

# RELIGIOUS REASONING BEHIND THE PRECISE FORMATION OF THE UNIVERSE: A PERSPECTIVE OF RELIGION AND SCIENCE

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## Abstract

*The creation of the universe has left unlimited marks through its physical manifestations. Undoubtedly, those traces have been triggering the human curiosity a lot in cosmological study since the very beginning of existence. Scholars, from different branches of knowledge, have attempted to analyze the truth about the universe's formation, but science and religion have been quite extraordinary in this regard. Every field of philosophy has its unique way of finding the ultimate outcome. Focusing on the issue, religion and science have their analyses based on particular systems of explanations. Importantly, no philosophical direction is intended to search for either similarity or difference with another branch of knowledge but aims at the objective understanding following the established guidelines. Consequently, logical explanation finds its way in no direction but only to meet the right outcome sticking to distinctive methods. The Contemporary world is being designated after science for its gradual progress, but the appeal of religion is also finding its influences in human psyche more than ever. Both religion and science have been contributing in the field of studying the universe providing vital information about its formation and mechanism. Therefore, analyzing the very construction of the universe requires both of these philosophical approaches have a clearer understanding.*

**Keywords:** Universe, Quran, Bible, Religion, Science, God, Islam, Allah, Christianity.

## Introduction

Religion provides much information about creation including the moral code of conduct for human lives. It always refers to crucial knowledge about the precise formation of the universe through its sacred texts and scholarly reasonings. Natural creation is vastly occupied with proofs of creation which are mostly compatible with the writings of

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different sacred texts. Even the critical scientific theories and laws are explained and found significantly in those sacred sources.

Here, the ultimate focus is given on the analyses of Islamic religious traditions and its sacred text regarding the reasonings in support of the universe's precise formation. Additionally, the textual and scholarly contributions of Christianity are considered to make strong monotheistic arguments on the same affair. Consecutively, the basic scriptures of those religious traditions are called the Quran and the Bible (or New Testament). They are miraculously occupied with reasonable explanations related to the concrete formation of the universe. More specifically, the Quran is treasured with diversified knowledge on this formation mechanism, which has covered all feasible understanding of the universe. Sometimes, the scientific world has found the beauty of creation much later than those already existing writings in the Quran and the Bible. Throughout the Quran, Almighty *Allah* (Creator) is put forward as the cause of this construction. The same indication of creator or God is found in the Christian tradition also.

### **Precise Formation of the Universe and Its Philosophical and Religious Basement in Islamic and Christian Traditions**

In today's scientific world, several world religions have justifications regarding this finely tuned universe, but Islamic and Christian religious traditions are found to be quite extraordinary about it. Intellectuals have been explaining the cosmos in the light of those traditions indicating the religious viewpoints on the universe.

### **Theistic Grounds**

The very first question about the formation of the universe lies on the creation mechanism behind it. Either a creator has created everything or it has just happened naturally. Religious believers and scholars of Islamic and Christian traditions have been arguing to establish that very creation basing on their sacred texts. Apart from them, many scientists found these texts worthy of believing in many issues. Since 1970, religious believers have been presenting their arguments from two possible explanations regarding the fine-tuning aspects: God or chance (Kuhn, 2007, p. 2). They also have their counter arguments on the same aspects from scientific scholars. Richard Dawkins is a well-known atheist in contemporary time and has suggested different reasonings from scientific analysis. He pointed

through the *anthropic* principle against the God supporting reasons. According to him, this *anthropic* principle has strong evidence against the motion and is enough to justify a perfect world without God (Halvorson & Kragh, 2010, pp.17-18). This is just one example among many intellectuals like Dawkins who does not believe that the creation was an act of God. Needless to say, theists have countered the argument that the *anthropic* arguments possess no threat on support of the divinely created world. For example, renowned philosopher John Polkinghorne and William Lane Craig pointed otherwise that the *anthropic* principle is compatible with divine design (Ibid). The viewpoints of different scholarly figures have engaged themselves from logical grounds to justify the perfection of the universe by active participation of God behind it.

### Philosophical Arguments from Religious Scholars

Religious scholars like Thomas Aquinas, Maimonides, Avicenna and Averroes proposed four philosophical reasoning on this behalf.<sup>1</sup> Firstly, creation of the universe is not a temporal event but denotes a relationship of ultimate dependence. Therefore, God should not be conceived as cause of an interaction or physical force but which involves a permanent relationship of dependence. This is the *creation continua* aspect of *creatio ex nihilo*<sup>2</sup>. This concept is identical with the monotheistic theological traditions where creator is sustaining or conserving. God is shown as the ultimate cause behind this creation but is not the cause of changes in the creation (Carroll, 2008, pp. 592-3). Secondly, Creator is better to conceive as the force or action rather than an Entity. It might be said that the whole creation is the limited participation of existence in the pure, self-subsisting activity, being and creativity of the Creator. Traditionally, theologians and philosophers have referred to God as that pure act (Burrell, 2010, pp. 11-12). Thirdly, this concept of universe discourages humans to conceive the Creator as intervening or controlling the dynamisms within it. On the other hand, God is believed to endow the processes and relationships in nature

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<sup>1</sup> For details, see LaCugna, 1993, pp.158–67; Gilkey, 1990, pp.226–41; Carroll, 2008, pp.582–602; Stoeger, 1992, pp. 254–69; Stoeger, 2008, pp.225–48.

<sup>2</sup> ‘*Creatio ex nihilo*’ is a Latin saying which has two parts: ‘*creatio*’ and ‘*ex nihilo*’. ‘*Ex nihilo*’ means out of nothing and ‘*creatio*’ means creation. ‘*Creatio ex nihilo*’ states that ‘creation out of nothing’. There is a long discussion about that matter of universe’s creation. Generally, creation out of nothing points to two basic aspects: firstly, all-natural things are ontologically depended upon God and secondly, the entire universe had a beginning and it did not always exist like today. (Peters, pp.273-74).

with their very being and abilities of autonomous activities. Metaphorically, God is the cause behind all the natural mechanisms not by controlling but by empowering them to operate. Every action or natural occurrence is free to function without His intervention. Fourthly, this relationship of ultimate dependence is highly differentiated and not uniform (Stoeger, pp.152-75). All reasonings have two vital aspects: God is the reason of the universe and He does not intervene the natural law.

### **Creation in Natural Theology**

Natural theology<sup>3</sup> is inherent in every aspect of the Quran and the Bible. *A priori* reasoning of the ontological argument defines no reference to the physical cosmos and it reminds that nature, not the object, is the source of natural theology (Jolley, 1992, pp. 393–423). Contrarily, *Summa Theologiae* of Thomas Aquinas developed a *posteriori* argument which refers the role of natural phenomena. Aquinas proposed a few ways in support of belief in God consistent with philosophical thought but mainly focused on the cause of creation (Ibid). He opined that there must be a first cause behind the creation and that cause has justification to possess divine creation (Ibid). Most of his arguments are included in his proposed cosmological argument which denotes a chain of causes accountable for the phenomena of the universe. His other part of argument is called the teleological or design argument. The later one has pointed that the perfect design of the universe is compatible with a divine creator (Ibid). Logically, the precise design and order of the natural phenomena requires as supreme divine creator like God. This sort of creation is totally impossible by any other being and only matches with the attributes of God. Same evaluation was done by other fellow scholars also. 17<sup>th</sup> century Anglican cleric Thomas Sprat, for example, asserted that the attributes of God like the Divine, All Powerful and the Creator are displayed in the order and design of the creatures (Nauta & Vanderjagt, 1999, pp. 243–67). Natural manifestations and formations made things explainable to religious scholars who have literary support from the sacred scriptures. Similarly, Christian naturalist John Ray felt the urge of serving religion and suggested that the related study of the universe could be a religious vocation. He explained that the natural phenomena are a result of Godly works in his

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<sup>3</sup> 'Theology' is a Greek term which has been using to refer the study or rational expression about God. The term is derived from '*theos*' and '*logos*' which consecutively mean 'God' and 'rational expression'. (Ryrie, 1986, p.13).

famous book *Wisdom of God Manifested in the Works of the Creation* (1691) (Gaukroger, 2006, p. 506). Islamic and Christian backgrounds are well furnished in their sacred texts about the concept of Creator, Who is solely responsible to create all of these intelligent creations.

### **Creation of the Universe in Monotheistic Theology**

Both Islam and Christianity are famous for their monotheistic approaches. Throughout the world, this is commonly titled as ‘God’, which is the widely accepted terminology for the Christian believers. In Islam, Muslims use the term ‘*Allah*’ to call or identify the one creator. Although, the Christian concept of God slightly differs from the Islamic concepts but broadly, both traditions convey the message of monotheism. In logical understanding, ‘God’ is the widely used term to refer the monotheistic concept opposing the polytheism<sup>4</sup>. Each of these traditions agrees that everything in this universe is created by God or one Supreme Being. Many scholars from time to time have supported the arguments on behalf of one Supreme Creator. Conway in his book, *The Rediscovery of Wisdom* tried to describe the classical conception of philosophy. According to this conception, “the explanation of the universe and its broad formation had been a creation from supreme omniscient and omnipotent intelligence, which is commonly referred as God. This God has created things in proper order” (Conway, 2000, pp. 2-3). Natural law in Islam and Christianity are settled by God. All fine-tuning arguments are resolved through textual explanations on particular issues. In addition, the ancient sayings from the traditions acknowledged the creation and human responsibility within it. The Bible states: “And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fish of the sea, and the fowls of the air, and all living creatures that move upon the earth” (The Holy Bible, Genesis 1:28; p. 4). The statement of the Bible conveys the message of God for the mankind and their responsibilities in this universe. Mankind was commanded to act as a steward in this earth and all provisions are at their service in due manner. Notably, Modern Science owes in a great deal to this traditional religious reasoning of creation and creator to percept the very formation of the universe.

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<sup>4</sup> ‘Polytheism’ is a term which is used for believing in the plurality of god or deity. Simply, it means ‘belief in more than one deity’. Hinduism, Greek religion and Egyptian religion are some of the examples of polytheistic tradition. (Introduction to Theism, p.3).

### **Finely Created Universe in Religious Reasonings**

Many scientific discoveries and theories are found compatible with the Islamic and Christian literary information. It is noteworthy that religious information found in those sources are very logical to justify different precise creation of the universe. The religious texts are treasured with outstanding inner mechanism of the universe, its perfect laws of governance, its concrete mixture of elements and reasonings in support of every precise creation. Few of them are considered, here, to show strong religious arguments about the preciseness of this universe.

### **Theory of Big Bang and Ever-expanding Universe**

In Islam and Christianity, the creation of the universe was occurred by no one but God as explained above. The Big Bang theory is also religiously argued quoting from the sacred texts. Actually, the theory introduced some scientific explanations about the possible beginning of the cosmos and those explanations are quite compatible with those two religions. The New Testament rightly stated that: "Thus saith the Lord God that created the heavens, and stretched them out..." (Ibid., Isaiah 42:5; p. 922). The verse focuses on three special points: God is the Creator, everything is created and the universe is in motion. Almost same message is written in another verse of the Bible that: "Who alone spreadeth out the heavens, and walketh upon the waves of the sea." (Ibid., Job 9:8; p. 645). The Bible is, therefore, not only saying about the origin but also is being supportive regarding the expansion of the universe. Likewise, the Quran states, "And the sky We have built firmament with might: and We indeed have vast power. And We have spread out the (spacious) earth: how excellently We do spread out!" (Q. 51:47-48; Ali, 1987, p. 447). Supportive information on precise universe is found in many verses of the Quran. In chapter thirty-one, it is said: If thou ask them, who it is that created the heavens and the earth. They will certainly say, "*Allah*". Say: "Praise be to *Allah*!" But most of them understand not" (Ibid., Q. 3:25; p. 204). The Quran in other verses added more information about the mechanism of creation from Almighty *Allah*. In two consecutive chapters, the origin of creation or the original action in the time of creation is put forwarded in a quite similar fashion. The Quran testifies that: "To Him is due the primal origin of the heavens and the earth: When He decreeth a matter, He saith to it: "Be," and it is" (Ibid., Q. 2:117; p. 8). And one verse from chapter three stated: "Even so: *Allah* createth what He

willeth: When He hath decreed a plan, He but saith to it, 'Be,' and it is!" (Ibid., Q. 3:47; p. 24). These two different verses possess the same message of creation. Moreover, chapter 6: verse 73, chapter 16: verse 40, chapter 36: verse 82, chapter 40: verse 68 and other verses in the Quran included the similar arguments. Those verses also included information about the causes of material construction. The ultimate cause is occupied with *Allah* only. In Islam, when Almighty *Allah* wants to create something, He just asks for it and it happens and this is one of the infinite qualities of God in Islam. It is not so unlikely to understand if the Big Bang theory is studied. According to the scientific explanation of this theory, the creation time was incredibly short and like a blink of eyes. The explosion happened so quickly to perceive, but the creation gets visible to us now. Before the creation, everything was just covered with a formless shadow. God described the Bible: "And the earth was void and empty, and darkness was upon the face of the deep; and the spirit of God moved over the waters. And God said: Be light made. And light was made" (Op. cit., Genesis, 1:2-3, p. 3). Then the darkness was removed by the light. Gradually, other things got shaped and settled in a perfect manner. The divine designer has precisely created things for the survival of living creatures. Likewise, the Quran did not stop with the creation of creatures and other phenomena but described the aftermath of it also. The Quran has a very well decorated verse regarding the expansion of the universe. *Allah* says: "Do not the Unbelievers see that the heavens and the earth were joined together [as one unit of creation], before we clove them asunder? We made from water every living thing. Will they not then believe?" (Op. cit., Q. 21:30; p. 156) The theory of Ever-Expanding Universe is not even a hundred years old but the Quran showed the proof around 1400 years back.

Perfect universe is not always a matter of belief, when it is well justified to those who like to understand reasonably. The beauty of the creation is well preserved in the verses of the Bible and the Quran with logical understanding. Information about the creation, planetary laws, formation of matters and shape of objects made the beauty of the universe more viable to the reasonable persons.

### **Precise Laws of Heavenly Bodies**

The holy Quran referred to the laws of physical world and planetary objects, which had revealed another dimension of the precise formation

before the intellectuals. Science has done a long investigation about several laws of heavenly bodies. Some of the important scientific queries are as follows,

- a. Are planets or stars moving or static?
- b. Are these heavenly bodies moving in their own axis?
- c. Is earth at the center of the universe or the sun?
- d. Is the sun static or moving like other objects?
- e. Are planetary objects orbiting through maintaining a calculative gap between each other or not?
- f. Is there a systematic mechanism regarding the orbiting rules?
- g. Is the moon providing its own light?

These questions have taken a long time for the scientists to prove, but religion has reasonable answers in their sacred scriptures. The holy Quran explained these laws and mechanisms in various verses. The Moon light, for instance, is a reflected version from the Sun on this Earth. In the Quran, it is said that: “Blessed is He Who made constellations in the skies, and placed therein a Lamp and a Moon giving light” (Ibid., Q. 25:61; p. 177). Similarly, *Allah* stated that: “It is He Who made the sun to be a shining glory and the moon to be a light [of beauty], and measured out stages for her; that ye might know the number of years and the count [of time]. Nowise did *Allah* create this but in truth and righteousness. [Thus] doth He explain His Signs in detail, for those who understand” (Ibid., Q. 10:5: pp. 93-94). In chapter ten of the Quran, the Moon is appreciated as a sign of beauty. This verse again reminds the believers about their Creator *Allah*. Likewise, the Quran again pointed: “See ye not how *Allah* has created the seven heavens one above another. And made the moon a light in their midst, and made the sun as a [Glorious] Lamp?” (Ibid., Q. 71:15-16; p. 298) The writings of the Quran are not easily comprehensible to all and they require expertise to understand. The Arabic term ‘*Shams*’, in those verses, indicates the Sun and is referred to as ‘*siraaq*’, ‘*wahhaaj*’ and ‘*diya*’. The term ‘*Siraaq*’ means ‘a torch’, ‘*wahhaaj*’ denotes ‘a blazing lamp’ and ‘*diya*’ means ‘shining glory’ (Naik, p. 11). These terms and their meanings suit exactly for the Sun and have no incompatibility with the scientific reasonings. Differently, the Moon, in Arabic, is called as ‘*qamar*’ and is used as ‘*muneer*’ in the Quran. The word ‘*muneer*’ describes about a body which gives light (Ibid).



Linguistically, this light is a reflected light and that reflection requires the heat of the Sun. The Moon, therefore, has no light of its own but needs the sunlight to process that reflective system. It is mentionable that the Quran in nowhere designated the Moon as *siraaj*, *diyaor wahhaaj* (Ibid). Islam justifies the different designs of the Moon and the Sun which are agreeable to the actual chemical processes in them. Chemical processes and laws are bestowed in each matter of creation. Everything is running in order without any clash for a possible destruction. Science already showed the necessary data that planetary objects follow own axis to rotate. This systematic order is found to be very authentically written in the Quran as well. Fortieth verse of sura *Yasin* rightly described that: “It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: Each [just] swims along in [its own] orbit [according to Law]” (Op. cit., Q. 36:40; Ali, p. 219). The verse verifies several aspects which are as follows,

- a. The sun and moon are complementary with the regulations of day and night.
- b. Both have their distinctive axis to orbit and cannot clash upon each other.
- c. More importantly, they have precise laws to operate.

In Quran, verse number 18 of chapter 22 says the same orbiting formula of the heavenly bodies. It is added further that: “It is He Who created The Night and the Day, and the sun and the moon: All (the celestial bodies) swim along, each in its rounded course” (Ibid., Q. 21:33; p. 156). Other heavenly objects are also likely to move like the Moon and the Sun. The laws are not for particular stars, but everything is under certain systems to act in order to maintain the harmony of this universe. The term ‘*Yasbahûn*’ is used in the 18<sup>th</sup> verse of that chapter, which is derived from ‘*sabaha*’ (Op. cit., Naik, pp. 12-13). The Arabic term has various descriptions basing on the use of it. It refers the idea of motion and not about any static situation. For example, if the word is used for man in a pond that describes a swimming man and not a floating one. If it is used in a ground level, then the man is not obviously rolling on the ground but is walking or running. The verse mentions another important aspect and that is about the rotating style. Celestial bodies are running in a circular motion and therefore their shape must be round like (Ibid). Science has been researching on this round like planetary objects for long. Referencing the

theory of Big Bang, it can be told that the beginning of everything is followed by a possible end after an uncertain time period. These stars and creatures in this universe along with all the finely tuned laws have a limited phase of time. All are gradually running to a physical extinction in some point of future. Science, calculating the construction of cosmos, can suggest a probable time limit but still is unable to find out the exact moment of that end. On the contrary, Islamic scholars follow the Quran and believe in the true happening of an end. Undoubtedly, the Sun is one of the most valuable stars on this perfect universe. If the Sun does not survive, the life on earth won't last for along with other associated stars. That Sun is indeed not a permanent object and the holy Quran rightly says: "And the Sun Runs its course for a period determined for it; that is the decree of (Him) The exalted in Might, The All-Knowing" (Op. cit., Q. 36:38; Ali, p. 219). The scientists also agreed to the motion as it loses its energy level in every moment. The Arabic word '*mustaqarr*' is used in the verse which means a determined place and time for the sun (Op. cit., Naik, p. 15). As a result, the depended stars and existences with the Sun will be affected and extinguished eventually. The beautification of the laws of this universe has no doubt and the precise direction of it as well.

### **Spherical Shaped Earth**

The stars and planets have prescribed laws to orbit in their axis and these mechanisms give another clue to the mankind about their shape. The planet Earth is one of the most discussed topics among other stars or objects of this universe. Scientists have been explaining the Earth's design along with its other living organisms. In the same way, religious texts also showed some exclusive data on this regard. All heavenly bodies are round in shape and maintain laws to sustain for a destined period of time. Each one of the systems of this universe proves nothing but a precise formation of it. Above all, humans have been researching about the shape of the Earth for a long period of time. The existence of the Earth is always preferred by the scientists than any other external scenario. Like the previously referred verses, the Quran states: "He created the heavens and the earth in true [proportions]: He makes the Night overlap the Day, and the Day overlap the Night: He has subjected the sun and the moon [to His law]: Each one follows a course for a time appointed. Is not He the exalted in Power - He Who forgives again and again?" (Op. cit., Q. 39:5; Ali, p. 231) This verse may look like the other verses where planetary laws are

mentioned regarding the day and night, but it has other significances when the Arabic meaning is explained. Especially, the used Arabic word '*Kawwara*' has changed the entire explanation. '*Kawwara*' means 'to coil' or 'to overlap' which gets resemblance to the use of turban around the head. The entire explanation refers a spherical shaped Earth only (Op. cit., Naik, p. 10). In verse number 30 of sura number 79<sup>5</sup>, the Quran directly said about the shape of the planet Earth like an egg. Therefore, religious reasonings are very objectively done to reveal the exact design of the universe.

### Finely Formed Atom

Fine tuning is available in every matter of the universe starting from the big heavenly bodies to a microscopic object. Atom is one of the tiniest particles of nature and the Arabs have this belief from ancient times. Arabian people use the term '*dharrah*' for atom (Op. cit., Naik, p. 17). Modern science advanced even further on this regard. Nature is beautiful and the beautiful Quran explains everything in nature. Therefore, Islam has touched that latest development many years prior to science. *Allah* remarked on this matter that: "In whatever business thou mayest be, and whatever portion thou mayest be reciting from the Qur'an, and whatever deed ye [mankind] may be doing, We are witnesses thereof when ye are deeply engrossed therein. Nor is hidden from thy Lord [so much as] the weight of an atom on the earth or in heaven. And not the least and not the greatest of these things but are recorded in a clear record" (Op. cit., Q. 10:61; Ali, p. 97). It is again said that: "The Unbelievers say, "Never to us will come the Hour": Say, "Nay! but most surely, by my Lord, it will come upon you; by Him Who knows the unseen, from Whom is not hidden the least little atom in the heavens or on earth: Nor is there anything less than that, or greater, but is in the record perspicuous" (Ibid., Q. 34:3; p. 211). This is not just about mentioning the existence of atom but its orderly formation too. Even the forces of nature are designed perfectly by *Allah*. Thomas Aquinas and Alain de Lille studied the nature of the micro level design and the formation it possesses. They attempted to define nature and argued that: "Nature is a system of determined laws and secondary causes that disclose an intelligent fabricator and 'Unmoved Mover' (God) who is responsible to set the forces of nature in motion" (Taylor, 2005, p. 210).

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<sup>5</sup> "And the earth, moreover, hath He made egg shaped" (Q. 79:30; Ali, pp. 8-9).

## Orderly Water Cycle and Systematic Natural Barrier

Different scientific results have been discovered on different watery processes in this universe. Its orderly behavior on distinct situations and the tuned transformation resulting from physical laws are the two most crucial occurrences among many.

Islamic tradition and its textual argumentations are logically ordained to explain and identify these watery procedures. The holy book of *Allah*, for instance, mentioned the laws of water cycle that operates through the nature. The Quran reminds: “It is *Allah* Who sends the winds, and they raise the clouds: then does He spread them in the sky As He wills, and break them into fragments, until thou seest raindrops issue from the midst thereof: then when He has made them reach such of His servants as He wills, behold, they do rejoice!” (Op. cit., Q. 30:48; Ali, p. 202) Rain drops on earth as *Allah's* will for the benefit of His creatures. A similar description is found in the Quran that: “And We send the fecundating winds, then cause the rain to descend from the sky, therewith providing you with water [in abundance], though ye are not the guardians of its stores” (Ibid., p. 121). These verses from the Quran have two basic aspects: *Allah* caused the cycle of water and the mechanisms of it as well. The Arabic word ‘*lawâqih*’ is used in the later verse and this is the plural form of ‘*laqih*’ from ‘*laqaha*’ which means ‘to impregnate or fecundate’ (Op. cit., Naik, p. 19). Through this meaning, the Quran explains the pushing of clouds caused by the wind which makes them condensed to cause lighting and rain after all (Ibid). The scientific analyses of rain are very much compatible with the Islamic explanations. The proper water cycle is described in several verses of the glorious Quran which include verse number 9 of chapter 3, verse 57 of chapter 7, verse 17 of chapter 13, verses 48 to 49 of chapter 25, verse 34 of chapter 36, verses 9 to 11 of chapter 50, verses 68 to 70 of chapter 56, verse 30 of chapter 67, verse 11 of chapter 86, etc.

In addition, the Quran has necessary information about the study of the ocean and sea water. Water from distinctive sources, for example, are mingled in many points losing its features. This is a vital aspect of study in the field of religion and science. Like others, several writings are included in the Quran which follow the precise chemical processes in water sources like the sea. In the Quran, verses numbers 19 and 20 of sura 55 pointed: “He has let free the two bodies of flowing water, meeting together:

Between them is a barrier which they do not transgress” (Op. cit., Q. 55:19-20; Ali, p. 273). Earlier, it is observed in the planetary system that heavenly bodies maintain law and order prescribed by Almighty *Allah*. Similarly, these verses are enough to show the laws of the seas and ocean. The Quran clearly stated that two different sources of water have meeting places, but they cannot transgress. Two Arabic words are provided to explain this system. They are: ‘*maraja*’ and ‘*barzakh*’. The term ‘*maraja*’ means that ‘they meet and mingle with each other’ and ‘*barzakh*’ means ‘a partition or barrier’ (Op. cit., Naik, p. 22). Therefore, two sources meet at the point and mix in between but hold their distinctive barriers also (Ibid). Scientists became amazed with the designed manner of the natural sources and the Quran’s indications on the process. A well-known marine scientist Dr. William Hay confirmed that this proven phenomenon is rightly written in the holy Quran (Ibid). In verse number 61 of sura 27<sup>6</sup> and verse number 53 of sura 25<sup>7</sup> also indicated the system of partition between two water sources.

### **Biological Mechanism of a Child and Its Religious Explanations**

From heavenly bodies to the ocean and from a big elephant to a human child, nothing is unnoticed in the sacred scripture of Islam. In biological science, the procedure of how a child is born is well explained and this explanation is put forwarded to observe the fine processes of procreation. During rightful physical intercourse, all spermatozoa are not necessary for the fertilization of ovum. The Quran said on this occasion that: “And made his progeny from a quintessence of the nature of a fluid despised” (Op. cit., Q. 32:8; Ali, p. 205). In this verse, the Arabic term ‘*sulalah*’ means the best part of a whole, quintessence or gentle extraction from a fluid (Op. cit., Naik, p. 39). Only one spermatozoon from man is enough, out of several millions, to penetrate the ovum (Ibid). This precise single drop of mingled sperm is pointed again in the Quran that: “Verily We created man from a drop of mingled sperm, in order to try him: So We gave him [the gifts], of hearing and sight” (Op. cit., Q. 76:2; Ali, p. 304). With the grace

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<sup>6</sup> The Qur’aan mentions this phenomenon also in the following verse: “Who has made the earth firm to live in; made rivers in its midst; set thereon mountains immovable; and made a separating bar between the two bodies of flowing water? [can there be another] god besides Allah? Nay, most of them know not.” (Q. 27:61; Ali, pp.188-89).

<sup>7</sup> “It is He Who has Let free the two bodies of flowing water: One palatable and sweet, And the other salty and bitter; Yet has He Made a barrier between them, And a partition that is forbidden to be passed.” (Ibid., Q. 25:53; p.177).

of Almighty *Allah*, humans get rewarded with children and this is the most precious gift for any human on earth. Mingled sperm or mingled liquid is called '*nutfatinamshaajin*' in Arabic word (Op. cit., Naik, p. 39). The Quran mentions several times about the human being from '*nutfah*' which means a minute quantity of liquid that remains after emptying a cup of water (Ibid). This is mentioned in several other writings of the Quran including verse 4 of sura 16, verse 37 of sura 18, verse 5 of sura 22, verse 13 of sura 23, verse 11 of sura 35, verse 77 of sura 36, verse 67 of sura 40, verse 46 of sura 53, verse 37 of sura 75, verse 2 of sura 76, verse 19 of sura 80, etc. Modern science has further advanced to the sex determination level and Islam is well ahead here too. It can be a male baby or a female one but depends on the generated sperm from the male. *Allah* is great and said: "That He did create in pairs – male and female, from a seed when lodged (In its place)" (Op. cit., Q. 53:45-46; Ali, p. 270). Same message of different sex is mentioned in verses 37 to 39 of chapter 75 in the Quran. The Quranic writings on this procreation issue also pointed the very intelligent processes within it. It is written that: "Was he not a drop of sperm emitted (In lowly form)? Then did he become a clinging clot; Then did (*Allah*) make and fashion (him) in due proportion. "and of him He made two sexes, male and female" (Ibid., p. 303). *Allah* stated through the verses about the due proportion of production. The ever-conscious Creator made all things in proper fashion including human beings. In these verses, the sperm quantity is written by the word '*nutfatan min maniyyin*' (Op. cit., Naik, p. 40). This word explains that the determination of sex is dependent solely on the man and not the woman (Ibid). The indications and explanations of the Quran are proved as absolutely true before the concerned scientists. It is the Great *Allah*, Who sets things in due proportions and which is impossible for any human on Earth.

### **Evaluation of Religious Reasoning**

Almighty *Allah* must be honored and extolled for what He does. It is not necessary to say or prove that He created all of the universe. Religion does not demand acceptance from any other branches of knowledge like science. The holy Quran is the word of *Allah* for His best creation to know things properly without any misconception. Humans just need to believe it and not by blind faith but by reasoning. Few examples are drawn, here, to prove religious reasonings about the precise construction of the universe. Religiously, uncountable examples can be added but the results will be

same for all. The universe is a fine creation and is in a precise order as well. Religion completely supports this fine-tuning and preserves the reasonable justifications for a reasonable man. In this way, science and religion have put forwarded many crucial explanations of the orderly universe. Furthermore, this new field of studying the universe brought diversified research areas to work on.

## Conclusion

Religion and science are the most relevant and authentic sources of knowledge among many philosophical branches to study the precisely formed universe. Universe, religion, science, God and cause of creation are inherently related to each other. Religious scholars and scientists have been trying to figure out these relations of the intelligently designed universe since the beginning of early history. It is one of the most important and earliest topics of human history also. With the passing of time, things have been getting clearer day by day, but the mystery has not yet revealed completely to us. Perfect formation of the universe has not only provided many human thought processes but also brought different fields of study in a common discussion. Therefore, in today's world, studying the formation of the universe is not right from a particular philosophical analysis, rather requires analyses from different philosophical understandings like religion and science.

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