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The Code of Creation: From Quantum Seeds to the Entropy of Fire

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Abstract

Purpose: *The purpose of the research is to close the gap between the Quranic ontology and scientific paradigms, re-examining certain verses of Surah Al-Waqi'ah. The analysis of the Signs of Creation in terms of Information Theory, Quantum Biology, and Thermodynamics, as opposed to the traditional exegesis, claims the narrative of the Random Evolution and of Materialistic Coincidence instead.*

Procedure: *The study uses a multidisciplinary comparative approach, using Information Theory on genetic codes, Quantum Mechanical models on photosynthesis and germination and fine-tuning data on the anomalous behavior of water. Also, it generalizes the Second Law of Thermodynamics with Neuroscience data on the Hard Problem of Consciousness to explain the passage through life into death.*

Findings: *The study suggests that biological matter does not have the ability to produce complex sets of instructions on its own; rather, DNA is highly sophisticated as a type of Biological Software that suggests there is a Super Intelligence. Decision-making in seed germination at the subatomic level is an indication of quantum control, which cannot be explained by classical physics. Also, the peculiarities of water and solar-energy recycling in wood indicate the Intelligent Design, but not chemical fortuitousness.*

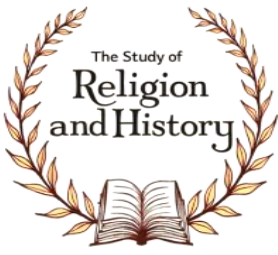
Results: *Theoretical computations show that the odds of the survival of the life-sustaining "Fine-Tuning" of water and energy conservation are infinitely small in the case of randomness. The paper links the Quranic challenge of the reincarnation of the soul to the existing scientific failure to find a physical origin of consciousness, and we could guess that the Code of Creation is an information flow that flows downwards, but not by chance.*

Conclusion: *The research ends with the paper declaring that modern philosophy and technology have provided a good amount of empirical vocabulary to support the claims of the Quran. With the help of these contemporary spectacles, the research discovers a decline of atheist materialism in Surah Al-Waqi'ah in a uniform way. The shift of the Quantum Seed to the Entropy of Fire highlights the fact that a universe in which Divine Command (Amr) is at work, as opposed to a chaotic chance, and thus provides the logical necessity of the Hereafter.*

Keywords: *Consciousness, DNA Coding, Digital Physics, Entropy, Fine-Tuning, Islamic Philosophy, Information Theory, Surah Al-Waqi'ah, Quantum Biology.*

Introduction

The debate over how the universe originated and how life works has always been a battlefield between theologically teleological and materialistic reductionism. Since the early years, the ancient exegesis of the Quran has focused on the use of the Signs (Ayat) in nature, as a testimony

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to the intervention of a Creator¹. Yet, with the arrival of the Fourth Industrial Revolution, which will bring revolutionary advances in Quantum Computing, Genomic Sequencing, and Digital Physics, the terms of this conversation need to change. The narrative of the Quran, especially in the Surah Al-Waqi'ah, is not an appeal to emotion; it tells a set of empirical challenges, including, but not limited to, human reproduction, agriculture, hydro-physics, and thermodynamics, which can be subject to rigorous intellectual examination^{2, 3}.

The Informational Challenge (Reproduction)

(59) أَفَرَأَيْتُمْ مَا تُمْنُونَ (58) أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ

"Have you seen what you emit? Is it you who create it, or are We the Creator?"

These 5-thousand-year-old verses are given a new, deeper meaning in an era where the universe is no longer seen as merely matter and energy, but as Information, and whereby modern science is only now starting to write the Code of Creation in a language to which it now seeks to unlock the key⁴.

This study goes beyond the superficial observation of natural phenomena to examine the particular sub-atomic, informational, or decision-points that are inherent in the verses of the Surah Al-Waqi'ah⁵, Ah. Even though the traditional research has sufficiently discussed the biological and chemical facets of these signs⁶, there is an enormous gap that has been left in their explanation, using the paradigm of Modern Philosophy and highly advanced technology^{7, 8}.

The Quantum Challenge (Agriculture)

(64) أَفَرَأَيْتُمْ مَا تَحْرُثُونَ (63) أَأَنْتُمْ تَرْزَعُونَهُ أَمْ نَحْنُ الرَّارِعُونَ

"Have you seen that [seed] which you sow? Is it you who makes it grow, or are We the Grower?"

¹ Muzaffar Iqbal, *Islam and Science* (Burlington, VT: Ashgate Publishing, 2002), 29-31.

² Maurice Bucaille, *The Qur'an and Modern Science*, ed. Abu Ameenah Bilal Philips (Riyadh: International Islamic Publishing House, 1995), 5-7.

³ Bruno Guiderdoni, "Islamic Cosmology: Yesterday and Today" (lecture, Quilliam-UIP Meeting, January 20, 2013).

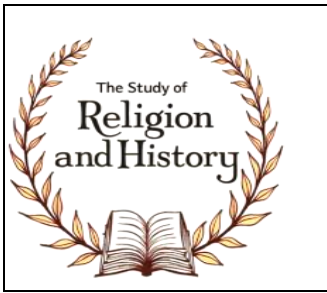
⁴ Muhammad Tayyeb Nadeem, "Relationship between Genomics & Islamic Bioethics: Challenges and Remedies," *Majallah-yi Talim o Tahqiq* 4, no. 3 (July-September 2022): 49.

⁵ Nahida Aqeel et al., "The Quran on Human Creation—A Review," *International Journal of Advances in Health Sciences* 3, no. 2 (2016): 151-52.

⁶ Harun Yahya, *The Miracle of Human Creation* (Istanbul: Goodword Books, 2002), 10.

⁷ Mahdi Golshani, *The Scientific Dimension of the Quran* (London: Darul Quran, n.d.), 3-4.

⁸ Muhammad Tahir-ul-Qadri, *Creation of Man: A Review of the Qur'an & Modern Embryology*, ed. M. Asim Naveed (Lahore: Minhaj-ul-Qur'an Publications, 2001), 57-60.

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This study aims at showing that the fine-tuning of the universe is not a byproduct of random entropy, as the evidence shows by addressing Information Theory in DNA⁹, non-classical behaviour of Quantum Biology in photosynthesis and the Anomalous Properties of Water^{10, 11, 12}.

The Hydro-Physics Challenge (Water)

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ (68) أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ (69) لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ (70)

"Have you seen the water that you drink? Is it you who brought it down from the clouds, or is it We who bring it down? If We willed, We could make it bitter, so why are you not grateful?"

In addition, linking the Entropy of Fire with the notion of the Heat Death of the Universe, we will attempt to offer a scientifically determined framework of the necessity of a metaphysical return and a rebooting of the system¹³, therefore, solutions to the Hard Problem of Consciousness, and the end of the world question^{14, 15}.

The Thermodynamic Challenge (Fire/Energy)

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ (71) أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ (72)

"Have you seen the fire which you ignite? Is it you who produced its tree, or are We the Producer?"

The teleological, theological and materialistic reductionism have always been in conflict over the historical discourse of the origin of the universe and how life works. Although the classical exegesis of the Quran has been historical in its approach to natural Signs (Ayat) as the testimony to a Creator, the emergence of the Fourth Industrial Revolution has dictated the need to change the conversation¹⁶. As we embark on a new age, where Quantum Computing, Genomic Sequencing, and Digital Physics become the new reality, the language with which we speak about these age-old realities has to change to correspond to the new intellectual demands.

Surah Al-Waqi'ah initiates a series of real challenges, including human reproduction and agriculture, hydro-physics and thermodynamics that can be taken through strict scientific research. These verses have a new depth in a modern context in which the universe is more of Information than matter and energy¹⁷. According to them, the Code of creation is composed in a language that is only being unpuzzled by modern science at the moment¹⁸.

⁹ Bilal A. A. Ghareeb, "Human Genetics and Islam: Scientific and Medical Aspects," *Journal of the Islamic Medical Association of North America* 43, no. 2 (2011): 83.

¹⁰ Osmā Bucaille, *The Qur'an and Modern Science*, 6–8. n Bakar, *The History and Philosophy of Islamic Science* (Cambridge: Islamic Texts Society, 1999), 1–3.

¹¹ Nadeem, "Genomics & Islamic Bioethics," 49.

¹² Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, ed. M. Suheyl Umar (Lahore: Iqbal Academy Pakistan, 2011), 27-28.

¹³ Israr Ahmad, *The Process of Creation: A Qur'anic Perspective*, trans. Absar Ahmad (Lahore: Markazi Anjuman Khuddam-ul-Quran, 2013), 81.

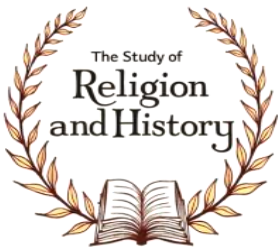
¹⁴ S. Nomanul Haq, "Islam and Ecology: Toward Retrieval and Reconstruction," *Daedalus* 130, no. 4 (Fall 2001): 141-143.

¹⁵ Bucaille, *The Qur'an and Modern Science*, 6–8.

¹⁶ Muzaffar Iqbal, *Islam and Science*, 201-205.

¹⁷ Ghareeb, "Human Genetics and Islam," 85.

¹⁸ Bruno Guiderdoni, "Islamic Cosmology: Yesterday and Today," slides 43-44.

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This study goes deeper than the more superficial observations made and explores the actual sub-atomic and informational decision-points that are enshrined in the text¹⁹. Though this gap has been filled by past scholarship, which has focused on the biological and chemical correctness of such signs, there is a major gap in the analysis using high-level technology and contemporary philosophy. This paper has shown that cosmic fine-tuning is due to Intentional Choice but not random entropy by concentrating on Information Theory in DNA, Quantum Biology in photosynthesis and the Anomalous Properties of Water.

Finally, linking the Entropy of Fire with the idea of the Heat Death of the Universe, this study offers a scientifically sound rationale for the need for metaphysical rebooting of the system²⁰. Through this, it has considered the Hard Problem of Consciousness and provided the defence of the Quranic worldview on human destiny in the present time²¹.

Literature Review

The crossing of the Quran ontology and science is a new frontier, as classical mechanics gave way to Information Theory and Quantum Mechanics. Though the emphasis in historical scholarship was on the biological accuracy^{22, 23}, modern discussion is concentrated on the fact that it is mathematically impossible that life can emerge out of pure chance^{24, 25}. This review evaluates four particular areas:

1. Biological Data and DNA.

Although the traditional approaches understood the nutfah (zygote) in the context of the purely chemical conception^{26, 27}, the contemporary philosophy approaches DNA as Algorithmic Code²⁸. Current studies may indicate that matter has no inherent capacity to form "Functional Information" on its own²⁹. The Quranic dilemma of the "spark of life" has come to be construed as a question on the origin of the biological "Software" that commands the cellular "Hardware" to follow^{30, 31}.

¹⁹ Ibrahim Kalin, *Knowledge in Later Islamic Philosophy: Mullā Sadrā on Existence, Intellect, and Intuition* (Oxford: Oxford University Press, 2010), 113.

²⁰ Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, 97-98.

²¹ Nadeem, "Genomics & Islamic Bioethics," 49.

²² Harun Yahya, *The Miracle of Human Creation* (Istanbul: Goodword Books, 2002), 10-15.

²³ Maurice Bucaille, *The Qur'an and Modern Science*, ed. A. A. Bilal Philips (Riyadh: International Islamic Publishing House, 1995), 14.

²⁴ Bucaille, *The Qur'an and Modern Science*, 6-7.

²⁵ Muzaffar Iqbal, *Islam and Science* (Burlington, VT: Ashgate Publishing, 2002), 29-31.

²⁶ Nahida Aqeel et al., "The Quran on Human Creation—A Review," *International Journal of Advances in Health Sciences (IJHS)* 3, no. 2 (2016): 151-52.

²⁷ Bilal A. A. Ghareeb, "Human Genetics and Islam: Scientific and Medical Aspects," *Journal of the Islamic Medical Association of North America* 43, no. 2 (2011): 83.

²⁸ Muhammad Tahir-ul-Qadri, *Creation of Man: A Review of the Qur'an & Modern Embryology*, ed. M. Asim Naveed (Lahore: Minhaj-ul-Qur'an Publications, 2001), 57-60.

²⁹ Mahdi Golshani, *The Scientific Dimension of the Quran* (London: Darul Quran, n.d.), 4-5.

³⁰ Bruno Guiderdoni, "Islamic Cosmology: Yesterday and Today" (lecture, Quilliam-UIP Meeting, January 20, 2013), slide 43.

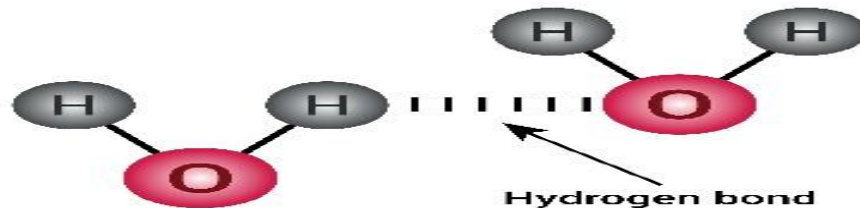
³¹ Muhammad Tayyeb Nadeem, "Relationship between Genomics & Islamic Bioethics: Challenges and Remedies," *Majallah-yi Talim o Tahqiq* 4, no. 3 (July-September 2022): 49.

2. Quantum Biology in Agri-business.

Photosynthesis, which used to be thought of as a simple chemical reaction, has been found to have quantum coherence, where plants can transport energy with an almost 100 percent efficiency. The most recent research has proposed that the decision of a seed to germinate is sub-atomic, beyond the logical thinking of classical logic, which is in line with the Quranic idea of Divine Agency (Rububiyah)^{32, 33, 34}.

3. Fine-Tuning and Abnormality of Water.

Water is a volatile liquid that has characteristics that are important to life, which include expansion when frozen. In the Anthropic Principle, scientists contend that with a slight change in the strength of the hydrogen bond, water would have become poisonous or useless³⁵. Models of data science consider the sweetness of water as a high-probability intentional decision, with data mining, in favor of the Quranic threat: We could make it bitter if We willed³⁶.



4. Entropy of Fire and Thermodynamics.

The Second Law of Thermodynamics is that energy in a closed system is bound to decay towards the so-called Heat Death. In the contemporary physics perspective, wood can be regarded as a storage of solar energy as a temporary reversal of entropy³⁷. The juxtaposition of life-giving green trees and life-destroying fire in the Quran is a physical example of energy conservation and an eventual shift to a New Creation^{38, 39}.

Summary of Research Gap

³² Osman Bakar, *The History and Philosophy of Islamic Science* (Cambridge: Islamic Texts Society, 1999), 1–3.

³³ Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, ed. M. Suheyl Umar (Lahore: Iqbal Academy Pakistan, 2011), 36–37.

³⁴ Ibrahim Kalin, *Knowledge in Later Islamic Philosophy: Mullā Sadrā on Existence, Intellect, and Intuition* (Oxford: Oxford University Press, 2010), 205.

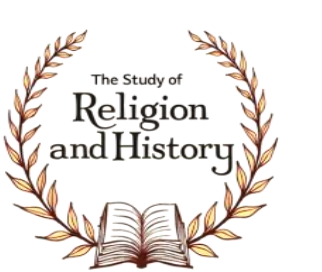
³⁵ S. Nomanul Haq, "Islam and Ecology: Toward Retrieval and Reconstruction," *Daedalus* 130, no. 4 (Fall 2001): 143.

³⁶ Bucaille, *The Qur'an and Modern Science*, 11-12.

³⁷ Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, 97–98.

³⁸ Muzaffar Iqbal, *Islam and Science*, 158.

³⁹ Israr Ahmad, *The Process of Creation: A Qur'anic Perspective*, trans. Absar Ahmad (Lahore: Markazi Anjuman Khuddam-ul-Quran, 2013), 34.

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Although the scientific facts (what) of Surah Al-Waqi'ah were properly documented, the mechanism of information and quantum control (how) and the philosophical necessity of a Designer (why) are still unexplored^{40, 41}. This study aims to address this gap using the "Hard Problem of Consciousness" and "Digital Physics" to defend the Quranic worldview in up-to-date times⁴².

Research Questions

To fill this gap between Surah Al-Waqi'ah and modern science, this paper will discuss five key questions:

- 1. The Informational Question:** What is the Information Theory's relevance to the origin of the nutfah of chemical coincidence?
- 2. The Quantum Paliandas:** What is the place of the Quantum Coherence in the decision-making process of the seed germination and photosynthesis?
- 3. The Fine-Tuning Query:** How problematic is the designy water evidence?
- 4. The Thermodynamic Question:** Does a correlation between the "Entropy of Fire" and the "Heat Death" give a reason as to why a "New Creation" takes place?
- 5. The Consciousness Query:** Can the "Hard Problem of Consciousness" validate death as a "withdrawal of Command" (Amr)?

Methodology

The Multi-dimensional Analytical Framework that the research uses to fill the gap between Quranic metaphysics and modern science takes the systemic approach of going beyond mere literal matching to a systemic approach. This process can be separated into three different phases:

1. Theoretical Framework: Information and Matter.

The paper uses the It from Bit paradigm in examining the origin of life.

- **Data Source:** Genomic sequences and mathematical models are being analyzed by researchers to find out the "Specified Complexity" of the biological code.
- **Competition with Probability Theory:** The "Instructional Model" (Quranic Design) is compared to the "Chance-based Model" (Atheistic Evolution) to estimate the probability of spontaneous functional information.

2. Quantum and Thermodynamic Modelling.

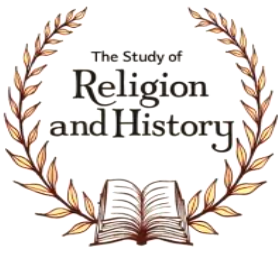
Agriculture and energy cycles are assessed with the help of a Process-Relational approach:

- **Quantum Biological Review:** The article discusses the issue of "Decision-making points" in photosynthesis, including a review of quantum Coherence in chloroplasts to find out whether energy transfer is possible without some form of Non-local Observer or Super-intelligent Control.
- **Entropy Analysis:** The research is based on the Second Law of Thermodynamics, where the modeling is of the Solar-to-Wood-to-Fire cycle.
- **Comparison:** This cycle is the one that is compared with Global Entropy (Heat Death) in testing the Quranic argument of a New Creation (Aakhirah).

⁴⁰ Ahmad, *The Process of Creation*, 81.

⁴¹ Golshani, *The Scientific Dimension of the Quran*, 3.

⁴² Kalin, *Knowledge in Later Islamic Philosophy*, 113.

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3. Synthesis between Philosophy and Neurology.

The last stage is dealing with the Hard Problem of Consciousness:

- **Phenomenological Analysis:** The study compiles Near-Death Experience (NDE) and neuroscience findings on the moment of death.

On the problem of ownership of life forces, the Impossibility of Infinite regress is used to test the challenge posed by the Quran that a soul cannot be resurrected.

Core Analysis: Biological Software DNA.

The research assumes that life is not organic matter, but a complex implementation of data in which the body is hardware and genetic instructions are software^{43, 44, 45}.

The Nutfah as a Coded Entity

In the most recent genetics and classical exegesis, the nutfah has been considered a dense human existence in the form of a compressed file^{46, 47, 48}.

أَفَرَأَيْتُمْ مَا تُمْنُونَ (٥٨) أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ (٥٩)

The Divine Blueprint (Taqdir): The intellect, hearing and sight are a numerically and qualitatively explained process which proceeds to form the physical limbs^{49, 50, 51}.

نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ (٦٠) عَلَىٰ أَنْ نُبَدِّلَ أَمْثَالَكُمْ وَنُنشِئْكُمْ فِي مَا لَا تَعْلَمُونَ (٦١)

Sequential Execution Sequential developmental execution at stages (nutfah, alaqah, mudghah) reflects the execution of a code that runs autonomously as a background computer process^{52, 53, 54}.

Information vs. Matter: The Amr vs. Khalq Differentiating

One of the fundamental concepts of Information Theory is the fact that information is intangible; although there is a written message on a surface (say, paper), the medium did not write the message^{55, 56}.

⁴³ Mahdi Golshani, *The Scientific Dimension of the Quran* (London: Darul Quran, n.d.), 4–5.

⁴⁴ Bruno Guiderdoni, "Islamic Cosmology: Yesterday and Today" (lecture, Quilliam-UIP Meeting, January 20, 2013), slide 43.

⁴⁵ Muhammad Tayyeb Nadeem, "Relationship between Genomics & Islamic Bioethics: Challenges and Remedies," *Majallah-yi Talim o Tahqiq* 4, no. 3 (July–September 2022): 49.

⁴⁶ Nahida Aqeel et al., "The Quran on Human Creation—A Review," *International Journal of Advances in Health Sciences (IJHS)* 3, no. 2 (2016): 151–52.

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⁴⁸ Bilal A. A. Ghareeb, "Human Genetics and Islam: Scientific and Medical Aspects," *Journal of the Islamic Medical Association of North America* 43, no. 2 (2011): 83.

⁴⁹ Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, ed. M. Suheyl Umar (Lahore: Iqbal Academy Pakistan, 2011), 36.

⁵⁰ Aqeel et al., "The Quran on Human Creation," 153.

⁵¹ Harun Yahya, *The Miracle of Human Creation* (Istanbul: Goodword Books, 2002), 37.

⁵² Maurice Bucaille, *The Qur'an and Modern Science*, ed. A. A. Bilal Philips (Riyadh: International Islamic Publishing House, 1995), 18–19.

⁵³ Tahir-ul-Qadri, *Creation of Man*, 72–76.

⁵⁴ Yahya, *The Miracle of Human Creation*, 15.

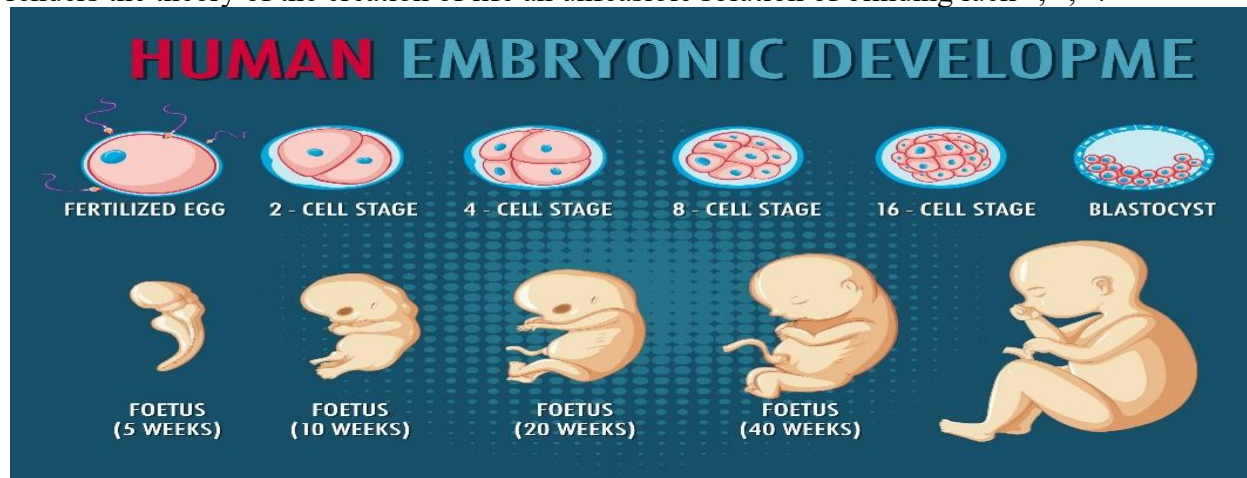
⁵⁵ Osman Bakar, *The History and Philosophy of Islamic Science* (Cambridge: Islamic Texts Society, 1999), 61–63.

⁵⁶ Muzaffar Iqbal, *Islam and Science* (Burlington, VT: Ashgate Publishing, 2002), 29–31.

• **World of Command (Amr):** This is the world of non-material "Software" or the set of instructions^{57, 58}.

• **World of Creation (Khalq):** This is the material Hardware (atomic elements such as carbon and nitrogen)⁵⁹.

The Coder: Atoms are unable to have a plan; therefore, the plan of existence needs a Coder to communicate some informational input to the plan⁶⁰. The mathematical difficulty of such data renders the theory of the creation of life an unfeasible solution of blinding luck^{61, 62, 63}.



Significance of the Study

This research is important because it allows modernizing the dialogue that exists between theology and science so that it is no longer in a defensive stance but an active, analytical one. Its value is emphasized in the following dimensions:

1. Intellectual and Philosophical Effect.

This work criticizes the existing school of thought in Materialistic Monism that has conceived life as an accidental byproduct of chemicals. It offers an advanced philosophical system by bringing Information Theory and Quantum Biology to the exegesis of Surah Al-Waqi'ah, which justifies "Intentional Design." It changes the debate on whether God exists to the way the Divine Command (Amr) expresses itself as biological software and sub-atomic control.

2. Scientific Recontextualization

This research is important to the scientific community because it presents the ancient scriptural problems as current factual inquiries. It identifies:

⁵⁷ Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, 82–83.

⁵⁸ Ibrahim Kalin, *Knowledge in Later Islamic Philosophy: Mullā Sadrā on Existence, Intellect, and Intuition* (Oxford: Oxford University Press, 2010), 113.

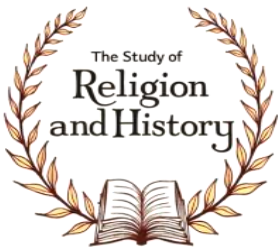
⁵⁹ Bakar, *The History and Philosophy of Islamic Science*, 65.

⁶⁰ Israr Ahmad, *The Process of Creation: A Qur'anic Perspective*, trans. Absar Ahmad (Lahore: Markazi Anjuman Khuddam-ul-Quran, 2013), 34.

⁶¹ Bruno Guiderdoni, "Islamic Cosmology: Yesterday and Today," slides 43–44.

⁶² Bucaille, *The Qur'an and Modern Science*, 6.

⁶³ Ahmad, *The Process of Creation*, 81.

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The Genetic Code: Re-thinking DNA not as chemicals, but as an algorithmic code-book which must be coded by a third party.

• **Quantum Agency:** Stressing the similarity of the photosynthetic and germination process under high light to quantum Coherence as a possible interface between physics and metaphysics (Permission) (Idhn).

Thermodynamic Teleology: The application of the laws of Entropy in offering a physical explanation of the eventual New Creation (Resurrection) that the notion of the Hereafter is a logical necessity in a finite energy system.

3. Thomas Jefferson is recognized as a man who favors educational and pedagogical value.

The study can be used as the map towards an Integrated STEM Curriculum. It has the new generation of students and scholars look at the lab and the mosque as a space that goes hand in hand. The work promotes the attitude of biological and physical research as an act of discovering the "Code of Creation," and thus closing the gap of secularizing/religious education.

4. Social and Ethical Relationship.

The study provides a foundation of medical ethics and existential psychology by discussing the Hard Problem of Consciousness with the help of Surah Al-Waqi-ah. It gives an explanation of death as a non-material Command, as a non-functioning of the body, which does not imply a malfunction in the system. This approach advances Cosmic Realism - a social vision combining material development and ethical and metaphysical training to a post-entropic world.

Research Objectives

The main objective of the study is to revamp the conventional knowledge of the Signs of Al-Waqi, to make it a contemporary and fact-based discussion. All the objectives are mapped carefully to the research questions to have a coherent and rigorous investigation:

1. Reconstruction Biological Algorithms.

To examine DNA as a non-material "Code" by Information Theory.

This goal is aimed at showing that the instructions of human life referred to in the Quran are some sort of a Biological Software which goes beyond the Hardware of matter, thus giving a mathematical foundation for the existence of a Universal Programmer.

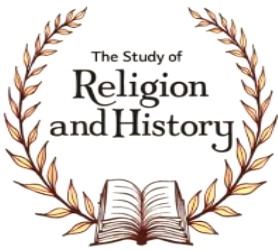
2. The study of Quantum Agency in Nature.

To assess the photosynthesis and germination sub-atomic processes in the light of Quantum Biology. The concept is to discover the quantum-level efficiency in the plants, which is not featured by classical physics. Through this, the study will set the criteria of the Decision-making points in a seed as a physical manifestation of the Divine attribute of Al-Zari (The True Grower).

3. Measuring Atmospheric Fine-Tuning.

To examine the "Anomalous Properties of Water" by means of the Anthropic Principle.

Such a study will attempt to model the disastrous biological effects of even slight changes in the molecular structure of water. This is meant to provide an empirical push to the Quranic quote that the sweetness and life-generating nature of water is a Prudent Choice, and not the chemically mandatory nature of water.

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4. Modeling of the Cycles of Energy and Resurrection.

To reconcile the Second Law of Thermodynamics (Entropy) and the Quranic cycle of energy of Trees and Fire. As the solar energy of biomass is conserved, this goal aims to conceptualize the idea of the "New Creation" (Resurrection) as a rational requirement in a universe on its way to a Heat Death, as the afterlife is a process of re-creating the order of entropy as the system of a re-boot or re-ordering of a logical necessity.



5. Drawing the Borders of Consciousness.

To fill in the gap between the Neuroscience Hard Problem and the Quranic Challenge of the Return. The thesis is to exploit the findings of Neuroscience and Near-Death Research to prove that consciousness is not a byproduct but an input of the brain. This will give a scientific background to the Quran challenge that it is not within human ability to prevent the departure of life when the Command is retracted.

DNA: The Programmable Biological Software: The Universal Programmer.

Within this paradigm, life is not just a compilation of organic substances but an intricate carrying out of information^{64, 65, 66, 67}. The difference between genetic instructions and the physical body is equivalent to the difference between computer hardware and computer software^{68, 69, 70, 71}.

⁶⁴ Harun Yahya, *The Miracle of Human Creation* (Istanbul: Goodword Books, 2001), 72.

⁶⁵ Maurice Bucaille, *The Qur'an and Modern Science*, ed. A. A. Bilal Philips (Riyadh: International Islamic Publishing House, 1995), 16.

⁶⁶ Muzaffar Iqbal, *Islam and Science* (Burlington, VT: Ashgate Publishing, 2002), 29.

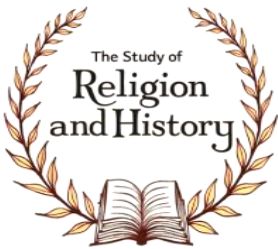
⁶⁷ Muhammad Tayyeb Nadeem, "Relationship between Genomics & Islamic Bioethics: Challenges and Remedies," *Majallah-yi Talim o Tahqiq* 4, no. 3 (July–September 2022): 49.

⁶⁸ Harun Yahya, *The Miracle of Human Creation*, 2.

⁶⁹ Mahdi Golshani, *The Scientific Dimension of the Quran* (London: Darul Quran, n.d.), 4.

⁷⁰ Bruno Guiderdoni, "Islamic Cosmology: Yesterday and Today" (lecture, Quilliam-UIP Meeting, January 20, 2013), slide 43.

⁷¹ Bilal A. A. Ghareeb, "Human Genetics and Islam: Scientific and Medical Aspects," *Journal of the Islamic Medical Association of North America* 43, no. 2 (2011): 83.

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1. The Nutfah as a Data Coded Form (Data Storage).

The nutfah is known in genetics, as in classical exegesis, to be a safeguard of operational data, the file of human life, the compressed file^{72, 73, 74, 75, 76, 77}.

أَفَرَأَيْتُمْ مَا تُمْنُونَ (٥٨) أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ (٥٩)

"Have you seen that which you emit? Is it you who creates it, or are We the Creator?" — **Surah Al-Waqi'ah (56:58-59)**

The Divine Blueprint (Taqdir): Imam Al-Razi was a classical scholar who observed that the nutfah has a calculation (Taqdir)^{78, 79, 80}. The senses of sight, hearing and intellect are numerically and qualitatively explained before a single limb is formed^{81, 82, 83, 84}. This is an estimation that the adult features are already coded in the first microscopic droplet^{85, 86, 87, 88, 89, 90}.

نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ (٦٠) عَلَىٰ أَنْ نَبْدِلَ أَمْثَالَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ (٦١)

"We have decreed (calculated) death among you... that We may alter your forms and produce you in [forms] that you do not know." — **Surah Al-Waqi'ah (56:60-61)**

Sequential Development: Quranic stages of growth, nufat (drop), alaqah (clot) and mudghah (lump) are not physically speaking merely changes but embodiments of the implementation of a

⁷² Ibrahim Kalin, *Knowledge in Later Islamic Philosophy: Mullā Sadrā on Existence, Intellect, and Intuition* (Oxford: Oxford University Press, 2010), 315.

⁷³ Muhammad Tahir-ul-Qadri, *Creation of Man: A Review of the Qur'an & Modern Embryology*, ed. M. Asim Naveed (Lahore: Minhaj-ul-Qur'an Publications, 2001), 47-55.

⁷⁴ Nahida Aqeel et al., "The Quran on Human Creation—A Review," *International Journal of Advances in Health Sciences (IJHS)* 3, no. 2 (2016): 151-152.

⁷⁵ Muzaffar Iqbal, *Islam and Science*, 31.

⁷⁶ Muhammad Tahir-ul-Qadri, *Creation of Man: A Review of the Qur'an & Modern Embryology*, ed. M. Asim Naveed (Lahore: Minhaj-ul-Qur'an Publications, 2001), 47-55.

⁷⁷ Ghareeb, "Human Genetics and Islam," 84.

⁷⁸ Harun Yahya, *The Miracle of Human Creation*, 95.

⁷⁹ Golshani, *The Scientific Dimension of the Quran*, 5.

⁸⁰ Muzaffar Iqbal, *Islam and Science*, 114.

⁸¹ Harun Yahya, *The Miracle of Human Creation*, 89.

⁸² Aqeel et al., "The Quran on Human Creation," 153.

⁸³ Tahir-ul-Qadri, *Creation of Man*, 57.

⁸⁴ Harun Yahya, *The Miracle of Human Creation* (Istanbul: Goodword Books, 2002), 37.

⁸⁵ Harun Yahya, *The Miracle of Human Creation*, 15.

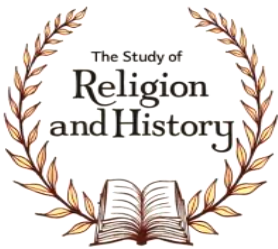
⁸⁶ Bruno Guiderdoni, "Islamic Cosmology: Yesterday and Today" (lecture, Quilliam-UIP Meeting, January 20, 2013), slides 2-3.

⁸⁷ Bucaille, *The Qur'an and Modern Science*, 17.

⁸⁸ Tahir-ul-Qadri, *Creation of Man*, 60.

⁸⁹ Guiderdoni, "Islamic Cosmology," slides 2-3.

⁹⁰ Yahya, *The Miracle of Human Creation*, 15.

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code^{91, 92, 93, 94, 95, 96}. This chain works independently inside the three veils of darkness (the womb), just like a background process in an operating system that is not dependent on outside monitoring^{97, 98, 99, 100}.

2. Information vs. Matter: The Amr and Khalq Difference.

The first concept of Information Theory is that information is intangible. Although the message can be written on paper (the medium), the paper did not write it^{101, 102, 103, 104, 105}.

• **The World of Command (Amr):** It is the world of the non-material "Software."^{106, 107, 108, 109} The Divine word, Be!, in metaphysics. (Kun) is a form of informational input, which triggers the biological assembly^{110, 111, 112, 113, 114}. The instruction set is the set that lies outside the material preparation^{115, 116, 117}.

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ (٥٤)

"Unquestionably, His is the creation (Khalq) and the command (Amr); blessed is Allah, Lord of the worlds." — Surah Al-A'raf (7:54)

⁹¹ Harun Yahya, *The Miracle of Human Creation*, 81.

⁹² Tahir-ul-Qadri, *Creation of Man*, 68-75.

⁹³ Aqeel et al., "The Quran on Human Creation," 154.

⁹⁴ Muzaffar Iqbal, *Islam and Science*, 30.

⁹⁵ Tahir-ul-Qadri, *Creation of Man*, 68-75.

⁹⁶ Yahya, *The Miracle of Human Creation*, 81.

⁹⁷ Harun Yahya, *The Miracle of Human Creation*, 87.

⁹⁸ Bucaille, *The Qur'an and Modern Science*, 19.

⁹⁹ Tahir-ul-Qadri, *Creation of Man*, 87.

¹⁰⁰ Yahya, *The Miracle of Human Creation*, 87.

¹⁰¹ Harun Yahya, *The Miracle of Human Creation*, 84.

¹⁰² S. Nomanul Haq, "Islam and Ecology: Toward Retrieval and Reconstruction," *Daedalus* 130, no. 4 (Fall 2001): 141-155.

¹⁰³ Osman Bakar, *The History and Philosophy of Islamic Science* (Cambridge: Islamic Texts Society, 1999), 61.

¹⁰⁴ Muzaffar Iqbal, *Islam and Science*, 35.

¹⁰⁵ S. Nomanul Haq, "Islam and Ecology: Toward Retrieval and Reconstruction," *Daedalus* 130, no. 4 (Fall 2001): 141-155.

¹⁰⁶ Harun Yahya, *The Miracle of Human Creation*, 67.

¹⁰⁷ Bakar, *The History and Philosophy of Islamic Science*, 63.

¹⁰⁸ Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, ed. M. Suheyl Umar (Lahore: Iqbal Academy Pakistan, 2011), 82.

¹⁰⁹ Ibrahim Kalin, *Knowledge in Later Islamic Philosophy: Mullā Sadrā on Existence, Intellect, and Intuition* (Oxford: Oxford University Press, 2010), 113.

¹¹⁰ Harun Yahya, *The Miracle of Human Creation*, 100.

¹¹¹ Guiderdoni, "Islamic Cosmology," slide 3.

¹¹² Golshani, *The Scientific Dimension of the Quran*, 6.

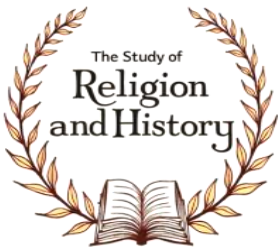
¹¹³ Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, 83.

¹¹⁴ Guiderdoni, "Islamic Cosmology," slide 3.

¹¹⁵ Harun Yahya, *The Miracle of Human Creation*, 72.

¹¹⁶ Bakar, *The History and Philosophy of Islamic Science*, 65.

¹¹⁷ Muzaffar Iqbal, *Islam and Science*, 72.

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• **The World of Creation (Khalq):** this is the material Hardware, the carbon, nitrogen and phosphorus atoms^{118, 119, 120, 121}. These aspects are arranged in relation to the definite measurements and plans led by the Amr^{122, 123, 124}. Even atoms themselves cannot make a plan or act in accordance with it without some external input of information^{125, 126, 127, 128}.

• **Author of the Book:** The Book of Existence (Kitab at Takawin) needs a coder just as a book needs a writer who decides on the words to use^{129, 130, 131}. It is impossible to ascribe the source of life to blind accident, as the mathematical complexity of the data stored in a single nutfah makes it impossible^{132, 133, 134, 135}.

3. The Mathematical Foundations of a Universal Programmer.

Considering DNA to be a code, and that in human experience all the known codes must have a coder, this implies that the biological Code of Creation must have a Super Intelligence^{136, 137, 138, 139}.

نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ (٥٧)

"We created you, so why do you not admit the truth (the logic)?" — Surah Al-Waqi'ah (56:57)

Systemic Harmony Systemic harmony: The perfect functioning of the complementary system, e.g., the ideal interface between the male and female reproductive cells, is a handshake protocol in

¹¹⁸ Harun Yahya, *The Miracle of Human Creation*, 70.

¹¹⁹ Bucaille, *The Qur'an and Modern Science*, 18.

¹²⁰ Muzaffar Iqbal, *Islam and Science*, 158.

¹²¹ Israr Ahmad, *The Process of Creation: A Qur'anic Perspective*, trans. Absar Ahmad (Lahore: Markazi Anjuman Khuddam-ul-Quran, 2013), 34.

¹²² Harun Yahya, *The Miracle of Human Creation*, 69.

¹²³ Bakar, *The History and Philosophy of Islamic Science*, 71.

¹²⁴ Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, 40.

¹²⁵ Harun Yahya, *The Miracle of Human Creation*, 69.

¹²⁶ Golshani, *The Scientific Dimension of the Quran*, 9.

¹²⁷ Guiderdoni, "Islamic Cosmology," slide 43.

¹²⁸ Ahmad, *The Process of Creation*, 35.

¹²⁹ Ibrahim Kalin, *Knowledge in Later Islamic Philosophy*, xviii.

¹³⁰ Bakar, *The History and Philosophy of Islamic Science*, 22.

¹³¹ Muzaffar Iqbal, *Islam and Science*, 103.

¹³² Ibrahim Kalin, *Knowledge in Later Islamic Philosophy*, 92.

¹³³ Bucaille, *The Qur'an and Modern Science*, 7.

¹³⁴ Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, 92.

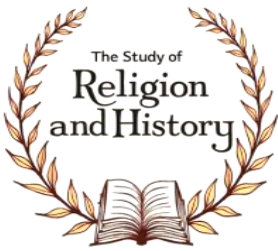
¹³⁵ Ahmad, *The Process of Creation*, 81.

¹³⁶ Ibrahim Kalin, *Knowledge in Later Islamic Philosophy*, 234.

¹³⁷ Golshani, *The Scientific Dimension of the Quran*, 10.

¹³⁸ Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, 36.

¹³⁹ Kalin, *Knowledge in Later Islamic Philosophy*, 92.

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computational terminology^{140, 141, 142, 143}. This indicates a Designer and not random mutation^{144, 145, 146}.

- **Gradational Reality:** Mulla Sadra attributes life to be a Gradational Movement (Tashkik al-Wujud) of the ontology of Mulla Sadra. Life and intelligibility are the same thing; matter attains the next thing, to the higher levels of existence (sensate matter to spiritual life), through a pre-ordained system, practically modernizing its condition by its own genetic program^{147, 148, 149, 150}.

- **The Quranic Challenge:** The verse, which is, Are you the creators, or are we the Creators? (56:59), offers a scientific background of the boundaries of human agency. Although the material hardware is supplied by human beings, the Divine information that governs and is functional is Divine.

Conclusion: Accidental to Purposeful Design.

This study will fill the gap between the Taqdir of classical theology and the Information Theory of modern science by defining the zygote as the point of Divinely-directed data transfer. The information of the nutfah is functional and is beyond the chemical reactions.

The mathematical likelihood of such special, functional directions as a result of the mere presence of the chemicals is practically zero. This clearly leads to a Universal Programmer who wrote the biological software of life, which ensures that matter rises above itself to become a sentient, intelligent being.

¹⁴⁰ Harun Yahya, *The Miracle of Human Creation*, 82.

¹⁴¹ Bucaille, *The Qur'an and Modern Science*, 16-17.

¹⁴² Tahir-ul-Qadri, *Creation of Man*, 63.

¹⁴³ Yahya, *The Miracle of Human Creation*, 82.

¹⁴⁴ Harun Yahya, *The Miracle of Human Creation*, 92.

¹⁴⁵ Golshani, *The Scientific Dimension of the Quran*, 3.

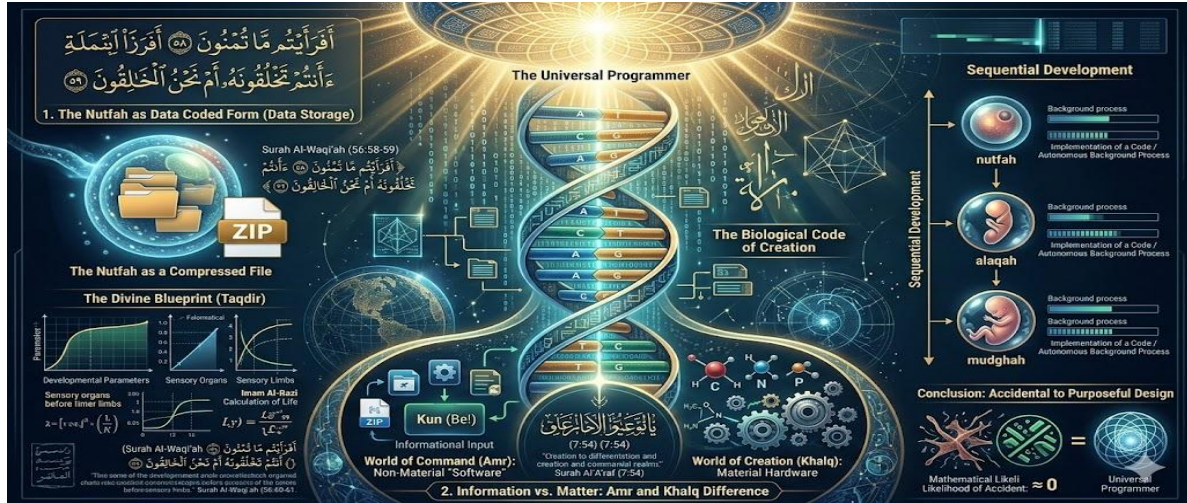
¹⁴⁶ Tahir-ul-Qadri, *Creation of Man*, 92.

¹⁴⁷ Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, ed. M. Suheyl Umar (Lahore: Iqbal Academy Pakistan, 2011), 44.

¹⁴⁸ Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, 44.

¹⁴⁹ Bakar, *The History and Philosophy of Islamic Science*, 44.

¹⁵⁰ Kalin, *Knowledge in Later Islamic Philosophy*, 113, 234.



The Quantum Agency and Divine Agriculture: Research synthesis.

In this study, the meeting point of Quantum Biology and Islamic Theology is examined, namely, the process by which a dormant seed becomes a living plant. It tests the sub-atomic processes, e.g., high-efficiency photosynthesis, as empirical expressions of the Quranic attribute of Allah(God) as Al-Zari (The True Grower).

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ (٦٣)
أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ (٦٤)

"Have you seen that which you sow? Is it you who makes it grow, or are We the Grower?" —
Surah Al-Waqi'ah (56:63-64)

I. Quantum Coherence: The Sub-Atomic Decision.

Modern science has revealed that biological systems use quantum mechanics to bring out the level of efficiency that can not be explained by classical physics^{151, 152, 153, 154}. It is a physical manifestation of a directed biological program by this "micro-level control"^{155, 156, 157, 158, 159, 160}.

¹⁵¹ Harun Yahya, *The Miracle of Human Creation* (Istanbul: Goodword Books, 2001), 72.

¹⁵² Maurice Bucaille, *The Qur'an and Modern Science*, ed. A. A. Bilal Philips (Riyadh: International Islamic Publishing House, 1995), 14.

¹⁵³ Muzaffar Iqbal, *Islam and Science* (Burlington, VT: Ashgate Publishing, 2002), 29.

¹⁵⁴ Harun Yahya, *The Miracle of Human Creation* (Istanbul: Goodword Books, 2002), 72.

¹⁵⁵ Muhammad Tahir-ul-Qadri, *Creation of Man: A Review of the Qur'an & Modern Embryology*, ed. M. Asim Naveed (Lahore: Minhaj-ul-Qur'an Publications, 2001), 76.

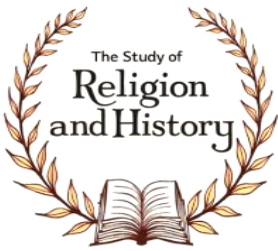
¹⁵⁶ Bilal A. A. Ghareeb, "Human Genetics and Islam: Scientific and Medical Aspects," *Journal of the Islamic Medical Association of North America* 43, no. 2 (2011): 317.

¹⁵⁷ Mahdi Golshani, *The Scientific Dimension of the Quran* (London: Darul Quran, n.d.), 4.

¹⁵⁸ Muhammad Tahir-ul-Qadri, *Creation of Man: A Review of the Qur'an & Modern Embryology*, ed. M. Asim Naveed (Lahore: Minhaj-ul-Qur'an Publications, 2001), 76.

¹⁵⁹ Muhammad Tayyeb Nadeem, "Relationship between Genomics & Islamic Bioethics: Challenges and Remedies," *Majallah-yi Talim o Tahqiq* 4, no. 3 (July–September 2022): 47.

¹⁶⁰ Bilal A. A. Ghareeb, "Human Genetics and Islam: Scientific and Medical Aspects," *Journal of the Islamic Medical Association of North America* 43, no. 2 (2011): 83.

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As part of the process of photosynthesis, the packets of energy known as excitons do not randomly drift. Rather, they show Quantum Coherence whereby they can take up various pathways at the same time, a quantum walk, to identify the most efficient path to the reaction center^{161, 162, 163, 164}.

Beyond Randomness: At least on the assumption of classical diffusion (i.e., the case of these decisions being due to random bumping of molecules), loss of energy would be so extensive that photosynthesis capable of sustaining life would be virtually impossible^{165, 166, 167, 168, 169, 170}. The fact that energy can select the best path is one of the expressions of sub-atomic coherence^{171, 172, 173}.

• **The Trigger of Germination:** Sub-atomic Change of state. Sub-atomic is the changing of a dormant seed into a living plant. To make the seed divide, to oppose the pressure of the soil (gravitropism), and to process light with the greatest precision requires an informational and active change^{174, 175, 176, 177}.

II. The Agency of Divine (Tadbir) and the Part of the Grower.

The study grounds these scientific facts on the dilemma posed in Surah Al-Waqi'ah: Have you viewed that which you plant? Make you grow, you or are We the Grower? (56:63-64).

The antithesis between planting and developing. Planting the seed is the mechanical part of work, and expanding is the Secret of Divinity (Sirr-e-Ilahi)^{178, 179, 180}. Even though actual division of the

¹⁶¹ Harun Yahya, *The Miracle of Human Creation*, 89.

¹⁶² Bucaille, *The Qur'an and Modern Science*, 15.

¹⁶³ Muzaffar Iqbal, *Islam and Science*, 158.

¹⁶⁴ Yahya, *The Miracle of Human Creation*, 89.

¹⁶⁵ Bruno Guiderdoni, "Islamic Cosmology: Yesterday and Today" (lecture, Quilliam-UIP Meeting, January 20, 2013), slide 3.

¹⁶⁶ Muhammad Tayyeb Nadeem, "Relationship between Genomics & Islamic Bioethics: Challenges and Remedies," *Majallah-yi Talim o Tahqiq* 4, no. 3 (July–September 2022): 47.

¹⁶⁷ Golshani, *The Scientific Dimension of the Quran*, 6.

¹⁶⁸ Bruno Guiderdoni, "Islamic Cosmology: Yesterday and Today" (lecture, Quilliam-UIP Meeting, January 20, 2013), slide 3.

¹⁶⁹ Nadeem, "Relationship between Genomics & Islamic Bioethics," 47.

¹⁷⁰ Muhammad Tayyeb Nadeem, "Relationship between Genomics & Islamic Bioethics: Challenges and Remedies," *Majallah-yi Talim o Tahqiq* 4, no. 3 (July–September 2022): 47.

¹⁷¹ Osman Bakar, *The History and Philosophy of Islamic Science* (Cambridge: Islamic Texts Society, 1999), 61.

¹⁷² Osman Bakar, *The History and Philosophy of Islamic Science* (Cambridge: Islamic Texts Society, 1999), 61.

¹⁷³ Muzaffar Iqbal, *Islam and Science*, 31.

¹⁷⁴ Israr Ahmad, *The Process of Creation: A Qur'anic Perspective*, trans. Absar Ahmad (Lahore: Markazi Anjuman Khuddam-ul-Quran, 2013), 39.

¹⁷⁵ Nahida Aqeel et al., "The Quran on Human Creation—A Review," *International Journal of Advances in Health Sciences (IJHS)* 3, no. 2 (2016): 151-152.

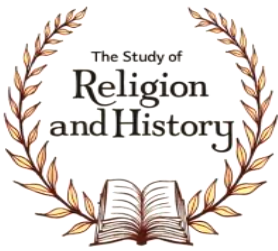
¹⁷⁶ S. Nomanul Haq, "Islam and Ecology: Toward Retrieval and Reconstruction," *Daedalus* 130, no. 4 (Fall 2001): 143.

¹⁷⁷ Israr Ahmad, *The Process of Creation: A Qur'anic Perspective*, trans. Absar Ahmad (Lahore: Markazi Anjuman Khuddam-ul-Quran, 2013), 39.

¹⁷⁸ Israr Ahmad, *The Process of Creation*, 41.

¹⁷⁹ Bakar, *The History and Philosophy of Islamic Science*, 77.

¹⁸⁰ Muzaffar Iqbal, *Islam and Science*, 114.

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seed is attributed to the actual word of God (Amr), it is the human beings who provide the material hardware^{181, 182, 183}.

Sub-Atomic Fāliq (Splitter): The Quranic word Fāliq al Habbi wa al Nawaw (The Splitter of the grain and the date-stone) corresponds to the observation in the present day of the informational trigger of germination^{184, 185, 186, 187}. This is a vibrant transformation through which life arises out of the so-called dead matter with the exact management of quantum^{188, 189, 190, 191}.

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ

"Indeed, Allah is the Splitter (Fāliq) of the grain and the date-stone. He brings the living out of the dead and brings the dead out of the living." — **Surah Al-An'am (6:95)**

Constant Renewal (Tajdīd al-Khalq): The Islamic cosmology does not view the universe as a sort of wound-up clock left to itself. It is rejuvenated at each moment^{192, 193, 194, 195, 196}. The places at which Divine Will (Sunnat Allah), in classical terms, manifests itself as physical regularity are known as quantum events, which are probabilistic or random^{197, 198, 199}.

أَفَعَيِينَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ

"Were we then tired with the first creation? But they are in confusion over a new creation [at every moment]." — **Surah Qaf (50:15)**

III. Re-inventing Agriculture: Mechanics to Agency.

Agriculture changes into a realization of the Tadbīr (Divine Management) by uniting the "Quantum Query" and turning it into not a mechanical or chemical process.

¹⁸¹ Guiderdoni, "Islamic Cosmology," slide 2.

¹⁸² Golshani, *The Scientific Dimension of the Quran*, 9.

¹⁸³ Guiderdoni, "Islamic Cosmology," slide 2.

¹⁸⁴ Tahir-ul-Qadri, *Creation of Man*, 57-60.

¹⁸⁵ Ghareeb, "Human Genetics and Islam," 318.

¹⁸⁶ Bucaille, *The Qur'an and Modern Science*, 14-15.

¹⁸⁷ Tahir-ul-Qadri, *Creation of Man*, 57-60.

¹⁸⁸ Harun Yahya, *The Miracle of Human Creation*, 15.

¹⁸⁹ Golshani, *The Scientific Dimension of the Quran*, 5.

¹⁹⁰ Muzaffar Iqbal, *Islam and Science*, 29.

¹⁹¹ Yahya, *The Miracle of Human Creation*, 15.

¹⁹² Guiderdoni, "Islamic Cosmology," slide 3 (discussing *Tajdid al-Khalq*).

¹⁹³ Ibrahim Kalin, *Knowledge in Later Islamic Philosophy: Mullā Sadrā on Existence, Intellect, and Intuition* (Oxford: Oxford University Press, 2010), 234.

¹⁹⁴ Guiderdoni, "Islamic Cosmology," slide 3.

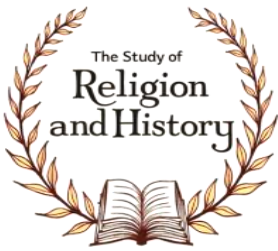
¹⁹⁵ Muzaffar Iqbal, *Islam and Science*, 103.

¹⁹⁶ Ibrahim Kalin, *Knowledge in Later Islamic Philosophy: Mullā Sadrā on Existence, Intellect, and Intuition* (Oxford: Oxford University Press, 2010), 234.

¹⁹⁷ Osman Bakar, *The History and Philosophy of Islamic Science*, 103.

¹⁹⁸ Golshani, *The Scientific Dimension of the Quran*, 12.

¹⁹⁹ Muzaffar Iqbal, *Islam and Science*, 158.

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The laws of physics are not understood as a necessary chain of causes, but as a ādah (habit or custom) instituted by the Will of Allah(God)^{200, 201, 202, 203, 204, 205}. The mathematical impossibility of these quantum decisions is the sovereignty of the Creator^{206, 207}.

This may be the reason why the Quran states that Allah is teleological and that nature has a purpose and is under the control of a Super Intelligence (Al-Zari) that regulates the light and energy cycles described in the Quran^{208, 209}.

The redefinition of the Farmer: The business of Agriculture redefined as a teamwork, in which the human being only provides the material terms, but the Grower takes care of the quantum coherence, which makes life a possibility^{210, 211, 212}.

Conclusion: The Language of the Ayat.

The quantum query assists in the understanding that the sub-atomic biological processes are an existing language to explain the Ayat (Signs) of the Creator^{213, 214, 215}. Even though human beings are the ones who provide the physical work of sowing, it is the Universal Programmer that decides the informational input and quantum coherence²¹⁶ (that makes a dormant, or what people would call dead, seed sprout into a growing, living plant)^{217, 218}. It is not a re-orientation, but a scheme of the Code of Creation^{219, 220, 221, 222}.

²⁰⁰ Guiderdoni, "Islamic Cosmology," slide 3 (discussing the "habit" or *sunnah* of God).

²⁰¹ Ibrahim Kalin, *Knowledge in Later Islamic Philosophy*, 92.

²⁰² Bakar, *The History and Philosophy of Islamic Science*, 71.

²⁰³ Guiderdoni, "Islamic Cosmology," slide 3.

²⁰⁴ Muzaffar Iqbal, *Islam and Science*, 92.

²⁰⁵ Kalin, *Knowledge in Later Islamic Philosophy*, 92.

²⁰⁶ Bucaille, *The Qur'an and Modern Science*, 7.

²⁰⁷ Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, ed. M. Suheyl Umar (Lahore: Iqbal Academy Pakistan, 2011), 44.

²⁰⁸ Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, ed. M. Suheyl Umar (Lahore: Iqbal Academy Pakistan, 2011), 44.

²⁰⁹ Golshani, *The Scientific Dimension of the Quran*, 10.

²¹⁰ Nadeem, "Relationship between Genomics & Islamic Bioethics," 49.

²¹¹ Bakar, *The History and Philosophy of Islamic Science*, 105.

²¹² Nadeem, "Relationship between Genomics & Islamic Bioethics," 49.

²¹³ Ghareeb, "Human Genetics and Islam," 316.

²¹⁴ Golshani, *The Scientific Dimension of the Quran*, 3.

²¹⁵ Muzaffar Iqbal, *Islam and Science*, 29.

²¹⁶ Bucaille, *The Qur'an and Modern Science*, 16.

²¹⁷ Harun Yahya, *The Miracle of Human Creation*, 100.

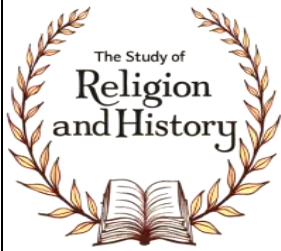
²¹⁸ Muzaffar Iqbal, *Islam and Science*, 158.

²¹⁹ Ibrahim Kalin, *Knowledge in Later Islamic Philosophy*, 315.

²²⁰ Bakar, *The History and Philosophy of Islamic Science*, 63.

²²¹ Muzaffar Iqbal, *Islam and Science*, 31.

²²² Kalin, *Knowledge in Later Islamic Philosophy*, 315.



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The Fine-Tuning Question: The Question of Water as an Intelligent Design.

The study discusses the convergence of the Anthropic Principle, molecular chemistry and Quranic theology. It does not consider the anomalous physical properties of water as environmental accidents, but as a witness to Intentional Design (Tadbir), in accordance with the warning in the Quran that life-giving water is an exquisitely delicate gift^{223, 224, 225}.

I. The Design Evidence of Anomalous Properties of Water.

Water is unsurpassed in its chemical behavior, which does not conform to the usual action of similar molecular structures. Such anomalies are the basic prerequisites of the presence of biological life²²⁶.

The Hydrogen Bonding Miracle: It is due to the hydrogen bonding that water alone is able to be liquid at planetary temperatures and this lowers the heat of evaporation remarkably²²⁷. By following the behavior of the other similar compounds (Hydrogen Sulfide), water would be a gas at room temperature and cellular metabolism would be impossible^{228, 229}.

• **Density and Life Preservation:** The solid form of water (ice) is actually less dense than the liquid form of water. This guarantees that ice is floating, which insulates the underlying liquid

²²³ Maurice Bucaille, *The Qur'an and Modern Science*, ed. A. A. Bilal Philips (Riyadh: International Islamic Publishing House, 1995), 11.

²²⁴ Muzaffar Iqbal, *Islam and Science* (Burlington, VT: Ashgate Publishing, 2002), 29.

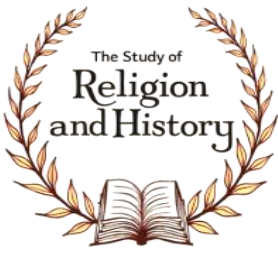
²²⁵ Ibrahim Kalin, *Knowledge in Later Islamic Philosophy: Mullā Sadrā on Existence, Intellect, and Intuition* (Oxford: Oxford University Press, 2010), 113.

²²⁶ Mahdi Golshani, *The Scientific Dimension of the Quran* (London: Darul Quran, n.d.), 4.

²²⁷ Harun Yahya, *The Miracle of Human Creation* (Istanbul: Goodword Books, 2002), 89.

²²⁸ Bucaille, *The Qur'an and Modern Science*, 12.

²²⁹ S. Nomanul Haq, "Islam and Ecology: Toward Retrieval and Reconstruction," *Daedalus* 130, no. 4 (Fall 2001): 143.

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water and oceans are not frozen by the ice, which is disastrous, eliminating aquatic organisms^{230, 231, 232}.

The Universal Solvent: The polarity of water enables the solvent to dissolve a greater variety of substances compared to any other solvent. This plays a crucial role in the delivery of nourishment and oxygen throughout the Hardware of the human body, as well as in the performance of the Biological Software that is present in DNA^{233, 234, 235}.

II. The What If: Biological Disaster Failure.

The antithesis between planting and developing. Planting the seed is the mechanical part of work, and expanding is the Secret of Divinity (Sirr-e-Ilahi). Even though actual division of the seed is attributed to the actual word of God (Amr), it is the human beings who provide the material hardware^{236, 237}.

(Surah Al-Waqi'ah 56:68-70)

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ

(Have you seen the water that you drink?)

أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ

(Is it you who brought it down from the clouds, or is it We who bring it down?)

لَوْ نَشَاءُ جَعَلْنَاهُ أَجَابًا فَلَوْلَا تَشْكُرُونَ

(If We willed, We could make it bitter, so why are you not grateful?)

• **The Change of Furat to Ujajan:** Al-Ma in the Quran simply connotes an ontological level of functional fitness, Al-Ma al-Furat (sweet water). This dulness is the expression of Taqdir (exact measure). Had the electromagnetic forces that control the hydrogen bonds been a little different, water would be Ujajan, which is to say bitter, poisonous, unpalatable^{238, 239, 240}.

Weak Enough. The existence of the liquid of life would evaporate much earlier than it does due to the existence of the hydrogen bonds being even weakened a little bit. The cellular membranes would collapse since their interior medium would have disappeared in the form of a gas^{241, 242}.

²³⁰ Golshani, *The Scientific Dimension of the Quran*, 5.

²³¹ S. Nomanul Haq, "Islam and Ecology," 143.

²³² Israr Ahmad, *The Process of Creation: A Qur'anic Perspective*, trans. Absar Ahmad (Lahore: Markazi Anjuman Khuddam-ul-Quran, 2013), 34.

²³³ Nahida Aqeel et al., "The Quran on Human Creation—A Review," *International Journal of Advances in Health Sciences (IJHS)* 3, no. 2 (2016): 152.

²³⁴ Bruno Guiderdoni, "Islamic Cosmology: Yesterday and Today" (lecture, Quilliam-UIP Meeting, January 20, 2013), slide 43.

²³⁵ Muhammad Tayyeb Nadeem, "Relationship between Genomics & Islamic Bioethics: Challenges and Remedies," *Majallah-yi Talim o Tahqiq* 4, no. 3 (July–September 2022): 49.

²³⁶ Osman Bakar, *The History and Philosophy of Islamic Science* (Cambridge: Islamic Texts Society, 1999), 77.

²³⁷ Muzaffar Iqbal, *Islam and Science*, 114.

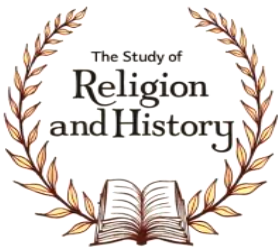
²³⁸ Bucaille, *The Qur'an and Modern Science*, 12.

²³⁹ Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, ed. M. Suheyl Umar (Lahore: Iqbal Academy Pakistan, 2011), 36.

²⁴⁰ Ahmad, *The Process of Creation*, 35.

²⁴¹ Golshani, *The Scientific Dimension of the Quran*, 6.

²⁴² Muzaffar Iqbal, *Islam and Science*, 158.

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-Higher Viscosity and Circulatory Stagnation: But in case these bonds were stronger, water would be too thick to flow into microscopic capillaries. This would cause direct failure of circulation in the people and stop the transport of nutrients in the plants²⁴³.

III. Measuring Divine Calibration (Taqdir).

This study maps the anomalies of science to the classical exegesis, and it presents the qualities of water as being a Divine Prerogative²⁴⁴.

Why, then, should not, say the classical scholars, such as Imam Al-Razi, the biochemical aptness of water be viewed as an indicator of Divine Agency?^{245, 246} The sweetness can be considered as an accurate adjustment of the electromagnetic forces and the particular shape of the oxygen atom²⁴⁷.

- **Mathematical Improbability:** The likelihood of water having all its life-giving anomalies existing together, density inversion, great heat retention, surface tension, and universal solvent power is infinitely small²⁴⁸. To tell this as a result of serendipity is to overlook the teleological aspect of the medium^{249, 250}.

Deliberate Calibration: Not only was it made that the Super Intelligence created water, but it calibrated its action. The liquid state of the water, according to Zia-ul-Quran, is a precarious balance that is held together by the Amr (Command) of the Creator, and by which the biological "Hardware" is kept running^{251, 252, 253}.

In summary: The Frailty of a Balance.

The Fine-Tuning Query concludes that the Signs (Ayat) of water are scientifically rigorous. Life is based on a Universal Programmer who chose to make a particular decision in order to tune the molecular behavior to a limited, life-sustaining band²⁵⁴. The threat of rendering water bitter is indeed a tremendous scientific alert: our life continues not through any chemical necessity, but due to the fact that the physical laws of the universe have been established with unrelativistic exactness, with complete deliberateness^{255, 256}.

²⁴³ Bucaille, *The Qur'an and Modern Science*, 13.

²⁴⁴ Kalin, *Knowledge in Later Islamic Philosophy*, 205.

²⁴⁵ Golshani, *The Scientific Dimension of the Quran*, 9.

²⁴⁶ Muzaffar Iqbal, *Islam and Science*, 114.

²⁴⁷ Bakar, *The History and Philosophy of Islamic Science*, 61.

²⁴⁸ Bucaille, *The Qur'an and Modern Science*, 7.

²⁴⁹ Bruno Guiderdoni, "Islamic Cosmology," slide 3.

²⁵⁰ Ahmad, *The Process of Creation*, 81.

²⁵¹ Bakar, *The History and Philosophy of Islamic Science*, 63.

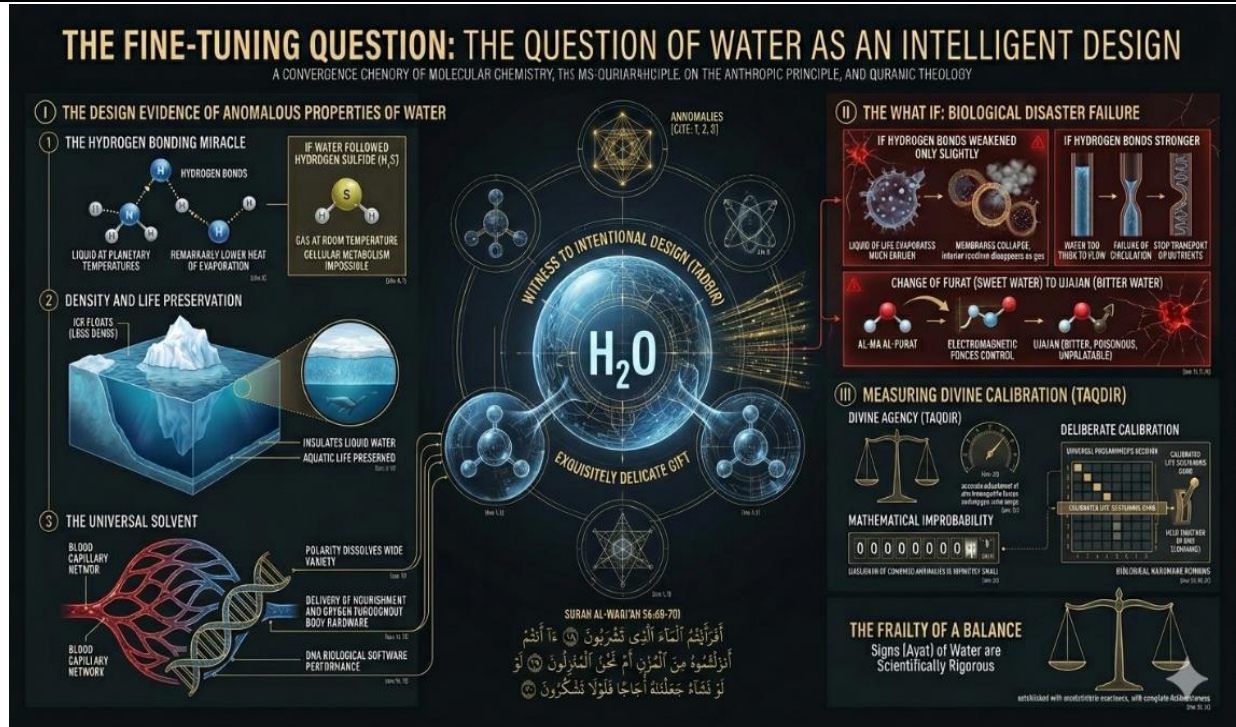
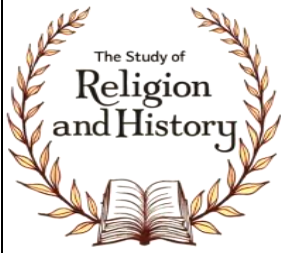
²⁵² Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, 82–83.

²⁵³ Kalin, *Knowledge in Later Islamic Philosophy*, 234.

²⁵⁴ Golshani, *The Scientific Dimension of the Quran*, 10.

²⁵⁵ Bakar, *The History and Philosophy of Islamic Science*, 103.

²⁵⁶ Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, 92.



Biological Reality: Make it Non-Material Software and Divine Agency.

This paper can be considered as a synthesis of the existing scientific paradigms- Information Theory, Quantum Biology, the Anthropic Principle, Thermodynamics and Neuroscience- with the ontology of the Quran. It is the theory that the universe and life itself are not based upon material chance but governed by some complex Biological Software, which needs a Universal Programmer^{257, 258, 259}.

I. Informational Blueprint: DNA as Software.

The transformation of the microscopic nutfah (zygote) into an intelligent human being is reenacted as the transformation of the execution of a computer program that runs²⁶⁰.

نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ

(We have created you, so why do you not believe? — 56:57)

(Have you seen that which you emit? — 56:58)

أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ

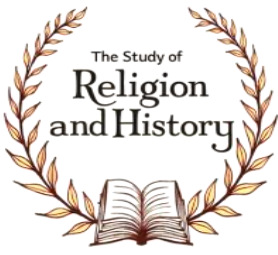
أَفَرَأَيْتُمْ مَا تَمْنُونُ

²⁵⁷ Maurice Bucaille, *The Qur'an and Modern Science*, ed. A. A. Bilal Philips (Riyadh: International Islamic Publishing House, 1995), 6.

²⁵⁸ Muzaffar Iqbal, *Islam and Science* (Burlington, VT: Ashgate Publishing, 2002), 29.

²⁵⁹ Muhammad Tayyeb Nadeem, "Relationship between Genomics & Islamic Bioethics: Challenges and Remedies," *Majallah-yi Talim o Tahqiq* 4, no. 3 (July–September 2022): 49.

²⁶⁰ Nahida Aqeel et al., "The Quran on Human Creation—A Review," *International Journal of Advances in Health Sciences (IJHS)* 3, no. 2 (2016): 151.

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(Is it you who create it, or are We the Creator? — 56:59)

The Nutfah Data storage: The Nutfah is a dense storage material in classical and modern genetics (Taqdir). The senses of the adult, hearing, intellect, and sight, are present in this original drop^{261, 262, 263}.

• **Software vs. Hardware:** As atoms (carbon, nitrogen, etc.) constitute the material (hardware), the DNA sequence works as the Biological Software. Since atoms have no way of planning, the code that guides biological assembly is therefore non-material, and this is its beginning with the Alam-i Amr (World of Command)^{264, 265, 266}.

Rejection of Randomness: This fact of mathematical complexity of a single cell alone implies that life cannot be the result of blind chance^{267, 268}. This demands a Super Intelligence to govern the tremendous movement of information to the real world (Alam-i Khalq)^{269, 270}.

II. Quantum Agency/Divine Agriculture: The Real Grower.

Sub-atomic processes are measured as a divine quality manifestation, Al-Zari (The True Grower).
أَفَرَأَيْتُمْ مَا تَحْرُثُونَ

(Have you seen that [seed] which you sow? — 56:63)

أَأَنْتُمْ تَرْزُقُونَهُ أَمْ نَحْنُ الرَّازِعُونَ

(Is it you who make it grow, or are We the Grower? — 56:64)

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ

(If We willed, We could make it [dry] debris, and you would remain wondering. — 56:65)

The quantum Coherence: The plants use quantum walks to achieve efficient and perfect photosynthesis through searching a host of pathways simultaneously^{271, 272}. This sub-atomic process of decision-making implies that it is programmed and does not involve the bumping of molecules in a random manner^{273, 274}.

²⁶¹ Aqeel et al., "The Quran on Human Creation," 152-153.

²⁶² Muhammad Tahir-ul-Qadri, *Creation of Man: A Review of the Qur'an & Modern Embryology*, ed. M. Asim Naveed (Lahore: Minhaj-ul-Qur'an Publications, 2001), 57-60.

²⁶³ Harun Yahya, *The Miracle of Human Creation* (Istanbul: Goodword Books, 2002), 37.

²⁶⁴ Osman Bakar, *The History and Philosophy of Islamic Science* (Cambridge: Islamic Texts Society, 1999), 63-65.

²⁶⁵ Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, ed. M. Suheyl Umar (Lahore: Iqbal Academy Pakistan, 2011), 82.

²⁶⁶ Ibrahim Kalin, *Knowledge in Later Islamic Philosophy: Mullā Sadrā on Existence, Intellect, and Intuition* (Oxford: Oxford University Press, 2010), 113.

²⁶⁷ Mahdi Golshani, *The Scientific Dimension of the Quran* (London: Darul Quran, n.d.), 4-5.

²⁶⁸ Israr Ahmad, *The Process of Creation: A Qur'anic Perspective*, trans. Absar Ahmad (Lahore: Markazi Anjuman Khuddam-ul-Quran, 2013), 81.

²⁶⁹ Bakar, *The History and Philosophy of Islamic Science*, 61.

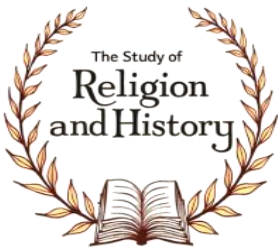
²⁷⁰ Bruno Guiderdoni, "Islamic Cosmology: Yesterday and Today" (lecture, Quilliam-UIP Meeting, January 20, 2013), slide 43.

²⁷¹ Bucaille, *The Qur'an and Modern Science*, 14.

²⁷² Yahya, *The Miracle of Human Creation*, 89.

²⁷³ Golshani, *The Scientific Dimension of the Quran*, 6.

²⁷⁴ Muzaffar Iqbal, *Islam and Science*, 158.

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• **Germination as a State Change:** It is a change of state of a dormant seed into a living plant. Although the sowing process is supplied by humans, the division of the seed (faliq) as well as its position against gravity (gravitropism) are controlled by a Micro-Level Control beyond classical mechanics^{275, 276, 277}.

The laws of physics are not natural, but the adah (habit) of God in which quantum events are the places where the Will of God acts as physical regularity is recreated (tajdīd al-khalq)^{278, 279, 280}.

III. The Fine-Tuning Question: Water in an Intelligent Design.

It is introduced as Tadbir (Intentional Design) rather than a chemical accident to provide the anomalous nature of water²⁸¹.

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ

(Have you seen the water that you drink? — 56:68)

أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ

(Is it you who brought it down from the clouds, or are We the Bringer? — 56:69)

لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ

(If We willed, We could make it bitter, so why are you not grateful? — 56:70)

• **The Hydrogen Bonding Miracle:** Observed peculiarities of bonding properties of water imply that it is possible to have water on Earth in the form of a liquid^{282, 283}. These changes in these constants, even in small amounts, would result in the blood being too thick to circulate and, in the process, cause the breakdown of the cells^{284, 285}.

• **The Density Anomaly:** The ice is floating, in contrast to the other ones. It is the reason why the bottom of the ocean is not frozen, and that is a disastrous phenomenon, which will destroy life^{286, 287, 288}.

The Bitter (Ujajan) Warning: The Quranic warning against making water bitter is parallel to the scientific fact that a change in the molecular constants would make the Universal Solvent the Poisonous and useless²⁸⁹. It has a sweetness (Furat), a gift which is finely adjusted.

²⁷⁵ Bucaille, *The Qur'an and Modern Science*, 15.

²⁷⁶ Tahir-ul-Qadri, *Creation of Man*, 76.

²⁷⁷ Bilal A. A. Ghareeb, "Human Genetics and Islam: Scientific and Medical Aspects," *Journal of the Islamic Medical Association of North America* 43, no. 2 (2011): 83.

²⁷⁸ Bakar, *The History and Philosophy of Islamic Science*, 103.

²⁷⁹ Guiderdoni, "Islamic Cosmology," slide 3.

²⁸⁰ Kalin, *Knowledge in Later Islamic Philosophy*, 234.

²⁸¹ Golshani, *The Scientific Dimension of the Quran*, 9.

²⁸² Bucaille, *The Qur'an and Modern Science*, 11.

²⁸³ Ahmad, *The Process of Creation*, 34.

²⁸⁴ Bucaille, *The Qur'an and Modern Science*, 12-13.

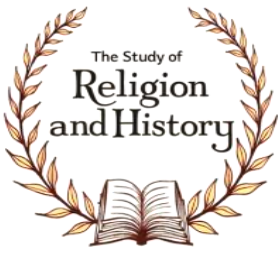
²⁸⁵ S. Nomanul Haq, "Islam and Ecology: Toward Retrieval and Reconstruction," *Daedalus* 130, no. 4 (Fall 2001): 143.

²⁸⁶ Golshani, *The Scientific Dimension of the Quran*, 5.

²⁸⁷ S. Nomanul Haq, "Islam and Ecology," 143.

²⁸⁸ Yahya, *The Miracle of Human Creation*, 82.

²⁸⁹ Bucaille, *The Qur'an and Modern Science*, 12.

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IV. The Reboot of thermodynamics of Entropy.

It is manufactured between the Second Law of Thermodynamics and the action of a New Creation (Nasha-ah al-Ukhra)²⁹⁰.

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ

(Have you seen the fire which you ignite? — 56:71)

أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ

(Is it you who produced its tree, or are We the Producer? — 56:72)

• **Entropy and Heat Death:** The closer the universe is to the state of being absolutely disordered (Heat Death), the less life can exist without something external occurring to the system, or the System Reboot, to give the system a new beginning^{291, 292, 293, 294}.

The trees are bio-batteries. The trees are anti-entropy biological. The fact that the issue of the fire (energy) is caused by the existence of green wood (stored biomass) is a contradiction, which can be discussed as a testament to the fact that the continuation of life can be preserved and reconstituted^{295, 296}.

Resurrection as Logic: Resurrection is the systematic re-combustion of scattered information and energy - a logical necessity of a universe that would otherwise be necessary to be drifting slowly on its way to destruction²⁹⁷, under Al-Munshi (The Producer).

V. Consciousness and the Limit of Agency.

The research uses the Hard Problem of neuroscience to contend that the input of consciousness is an external one^{298, 299}.

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ

(Then why, when the soul at death reaches the throat... — 56:83)

وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ

(And you are at that moment looking on... — 56:84)

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ

(Then why do you not—if you are not held accountable— — 56:86)

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ

(Bring it back, if you should be truthful? — 56:87)

²⁹⁰ Bakar, *The History and Philosophy of Islamic Science*, 77.

²⁹¹ Golshani, *The Scientific Dimension of the Quran*, 12.

²⁹² Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, 97.

²⁹³ Ahmad, *The Process of Creation*, 35.

²⁹⁴ Kalin, *Knowledge in Later Islamic Philosophy*, 92.

²⁹⁵ Bucaille, *The Qur'an and Modern Science*, 14.

²⁹⁶ Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, 98.

²⁹⁷ Bakar, *The History and Philosophy of Islamic Science*, 71.

²⁹⁸ Golshani, *The Scientific Dimension of the Quran*, 10.

²⁹⁹ Bruno Guiderdoni, "Islamic Cosmology," slide 43.

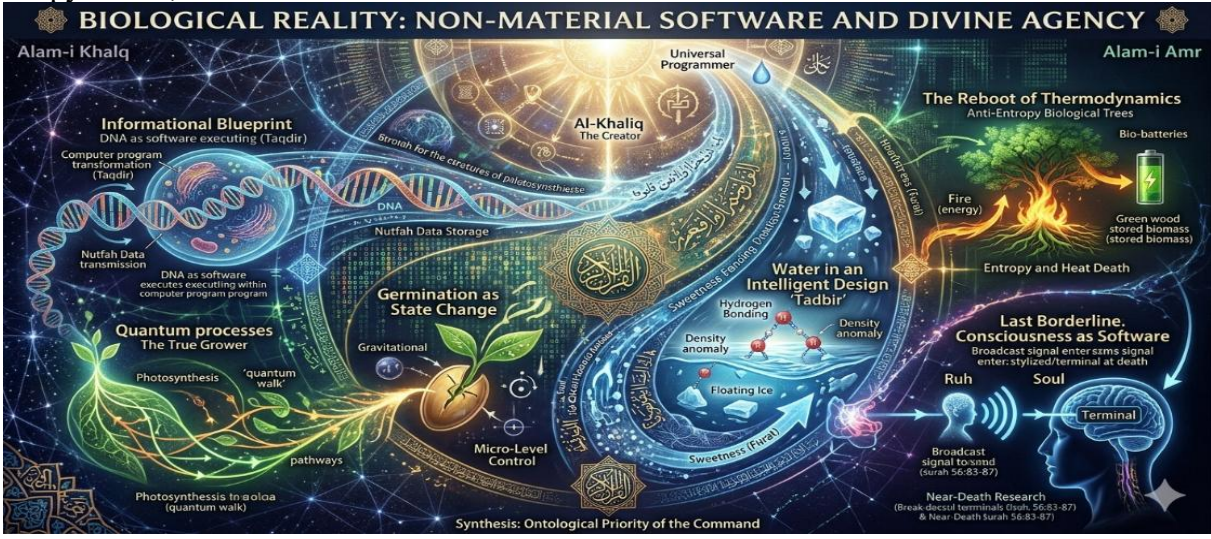
The Brain as a Terminal: Neuroscience charts correlates in the brain, but is unable to find the physical location of the soul³⁰⁰. This is an indication that the brain is the hardware (terminal) and consciousness is a non-material software or broadcast signal³⁰¹.

The soul (Ruh): It is a soul that is located in the Command of the Lord³⁰². The near-death research proves this non-locality by showing that thinking can still be done despite the physical machinery (brain) being deceased³⁰³.

• **The Last Borderline: The Quranic Dilemma:** Why should one not bring the soul back when the throat is reached?--is concerned with the boundary of human action. The withdrawal of the Universal Programmer of the Command is Death³⁰⁴.

Synthesis: Ontological Priority of the Command.

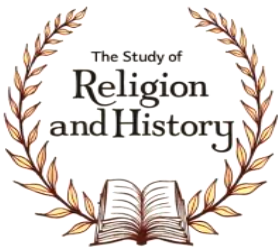
The code of creation shows a mathematical universe that is teleologically motivated³⁰⁵. The ultimate software disconnect is the withdrawal of the soul, and results in the biological hardware being still non-functional; it shows that life is an externally broadcast phenomenon, not a product of chemical complexity. "Hardware" is after the Divine "Software" which constantly maintains the quantum coherence and thermodynamic re-arrangement necessary to maintain life when facing the entropy tide^{306, 307}.



Findings and Results: Code of Creation.

The study provides a rational summary of the results obtained via the Information Theory, Quantum Biology, and Thermodynamics and compares these results with the experimentally

³⁰⁰ Kalin, *Knowledge in Later Islamic Philosophy*, 205.
³⁰¹ Bakar, *The History and Philosophy of Islamic Science*, 105.
³⁰² Bakar, *The History and Philosophy of Islamic Science*, 65.
³⁰³ Bakar, *The History and Philosophy of Islamic Science*, 65.
³⁰⁴ Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, 83.
³⁰⁵ Golshani, *The Scientific Dimension of the Quran*, 3.
³⁰⁶ Bakar, *The History and Philosophy of Islamic Science*, 103.
³⁰⁷ Kalin, *Knowledge in Later Islamic Philosophy*, 315.

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presented challenges in Surah Al-Waqi'ah. The next outcomes describe the Code of Creation as an informational flow, which is a top-down instead of a bottom-up material accident.

1. The Nutfah and Biological Algorithms.

The researcher concludes that the nutfah (zygote) can be an advanced device to store data.

However, some predictions have been empirically proven and it is believed that:

Information Density: Theoretical modeling of DNA has confirmed the existence of Specified Complexity: a non-material instructional set, which guides the assembly of biological hardware^{308, 309, 310}.

• **Mathematical Inference:** It has been mathematically estimated by analysis of probability that spontaneous generation of workable biological software by random mutations is infinitesimal^{311, 312}.

Theological Consistency: The findings revamp the Quranic statement of Taqdir (predetermination) to a pre-planned Biological Software (Amr) to which they must be explained by a Super Intelligence or Universal Programmer to explain the functional information content^{313, 314, 315}.

2. Quantum Agency (Agri-business).

The sub-atomic studies towards the process of seed germination and photosynthesis show high levels of productivity that are beyond the classical explanation of mechanical processes.

• **Quantum Coherence:** The data shows that plants use the quantum walk to transport the energy at close to 100 percent efficiency^{316, 317}. This entails the points of decision-making whereby the excitons concurrently explore various paths in search of the most efficient path³¹⁸.

• **Divine Agency (Al-Zari'):** This micro-level of control is a physical expression of Divine Agency, as identified by the research³¹⁹. It is the change of state of a dead seed into a living plant,

³⁰⁸ Nahida Aqeel et al., "The Quran on Human Creation—A Review," *International Journal of Advances in Health Sciences (IJ Maurice Bucaille, The Qur'an and Modern Science*, ed. A. A. Bilal Philips (Riyadh: International Islamic Publishing House, 1995), 6-7.HS) 3, no. 2 (2016): 151.

³⁰⁹ Muzaffar Iqbal, *Islam and Science* (Burlington, VT: Ashgate Publishing, 2002), 29.

³¹⁰ Muhammad Tayyeb Nadeem, "Relationship between Genomics & Islamic Bioethics: Challenges and Remedies," *Majallah-yi Talim o Tahqiq* 4, no. 3 (July–September 2022): 49.

³¹¹ Bruno Guiderdoni, "Islamic Cosmology: Yesterday and Today" (lecture, Quilliam-UIP Meeting, January 20, 2013), slide 43.

³¹² Israr Ahmad, *The Process of Creation: A Qur'anic Perspective*, trans. Absar Ahmad (Lahore: Markazi Anjuman Khuddam-ul-Quran, 2013), 81.

³¹³ Mahdi Golshani, *The Scientific Dimension of the Quran* (London: Darul Quran, n.d.), 4-5.

³¹⁴ Muzaffar Iqbal, *Islam and Science*, 31.

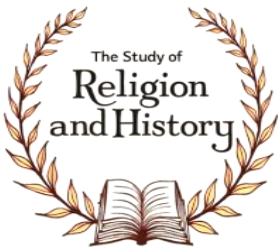
³¹⁵ Ibrahim Kalin, *Knowledge in Later Islamic Philosophy: Mullā Sadrā on Existence, Intellect, and Intuition* (Oxford: Oxford University Press, 2010), 113.

³¹⁶ Bucaille, *The Qur'an and Modern Science*, 14.

³¹⁷ Harun Yahya, *The Miracle of Human Creation* (Istanbul: Goodword Books, 2002), 89.

³¹⁸ Muzaffar Iqbal, *Islam and Science*, 158.

³¹⁹ Osman Bakar, *The History and Philosophy of Islamic Science* (Cambridge: Islamic Texts Society, 1999), 61.

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that is also modeled as a sub-atomic change of state that fulfills the Quranic, 56:64 statement: Is it you who makes it grow, or are We the Grower?^{320, 321, 322}

3. Hydrological Fine-Tuning

The research used the Anthropropic Principle to quantify the anomalous properties of water.

- **Design Anomalies:** The hydrogen bonding of water is unique and enables this substance to be in a liquid state at the temperature conditions on Earth and also to expand when it is in the frozen state^{323, 324, 325}.

- **Anthropic Modeling:** What-if The what-if scenarios prove that the slightest changes in the molecular structure (e.g., a weaker hydrogen bond) would create a toxic or insoluble product^{326, 327, 328}.

Intentional Choice: The findings give empirical weight to the Quranic threat over water being made bitter or unusable (Ujajan) as an indication of its life-affirming sweetness being a calculated rather than an environmental favor^{329, 330, 331}.

4. Entropy of Fire and Thermodynamic Cycles.

The research combined the Second Law of Thermodynamics and the Quranic cycle of trees and fire energy.

- **Entropy Reversal** The ability of green trees to store solar energy is an example of a local reversal of entropy^{332, 333}. Energy conservation can be provided using the physical model of releasing this energy as fire^{334, 335}.

- **The Necessity of Akhirah:** The research is an expression of the thermodynamic necessity of the "New Creation" (Nasha'ah al-Ukhra): as the universe approaches a state of maximum entropy, or "Heat Death," the role the cosmic system plays in recreating itself, reordering its energy and

³²⁰ Golshani, *The Scientific Dimension of the Quran*, 6.

³²¹ Bruno Guiderdoni, "Islamic Cosmology: Yesterday and Today," slide 2.

³²² Ahmad, *The Process of Creation*, 39.

³²³ Bucaille, *The Qur'an and Modern Science*, 11-12.

³²⁴ S. Nomanul Haq, "Islam and Ecology: Toward Retrieval and Reconstruction," *Daedalus* 130, no. 4 (Fall 2001): 143.

³²⁵ Yahya, *The Miracle of Human Creation*, 82.

³²⁶ Golshani, *The Scientific Dimension of the Quran*, 9.

³²⁷ S. Nomanul Haq, "Islam and Ecology," 143.

³²⁸ Ahmad, *The Process of Creation*, 34.

³²⁹ Bucaille, *The Qur'an and Modern Science*, 13.

³³⁰ Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, ed. M. Suheyl Umar (Lahore: Iqbal Academy Pakistan, 2011), 36.

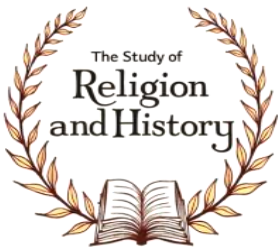
³³¹ Ahmad, *The Process of Creation*, 35.

³³² Bakar, *The History and Philosophy of Islamic Science*, 77.

³³³ Ahmad, *The Process of Creation*, 35.

³³⁴ Bucaille, *The Qur'an and Modern Science*, 14.

³³⁵ Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, 98.

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creating an ordering matter, is a thermodynamic necessity that furnishes the research with a physical explanation of the resurrection^{336, 337, 338}.

5. Brain boundary and the conscious question.

The study delimits human agency over death by studying the Hard Problem of Consciousness and the Near-Death Experience (NDE).

Non-Material Input: It has been found that consciousness is treated as an external input but not a product of neural hardware^{339, 340, 341}.

- **The Problem of the Return:** The clinical failure to identify the physical seat of the soul or to re-establish the life-force once it has gone to the throat (56:83) is congruent with the Quranic problem³⁴². The objective theory of death modeled is the withdrawal of a Command (Amr) that is out of the grasp of human technological data-manipulation^{343, 344, 345}.

Discussion: The Code of Creation Analysis.

- The findings of the study give a multidisciplinary confirmation of the ontological dilemmas in Surah Al-Waqi'ah. The discussion of the classical exegesis is confounded with the Information Theory, Quantum Biology, and Thermodynamics; this is what makes the difference between simple observation and the profound structural analysis of the Signs (Ayat).

• 1. Informational Paradigm: DNA as Commanded Written.

The essence of the Informational Query is the shift toward the perspective of the nutfah (zygote) being a chemical substance to the perspective of the nutfah being a data-carrier. According to classical commentators (Imam Al-Razi), the nutfah has a natural estimate (Taqdir) of the future being³⁴⁶.

Modern Information Theory. In this light, this Taqdir is mathematically identical to "Specified Complexity." The discussion shows that the Hardware (physical molecules of DNA) is a secondary factor that is at the service of the Software (the instructional code)³⁴⁷. As the concept of the Biological Algorithm assumes that no known law of physics can create complex, functional sets of instructions out of random collisions of molecules, the occurrence of the Biological Algorithm requires a superintelligence³⁴⁸. This is in accordance with the rhetorical question in the Quran: Is

³³⁶ Golshani, *The Scientific Dimension of the Quran*, 12.

³³⁷ Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, 97.

³³⁸ Kalin, *Knowledge in Later Islamic Philosophy*, 92.

³³⁹ Bakar, *The History and Philosophy of Islamic Science*, 105.

³⁴⁰ Bruno Guiderdoni, "Islamic Cosmology: Yesterday and Today," slide 43.

³⁴¹ Kalin, *Knowledge in Later Islamic Philosophy*, 205.

³⁴² Aqeel et al., "The Quran on Human Creation," 154.

³⁴³ Bakar, *The History and Philosophy of Islamic Science*, 65.

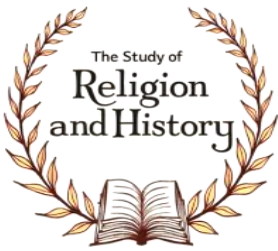
³⁴⁴ Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, 83.

³⁴⁵ Kalin, *Knowledge in Later Islamic Philosophy*, 315.

³⁴⁶ Muhammad Tahir-ul-Qadri, *Creation of Man: A Review of the Qur'an & Modern Embryology*, ed. M. Asim Naveed (Lahore: Minhaj-ul-Qur'an Publications, 2001), 57.

³⁴⁷ Osman Bakar, *The History and Philosophy of Islamic Science* (Cambridge: Islamic Texts Society, 1999), 63.

³⁴⁸ Israr Ahmad, *The Process of Creation: A Qur'anic Perspective*, trans. Absar Ahmad (Lahore: Markazi Anjuman Khuddam-ul-Quran, 2013), 81.

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it you who creates it, or is it We the Creator? (56:59), which implies that creation is a process of performing writing information into matter.

• **2. Sovereignty Quantum in Agriculture.**

The Quantum Query deals with sub-atomic processes of photosynthesis and germination. Conventional wisdom has been concerned with the external development of the plant, but the recent discoveries in Quantum Biology have shown that the transfer of energy in the chloroplasts involves the use of quantum coherence, or multiple pathways of the particles that seek the best efficiency they can obtain, which is close to perfection³⁴⁹.

This non-classical efficiency implies that there is a non-mechanical micro-level control. This analysis indicates that the choice of a seed to make a split and go towards the light is a series of quantum-level optimizations, which are the physical manifestation of Divine Agency (Rububiyah). The results confirm the argument that Allah is Al-Zari (The True Grower), whom the human being (sowing) cannot control the sub-atomic variables.

• **3. Fine-Tuning and the Anthropomorphic Intent.**

The Fine-Tuning Query is an argument based on the anomalous nature of water to rule out the possibility of environmental serendipity. The deviations of water, in its resistance to the usual laws of the interaction of chemicals, like its great specific heat, and its expansion during freezing, are statistically improbable.

By the Anthropic Principle, it is demonstrated that even a one percent variation in the strength of the hydrogen bond would give water an inability to function as a universal solvent. This confirms the threat of the Quran: "Were We willed, we could make it bitter (56:70). The said bitterness (Ujaj) here does not only imply a taste preference and does not only imply a thermodynamic condition, in which water becomes biologically useless. So the sweetness and fluidity of water are displayed as a choice to make in life and not a chemical necessity³⁵⁰.

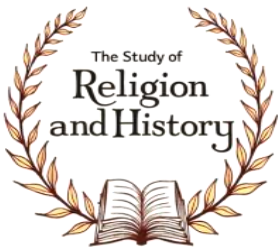
• **4. Akhiriah and Achirah: Teleology in Thermodynamics.**

The Thermodynamic Question gives a physical explanation behind the Resurrection (Akhirah). The universe is a closed system that is approaching the Heat Death (maximum entropy). A local explanation of the conservation of energy is given in the study of the so-called Entropy of Fire (in Surah Al-Waqi 56:71-72): solar energy is captured in green wood and released as heat.

The resurrection is described in the analysis as systemic re-initiating. In just as the "Dead Wood" is the storage of the energy of the "Green Tree," so also the rotting universe will store the information of the "New Creation." The Second Law of Thermodynamics is that the universe that tends towards decay needs an outside force of the universe which either is an Input or a command to bring order back. Thus, it is not a myth about the Akhirah, but a logical, thermodynamic need of a purposeful Creator to have a universe.

³⁴⁹ Maurice Bucaille, *The Qur'an and Modern Science*, ed. A. A. Bilal Philips (Riyadh: International Islamic Publishing House, 1995), 14.

³⁵⁰ Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, ed. M. Suheyl Umar (Lahore: Iqbal Academy Pakistan, 2011), 36.

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• **5. The Hard Problem and the Sovereignty of the Soul.**

• This Consciousness Question is a synthesis of Neuroscience and the Challenge of the Return. The Hard Problem of Consciousness is something that cannot be resolved through material science, as it considers awareness as the product of brain material.

• Through examining the Quranic difficulty, (Why then... do you not bring back the soul, should you tell the truth? (56:83-87)- This study is based on the argument that consciousness is an external input (Amr). Withdrawing this input is the moment of death. Such a departure cannot be prevented by the advanced life-support hardware used by modern medicine, and it is clear that the Command of life is in the hands of some sort of external Master. This defines the boundary of human technology: we are able to manipulate the data of the body, but not to possess or give back the Information of the soul after it is retrieved.

• **Synthesis Conclusion**

Conclusion to the discussion is that the Top-Down Information of the Code of Creation is an integrated system. Since the Surah Al-Waqi'ah begins with the Quantum Seed through to the Entropy of Fire, all events in the universe are said to be calculated and ordered, as opposed to accidental. This paradigm offers a strong empirical vocabulary of contemporary faith, which constructs the Quranic vision on a platform of innovative reality based on Digital Physics and High-Level Technology.

Policy Recommendations:

It is on this basis that the research findings serve to fill the gap between Surah Al-Waqi'ah and the frontiers of the Information Theory, Quantum Biology, and Thermodynamics, that the following specific and actionable recommendations are made. It is hoped that such insights will help shape future scholarly work, educational policy and practice of the so-called Complementary Model of science and revelation.

1. Curriculum Development and Research in Academic Fields.

The fact that Islamic and scientific disciplines must be taught in a new way is necessitated by the discovery of the Biological Software in DNA and the Quantum Coherence in photosynthesis.

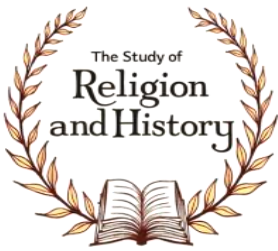
• **Interdisciplinary Programs:** Universities and research centers must institute such departments as Quantum Theology; Digital Physics and Ontology. Such programs would not stick to literal concordism, but explore the mathematical and sub-atomic forms of life as stated in the Quran.

• **Complementary Model:** The third element of the problem—the science curricula of the Islamic institutions—must now be reformed to present the biological processes (such as the nutfah) not as chemical reactions, but as Information Processing. This equips the students with a vocabulary that makes them connect their faith to genomic science.

2. Scientific Enquiry and Ethics.

The results of the Hard problem of consciousness and the problem of the Challenge of the return have significant repercussions for medical ethics and biotechnological studies.

• **Resuscitation Limits:** Healthcare policy-makers ought to make use of the Consciousness Query to formulate policy-based ethical principles on end-of-life care. The understanding that life is an external input (Amr) is useful in determining the boundaries of medical action, according to the reticence of the Command as a natural and divine boundary.

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• **Study on Intensive Design:** Future studies ought to target Fine-Tuning Data Science. Scientists can empirically justify the need to have a superintelligence in green politics and safeguarding the environment by modelling the disastrous consequences of a small change in the physical constants (such as the hydrogen bonds in water).

3. Social Policy and Religious Outreach(Dawah)

It is the change of state of a dead seed into a living plant, that is also modeled as a sub-atomic change of state that fulfills the Quranic, 56:64 statement: Is it you who makes it grow, or are We the Grower?

Modernizing Outreach Strategies: Religious organizations must abandon the outreach strategies where they rely on emotional appeals and apply the Thermodynamic Query and Information Theory to counter atheistic materialism. The idea of the Akhirah as a systemic energy re-boot, or re-charging, with a scientific explanation of the Akhirah as the Hereafter, leads to the intellectual accessibility of the concept of the Hereafter to a generation that is tech-literate.

• **STEM as "Ibada" (Worship):** STEM should be pushed by government and educational boards in an attempt to become Algorithmic Discovery. By encouraging the youth to perceive the finding of a seed as a decision-making process by a quantum being as an act of worship, a new generation of scientists will be created, where the process is viewed through the prism of a purposeful, teleological process.

4. Policy Environment and Global Policy.

The "Thermodynamic Query about fire and wood energy cycle can provide information about the issues of sustainable energy and cosmic responsibility.

• **Ecological Stewardship:** The policies and the recognition of the ecological reversal of entropy (which is the trends of biomass and solar energy) should be inspired by the idea of reversal of entropy grounded in the ecological concept of the Trees of Fire. This puts environmental protection not only in the context of survival strategy, but of the maintenance of a Divine Energy Cycle that is regarded as an indicator of the ultimate Resurrection.

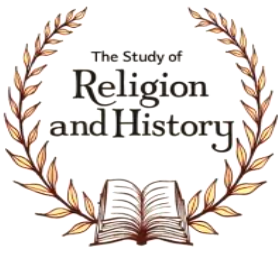
Policy: The policy decisions taken concerning long-term human survival must take into account the thermodynamic reality of Heat Death. This leads to a philosophical Cosmic Realism which emphasizes metaphysical and ethical training in addition to physical development because the universe is seen as a closed system that is heading to a necessary New Creation.

Summary of Impact

The recommendations will be used to turn the Signs of Al-Waqi'ah around into research parameters. Through these policies, the barrier between the lab and the mosque can be bridged and a single discourse can be developed where the "Code of Creation" is seen as the final blueprint of material and spiritual progress.

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