

An Analytical Study of the Concept of Human development in the light of the Holy Quran

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ABSTRACT

In this research paper, it has been endeavoured to analyse the concept of human development in the light of Quran. It aims to highlight the concept of Quran to improve the faculties of people, so that they could become the productive part of the society and a person could be a beneficial part of this universe. The basic question is that: Is there any contribution of Quran exist to enhance the society and to resolve the societal issues?. Many verses has been employed from the Quran to justify this Question. The logical and narrative research method has been adopted to analyse the above topic and study. Although different writers have been put their efforts to address this question but still a gap has been observed which has been bridged by this research. This research consists an analytical description of the data, logical conclusion and the necessary references.

Keywords: Human development, Quran, Society, humanity, social issues.

1 Introduction

Just as literature and morals, wisdom and piety, high character, purity of heart, and politeness of speech and lips are necessary for personality development in practical life, there is also a great need for education, training and intellectual maturity so that it can continue in life. And universality is born in the personality and a person becomes capable of performing feats with far-reaching results, that is why the Holy Quran, where it has highlighted the duties of the Prophet ﷺ, has also mentioned education after faith and morals:

"لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ"

Translation: God greatly favored the believers by sending a prophet from among them, who recited to them the verses of God and purified them, taught them the Book and wisdom; While earlier these people were suffering from misguidance.

This verse holds the status of a milestone in relation to the duties of Prophethood and the work of Prophethood. In it, the Holy Quran has summarized all the details of the work of Prophethood under only three headings.

1- Recitation of verses 2- Purification of morals and actions 3- Education of the book and wisdom

The recitation of the verses contains all the details of the basic education (which can also be called recitation) and the cultivation of faith and hard work, because the development of the personality begins with recitation and through this path, faith and belief in the heart and soul. The seed is laid and then gradually it gains influence; That is why the first lesson of the revelation began as follows:

"اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ، خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ"

Translation: Recite in the name of your Lord who created, who created man from blood.

As many details of contact and relationship between Abd and God, they also come under the recitation of the verses; Because the Qur'an is the word of God and reading the word of God is like getting the honor of speaking with it, this is the beginning and the end of communication; That is why, in the entire Makkah life, which we can call the period of faith in short words, we do not find any Shariah commandment (such as actions) other than the word of faith and prayer and recitation, and all these are different forms of divine communication.

In summary, the above-mentioned verse tells that faith, i.e., working on the relationship between Allah and the servant, is the first goal of prophethood and its status is also the first in the construction of human personality, as we have stated in the previous line.

The second step is purification; we have discussed its importance in the previous pages.

The third and last stage is education and reflection. This is what distinguishes the last Prophet ﷺ among all prophets and messengers. This is his recipe for revolution. Yes, it is a symbol of the end of Prophethood, the survival of this Ummah after the Messenger of Allah, peace and blessings be upon him, is dependent on it, and this is the thing that provides the guarantee of life to individuals and communities.

The book refers to the Holy Quran and it includes the book of God, which is spread all over the vast universe, the Holy Quran itself repeatedly draws people to this open book of God and the events of the past era Creates an instructive effect.

"أَفَلَا يَنْظُرُونَ إِلَى الْإِبْلِ كَيْفَ خُلِقَتْ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ، لَسْتَ عَلَيْهِمْ بِمُصَوِّرٍ" ⁱⁱⁱ

Do they not see how the camels were born, how the heavens were raised, how the mountains were set up and how the earth was spread out, explain to them, you are the ones who guide and explain, not the ones who force them. .

There are many such verses in the Holy Quran, this is enough as an example.

The Qur'an is the founder of knowledge, knowledge, thought and philosophy in this new era. Never before has knowledge been given the status it was given in Islam; That is why the universal figures that are found after the beginning of the Islamic era are not found in the earlier histories. The Qur'an gave the world a new mind and a new thought. He explained the difference between knowledge and gnosis and cruelty, enlightened personalities with the light of knowledge and prepared people for a new scientific era. This is the miraculous achievement of the Qur'an, which was never seen before Islam.

On this occasion, we consider it appropriate to point out the style of training of the Qur'an, the stages of mental evolution and some scientific points, which will give an idea of how the Qur'an prepares individuals and communities based on knowledge and a common understanding thanks to the Qur'anic teachings. How does one become worthy of great deeds?

Brain washing

The Qur'an explained to man the difference between knowledge and reason, light and darkness, civilization and cruelty after faith and action; because no objective can be fulfilled without mental preparation, unless a person has the distinction between good and evil; He will not be able to adopt good consciously, Allah says:

"قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ" ^{iv}

O Prophet! You say, will those who have knowledge and those who don't, be equal? Only the wise can understand.

The Qur'an guaranteed the progress of a nation that follows the path of knowledge:

"يَرْفَعُ اللَّهُ الَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ" ^v

Allah raises the ranks of the people of knowledge.

The Qur'an calls upon the intellect and thought to reflect upon the world and the self in order to end the status quo of ignorance:

"إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ" ^{vi}

Indeed, there are signs in the creation of the heavens and the earth and the rotation of the day and night, for those of understanding who remember Allah, standing and sitting and reclining and meditating in the creation of the heavens and the earth (then they would say are) O our Lord! You did not create all this for nothing; you are free from all defects, save us from the punishment of the fire.

2 Invitation to revolution

When the Qur'an realized that the sensibility of this nation had awakened and its intellectual power was seeking a wide space for its flight, it immediately called for revolution and action and it was explained that revolutions in the world They do not come into being from the womb of nothingness; On the contrary, it has to work hard for it, the living nation writes the decisions of its destiny in the hands of its determination, it does not like to sit on its hands waiting for opportunities and resources; Rather than trying to make possibilities out of impossibilities and ease out of difficulties, she does not wait for circumstances to change; Rather, with the hand of courage, she reverses the situation and fearing the darkness, she does not stop her journey; Rather, the lamp of God's commandments goes on burning on dark paths:

Fate-bound flora and fauna

A believer is only bound by the commandments of God

"إِنَّ اللَّهَ لَا يَغَيِّرُ مَا بَقِيَهُ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَالَهُمْ مِنْ دُونِهِ مِنْ وَالٍ"^{vii}.

Translation: Verily, Allah does not change the condition of a nation; Unless they change themselves, and when Allah intends to bring upon a nation an evil day, then no one can avert it, and there is no helper for such except Allah:

The Qur'an has put the welfare of the nations on their own actions. In fact, she expresses her cowardly incompetence, the Qur'an says that the people who behave like that are judged by nature accordingly:

"فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ"^{viii}.

Translation: Whoever does even an iota of good deed will see it and whoever does an iota of bad deed will also see it.

The Qur'an has clearly described this nation as a loser, which does not have the spirit of morality and action along with the inner light, and the Qur'an presents the history of the world and the incidents of employment as evidence for it, as in Surya.

3 Revolutionary Instructions

This was the second stage of the teaching style of the Qur'an to bring a nation towards a gradual revolution. He was able, so he was given some signs, he was blessed with instructions and orders, the mystery of the world was revealed, the secrets of intelligence, wisdom and art were told which no reformer of the nation had ever told his people and the creator of the universe himself. He pointed out some facts and problems of his world, in the light of which today the world has reached the modern and scientific philosophy.

The fact is that the first divine book which laid the foundation of thought and philosophy and invited people to contemplate the heavens and the earth and the creatures of the world was the Qur'an. No, those who were hidden in the hidden treasures of God, as if the Qur'an is the book of guidance as well as the first book of philosophy.

The need for language and writing

The Qur'an emphasized language and writing for the creation of the modern era; Because *Alam al-Ghayb wal Shabadat* (Allah) knew very well that the era that is coming now will be the scientific era, he himself was laying the foundation of this new era and the scientific era will be built on language and pen; Therefore, the first revelation that was revealed to the Prophet ﷺ, his words were:

"اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ، خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ، اقْرَأْ وَرَبُّكَ الْأَكْرَمُ، الَّذِي عَلَّمَ بِالْقَلَمِ"^{ix}.

Translation: Recite in the name of your Lord who created man with a bundle of blood, Recite and your Lord is Most Merciful, Who taught knowledge.

There is a whole Surah in the Qur'an in the name of the pen. In the beginning of this Surah, Allah swore by the pen and writing, which is a great honor for the pen in the Qur'anic style:

On the one hand, the Qur'an attracted Muslims towards language and writing, blessed them with means of communication, and on the other hand, it gave some hints regarding the symbols of the universe, which stimulate the mind.

4 Physical phenomena

In some verses, the Qur'an has mentioned the charisma of physical causes, which are often in front of people's eyes; but due to stagnation or negligence, they do not consider them and do not want to learn from them:

"أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاجْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ"^x.

He rained water from the sky, then the rivers flowed according to their capacity and the water relay lifted up the rising foam and when making ornaments or any other work metal is melted in the furnace by burning it in the fire.

In the same way, the foam rises and rises up. In the same way, Allah describes the examples of truth and falsehood, so what is garbage, it dries up and is wasted, and the things that benefit people remain in the ground describes.

"أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ".^{xi}

Have not the disbelievers seen that the heavens and the earth were closed, then We opened them and We created every living thing from water, do they still not believe?

In this verse, the map of the initial state of the earth and the sky is drawn, which is called the "Big Bang" theory in modern times. According to modern scientific research, all the matter of the earth and the sky was in the form of a huge sphere (supraatom). According to the known laws of physics, all its components were at that time being drawn towards its inner core and were strongly interconnected. Thus, this vast universe, which is before us today, eventually came into being:

"وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ، وَجَعَلْنَا السَّمَاءَ سَفْكًَا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ".^{xii}

And We made mountains in the earth, that it should not be bowed down by them, and We made wide paths in it; So that people may find the way and We made the sky a safe roof and they are protected from its signs.

This verse mentions a few signs of the earth, including a mountain range that rises to the surface of the earth to balance the sediments beneath the oceans, probably referring to what modern science calls Earth balance (Isostasy) is called, in the same way, the ability of the earth is also a great sign that man can make a path for himself in it, the earth is flat in some places, there are mountain passes in some places and river cracks in some places.

Similarly, having a safe roof of the sky is also a great sign that the composition of the sky and the entire atmosphere spread with it is such that it protects us from the harmful rays of the sun and protects us from the attacks of meteors.

"وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ، وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ، وَأَتَاكُم مِّنْ كُلِّ مَآ سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُونَهَا إِنَّ الْإِنْسَانَ لَطُلُومٌ كَفَّارٌ".^{xiii}

And He subjected to you the ships in the sea, which move by His command, and made the flowing rivers and canals work for you, and appointed the sun and the moon to fulfil your needs, which are constantly moving on a rule and He spent the night and the day in your work and fulfilled every question of your needs and if you want to count the blessings of Allah, you will not be able to count them, surely man is very unjust and ungrateful.

In this verse, the Qur'an has shed light on the aims and objectives of conquering the universe and for the first time revealed the secret that all these things in the world serve man, their status is not above humans; On the contrary, before Islam, man was so in awe of the great creatures of the vast universe due to his ignorance that he felt good in worshipping them.

"وَأَرْسَلْنَا الرِّيَّاحَ لَوَافِحٍ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَاسْتَفْقَيْنَا الْكُمُوهَ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ".^{xiv}

By sending heavy and juicy gusts of wind, We rained water from the sky and then watered you well; While you could not store the treasure of water according to your need.

Avoiding any precise scientific interpretation of this verse, if it is seen in terms of its apparent meaning, it sheds light on some phenomena of physical phenomena. happens; But naturally, here the light is also shed on the relationship between the wind and the clouds. After that, the rain begins. Thus, from this one verse alone, how many scientific points are known about thunder, lightning and the descent of rain; Rather, it is from here that it is revealed that electricity is created by the water collision of positive and negative effects, from this revelation, human intelligence reached the reality that we have today in the form of the electric system.

5 A few scientific facts

In the Qur'an, where the natural phenomena are reasoned for the guidance and enlightenment of the seers and those of common sense; There, the precise scientific and educational points have been discussed for the people of vision and the lords of knowledge and wisdom. It is true that the Qur'an is not a book of philosophy, science and arts; Rather, it is actually a book of guidance, the purpose of which is to gather all humanity at the invitation of Muhammad, the Messenger of Allah, peace be upon him; But because it is a perfect and complete book and capable of sufficient guidance for all ages, it has been attacked from common rational and intuitive arguments to precise scientific facts; Our researchers have done a lot of work on this topic so that this book can provide better food for all kinds of fun lovers; Therefore, they should be referred to for details.

My aim is only to tell the defeated Shaheens who grew up in the Kurgas that the search for knowledge and art and the water of life in which they are sifting the dust of the idols of the West is present in their own home, the West has given them knowledge and art. can inform some details and provide a few drops of water of life; While in his own house there is a book (Qur'an) containing all knowledge and art, he is anxious for a drop of water; Although

the fountain of life is flowing from the cistern of their own religion, they are going to learn the manners of royalty in the nests of Europe; While the Qur'an is willing to teach them better than that; Provided they pay attention to it.

The Qur'anic concept of the sun

The Qur'an's conception of the sun is that it moves in its orbit towards its appointed destination:

"وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ، وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ، لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ مَسَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ" ^{xv}

And the sun is moving towards its abode. Until he returns and becomes like an old palm branch, not able for the sun to catch the moon, nor can the night precede the day, all floating in the heavenly ocean.

In this verse, the Qur'an has given a twofold view about the movement of the sun; But look at the surprise and confusion of science that at one time, science established the theory that the sun is standing still and the earth is rotating on its axis, and from this the stars and planets are coming into being; But after a few days the facts proved that this theory was wrong and the correct theory is that: the sun is also rotating in its orbit.

The importance Western scientists attached to this discovery can be gauged from this quote from the book of Simon, a famous astronomer-researcher, which he wrote with great confidence:

"If I am asked what is the most important truth that human intellect has discovered I will answer the names of the sun, the moon, and the stars, which have been revealed to be all round in the firmament." They are rotating with great speed like a dome, which is beyond our perception.

The Qur'anic view of the planets

The Qur'anic view of the stars and planets is that they also beautify the lower level of the sky and protect against harmful effects and tyrannical attacks:

"إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَكِبِ، وَحَفِظْنَا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ، لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ، دُخُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ، إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَائِبٌ" ^{xvi}

We have adorned the sky with bright stars and protected it from the rebellious Harshaitan, they cannot heed the Almighty and are slain from all sides; that they may be driven away, and for them is an eternal torment; But whoever the devil hesitates, a burning flame follows him.

Qur'anic concept of land

Fourteen centuries ago, the Qur'an had put before the world the discussions about the creation of the earth, its formation and its movement, on which modern science could not add even a single letter.

The Qur'an's theory regarding the creation of the earth is that: The earth became capable of human population after six stages.

"هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ" ^{xvii}

Allah is the One who created the heavens and the earth, in six days, then He ascended the Throne.

"قُلْ أَبْنِئَكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ذَلِكَ رَبُّ الْعَالَمِينَ، وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءٍ لِّلْمُسَائِلِينَ" ^{xviii}

O Prophet! Say, do you people deny the One who created the earth in two days and you worship Him, He is the Lord of all the worlds and He created the mountains on the earth and placed in it useful things and His food system was created in four days to cater to the needy.

From these verses, it is known that the earth, the sky and the universe were created by Allah in six (6) days, only after that the earth could support the human population; But the day does not refer to the comets of Lail-Wanhar, which is completed by the twenty-four (24) hour rotation of the sun, nor does it mean the Earth's pole, which is usually created in the form of day or night after six (6) months of rotation. happens; Rather, what is meant by a day is the Qur'anic period, which is described in other verses of the Qur'an:

"إِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ" ^{xix}

Verily, one day is equal to a thousand (1000) years in the sight of your Lord.

"تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ" ^{xx}

The angels and the Holy Spirit reach there in one day, which is equal to fifty thousand (500,000) years.

Thus, these verses make it clear that the earth became habitable after six days or six phases, which is the longest period, between the time of beginning and completion. ? The Qur'an is silent about it and even science is not allowed to say a word on its behalf.

Earth's primordial substance

The Qur'an says about the primordial substance of the earth: It was first hidden in the water and water is its original cause, the earth appeared from within it.

"وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا"^{xxi}.

And He is the One who created the heavens and the earth in six days; While his throne was on water; To test you as to which of you is best in action.

The science of zoology has not reached beyond this, its theory is also that:

"Earth in its initial state was covered by vapors, which later changed to water, then that water began to descend and rivers and seas were formed from it."^{xxii}

Intermediate steps

The various stages through which the earth passed after the beginning of the process of creation, the Qur'an describes them in indicative chronological order:

"وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا، أَخْرَجَ مِنْهَا مَائَهَا وَمَرْعَاهَا، وَالْجِبَالَ أَرْسَلَهَا"^{xxiii}.

And spread the earth after it, drew from it its water and its sustenance and established the mountains. This verse sheds light on the middle stages of the earth's creation, that the substance of the earth, which was concentrated in the world of water, began to spread after it appeared, and then the water began to descend to the lower parts of the earth's surface, forming rivers and seas. Gone, then the mountain rocks were exposed from inside it, which gradually changed into the form of high mountains.

6 The mold of the earth

The Qur'an did not ignore this aspect of the earth, what is the shape of the earth? In today's modern scientific era, it is a well-known fact that the earth is round like a sphere (ball), that is, when viewed from the equator, it appears to be the widest, and when viewed from its poles, it appears to be small and insignificant; But the statement of science is not an addition to the statement of the Qur'an, the Qur'an has also drawn the same map of the shape of the earth in its words:

"أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْفُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ"^{xxiv}.

Did they not consider? That We reduce the earth to them by its edges, the ruling will be with Allah alone, no one can turn away from His ruling and He will not delay anything in taking account.

"بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْفُصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ"^{xxv}.

Rather, We gave them and their forefathers sustenance for a period of time, and even after a long life, they did not understand the truth. So is there still any chance that they will prevail?

If minuscule is taken to mean that the earth appears smaller than its edges, then the spherical shape of the earth is clearly proved; because every spherical body appears to be wider than the equator and smaller on the sides.

Qur'anic view of human creation

In the same way, the Qur'an has shed light on human creation and its intermediate stages. According to the Qur'an, when a man's sperm enters a woman's womb, after some time it becomes blood. The blood turns into a clot of flesh, after which bones are formed in it, and then thick layers of flesh are deposited on it, and after training and developing in the mother's womb for a few days, it becomes a new form in the open air of the world. He comes, what we call birth:

"ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ، ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ"^{xxvi}.

Then We placed it in a safe place in the form of a drop of water, then We made the drop of water into clotted blood, then made the clotted blood into a clot of flesh, then created bones within the clot. , then We put flesh on the bones, then We erected it in a new form; So blessed is Allah who is the best creator.

These are some samples that were presented in relation to the modern scientific facts of the Qur'an.

The demand for knowledge

Those teachings of the Holy Qur'an created the spirit of acquiring knowledge in Muslims and they continued to grow in this way, the words of the Holy Prophet (PBUH) acted as an inspiration to their sincere spirit.

7 Conclusion

These are the sciences, which are called modern sciences and which the new world does not get tired of being proud of, leaving Islamic sciences, literature and rhetoric, fine arts, art, construction, etc. Spirituality, jurisprudence, law, agriculture, commerce, politics and leadership, etc., there is a very long list of their servants and Mujaddids, among whom no nation or nation can claim equality with Muslims. If we examine our past, we will see how Muslims were knights in the field of knowledge and art and how they got the position of Imamate in the whole world. This is a fact of history, which cannot be denied, on this occasion I consider it appropriate to refer to a non-Muslim historian instead of referring to a Muslim historian has presented the history of sciences and arts, the details of the renewal achievements related to them and the review of the nations and personalities who worked on renewal, he has tried to prove this with historical references. That after every half century the conditions and requirements change and according to the new conditions some central figure must be born to do the work of renewing and reforming the sciences and arts.

References

1. ⁱ *Aal Imran: 164*
2. ⁱⁱ *Alaq: 1-2*
3. ⁱⁱⁱ *Al-Ghashiya*
4. ^{iv} *Zumr: 9*
5. ^v *Mujadalah: 11*
6. ^{vi} *Aal Imran: 190-191*
7. ^{vii} *Raad: 11*
8. ^{viii} *Zilzal: 7-8*
9. ^{ix} *Alaq: 1-4*
10. ^x *Rad: 17*
11. ^{xi} *Anbiya: 30*
12. ^{xii} *Anbiya: 31-32*
13. ^{xiii} *Ibrahim: 32-34*
14. ^{xiv} *Hajar: 22*
15. ^{xv} *Yaseen: 38-40*
16. ^{xvi} *Safaat: 6-10*
17. ^{xvii} *Hadeed: 4*
18. ^{xviii} *Haameem: 9-10*
19. ^{xix} *Hajj: 47*
20. ^{xx} *Al-Maarij: 4*
21. ^{xxi} *Hood: 7*
22. ^{xxii} *Abmad Mehmood Suleman, Al-Quran Wal-ilm, Majla-ul-Ilam Wal-e-Iman, Issue 71, November 1981*
23. ^{xxiii} *Al-Naz'at: 30-32*
24. ^{xxiv} *Raad: 41*
25. ^{xxv} *Anbiya: 44*
26. ^{xxvi} *Mumnoon: 5-*