



## *When Cosmic Design: The Universe's Testimony and the Necessity of a Creator*

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### **Abstract :**

The argument based on the greatness of the universe and its horizons is one of the oldest and most powerful rational arguments in philosophy and religion to prove the existence of Allāh, as it was relied upon by great philosophers such as Plato and Aristotle, Al-Farabi and Ibn Sina, as well as by various schools of theology and theology.

This research is based on analyzing the horizons of the universe as evidence of the inevitability of the existence of a Creator, where the research relied on a descriptive and analytical approach to present a comprehensive vision for proving the existence of Allāh, constructing a comprehensive argument that links reason and text, philosophical contemplation, and the significance of faith, it concluded with a presentation of the most important findings and proposed recommendations.

**Keywords:** Universe; Chance; Materialism; Criticism; Exploitation; Contemplation.

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## 1. Introduction

When we lift our gaze to the heavens, confronting the staggering immensity of space, the intricate ballet of celestial bodies tracing paths governed by immutable laws, and the profound symmetry echoing from the vast dance of galaxies down to the quantum flutter of an atom – a fundamental and inescapable question confronts the human spirit: Could such breathtaking complexity, such universal order, truly be the offspring of blind chance? Or does it resound with the signature of profound Wisdom and deliberate Will?

The cosmos unfolds not merely as inert matter adrift in emptiness, but as a grand narrative written in the language of exquisite precision and intricate harmony; its horizons are boundless pages of revelation, inviting the inquiring mind to decipher a story of profound order, which encounter ignites within us more than passive awe; it sparks a deep, philosophical imperative – an innate drive to transcend the purely sensory experience and seek the underlying meaning, the purposeful intelligence that such cosmic artistry suggests.

It is this compelling testimony of the universe, whispering of a reality beyond the purely material, that drives our inquiry. This research, therefore, undertakes a critical examination of the central question: What philosophical assumptions and scientific interpretations underpin atheistic propositions seeking to explain the universe's origin and apparent design, and how do they contend with the pervasive evidence of cosmic order and complexity?

### 1.1. Importance of the Topic:

The importance of the topic is evident in the following:

The importance of this topic stems from its addressing one of the most complex intellectual and philosophical issues of the modern era: the relationship between the scientific explanation of the origin of the universe and atheistic propositions that seek to present a self-sufficient cosmic conception that assumes no creator or purpose.

In this regard, and in light of the increasing scientific nature of atheistic discourses, which attempt to employ physical and cosmological theories to justify the absence of belief in Allāh , there is an urgent need for a balanced critical reading that restores the balance between scientific data and philosophical and Quranic contemplation, and deconstructs claims that transcend the boundaries of empirical science and embrace metaphysical interpretations of an atheistic nature.

### 1.2. Reasons for Choosing the Topic:

The most important reason for choosing the topic lies in its response to the doubts raised by atheistic claims and theories. It presents comprehensive evidence based on

reason and contemplation of the universe and the soul, thus constituting a response to atheistic trends and doubts about the existence of Allāh .

### 1.3. Research Plan:

The research was divided as follows:

Introduction

First: The Origin of the Universe (Atheistic Theories Explaining the Universe)

- Materialism

- Theory of Chance

Second: Criticism of the Aforementioned Theories

Third: The Quranic Call to Contemplate and Harness the Horizons of the Universe

Conclusion

### 1.4. Research Methodology:

In the current research, we adopted the descriptive and analytical approach, believing it to be the most appropriate for addressing the research problem, achieving the study's objectives, and answering the posed problem.

## 2. The Argument from the Horizons and the Self

Following the various forms of evidence presented by different schools of thought throughout history and across cultures in support of the existence of Allāh —each offering its own interpretation following its orientation and philosophical outlook— what stands as the most compelling testimony to the existence of Allāh is the argument derived from the cosmos, encompassing both the external universe and the inner self; it is this dual dimension that we shall attempt to explore through the following sections:

This universe, which humanity has traversed since the dawn of time, continues to provoke enduring questions about its nature, origin, and ultimate fate, where the human mind incessantly ponders how this cosmos came into being, what lies at the root of its existence, and what purpose it serves, prompting endless debates among scientists and philosophers across civilizations; accordingly, the cosmos became the subject of various theories, all seeking to explain its fundamental truth, its origins, and its ultimate destiny, as revealed through both scientific discovery and divine scripture.

### 2.1. The Origin of the Universe (Philosophical Theories on the Universe)

If the universe, in all its vastness and intricacy, stands as a powerful testament to the existence, majesty, and omnipotence of Allāh , we start by presenting a range of

atheistic philosophical theories that have attempted to interpret the universe independently of divine causation.

The discussion begins by examining how these theories address the question of the universe's origin, especially in light of the epistemological gap between science and rational inquiry; proponents of these theories argue that forms and structures—particularly those involving motion and life, such as living beings and galaxies—are in a constant state of transformation, and thus cannot be considered fixed or eternal, rather, their transience suggests that they are contingent and composite, which implies that they are made, fashioned, and brought into existence.

Thus arises a fundamental question, concerning the creation of the Universe to which we respond by identifying several foundational assumptions, chief among them:

### 2.1.1 The Materialist Theory:

This view holds that the universe was formed from the very essence of matter itself, through its components and elements, according to a will and intention inherent in matter, as according to this perspective, the original elements of matter combined, moved, and evolved in such a way that they gave rise to the diverse forms and structures we observe in the world today.

Among the most prominent proponents of this materialist philosophical view is Karl Marx<sup>1</sup>, who is regarded as one of the foremost theorists of dialectical materialism and who posited that the physical universe is the primary and absolute reality\*. Those who believe in this theory believe that the world is subject to continuous transformations, according to cosmic, biological, social, and historical development, such that history moves in reverse, and by adopting the idea of an absolute being who is in a state of continuous self-development and generation (an idea imposed by the enormous cosmic and biological complexity that we witness), they have conferred divine attributes on the material world, making this God a subject of development and advancement, which is called in philosophy the doctrine of a God in a state of self-creation.

On the other hand, atheistic existentialism (Sartre's philosophy of the superfluous and absurd world) is a literary atheism that ignores reality in its reasoning; it prides itself on its disregard for scientific data and its adoption of the human soul and its senses as the sole basis for its philosophy, whereas Sartre's philosophy, as explained in

<sup>1</sup> Nadim Al-Jisr, *The Story of Faith between Philosophy, Science, and the Qur'an*, Islamic Office-House Arabia, 2019, p. 253.

\*- Karl Marx (born in Prussia and died in London in 1883) was a social philosopher, historian, and economist, and the author of the book known as "The Communist Manifesto," the most famous pamphlet in the history of the socialist movement. - Source: Encyclopedia Britannica.

his book "Nausea," stems from a particular view of man as a solitary being in the world, one who feels his existence is meaningless to the point of nausea, where he also feels that this world is superfluous, absurd, and unreasonable, and that everything he sees is absurd, as he adds, "It was not supposed to exist"<sup>1</sup>.

### 2.1.2. The Chance (Randomness) Theory:

Those who adhere to this theory believe that these variations were formed by chance, that is, atoms met and came together in specific proportions and positions by chance, forming the original elements, these elements then met, came together, and blended by chance, in proportions that were coincidentally appropriate, and in suitable environments that were coincidentally appropriate, where these variations were formed, and life was created from these coincidences<sup>2</sup>.

Wahiduddin Khan\*\*, explains this theory, saying: Today's intellectuals who claim to be progressive and modern adhere to a new religion, atheism, instead of the old religion, polytheism.

These philosophers believe that the universe is not subject to the actions of a conscious being, but rather the result of a random, accidental event, as the occurrence of one event automatically produces other events..., thus, a long chain of causes and events begins, and this chain governs the universe.

This explanation of the universe is based on two foundations: the law of chance and the law of causation, this explanation tells us that the universe did not exist millions of years ago, and at that time, there were no such things as stars and planets. Rather, there was a matter that was not frozen but rather spread throughout the vast expanses of space in the form of primordial atoms, which were in a state of perfect equilibrium, with no movement at all.

Mathematicians claim that all events can be proven mathematically to be the result of chance, as they say, that it is a slight disturbance in stagnant matter, just as when someone stirs stagnant water in a basin with their hand, the circles of movement continue until they encompass the entire basin, which created the initial movement in the world of stagnant matter.

They also say: "We have no knowledge of this, but it is certain that this defect occurred and then continued to grow and spread, finally the result was that matter began to contract and accumulate in various places, as this contracting, aggregated

<sup>1</sup>- Djamal Mimouni and Nidal Qassoum, *The Story of the Universe from Primitive Conceptions to the Big Bang*, pp. 309, 310.

<sup>2</sup>- Nadeem Al-Jisr, *op. cit.*, p. 254.

materials are what we call stars and planets, which is the explanation of the theory of chance<sup>1</sup>.

These explanations for the origin and birth of the universe, and other theories, attempt to prove that this universe is eternal, everlasting, and continuous, without boundaries or restrictions, which indicates a denial of the existence of Allāh and that He is the Creator of this universe, the Manager of its affairs, and the Administrator of its laws, however, the facts of this universe and its horizons prove otherwise, and the doubts of atheists are dismissed with disdain; So what are these compelling arguments?

## 2.2. Criticism of atheistic theories of the universe:

The methodology of the book “The Story of Faith” focuses on discussing and refuting the doubts of these atheists, as it combines reason and science to prove the collapse of the atheists’ doctrine, where he gives an example of this by saying: “A blind child has ten needles numbered from one to ten, and he sticks one of them in a board; the one stuck has the number one, then he stands ten meters away from it and throws one of them and inserts it into the hole of the first one; this is the one that has the number two, and so on until he inserts the ten needles, each one of them into the hole of the other, and each one of them has the sequential number; It is easier for the mind to believe this story than to believe that the world was formed in the organized form that it is in by chance, by the meeting and cohesion of atoms without the power of an able one, the knowledge of an all-knowing one, and the wisdom of a wise one”<sup>2</sup>. There is scientific evidence that supports reason, which in turn rejects the idea of chance, as these statements can be refuted by the following:

- The notion of chance in the composition of the universe is rejected by reason and Science, and is a myth and legend of materialists.
- The age of the Earth is not considered sufficient time for a single protein molecule to occur and form by chance, as Adolf Buhler, a specialist in amino acid composition and professor of chemistry at Anderson College, stated.

<sup>1</sup>- Wahiduddin Khan, Religion and Science, Goodword Books, 1998, pp. 44-45.

<sup>\*\*</sup>- Wahiduddin Khan, born in the city of Azamgarh in eastern India in 1925, received his education in one of the Islamic schools that focused on Arabic in Azamgarh. After completing this education, he devoted himself to learning English until he mastered it, and among his most important works: Islam Challenges, Islam in the Modern Age, and Introduction to Renewing Religion. See Muhammad al-Majdoub, Scholars and Thinkers I Knew, vol. 3, p. 318.

<sup>2</sup>- Nadeem Al-Jisr, op. cit., p. 254.

- According to the English scientist Leitz, the number of ways in which protein atoms can combine to form a protein molecule is  $10^{48}$ , or 10 followed by 48 zeros; If they were formed and assembled in any way other than the current single method, they would have become poisons; So where could there be a chance mechanism for the formation of a single protein molecule, which is one of the elements of life?
- Proteins are inanimate chemical substances, they only grow by a secret known only to the Almighty Creator, glory be to Him, therefore, if proteins are synthesized in the laboratory, they cannot form a living cell that reproduces and grows, thus, the evidence of the synthesis that Allāh has decreed in this universe is clear proof of the great power of the Creator, glory be to Him, who, if He wills something, says to it, "Be," and it is<sup>1</sup>.

Another scientific fact that indicates the scientific miracle of the universe and refutes the doubts of atheists about the birth of the universe is the Big Bang Theory, as man's discovery of the radiation phenomenon was the first blow to the eternity of matter. In this regard, the British scientist Fred Hoyle points out: "The Big Bang Theory says that the universe originated as a result of a large explosion, but we know that every explosion disperses and scatters matter without order, however, the Big Bang produced the opposite in a way fraught with secrets, as it worked to gather matter together to form galaxies".

The most important secrets of this Big Bang is the critical speed that was given to this cosmic expansion after this explosion, in this regard, British scientist Paul Davies points out: "Calculations have shown that the expansion rate of the universe is moving within a very critical range; as if the universe expanded even slightly slower than its current rate, it would be headed for internal collapse due to the force of gravity, and if this speed were even slightly faster than its current rate, the universe's matter would be scattered and dispersed, while if the speed of the explosion had differed from its current rate by (one part in a billion), this would have been sufficient to upset the necessary balance".

Therefore, the Big Bang was not an ordinary explosion, but rather a well-calculated process in every respect, and a highly organized process, as this is the astonishing precision in the organization of this Big Bang and the design of its speed, meanwhile, the inevitable conclusion reached by the American astronomer, who said,

<sup>1</sup>- Nadeem Al-Jisr, op. cit., p. 254.

"The more we examine the evidence, the more we are confronted with the same truth: that a supernatural intelligent force intervened to create this universe"<sup>1</sup>

### **3. Einstein's Theory Proves the Creation of the Universe:**

Einstein formulated his theory to provide a new vision of the universe, as the most important elements of the theory are four:

#### **3.1. The universe is closed and curved:**

He believed that the Earth is spherical, that light travels in a curved manner, that what applies to Earth applies to the universe, that straight lines are huge circles, and therefore celestial bodies revolve in curved lines on a curved surface, that space does not extend infinitely but curves back on itself, and that its circumference is measurable, as Hubble was later able to calculate the density of matter in the universe and, applying it to Einstein's equations, estimate the radius of the universe.<sup>2</sup>

#### **3.2. The four-dimensional continuous universe:**

Einstein declared that the universe is a spatial-temporal universe with four dimensions, where this four-dimensional, continuous existence is called the Continuum, as he considers time and space to be a single entity. In space, there are three dimensions: length, width, and height, and the fourth dimension is time, however, time is not a fourth dimension added to the three spatial dimensions. Rather, time can be any dimension; the stars and galaxies are far from us in space, and they are also far from us in time, as Einstein believes that this spatial-temporal continuum contains events, and an event is "anything that precedes, follows, or overlaps with something else"<sup>3</sup>; these events are composed of other events, and an event is not the subject of sensory perception, but rather something that is described mathematically only, or that it is an inference from mathematical premises. An event is any material body, that is composed of events, while a ray of light is a group of events, and an electron is a group of events, as these events are a group of events that form a fabric or chain that is linked to each other and overlap according to special mathematical relationships.

The body is a series of interconnected events, and the world is not composed of materials, but rather of events that are connected by laws, as there are no things that have the property of stability, continuity, and connection, for that is deception, rather, there are interconnected, overlapping, or successive events, while the scene that we see

<sup>1</sup>- Djamal Eddine Al-Qasimi, *Evidences of Monotheism*, Scientific Books House, Beirut, 2008, p. 219.

<sup>2</sup>- Mahmoud Zidan, *From the Theories of Contemporary Science*, pp. 62-64.

<sup>3</sup>- Ibid., op. cit., p. 60.

in the cinema is one thing, with a certain permanence, and it is successive events that appear as one fixed thing<sup>1</sup>.

### 3.3. The Expanding Universe:

Einstein expressed this by saying, "The universe is finite but unbounded", meaning the universe is constantly changing size by expanding and contracting, as he likened it to a dotted or speckled balloon, where the dots in the balloon represent the matter in the universe, and when we inflate the dotted balloon, the dots or specks expand as the balloon expands, but the difference between the universe and a balloon is that the celestial bodies in the universe do not expand; rather, it is the distances between them that expand, a fact that astronomers later proved by observing the spectrum emitted by stars. Therefore, Einstein envisioned that the universe is constantly expanding and contracting to maintain its balance, which would prevent it from exploding, as his hypothesis of the curvature of the universe was the basis for achieving this balance<sup>2</sup>.

### 3.4. The theory of gravity:

Einstein merged energy and matter, creating a single law, the law of mass-energy equivalence, thus, where Newton envisioned a universe composed of particles moving through space and time, Einstein conceived of a universe comprised of events, he fused space and time to form a four-dimensional spherical continuum, offering a novel interpretation of the law of gravity; it is well established that force is proportional to the impetus, equaling the product of an object's mass and the change in velocity induced by that force, consequently, a relationship exists between an object's mass and the change in its velocity, as the object's mass increases, so does the gravitational force acting upon it, however, Newton did not explain the relationship between mass and velocity, Einstein stepped in to explain it, stating that "gravity is not a force," meaning that gravity does not involve any force but rather the manner in which objects behave in a gravitational field, similar to a magnetic field, he posited that stars and planets create gravitational fields around them in space, the composition of which is determined by the mass and velocity of the gravitating body.

Therefore, the overall structure of the universe is defined by the total amount of matter it contains, every concentration of matter is accompanied by a distortion in the spacetime continuum, analogous to a heavy lead ball placed on a cushion, which causes it to bend, the more concentrated the matter in a region of the continuum, the greater the curvature, hence, gravity, according to Einstein, becomes a component of

<sup>1</sup>- Mahmoud Zidan, From the Theories of Contemporary Science, p. 60.

<sup>2</sup>- Ibid., op. cit., pp. 69-70.

the geometry of space, space is a curved sphere, but the sphericity is not perfect, it is distorted by the density of matter within it, and matter moves through space with a circular inertia on the surface of the sphere<sup>1</sup>.

We are now confronted with a scientific and philosophical conclusion reached by Einstein in his theory of relativity, namely, that the universe has a temporal beginning and a temporal end, at which point everything within it will perish, this conclusion is intriguing to philosophers who have long pondered whether the world is eternal, without beginning or end, or whether it is a creation that arose from nothing and has an end, destined for annihilation<sup>2</sup>.

Thus, with this theory, Einstein refuted the materialist philosophers and proved to them the creation of the universe ex nihilo, he believed in the existence of a creator of this universe, namely Allāh (God), but he was not preoccupied with providing proof of Allāh 's existence, nevertheless, he presented two pieces of evidence, one being "the aesthetic argument" and the other "the argument from design"<sup>3</sup>, the horizons of the universe, for humankind, are akin to a book filled with knowledge, all one needs to do is open its pages and contemplate the wonders of Allāh 's power, the marvels of His creation, the precision of His system, the secrets of His wisdom, and the magnificence of His signs, in conclusion, the origination of the universe is a reality acknowledged by reason, proven by science, and affirmed by religion, which is indicative of the existence of the Knowing Creator, what, then, is the Quran's perspective on the horizons?

#### 4. The Quran's Call to Contemplate and Subjugate the Horizons of the Universe

In ancient times, the phenomena of the universe were objects of veneration and worship, however, Islam, for the first time in history, transformed these phenomena into objects of contemplation, reflection, and subjugation; humankind, previously prostrating before these phenomena which it had long considered sacred and divine, began to strive to uncover their realities and secrets once it realized that they were subservient and created for its benefit, thus, the truths and mysteries of nature began to unfold before humanity<sup>4</sup>, every time scientists discover new scientific facts, the Quran

<sup>1</sup>- Mahmoud Zeidan, op. cit., pp. 65-67.

<sup>2</sup>- Ibid., p. 117.

<sup>3</sup>- Ibid., p. 120.

<sup>4</sup>- Wahiduddin Khan, *Islam in the Age of Science*, p. 99.

\*\*\* - *Al-I'jaz al-'Ilmi* (Scientific Inimitability): Linguistically, *al-'ajz* means the opposite of decisiveness (*al-hazm*), and *al-ta'jiz* is the act of making someone unable, from which the word *mu'jiza* (miracle) is derived, referring to the miracles of the prophets that support

has already alluded to them, demonstrating the Quran's timeless and ever-renewing miracle, valid for all times and places; indeed, the scientific inimitability (al-i'jaz al-'ilmi) that we witness is but one type of the infinite forms of the Quran's miraculous nature\*\*\*.

The Holy Quran commands us to extract cosmic truths and calls for contemplation of the universe, making what humans observe in the universe and within themselves the starting point for knowing Allāh, as Allāh Almighty stated: "We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?"<sup>1</sup>; this Quranic prophecy has been fulfilled today on a grand scale, to the extent that things that humans believed in as unseen in the past have now become well-known and established facts; the Quran does not base its approach to knowing Allāh on abstract concepts, mental meanings, or theoretical-dialectic issues, even in argumentation, it does not make the subject of debate outside the realm of observation that humans directly perceive by directing attention to this existing relationship between the domains of the horizons and the self<sup>2</sup>, and among these Quranic texts are the following:

Allāh Almighty stated: "I did not make them witnesses to the creation of the heavens and the earth or the creation of themselves, and I was not to take the misleaders as assistants"<sup>3</sup>; and also His saying: "Do they not contemplate within themselves? Allāh has not created the heavens and the earth and what is between them except in truth and for a specified term. And indeed, many of the people, in [the matter of] meeting their Lord, are disbelievers"<sup>4</sup>.

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their prophethood. The words *mu'jiza* (miracle) or *i'jaz* (inimitability) do not appear in the Quran; instead, the term *ayah* (sign) is used. It was al-Wasiti who chose "The Inimitability of the Quran" as the title of his book. Scientific inimitability is the Quran or Sunnah's reporting of a fact confirmed by empirical science, the impossibility of perceiving which was proven with the resources available at the time of the Prophet Muhammad (peace and blessings be upon him), demonstrating his truthfulness in what he reported about his Lord, glory be to Him. For more detail, see: *Encyclopedia of Scientific Inimitability in the Quran and Sunnah*, Yusuf al-Hajj Ahmad, p. 14.

<sup>1</sup>- Surah Fussilat (Chapter 41), verse 53.

<sup>2</sup>- Muhammad Abd al-Hadi Abu Ridah, *Belief in Allāh in the Age of Science*, p. 160.

<sup>3</sup>- Surah Al-Kahf (Chapter 18), verse 51.

<sup>4</sup>- Surah Ar-Rum (Chapter 30), verse 8.

And His saying, the Most Majestic of Speakers: "And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge"<sup>1</sup>.

And also His saying, the Most Glorified and Exalted:

Indeed, within the heavens and earth are signs for the believers (3) And in the creation of yourselves and what He disperses of moving creatures are signs for people who are certain [in faith] (4) And [in] the alternation of night and day and [in] what Allāh sends down from the sky of provision [i.e., rain] and gives life thereby to the earth after its lifelessness and [in His] directing of the winds are signs for a people who reason (5) These are the verses of Allāh which We recite to you in truth. Then in what statement after Allāh and His verses will they believe? (6)<sup>2</sup>.

Among the most salient and readily discernible features evident in the Quranic verses about the horizons of the universe is a deliberate avoidance of intricate and protracted explorations into the specific components and constituent elements of the cosmos, as while the text may, at times, appear to verge upon an engagement with the finer points, specificities, and granular details of cosmic phenomena, it invariably and expeditiously reverts to an overarching affirmation of the profound harmony, impeccable precision, and inherent wisdom underpinning the administration, regulation, and orchestration of the universe's manifold parts and processes.

Furthermore, the Quran consistently underscores the critical interconnections and inextricable linkages existing between these cosmic elements and the fundamental requisites and preconditions for human existence and flourishing, as this approach eschews a purely reductionist or atomistic perspective, instead, emphasizing the holistic and integrated nature of the created order, thus, as a representative illustration of this principle, the Holy Quran unequivocally declares: "Indeed, all things We created with predestination"<sup>3</sup>.

This verse, beyond its assertion of divine decree, implies a sophisticated level of design, intention, and purposeful allocation of resources and capacities within the universe. Similarly, the Quranic articulation: "He said, 'Our Lord is He who gave each thing its [distinctive] form (khalqahu) and then guided [it]'"<sup>4</sup>, highlights the divinely ordained teleology inherent within creation, where this verse suggests not only the meticulous crafting of each entity with its unique characteristics but also the

<sup>1</sup>- Surah Ar-Rum (Chapter 30), verse 22.

<sup>2</sup> Surah Al-Jathiyah (Chapter 45), verses 3-6.

<sup>3</sup>- Surah AL-Qamar (Chapter 20), verse 49.

<sup>4</sup>- Surah Taha (Chapter 20), verse 50.

subsequent provision of inherent guidance and direction towards its intended purpose and function.

Therefore, the attentive observation and thoughtful contemplation of the vast horizons of this expansive and intricate universe, coupled with an appreciation of its remarkably well-ordered system, unveils to humankind the readily apparent manifestations and readily perceptible signatures of divine omnipotence and boundless capacity, moreover, such contemplation facilitates a deeper appreciation of the all-encompassing Lordship of Allāh, may His glory be exalted, and His surpassing and unquantifiable generosity in the creation of humankind, His conferral of the role of stewards upon them, and His entrusting of the universe to their care.

This divine assignment is further reinforced by the invitation extended to His servants to actively inhabit, cultivate, and harness the resources of the cosmos for the betterment of human life and the fulfillment of their divinely ordained potential, ultimately, this all-encompassing understanding encapsulates the comprehensive reality of the universe, a reality that is not only definitively established and unequivocally affirmed by religious scripture and divine revelation but also increasingly corroborated and substantiated by the accumulated empirical evidence and rigorous methodological frameworks of modern scientific inquiry.

### 5. Conclusion:

The question of the existence of the Creator has preoccupied the minds of philosophers and thinkers throughout the ages, where cosmological topics have constituted one of the most important proofs the mind has used to prove the existence of Allāh , as when a person contemplates this interconnected universe with philosophical rationality, they become convinced that its existence is not in vain, nor the result of a vacuum. Rather, that necessitates the existence of a wise "Creator" who created everything with an extremely precise and perfect balance.

In this context, this research, entitled "The Horizons of the Universe and the Inevitability of the Existence of the Creator," contributes to a contemplative, rational reading of the dimensions of this universe and the elucidation of its evidence, which leads not only to the possibility of Allāh 's existence, but also to the inevitability of His existence as an indispensable given for explaining reality and existence, because contemporary atheistic interpretations, despite their reliance on the tools of modern science, are unable to provide a satisfactory answer to major existential questions, such as: Why does the universe exist at all? Why is it subject to precise laws? Indeed, its attempts to explain the universe in isolation from the Creator involve philosophical leaps that cannot be scientifically justified.

Therefore, contemplating the horizons of the universe and the manifestations of existence is an essential part of the Qur'anic discourse, where the Holy Qur'an directs humanity to contemplate and reflect on the heavens and the earth, and on the wondrous order that governs the universe, as a path to faith and a means of discovering the evidence of the Creator, as Allāh Almighty says: "We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth"<sup>1</sup>.

This contemplation of the Holy Quran is presented not only as a contemplative activity, but also as a systematic intellectual call, calling on humans to use the tools of thought, theorizing, and insight to discover the "cosmic signs" that indicate the existence, oneness, and greatness of Allāh, as the Quran does not separate faith from reason, but rather employs the data of the subservient universe as a witness to the divine purpose in creation, and through this guidance, the Quran establishes what can be called the "cosmic approach to constructing faith," whereby cosmic horizons become an open field for contemplation, and cosmic laws become rational evidence of the existence of the unique Creator.

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<sup>1</sup>- Surah Fussilat (Chapter 41), verse 53.