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### QUR'ANIC AND SCIENTIFIC CONCEPT OF HYDROLOGY AND BOTANY A RESEARCH AND ANALYTICAL REVIEW

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## ABSTRACT

This article is a large collection of discussions on the Qur'anic and scientific concept of hydrology and botany as a research and analytical review and a discussion of the various aspects arising out of the resulting. The style of this research paper will be narrative. A review of the literature has shown that science has confirmed that information and revelations about modern hydrology and botany are well described in the Qur'an. More than a thousand verses of the Qur'an provide information about modern science. And dozens of verses in it speak only of marine and botanical. The facts on this subject in the Qur'an are in complete agreement with modern science, many scientists are concerned about the current state of the earth and the crises it faces, and generally research the facts that are linked to human survival. From a scientific point of view, the resources that man needs the most are available in abundance on this planet and science is the means to reach these sciences. Explain in the light of science. Readers of this research paper will benefit from the heavenly and scientific sciences. This will make the reality of creation clear.

The Holy Qur'an is a repository of knowledge and knowledge. As the human mind evolves from age to age, so will the mysteries of the Book of Allah be revealed? Science presents its results on the basis of experiments and observations. Mankind itself has been repeatedly invited to observe and experience. In this vast universe, the phenomena of nature and the wonders of nature are spread everywhere. Science is an important means for their utilization. Many wonders and phenomena of nature are mentioned in the Holy Qur'an, the important role of science has been and will continue to come to the fore, and so scientific research can help in understanding the Qur'an.

### *Hydrology:*

The concept we know today as the water cycle was first proposed in 1580 by a man named Bernard Pallissy. He explained how the water from the oceans evaporates and how it cools and turns into clouds. Then these clouds move forward on land, they get higher, they have condensation of water and it rains. This water comes in the form of lakes, waterfalls, streams and rivers and flows back to the sea so this cycle of water continues.<sup>1</sup>

In the seventh century BC, a Greek philosopher named Thallas believed that a spray of fine water droplets was formed on the surface of the sea. The strong wind picks up the same wind and carries it to remote areas of the land and rains it. This is the rain.

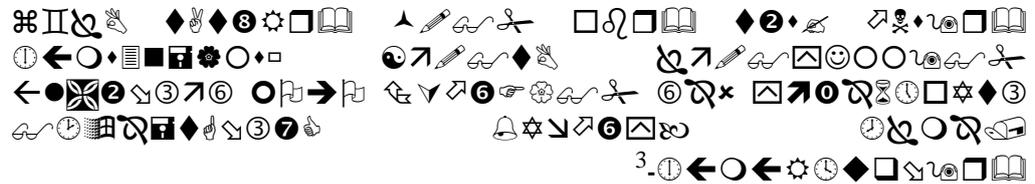
Also, in ancient times, people did not even know the source of groundwater. They believed that the force of the wind caused seawater to move inland on continents (land). He also believed that the water came from a secret passage or a great depth, and that this imaginary passage connected to the sea had been called Tartarus since the time of Plato. Even the great eighteenth-century thinker Descartes agreed.

Until the nineteenth century, Aristotle's theory was the most popular. According to this theory, water condenses in the cold caves of the mountains and forms underground lakes that lead to springs.<sup>2</sup>

Today we know that rainwater seeps underground through cracks in the ground and causes springs.

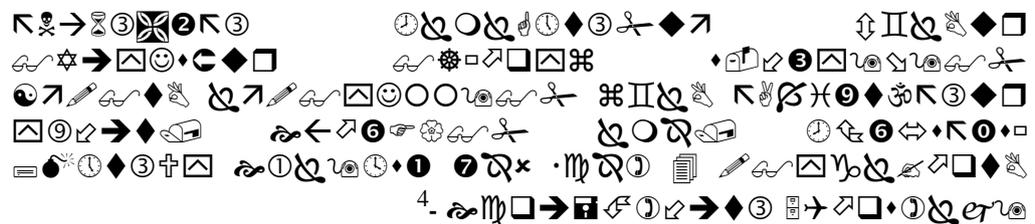
Water is mentioned in 63 places in the Holy Qur'an, which is an indication of the importance of water for human life.

The following verses of the Qur'an explain this point.



Translation: Do you not see that Allah sends down water from the sky, then sends it down into the earth in the form of springs and springs and rivers, then He brings forth with it various kinds of crops of different kinds?

That is, water descends from the sky through rain, then it is absorbed into the earth, then it comes out in the form of springs or accumulates in ponds and canals. That is, after rejuvenation and refreshment, those fields dry up and turn yellow and then crumble. The way a wooden branch dries and breaks.

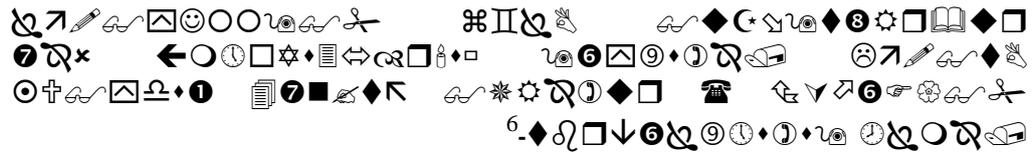


Translation: He sends down water from the sky. Then He gives life to the earth after its death. Indeed, in that are signs for a people who reason.

The commentary of the above verse is as follows:

Another sign indicating the greatness of God is that lightning strikes the heavens at his command, which sometimes frightens you, lest lightning strike someone, or lightning strikes, etc. And sometimes you hope that the good wind will now rain, the water will start to flow, the water will be washed away, etc. He is the One who sends down water from the sky and the earth which was lying dry on which there was no green of the sign He is able to raise the dead from the rain, and He is able to give life to them. One of the signs of this is that the heavens and the earth are established by His command. He does not allow the heavens to fall on the earth. Hadrat 'Umar ibn al-Khattab (may Allah be pleased with him) used to swear by Allah when he wanted to take an oath. They will go. Allah Himself will call them, and they will come out of their graves alive with a single sound, as in another verse: You will praise him, answer him, and believe that you are too little. "5

The Qur'an says with reference to evaporation.



Translation: And we sent down from the sky a certain quantity of water according to a just calculation, and settled it in the earth. We can make it disappear in any way.

Maulana Maududi explains the interpretation of this verse as follows.

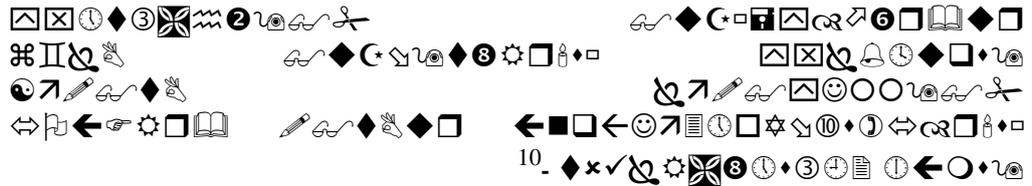
This means that although there may be seasonal rain, but considering the words of the verse, another meaning also comes to mind, and that is that in the beginning of creation, Allah Almighty sent down so much water on the earth at the same time. The water remained in the lower parts of the earth from which the oceans and seas came into being and you created sub-soil water. It is the reversal of the water that is caused by heat, cold and winds, the rains, the snow-capped mountains, the rivers, the springs and the wells that keep spreading in different parts of the earth, and it is the creation of innumerable things and Joins in the synthesis and then dissolves in the air and returns to the original reservoir. From the beginning to this day, this reservoir has not lost a single drop, nor has there been any need to add a single drop. Even more astonishing is the fact that water, the fact of which every madrassa student today knows, is made up of a mixture of hydrogen and oxygen, two gases. Gone, and now not a single drop is added to its stock. Who at one time combined so much hydrogen and oxygen to make so much water? And when water evaporates into the air, who is it that keeps oxygen and hydrogen from separating? Do atheists have an answer? And do those who believe in the separate gods of water and air and heat and cold have an answer? ”<sup>7</sup>

This is the instruction of Allah.



Translation: I swear by the heaven that returns (the water), the winds that bring forth the clouds.

The meaning of the word "return" is to return to its original form, but figuratively the word "return" is also used for rain. When they arrive, the cooling of these heights converts these water vapors back into water and it starts raining and the second reason is that the process of raining does not happen only once but repeatedly and from time to time.<sup>9</sup>

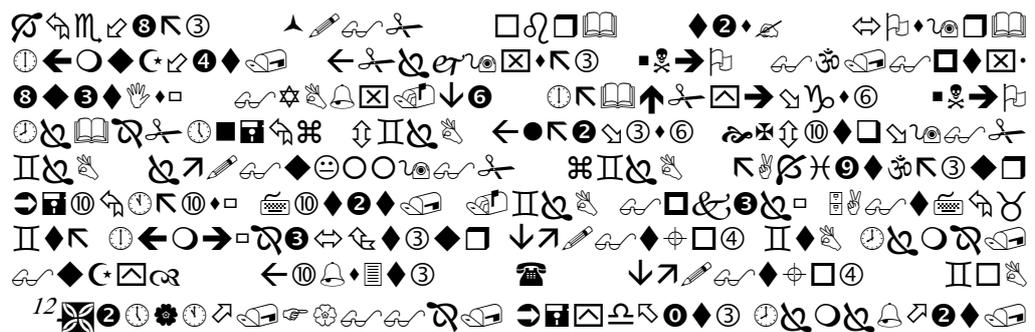


Translation: And it is We Who make the winds fruitful, then send down water from the sky and give it to you to drink.

This is how Maulana Kalani describes it.

Importance of water for life: Water is stored either under the ground. It is also in the possession of Allah. He may take the water level very low and man cannot get water. It is also purely in the possession of Allah, whether it rains at any place for years or there is snow in the mountains in winter which melts in summer and flows in the form of rivers. But many times there is a severe shortage of water in the rivers even though water is such a great blessing of Allah that without it neither man can survive nor other living beings nor plants can grow. Loses ".<sup>11</sup>

Here the Arabic word "لواقح" is used, which is the plural of "لاقح" and derives from "لاقحه", which means to bring forth or to give again. Pushes them closer, which increases the process of condensation on them, which results in lightning and rain. Some similar verses are also found in other verses of the Holy Qur'an:



Translation: Do you not see that Allah moves the cloud slowly and then joins the pieces together, then wraps it up and gives it a condense? Then you see the raindrops dripping from inside him, and he sends down hail from the sky like mountains. Then He harms whom He wills and saves whom He wills. His lightning dazzles the eyes.

The guidance is from the Almighty.





Translation: It is Allah Who sends the winds and they raise the clouds, then He spreads them out in the sky, and He breaks them into pieces as He pleases, then He sees the raindrops dripping from the clouds. - When it rains on whomever of His servants He wills, all of a sudden they become happy.

Available on Hydrology, the latest information also fully supports the relevant explanations given in the Qur'an. The water cycle is explained in more verses of the Holy Qur'an

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ<sup>14</sup>

"And He gave life to every living thing by water. Do they not then believe in (Allah's creation)?"

That is, living things that you see are usually made of indirect water. Water is their substance, except for any creature which is proved to have no involvement in its creation. However, this rule will remain *بلاكثر حكم الكل*

That is to say, even after seeing such open signs and strong arrangements of nature, do people not believe in the existence of God and His oneness? This is how Allah Almighty describes the water system in one place.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهَيِّجُ فَتْرَهُ مُمْصِقًا ثُمَّ يَجْعَلُهُ حُطَامًا ط إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ<sup>15</sup>

Do you not see that Allah sends down water from the sky, then sends it down into the earth in the form of springs, springs and rivers? "Then you see that they have turned yellow. Then in the end Allah makes them straw. In fact, there is a lesson in this for those who have intellect."

Then he said.

وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ<sup>16</sup>

And one of His signs is that He shows you the lightning that you fear and hope for, and sends down water from the sky which gives life to the earth after its death. Indeed in that are signs for a people who give thought?

That is, lightning flashes in the sky and clouds thunder, so you are also afraid that the fields may be ruined due to lightning or heavy rains and also hope that if there is rain, the crop will be good.

It is the word of the Almighty.

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بَدَدًا فَأَسْكَنَّا فِي الْأَرْضِ ط وَإِنَّا عَلَى دَهَابٍ بِهٍ لِقَادِرُونَ<sup>17</sup>

"And we sent down from the sky a certain quantity of water according to a just calculation and fixed it on the earth. We can make it disappear from it as we wish."

That is, neither too much to cause destruction nor too little to be sufficient for production and other needs. We also made arrangements so that all the water would not run off and run out immediately, but we also preserved it in the form of springs, canals, rivers and ponds and wells, so that in those days when it is not raining, or in such areas. Where there is less rain and more water is needed, water should be obtained from them. That is, just as we have managed to make such a vast supply of water by our grace, we are also able to lower the water level so low that it becomes impossible for you to obtain water.

One more place.

وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزُرُوعٌ وَنَخِيلٌ صُنُوفٌ وَعَيْرٌ صُنُوفٌ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِضِلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ<sup>18</sup>

"And, behold, there are separate regions in the earth that are adjacent to each other. There are vineyards, fields, palm trees, some of which are single, and some of which are double. We make some good and some inferior. In all these are signs for a people who use reason. "

وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّنْ ثَبَاتٍ سِتِّي<sup>19</sup>

"He rained down water from the rafters, and from the rain made pairs of plants which are separated from each other."

In addition to creating pairs of plants, Allah Almighty has also said that He has created pairs of all kinds of fruits with this water. No. 4 can be seen

وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزُرُوعٌ وَنَخِيلٌ صُنُوفٌ وَعَيْرٌ صُنُوفٌ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِضِلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ<sup>20</sup>

And in the earth are fields intertwined, and gardens of vineyards and palm-trees, the roots of one are mixed with the other, and some are given to them, and they are given the same water. There are signs in one of the fruits of those who meditate.

In particular, it is stated that despite being irrigated with the same water, there is a difference in the taste of dates. In the water, Allah Almighty has hidden His innumerable signs. Some of them are gradually coming to the fore with the advancement of science and art and some of them will come to the fore in the future, but the wonders of the Holy Qur'an Not ending.

On these verses Maurice Bakaye writes:

"We know that the last thing that comes from the birth process in high-rise trees is fruit. The flower that comes before the fruit, which contains both the ner and the substance. When the flowers are joined to the seeds, they become fruit and

grow up and leave their seeds. Therefore, all fruits are the result of the combination of the ingredients of the normada ".<sup>21</sup>

"We know that the last product from the process of reproduction in high quality trees is the fruit. The flower that comes before the fruit contains both male and female components. When the cumin of the flower is mixed with the egg. So they take the form of fruit and when they grow up, they release their seeds. Therefore, all fruits are the result of mixing of the ingredients of non-female substances. "

A look at the early stages of plant development reveals that the first factor in the birth of plants is rainwater, followed by the second stage of tearing the soil and rocks. They come out and a small and weak plant takes the form of a growing tenacious tree. Water and soil play the most important role in the growth of this plant.

Until a few days ago, people did not know why there is a difference in the soils of different areas. A black clay, with very narrow pores that retain water inside. In contrast, yellow clay pores are so wide that they cannot hold water, causing water to move very fast gets done when water enters these pores of the earth, it produces vibration and growth, and its volume increases. This is what the Holy Qur'an has said.

Modern science today recognizes that "water is a central element in every living thing, and that the body composition of any living thing is 50 to 90 percent water.

Dr. Morris Bocaye further writes:

"These verses can have two understandings. One is that every living thing is made of water (which is the essential element of this thing), and the other is that every living thing is made of water. Both of these are in accordance with the scientific information that is likely to be "the beginning of life is actually water and water is the prime part of all living cells." Life is not possible without water. When the possibility of life on another planet is discussed, the first question is always whether there is enough water to sustain life ".<sup>22</sup>

These verses can have two meanings. One is that every living thing is made of water (which is an essential element of this thing) and the other is that every living thing originated from water. Both of these possible meanings are scientific. The beginning of life is in fact water, and water is the most important component of all living cells. Life is not possible without water. When the possibility of life on another planet is discussed, the first question is always there enough water to sustain life? "

A long time after the revelation of the Qur'an, it was discovered that due to the heat of the sun, the sea water evaporates and reaches a cold place and takes the form of water. I change, that is, they take the form of a cloud and irrigate the



produces for you from the same water different kinds of tastes, different shapes, and different fragrances. So all these signs are enough for a person to know the Oneness of Allah. And it is stated in the verses that Allah is the Creator of the heavens and the earth, the One who sends down water from the clouds, and He causes to grow from them gardens full of greenery, which you were unable to produce. People are also moving around with the truth.<sup>26</sup>

In ancient times it was thought that water was found only in springs, rivers and oceans, but not in the hardest things, rocks and rocks, but scientific research has shown that 95% of the moisture in all things. Is. Whereas in the Qur'an, Allah Almighty had stated long ago that He has sent down a sufficient amount of water from the sky and settled it in the earth. Similarly, the Qur'an also states that there is water in the rocks. Irshad Rabbani says:

وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ۗ وَإِنَّ مِنْهَا لَمَا يَشْفَقُ فَيَخْرُجُ مِنْهُ الْمَاءُ ۗ<sup>27</sup>

"Because there are some rocks from which springs flow, some burst and water comes out of them."

From the time when Allah Almighty prepared the earth for human habitation, He kept water in it according to their needs. It comes out with help and goes into the sea in the form of underground passages, rivers, streams. In short, all this water has been present in the earth since the time of its creation and it is used repeatedly by the water cycle.

Current information leads us to consider that the earliest living thing must have belonged to the botanical world. Marine algae have been traced back to pre-Cambrian times. That is, the earliest time discovered from that time. Organic matter, which is related to the animal kingdom, "probably appeared somewhat later," also originated from the sea.

The word translated here as "water" is "mother" which can mean both rainwater and sea water. What will happen? It is used to clarify what is the basis of the formation of all plant life?

Another verse states:

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ<sup>28</sup>

"Allah created every living thing from water."

Therefore, whether it is generally discussed from the beginning of life or the element that gives rise to plants in the soil, or is considered to be the seed of animals, all the statements of the beginning of life mentioned in the Qur'an are in complete agreement with modern scientific information. None of the ideas about origin that were common at the time of the revelation of the Qur'an are mentioned in the text of the Qur'an.

**Botany:**

In ancient times, mankind did not know that there is a difference between male and female plants and fruits. Botany has told us today that every plant and fruit has the sex of male and female. Even in the same sex plant, there is a significant difference between male and female. Allah Almighty has stated in the following verses:

وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّنْ نَّبَاتٍ شَتَّى<sup>29</sup>

"He rained down water from the rafters, and from the rain he made pairs of plants which are separated from each other."

وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّنْ نَّبَاتٍ شَتَّى, زَوْجًا is in the sense of types, What is meant is to create so many kinds of plants that man cannot even cover them. Then in every plant, herb, flower, fruit, bark of the tree, Allah Almighty has placed such qualities that medical and medical experts are amazed and despite thousands of years of research, no one can say. That what has been written about it is the last word and that all these different kinds of plants are food or medicine for man and his pets and wild animals, from their wood man uses to build houses and Makes thousands of types of household appliances.<sup>30</sup>

In another place it is stated:

وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فَيْهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى اللَّيْلُ النَّهَارَ ط إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ<sup>31</sup>

"He has made pairs of every kind of fruit, and He causes the day to pass and the night to pass. In all this are signs for a people who give thought. "

In the third place, the Almighty says:

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَتَذَكَّرُونَ<sup>32</sup>

"And we have created pairs of all things. Perhaps you will learn a lesson."

In the fourth place, Allaah expresses this fact in the following words:

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَ مِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ<sup>33</sup>

"Glory be to Him Who created pairs of all kinds, whether they be of the creatures of the earth, or of their own kind (ie, of mankind), or of those things which they know not."

Maulana Abdul Rehman Kalani in his commentary on this verse says, "The word 'husband' comes in three meanings in Arabic:

(1) Contradictory objects such as day and night, sun and shadow, light and darkness, black and white, happiness and sorrow, prosperity and misery, etc.

(2) For things like us, the two shoes of each foot are matched to each other. In the same way, the polytheists of every age are married to each other. Criminals of the same type are each other's spouses.

(3) For male and female, for example, the husband is the wife of the wife, the wife is the wife of the husband. Every male is the wife of the female and every female is the husband of the male. So it has come to everyone's notice. This is also the case in Nabataeans. Only when the winds carry the seeds of the male trees to the female trees do they bear fruit and ripen, and according to modern research, this chain is also found in inanimate objects. The positive and negative aspects of electrons and protons have come to human knowledge. Magnets also have positive and negative ends. And is everything a collection of particles? From this male and female, Allah Almighty made it clear that by combining the two, a third thing comes into existence, which sometimes has some characteristics of the original male and female, and sometimes this third thing creates such a thing. The properties of which are completely different from the first two things and the same thing is called chemistry or chemistry. The extent to which human knowledge has reached is in any case limited. Whereas divine revelation is complete knowledge in which it is informed that He has created pairs of all things, and by contemplating on them, man learns many lessons concerning the perfect power of Allah, and by gaining His knowledge.<sup>34</sup>

It should be borne in mind that there are two methods of reproduction in the botanical world, one sexual and the other non-sexual. The first of these is the only method that really deserves the term breeding because it determines a biological process that aims to express a modern unique phenomenon in comparison to the plant from which it is born.

Asexual reproduction is the simplest way to increase numbers. It appears as a result of the fragmentation of an organic organism that has become detached from the original plant and developed in such a way that it can then adapt to the plant from which it came out. According to Mond Ormangs, this is a special state of puberty. A simple example of this is taking a pen. A pen is taken from a plant and immersed in moist soil in suitable water and when new roots emerge, it freezes again. Organic components of some plants are specially formulated for this purpose. But there are some in which clay sprouts and their action is similar to that of the seed (it should be kept in mind that the seed is the result of the process of sexual reproduction). -

In the botanical world, sexual reproduction takes place through the mating of males and females on the same plant, or through the air on separate plants. The same thing is mentioned in the Qur'an.

Another verse states:

فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ<sup>35</sup>

"So we have made (in the earth) every kind of delicate pair."  
In another place he said:

وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا رُجُجَيْنِ اثْنَيْنِ<sup>36</sup>

"And in it are pairs of every kind of fruit."

We know that fruit is the last product in the process of breeding high-quality plants whose systems are highly developed and complex. The pre-fruiting stage is the flower in which both the male and female organs (yield and ovary) are present. Therefore, all fruits indicate the existence of the organs of the male and female, this is the meaning of the verse stated in the Qur'an.

Research has shown that in some species, even unproductive flowers can produce fruit, such as bananas, pineapples, figs, oranges and grapes. However, they can also be obtained from plants that have clear sexual characteristics. - The final form of the breeding process appears with the seed specimen once its outer shell ruptures (sometimes the seed is tied to a kernel). Absorbs all the nutrients that a plant needs for its slow life as it grows and gives birth to a new plant.

A verse from the Qur'an describes this process as follows:

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى<sup>37</sup>

"Verily, Allah is the One Who tears down the grain and the kernels."

The Holy Qur'an often describes the existence of these components of a pair in the botanical world and introduces the concept of a pair (spouse) in detail under a general set of rules.

Another place is the divine command:

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ<sup>38</sup>

"Glory be to Him Who created pairs of all things, and whether they be their own people, or what they do not know."

Maulana Shabbir Ahmad Usmani gives the following commentary.

That is, in plants, in humans, and in other creatures of which they have no knowledge. Allah Almighty has made pairs, whether as a comparison between a man and a woman, male and female, sour and sweet, black and white, day and night, dark light, or as an analogy, such as fruits of the same color and taste and two animals of the same shape and form. However, there is no creature among the creatures that has no resemblance or comparison. It is only God who has no resemblance or resemblance, because comparison or resemblance can take place in things that have something in common in each sentence. The Creator and the creatures have nothing in common.<sup>39</sup>

Many assumptions can be made about the meanings of things that people did not know in the early centuries (Muhammad's time). Inanimate souls have gone from very small things to very big things. The main point is to remember the concepts clearly stated in them and to bring them to mind once again. The Qur'anic ideas are modern. Fully compatible with science.

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