

The theory of creation between Western and Islamic views.**Khairreddine CHERGUI^{*1}, Ahmed KAABOUCHE².**

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Abstract:

This research deals with the topic of "Human as a Witness to the Existence of ALLĀH", where it began by analyzing the basic terms related to the origin of human, including a review of the various theories that dealt with this origin, such as the theory of evolution, chance, and the theory of creation. Then the research moved to study the creation of human as mentioned in the Holy Quran, reviewing the Quranic indications that confirm the greatness of the Creator and the precision of the formation of human.

In the last part, the research focused on the relationship between human and the universe, as they are integrated evidence indicating the existence of ALLĀH, and the research concluded by presenting the most important results extracted and the proposed recommendations, relying on the descriptive and analytical approach to provide a comprehensive vision in proving the existence of ALLĀH.

Keywords: ALLĀH; creation; human; evidence.**Introduction:**

Praise be to Allah, Lord of the Worlds, and the good end is for the righteous, and there is no aggression except against the oppressors. I bear witness that there is no ALLĀH but Allah, alone without partner, and I bear witness that Mohamed is His servant and Messenger. Now then:

Contemplating human, his composition and abilities, leads to realizing the greatness of the Creator and the evidence of His existence, as human, with what he carries of a unique mind, pure nature, and a body of complex design, represents a living testimony to the existence of ALLĀH, where the presence of the wise Creator appears in every detail of creation.

With every attempt by human to understand himself or discover new horizons in science, he finds himself before indisputable evidence that confirms the existence of the Great ALLĀH, because human, in his position as the most advanced of ALLĀH's creatures, carries within him great indications that call for contemplation, through his perfect body, his unique mental abilities, and his innate inclinations to faith, all of which emerge as signs of the existence of a managing Creator.

Therefore, I decided to research this topic entitled: "Human as a Witness to the Existence of ALLĀH".

Research problematic:

The features of the problem of our study are manifested through the following fundamental question:

How can a human being be a witness to the existence of ALLĀH? And what are the evidences that he carries within him that make him reflect the Creator's power and existence?

Importance of the topic:

The importance of the topic is evident in the following:

1. Highlighting the role of human as a witness to the existence of ALLĀH, and focusing on the rational and innate aspects that make human in himself evidence of the existence of the Creator, by pointing to the complexity of his creation and capabilities.
2. The system of the universe and its precision represent clear evidence of the existence of ALLĀH, and linking this evidence to what is mentioned in the Holy Quran.
3. Combining reason and legal transmission from the predecessors by presenting integrated rational and

transmitted evidence that confirms the truth of the existence of ALLĀH.

4. Calling for contemplation, and motivating human to think about himself and the universe around him, to discover the divine truth.
5. Promoting intellectual dialogue and supporting intellectual discussions about the existence of ALLĀH on scientific and methodological foundations, contributing to bringing the viewpoints of believers and atheists closer together.
6. Proving that human himself is living proof of the existence of ALLĀH strengthens faith and deepens understanding, and also provides common ground between instinct and reason in proving the existence of the Creator.

Reasons for choosing the topic:

The reason for choosing the topic is that it addresses the response to doubts and atheistic theories, and provides integrated evidence based on reason and contemplation in the universe and the soul, which constitutes a response to atheistic trends and doubts about the existence of ALLĀH.

Research methodology:

In the current research, we relied on the historical approach as it is the most appropriate for achieving the study's objectives and answering the problem presented.

I. The origin of human:

There are several opinions regarding the origin of humans, including:

First: That humans came through the process of evolution, and life ended up in humans as a happy result of a random mixture of chemical materials (Nadim, 2019, pp. 391-404).

Second: That ALLĀH, in His wisdom, bestowed life on Earth and created humans as they are now.

Now, we will present these views.

1. The Theory of Evolution and Chance:

When discussing the theory of evolution, the book "The Story of Faith: Between Darwin and the Bridge" clarifies this, stating:

"Darwin was not a philosopher, nor did he have his philosophy; rather, he was a great naturalist who propelled the theory of transformation forward with bold and strong steps when he published his book 'The Origin of Species' in 1859, based on natural selection, thus, his theory became a distinct one in transformation, origin, and advancement, and was called the 'Darwinian theory'." (Mahmoud Hamad, 2019, p. 53), where this framework revolutionized biology by proposing natural selection as the mechanism for evolutionary change, replacing divine design with evidence-based science (Darwin, 1859, p. 61).

This theory claims that the origin of living beings was a small organism that originated in water, consistent with the Last Universal Common Ancestor (LUCA), a prokaryotic organism inhabiting hydrothermal vents 3.8 billion years ago (Weiss et al., 2016, p. 89), and over time, the environment imposed changes on its structure, leading to the emergence of new traits in this organism, crucially, Darwin rejected Lamarckian inheritance; variations arise from genetic mutations, not environmentally induced modifications (Darwin, 1859, p. 108), these acquired traits were passed on to offspring, and over millions of years, the accumulation of these small traits, shaped by the environment, gradually transformed into more complex characteristics, which caused the primitive organism to evolve into a more advanced being. The fossil record documents this progression, including transitional forms like Tiktaalik roseae (375 million years ago), bridging aquatic fish and terrestrial tetrapods (Shubin et al., 2006, p. 764). The continuous development of traits, driven by the environment, led to the evolution of living beings, ultimately culminating in the emergence of humans. Human evolution specifically involved natural selection acting over 6-7 million years on traits like bipedalism and encephalization, evidenced by hominin fossils from Sahelanthropus tchadensis to Homo sapiens (Kimbel & Villmoare, 2016, p. 10064; Maimouni & Qassoum, 2013, pp. 309-310), as key mechanisms include:

- Genetic mutations: Random DNA changes provide variation (e.g., HOX gene duplications enabling body-plan complexity; Carroll, 2005, p. 294)
- Natural selection: Non-random environmental filtering (e.g., industrial melanism in peppered moths; Cook et al., 2012, p. 1214)
- Deep time: Gradual change over 3 billion years, documented in geological strata (Schopf, 1993, p. 640)

Darwin's theory is based on three main points:

First, it relies on the fossil evidence discovered from the Earth's strata, where it was found that older layers contain primitive organisms, while the subsequent layers contain more advanced organisms, which led Darwin to assert that these more advanced animals resulted from the process of evolution and development from earlier life forms (Nadim, 2019, p. 254).

Second, the theory is also based on the knowledge of the time, which showed the similarity among animal species during their early stages of development, suggesting a common origin of all living beings, much like the similarity observed in embryos, where development occurs on Earth as it does within the wombs of living organisms.

Third, the theory is supported by the existence of the appendix in humans, which once assisted in the digestion of plant material but no longer serves this function, suggesting that it is a remnant from primates that has not evolved, as it still serves its role in the life of primates (Khan, 2008, pp. 44-45).

This theory has sparked various responses from scholars, both Muslim and non-Muslim. The most prominent of these responses came from Sheikh al-Islam during the Ottoman rule, Mustafa Sabri, who replied to Sheikh Hussein al-Jisr when he expressed some degree of support for this theory. Sheikh al-Islam stated that Christian religious leaders entirely rejected the possibility of human descent from apes, considering those who espoused this view as heretics, because it contradicted the teachings of the Torah, furthermore, later

Islamic scholars did not entertain this possibility, although I do not believe that its contradiction to the Torah is any more severe than its contradiction to the Qur'an (Nadim, 2019, p. 254).

The scientist Korsi Morrison mentioned in his book "Science Calls for Faith" that those advocating for the theory of evolution had no knowledge of genetic units, as we have seen, genes are universally agreed upon as being smaller organizational structures than the microscope's ability to view atoms in the cells of all living organisms, and they preserve the design, ancestral record, and traits of these beings. They also control the details of the roots, stems, leaves, and flowers of every plant, and determine the shape, skin, hair, and wings of every animal, including humans. (Morris, 2015, p. 107)

Moreover, Dr. Harun Yahya discussed this theory and provided irrefutable arguments that disprove it from its very foundations, in all his writings, highlighting the dangers of this theory which he considers to be the basis for all philosophies opposing religion and belief in the Creator, as it also serves as the driving force behind many anti-religious ideas.

Therefore, I consider the refutation of this theory to be the most important duty that our faith in ALLĀH calls us to, and several arguments have been put forth in support of this, including:

- First, the discovery of the laws of heredity, which outline how traits are passed from one generation to the next, does not align with the concepts of Darwin's theory of evolution, which claims that biological diversity arose through random mutations and gradual development. In contrast, heredity operates on precise, fixed rules that do not support the notion of species arising randomly.
- Second, the fossil record, proves that no place on Earth contains transitional forms that would demonstrate evolution every fossil discovered during excavations reveals that life appeared suddenly, in its complete form, and there are no clear transitional stages between species, as would be expected in evolutionary theory;

rather, life appeared in its full diversity and completeness, suggesting that life was designed with deliberate planning.

- Third, Darwin's theory did not rely on any tangible scientific discoveries, it merely depended on a logical sequence, but this sequence encounters difficulties that undermine its propositions, it fails to explain how life emerged on Earth, and there is no scientific evidence or discovery that substantiates its validity, on the contrary, modern sciences have shown that life requires extremely complex and precise conditions, which could not have arisen by chance or random evolution. Furthermore, belief in a Creator may provide a better explanation for the diversity and complexity of life, as the principle that everything has a cause cannot overlook the fact that the world we live in is full of delicate balances that demand planning and divine care, and the gradual development of species does not align with the scientific reality of the clarity and orderliness that the universe demonstrates.

Thus, we understand that the theory of evolution, or Darwinism, emerged to compete with the idea of the creation of life and to promote atheism, as it claims to explain the universe and life without the need for a Creator, consequently, we find that certain groups, particularly the Jewish community, have played a role in disseminating atheistic theories such as Marxism and Darwinism, which acknowledged by the Jewish leaders themselves in the "Protocols of the Elders of Zion", where they state: 'We have deceived the emerging generation of the uneducated and corrupted them with principles and theories we know to be false, but we, ourselves, are the ones who have indoctrinated them'. (Al-Qasimi, 2017, p. 219)

Wile as for the theory of chance, posits that all living organisms, including humans, came into existence through random occurrences, and the probability of such chance events either increases or decreases in proportion to the

number of competing, equally possible outcomes. This idea stands in stark contrast to any logical or calculated approach, as chance cannot be subjected to any form of logical reasoning or predictable pattern, for example, if we have a bag containing 99 black balls and one red ball, the odds of randomly drawing the red ball are exceedingly small, yet, according to this theory, it would still be an event dictated purely by chance."

2. The theory of creation:

It is the theory that sees that human was created by a great Creator, and human can never have been created by chance or as a result of evolution and advancement from animals or anything else as the hypothesis of evolution says. Biologists have come to this fact, such as the effort made by Alexis Carrel after he devoted his life to studying human, as he says: "Human has an indivisible whole and is extremely complex", and when he talks about the functions of the organs, he shows us strange and wondrous stations that all speak of the Creator's craftsmanship and creativity, so what is the miracle of the creation of human in the Qur'an?

II. The Creation of Human in the Qur'an:

The verses of Allah in the Qur'an direct human's attention to contemplation of the horizons of the universe and reflection on the Kingdom of Allah, and knowledge of the cosmic laws that are managed by the One, the Almighty. Likewise, the Qur'an directs attention to contemplation of the soul, not to make human the center of existence, nor to deify him in any way, but to make him aware of his true position in existence, between the universe and ALLĀH, and to deepen in himself a clear awareness of his position, enabling him to benefit from this awareness in his journey. (Zidan, 1982)

The Holy Qur'an calls upon man to contemplate himself and the horizons surrounding him, to witness the greatness of the Creator, and to realize that God is the Truth. One of the most prominent manifestations of this contemplation is the contemplation of the creation of man, which is divided into two origins:

The distant origin: refers to the beginning of creation when ALLĀH created human from a single soul represented by Adam, peace be upon him, and created from it his wife to establish the human family.

The near origin: It is related to the stages of formation in the mother's womb, as the Qur'an highlights with amazing accuracy the transformation from the sperm to the clot, then the lump, until the human being becomes a complete creation, and it is a call for continuous contemplation that deepens faith in Allah and makes the human being in constant contact with His greatness through realizing the ideal system by which the universe and the soul operate (Al-Mubarak, 2017, p. 26).

The Holy Qur'an spoke in detail about the stages of human creation, as it stated that man was nothing at first, then he was created from clay, then he went through several stages, until he reached his current form, which indicates that man went through gradual and complex stages in his creation, starting from clay, reaching the stage of the sperm, then the clot, then the lump, which are stages that indicate the greatness of the Creator and His uniqueness in creating man, as the Holy Qur'an indicated that these stages are completed by the will and wisdom of God. Another verse accurately describes the stages of human creation, as it is divided into the stage of fetal weakness, then childhood, then the stage of strength in youth, and finally the stage of weakness in old age. These stages indicate the greatness of creation and divine management, and through these stages, man realizes that creation is in the hands of God alone, and God Almighty has confirmed in the Qur'an that He is the only Creator without argument or discussion. If humans are keen to announce their inventions and innovations, then ALLĀH Almighty does not need to announce His creation, as His creation is evident in everything around us, including the human himself, who is considered the greatest witness to ALLĀH's greatness and Lordship, therefore, human should strive to achieve servitude to ALLĀH and His vicegerency on earth.

In this regard, the Prophet Mohamed (peace and blessings of ALLĀH be upon him) directed people to contemplate ALLĀH's creation, without delving into the essence of ALLĀH, saying: "Contemplate ALLĀH's creation, and do not contemplate His essence, lest you perish," meaning that contemplating ALLĀH's creation opens up horizons of understanding and awareness of ALLĀH's greatness to human, without exceeding His limits, which prevents him from falling into error or perishing. In addition to the Quranic calls to contemplate the verses of Allah, the Prophet Mohamed (peace and blessings of Allah be upon him) also warned against deviations that could lead to opposite results, such as the whispers that Satan may plant in people's souls.

In his noble hadith, Mohamed, the Messenger of Allah (peace and blessings of Allah be upon him) said: "Satan comes to one of you and says: Who created such-and-such? Until he says: Who created your Lord? When a person reaches that point, let him seek refuge in Allah and stop" (narrated by Muslim).

The Prophet's keens to guide the nation to sound thinking, which does not lead to mental or doctrinal distraction, because thinking about ALLĀH Almighty in Himself, beyond the limits of the human mind, may lead to doubts, and therefore the Prophet forbade that, and directed the nation to think about what ALLĀH created, in His cosmic and psychological signs that surround human, meaning that thinking should be about what is around us of creatures and signs that indicate the greatness of the Creator and His Oneness. Therefore, the Sunnah of the Prophet, may ALLĀH bless him and grant him peace, whether verbal or practical, became a model for Muslims to follow in how to think correctly and beneficially, which strengthens faith in ALLĀH and establishes monotheism in the heart and mind.

III. The relationship between the universe and human

Human is a cosmic element in terms of creation and movement to practice life, as the universe is his source, his

field and his life, and therefore the relationship between human and the universe is evident in the teachings of Islam that clarify the position of human in this universe and his connection to it.

This relationship is summarized in several aspects:

1. The intensity of the relationship between human and the universe: including the intensity of coming and destiny, as human and the universe both came into being from nothingness by divine will, as ALLĀH is the one who determined their existence and brought them into being from nothingness. In addition, human and the universe share in the movement towards a specific end, which is returning to ALLĀH and destining for Him.

2. Human and the universe share in being subject to the law of change and movement: Just as the universe is in constant motion, its states and conditions changing over time, human also goes through stages of change from creation to growth, then to destruction, because this change includes the universe as a whole, and human is not excluded from it, as he is affected by the events and changes that occur in the universe.

Finally, human shares with the universe in being subject to the will of ALLĀH.

3. Subjugating the universe to human:

The elevation and high status of human led to another doctrinal truth, which is the subjugation of the universe to human, as this universe that surrounds us, with all that it contains water, air, vapor, rivers, plants, and animals, and what is in the sky of the sun and moon, and what is on the earth of nights and days, all of that is subjugated for the benefit of human, as an honor from ALLĀH to him and a blessing upon him, therefore, human must benefit from what has been subjugated to him, and to thank ALLĀH for these countless blessings. The Holy Quran contains many verses that emphasize the concept of subjugation, and show that this entire universe is subjugated to serve human, this verse highlights the greatness of Allah in subjugating everything in

the universe to human, which reflects His infinite power and mercy. However, despite this subjugation, we find that some people argue about Allah's command without knowledge or guidance.

4. The Elevation of Humanity

In the Qur'an, when humanity is mentioned in the context of creation, it is invariably distinguished and elevated above all other beings, placed at the apex of the moral and existential hierarchy of creation.

The grandeur and nobility of humanity are manifest in its ability to comprehend its essence and recognize its unique position in existence, this position is fundamentally rooted in humanity's role as a steward on Earth, entrusted with responsibility and purpose, and when an individual internalizes their reliance on the Creator, acknowledges their need for His guidance, and embraces servitude to Him, they ascend to the highest pinnacles of awareness and achieve unparalleled moral excellence (Haroun, 2014, pp. 93-97).

Conversely, when human deludes himself into believing he can dispense with his Creator, succumbing to the illusions of self-sufficiency and arrogance, it spirals into transgression and tyranny, such misguided self-reliance breeds anxiety and unrest, paving the way for societal decay, as history bears witness to the downfall of civilizations that sought to construct their foundations while severing their connection with the true Creator, these civilizations invariably succumbed to crises and calamities, ultimately leading to their destruction.

Thus, while human has been honored and granted an elevated status, it must recognize that this distinction is contingent upon an acute awareness of its existential reality, a steadfast relationship with its Creator, and a commitment to fulfilling its moral and ethical responsibilities, and only through this synthesis of self-awareness, spirituality, and responsibility can humanity fulfill its role as a true steward of creation. (Al-Sayyid Saleh, p. 83)

Hence, human beings derive their journey from within themselves, from the nature surrounding them, and from all their intellectual and scientific endeavors, as well as from their moral and psychological obligations, ultimately leading to ALLĀH, the Creator, culminating in absolute submission to Him alone. True harmony manifests between the universe and humanity on one hand, and the Divine Scripture on the other, within a cosmic trajectory unveiled progressively through the stages of understanding the Quran's meanings and its varied dimensions of depth and direction.

This harmony clearly demonstrates the possibility of alignment and congruence between the "Scripted Book of ALLĀH" (the Quran) and the "Observed Book of ALLĀH" (nature and the universe) across all times, epochs, and stages of development, in this way, the Quran reveals the universality of its message and its enduring capacity to guide humanity through its existential journey toward a deeper comprehension of life and the Creator.

In this regard, Sheikh Nadeem Hussein Al-Jisr, may ALLĀH have mercy on him, wrote his book "The Story of Faith between Philosophy, Science and the Qur'an", which is a unique book that deals with the doctrinal aspect in an innovative style that combines narrative dialogue with scientific and philosophical proof; the book takes the form of a purposeful story revolving around the character of "Hayran", a human searching for the truth amidst waves of doubt and turmoil, where ALLĀH provides him with a wise sheikh called "Muzuna", who gently and wisely takes him by the hand towards repentance and faith, through a gradual journey in seeking knowledge and reaching the truth. The book is a renewed intellectual and cultural project that aims to reread the Qur'anic texts in light of the ideas that philosophy has reached, and the discoveries that modern science has revealed. Through this approach, the author calls for a reconsideration of traditional explanations and old interpretations of some Qur'anic verses, especially those that talk about the existence and greatness of ALLĀH, and about

evidence of His wisdom in His creation and creativity in the universe. The book is not limited to being a story, but rather an invitation to deeply contemplate the creations, and what they contain of precise laws and perfect arrangement, which indicates the intention and purpose of creation. The book also highlights the power of the Almighty Creator through a careful study of cosmic and human phenomena, to combine faith based on religious texts, and enlightened understanding based on philosophy and science. Thus, the book represents a valuable contribution to enriching contemporary Islamic thought, and encourages approaching the Qur'anic texts with a renewed vision that combines authenticity and modernity.

Conclusion:

After reviewing the topic of "Human as a Witness to the Existence of ALLĀH", it becomes clear to us that human, with his mental abilities, pure instinct, and unique complex design, represents a living, indisputable evidence of the existence of the Creator.

The universe, with its precise system and amazing harmony, reflects ALLĀH's power and wisdom, so that human and the universe work together as integrated witnesses to the greatness of ALLĀH the Creator, and evidence of the invalidity of atheistic theories.

The research concluded that combining rational and instinctive evidence, supported by Quranic verses and religious texts, highlights the strength of the argument in proving the existence of ALLĀH. The study also emphasized the importance of contemplating the self and the universe as a means of deepening faith in ALLĀH and enhancing intellectual dialogue between believers and others.

Accordingly, the study recommends the need to intensify studies that link science and religion to highlight clear evidence of faith in ALLĀH, and to present this evidence in a language that combines rational persuasion and spiritual depth, to enhance common understanding and refute doubts and atheism.

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