

The Hadith's View on the Phases of Embryo Development in the Womb: Study of Takhrij Hadith with Medical Science Approach

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Abstract

This study aims to discuss the hadith about the stages of embryo development in the womb. This study uses a qualitative approach by applying an analytical descriptive method through the takhrij method and the meaning of hadith (ma'anil hadith). The formal object of this research is hadith science, while the material object is hadith about the stages of embryo development in the womb according to the context of medical science and technology. The results and discussion of this study indicate that the status of the hadith narrated by Muslim No. 4783 is of authentic quality, which meets the acceptable qualifications for Islamic practice, although in terms of the meaning of hadith it is still abstruse. This study concludes that the study of the ma'anil hadith approach is related to the embryo development phase teaching aqidah values in their relevance to faith and monotheism in Islam.

Keywords: Aqidah Values; Embryo; Meaning of Hadith; Medical Science

Intoduction

Along with the times, science and technology are growing rapidly in several parts of the world. Scientists in the field of science, especially in the fields of anatomy and embryology, said that from before until the 19th century, no theory had been found about the stages of human development in the womb (Moore et al., 1992). However, in the previous century, around the end of the 18th century, scientists in the field of embryology had carried out various principles in the core parts of the science of embryology which had been stated in the words of the Prophet Muhammad in detail and comprehensively, namely since the early 7th century AD, around the beginning of the 19th century. tenth earlier than

before the emergence of human scientific disciplines (An-Najjar, 2011). Until the last few years, studies of the Al-Qur'an and hadith have revealed another basis for classifying the stages of embryo development based on changes in shape so that they are easily understood (Al-Azizi, 2018). Regarding this research, there is an important question related to the hadith, namely why Rasulullah SAW mentioned the number 42 as the age of embryonic development and what meaning does it contain. Related to this, the Al-Qur'an and hadith put forward a lot of scientific phenomena in it. Therefore, this study is interested in examining the developmental phases of the embryo in the womb with the perspective of scientific hadith.

The framework of thinking needs to be compiled to answer the question of how the hadith regarding the stages of embryo development in the womb. Embryology is the study of the embryo with an emphasis on patterns of embryonic development (Haviz, 2014). In this case, Sadler illustrates embryology in an example, namely the change in one of the cells that produces a baby while still in the mother's womb which is a process that illustrates that a large and very complex phenomenon has occurred. The study of this phenomenon is called embryology (Sadler, 2012). The occurrence of the embryo development phase in the womb according to the Islamic view is widely explained not only in the Al-Qur'an, but also in the hadith. Regarding the hadiths about the stages of embryo development in the womb, based on Al-Pole At-Tis'ah there are 11 hadiths ('Abd Al-Baqi, 1973). Among others, namely in the book Sahih Muslim No. 4782 which was narrated from Hudzaifah bin Asid Ra, Rasulullah SAW said, "When the nutfah is forty-two nights old, then Allah SWT sends an angel, then makes its shape, creates its hearing, sight, skin, flesh, and bones" (Al-Azizi, 2018). Regarding the discussion of hadiths about the phases of embryonic development in the womb, this is a field of study in hadith science. Linguistically, the science of hadith means the sciences of hadith ('Itr, 1994). The hadith regarding the phases of embryonic development in the womb through the study of Ma'anil Hadith requires knowledge and understanding of the substantive and formal meanings of the related hadiths, so that their application can be in accordance with their position (Munadi, 2021). When someone is going to practice a hadith, he should understand well what is actually meant by the contents of the hadith. Related to the study of Ma'anil Hadith in this hadith study, this is related to the scientific interconnection approach in it. So that the analysis and conclusions drawn from the hadith text will be more dialectical-communicative with the development of the world of science (Mustaqim, 2016). Based on the discussion in this Ma'anil Hadith study, it can be concluded how the stages of embryo development in the womb according to the hadith.

The results of previous research related to the embryonic development phase have been put forward by a number of researchers. Among others Sam, R. A., Tanjung, I. F., & Rasyidah, R (2021), "Fase Perkembangan Embrio dalam Sistem Reproduksi Manusia menurut Pandangan Sains Terintegrasi Al-Qur'an dan Hadits," *Jurnal Pendidikan Tambusan*. This study aims to determine the stages of embryo development according to the view of the integrated science of the Qur'an and Hadith. This study used a qualitative method with the results of the research in the form of descriptive data obtained from various sources using a literature review approach (library research). The results of this study indicate that from a scientific point of view, the stages of human embryo development, the Al-Qur'an and Hadith appear to be integrated and inseparable. This study concludes that events in the embryonic development phase lead to the origins related to human creation which are described from several verses of the Al-Qur'an and hadith. This study recommends that this field be reviewed in depth on various other aspects related to the embryonic development phase to give birth to new, more diverse theories (Sam & Tanjung, 2021).

The current research and the results of previous studies have in common, namely discussing the stages of embryo development. However, there are differences between the current research and previous research. Previous research discussed the phases of embryo development integrated with the Al-Qur'an and hadith, while the current research discusses the phases of embryo development using the Ma'anil Hadith study approach.

This study applies the theory of hadith science. In studying hadith science, this is focused on sanad, matan, and rawi, so that the material object of this research will apply dirayah science as a theory of hadith science. The term sanad is a way of conveying a hadith matter through the intermediaries of hadith narrators by relying on the source (Imran, 2016). Matan is in the form of a hadith text, while the narrators are the narrators (Darmalaksana, 2018). As for the science of hadith, it is required to determine the validity of the hadith, both in terms of the narrators 'adl and dhabit, sanad muttashil and matan which may not contain syadz and 'ilat. If the hadith meets the requirements of authenticity, then the status of the hadith is classified as authentic and is maqbul (accepted) and vice versa, if it does not meet these requirements, then the status of the hadith is classified as dha'if, so the hadith is mardud (rejected). Regarding hadiths that have da'if status, this can increase the status of hasan li ghairihi if there are syahid and mutabi (Soetari, 2015). In addition, in studying the science of hadith, it is necessary to understand the meaning of a text or editorial (matan) in the hadith. This is intended so that there is no misunderstanding in interpreting or studying the meaning of conveying the meaning of an editorial in hadith. Understanding the meaning of this

hadith is also called the science of ma'anil hadith. Examining hadith through the ma'anil hadith science approach must be of mutawatir, authentic or at least hasan status, because qualitatively these hadiths are considered valid for practice (ma'mul bih). As for the hadiths that have the status of dha'if (weak), according to some scholars it can be enforced in terms of the virtue of charity (fadla'ilul a'mal) with certain conditions (Mustaqim, 2016). Although some people do not all practice the hadith dha'if even for the virtue of charity.

The main problem in this study is that there are hadiths about the stages of embryo development in the womb. The formulation of the research problem is how the hadith about the phases of embryo development in the womb. This study aims to discuss the hadith about the stages of embryo development in the womb. Theoretically, this research is useful as a review in hadith science. Practically, this research is useful as knowledge related to the phases of embryonic development in the womb.

Research Methods

In this study the authors used a qualitative approach by applying descriptive analytical methods (UIN Sunan Gunung Djati Bandung, 2020). Research that is qualitative in nature is that it presents more verbal data, not in the form of numbers. This study also uses library research techniques with qualitative data through references from various primary and secondary data sources. In addition, specifically this research is analytical descriptive in nature which can be taken from various fields of study of hadith science, so that this research can be described objectively and analyzed by collecting hadiths that are conceptually meaningful. Then identified through the takhrij al-hadith method and the ma'anil hadith method. The takhrij hadith method is tracing or searching for a hadith from various books of hadith as the original source of the hadith, both in full with the matan and the respective hadith sanad (Ismail, 1992) and aims to show the source of the hadith and explain the rejection or acceptance of the hadith (Suryadilaga, 2009). Meanwhile, the ma'anil hadith method is a method that examines the understanding of hadith by considering various aspects related to the hadith theme (Mustaqim, 2016).

Results and Discussion

1. Results

Studying hadiths using the takhrij hadith method requires that the hadiths be issued from several books which are then examined for their validity. After doing a hadith search with the keyword "Nuthfah" in the software application Ensiklopedia Hadits Kitab 9 Imam, then found a

hadith narrated by Imam Muslim No. 4783. The editorial text of the hadith below:

حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرْحٍ أَخْبَرَنَا ابْنُ وَهْبٍ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ أَبِي الرَّبِيعِ الْمَكِّيِّ أَنَّ عَامِرَ بْنَ وَائِلَةَ حَدَّثَهُ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ وَالسَّعِيدُ مَنْ وَعِظَ بِغَيْرِهِ فَأَتَى رَجُلًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَالُ لَهُ حَدَيْفَةُ بْنُ أَسِيدِ الْغِفَارِيِّ فَحَدَّثَهُ بِذَلِكَ مِنْ قَوْلِ ابْنِ مَسْعُودٍ فَقَالَ وَكَيْفَ يَشَقَّى رَجُلٌ بِغَيْرِ عَمَلٍ فَقَالَ لَهُ الرَّجُلُ أَعْجَبُ مِنْ ذَلِكَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا مَرَّ بِالنُّطْفَةِ ثِنْتَانِ وَأَرْبَعُونَ لَيْلَةً بَعَثَ اللَّهُ إِلَيْهَا مَلَكًا فَصَوَّرَهَا وَخَلَقَ سَمْعَهَا وَبَصَرَهَا وَجِلْدَهَا وَحَمَهَا وَعِظَامَهَا ثُمَّ قَالَ يَا رَبِّ أَذْكَرٌ أَمْ أُنْثَى فَيَقْضِي رَبُّكَ مَا شَاءَ وَيَكْتُبُ الْمَلِكُ ثُمَّ يَقُولُ يَا رَبِّ أَجَلُهُ فَيَقُولُ رَبُّكَ مَا شَاءَ وَيَكْتُبُ الْمَلِكُ ثُمَّ يَقُولُ يَا رَبِّ رِزْقُهُ فَيَقْضِي رَبُّكَ مَا شَاءَ وَيَكْتُبُ الْمَلِكُ ثُمَّ يَخْرُجُ الْمَلِكُ بِالصَّحِيفَةِ فِي يَدِهِ فَلَا يَزِيدُ عَلَى مَا أَمَرَ وَلَا يَنْقُصُ (رواه مسلم)

Meaning: Has told me Abu ath-Thahir Ahmad bin 'Amru bin Sarh; Has informed us Ibn Wahb; Had informed me 'Amru bin al-Harith from Abu az-Zubair al-Makki that 'Amir bin Watsilah had told him he had heard 'Abdullah bin Mas'ud say, "A miserable person is one who has been determined to be miserable since he is in his mother's stomach. Meanwhile, a happy person is someone who has been determined to be a happy person since he was in his mother's stomach." Then a friend of the Prophet ﷺ, named Hudzaifah bin Asid al-Ghifari, came. Then Amir bin Watsilah told Abdullah bin Mas'ud's words to him and said; 'How can a person be miserable before he has done anything about it?' Hudzaifah said to Amir; 'Do you still feel astonished at that statement? In fact, I once heard the Prophet ﷺ say, 'When the nutfah is forty-two nights old, Allah will send an angel to come to the nutfah. Then Allah will shape his body, create his hearing, his sight, his skin, his flesh, and also his bones. After that, the angel will ask; 'My God, is the fetus in this womb a boy or a girl?' Then Allah your Lord will determine according to His will. Then the angels recorded it. After that, the angel will ask again; 'My God, what about the death of this fetus?' Then Allah will determine his death according to His will. So, after that, the angels will record it. Then the angel will ask again; 'My God, what about his sustenance?' Then Allah, your Lord, will determine his sustenance according to His will. After that, the angels will record it. Then the angel came out with a note in his hand without adding or subtracting what God had ordered to record it' (Muslim No. 4783).

Furthermore, in the stage of assessing the narrators and the continuity of the sanad as shown in the table below:

Table 1. List of Rawi and Sanad

No.	Rawi-Sanad	Birth/Death		Country	Kunyah	Scholar's comments		Circles
		B	D			-	+	
1	Abdullah bin Ma'sud bin Ghafil bin Habib	32 H		Kufah	Abu 'Abdur Rahman		Sahabat	Sahabat
2	Amir bin Watsilah bin 'Abdullah	110 H		Marur Rawdz	Abu ath-Thufail		Ibnu Hajar al-'Asqalani: Sahabat; Adz-Dzahabi: Sahabat	Sahabat
3	Muhammad bin Muslim bin Tadrus	126 H		Marur Rawdz	Abu Az Zubair		Ahmad bin Hambal: <i>Laisa bihi ba's</i> ; Yahya bin Ma'in: <i>Tsiqah</i> ; Ya'kub bin Syu'bah: <i>Shaduuq tsiqah</i> ; An-Nasa'i: <i>Tsiqah</i> ; Ibnu Hibban: Mentioned in <i>'ats tsiqaat</i> ; Ibnu Madini: <i>Tsiqat tsabat</i> ; Ibnu Hajar al-'Asqalani: <i>Shaduuq</i> ; Adz-Dzahabi: <i>Tsiqah hafidz</i>	Tabi'in among ordinary people
4	Amru bin al-Harits bin Ya'qub	149 H		Maru	Abu Umayyah		Yahya bin Ma'in: <i>Tsiqah</i> ; Al-'Ajli: <i>Tsiqah</i> ; Abu Zur'ah: <i>Tsiqah</i> ; An-Nasa'i: <i>Tsiqah</i> ; Ibnu Hibban: Mentioned in <i>'ats tsiqaat</i> ; Ibnu Hajar al-'Asqalani: <i>Tsiqah Faqih Haafidz</i>	Tabi'ut Tabi'in among the elderly

5	Abdullah bin Wahab bin Muslim	197 H	Maru	Abu Muhammad	Yahya bin Ma'in: <i>Tsiqah</i> ; Al-'Ajli: <i>Tsiqah</i> ; An-Nasa'i: <i>La ba'sa bih</i> ; Ibnu Hajar: <i>Tsiqah hafidz</i> ; Adz Dzahabi: One science	Tabi'ut Tabi'in among ordinary people
6	Ahmad bin 'Amru bin 'Abdullah bin 'Amru as-Sarh	250 H	Maru	Abu ath-Thahir	Abu Hatim: <i>La ba'sa bih</i> ; An-Nasa'i: <i>Tsiqah</i> ; Ibnu Hajar al-'Asqalani: <i>Tsiqah</i>	Tabi'ul Atba' among the elderly
7	Al-Imam Abul Husain Muslim bin al-Hajjaj al-Qusyairi an-Naisaburi	204 H	261 H	Iran	Imam Muslim	<i>Muhaddits</i> <i>Mukharrij</i>

Table 1 above explains that the hadith narrated by Imam Muslim No. 4783 there are seven hadith narrators. The first narrator in this hadith is from among the companions who are the first parties in conveying the hadith, while for the last narrator, namely from among the scholars of hadith collectors who collect hadiths into a book (Soetari, 2015). Then after knowing each narrator and sanad hadith from Imam Muslim to Abdullah bin Mas'ud and re-checking the year of death, the teachers and students looked at the narrators, it turned out that all narrators were *tsiqah* except for Muhammad bin Muslim who was judged *shaduuq* by Ibn Hajar al-'Asqalani and the sanad which is *muttashil* and apart from *syudzudz* (irregularities) and *'ilat* (flaws). This shows that all the narrators in this hadith are only known to have died, except for Imam Muslim (204-261 H). The condition for the continuation of the sanad is *liqa* (meeting) between the teacher and the student (Soetari, 2015). This can be seen from the presence of narrators who lived contemporaneously with other narrators or were in an adjacent area. However, most of the narrators do not know the year of birth. According to the theory of hadith science, the hadith narrators can be assumed to be around 90 years old (Darmalaksana, 2020). So it can be estimated that the narrators who are in the sanad are likely to

meet. Although not in the same form of lafadz, the hadith narrated by Imam Muslim No. 4783 is supported by other hadiths namely, Bukhari No. 3085, No. 6900 and No. 6105, at-Tirmidzi No. 2063, Abu Daud No. 4085, Ibnu Majah No. 73, Musnad Ahmad bin Hambal No. 3738 and others. Regarding the quality status of the hadith, it can be judged authentic from the transmission line. Thus, the hadith is valid and can be used as proof of Islamic practice.

2. Discussion

Living things have one unique characteristic, namely by breeding or in science it is called the gental. This is trying so that living things can maintain the sustainability of their respective species and not experience extinction. As humans are one part of living things that develop very much and have many tribes, races and cultures, each in various parts of the world. The reproductive system is always associated with the process of child birth in humans. Every human being in this world is born from a mother's womb, where in a mother's womb there are several processes of fetal formation which in scientific terms is known as embryology.

In language, the word embryology can be categorized into two parts, namely "embryo" which is defined as the formation and growth at the initial stage and development of an embryo. While the word 'logos' means science (Karlinah et al., 2015). Embryology is a science part of the study of developmental biology. Developmental biology is a science that studies progressive changes in the structure and discussion of bodily functions in living things (Haviz, 2014). In "Kamus Besar Bahasa Indonesia," The word embryology is defined as a branch of biology that deals with the formation, growth at the initial stage and development of an embryo (Karlinah et al., 2015). According to Singh (2017), embryology is a branch of science that is related to the formation, growth, and development of embryo. It deals with the prenatal stage of development beginning from formation of gametes, fertilization, formation of zygote, development of embryo and fetus to the birth of a new individual. Two basic processes involved are growth and differentiation. These lead to formation of various tissues and organs in body specialized to perform specific functions. Neuroembryology is related to the development of central nervous system (brain and spinal cord) and peripheral nervous system (spinal, cranial, and autonomic nerves) in the body. These tissues develop from neural tube and neural crest cells (Singh, 2017). So that it can be concluded that embryology is a study that examines an embryo with an emphasis on patterns of stages of embryo development (Haviz, 2014). In the world of modern science, embryology is a very interesting topic to study. The development of current technology will make it easier to

research the process of forming an embryo which is the core study of embryology. But long before this was put forward by scientists, Allah and His Messenger had first proven it through the Al-Qur'an and Sunnah. This can be seen from the existence of an embryological process in the Al-Qur'an and hadith which explains the process of these stages in detail.

The results of previous research conducted by Sam, R. A., Tanjung, I. F., & Rasyidah, R (2021) states that from a scientific point of view, the stages of embryonic development in humans, the Al-Qur'an and Hadith are integrated and inseparable. So it can be concluded that the events in the embryonic development phase lead to the origin of human creation which is described from several verses of the Al-Qur'an and hadith (Sam & Tanjung, 2021). This can be a reference that is reported through the Al-Quran and hadith through modern scientific theories in discussing human embryology. Until this can be proven by the embryonic theory of modern science which is exactly the same as the embryonic theory in the Qur'an and hadith. Although modern scientific theory is more detailed in discussing it as a result of today's technological advances (Karlinah et al., 2015).

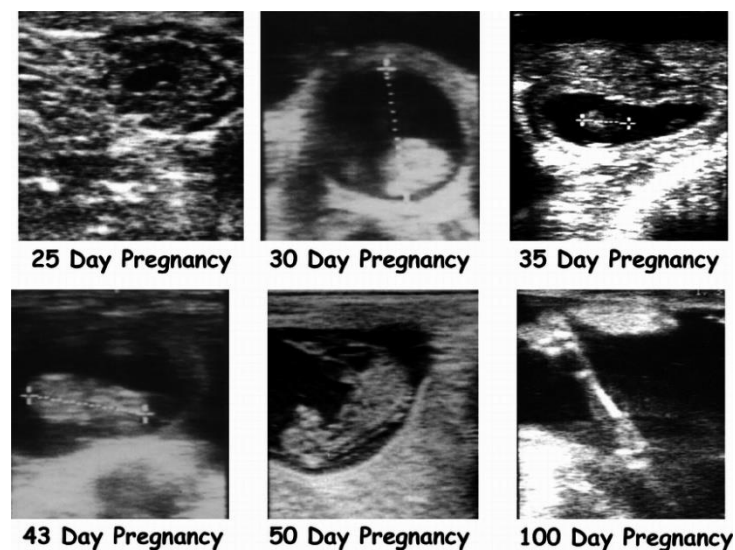


Figure 1. Ultrasound images of embryo or fetal development at various stages of gestation

Figure 1 explains that characterized the growth of the embryo from 20 to 60 of gestation and determined when characteristics such as the heartbeat, spinal cord, placentomes, split hooves, and ribs first became detectable (Lamb et al., 2003).

In the hadith narrated from Ibn Mas'ud, Rasulullah SAW said: "if the nutfah has been around for 43 days, in another history that is 42 days, then

Allah SWT sent an angel to determine its shape." Until he said: "O Lord, is it a man or a woman?" He also said in a hadith narrated from Hudzaifah bin Usaid: "An angel comes to the nutfah after she has lived in the womb for 40 days or 45 days, then the angel says: "O Lord, are you miserable or happy?" In another narration: "That the nutfah was in the womb for 40 nights, then the angels approached her saying: O Lord, male or female?" in another tradition: "40 days less." In the hadith narrated by Anas: "Verily Allah has sent an angel who takes care of the womb, then he says: "O Lord of Nutfah, O Lord of 'alaqah, O Lord of mudghah!" so when he was about to finish, he said; "O Lord, male or female? Miserable or happy? How's the sustenance? How did he end up?" ('Iyad bin Musa bin 'Iyad bin 'Amrun, 1998).

In the meaning of the hadith of Rasulullah SAW which has been explained that the three phases from nutfah to mudghah last about six weeks or forty days. So that the indications in this hadith are confirmed and strengthened by the latest research results in the discipline of embryology. However, there are some among the hadith scholars who understand it is three times (120 days) from its time. Because they understand the phrase in the *missi dzalika* sentence in other hadith matans as a signal over a span of forty days in each of the three existing phases, namely nutfah, 'alaqah and mudhghah. So that the meaning of this hadith has been proven in several studies in the field of embryology namely that the process of forming human organs begins at the end of the mudhghah phase, namely at the end of the sixth week of pregnancy (42 nights). Thus, the truth of the words of the Prophet Muhammad in his hadith is proven (Wahid, 2020). This has the effect of causing absurdity on this problem, so that some hadith narrators in the first generation are due to the fact that the phrase *fidzalika* is not mentioned in the sentence *fidzalika* before the words 'alaqah and mudhghah in some hadith narrators, for example in the hadith narrated by Imam Bukhari No. 3085. Meanwhile, other versions of the hadith appear more complete (with additional phrases in the *fidzalika* sentence) narrated by Imam Muslim No. 4781. This further confirms that the meaning of the phrase in the sentence *mitsl dzalika* in the hadith narrated by Abdullah bin Mas'ud is not possible to show the same time or forty days for each phase, but instead shows similarities in terms of the accumulation of creation (An-Najjar, 2011). Regarding this matter, humans are ordered to study various forms of Allah's creation related to other living things or objects through science. Regarding science, this is precisely what relates to organisms or living things that are none other than biology. In the Al-Qur'an and hadith, it has been hinted at the importance of knowledge and making it a search process as worship to Allah SWT. Thus, the views of the Qur'an,

hadith, science and religion are two things that are integrated (Naja et al., 2021).

Keith Moore in his book "Before We are Born; Essentials of Embryology and Birth Defects," states that at the age of 42 days after the fertilization phase (sixth week) both eyes begin to appear clearly. After the perfect 42 days have passed, the phenomena of the development of the eyes and ears appear at a fantastic rate of change. Meanwhile, according to other embryologists, the eyes and ears will develop rapidly in the seventh week, when the embryo evolves to form a human form. In addition, as the embryo's digestive and respiratory systems begin to form, small shoots that will develop into arms and legs begin to appear (Moore et al., 1998). In this case, scientists and other embryologists through their research results reveal that an embryo that enters the sixth week or 42 days after fertilization, the embryo begins to be able to respond to touch sensations through reflex movements, and begins to perceive various sounds around it and react to them. In addition, at the age of 42 days and thereafter, it is a separating stage between the embryonic phase (not yet fully formed) and the embryonic phase when it has human form. Then, at the end of the sixth week, the embryo can be said to have a human form (Arvin, 2000).

In his research, Stiff revealed that the brain has begun to detect a wave that arises in it when an embryo is around 43-45 days old. The embryo, which was six weeks old when it started to take on a human shape and emit waves from its brain, resembles the working principle of a mechanism. It is from this working principle that many researchers are inspired by the working methods of cells in the brain and it is also possible that what occurs in brain waves is also related to the inhalation of the human spirit (Al-Azizi, 2018). According to the opinion of the scholars that the soul is blown into the fetus after one hundred and twenty days from the start of conception, that is, when the gestational age is four months old and enters its fifth month (Husain, 1998).

When it enters the 44th day after 9th week of development, the embryo will directly evolve to form the structure of the human body. At the age of 44, the human form begins to appear in the embryo as well as the eyes and ears clearly, as well as the legs, hands and fingers. Furthermore, after the age of the embryo enters 47 days its shape has simulated the human form and this further shows the clarity of the forms of the five senses and the heart in the embryo has begun to beat, so that all of these have formed a human form since the end of the sixth week. Then at the end of the seventh week the shoots on the arms begin to split into tiny arms and shoulders. The heart has been divided into the right and left chambers, as well as the air passages in the lungs which have begun to branch. In the nose, mouth, tongue and ears, holes have formed, the arms are getting bigger and have elbows, the hands and feet are also formed,

although not yet perfect, as well as the eyelids are starting to develop and are already visible under the thin skin membrane. (Al-Azizi, 2018). In research conducted by Keith Moore in "Developing Human as Described in the Qur'an and Sunnah" microscopically that in the seventh week, the tissue in the cartilage of the embryo begins to harden and the skeleton begins to spread throughout the body until the bones reach their proper shape we know. When it starts to enter the eighth week, the muscles are in position around the formations on the bones and the embryo has formed into a fetus by training itself through suction on its fingers in preparation for entering the natural world so that it can drink breast milk (Moore et al., 1992). In surah al-Mu'minun verse 14, this phase has been described by Allah SWT according to his word:

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ
خَلْقًا آخَرَ ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

It means; "Then We made the semen a clot of blood, then We made the clot of blood a lump of flesh, and the lump of flesh We made bones, then We covered the bones with meat. Then We made him a different (form) creature. So Glory be to Allah, the Best Creator" (QS. al-Mu'minuun [23]: 14).

The hadith narrated by Imam Muslim No. 4783 explains the basic changes in the embryo, namely the changes that occur after the 42 day period completely and completely. Until the next phases, one of which occurs in the embryonic brain which has begun to release its waves. So that it can respond to movement through the sensations and feelings around it. This hadith is not only valid, although in terms of the meaning of the matan it is still abstruse, this can prove that the words of the Prophet Muhammad have preceded Western scientists, especially regarding science and embryo development while in the womb.

Conclusion

This research reveals that the developmental phase of the embryo in the womb is one side of a clear scientific miracle from two sources of Islamic teachings (Al-Qur'an and Hadith). So that this becomes proof that the word of Allah SWT has explained it first, then described it again through the words of His Messenger where this is explained in much detail. Through the ma'anil hadith study approach, this can reveal the meaning that exists in the hadith matan about the stages of embryo development in the womb in a simple way. The results of takhrij research

show the quality of the hadith narrated by Muslim No. 4783 regarding the developmental phases of the embryo in the womb can be considered authentic. The discussion of this study explains that in terms of the meaning of *matan* in the hadith narrated by Muslim No. 4783 is still abstruse, but this does not become a barrier that the words of the Prophet Muhammad have preceded Western scientists regarding this research. *This research is expected to be useful as an enrichment of the body of knowledge about the phases of embryo development in the womb according to hadith. This research has limitations in explaining the meaning of matan hadith through the ma'anil hadith method without including reviews of various medical studies that have been researched by scientists before and in-depth analysis, so this becomes an opportunity for further research by applying a more comprehensive analysis. This study recommends a more in-depth follow-up of more relevant multiple approaches.*

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