

Allah is the Creator: An Analysis of Hadiths on Human Creation and Destiny

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Abstract

This article human creation and the concept of destiny according to Islamic teachings, using qualitative research methods. The process of human creation is explained in the Qur'an and hadith, including the stages of embryonic development in the womb according to the 4th Hadith of arbain. In addition, there is an explanation of the four levels of destiny that must be believed, as well as the redaction of the hadith that explains the process of human creation and the granting of destiny by Allah. Hadith Arbain 4 explains the process of human embryo development in the womb, starting from the stage of nutfah (sperm) to the blowing of the spirit. At the stage of spirit inhalation, Allah determines human destiny, including sustenance, death, charity, and happiness. Although destiny has been written, humans still have free will to do good or bad. The text emphasizes the importance of understanding the messages in this hadith and applying them in daily life. The implementation of this hadith can be done by developing gratitude, understanding destiny, respecting human position, and optimizing potential and responsibility. Thus, an understanding of human creation and destiny in Islam can serve as a foundation for individuals to live life with full awareness of the destiny that has been set, but still be responsible for their actions and choices fertilization.

Keywords: Creation; Hadith; Human.

Abstrak

Tujuan artikel ini membahas penciptaan manusia dan konsep takdir menurut ajaran Islam, dengan menggunakan metode penelitian kualitatif. Proses penciptaan manusia dijelaskan dalam al-Qur'an dan hadis, termasuk tahapan perkembangan embrio dalam rahim menurut Hadis arbain ke-4. Selain itu, terdapat penjelasan mengenai empat tingkatan takdir yang harus diyakini, serta redaksi hadis yang menjelaskan proses penciptaan manusia dan pemberian takdir oleh Allah. Hadis Arbain ke-4 menjelaskan proses perkembangan embrio manusia dalam rahim, dimulai dari tahap *nutfah* (sperma) hingga meniupan ruh. Pada tahap meniupan ruh, Allah menetapkan takdir manusia, termasuk rezeki, ajal, amal, dan kebahagiaan. Meskipun takdir sudah tertulis, manusia tetap memiliki kehendak bebas untuk berbuat baik atau buruk. Teks ini menekankan pentingnya memahami pesan-pesan dalam hadis ini dan menerapkannya dalam kehidupan sehari-hari. Implementasi dari hadis ini dapat dilakukan dengan mengembangkan rasa syukur, memahami takdir, menghargai kedudukan manusia, dan mengoptimalkan potensi serta tanggung jawab. Dengan demikian, pemahaman tentang penciptaan manusia dan takdir dalam Islam dapat menjadi landasan bagi individu untuk menjalani kehidupan dengan penuh kesadaran akan takdir yang telah ditetapkan, namun tetap bertanggung jawab atas perbuatan dan pilihan yang diambil.

Kata Kunci: Penciptaan, Hadis, Manusia.

Introduction

Allah SWT is the name of the Most Holy God who encompasses all divine attributes and the attributes of a single rububiyah. Having a character with the attributes of Allah SWT does not mean resembling the attributes of Allah SWT, this is because basically no one can resemble the true attributes of Allah SWT. However, as His servants on this earth, we need to try to adorn ourselves with the meaning of the attributes of Allah SWT, the Most Noble.

One of the attributes of God is the creator. Al-Khaliq means part of 99 Asmaul Husna. Al Khaliq means related to perfect creation. The Qur'an refers to Allah as the Creator of the heavens and the earth and everything in between (Anugerah Ayu Sendari, 2022). After the creation of the earth, the heavens, and the angels, Allah willed to create other creatures who would later be entrusted with inhabiting and maintaining the earth as their home (Endang Jayadi, 2018).

Humans are the most unique and most perfect creatures that creep on this earth, the difference between humans and other creatures is very visible and clear. Humans have reason, are virtuous and can choose and sort out something they want to do (M. Qurais Shihab, 2006). Humans also get the title as creatures created in the best possible form individually, humans have physical and spiritual elements, physical and psychological elements, body and soul.

As God's creation, humans need to obey what He has commanded in His book, behavior and everything that humans do should be in accordance with everything ordered by God. Because in essence, everything that is done by humans is because it is moved by Him (Mummad Raffie Rasyad, 2023).

It is explained in the Qur'an surah al-Hijr verses 28-29 which reads, "Indeed, I will create a man from dry clay (which comes) from black mud which is given shape. So, when I have completed his creation, and have blown into him my spirit, then bow down to him in prostration." The verse explains that man was created from the essence of soil in the best possible form and then the spirit was blown into him so that he became alive (Endang Jayadi, 2018).

As for the hadith that talks about the creation of man and destiny is found in the Sahih Bukhari narration number 3332, namely "Then indeed one of you does the deeds of the people of hell until the distance between him and hell is only one cubit, until it exceeds what has been determined for him, but then he does the deeds of the people of heaven, then he enters heaven. And one of you does the deeds of the people of Paradise until the distance between him and Paradise is one cubit, until he exceeds what is prescribed for him and does the deeds of the people of Hell, then he enters Hellfire."

The above Hadith talks about the destiny given by Allah to humans at the beginning of their creation before they are born into the world. Human creation and destiny from the mother's womb is a beginning of every beginning for all creatures of Allah SWT. Starting from humans, animals and so on that Allah created must have a beginning called birth or emergence. Among humans, Allah created men and women. Likewise in animals and plants, some of them have their own partners.

Many people consider that one of the destinies that cannot be changed and denied will be the birth of a baby into this world from his mother's womb, many in the community are surprised at the occurrence of phenomena that cannot be predicted in a baby's birth from his parents' womb. Therefore, based on the background of the problem that has been described, the author

is interested in taking the title: "Allah is the Creator: An Analysis of Hadiths on Human Creation and Destiny."

Previous literature references that are relevant to the discussion of this article include an article entitled *The Hadith Relationship between Human Creation and Destiny*, by Endang Jayadi (2018) (Endang Jayadi, 2018). This article discusses that the Qur'an is also a source of knowledge for Muslims in describing human production and reproduction. Another article is entitled *The Process of Human Creation*, by Mummud Raffie Rasyad (2023) (Mummud Raffie Rasyad, 2023). This article discusses that Hadith Sahih Bukhari index number 3332 discusses the destiny given by Allah to humans at the beginning of their creation before being born into the world. In addition, in another article entitled *al-Khaliq means the Creator, Recognize Its Meaning in Asmaul Husna*, by Anugerah Ayu Sendari (2022) which explains that the verse in the Qur'an explains the process of creating humans from dry clay into which the spirit is blown (Anugerah Ayu Sendari, 2022). In this context, this study explores previous literature references that are relevant to the discussion of this article, such as articles that discuss the relationship between the Hadith of Human Creation and Destiny as explained earlier. This shows that this research fills a gap in the literature by combining various relevant sources to provide a comprehensive understanding by adding more complete material with discussions according to the concept of human destiny.

In addition, this research is also important because it illustrates that everything about human circumstances has been regulated by destiny, including fortune, deeds, the time of death, and good or bad luck. Thus, this research provides a deep understanding of the concept of destiny in Islamic teachings, which can help Muslims in living their daily lives with meaning and getting closer to Allah SWT.

The purpose of this study is to provide a deep understanding of the process of human creation and destiny according to Islamic teachings. As such, this study aims to fill the gap in the literature on this topic and provide readers with a comprehensive understanding. In addition, this study also aims to explore relevant literature sources and integrate various perspectives to provide a broader understanding of the concept of human creation and destiny in Islamic teachings.

Research Method

This article uses qualitative research methods, where this research is used to obtain in-depth data, data that contains meaning. Meaning is the real data, definite data which is a value behind the visible data (Sugiono, 2018). This research uses the type of library research with the primary data source of the Hadith book of Sahih Bukhari and secondary data sources from several articles, journals, books, and studies related to the research.

Result and Discussion

A. Human creation process

The process of human creation is indeed a very complicated and difficult phenomenon due to the limitations of reason and supporting tools to know the ins and outs and origins of humans. Scientists argue that there were human-like creatures before (M. Quraish Shihab, 2006). They call it *Homo Sapiens*. This has caused controversy for some researchers. However,

basically what is written in the Qur'an is easier to accept rationally (Anindita Fildzah Sani, 2023).

The Qur'an as a source of knowledge for Muslims describes human production and reproduction, starting from the first human being, Adam, who was created from the ground, continuing to the creation of the second human being, Eve, from the rib of Prophet Adam to the creation of subsequent generations. Humans are born from a drop of semen stored in a woman's womb, grow into a clot of blood, become a lump of flesh, grow into a bone covered with flesh, and a spirit is blown in (Anindita Fildzah Sani, 2023).

In Arabic, an unborn child is called a fetus. The human fetus is a creature created in the womb of a woman from the meeting between an egg cell and a sperm cell that comes from the semen of a man. In the verses of the Qur'an, it has been explained about the phases of the process of human creation. There are two letters that mention in detail the creation of humans, namely in the letters al-Mu'minun and al-Mu'min, and also the hadith that explains this.

“And indeed, We have created man from the essence of the earth. Then We made him semen (which was stored) in a firm place (the womb). Then, the semen We made into something that clings, then that something that clings We made into a lump of flesh, and that lump of flesh then We made into bones, then the bones We wrapped in flesh. Then, We made it into another creature. Glory be to Allah, the best of creators”. (Q.S al-Mu'minun : 12-14) (al-Hufaz, 2023).

Then in the hadith of the Prophet Muhammad in the Sahih Bukhari narration number 3332, namely *"Every one of you has been gathered in his creation when he is in his mother's stomach for forty days then becomes 'alaqah (a clot of blood) for that long, then becomes mudhghah (a clot of flesh) for that long. Then Allah sent an angel who was commanded with four decrees (and said to him): Write down his deeds, his sustenance, his death and his misery and happiness. Then the soul was breathed into him. And indeed there will be someone who will do the deeds of the dwellers of Hell until there is no distance between him and Hell except an inch, then he is preceded by a record (of his destiny), so that he does the deeds of the dwellers of Paradise, then he enters Paradise. And there is also a person who does the deeds of the dwellers of Paradise until there is no distance between him and Paradise except an inch, then he is preceded by a record (of his destiny), so that he does the deeds of the dwellers of Hell, then he enters Hell"* (Muhammad bin Isma'il Abu 'Abdillah al Bukhari al Ja'fi, 1442).

In another hadith narrated by Ibn Mas'ud, it is also explained that there are three phases in the development of science, namely the first in the process of human creation, namely sperm (nuthfah), blood clot ('alaqah), clot of flesh (mudhghah), taking place during the first forty days from the process of fertilization. Several scientific observations made by people working in the field of embryology have proven to corroborate this signal. The sperm that emanates into the womb, then Allah meets in the womb during this time span (40 days) (M. Abdul Wahid, 2019).

It was narrated from Ibn Mas'ud that he interpreted the above sentence as stating: "The nectar that gushes into the womb, if Allah wills it to become a human being, then it flows through the woman's veins to the nails and hair of her head, then stays for 40 days, then turns into blood that stays in the womb. That is what is meant by "Allah gathers it together" After 40 days the germ becomes 'Alaqah (a clot of blood)." Then it becomes Mudhghah (a lump of flesh) during that time as well (M. Abdul Wahid, 2019).

The shape of the lump of flesh (mudhghah) initially has nothing at all to do with the human form. However, the mudhghah begins the process towards the human form gradually in the next

five days, which is the phase between forty days to forty-five days from conception.(M. Abdul Wahid, 2019)

In genetic science research (fetus) it is said that while the embryo is in the womb there are three sheaths that cover it, namely the abdominal wall (abdomen) of the mother, the uterine wall (uterus) and a thin layer of amichirionic or other terms (darkness in the stomach, darkness in the uterus and darkness in the membrane that covers / wraps the child in the womb). This is in accordance with the words of Allah:

He created you from one self (Adam) then from him He made his mate and He sent down eight pairs of livestock for you. He made you in your mother's womb event after event in three darknesses. This is Allah, your Lord, the Lord of the kingdom. There is no god but Him; so why should you be turned away?(Al-Manar, 2023).

From the many verses of the Qur'an and Hadith that explain the process of human creation, this shows that Allah is the creator of everything. After Allah created the earth, the heavens and the angels, Allah willed to create other creatures, namely humans who are trusted to maintain and inhabit the earth as a place to live.

B. The Concept of God's Destiny

Destiny is everything that has happened with the pleasure of Allah. Some opinions say that destiny has been determined long before humans were created. The evidence regarding destiny is that such a thing is easy for Allah, which is found in the Qur'an surah al-Hadid verse 22:

Every calamity that befalls the earth and that befalls yourselves was written in the Book (Lauh Mahfuz) before We brought it to pass. Indeed, such is easy for Allah (al-Hufaz, 2023).

However, there are also some opinions that say that destiny is imposed after man tries. Muslims understand destiny as part of the signs of Allah's power that must be believed in as known in the rukum iman. Destiny is something that is very ghoib, so the explanation of destiny can only be learned from God's information, namely God's information through the Qur'an and Hadith (Endang Jayadi, 2018). Destiny has four levels, all of which must be believed, namely: (Endang Jayadi, 2018)

1. *Al-Ilmu*, that one must believe that Allah knows everything both globally and in detail. He knows what has happened and what will happen. Because everything is known by Allah, both detailed and clear over every movement of his creatures.
2. *Al-Kitabah*, that Allah records everything in the lauhul mahfud, as Allah says in surah al-Hajj verse 70:
Do you not know that Allah knows what is in the heavens and the earth? Indeed, such things have been found in a Book (Lauh Mahfuz). Verily, such is easy for Allah (Al-Qur'anul Kareem, 2017).
3. *Al-Masyiah* (will), this will of Allah is general. That there is nothing in the heavens or the earth but happens with the iradat / masyiah (will / desire) of Allah SWT. So there is nothing in His power that He does not want forever. Whether it is related to what is done by Allah's substance or what is done by His creatures.
4. *Al-Khalqu*, that there is nothing in the heavens and the earth but Allah as its creator, owner, regulator and master.

C. Hadith Redaction

Buat kalimat pengantar The wording of this Hadīth describes the stages of human creation in the mother's womb, and the determination of human destiny and actions by Allah. In this Hadith, the Prophet ﷺ explains that every individual undergoes several initial stages of formation before his creation is complete. During this process, an angel is sent to record the individual's destiny, including his deeds, sustenance, death, and the happiness or suffering he will experience. This hadith also highlights the concept of destiny and human freedom. Although destiny is predetermined, Allah grants man the freedom to choose his actions. It emphasizes that one's actions can change one's destiny, either to heaven or hell. A record of destiny that precedes one's deeds can influence the course of his life, even if he may have been initially directed in a different direction. Here is the full meaning of the hadith reported by Sahih Bukhari as Index No. 3332:

"Umar ibn Hafsh narrated to us, my father narrated to us, Al A'masy narrated to us, Zayd ibn Wahb narrated to us, 'Abdullah narrated to us, the Messenger of Allah ﷺ narrated to us, while he was truthful and the news he brought was true. "Each one of you was gathered in his creation while in his mother's womb for forty days, then became 'alaqah (a clot of blood) for that long, then became mudlghah (a lump of flesh) for that long. Then Allah sent an angel who was commanded with four decrees (and said to him): Write down his deeds, his sustenance, his death and his misery and happiness. Then the soul was breathed into him. And indeed there will be someone who will do the deeds of the dwellers of Hell until there is no distance between him and Hell except an inch, then he is preceded by a record (of his destiny), so that he does the deeds of the dwellers of Paradise, then he enters Paradise. And there is also a person who does the deeds of the dwellers of Paradise until there is no distance between him and Paradise except for an inch, then he is preceded by a record (of his destiny), so he does the deeds of the dwellers of Hell, then he enters Hell" (Al-Ja'fi, 1442).

D. Explanation of the Hadith

1. An Explanation of the Embryonic Development Process

As we can see in the 4th Hadith Arbain above, we can know that one of the main topics in the hadith above is the process of human creation. Based on the 4th Hadith Arbain, the process of human creation takes place in several stages, starting from nutfah (sperm) for 40 days, then becoming 'alaqah (a clot of blood) for 40 days, and becoming mudghah (a clot of flesh) for 40 days (Budi Utomo, 2021).

Then, the angel will blow the spirit through the center of the head (the moment when the spirit is extracted from the same place), and about 10 days are required for the full activation process. The overall duration required from fertilization to the spirit being blown is 4 months and 10 days. This is the benchmark for the iddah period (Ahmad bin Muhammad al-Asqalani, 2002).

According to the hadith information above, the embryo in the womb proceeds with several stages including nutfah, 'alaqah, mudghah and the blowing of the spirit. Check out the explanation of each stage below, as quoted from an article entitled "The Perspective of Hadith Scholars and Medical Sciences on the Phases of Embryonic Development":

a) The Nutfah Stage

In the nutfah stage, the male sperm mixes with the ovum in the female ovary. This process involves about 200 million sperm, but only about 100 more reach the ovum.

The understanding of scholars and medical science matches in the understanding that the ovum has been prepared beforehand.

After fertilization, the ovum divides into several cells and continues to divide for three days. In this regard, scholars and medical science have similar views. It is in this condition that she is better known as a spore grain. Furthermore, the spore grains that are the result of cell division develop in the womb for five days to one week (Zaghlul An-Najjar, 2011).

b) 'Alaqah stage

At the Alaqah stage, which means "*a clot of blood*", the sperm mixes with the ovum in the process of fertilization. There is a difference of opinion between scholars and medical science regarding the meaning of alaqah. Ulama refer to it as "*after the first forty days*", while in embryology, this stage occurs around the seventh to thirteenth week of pregnancy.

This stage describes the process of embryo formation from blastocyst to the formation of physical organs. The views of the Ulama and medical science are similar in understanding that the embryo enters the mudghah stage or "*a piece of meat*". In the view of embryology, this stage starts from the third week of pregnancy.

Despite differences in interpretation among the hadith reports, the scientific account of the stages of embryonic development can be understood as occurring after the first forty days, which is consistent with modern research in embryology (Taqiyyu al-Din Abu al-Fath Muhammad bin 'Ali bin Wahab bin Muti' al-Qusyairi, 2003).

c) Mudghah Stage

The Mudghah stage, meaning "*chewing*" in Arabic, refers to the development of the embryo into a lump of flesh the size of which it can chew. This stage includes the formation of the major physical organs, starting from around the fifth week to the end of the third month of pregnancy. The embryo first moves at the beginning of the fourth month and the heartbeat functions at this stage.

This stage is also associated with the development of the sense of hearing earlier than the sense of sight, as explained in hadith and embryology. The embryo can hear external sounds from the beginning of the fourth month. The sense of hearing has an important role in the learning process, as illustrated by the wisdom of the Prophet's recommendation to call to prayer in the right ear and iqamah in the left ear of the newborn (Isma'il bin Muhammad al-Ansari, 1417).

d) The Spirit Blowing Stage

M. Quraish Shihab and al-TabatabaI explain that this stage refers to giving spiritual potential to humans to recognize Allah and get closer to Him. This blowing is not a wind or spirit from Allah that touches humans. Another opinion states that the fetus has a human spirit that gives it life after a few months.

Regarding when the blowing of the spirit occurs, different views emerge. Some scholars are of the opinion that this occurs after the third 40 days of pregnancy, while the majority of scholars are of the opinion of the tenth day after the third 40 days. This view is based on the hadith narrated by Hudhayfah ibn Asid, which says that the angels will not come at the end of the fortieth day, but rather after that, after the physical organs have finished forming.

However, Hudhayfah b. Asid's report that the angels form the physical organs of the embryo from the forty-second day of gestation indicates that the spirit is blown at this stage or before the womb reaches four months and ten days. This view is more in line with embryological research which shows that the fetus begins to move from the twelfth week of pregnancy, signaling the presence of the spirit (Abu Muhammad Muhammad bin Ahmad bin Musa bin Ahmad bin Husain, n.d.).

The difference of opinion regarding the duration of these stages occurs due to the interpretation of certain words in the hadith. The words "مضدغة" and "ذالك مثل" in the narration of Ibn Mas'ud indicate that the three stages take place in one forty-day period rather than three forty-day periods. If this narration is confirmed by the narration of Hudhayfah ibn Asid, the view of three times forty days will not arise (Abu Muhammad Muhammad bin Ahmad bin Musa bin Ahmad bin Husain, n.d.).

In this stage Allah also commands the angels to record four sentences, namely sustenance, death, charity and misery or happiness. The spirit is blown into the fetus after it is 120 days old. The angel assigned by Allah to blow the spirit in some literature is not specifically named as Jibril, Mikail and other angels, but there is a term "malak muwakkal bi al rahim" which means the angel who is entrusted with the task of guarding the womb. This name is similar to the term angel hafazdah, hamalah al arsy and others whose names are not specifically personalized (Ali Nur Rofiq, 2015).

Whereas the meaning of angels recording four sentences, namely sustenance, death, charity and misery or happiness is to realize these four things in the angel's record, not meaning the beginning of the determination of these four things. This is because all human destinies have been decided by Allah in the lauh al mahfudz. While the angel's writing about the status of the human being is male or female is done when the nuthfah has been placed in the woman's womb, then the angel takes the nuthfah with the palm of his hand, then the angel asks Allah: "O my Lord, is this nuthfah male or female?" Then Allah tells him by showing it to the angel in the lauh al mahfudz (Ali Nur Rofiq, 2015).

This illustrates that these four things are urgent matters in human life. All humans will experience a life process that cannot be separated from these four things. As for writing other than the four things, it was done before and after.

2. An Explanation of Man's Written Destiny

In addition to providing an explanation of the embryonic development process, the 4th Hadith Arbain also has a main discussion about human destiny that has already been written. As previously explained in the process of embryonic development based on the 4th Hadith Arbain, the last stage is the blowing of the spirit. At that stage, Allah SWT has also determined the sustenance, death, charity, and happiness that each human being has.

The 4th Hadith Arbain explains that when a human being is still in his mother's womb, everything about his situation has been arranged by destiny, including fortune, deeds, death, and good or bad luck. Allah has determined everything with a predetermined deadline, and this destiny cannot be changed or advanced.

Our deeds have implications for the end of our lives. So, even if we have good deeds, we should not feel too confident because we do not know how the end of our lives will play out.

Conversely, if we are faced with practices that are not entirely good, we should not despair, as we can still hope that Allah will give us a good ending. It is also important to repent of our sins immediately. This means that we combine fear and great hope in Allah.

It is important to emphasize that what is meant by written destiny is not to deny the existence of free will. Therefore, it is important for us to understand what is meant by the written destiny of man.

Allah Almighty says,

Meaning: "Allah erases and establishes what He wills. And with Him is the Book (Lauh Mahfuzh)." (QS. Ar-Ra'd: 39)

Based on this verse, it can be understood that although human destiny has been written since they were in the womb, Allah can erase and determine what He wills (Abu Thayib, 1415).

3. Wisdom Of Hadith

From the series of explanations above, there are a number of lessons that we can take from the 4th Hadith Arbai. The lessons that we can take from the 4th Hadith Arbain include the following:

- a. Stages of Fetal Formation: The 4th Hadith Arbain explains about the stages of human formation in the womb, which starts from nuthfah (a drop of semen), 'alaqah (a clot of blood), and mudghah (a lump of flesh), each lasting 40 days. This illustrates that each stage has an important role in the process of human creation.
- b. Allah's Attention to Humans: The 4th Arbain hadith shows that Allah takes great care of humans. There are angels who take care of humans in various stages of their lives, both when they are still in the fetus, in the world, and when they die. This illustrates Allah's care and supervision of His creatures.
- c. The role of angels: The 4th Arbain hadith states that angels are servants of Allah who perform certain tasks in accordance with His commands. Angels have a role in carrying out the process of creation and supervising human beings.
- d. About Destiny: The 4th Arbain hadith reveals several views on destiny, especially regarding the formation of the fetus and the period of pregnancy. The majority opinion states that destiny is predetermined, but there is still room for humans to try and do good deeds.
- e. The Law of Decree: The 4th Arbain hadith also provides the basis for rulings on decisions such as aborting a pregnancy or taking actions that involve humans in determining their fate. There is a difference of opinion among scholars regarding the time limits and specific conditions in this regard.
- f. Effort and Charity: The 4th Arbain hadith emphasizes the importance of effort and charity in human life. Although destiny has been determined, humans still have the responsibility to try and do good deeds. Charity is the cause that brings man to heaven and determines the end of his life.

- g. Hereafter and Destiny: The 4th Arbain hadith also highlights the aspect of the afterlife and destiny regarding the end of human life. Being happy or miserable in the afterlife is influenced by one's final deeds and husnul khatimah (good end).
- h. Achieving a Good Ending: The 4th Arbain hadith provides instructions on how humans can achieve a good ending (husnul khatimah). This involves praying a lot, practicing obedience, avoiding hypocrisy, and forsaking sin.
- i. Destiny and Effort: The 4th Arbain hadith emphasizes that destiny and human effort are intertwined. Although destiny has been determined, humans must still try and work hard, and perform acts of obedience.
- j. Hereafter and Destiny: The 4th Arbain Hadith teaches that man's fate in the hereafter, be it miserable or happy, has been known by Allah in His destiny.

Overall, the 4th Hadith Arbain provides deep insights into destiny, human endeavors, the role of angels, and the afterlife. The text urges people to strive, do good deeds, and prepare for the hereafter, while respecting the destiny that Allah has ordained (Mabruri Pudyas Salim, 2023).

4. Implementation of Hadith

The implementation of the Hadith about the Creation of Man and Destiny in the Lauhul Mahfudz can be done in several ways, including (Fitriani, Heryana, Raihan, Lutfiah, & Darmalaksana, 2021):

- a. Development of Gratitude: The Hadith teaches that Allah SWT with His power created humans perfectly. Therefore, its implementation can be done by developing gratitude to Allah for His favors that have been given to humans. This can be done by paying attention and being grateful for every aspect of our lives, such as health, sustenance, family, and opportunities to worship.
- b. Understanding Destiny: This Hadith also mentions the destiny that Allah has determined in Lauhul Mahfudz. The implementation is to understand and accept the destiny that has been determined by Allah SWT. This includes living life patiently and sincerely, not complaining too much when facing trials or obstacles, and still surrendering to His will.
- c. Respecting Human Position: This Hadith emphasizes that humans are special creatures of Allah. In its implementation, we need to appreciate and respect the dignity of every individual human being, regardless of race, religion, or social status. This can be done by maintaining good relations between fellow humans, helping each other, and avoiding discriminatory behavior.
- d. Optimizing Potential and Responsibility: This Hadith also reminds us that Allah SWT created humans with a specific purpose. The implementation is to use the potential that has been given by Allah to contribute positively to life, whether in the fields of education, work, social, or religion. In addition, humans also have the responsibility to protect and maintain the environment and provide benefits to fellow humans .

In the implementation of the Hadith about Human Creation and Destiny in Lauhul Mahfudz, it is important to understand the messages contained therein and apply them in daily life. Thus, we can live a more meaningful life and get closer to Allah SWT (Aan Parhani, 2012).

Conclusions

There is a connection between the concept of human creation and destiny in Islamic teachings, as found in the Quran and Hadith. The process of human creation after Prophet Adam involves several stages of fertilization, which can also be interpreted according to science. The Hadith narrated by Ibn Mas'ud and the 4th Arbain Hadith explain in detail about the stages of development of the human embryo in the womb, starting from the sperm phase, a clot of blood, a clot of flesh, to the blowing of the spirit. In addition, the written destiny of human beings is also discussed in the hadith, indicating that everything about the human condition has been regulated by destiny, including fortune, deeds, the time of death, and good or bad luck.

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