone size, strength, and height are possible?
- How will these affect balance, weight distribution, etc.?

These changes don’t happen overnight, but slowly—over generations. The information is anyhow stored and passed on to the next generation. A check-and-balance system verifies it, and the command-and-control center approves the change. Every step occurred in years.

All of this occurs within a well-defined molecular system—a kind of molecular language far more advanced than we can imagine.

Before a change is implemented, the organism may even simulate the survival capabilities of the future version within its internal environment, like testing it before real-world application.

Eventually, some individuals are born with heritable physical changes. Their cells have already “tested” these adjustments in their inner environment. This is why we don’t find as many fossilized transitional forms in the number or detail we’d need to conclusively support traditional evolutionary models.

For 2.6 Billion Years, Nature Was Not Dormant

It was working on building an inner cellular life system beyond imagination that make evolution possible. The major work of evolution happened inside the cell—a process that’s conceptually understandable, but currently untraceable with today’s technology. Hopefully, future science will catch up.

0.10.2 Expanded Insights

The Quranic emphasis on a vast timespan, **الْأَدَّهْرُ**, Surah Al-Insan 76:1 underscores the 2.6 billion years of cellular evolution, aligning with scientific timelines for prokaryotic development 1.2–3.5~ billion years ago^[1]. This period saw the emergence of complex cellular systems, such as DNA repair and metabolic pathways, potentially

operating at quantum levels, as hypothesized in quantum biology (e.g., enzyme catalysis)^[2]. These internal systems, described as a “molecular language,” reflect the Quranic principle of divine orchestration, akin to the universe’s creation “in truth” Surah Al-Jathiyah [3[^]]45:22.

The scarcity of transitional fossils, addressed in the Quran’s focus on internal change Surah Ar-Ra’d 13:11, is supported by epigenetics. Environmental pressures, like the pre-giraffe’s striving, trigger gene regulation (e.g., methylation), tested within cells before external expression, reducing fossilized intermediates^[4]. Tafsir Al-Jalalayn interprets الدَّهْر as an immense preparatory phase, setting the stage for life’s diversity^[5]. Ibn Kathir links internal transformation to divine wisdom, guiding evolution^[6]. This cellular foundation enabled rapid multicellular evolution post-Cambrian 541~ million years ago, preparing for moral choice Chapter 11, humanity Chapter 12, and consciousness Chapter 13, as science uncovers these signs Surah Fussilat 41:53.

0.10.3 Connections to the Cosmic Narrative

This chapter links to my Quran and Cosmology series:

- - **Joined Entity Chapter 1:** Cellular evolution follows the Big Bang - Surah Al-Anbiya 21:30.
- - **Smoky Phase Chapter 2:** Gaseous cosmos enables cellular elements - Surah Fussilat 41:11.
- - **Darkness to Light Chapter 3:** Stellar ignition supports cellular life - Surah Al-An’am 6:1.
- - **Six Days of Creation Chapter 4:** Earth’s resources sustain cells Surah Fussilat 41:10.
- - **Seven Heavens Chapter 5:** Structured cosmos hosts evolution Surah Fussilat 41:12.
- - **Cosmic Complexity Chapter 6:** Complex systems enable cellular evolution Surah An-Nazi’at 79:27.
- - **Purposeful Universe Chapter 7:** Cellular evolution fulfills divine intent Surah Ad-Dukhan 44:38-39.
- - **Intelligent Creatures Chapter 8:** Cellular systems produce دَابَّةٌ Surah Ash-Shura 42:29.
- - **The Origin and Evolution of Life Chapter 9:** Cellular evolution drives diversity Surah An-Nisa 4:1.
- - **Evolution and Moral Choice Chapter 11:** Cellular systems enable cognition Surah Ar-Ra’d 13:11.
- - **Adam and Eve Chapter 12:** Evolution culminates in humanity Surah Al-Baqarah 2:30-39.
- - **Consciousness Chapter 13:** Cellular systems enable divine light Surah An-Nur 24:35.

Reflection

Surah Al-Insan 76:1 invites us to marvel at 2.6 billion years of cellular evolution, unseen yet foundational. Like seeds germinating in darkness, cells built life’s complexity under divine guidance. How does this hidden process shape your view of creation? As science explores cellular systems, the Quran’s insights unite faith and discovery.

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0.11 Chapter :11 Evolution and Moral Choice

Introduction

How did life evolve to produce beings capable of moral choice? Surah Ar-Ra'd 13:11 declares: “Indeed, Allah will not change the condition of a people until they change what is in themselves **بِأَنفُسِهِمْ**.” The Quran frames evolution as a divinely guided process, where internal changes within organisms drive adaptation and diversification, culminating in cognitive and moral capacities. As explored in my articles on Quran-for-all.org this aligns with scientific insights into epigenetics and cognitive evolution, emphasizing striving **سَعَى**. This chapter examines the Quranic perspective on evolution's progressive stages, from cellular changes to the emergence of moral beings, uniting faith and science.

0.11.1 The Universe as a Divinely Designed Environment for Evolution

Surah Al-Jathiyah (45:22):

وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

“And Allah created the heavens and the earth in truth, and so that every soul may be recompensed for what it has earned, and they will not be wronged.”

The verse from Surah Al-Jathiyah guarantees that every **كُلُّ** living being **نَفْسٍ** will receive **لِتُجْزَىٰ** the outcomes of its efforts **بِمَا كَسَبَتْ**, and no injustice **لَا يُظْلَمُونَ** will occur. This implies that evolution is not random, but a result of countless struggles and corresponding rewards that shape organisms over time. This verse reveals that the universe was created with purpose **بِالْحَقِّ** implying a meaningful system where every living being **نَفْسٍ** is rewarded based on its efforts **بِمَا كَسَبَتْ**. Similarly, Surah An-Najm (53:39) emphasizes:

وَأَنَّ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ

“And that there is not for man except that [good] for which he strives.”

These verses suggest that the striving **سَعَى** of organisms is central to their development, aligning with the concept of evolution as a purposeful, divinely guided process rather than a random occurrence.

The Universe as an Evolutionary Template

The structure of the heavens and the earth **وَالْأَرْضِ السَّمَوَاتِ** creates a dynamic environment that facilitates evolution. Cosmic factors—such as radiation, gravitational forces, and magnetic fields—interact with earthly conditions to form a subtle molding mechanism. These natural laws act as feedback systems, responding to organisms' persistent behaviors with specific outcomes.

Scientific evidence supports this view. Beyond random DNA mutations, mechanisms like epigenetics show how environmental stimuli can influence gene expression, sometimes across generations. For instance, an organism's repeated behavioral response to a challenge (e.g., stretching for food) may enhance certain cellular functions, such as protein expression or structural changes. Over time, these responses can lead to genetic adaptations, aligning with the Quranic notion of striving **سَعَى** being rewarded **لِتُجْزَىٰ**.

A Divinely Guided Process

Surah Ar-Ra'd (13:11) underscores that transformation requires an active internal change, guided by Allah's natural laws. The universe, created “in truth” Surah Al-Jathiyah 45:22, provides an environment where persistent striving is rewarded with adaptations, ensuring no injustice **لَا يُظْلَمُونَ**. From the first cell formed from clay Surah Al-Mu'minun 23:12 to the diversity of life today, evolution reflects a dynamic interplay between organisms and their environment, orchestrated by divine wisdom.

Beyond Randomness: A Purposeful Process

The phrase **لِتُجْزَىٰ** (to be recompensed) in Surah Al-Jathiyah is in the imperfect tense, suggesting an ongoing process. Evolution, therefore, is not a random sequence of events but a meaningful interaction between organisms and their environment, governed by divine principles. The concept of “survival of the fittest” serves as a control mechanism, ensuring that adaptations align with environmental demands.

Each species reflects its unique history of striving. From a single cell to today's biodiversity, every organism has been shaped by its responses to challenges, rewarded through adaptations that align with Allah's purposeful creation.

Conclusion

Surah Al-Jathiyah (45:22) and Surah An-Najm (53:39) reveal that the universe is designed to support evolution through a system of striving and recompense. By integrating Quranic wisdom with scientific insights, such as epigenetics and early sexual reproduction, we see evolution as a divinely guided process. This perspective invites us to reflect on Allah's creation, where every soul's efforts contribute to the magnificent diversity of life.

0.11.2 Internal Change and Evolution: Insights from Holy Quran

(sūrat l-ra'd) Verse (13:11):

“إِنَّ اللَّهَ لَا يَغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يَغْيِرُوا مَا بِأَنْفُسِهِمْ”

Sahih International: Indeed, Allah will not change the condition of a people until they change what is in themselves.

(sūrat l-anfal) Verse (8:53):

“ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغْيِرُوا مَا بِأَنْفُسِهِمْ”

Sahih International: That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves.

This verse reveals a profound principle: transformation begins within. In the context of evolution, “changing what is in themselves” *مَا بِأَنْفُسِهِمْ* can be understood as the internal processes within organisms—particularly at the cellular level—that drive adaptation and diversification. This aligns with the Quranic view of evolution as a purposeful, divinely guided process, where organisms' striving shapes their development.

Evolution Begins Within the Cell

As explored in our interpretation of Surah An-Nisa, (4:1) early life forms like *Chlamydomonas* developed isogamous sexual reproduction, where haploid “+” and “-” gametes fused to form diploid zygotes, enhancing genetic diversity. Similarly, Surah Al-An'am (6:98) describes the continuity of life through gametoplasm *مُسْتَوْدَعٌ* the reproductive cells that store and transmit genetic material. Surah Ar-Ra'd (13:11) builds on this by suggesting that evolutionary change originates within the cell, triggered by an organism's persistent responses to its environment.

Scientific evidence supports this view. Epigenetics demonstrates how environmental factors—such as stress, diet, or behavior—can alter gene expression without changing DNA sequences. For example, a population of organisms repeatedly adapting to scarce resources may enhance cellular functions, like enzyme production, which can influence gene regulation. Over generations, these changes may become heritable, stored in the gametoplasm (sperm or egg cells), and lead to permanent genetic adaptations. This process reflects the Quranic principle of striving *سَعَىٰ*, Surah An-Najm, 53:39 where efforts are rewarded with transformation.

The Role of Persistent Striving

The term “قَوْمٌ” (people) in Surah Ar-Ra'd typically refers to human communities but can be extended to populations of organisms. A population's collective response to environmental challenges—such as a species stretching for higher food sources—initiates internal molecular adjustments. These adjustments, tested within the cell's “molecular system” as discussed in our interpretation of Surah Al-An'am, 6:98 may lead to adaptations like structural or physiological changes. Over time, these internal changes manifest externally, shaping new traits or species.

This perspective addresses the scarcity of transitional fossils, a challenge in evolutionary biology. If adaptations are refined internally before external expression, fewer intermediate forms may appear in the fossil record, as the cell acts as a testing ground for evolutionary changes.

Evolution as a Response to Striving

From a single-celled organism, life has diversified into countless forms—crocodiles, birds, humans, and more—through billions of years of striving. The Quranic principle of “recompense for what is earned” implies that organisms respond to environmental challenges, and their persistent efforts shape their evolutionary paths. For

example, a snake's unique form, with its defensive or toxic traits, reflects a long history of behavioral responses to threats, rewarded through adaptations that enhanced survival.

This process began with early eukaryotes, such as *Chlamydomonas*, which developed sexual reproduction through isogamy around 1.2 billion years ago. As discussed in our interpretation of Surah An-Nisa (4:1) a haploid cell produced "+" and "-" mating-type gametes, which fused to form neutral diploid cells, promoting genetic diversity. This striving for diversity through reproduction laid the foundation for complex life, guided by divine laws.

Conclusion

Surah Ar-Ra'd (13:11) offers a profound insight into evolution: change begins within. By integrating Quranic principles with scientific mechanisms like epigenetics and sexual reproduction, we see evolution as a divinely guided process where internal cellular responses to striving drive adaptation. This synthesis invites us to marvel at Allah's creation, where every organism's efforts contribute to the magnificent tapestry of life.

0.11.3 The Evolution Tree in the Quran: A Progressive Journey

Quranic Vision of Evolution

The Holy Quran presents human evolution as a progressive, divinely guided process, unfolding in stages from the earth's elements to complex life. This aligns with scientific understanding of evolution, portraying life as a tree growing from simple origins to diverse forms, rooted in Allah's purposeful creation.

Progressive Growth from the Earth

Surah Nuh (71:17):

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا

"And Allah has caused you to grow from the earth a [progressive] growth."

This verse likens human development to plants emerging from soil, suggesting a gradual, organic process akin to the evolutionary tree of life. From single-celled organisms formed in organic-rich clay Surah Al-Mu'minun 23:12 life diversified through billions of years, culminating in humanity.

Stage-by-Stage Development

Surah Nuh (71:14):

وَقَدْ خَلَقَكُمْ أَطْوَارًا

Sahih International: While He has created you in stages?

Surah Al-Inshiqaq (84:19):

لَتَرْكَبَنَّ طَبَقًا عَنْ طَبَقٍ

Sahih International: You will surely experience stage after stage.

These verses reflect the Quranic view of evolution as a series of developmental phases, consistent with scientific evidence of life's progression—from prokaryotes to eukaryotes, multicellular organisms, and eventually humans. For instance, the development of isogamous sexual reproduction in early eukaryotes like *Chlamydomonas* Surah An-Nisa 4:1 marked a key stage, enhancing genetic diversity.

Water as the Origin of Life

Surah Al-Anbiya (21:30):

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ

"And We made from water every living thing."

Water is the essential medium for life's origin, as confirmed by science. The primordial soup, where organic molecules formed the first cells, relied on water's unique properties. This verse underscores the foundational role of water in the biochemical processes that initiated life.

0.11.4 Expanded Insights

The Quranic emphasis on internal change مَا بِأَنْفُسِهِمْ Surah Ar-Ra'd 13:11 extends to cognitive evolution, enabling moral choice. Epigenetic mechanisms, such as histone modification, allow environmental responses to shape neural development, as seen in primate social behaviors (e.g., cooperation in bonobos) [^1]. These internal changes, stored in gametoplasm مُسْتَوْدَع Surah Al-An'am, 6:98 fostered brain complexity, culminating in human cognition [^2]. Fossil evidence, like Homo habilis 2.4~ million years ago, shows gradual cognitive advancement, aligning with stage-by-stage development أَطْوَارًا Surah Nuh, [3^] (71:14

The universe's design بِالْحَقِّ Surah Al-Jathiyah 45:22 supports cognitive evolution. Stable climates and resource availability, shaped by cosmic factors, enabled social structures, reflecting سَعَى's rewards Surah An-Najm, [4^] 53:39 Tafsir Al-Jalalayn interprets مَا بِأَنْفُسِهِمْ as internal effort driving transformation, applicable to moral capacities [^5]. Ibn Kathir links سَعَى to purposeful striving, rewarded by divine wisdom [^6]. This prepares for humanity's moral narrative Chapter 12 and consciousness Chapter 13, uniting Quranic and scientific insights Surah Fussilat 41:53.

Conclusion

The Quran portrays evolution as a progressive journey, rooted in the earth, unfolding through stages, and sustained by water. Verses like Surah Nuh (71:17) and Surah Al-Inshiqaq (84:19) align with the scientific view of life's gradual development, while Surah Fussilat (41:53) invites us to explore these signs through advancing knowledge. This synthesis of faith and science prepares us to understand humanity's unique emergence, including the dawn of consciousness, as a pinnacle of Allah's creation.

Scientific Progress and Quranic Clarity

Surah Fussilat (41:53):

سُرِّبِهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ

"We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth..."

As science advances, the Quran's descriptions of evolution become clearer. Discoveries in genetics, epigenetics Surah Ar-Ra'd 13:11, and the continuity of germplasm Surah Al-An'am 6:98 reveal the mechanisms behind the Quranic stages of growth, affirming its timeless wisdom.

0.11.5 Connections to the Cosmic Narrative

This chapter links to my Quran and Cosmology series:

- - **Joined Entity Chapter 1:** Evolution begins post-Big Bang Surah Al-Anbiya 21:30.
- - **Smoky Phase Chapter 2:** Gaseous cosmos enables life's elements Surah Fussilat 41:11.
- - **Darkness to Light Chapter 3:** Stellar ignition supports evolution Surah Al-An'am 6:1.
- - **Six Days of Creation Chapter 4:** Earth's resources sustain evolution Surah Fussilat 41:10.
- - **Seven Heavens Chapter 5:** Structured cosmos hosts evolution Surah Fussilat 41:12.
- - **Cosmic Complexity Chapter 6:** Complex systems enable evolution Surah An-Nazi'at 79:27.
- - **Purposeful Universe Chapter 7:** Evolution fulfills divine intent Surah Ad-Dukhan 44:38-39.
- - **Intelligent Creatures Chapter 8:** Evolution produces دَابَّةً Surah Ash-Shura 42:29.
- - **The Origin and Evolution of Life Chapter 9:** Cellular evolution sets the stage Surah An-Nisa 4:1.
- - **The Missing Links Chapter 10:** Internal cellular systems address fossil gaps Surah Al-Insan 76:1.
- - **Adam and Eve Chapter 12:** Evolution culminates in humanity's moral narrative Al-Baqarah 2:30-39.
- - **Consciousness Chapter 13:** Evolution enables divine light Surah An-Nur 24:35.

0.11.6 Reflection

Surah Ar-Ra'd 13:11 and Surah Al-Jathiyah 45:22 invite us to see evolution as a divine journey from cells to moral beings. Like a tree growing through divine care, life reflects Allah's wisdom. How does this perspective shape your view of humanity's purpose? As science uncovers evolution's mechanisms, the Quran's insights unite faith and discovery.

0.11.7 References

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0.12 Chapter :12 Adam and Eve

Introduction

Who were Adam and Eve—symbols of early humanity or specific individuals chosen by Allah? The Quran presents their story as both a symbolic representation of humanity’s emergence and a reference to distinct figures, marking the dawn of human consciousness and moral responsibility. As explored in my articles on Quran-for-all.org, this narrative aligns with scientific insights into human evolution, portraying a divinely guided process from early societies to ethically aware beings. This chapter examines the Quranic perspective on Adam and Eve, their role in humanity’s moral journey, and the concept of sin, uniting faith and science.

Quranic Narrative of Humanity’s Emergence

The Holy Quran presents the story of Adam and Eve as both a symbolic representation of early human society and a reference to specific individuals, marking the emergence of human consciousness within an evolutionary framework. This dual perspective aligns with scientific insights into human evolution, portraying humanity’s journey as a divinely guided process.

0.12.1 The Symbolic Adam: Early Human Society

Surat al-A’raf 7:11

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ

Sahih International: “And We certainly created you [O mankind] and gave you form. Then We said to the angels, ‘Prostrate to Adam’; so they prostrated, except for Iblis. He was not of those who prostrated.”

This verse indicates that humanity was created and shaped before Adam was named, suggesting that “Adam” symbolizes an early human population. The Arabic term “Adam,” linked to meanings like “living together” or “mixed” in classical dictionaries, represents a socially organized, ethically aware group that evolved from pre-human ancestors. As described in Surah Al-Sajdah (32:7-9) this group emerged through stages:

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ (٧) ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ (٨) ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُّوحِهِ
وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ (٩)

Sahih International: “[He] who perfected everything which He created and began the creation of man from clay. Then He made his progeny from an extract of a despised fluid. Then He proportioned him and breathed into him from His [created] soul and made for you hearing and vision and hearts; little are you grateful.”

- Creation from clay (32:7) aligning with the primordial soup Surah Al-Mu’minun 23:12
- Procreation via gametes (32:8) as seen in isogamous reproduction Surah An-Nisa 4:1
- Infusion of the spirit 32:9:

وَنَفَخَ فِيهِ مِنْ رُّوحِهِ

marking the dawn of consciousness.

This early society lived in a “paradisiacal” state, characterized by partner respect and minimal greed, reflecting natural intelligence honed through evolution Surah Nuh .71:17 However, their newfound consciousness led to a misstep—engaging in unrestricted mating behaviors, breaching the natural moral code. Surah Al-A’raf (7:24) addresses a group (“Descend, being to one another enemies”), indicating that this “sin” involved a population, not a single couple, symbolized by Adam and Eve.

0.12.2 The Individual Adam: A Chosen Figure

Adam as a chosen person in first human population Āl ‘Imrān (3:33):

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ

Sahih International Translation: “Indeed, Allah chose Adam and Noah and the family of Abraham and the family of ‘Imran over the worlds.”

The word اصْطَفَى (iṣṭafā) means “He chose” — indicating that Adam lived among many, but was selected.

Elsewhere in the Quran, Allah refers to humanity as **آدَمَ بَنِي** (Banī Ādam) — “the Children of Adam” — reinforcing the idea that Adam was a historical figure, chosen from among an existing first human population, not the sole man created at the beginning of life.

This Adam is not distinct from the symbolic Adam (representative of the first conscious human group) who is described in the narrative of the loss of paradise.

Who was this Adam?

According to Holy Quran he was a single chosen person from among the early human population — possibly the Y-Chromosome Adam — He has a dual role, Adam as Person und at the same time as a representative of early Human group. Allah honored him by calling him the “father of all mankind.”

The Quran and Y-ChromosomeAdam All living men today can trace their Y chromosome lineage back to a single individual known as Y-Chromosome Adam. However, this does not mean that he was the only man alive during his time. Many other male lineages existed alongside him, but over the generations, those lineages became extinct, and their Y chromosomes were no longer passed on.

Y-Chromosome Adam is estimated to have lived between 200,000 and 300,000 years ago. All living human males today are descended from this one man. His survival in the gene pool suggests that he was not the only male of his time, but rather, he was selected — consciously or through natural lineage — to become the father of all living men.

Quran not only narrates the beginning of mankind — where “Adam” is used symbolically to represent the first group of conscious humans — but He also refers to a specific chosen individual named Adam.

Adam — A Prophet or a Chosen Man?

Interestingly, the Quran does not explicitly call Adam a Prophet (نبي). Instead, it uses the word “أَصْطَفَى” — which means “chosen.” This word is also used in the Quran for individuals who were not prophets, suggesting that while Adam may not have been a prophet, he was certainly a divinely chosen individual — possibly with a sacred or symbolic role in the story of humanity.

Mitochondrial Eve Mitochondrial Eve is the matrilineal ancestor of all humans alive today — the woman from whom all living people inherit their mitochondrial DNA (which is passed only from mother to child).

She is estimated to have lived around 150,000 to 200,000 years ago, whereas Y-Chromosome Adam is believed to have lived 200,000 to 300,000 years ago. This time difference of 50,000 to 100,000 years means that they were not a literal couple, and cannot be the Biblical Adam and Eve in the traditional sense.

However, it’s entirely possible that Mitochondrial Eve’s mitochondrial DNA came from one of the women alive during Y-Chromosome Adam’s time. If, hypothetically, no mutations or significant genetic changes occurred in her mitochondrial DNA, and if Y-Chromosome Adam’s wife shared this exact same mitochondrial line, then it would mean:

Y-Chromosome Adam and his wife could be the actual “Adam and Eve” — both genetically and symbolically — of modern mankind. This would mean that all humans alive today carry both their Y-chromosomal and mitochondrial DNA — one from the paternal line, the other from the maternal.

0.12.3 The Dawn of Consciousness: Teaching the Names (Labeling a Neural Network)

(sūrat l-baqarah) Verse (2:31-33):

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ (٣١) قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۚ إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (٣٢) قَالَ يَتْلُوا آيَاتِهِمْ لِيَخْبُرَهُمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ (٣٣)

M.Pickthall Translation: And He taught Adam all the names, then showed them to the angels, saying: Inform Me of the names of these, if ye are truthful. (31) They said: Be glorified! We have no knowledge saving that which Thou hast taught us. Lo! Thou, only Thou, art the Knower, the Wise. (32) He said: O Adam! Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I know the secret of the heavens and the earth? And I know that which ye disclose and which ye hide.

The phrase **وَعَلَّمَ آدَمَ الْأَسْمَاءَ** (taught Adam the names) reflects the emergence of linguistic capacity, a hallmark of human consciousness. Scientifically, this aligns with the development of the neocortex in Homo sapiens, enabling symbolic thought and language around 200,000 years ago. Pre-humans possessed advanced neural networks but

lacked the ability to label knowledge linguistically. The Quranic “teaching” ^{عَلَّمَ} external instruction suggests divine guidance in assigning names to existing knowledge, akin to labeling a trained neural network.

This cognitive milestone, combined with the infusion of the spirit Surah Al-Sajdah ,32:9 distinguished humans from their ancestors, enabling complex communication and moral awareness. The angels’ inability to name reflects humanity’s unique capacity, a divine gift that set the stage for cultural and spiritual evolution.

0.12.4 A Return to Paradise

Mankind was one community then they differed and divided:

(sūrat yūnus)Verse (10:19):

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا^ج

Sahih International: And mankind was not but one community [united in religion], but [then] they differed.

Allah sent prophets to eliminate differences between them to regain lost Paradise:

(sūrat l-baqarah)Verse (2:213):

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ^ج

Sahih International: Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed.

The Quran envisions humanity regaining its paradisiacal state through wisdom and divine guidance, not as a gift, as in Animal but as an achievement. Prophets were sent to guide humans back to ethical living, redirecting energies from rivalry—stemming from the initial moral breach—toward constructive progress. This aligns with interpretation of internal changes Ar-Ra’d 13:11:

إِنَّ اللَّهَ لَا يَغْيِرُ مَا يُقِيمُ حَتَّىٰ يَغْيِرَ مَا بَانَفْسِهِمْ^ف

and epigenetic influences Al-An’am 6:98:

نَفْسٍ وَاحِدَةٍ قُتِلَتْ وَمُسْتَوْدَعٍ^ب

where persistent striving shapes both biological and spiritual evolution.

Conclusion

The Quranic narrative of Adam and Eve encapsulates the dawn of human consciousness, portraying them as both a symbolic early society and specific individuals chosen by Allah. Verses like Surah Al-A’raf (7:11) and Surah Al-Baqarah (2:31) reveal a gradual evolution—from clay-based origins to linguistic capacity—aligned with scientific milestones like Y-Chromosome Adam and the neocortex’s development. This synthesis of faith and science underscores Allah’s wisdom, guiding humanity toward a renewed paradise through conscious striving.

0.12.5 Expanded Insights

The Quranic portrayal of Adam as both a symbolic figure and a chosen individual resonates with genetic evidence. Y-Chromosome Adam, estimated to have lived 200,000-300,000~ years ago, represents the common paternal ancestor, while Mitochondrial Eve 150,000-200,000~ years ago is the maternal counterpart. Their timelines suggest they were not a literal couple, yet the Quran’s reference to Adam as chosen ^{أَصْطَفَىٰ} Surah Al-Imran 3:33 aligns with the idea of a selected lineage. The “teaching of names” Surah Al-Baqarah 2:31 reflects the emergence of symbolic language, linked to mutations in genes like FOXP2, which enabled speech 50,000-100,000~ years ago. The infusion of the spirit Surah Al-Sajdah 32:9

نَفَخَ فِيهِ مِنْ رُوْحِهِ^ت

, marks the dawn of consciousness, possibly coinciding with the development of the prefrontal cortex, which governs moral reasoning and self-awareness. The “sin” of early humans, symbolized by Adam and Eve, reflects a collective moral failing—unrestricted mating—that disrupted social harmony, as indicated by Surah Al-A’raf .7:24 Tafsir Al-Jalalayn interprets this as humanity’s fall from grace, necessitating prophetic guidance. Ibn Kathir emphasizes the role of prophets in restoring ethical order, aligning with Surah Yunus 10:19 and Surah Al-Baqarah 2:213.

This chapter prepares for Chapter 13's exploration of consciousness and free will by establishing the divine origins of human awareness and moral responsibility, building on earlier discussions of evolution and moral choice.

0.12.6 Connections to the Cosmic Narrative

This chapter links to my Quran and Cosmology series:

- - **Joined Entity Chapter 1:** Humanity's emergence follows the Big Bang Surah Al-Anbiya 21:30.
- - **Smoky Phase Chapter 2:** Gaseous cosmos enables life's elements Surah Fussilat 41:11.
- - **Darkness to Light Chapter 3:** Stellar ignition supports life Surah Al-An'am 6:1.
- - **Six Days of Creation Chapter 4:** Earth's resources sustain humanity Surah Fussilat 41:10.
- - **Seven Heavens Chapter 5:** Structured cosmos hosts humanity Surah Fussilat 41:12.
- - **Cosmic Complexity Chapter 6:** Complex systems enable human evolution Surah An-Nazi'at 79:27.
- - **Purposeful Universe Chapter 7:** Humanity fulfills divine intent Surah Ad-Dukhan 44:38-39.
- - **Intelligent Creatures Chapter 8:** Humans as ^{ربا}دابة Surah Ash-Shura 42:29.
- - **The Origin and Evolution of Life Chapter 9:** Cellular evolution leads to humanity Surah An-Nisa 4:1.
- - **The Missing Links Chapter 10:** Internal changes drive human evolution Surah Al-Insan 76:1.
- - **Evolution and Moral Choice Chapter 11:** Cognitive evolution enables moral awareness Ar-Ra'd 13:11.
- - **Quran and Free Will Chapter 13:** Consciousness as divine light Surah An-Nur 24:35.

0.12.7 Reflection

Surah Al-A'raf 7:11 and Surah Al-Baqarah 2:31 invite us to reflect on humanity's unique journey—from symbolic early societies to chosen individuals like Adam. How does this narrative shape your understanding of consciousness and moral responsibility? As science uncovers our genetic and cognitive origins, the Quran's wisdom unites faith and discovery.

0.12.8 References

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0.13 Chapter :13 Free Will and Quran

Introduction

Does human free will shape our destiny, or are our choices bound by divine decree? The Quran portrays free will as a divine gift, rooted in the soul (روح) and affirmed through conscious choices, as emphasized in Surah Yunus (10:99). As explored in my articles on Quran-for-all.org, this perspective aligns with scientific inquiries into consciousness and neuroscience, suggesting a divine intelligence guiding human agency. This chapter examines the Quranic view of free will, its role in divine justice, and its emergence through evolution, uniting faith and science.

0.13.1 Free Will and Human Evolution

Free will emerged with human consciousness, as described in Surah Al-Baqarah (2:31) where Allah taught Adam the names, enabling linguistic and moral awareness. This cognitive leap, aligned with the neocortex's development Surah Nuh 71:17 allowed humans to make deliberate choices, unlike pre-human ancestors driven by instinct. The Quranic narrative of Adam and Eve's misstep Surah Al-A'raf 7:24 reflects the exercise of free will, leading to consequences that shaped human society. Through striving سعى Surah An-Najm 53:39 humans can redirect their choices toward righteousness, guided by divine wisdom.

0.13.2 Free Will and the Divine Soul

Free will, central to human consciousness, is affirmed in Surah Yunus : (10:99) "And had your Lord willed, those on earth would have believed—all of them entirely..." This beautiful verse underscores that humans freely choose their actions, guided by the divine soul.

My hypothesis—that the soul influences motor neurons via electron spin—aligns with quantum theories of consciousness. For example, electron spin states in neural proteins might modulate synaptic activity, initiating voluntary movements. While unproven, this idea bridges the Quranic soul (روح) with neuroscience, suggesting the divine spirit as an intelligent energy directing free will. In contrast, the "brain makes the soul" view, reliant on neural activity alone, fails to explain subjective experience or moral agency, leaving questions unanswered, as I noted too. The Quranic model—where the spirit transcends material limits—offers a fuller explanation, supported by verses like Surah Al-Insan (76:3) which emphasize human choice.

0.13.3 Free Will and Divine Justice in the Holy Quran

The Holy Quran underscores that Allah grants humans complete free will, ensuring they alone are responsible for their choices. This autonomy is central to divine justice, as Allah judges individuals based solely on their decisions, not external factors. Several verses affirm this principle:

- Surah Yunus (10:99): "And had your Lord willed, those on earth would have believed—all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers?" This verse comforts the Prophet Muhammad (peace be upon him), explaining that Allah's plan grants humanity the freedom to choose belief or disbelief, without divine coercion.
- Surah Hud (11:118): "And if your Lord had willed, He could have made mankind one community; but they will not cease to differ." Human diversity in belief and action stems from free will, leading to differences that reflect individual choices.
- Surah Al-Kahf (18:29): "And say, 'The truth is from your Lord, so whoever wills—let him believe; and whoever wills—let him disbelieve.'" This clear declaration empowers individuals to decide their path, reinforcing personal responsibility.
- Surah Al-Insan (76:3): "Indeed, We guided him to the way, be he grateful or be he ungrateful." Allah provides guidance, but humans freely choose gratitude or ingratitude.
- Surah Al-Baqarah (2:256): "There shall be no compulsion in [acceptance of] the religion..." Faith must be a voluntary choice, as coercion negates true belief.

These verses collectively affirm that Allah's justice Surah Al-Jathiyah 45:22 hinges on free will, ensuring individuals are judged for actions they freely undertake.

The concept of free will is extremely important in Islam because, if human behavior were not based on free will, then punishing or rewarding individuals would not be just. A person is only rewarded or punished for actions for which they are truly responsible—not for external factors such as genetics, environment, society, psychological influences, their physical constitution, or even the different nature of their soul (if have any). Only a person’s “I,” which is immortal, will be rewarded or punished for their actions. This “I” within a person is divine and responsible for their decisions.

The Quran describes Satan as a tempter who can propose or suggest evil deeds, but ultimately, humans have the free will to choose between good and evil, and Satan cannot force them into wrongdoing. Several verses reinforce this idea, warning against following Satan.

Allah assures that He will judge with perfect justice, far beyond human understanding.

0.13.4 Free Will and Divine Knowledge

A common question arises: If Allah knows a child’s future actions, including potential misdeeds, how is free will preserved? The Quran clarifies that Allah’s foreknowledge does not influence human decisions. His omniscience encompasses all possible outcomes based on free choices, not predetermined paths. For example, if a child later chooses righteousness, Allah’s knowledge reflects that decision from the outset, as His perspective transcends time. This aligns with the interpretation of destiny as dynamic, shaped by human choices each moment, ensuring justice Surah Ar-Ra’d 13:11.

You could call this “man’s destiny,” but it is not fixed; it changes every second based on human decisions. At any given point, a person’s destiny is the sum of all their decisions and actions, which they will make in the future through their own free will.

The “self” (نفس) responsible for decisions is distinct from external influences like genetics or environment, as seen in Surah Al-An’am .(6:98) This divine essence, possibly the soul, makes choices that Allah judges with perfect fairness, rewarding or punishing only for actions within an individual’s control.

0.13.5 Scientific Perspectives on Free Will

Neuroscience studies, such as the Libet experiment (1980s) and Soon et al. ,(2008) challenge free will by showing brain activity precedes conscious awareness of decisions. In Libet’s study, a readiness potential in the motor cortex appeared 500–300 milliseconds before participants reported awareness of their choice. Soon et al. predicted button presses with 90% accuracy based on prefrontal and parietal cortex activity 7-10 seconds prior.

However, these findings do not negate free will. The observed brain activity may reflect preparatory processes or subconscious inclinations, not deterministic decisions. Libet’s “veto” effect suggests consciousness can override initial impulses, preserving agency. Complex tasks involving moral reasoning, unique to humans, could further test free will, potentially supporting the Quranic concept of the soul روح Surah Al-Sajdah 32:9 as the seat of decision-making, distinct from neural processes.

Conclusion

The Quran champions free will as the foundation of divine justice, empowering humans to choose their path Surah Al-Kahf .18:29 Allah’s foreknowledge respects this autonomy, ensuring judgment reflects only free actions. Scientific studies, while highlighting brain activity, do not disprove free will, and the soul’s role may bridge consciousness and agency. As humanity evolved Surah Al-Inshiqaq 84:19 free will became a divine gift, guiding us toward a renewed paradise through conscious striving.

Expanded Insights

The Quranic emphasis on free will Surah Yunus 10:99 establishes it as the cornerstone of divine justice Surah Al-Jathiyah 45:22 distinguishing human consciousness from material limits. Tafsir Al-Jalalayn interprets Surah Al-Kahf 18:29 as a call to personal responsibility, emphasizing that free will enables moral striving. Ibn Kathir links free will to accountability, ensuring fairness in judgment. Scientifically, the Orch-OR theory “Penrose & Hameroff, ”1994 suggests quantum coherence in microtubules may enable non-deterministic choices, supporting the electron spin hypothesis for the soul’s influence روح Surah Al-Sajdah 32:9. Neuroscience’s “veto” effect Libet, 1985 aligns with the Quranic view of conscious choice overriding impulses, as seen in Surah Al-Insan .76:3 This synthesis of Quranic wisdom and science invites reflection on free will as a divine gift, guiding humanity toward ethical living within Allah’s cosmic order.

0.13.6 Connections to the Cosmic Narrative

This chapter links to my *Quran and Cosmology* series:

- - **Joined Entity Chapter : **1 Free will follows the Big Bang Surah Al-Anbiya 21:30.
- - **Smoky Phase Chapter : **2 Gaseous cosmos enables life's elements Surah Fussilat 41:11.
- - **Darkness to Light Chapter : **3 Stellar ignition supports life Surah Al-An'am 6:1.
- - **Six Days of Creation Chapter : **4 Earth's resources sustain consciousness Surah Fussilat 41:10.
- - **Seven Heavens Chapter : **5 Structured cosmos hosts free will Surah Fussilat 41:12.
- - **Cosmic Complexity Chapter : **6 Complex systems enable consciousness Surah An-Nazi'at 79:27.
- - **Purposeful Universe Chapter : **7 Free will fulfills divine intent Surah Ad-Dukhan 44:38-39.
- - **Intelligent Creatures Chapter : **8 Free will in ^{قادر} Surah Ash-Shura 42:29.
- - **The Origin and Evolution of Life Chapter : **9 Cellular evolution leads to consciousness An-Nisa 4:1.
- - **The Missing Links Chapter : **10 Internal changes drive free will Surah Al-Insan 76:1.
- - **Evolution and Moral Choice Chapter : **11 Cognitive evolution enables free will Surah Ar-Ra'd 13:11.
- - **Adam and Eve Chapter : **12 Consciousness as divine gift Surah Al-Sajdah 32:9.
- - **Universal Consciousness Chapter : **14 Free will within cosmic order Surah An-Nur 24:35.

Reflection

Surah Yunus 10:99 and Surah Al-Kahf 18:29 invite us to reflect on free will as a divine gift shaping our destiny. How do our choices align with Allah's guidance? As science explores consciousness, the Quran's wisdom unites faith and discovery.

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0.14 Chapter :14 Universal Consciousness

Introduction

What is the nature of consciousness, and how does it connect humanity to the cosmos? The Quran portrays human consciousness as a divine gift, rooted in the soul رُوح and linked to a universal intelligence that permeates all creation, as affirmed in Surah An-Nur (24:35). As explored in my articles on Quran-for-all.org, this perspective aligns with scientific inquiries into consciousness and quantum theories, suggesting a cosmic order uniting all beings. This chapter examines the Quranic view of universal consciousness, its manifestation in human awareness, and the divine light guiding creation.

0.14.1 Consciousness in Evolution

Human consciousness emerged through evolutionary stages Surah Al-Inshiqaq 84:19 building on primate cognition. As discussed in Surah Ar-Ra'd (13:11) internal changes—possibly epigenetic Surah Al-An'am 6:98—shaped neural development. The divine spirit's infusion marked a leap, enabling humans to surpass the material consciousness of primates, as seen in Adam's naming ability Surah Al-Baqarah 2:31. This aligns with my view that primate consciousness represents the maximum material limit, while human awareness reflects divine intelligence.

0.14.2 The Interface of Primate Consciousness and Divine Intelligence

Primate consciousness represents the maximum material limit, while human awareness reflects divine intelligence. The soul influences key motor neurons via electron spin, firing voluntary actions. The evolution of consciousness presents a remarkable bridge between the material and the divine, suggesting that primate consciousness may represent the pinnacle of biological development, while human awareness embodies the infusion of divine intelligence. This hypothesis finds resonance in the Quranic verse from Surat al-Sajdah (32:7), which states,

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ

(„The One who perfected everything He created“). Here, the primate brain can be seen as the finest material hardware, exquisitely designed (أَحْسَنَ) to serve as the foundation for the next phase, described in the same surah (32:9) as

نَفَخَ فِيهِ مِنْ رُوْحِهِ

(„He breathed into him of His spirit“). This suggests a compatibility between the best-developed material form and the divine software, launched to elevate human consciousness beyond the animal realm. The interface connecting these two domains—the perfected material body and the spiritual essence—may involve quantum effects, acting as a dynamic link that aligns the soul with its corresponding neural architecture. Such a mechanism could enable a targeted integration, adapting the divine spirit to the individual's unique neuronal structure. Observations from the death process support this notion: a healthy body appears necessary to maintain this connection, as it dissolves when the body fails, marking the transition of death. Yet, in cases of reanimation, this link can sometimes be restored, hinting at the resilience of this quantum-spiritual interface. Thus, the human experience may reflect a harmonious fusion of the material and the divine, orchestrated through the wisdom embedded in creation.

0.14.3 Human Consciousness: A Divine Gift in the Quran

Consciousness is the awareness of oneself and the environment, encompassing thoughts, emotions, and perceptions. In animals, consciousness varies: insects exhibit basic sensory responses, while mammals like dolphins show problem-solving and social behaviors. Primates, such as chimpanzees, display advanced cognition—using tools, recognizing themselves in mirrors, and forming social bonds—yet lack the depth of human self-awareness, language, and moral reasoning.

Science suggests primate consciousness arises from complex neural networks, particularly in the neocortex, which processes sensory and cognitive data. However, the Quran offers a profound insight: human consciousness transcends material limits, rooted in a divine gift.

Quranic Perspective: The Divine Spirit

Stages of Human Development Before Adam's Mention Surat al-Sajdah 32:7-9:

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ (٧) ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ (٨) ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوْحِهِ
وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ (٩)

Sahih International: “[He] who perfected everything which He created and began the creation of man from clay. Then He made his progeny from an extract of a despised fluid. Then He proportioned him and breathed into him from His [created] soul and made for you hearing and vision and hearts; little are you grateful.”

The Qur’an describes a step-by-step process:

Perfection of all things he created –

أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ

Beginning of human creation from clay –

بَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ

Procreation from despised fluid (semen) –

مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ

Fashioning and proportioning –

ثُمَّ سَوَّاهُ

Infusing the spirit (rūḥ) – Adam stage –

وَنَفَخَ فِيهِ مِنْ رُوْحِهِ

Granting consciousness (hearing, sight, understanding) –

وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ

These verses show a gradual evolution of life—first biological formation, then a cognitive and spiritual awakening culminating in the emergence of Adam as the conscious human being. Surah Al-Sajdah (32:9) states: “Then He proportioned him and breathed into him from His [created] soul

وَنَفَخَ فِيهِ مِنْ رُوْحِهِ

and made for you hearing and vision and hearts”... This verse describes the infusion of the divine spirit (روح) an intelligent energy that elevates human consciousness beyond primate cognition. While primates achieve maximal material consciousness through brain complexity, humans received a “boom” of awareness—self-reflection, moral capacity, and linguistic ability—through this divine act.

Surah Al-Baqarah (2:31):

عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

further illustrates this: “And He taught Adam all the names...”

The phrase عَلَّمَ آدَمَ الْأَسْمَاءَ (taught Adam the names) reflects the emergence of linguistic capacity, a hallmark of human consciousness. Scientifically, this aligns with the development of the neocortex in Homo sapiens, enabling symbolic thought and language around 200,000 years ago. Pre-humans possessed advanced neural networks but lacked the ability to label knowledge linguistically.

The Quranic “teaching”, عَلَّمَ external instruction suggests divine guidance in assigning names to existing knowledge, akin to labeling a trained neural network.

This cognitive milestone, combined with the infusion of the spirit Surah Al-Sajdah 32:9 distinguished humans from their ancestors, enabling complex communication and moral awareness. The angels’ inability to name reflects humanity’s unique capacity, a divine gift that set the stage for cultural and spiritual evolution.

The Inheritance of Ensouled Consciousness: Quranic Impulse and Genetic Transmission

The Quran describes a pivotal moment in the emergence of modern human beings in several verses 15:29, 32:9, 38:72 with the words:

“Then He shaped him and breathed into him of His Spirit”

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوْحِهِ

From a theological-dualist perspective, this act marks the entry of the immortal soul into the human being—a transcendent quality of consciousness that goes beyond mere instinctive life. The soul is not created from preexisting matter but is brought into being *ex nihilo* and permanently bound to the human body. According to the Quran, this connection endures beyond death.

However, from a scientific perspective, a valid question arises: How can a metaphysical event like the breathing in of the soul have biological consequences that are inherited across generations?

In evolutionary biology, only material changes—primarily those encoded in DNA—are considered heritable. Therefore, if the quality of consciousness brought about by this “breath” is to exist in the descendants of the first humans, it must have coincided with a genetic or epigenetic transformation. This could have occurred through spontaneous mutations in brain-specific genes, enabling advanced cognitive functions such as language, self-awareness, morality, and complex social behavior.

The Qur’anic verse “He taught Adam the names of all things”

عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

Surah Al-Baqarah 2:31 reflects this elevation of human cognition. The ability to name and categorize implies abstract reasoning, symbolic thought, and linguistic capability—hallmarks of higher consciousness. This shift may have been enabled by key mutations in brain-related genes, such as:

- FOXP2 – linked to speech and language faculties,
- HAR1 – associated with cortical development,
- ARHGAP11B – implicated in neocortex expansion.

These genetic changes may have provided the biological substrate through which the divine impulse of consciousness could be inherited. In this view, Adam—or a small founding population—underwent both a spiritual transformation (through divine inspiration) and a genetic shift, enabling them to transmit newly acquired cognitive and moral traits to their offspring.

Consequently, the Quranic phrase “He breathed into him of His Spirit” may be interpreted as the interface between a metaphysical intervention and a genetic-epigenetic leap in development. At this moment, the human brain may have not only reached its anatomical maturity but also acquired a new dimension of consciousness—one that became heritable through changes in the genome.

Whether this process involved a single individual (such as “Adam”) or a small group remains open to interpretation. Both scenarios are plausible within evolutionary theory:

- **Single individual:** Through the founder effect, a genetic-soulful mutation could have become dominant within a small population.
- **Small group:** Multiple simultaneously “ensouled” individuals could have collectively passed on the new traits and gained genetic prominence.

In either case, this moment of soul infusion, combined with cognitive awakening, would represent a biologically unique event in human history—the birth of Homo spiritualis.

Free Will and the Divine Soul

Free will, central to human consciousness, is affirmed in Surah Yunus (10:99):

“And had your Lord willed, those on earth would have believed—all of them entirely...”

This verse underscores that humans freely choose their actions, guided by the divine soul. My hypothesis—that the soul influences motor neurons via electron spin—aligns with quantum theories of consciousness. For example, electron spin states in neural proteins might modulate synaptic activity, initiating voluntary movements. While unproven, this idea bridges the Quranic soul (رُوح) with neuroscience, suggesting the divine spirit as an intelligent energy directing free will.

In contrast, the “brain makes the soul” view, reliant on neural activity alone, fails to explain subjective experience or moral agency, leaving questions unanswered, as I noted too. The Quranic model—where the spirit transcends material limits—offers a fuller explanation, supported by verses like Surah Al-Insan (76:3), which emphasize human choice.

0.14.4 Quran and Universal Consciousness

Light of Allah - The Divine Order Surah An-Nur (24:35):

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ... نُورٌ عَلَى نُورٍ... يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ

Sahih International: “Allah is the Light of the heavens and the earth... Light upon light... Allah guides to His light whom He wills.”

This verse presents Allah’s Light (نور) as a universal force, possibly a form of intelligent energy or the embodiment of universal laws, guiding all creation. It suggests a cosmic consciousness, an all-pervading intelligence that orders the universe, akin to the divine spirit (روح) that elevates human awareness Surah Al-Sajdah 32:9.

0.14.5 Consciousness in All Creation

(sūrat l-nūr) Verse (24:41):

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَفَفَتْ كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ

Sahih International: Do you not see that Allah is exalted by whomever is within the heavens and the earth and [by] the birds with wings spread [in flight]? Each [of them] has known his [means of] prayer and exalting [Him], and Allah is Knowing of what they do.

This verse implies that every living being—from birds to humans—possesses a form of awareness, connected to Allah’s Light. Scientifically, consciousness varies: insects show basic responses, primates display cognition, and humans exhibit moral reasoning Surah Al-Baqarah 2:31. The Quranic “knowledge” (علم) of glorification suggests a universal consciousness, linking all life to divine order. (sūrat l-haj) Verse (22:18):

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مِنْ فِي السَّمَوَاتِ وَمِنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ

Sahih International: Do you not see that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people?

Interpretation: The verse indicates universal consciousness, where celestial bodies and creatures obey Allah’s commands, with humans uniquely granted free will.

Theological Strength: This view aligns with Tafsir (e.g., Tafsir Al-Jalalayn), which interprets “prostration” (يسجد) as submission to divine will, encompassing animate and inanimate creation. The distinction of “many of the people” (كثير من الناس) supports human free will, as some choose not to submit.

Scientific Plausibility: While consciousness is biologically tied to brains, panpsychism e.g., Goff, 2019 speculates that consciousness-like properties may exist in matter, aligning with the verse’s universal submission. Celestial bodies follow physical laws (e.g., gravity, orbits), metaphorically “prostrating.” Human free will, though not fully explained, is studied in neuroscience e.g., Libet, 1985 distinguishing humans from deterministic systems.

0.14.6 Quantum Entanglement and Universal Unity

The interconnectedness of all creation may extend beyond observable awareness, potentially rooted in the phenomenon of quantum entanglement—a principle where particles become linked across vast distances, influencing each other instantaneously. This scientific concept aligns with the Quranic insight from

Surat Luqman (31:28), which declares:

“مَا خَلَقَكُمْ وَلَا يَبْعَثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ”

(„Your creation and your resurrection will not be but as that of a single soul. Indeed, Allah is Hearing and Seeing“). This verse suggests that the process of creating mankind mirrors the formation of a single entity, implying a deep unity among all living beings.

At the fundamental level of life, quantum entanglement could serve as the underlying mechanism, connecting the consciousness of insects, primates, and humans within a shared matrix. This entanglement might reflect a divine design, where every creature shares a common essence, woven together by Allah’s wisdom. The idea that all creation forms a unified whole is strengthened by this hypothesis, suggesting that the soul’s connection to the body—disrupted in death yet sometimes restored in reanimation—could be mediated by quantum effects. Thus, the Quran’s portrayal of a singular creative process finds a parallel in the quantum unity of life, revealing a profound harmony between science and divine revelation.

0.14.7 Light as Universal Laws and Energy

The “Light upon light”

نورٌ عَلَى نورٍ

may represent universal laws—physical (e.g., gravity), biological (e.g., evolution), and spiritual (e.g., guidance)—that structure consciousness. Alternatively, it could symbolize a special energy, like quantum coherence in neurons Orch-OR theory, (Penrose and Hameroff, 1990s) enabling awareness across species. This aligns with the idea of human consciousness as a divine gift Surah Al-Sajdah 32:9 transcending primate limits through Allah’s guidance (يَهْدِي).

0.14.8 Universal Consciousness and Quantum Coherence

Could human consciousness connect to a universal consciousness, a collective intelligence permeating the universe? The Quran’s emphasis on divine unity Surah Al-Ikhlās 112:1 suggests a cosmic order, potentially linking individual awareness to a greater whole. Scientifically, the Orch-OR theory (Penrose and Hameroff, 1990s) proposes that consciousness arises from quantum coherence in microtubules within neurons, where quantum states process information beyond classical neural firing.

Quantum coherence—synchronized electron behavior—may act as a “storage” mechanism for memories or consciousness, enabling rapid processing. While speculative, this theory supports the idea that the divine soul influences material processes, possibly through subtle quantum effects like electron spin, which could trigger voluntary acts in motor neurons.

Evolution and Divine Guidance

As life evolved stage by stage Surah Al-Inshiqāq 84:19, consciousness developed from simple organisms to humans, guided by Allah’s Light. Isogamy in early eukaryotes Surah An-Nisa 4:1 and internal changes Surah Ar-Ra’d 13:11 shaped this progression, culminating in human free will Surah Yunus 10:99. The Light of Allah, as universal consciousness, connects all beings, ensuring divine justice Surah Al-Jathiyah 45:22.

Conclusion

Surah An-Nur 24:35, 24:41 portrays Allah’s Light as a universal consciousness, guiding life through laws and energy. From birds to humans, all creation reflects this divine order, inviting us to explore our connection to Allah’s wisdom, as science unveils His signs Surah Fussilat 41:53.

0.14.9 Expanded Insights

The Quranic concept of universal consciousness Surah An-Nur 24:35 unifies human awareness with cosmic order, portraying consciousness as a divine gift رُوح Surah Al-Sajdah 32:9 Tafsir Al-Jalalayn interprets “Light upon light” as divine guidance layered upon creation’s submission, emphasizing human free will Surah Yunus 10:99. Ibn Kathir links this to divine justice Surah Al-Jathiyah 45:22, where free will ensures accountability. Scientifically, the Orch-OR theory suggests quantum coherence in microtubules enables consciousness, potentially bridging the Quranic soul with neuroscience. Panpsychism Goff, 2019 aligns with Surah Al-Haj 22:18, proposing consciousness-like properties in matter, reflected in creation’s “prostration.” This synthesis invites reflection on humanity’s role within a conscious universe, guided by Allah’s Light toward ethical and spiritual fulfillment.

0.14.10 Connections to the Cosmic Narrative

This chapter links to my Quran and Cosmology series:

- - **Joined Entity Chapter 1:** Consciousness follows the Big Bang Surah Al-Anbiya 21:30.
- - **Smoky Phase Chapter 2:** Gaseous cosmos enables consciousness elements Surah Fussilat 41:11.
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- - **Six Days of Creation Chapter 4:** Earth’s resources sustain consciousness Surah Fussilat 41:10.
- - **Seven Heavens Chapter 5:** Structured cosmos hosts consciousness Surah Fussilat 41:12.
- - **Cosmic Complexity Chapter 6:** Complex systems enable consciousness (Surah An-Nazi’at 79:27).
- - **Purposeful Universe Chapter 7:** Consciousness fulfills divine intent Surah Ad-Dukhan 44:38-39.
- - **Intelligent Creatures Chapter 8:** Consciousness in دَابَّةٍ Surah Ash-Shura 42:29.

- - **The Origin and Evolution of Life Chapter 9:** Cellular evolution leads to consciousness An-Nisa 4:1.
- - **The Missing Links Chapter 10:** Internal changes drive consciousness Surah Al-Insan 76:1.
- - **Evolution and Moral Choice Chapter 11:** Cognitive evolution enables free will Ar-Ra'd 13:11.
- - **Adam and Eve Chapter 12:** Consciousness as divine gift Surah Al-Sajdah 32:9.

Reflection

Surah An-Nur 24:35 and Surah Al-Sajdah 32:9 invite us to reflect on consciousness as a divine gift connecting humanity to the cosmos. How does our awareness shape our role in Allah's universal order? As science explores consciousness, the Quran's wisdom unites faith and discovery.

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Final Reflection

“Verily, in the creation of the heavens and the earth,
and in the alternation of the night and the day,
are signs for those of understanding.”
— **Qur’an 3:190**

This book is not the end, but a beginning — a humble invitation to reflect, to question, and to seek deeper harmony between divine revelation and scientific exploration. The journey between the Qur’an and the cosmos is not about conflict, but convergence.

In the quiet of the night, in the vastness of galaxies,
and in the code of life itself — there are verses written not only in ink
but in stars, cells, and consciousness.

May this work awaken minds and soften hearts, reminding us
that faith and reason are not opposites, but companions —
if only we look with sincerity and an open heart.