

New Dialogue
With
Atheistic Thought

All copyright and intellectual property reserved to the author

Doctor Ahmad Mohamad Kaiss

A Member of the Union of the Lebanese Writers and Arab Authors

First Edition /2019

Deposit number

In Dar El-Kotob El-Masreya 26213/2019

Publishing in Lebanon

DAR ALMALAK

For Printing, publishing and distribution

Beirut, Ghobeiri, PO Box 25/15

Telephone: 03755200 / 01450769

www.DRAHMADKAISS.COM

INFO@DRAHMADKAISS.COM

YOUTUBE: DRAHMADKAISS

Distribution in Egypt

Dar Al Asala Al Moasera

Cairo - Egypt / Al Basatine Quarter

Yosrinoha@gmail.com

Telephone: 01114355496

**New Dialogue
With
Atheistic Thought**

**On the Issues of Cosmogony, Evolution of Man and Creation
of Soul From the Perspectives of Science and Religion**

**Prepared & Authorized by
Dr. Ahmad Mohamad Kais
Lebanese Professor**

Translated by
Zeinab El Khansa

*In the Name of Allah,
the Most Gracious, Most Merciful*

In the Name of God, the Compassionate, the Merciful

**AL - ALAZHAR
ISLAMIC RESEARCH ACADEMY
General Department
for Research, Writing & Translation**

Statement for Printing, Publishing & Circulation

No. (185) issued on 17/08/2019

Title of the Book: **(New Dialogue with Atheistic Thought)**

Author: Dr. Ahmad Mohamad Kaiss / (Lebanon)

Peace, mercy and blessings of God be upon you.....

The Secretariat of the Islamic Research Department: General Department for Research, Writing and Translation, are pleased to inform you that it has approved your private request for printing, publishing and circulating your Book *(New Dialogue with Atheistic Thought)*

We confirm that nothing in this book contradicts the Islamic faith and we do not object printing and publishing it at your own account, emphasizing the necessity of the total care of citing the Quranic verses from the Holy Quran as well as the total care of citing the Prophetic sayings and resorting them to their exact resources, with applying all the observations we have referred to. Therefore, we do not have any objection on agreeing to print, publish and circulate this book.

Kindly be notified
Peace be upon you,

Issued on 08/12/1440 Hijira,
19/08/2019

Director-General To be accredited, Secretary-General
Research & Publishing Academy

Dar al-Iftaa in Egypt
Observatory of Takfiri Fatwas and Extremist Views

Record: 32/21/08/2019

Permission for the Issuance of a Book

Entitled (New Dialogue with the Atheistic Thought)

For the Author: Dr. Ahmad Mohamad Kaiss... Lebanon...

Upon the request of Dr. Ahmed, Professor of Islamic Doctrine and Philosophy at the Lebanese Arab Universities, attached to the manuscript of the book (New Dialogue with Atheistic Thought), where he solicits the approval of the Observatory of Takfiri Fatwas and Extremist Views of Dar al-Iftaa in Egypt, for publishing, distribution and circulation of the said book. The book was read and reviewed and it was obvious to us that it met the Islamic faith and that it is serious in dealing with the issue in accordance with a proper scientific and legitimate approach. Accordingly, we have no objection to publishing the book and circulating it in Egypt or abroad, provided that (10) copies of the book shall be delivered to the Observatory upon printing it to make it accessible for everyone.

Made on, 22/08/2019

Allah is the Arbiter of Success
Observatory of Takfiri Fatwas and
Extremist Views of Dar al-Iftaa in Egypt
Dr. Mohamad Abou Zaid al-Amir

*The Egyptian National Library and Archives
General Directorate of Artistic Works
Directorate of Legal Inventiveness*

A declaration of delivery of the deposit number in the Library

According to the Deposit Law No. 38

of the Year 1992 and 82 of the year 2002

Title of the Book : News Dialogue with the Atheist Thought
Author's Name : Ahmad Mohamad Kaiss
Address : Beirut - Lebanon
Distributor's Nam :.....
Address :.....
Printer's Name : Al Omaraa for Printing
Address : 61- Al Madina al-Mounawara - Al Zawiah al-Hamraa
Printer :..... Page Number:..... Copy Size:.....
Deposit No. :2019/26213
International Numbering :.....
Agent :..... National No.: 614211
Issued on: 20/08/2019

Recipient's Signature:

Note: The copies are to be deposited in accordance with the laws referred to pursuant the aforementioned Laws within three months from the date of obtaining the deposit number provided that the number of pages of the copy is not less than 50 pages.

Al Azhar University

Presentation of the Honorable Scholar

His Excellency Prof. Dr. Mohammed Al-Mahasawi

President of Al-Azhar University

First, we stress that the importance of a correct understanding of the centrality of Islam is an understanding based on science and a methodology based on compassion and charity to humans, animals, plants and even to inanimate objects. Since, the whole universe reacts with the truth of faith that compassion and charity are only a middle way that do not lead to exaggeration and extremism, neither to indifference, so, man must live between these two things.

The phenomenon of atheism is a complex phenomenon in which intellectual, psychological and social factors overlap: the openness and uncontrolled freedoms that have occurred in recent years have allowed those with subversive ideas to speak out. Atheists then found the opportunity to spread their doctrine. The growing role of Islamic movements, the rise of extremist fatwas and the expiation fatwas have played a key role in increasing the number of atheists.

This was confirmed by many scholars and professors of Al-Azhar, as confirmed by many Arab and Egyptian intellectuals, and indeed an increase in the proportion of atheism was observed after the year when the Brotherhood took control of the country, because they use the slogan "Islam is the Solution". After the Brotherhood admitted that they failed in governing the country,

the youth thought that it was Islam that failed and not the group that ruled.

This has entered the youth in the stage of intellectual confusion which the religious institutions was able to treat many of which, including Al-Azhar that was able to stand against fatwas issued by those who do not understand the meaning of Islam and coordinate in the way of extremism, and its role has always been to clarify the true religion of Islam, which calls for construction and not demolition, preserving the human soul and not killing it.

When I read the book of Prof. Dr. Ahmed Mohamed Kaiss, a professor of philosophy and doctrine at the Lebanese Universities, which was titled (A New Dialogue with Atheistic Thought), I found that he agreed with us that we really need to understand the texts correctly, as we find many people who confuse the freedom of opinion and expression which is sacred by Islam in its righteous and proper scope.

They have also insulted religion by heir extremism. Accordingly, we affirm the importance that all our young people in universities, factories and the work circles shall realize their responsibility towards the homeland, since loving the homelands is from the good faith, as their responsibility is to resort to specialists to find out the truth of the text and the true understanding of religion as methodology is important and necessary in all our lives.

Once again, we emphasize the importance of diligence and building the personality and human mind with a methodology to secure him from being lenient and radical. It is also imperative that young people be strengthened by values, morals and principles so as not to be tempted.

It is important to understand well the political, social, economic, cultural and media variables that our world is going through, and we must be aware that distortion made by the terrorist takfirist

groups to the image of Islam is through the application of a misconception of Islam, and presenting violence, killing and violation of human rights as teachings of Islam.

We say that our misconception of Islam and our religion is the cause of the terrorism charge that has become adjacent to Islam in the Western countries, and because of the flawed understanding of the texts and the confusion between freedom of opinion and expression, which Islam sanctifies in its exact range, Islam is a religion of moderation and respect of freedom of opinion and expression within the scope that yields and builds.

The deviant and extremist or atheist thought must be confronted with thinking and developing programs based on sound scientific foundations, as well as serious scientific research and studies, including: The book that we have now (A New Dialogue with Atheist Thought), by Prof. Dr. / Ahmad Mohamad Kaiss, Professor of Islamic philosophy and belief in universities who suggested that this book would reach the largest number of our young people for its importance at the present time. I also evaluate the effort of the author in this outstanding book, hoping that it would be useful, so that every word in it would be in the balance of the advantages of the researcher, God willing.

President of Al-Azhar University
Prof. Dr. Mohammed Al- Mahrasawi

Presentation

Dar al-Iftaa in Egypt

Prof. Dr. Ibrahim Najem

**Advisor to His Excellency Prof. Dr. / Mufti of Egypt
and supervisor of the observatory of takfiri fatwas
and extremist views of Dar al-Iftaa in Egypt**

I was pleased to having considered the book: New Dialogue with Atheistic Thought) by Dr. Ahmed Mohamed Kaiss, professor of philosophy and Islamic faith in Arab and Lebanese universities, in which he addressed important issues on the emergence of the universe, man and soul from the perspectives of science and religion, in the context of his response or dialogue with atheistic thought.

After I finished reading the book, I found that I agree with its chapters that getting atheists back to the faith system again requires a great effort, which is what our religious institutions are doing now to address the intellectual distortions that have affected the youth after the rule of the Muslim Brotherhood.

The phenomenon of atheism needs to be cured by confronting the thought in the same way to remove suspicions, and we have within Dar al-Iftaa a special department to respond to atheism issues through specialized researchers to discuss with atheists scientific and mental methods commensurate with the way they think, as we work through a group of mechanisms to besiege the

phenomenon, including the need to our religious discourse will be more moderate, taking care of the scientific entrenchment that discusses the details of ancient and contemporary nodal and intellectual issues, and the lack of coherence behind marginal and futile issues.

As well as the opening of specialized centers in the monitoring jurisprudential ideas and opinions, extremist and abnormal fatwas on the net sites and other media broadcasts, and address them through the gathering of specialists in the fields of legitimacy, intellectual and scientific, and emphasize not to open the door for non-qualified and non-specialists in religious programs broadcast by various media, where the majority deliberately abuse the delivery of correct religious information, as well as the need for scientists to stay away from engaging in politics and mixing religion with politics.

Perhaps the above, which was confirmed by Dr. Ahmed Kaiss in the chapters of his book, and in the realistic scientific recommendations at the end of the book, which came under beautiful title, which is (A Recommendation of Humanity and Fraternal).

The openness and uncontrolled freedoms that have taken place in recent years have allowed those with subversive ideas to speak out, and the hardening of religious currents, religious extremism and social militancy that some of them are growing up alienate from religion and religion, and atheists have found the opportunity to spread their ideas.

We always look forward to responding to the issues of atheism through specialized researchers, like Dr. Ahmed Kaiss, to discuss with atheists scientific and mental methods that commensurate with the way they think.

The non-multiple social network sites provided for those seduced young people with large areas of freedom, safer for them to express their opinions and viewpoint in rejecting religion, away

from the taboos created by the religious and social norms, where a number of young atheists who were professed atheism were affirmed that they do not oppose Religion but refuse to use it as a political system, calling for the separation of religion from the state, while another group rejected religion as a whole, while a third party left Islam to other religions.

We also monitored the most prominent reasons that motivate these young people to atheism, the most important of which were the infidels terrorist groups that pursue brutality, intimidation and slaughter in the name of Islam issued a distorted concept of the teachings of Islam, and established a grim image of the brutal religion, which alienated a number of young people of Islam and pushed them to atheism.

One of the reasons for the spread of the phenomenon of atheism is the radical religious discourse portrayed by the radical Islamic currents that lead to the most important problems of religiosity in the present era: the problem of the conflict between the spiritual and moral essence, which represents the reality of Islam between the outer formal cortex, which serves as a sign indicating that this man belongs to that religion and practiced those rituals. In addition, those groups know nothing but clinging to the formal things that may keep people away from religion.

The call of Takfiri groups is through a dysfunctional understanding of loyalty, and a false call to hate the other just because of the violation of religion, would make it normal to alienate many of those who have good hearts and love for others, because they find this difficult to them and in contrary to what is innate in their hearts by God that is Love for others who do good to them.

Hence, we emphasize the need to take care of scientific entrenchment and mental discourse, which discusses the details of the old and modern nodal and intellectual issues.

They called for the renewal of religious discourse to interact

with contemporary reality away from the transmission of false stories and novels that have not been proven and were disseminated among people, believing that they will increase their faith, while the result might be the opposite.

The Religious Scholar shall put an eye on the law and another eye on reality, since staying from reality and adhere to crusts that are not the essence of religion was the reason for alienation of young people and driving them away from the true religion.

I also pay tribute to the researcher Prof. Dr. Ahmed Kaiss for his sober book, which is scientifically documented and which came out after his interesting and presentation, and his scientific method which adopts the research methodology in the humanities. He came up with a set of important recommendations, which must be taken into consideration, and I am confident that our young promising generation, would benefit greatly from this book, God willing, may God help us all and lead us to the righteous path.

Advisor to His Excellency
Prof. Dr. / Mufti of Egypt
and Supervisor of the Observatory of Takfiri Fatwas
and Extremist Views of Dar al-Iftaa in Egypt
Prof. Dr. Ibrahim Najem

Prof. Dr. Ahmad Mohamad Kaiss
and his Book
New Dialogue with Atheistic Thought

The journey of Professor Dr. Ahmad Mohammad KAISS with knowledge and the search for truth in his new book beautiful draws the reader's attention to it drives it towards the correct answers, after being subjected to scientific and philosophical problems raised by scientists and philosophers of Europe in the late nineteenth and twentieth century about the existence of the universe, man, and the Creator Almighty with the scientific answer to these issues, objectively away from intolerance and hatred.

In fact, Dr. Kaiss believes in the introduction of his book that these doubts and problems lead us to research, debate, development and knowledge. "In other words, it is the right of any human being to question, rely, believe or even reject any idea or concept that is not convinced or accepted, even if it is contrary to the concepts, convictions and beliefs of the surrounding community." He said: "It is in this sense to be positive, so that it contributed to the development of mankind to harness the many forces of nature in his favor, and discover many things and issues that contributed to his comfort, security and prosperity of his life. However, at all times and places, a series of questions still emerge, worrying the comfort of this man, who does not find for them convincing answers and for several reasons, including but not limited to: method, methodology, language... and others:

Prof. Dr. Kaiss's research was so nice and accurate and his answers in this unique book were through its three chapters. The results of each chapter are knowledge, and nothing but knowledge and truth. He concluded his speech in the final book by saying: Dear reader, if you believe in God, the above explanation and

statement helps you to persist pro in the Egyptian language, and immune you from the suspicions of the new form, and the old subtraction and content.

If are one of those who have deviated from the righteous path, you would find in these previous articles convincing answers with inevitable scientific evidence, and may God open your heart to the truth, and bless you with His divine mercy.

If you are one of the recalcitrant or sophists who do not believe anything, we have no explanation after the above, but we pray for God Almighty to guide you. He loves repentance, but Allah Almighty said about the stubbornness: »Or do you think that most of them hear or reason? They are not except like livestock. Rather, they are [even] more astray in [their] way«. (Al - Furqan, verse 44).

Dr. Kaiss's book is one of modern scientific knowledge link that speaks the language of philosophers and scientists of the twenty-first century and answer them with modern scientific responses far from the traditional preaching method. His work today is similar to the work of the Andalusian philosopher Ibn Tufayl in the story of Ibn Yaqzhan which he wrote a complement to the work of Sheikh Ibn Sina to search for the truth through the knowledge of man and the universe and to believe in the Creator Almighty, the only One...

So congratulations to Dr. Kaiss for presenting such facts and knowledge needed by people.

Your cousin
Dr. Youssef Mohamad Omro
Jbeil, on 29/07/2019

Corresponding to 26 Dhu al-Qa'da 1440 Hijira

Introduction

This human being is distinguished from all other species of living beings, as a sane and an articulate person who can express his thoughts, dreams, feelings and wishes, unlike the animal species.

Since the dawn of mankind to this day, we find that this man has expressed his wonders and ideas in a manner proportionate to the nature of his community, and the development of mechanisms and expressive means in it. Tribal traditions, pagan religions, celestial messages, and positive laws have preserved the right of this creature to express his thoughts, fears and wonders in some form, according to a total controller which can be called the mental logic of man, that does not clash with his innate and intuitive concepts.

In other words, it is the right of any human being to wonder, believe, or even reject any idea or concept that he is not convinced with or accept, even if this is contrary to the concepts, convictions and beliefs of the community surrounding him or that which he hears about. However, as long as he is a human being enjoying such human specialty of being rational and conscious, he cannot accept or reject any idea or theory without resorting to reason and

common sense, which is not contrary to human instinct. Otherwise, he would have abandoned his human kind and turned to his animal kind, and this is unacceptable to a sane person.

Doubt has always been a feature of humanity, and this has contributed to the realization of the human mind to search and investigate facts, science and existence in general.

In this sense, he is being positive since he has contributed to the development of mankind to harness many of the forces of nature in his favor, and discover many things and issues that contributed to his comfort and security and good life. Nevertheless, at any time and place still there is a series of questions that concern the comfort of this man, and he finds no convincing answers for several reasons, including but not limited to: method, curriculum, language... and others.

One of the most important questions man wonders about is the metaphysics or the unseen, and where did we come from and where are we going?

In every time and place, some people draw up theories, hypotheses or beliefs to answer these questions, which some have accepted and others have rejected for various reasons, including what is logical or not.

Thus, the question of the unseen, the hidden and other issues is one of the issues that people debate at every time and place. People were divided according to their beliefs such a believer, rejecter, hesitant who doesn't know, or

even an atheist according to the titles of this age. As will be discussed later, there is no such thing called atheism in the real, scientific and logical sense.

As a result of the scientific and technological development in the world, and the enormous steps taken by man in these fields, these questions have come intentionally or unintentionally to the minds of people around the world in general, mainly in our Arab world.

Therefore, we intended to put this thesis in the hands of our younger generations in the midst of these intellectual storms, so that we could provide answers to many of these questions. We have also chosen the title "New Dialogue with Atheistic Thought", referring to the thought which grows toward sensory materialism and does not accept or believe in the unseen.

We have adopted in this thesis the mental and logical scientific approach, and we did not rely on the religious rhetoric on the basis of: "Bind them to what they committed themselves to", considering that these theories or hypotheses deserve to be answered scientifically and accurately, far from fanaticism, passion or anarchism.

We also promise the dear reader that from now until the end of this thesis, we will not be out of context of the mental and scientific approach, regardless of our personal conviction or belief.

The dear reader should discuss these answers and simulate them in himself according to the scientific mental approach exclusively, because we are in the midst of a

human intellectual dialogue, not an animalistic and instinctive conflict. It is one of the public dialogues that means every human being and does not target a specific person or group.

Based on the above, the mental approach requires us to extrapolate the most famous theories or hypotheses that answer the questions of the unseen, including the celestial religious opinions. Therefore, we have compared them to one another in order to adopt or rely on the theory that has the highest level of logical and scientific credibility, which would be able to answer the questions raised, or many questions as well.

In this discussion, we have adopted the easy narrative style, mixed with a literary sense as much as possible, so that the dear reader can take advantage of it from any cultural level. Since, the nature of the issues and theories raised are written in a special language which is considered complex to non-specialists, we tried to summarize some theories and explained them in our way so as to help the reader understand them. We also referred to their sources and references in the margins for those who would like to have more information about them.

Therefore, this thesis came in three chapters following the introduction, and a final conclusion at the end:

1 - Chapter I: We reviewed the question of the creation of the universe from the scientific and religious perspective, and ended it by a summary of this research, and the result that we reached.

2 - Chapter II: We discussed the question of the creation and origin of man from the scientific and religious perspective, and followed it by the discussion of this issue, and the result that we reached.

3 - Chapter III: We talked about the issue of the soul or (death and life) from the scientific and religious perspective, and summed up the discussion of this issue, and the result we reached.

4 - Final Conclusion: We have further elaborated the final outlines of the previous research results, and added a humanitarian and fraternal recommendation.

At the end of this introduction, we hope that we would be able to resolve some of the ambiguity or confusion of the minds and hearts of our sons. We also hope that the students of science and truth would find their intended purposes, and that this thesis would be our contribution to raise awareness and science in the humanitarian community.

Dr. Ahmad Kaiss
Beirut, on 23/06/2019

Prelude

It is important to mention here three main points, which the dear reader should pay attention to, especially as they are closely related to the methodology of this research, not to underestimate the importance of the results derived from it. They are:

First: In the review of the scientific theories, our discussion was confined to the most famous scientific theories, which are adopted in the most scientific centers and forums. Certainly, there are many others but they do not have the required scientific fame since they are considered abnormal in the research communities and centers for they are not proven and weak.

Second: In the review of the religious opinions, we have adopted the Islamic vision, since Islam as an intellectual system contained all the concepts and views of the previous heavenly religions, such as Judaism and Christianity, as it is characterized by a kind of inclusiveness in various aspects of science.

Third: The religious discussions in the Islamic view of many issues came through the common Islamic perspectives, and through what Muslims agreed upon from all the major sects. We also left some opinions of some

persuasions, which are considered abnormal and far from the spirit of sound scientific reasoning, and because they are understandings and interpretations that do not bind the Islamic intellectual system to anything, as much as they binds their leaders who adopt them. Anyhow, they are rare and unknown only to the specialists of the scientists working in the Islamic arena.

We hope you enjoy reading this research.

This is in addition to the need to read it in accordance with its context, ie, without skipping and surpassing the questions raised, but you can read each chapter separately.

Chapter I
Cosmogony and Creation of Universe

A - The Scientific Perspective.

- 1 - A Brief Historical Overview.
- 2 - The Big Bang.
- 3 - Realizing the Effects of the Big Bang.
- 4 - Birth of the Natural Elements.
- 5 - The Fate of the Universe.
- 6 - Summary of the Most Important Points.

B - The Religious Perspective.

- 1 - A Brief Historical Religious Overview.
- 2 - Creation of the Universe.
- 3 - Evidence of the Occurrence.
- 4 - Creation of the Beings and Elements.
- 5 - The Fate of the Universe.
- 6 - Summary of the Most Important Points.

C - General Result.

A - The Scientific Perspective

1 - A Brief Historical Overview

Man started to wonder about the unseen in general, and about the universe in particular, at the moment and the beginning of its existence on this earth, where he used to meditate the sky and its contents, and was fascinated and enchanted by those glittering lights of all kinds.

With the evolution of man within several and successive stages of time, these reflections on the universe formulated a set of hypotheses or interpretations, which differed with the cultural or geographical differences of any other human group, and at various stages of time.

Therefore, we find that some of these interpretations about the emergence of the universe, especially in ancient times, came tinged with myths and superstition, and what we reached cannot be relied upon in any way, although these interpretations have common ground that will be mentioned in the context when talking about religious opinion in this chapter.

One of the oldest texts that came to us, which show the interest of man in the universe and astronomy, are the cuneiform inscriptions found in Kalda, where there was in

the country of Babylon high pyramid observatories next to the King's palaces, and the Astronomers used to monitor the astronomy and its movements. The Chaldeans believed that the life and order in which the material appeared was a mystery of the gods, and that what was in heaven was not casually found but was an effect of its will⁽¹⁾.

In the Pharoanic civilization also, the ancient Egyptians thought that the earth has originated from the lotus, and recorded this perception on the walls of the Temple of God (Kab), God of the earth⁽²⁾.

In Greek civilization, the belief was that the earth was held on the neck and shoulder of the god Atlas, with his head downwards⁽³⁾.

Through these examples, we can confirm that astronomy was known since thousands of years BC, and in most ancient civilizations.

At a later stage after Euclid the Greek, Aristotle was considered the first to speak about astronomy among the Greek philosophers in 340 BC. In his book «About Heavens». Aristotle believed that the earth is fixed and that the sun, the moon and the stars are moving in the circular orbits around the earth, the center of the universe.

(1) Gustave, Le Bon, Babylonian Civilization and Assyria, Translated by Muhammad Khairat, Dar Babylon, Paris, p.52, 53 and 47, edited.

(2) Al Mahmoud, Khaled, "Al Kawn Tahta al-Mejhar" (The Universe Under the Microscope), p 6 and 7.

(3) Same reference, p7.

In the second century AD, Claudius Ptolemy developed this Aristotelian idea in his book "Almagest", and formulated it to become a complete model that was later adopted by the Christian Church as an image of the universe that conforms to the Bible as they understood it then.

This belief lasted until Nicolaus Copernicus came in 1514 and declared that the sun was the center of the universe, and that the earth with all other planets revolves around the sun, and this theory was known as the centrality of the sun⁽¹⁾.

The theory of the centrality of the sun did not take its scientific place until almost a century after it was declared. The two astronomers: the German, Johannes Keller and the Italian, Galileo Galilei supported the Copernican theory in public.

In 1609, was the fatal blow to Aristotle's and Ptolemy's theory of the centrality of the earth, despite all the persecution and oppression that this theory was subjected to by the Christian Church at the time⁽²⁾. However, the theory of the centrality of the sun, which Johannes and Galileo said, could not explain the nature of the rotation the earth and the planets around the Sun. In 1687, Isaac

(1) Hawking, Stephen, A Brief History of Time, translated by Dr. Mostafa Ibrahim Fahmy, Egyptian General Book Organization, p.15 and 16, edited

(2) The Universe Under the Microscope, same reference., p 10. See also: "Majalat Alam Al Maarefa" (World of Knowledge Magazine), edition 17, p24.

Newton published the book “Mathematical Principles of Natural Philosophy”. The book included the law of general gravity and cosmic gravity in which it resolved the question about the nature of rotation of the earth and planets around the sun⁽¹⁾. After the scientific emphasis on the theory of the centrality of the sun, a second and most important question arose about the interpretation of the origin of the universe. In other words, if the universe had a beginning in time, if it was limited in space, and what is the future and destiny of this universe?

These questions were raised in the scientific community in the middle of the seventeenth century AD, and was first addressed by the philosopher (Immanuel Kant) in his book (Criticism of Pure Mind), published in 1781. Summarizing this theory, he says: The universe is full of solid objects in a state of stability, but they were different in size and density, and then these objects began to attract, small to large, collided and joined together to form larger bodies, until their collision caused a huge that heat was sufficient to dissolve and convert them into a glowing gas-like glowing mass, which revolves around itself very quickly and begins to separate from gas loops due to centrifugal force, each of which has its own gravity. Then the loops started to revolve in one direction around the nucleus of the nebula, which is currently represented by our sun. Gradually, the materials of each loop intensified in

(1) Tarekh Mowjaz Lil Zaman”, (Brief History of Time), same reference, p 19.

the form of meteorites, joined together by the influence of attraction forces forming planets. Thus, the known planets revolving around the sun was formed, and later in 1796, Pierre Laplace developed his own theory based on Kant's theory. In view of the similarities of ideas and assumptions in the theories of «Kant» and «Laplace», they are now defined as the theory of «Kant - Laplace»⁽¹⁾.

Then, in 1904, a new theory emerged known as "The Asteroid Theory". This theory was developed by the two scientists, Moulton and Chamberlain. However, their theory did not find much acceptance, and was criticized and opposed in many ways, especially with the emergence of a new theory, later known as «Gas Tide Theory» by the two scientists «Jeans» and «Jeffreys» in 1927.

This latter theory, was not spared from criticism, so Jeffreys himself admitted this 24 years after he raised this theory⁽²⁾.

Later, the theory of "Interstellar Duality" with the scientists (Littleton) emerged in 1936 and was later developed by (Hoyle) in 1946. This theory is a general explanation for the development of the solar system, but it was not spared from the scientific criticism⁽³⁾.

(1) Jawdat, Hassanein Jawdat, "Geograhia al-Kawarith al-Tabeiya" (Geography of Natural Disasters), Dar El Maaref University, Egypt, p.35, 36, edited.

(2) Jawdat Jawdat, Hassanein Jawdat, Geography of Natural Disasters, Dar El Maaref University, Egypt, p.27, 28, 29 and 30, edited.

(3) Hawking, Stephen, "Ath-Thoqoob As-Sawdaa", (Black Holes), Publications of the Cultural Foundation, UAE, 1st edition, 1995, p.125 et seq.

This lasts until the early 20th century, when in 1929, the American astronomer (Edwin Hubble) provided a scientific evidence that the galaxies were moving away from each other, and that these galaxies were not as static as perceived before.

(Alexander Friedman), the famous cosmological scientist, through his alterations to the theories of Albert Einstein that speak of the cosmic constant existence. Thus, based on Hubble's evidence, the universe is bloated as if it had started from a single point.

This paved the way for the solid scientific ground to build the theory (Big Bang) on basis at a later stage. This latter theory (the Big Bang) is currently adopted and prevalent in contemporary scientific communities⁽¹⁾.

After this brief presentation of the history of the universe's emergence according to the Western scientific perspective, and after completing this narrative and reaching a theory that gathers most of the scientists and research centers., let us dear reader get to know this theory more closely and widely, and be ready to read some scientific expressions and terms, which we are going to simplify as much as possible. So, do not be bored and go away...

(1) Bassil Al-Taie, Mohammed, "Khaleq al-Kawn" (Creation of the Universe), Dar Al-Nafees, Beirut, 1st edition, 1998, p.80 et seq.

2 - The Great or Big Bang

James Trifle says about Edwin Hubble's discovery of the expansion of the universe and of the galaxies moving away from each other says: "There is no doubt that if you want to know the answers to the fundamental questions posed by the scientist, you have to go back to cosmology, and through history astronomers have taken upon themselves to answer questions such as: How did the universe begin? how it was constructed? Or what is its fate? If these questions were raised on modern astronomers, the questions will be answered in the language of the accepted model of our time, which is called the Great Bang.

This model is logical as a result of the growing discoveries about galaxies, previously reached by (Hubble).

If the distant galaxies are actually moving away from us, and the more remote galaxies are moving faster than their relatively close ones, here a distinguished image of the universe emerges.

Imagine that galaxies are like raisins scattered over a piece of bread dough while baking. As the piece of dough expands, the raisins will be farther apart. If you think you're standing on top of one of these raisins, how do things look around you? Of course, you will not feel any movement, just as you do not feel the effects of the Earth's motion in its orbit around the sun, but you will notice that the nearest neighbor moves away from you. This movement is attributed to the fact that the paste of bread

between you and the nearest neighbor is expanding, and then pushes you away from each other»⁽¹⁾.

He added: "The simple fact that the universe is expanding makes us conclude that the universe has a beginning in time... The event that marked the beginning of the universe was called the (Big Bang). This name refers to the only event that represents the beginning of the universe, which today the astronomers consider as the whole image of the universe or the initial event as well as the expansion, and for the very beginning event, let us call it «the moment of creation»⁽²⁾.

Stephen Hawking, one of the most prominent theoretical physicists of the present age, has the same rank of professorship as Isaac Newton, Hawking, Newton and Einstein, one of the main pillars of physics. This giant brain died in Britain at the age of 76. This great scientist said: "When Adrian Hubble discovered the expansion of the universe in 1929, this completely changed the debate about the origin of the universe. If we take the present idea of and turn it back in time, it would seem that galaxies should be all one above the other at a certain moment that falls between ten to twenty thousand million years. At this time, the so-called (Big Bang), the density of the universe and the curvature of space and time are infinite.

In these circumstances, all known laws of science

(1) Trifle James, *The Dark Side of the Universe*, Translation by Raouf Wasfi, National Center for Translation, Egypt, 2006, p.55 et seq.

(2) *The Dark Side*, same reference, p 56 and 57.

collapse, and this is a disaster for science. It means that science cannot predict the beginning of the universe. All that science can say is: The universe is what it is now, because it was what it was then. Not surprisingly, many scientists have not been pleased with this conclusion.

Therefore, many attempts were made to avoid the conclusion that there must be a large bang and thus the beginning of time.

In 1963, another idea was put forward, by two Russian scientists: Evgeny Lifshitz and Isaak Khalatnikov to avoid the Big Bang term.

When these two scientists put forward their proposal, I was a research student who challenged my doctoral thesis. I was interested in the question of whether there was a single explosion, because that was crucial to understanding the origin of the universe. A set of mathematical equations to deal with this problem and the like has developed with (Roger Penrose). We have shown that if general relativity is correct, any reasonable model of the universe must begin alone. This means that science can predict that the universe must have a beginning, but science can not predict how the universe should begin. Predicting this requires recourse to metaphysics.

It is interesting to note the change in the atmosphere of general scientific opinion about terms. When I was a graduate student, no one used to take terms seriously. Now, as a result of term theories, almost every scientist believes that the universe has started with a term, where the laws of physics collapse.

But now I think that although the term exists, the laws of physics can still determine how the universe begins"⁽¹⁾.

If we want to clarify what Hawking said above: He intended that the previous theories that talk about the oldness of the material adopted by the intellectuals of the material thought in its three presentations: coincidence, materialism and material dialectic, all fell by the knockout following these discoveries and new scientific evidence. Therefore, the task of science is limited to reading and understanding the events that followed the great explosion, and this in itself is a tremendous achievement for man, but it stops at the limit of the second moment after the explosion, but everything before that is unknown.

These attempts made by some scientists to question the validity of the theory of the Big Bang; is only to try to mitigate the shock on those ideologies that formulated the whole concept based on the saying of the oldness of the matter and its eternity.

The limit of the knockout of the theory of "materialism" was not only limited to the theory of the "Big Bang", but the scientific surprise of 1965 aborted any attempt to justify the theory of the (the Great Bang), and cut off the way for any new theories, especially that the scientific evidence was in its favor, that is (the Big Bang Theory).

What happened in 1965 was the discovery of the microwave radiation background of this Bang. This was

(1) Dark Holes, same reference., p 131 et seq.

discovered by the two scientists, Penzias and Wilson, who, in 1969, won the Nobel Prize in physics for this remarkable discovery⁽¹⁾.

In this research, we will not discuss and review material theories after the scientific proof of their error and lack of correctness, and this is for the good fortune of the dear reader so as not to be bored of the scientific and philosophical discussions. Therefore, the research is confined to the theory of the "Big Bang" and let us be introduced to this theory carefully and quitley and as concisely as possible, despite its difficulty for non-physicists.

3 - Feeling the Effects of the Big Bang

Let's go back to the issue of "Big Bang" to say that the observations discovered by Hubble and the success of Friedman's models in interpreting these observations, and the recognition of the expansion of the universe prompted scientists to wonder about the first moment that time and space were born at the beginning of this universe! And so they had to admit that the universe is updated in time and space, not eternal as they thought.. The galaxies that we see now are spaced at great speeds from each other and at enormous distances must have been monolithic in some form in the past immemorial. Masses emanated from a point in the place as a great bang, the matter scattered at

(1) Creation of the Universe, same reference, p 94 et seq.

enormous speeds with a specific range of time and space...
There is no sense of time and place outside the universe...

This theory has been called the Big Bang theory.

But how did the Big Bang happen? Where did it happen?
Did it emerge from nowhere? Or from an old matter? Did it
happen in stages... and what were they?

The equations of Einstein and Friedman's solution
determined that the universe at the beginning of its
inception was a very hot furnace, with a temperature of
millions of degrees Celsius.... These equations determine
that the temperature of the universe was about one trillion
(Million Million) degrees Celsius when it was only one
second... Then the temperature began to decrease
gradually as the universe expanded.

This point drew the attention of the Russian physicist
George Jammu, who has been working in the United States
since the 1930s. Such very high temperature degrees
qualify hydrogen, assuming its existence as a fundamental
component of matter, to generate heavier elements such
as deuterium and helium (Hydrogen isotope). Jammu and
his two colleagues, Afr and Pitta, have developed a
complete scenario that tells the story of the generation of
natural elements of hydrogen.

4 - The Birth of Natural Elements

The scenario of George Jammu and his group (1948)
starts with the universe at a very early stage when it was
about one thousand ten thousandths of a second... where

the temperature was about one trillion degrees... The universe was a very dense mixture of matter and energy. At such temperatures, they act just like radiation because their kinetic energies and velocities are very high. These particles were in a state of constant creation and annihilation. Whereas the universe was at that time in a state of thermal equilibrium, the created parts were equal to the perishable parts of each species, ie, their number remains unchanged.

Note that by annihilation, we mean the change of mass particles into radiation, and by creation, we mean the conversion of radiation into particles with mass. Material and energy are two sides of the same coin. This is what we know from Einstein's relationship, which says that the amount of energy equivalent to any mass is the product of the amount of that mass in the square of the speed of light... Thus, any amount of mass (any particle) can be converted into radiation with equivalent energy according to Einstein's relationship, but this transformation is not random, but adheres to basic and general conditions determined by the laws of physics, namely:

1. The total amount of energy in the transformation process is reduced in the process of conversion.

- 2 - A pair of particles generates in the case of energy conversion into a material and this pair of particles represents the matter and the anti-matter... That is the generation of the particle with its counterpart. The counterpart of each particle is the particle that converts it into second energy once it meets with it.

3 - The generation of particles and their annihilation is in accordance with formulas that maintain the linear and angular momentum and quantitative numbers... That is, all laws of physical retention remain in force.

Here we stand at the creation of the pairs of particle. A proton has a counterpart that is the antiproton which has exactly the same mass as a proton, but its electric charge is negative. An electron has a counterpart, the positron, which has exactly the same mass as an electron, but with a positive electrical charge. The principle of couples in the creation of particles and other beings of the universe.

When the particle and its counterpart meet, they become electromagnetic radiation emitted in the form of a pair of photons (the light particles of static mass). Since the density of matter in the early stages of the creation of the universe is very high, the crowding of the universe was blocking even the movement of the photons themselves as well as the movement of other particles. Therefore, there have been constant collisions between these particles with photons... that is continuous energy exchanges between them. What determines the direction of energy exchange is the side that has the greatest potential. If a photon colliding with an electron has more energy than the electron's kinetic energy, it gives it more energy, and if its energy is less, the photon gains energy from the electron and causes slowdown in its movement... Therefore, it was inevitable that the universe would reach a thermal equilibrium between matter and radiation...

In this case, the number of particles whose temperature

is less than the heat in the universe is equal to the number of photons.

In this case, the number of particles which temperature is less than the temperature in the universe is equal to the number of photons, which is in the phase at which the temperature of the universe was (12) trillion degrees; there was one neutron, one proton, and one electron per photon. Then, when the temperature decreases to (10) trillion degrees, the journey to create neutrons and proton pairs ended, while the neutrons, counterparts, protons, and bonds collided with each other and transform into radiation, but the temperature of the universe was not enough to regenerate these particles.

The temperature degrades to (100) billion degrees after (0, 01) seconds the creation of the universe... This degree was not enough to generate protons and neutrons, but it was enough to generate electrons and their counterparts, the positrons, where these particles were created and spread at high speed in all directions, then collide with each other and generate radiation and so on.

In such a case, the universe was like a very thick soup, and in a violent boiling state. At this stage, neutrons were transformed into protons and electrons whenever they collided with the neutrino. (This is a very small electric charge, and its mass is estimated to be one of ten thousand of the mass of the electron!). When the neutrino counterpart collide with the proton, it produces neutron and neutrino. A proton is produced with a counter

neutrino and so on. All these reactions were possible, yet the number of neutrons and protons remains balanced.

The temperature decreased to (30) billion degrees (0.1) seconds after the creation of the universe. The density of particles also decreased. In the meantime, the transformation of a proton into a neutron became impossible, but the transition and transformation became in one direction only, which is the transformation of neutrons into protons... Thus, the number of neutrons decreased, while the number of protons increased, the ratio became:

62% protons.

38% neutrons.

The more the universe expands, its temperature decreases and its density becomes lower. One second after the creation of the universe, the temperature decreased to 10 billion degrees, and the density was reduced to a point where the neutrinos and their counterparts were free to move. There were no many obstacles and barriers, the ratio of neutrons collided with each other, and thus the generation of electrons and positrons declined. This is also, why neutrons collided with positrons to create protons. At the end of this phase, the ratio between protons and neutrons was:

76% protons.

24% neutrons.

At this moment, the destiny and fate of the universe had been determined, and the raw materials needed to build the basic material in the universe were formed.

The basic ratios were adjusted, and the interactions between the particles went with accurately calculated and forces. Everything went very fast. In the very few parts of the first second, as we saw, all the quantities needed for subsequent material development, including the existence of life on Earth, were determined...

It is true that the events that took place after this moment in the history of the universe were also of great importance in the future of the universe, but all these events are intrinsically linked to what we have seen here briefly. Thus, the plan of the entire universe was created with its stars and suns, and our globe with its flowers, animals, oceans, mountains and man have been determined in the first two parts of second of the creation of the universe.

The process continues. After 14 seconds, the temperature decreased to 3 billion degrees, which is below the temperature to create the electrons.

Thus, the process of generating electron and positron pairs has been completely eliminated. Although this temperature is sufficient to form the nucleus of a stable helium atom, the rapid expansion of the universe has prevented it. At the end of the third minute, however, we reach the right conditions to form the nucleus of an atom, about one billion degrees (7 times the temperature of the sun's subsurface). At this degree of temperature, the trinium nucleus and the helium nucleus begin to form. Whereas, the deuterium nuclei dissolves rapidly.

During this phase, a part of free neutrons turns into protons by decomposition. It is known that if the neutron is left free, it decays into a proton, an electron, and a neutrino counterpart. Such transformations are possible within a probabilistic law that determines that 10% of neutrons become protons every (100) seconds. Therefore, the ratio of protons increases and the ratio of neutrons in the cosmic material decreases to become:

86% protons.

14% neutrons.

After further temperature declines, deuterium nuclei begin to form, and these nuclei pass through the trinium phase, or helium phase to form stable nuclei of helium. This is where all neutrons begin to combine with protons, forming helium nuclei.

In the meantime the temperature reaches (900) million degrees.

Protons and neutrons become as follows:

87% protons.

13% neutrons.

These reactions last until the 35th minute. While neutrons take their place in helium nuclei, excess protons remain as the nuclei of hydrogen atoms without any of the formation of any complete atoms. The temperature is still too high to allow electrons to combine with the nuclei. Meanwhile, the process of the degeneration of electrons and positrons continues.

After that, the universe continues to expand for many

years without anything worth mentioning. All that the temperature decreases, but once the universe reaches the age of (70) thousand years until its temperature has reached (5000) degrees only... Then the nuclei of atoms begin to catch electrons to form atoms and generate elements... In this case, we notice the hydrogen generation and helium.

Thus, the photons give way to free movement without collision with electrons. These photons are called "radiation of last dispersion."

The theoretical calculations underlying this long scenario of the conception of the universe from the tiny fractions of the first second, through the formation of atoms and the generation of natural elements, are complex detailed calculations. As a result, the current universe temperature is expected to be around (5) degrees Kelvin, i.e. 268 degrees Celsius below zero! These calculations were made in the late 1940s and early 1950s.

The discovery of Arno Penzias and Robert Woodrow Wilson of the cosmic microwave background (CMB) gave great impetus to the theory of the Big Bang. The discovery came as an investigation of the computational theoretical result (Jammu) and his group had expected, as the measured temperature was very close to theoretical predictions. This combination of theory and practice has prompted scientists to investigate further the origins of the universe.

We have quoted this explanation of the events that

followed the great explosion of the Iraqi, Dr. Mohammed Basil al-Tai, one of the most prominent Arab students of Hawking, from his book mentioned in our references. We know that it is difficult to understand these calculations and physical and mathematical equations for non-specialists, but we intended by mentioning the establishment of evidence and the argument for its existence, not to be accused that we assume such evidence without scientific evidence.

Knowing that these equations and evidence are many and require long explanation, but we limited ourselves to mention the above to indicate what is required.

In 1989, NASA (National Aeronautics and Space Administration) sent a spacecraft to collect information about cosmic orbital radiation, called the (COBE) Radiation Explorer, and equipped with ultra-sensitive devices that proved the residual radiation from the Big Bang.

The discovery was the logical explanation for the cause of the regular wireless whiz of the universe, which comes to us from all sides of the perceived universe, which remained in the form of an echo of the Big Bang. The spacecraft sent millions of images to Earth of the remnants of the first smoke from the Big Bang from an estimated ~ billion light years away.

The discovery was the tangible physical evidence to support the theory of the Big Bang, and to take it to the near-certainty of truth, and prompted the overwhelming

majority of astronomers and astrophysics to believe in its validity⁽¹⁾.

Finally, in this context, the dear reader may wonder about the fate of energy conservation at the beginning of the creation of the universe, as it is known (that energy is not destroyed and not created from nonexistence) as they say... This law is true in all cases only in one moment that is the first moment to create the universe. At this very moment, this law has been nulled, and this is what modern physics decides.

Therefore, the creation of the universe happened from a pure nonexistence⁽²⁾.

In conclusion, Stephen Hawking commented on this result "What gives fire to these equations and makes them a universe governing them? Is the final unified theory, a theory that is so coercive that it causes its very existence? Although science has shown how the universe began, it will not be able to answer the question "Why is it important for the universe to exist? "I don't know the answer"⁽³⁾.

(1) The Universe Under the Microscope, same reference, p 25.

(2) Creation of Universe. same reference, p 102. See also, "A Research in the System of the Universe, George Johnson, Syrian General Book Organization, p 53 et seq. See also: Min Zad al-Tareq, Ahmad Mohamad Kaiss, Dar al-Malak, p 15 et seq.

(3) Black Holes, same reference, p141.

5 - The Fate or Future of the Universe

Based on the adoption of the Big Bang theory in Western scientific research centers, a new problem has arisen: whether the universe will continue to expand indefinitely, or does it have a limit which it may stop at? According to Einstein's general theory of relativity, there are three models of the universe: two open and one closed.

In the two open models, the universe continues to expand indefinitely.

In the closed (which is the probable) model, the universe should begin to shrink when it reaches a certain amplitude.

The main factor that controls the future of the universe is the rate of the density of matter in it.

If this density is below a certain limit called "critical density," the universe will continue to expand exponentially. If the actual density is greater than the critical density, the universe will close and shrink on itself.

The current measurements of the density of the universe are inaccurate enough to determine the future of the universe. These calculations include the age of the universe itself. It is estimated that the universe is between 10 and 20 billion years old, and the medium number is 15 billion years, closer to be believed. However, many cosmic physicists likely believe in the closing of the universe, although the matter in the universe according to observations is about 20% of the amount of matter needed for the

closing of the universe. This led cosmologists to assume that there was some hidden matter present in or between galaxies. One suggestion was the existence of such material in the form of invisible black holes. This means that these black holes should be very large to cover the huge shortage of cosmic matter.

The second best suggestion is that they exist in the form of neutrinos. In the 1980s, scientists became more convinced of this proposal, especially after experimental assertions pointing to a (non-zero) mass, ie, a zero-neutrino rate of electron mass. The availability of neutrinos in large numbers in the universe suggests them to fill this deficiency. In any case, the question of the total fate of the universe remains unresolved, with theoretical physicists and cosmologists awaiting resolution⁽¹⁾.

"Einstein's theory of general relativity," Hawking says, "in itself predicts that (space/time) begins at the term 'big bang', and will come to an end at the (Big Crush), meaning the whole universe shrinks again. Taking into account the effects of quantum, it seems that the mass or energy of matter will eventually be restored to the rest of the universe and that the black hole is with any matter inside it will evaporate away and eventually disappear. Does quantum mechanics have a dramatic effect equal to that of the Big Crush⁽²⁾?"

(1) Creation of the Universe, same reference, p: 104 et seq. See also, Dr. Carl Sagan, Alam Al Maarefa Magazine, edition no.251, et seq. See also "The Dark side of the Universe, same reference, p237, et seq..

(2) Brief History of the Universe. same reference, p 105.

In his other book, he says: «The future of the universe, which expands forever, a rather boring future. However, it is never certain that the universe will expand forever, and we have no definite evidence except up to a tenth of the density needed to make the universe shrink. However, there may be other types of dark matter that have not yet been discovered.⁽¹⁾»

There are also theories of some physicists who believe that the end of the universe will disappear within 2.8 billion years from now. In addition to the theory of "Great Crushing," they assume the theories of "Great Freezing" and "Great Rupture"⁽²⁾.

"Looking back to the past while we know what we know," says George Johnson. "It's hard to shake the belief that astronomers and physicists reveal a pre-existing system and tend to meet on the way the universe actually gives."⁽³⁾

To conclude this topic with some objective courtesy, we quote what Hawking said about the future prospects of the universe. "The future of the universe, or more correctly what scientists believe will be the future, is very difficult to predict," he said. Tomorrow: the history of the future." That would be a history of future predictions, almost all too far from the target, but scientists, despite these failures, still believe they can predict the future.

(1) Black Holes, p212.

(2) The Universe Under the Microscope, p 245.

(3) A Research in the Universal System, p 65.

In ancient times, predicting the future was the profession of priests and diviners... and the famous Delphi clairvoyant in ancient Greeks was known for its predictions of ambiguous possibilities.

Modern forecasters who predict the end of the universe are more willing to venture. They set specific dates for the end of the world. These predictions even tend to reduce prices on the stock market, although there is a question to me why the end of the world makes one want to sell his shares. For money! It is assumed that you cannot take any of them with you!! "So far, all the dates set for the end of the world have passed without any event, but forecasters often have an explanation for their apparent failure."⁽¹⁾

6 - Summary of the Most Important Points

At the beginning, thank you, dear reader, for bothering you to read some specialized pages full of scientific phrases, which must have exhausted you, but this is the tax of science and knowledge which must be paid and if this indicates something, it indicates your determination to seek knowledge, culture and science, congratulations to you on it.

As for the most important points that have passed with us and we have discussed, are as follows:

1 - Paying attention to the universe and astronomy and questioning accompanied man from the beginning of his

(1) Black Holes, p 201 et seq.

presence on Earth, and the archaeological and historical evidence on it are many.

2 - The initial conception was to say, Earth is the center of the universe.

3 - The idea of centrality of the Earth was refuted in 1514 by Nicholas Cooper Nikos, who proved the theory of the centrality of the sun instead of the Earth, especially after the efforts of Galileo and Kepler, but the latter were unable to explain the nature of the rotation of the earth and planets around the sun.

4 - In 1687, Isaac Newton solved this problem through his discoveries of gravity, thus resolving the issue of the rotation of the Earth and planets around the sun accurately.

5 - In the middle of the seventh century, the question arose about the origins of the universe. The first answers came according to what is know

6 - In the middle of the seventh century, the question arose about the origins of the universe, so the theory (Kant and Laplace) emerged, and then there were many theories about this unresolved issue.

7 - In 1929 (Edwin Hubble) was able to provide scientific proof of the expansion of the universe and the distance of galaxies, and this was confirmed by (Alexander Friedman) through his spectral discoveries, (Albert Einstein) through his theory of general relativity.

8 - Hubble's discovery of the expansion of the universe contributed to the emergence of the theory of the Big Bang, which in turn was confirmed and proved by the

general theory of relativity of Einstein, Stephen Hawking, and other senior scientists, and this confirmed that space and time are updated after the moment of the Big Bang.

9 - In 1963, there were many attempts to question the theory of the Big Bang, especially by some scientists with a materialist doctrine, but the discovery of the (radioactive background of the microwave) of this explosion cut the way to question the validity of the theory of the explosion and proved it.

10 - (George Jammu) with a group of scientists were able to draw a precise scientific scenario on the events that occurred after the first moment of this explosion with the perception of how natural elements are formed.

11 - Jammu's theory and other scientists have shown some very important issues, including:

- a - Withdrawal of the concept and law of general parity to the world of the atom itself.
- b - One of ten thousandths of a second was the age of the universe where the limits of this study or scenario and before the physical laws collapsed then, and this figure has a special symbolism, which we are going to identify later.
- c - The end of the generation of natural elements in the presence of helium and hydrogen. Hydrogen is an essential component in the water, as the water consists of 2 hydrogen and 1 oxygen H_2O . Water has a specificity in finding life in general.

12 - The universe was created from a pure non-

existence according to the ability of the theoretical physics. The maximum reached by the theoretical physics is to understand and analyze the second moment that followed the explosion in an ascending manner.

13 - After the proof of the theory of explosion, questions were raised about the fate and future of the universe, divided between several theories likely: (retraction), ie, the return to the place of the bang, and this theory is based on Einstein's (general relativity).

14 - Among the theories about the future of the universe: the theory of (great crushing), the theory of (great freezing) and the theory of (great disruption), and all these theories are not scientifically proven.

15 - Hawking and many other scientists have acknowledged the invalidity of any theory, considering it to be a kind of irrational prediction, although implicitly referring to the probability of (retraction), especially to provide some elements and data that simulate it.

This was a summary of what went through the stage of reviewing the theory of the evolution of the universe according to the scientific perspective. Let us now get to know the religious opinion on this issue, and what they say about the people of heaven?

This was a summary of what went through the stage of reviewing the theory of the evolution of the universe according to the scientific perspective. Let us now get to know the religious opinion on this issue, and what they say about the people of heaven?

B - The Religious Perspective

1. A Brief Historical Religious Overview

The concept of religion or religiosity in the sense of attachment of man to that metaphysical capacity is one of the fundamental and central issues that accompanied man from the time of his first existence on this earth, and even his death on it, and this is not philosophical, but sensory, materialistic and historical.

If we read the history of ancient human civilizations, and look at their remains to this day, we find the features of the idea of and the doctrine of God or gods embodied in each trace and landmark they left, and then found by archaeologists and practitioners of history later.

This sense of ancient religiosity is not stopped by our present, nor will it be stopped by our future. The secret is that there is a meaning and a sense based within man, and accepted by his initial instinct, defined by philosophy as (astonishment), science means (axioms), and religion known as (the tendency of the creature to its Creator), although all of them play one functional role as will come with us in the context.

The astonishment of philosophers are the first motiva-

tion of man to investigate things in general, and his surroundings in particular and drives him for investigation and closer inspection, drawing a set of preliminary data, and this initial data is called science axioms.

The axioms are believed by the mind after the repetition of the experience and preview, and is assured once it is conceived and reasoned, whether it is perceived by the senses, such as taste and color, wind, heat and cold, or through internal feelings, such as hunger and satiety, love and hatred, joy and sorrow, pleasure and pain. All these things and so forth are believed by the mind in a non-*U*stop manner waiting for anything else, because the reason for believing them are embedded in them in particular.

Every human being, whether he was a scientist or ignorant is aware that the triangle differs from square, the square differs from the circle, the long differs from short, the light differs from darkness, and science differs from ignorance, etc. which falls under the principle of "inadmissibility of contradiction," It is also axiomatic that: Man realizes the existence of himself.

All these issues come to the so-called human mind. This mind and reason is the characteristic of this human being, which distinguishes and differentiate it from other animal species.

Some have tried throughout history to question the validity of relying on reason, because the senses might be wrong, and according to them the mind also might be wrong. Therefore there is no way to know anything of the

facts, but these doubts are illogical and absurd, as those who questioned the rule of reason, and dropped it from significance and consideration, have used the method of reason in this, and criticized the mind with the mind. Hence, they denied it in theory, and believed in it practically and quite unwittingly. In the past, it was said : «who denied philosophy has philosophized»⁽¹⁾.

This is if we drop the mind, there would be no room for thought, science, civilizations, nor anything of human affairs, as he and the animal, would be both in analogy.

Consequently, the efficiency of the mind is self-evident, just as a priori that the ten is more than one, but the mind does not realize all the facts to be a source of all knowledge.

Consequently, the human being after his realization of himself, his existence, other things and his natural surroundings, raised questions about the causes and effects, and became intuitive by that tendency towards the cause of these effects, and the creator of these creatures, so he visualized them in his mind, and recognized the need for a force or multiple of forces that is the reason for the emergence of all creatures into the world of existence.

(1) Moughnieh, Mohamad Jawad, "Falsafat Islamiya" (Islamic Philosophies), Dar AlJawad, Beirut, 6th edition, 1993, p762. See also "Osos al-Falsafa wa al-Mazhab al-Wakei" (Fundamentals of Philosophies and the Realistic Sect), Mohamad Hussein Tabtabaii, Dar al-Taarof, Beirut, p 11. See also "Al-Lougha wa al-Hawas" (Language and Senses. Dr. Mohamad Ashah), Egyptian Library-Beirut. See also: Brain, Norman, Dwidge, Dar Arabia lil Ouloum, Beirut.

Therefore, he established structures and temples for them, and began to approach them with various kinds of rituals and worship throughout the ages. Evidence of this, archaeologists in all parts of the earth have uncovered many traces of ancient and immemorial civilizations, and were able to distinguish between those civilizations and different societies, in terms of the means that they used in their daily lives. They found diverse differences and patterns which were the result of geographical nature, or climatic, or other elements which influenced the nature of these differences and variations.

However, they found a common denominator among all the components of these human societies, in all regions of existence, and living conditions.

This common denominator is the concept of worship, where there can be no traces of any civilization, large or small, devoid of a shrine or a temple for worshiping, or anything like that. The tendency of the created man to his Creator is embodied in the origin of his formation and has a natural propensity for it since his evolution. Otherwise, can mankind since it was found to this day, conspire against itself and also commit itself to the idea of or gods according to different cultures of civilization throughout the ages, except for a very few? !!

Of course not, because this is illogical and unacceptable, so it means that from the moment of existence on earth, man touches in one way or another the reality of this absolute ability to create, and the power to control and supervise these creatures.

The various interpretations of this absolute power among human societies at all times and places are the main reason behind the multiplicity of ancient pagan religious concepts. The gods of Babylon differs from the gods of the Persians as well as the gods of the Pharaohs, and the gods of the Maya tribes of Latin America, or the Greek gods Greek, or Roman, and so on...

Therefore, the present existence of man to this day does not stop the concept of worship in any way, even if he believes in the old matter and claims to be atheist, this claim is illogical and correct, because it recognizes the existence of something, even if it has given it the name "matter".

All of the above, is in terms of philosophical and historical reading of the concept of the emergence of the meaning of worship according to scientific induction. As for the people of the beliefs of the three divine messages (Judaism, Christianity and Islam), they meet with the general result of the former induction but disagree with it in the introduction.

The people of such messages believe that the first man knew the truth of the existence of God, and did not acquire this knowledge through sense and reason, but knew what to do in terms of worship, but with the multiplicity and abundancy of human existence and staying away from the correct heavenly religious teachings, was the reason for the formation of those groups, that interpreted their religious beliefs and concepts differently from the original concept. Therefore, these false beliefs, multiple pagan

concepts throughout the ages, and different places have emerged. This meaning is what we have described as an agreement in the result and a difference in the introduction⁽¹⁾.

As a result of these numerous misconceptions about God, the mission of the prophets and apostles throughout history was to restore these deviants through truth and righteousness, as the Qur'anic verse determined: *(And there was no nation but that there had passed within it a warner)⁽²⁾*, ie, any civilization or human group throughout history, has received warning and information to return to the righteous path.

Some of them returned back and some of them disliked. Some believed and others disbelieved. My dear reader, this is of the nature of humans, no matter how big or small they are. Some of them also called upon in the late night, while others went to the ground and worshiped the stone and this is an inevitable fact.

Did you like this crap, or was it a grotesque⁽³⁾?

(1) Kaiss, Ahmad Mohamad, *Min Zad al-Tareq*, Dar al Malak, Beirut, 1st edition, p38. See also "Manhajiyat al-Uran al-Maarifiya" (Cognitive Methodology of the Quran), Mohamad Haj Mohamad, Dar al Hadi, Beirut.

(2) The Holy Quran, Surat Fater, verse: 24. See also: "Jadaliyat al Elaqa bay al-Falak wa al-Fiqh" "The Dialectical Relationship between Astronomy and Jurisprudence", Islamic Thought Foundation, Dar Al Malak, Beirut.

(3) These phrases are intended to be a courtesy station works to attract your attention and focus, dear reader, although in the meanings within the context sought...

Returning to religion and religious thought in general, the task of religion is not based primarily on the principle of the interpretation of particles and discussing the chain of effects and causes, as much as the task of religion is to refer to the basic public totalities and the most important of which is monotheism.

Therefore, we find that the religious system is based on monotheism in deism, because of the proper and logical evaluation of the mind, to guide it and link it to the laws and moral rules on which to build society and the individual as the Creator wants us to do.

In other words, religious vision is not a detailed scientific theory in which it speaks of combinations of elements and creatures, as much as doctrinal foundations about human divinity, morality, and social. If it sometimes goes through some sensory and partial examples, it is to confirm the validity of the claimant, and to refer to some of the divine creations and miracles. In this sense, religious thought is not incompatible with science based on logical and true mental evidence. If someone claims otherwise, certainly it would not be based on religion.

Therefore, our next review of the idea of emergence of the earth and the universe, will be through the public totalities referred to the Quran, with the help of explaining through the books of interpretation, philosophy, or theology in the broad and comprehensive Islamic sphere.

So, dear reader, accompany us in this exciting journey, to learn about the religious vision about the emergence of

the universe... Do not stop reading and be preoccupied with television series, or mobile phone...

2 - Creation of the Universe

The Holy Quran is the first source of Islam, the holiest book for Muslims, and the end of the heavenly books after the Bible and the Torah. This Quran is a miracle brought by the Holy Prophet from the Lord of the Worlds due to the immortal miracle it contains proving that it is granted from the Wise, the All-Knowing.

The Quranic approach is a rescue approach to humanity in general, and does not concern one category without another, it aims to save humanity from darkness to light, from darkness of ignorance, polytheism and paganism, to the light of science, unification and sincerity, that is, in the interest of all people.

The Holy Quran began at the beginning of its descent, liberating the mind from the constraints of ignorance, illusions and myths, and it worked by inviting the Prophet (PBUH) to purify minds from the filths of atheism and polytheism, fanaticism and delusions as well as from the cocoon of superstition to the vastness of science and correct knowledge⁽¹⁾.

(1) Kais, Ahmad Mohamad, "Al- Moatalef wa Al-Mokhtalef fi al-Tafsir", (The Recombinant and the Dierent in Interpretation), Dar al-Malak, Beirut, 2018, 1st edition, p.8 set seq. See also: Risalt al Solouk fi al-Akhlak wa al-Aaamal), (Message behavior in Ethics and Actions), Kazem al-Dachti, German Oriental Research Institute, Beirut.

It is wrong to believe that the Quran is an objective scientific book, so that it details and explains the issues of formative nature in the form of mathematical equations for the particles, structures and creatures created by God. However, as presented with us in the previous pages, it is a divine constitution for man, and an integrated system of thought dealing with all affairs of life Humanity. This Quranic intellectual system, if subjected to something concerning the nature of creation in general, it would be referring to its public totalities to denote the absolute divine power on the one hand, and to the scientific secrets enshrined in the pages of this existence, which motivate the human mind to try to understand, and thus understand the real cause, for regularity in the path of worship and work, on the other hand.

Based on the above, can we feel the effect of the total references in the Quran about the origin and creation of the universe? And do these verses or references, if any, contradict the correct logical science?

The answer to these questions is yes, since the Qur'an is full of many verses that talk about the creation of the universe in addition to its fate or future, and through what you will see with us dear reader in the following pages, you will find that most of the verses contained in public totalities do not conflict with knowledge, especially the hadith, there are even many issues referred to by the Qur'an. Science is still at its highest stage unable to solve or understand it, with reference to a very important issue: That the Quranic verses, although generally referred to a

particular scientific issue, this reference has a modern scientific interpretation and corresponds with it. However, the true religious belief does not allow this scientific interpretation to be adopted at all, since human science may be mistaken, change and evolve while it is not fixed, whereas the Qur'anic verses are an absolute celestial revelation made by the Wise, the Knowledgeable.

So, how did the universe begin according to the Quran?

1 - The universe is a created out from Nonentity, it has never preceded time, but time was found with it.

This advanced meaning can be understood from the whole Qur'anic verse, which says: *(His command is only when He intends a thing that He says to it, "Be," and it is)*⁽¹⁾.

This can be understood that creation in general is related to the divine will, so that the thing (be), no matter how small or large (be).

The question of the former nihilism of the universe can be understood through the Qur'anic verse: *(He is the Originator of the heavens and the earth; whenever He decrees a matter He (merely) says: "Be", and it is)*⁽²⁾.

Originator means effective invention and creation without elements or previous creatures.

This linguistic meaning is a common word between the Almighty and the human being, where the human being is said to be creative, ie the inventor, or anything else in this

(1) Surat Ya-Sin, verse: 82.

(2) Surat al-Baqraa, verse: 117.

sense, when He can link some creatures to each other in an unprecedented way, a new thing is considered a kind of human creativity. Whereas, Allah Almighty creates things, where there is nothing but His Almighty existence. That is why the word Creator is said in a very way, and Creative in creating man in the metaphorical sense.

This can also be understood through the Qur'anic verse: *(Allah is the light of Heavens and the Earth)*⁽¹⁾.

The light actually comes out of nowhere, just as if you were in a very dark room with a lamp or a battery-operated light detector, once you press the power button until the light rays penetrate the place like a sight and show you the things in front of you, such as the table, chair or the like. Therefore, the light is the appearance of these and other beings. This verse is referred to in the Qur'anic verse *(And Our command is but one, like a glance of the eye)*⁽²⁾. and this verse describes the realm of the divine command, which is a glimpse of sight, and this meaning if we are to make for it an approximate measure of time, it does not exceed thousands of parts of the second!!

2 - That the universe at the time of its creation was one body, and then fragmented into parts scattered by His science and wisdom.

This meaning can be understood through the Qur'anic verse: *(Have those who disbelieved not considered that*

(1) Surat al-Nour, verse: 35.

(2) Surat al-Qamar, verse: 50.

the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?)(¹

This verse, although apparently addressed to the deniers and disbelievers of the existence of the Creator, but it refers to the nature of finding the universe after the divine command, so that the occurrence of the command (Be), found those materials that were combined in one body, and then ruptured and separated from each other steadily gradually, until the stage of the formation of water that is the main source of existence of organisms. It is also, i.e. the verse confines the cause of these formative incidents by God Almighty, that is, these interactions and movements were ordered by Him, not from another source.

This can also be understood through the Qur'anic verse: *(Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We have come willingly.")(²*

The smoke in this verse, in the sense that the sky was at one time in the case of smoke, which is the combined gases, and was easily submitted to the divine order, which made the apparent act as if it was the result of itself, not directed from outside or from another thing. However, the

(1) Surat al-Anbeyaa, verse: 30.

(2) Surat Fusselat, verse: 11.

truth is that the divine will was responsible for that act and this is the meaning of “direction”.

3. The Earth, planets and galaxies are governed by a law that prevents them from collision or indiscriminate dissonance, in modern scientific terms: “Law of General Gravity”.

This meaning can be understood through the Qur’anic verse: *(Indeed, Allah holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him. Indeed, He is Forbearing and Forgiving)*⁽¹⁾.

God Almighty tells us that this earth where we live in is a circular oval planet, which prevents it from falling into the depth of the universe, and proves its place permanently as other planets and galaxies. Here, the ability of God is manifested in the preservation and stability of the competent sites of the earth and planets and galaxies according to the law it does not change or transform only by His order, and this is known in modern terminology as (General Gravity).

4 - The Earth revolves around itself, and the moon revolves around them, and both with the rest of the planets revolve around the sun, that is, the meaning (the centrality of the sun) and (rotation of the earth).

This is what can be understood from the Qur’anic verse: *(Are you a more difficult creation or is the heaven? Allah*

(1) Surat Fater, verse: 41.

constructed it. He raised its ceiling and proportioned it. And He darkened its night and extracted its brightness. And after that He spread the earth).⁽¹⁾

This verse begins with a denunciation question: Do you think that your invention is harder than the creation of Heaven?

The Almighty confirms that the sky created and arranged according to the divine will and the public interest, and made the sun shine to the earth facing the sun, and night to the opposite side of the earth as well, and this through the law (spread the earth), that is, the rotation of the earth around itself produces night and day.

Or through the Quranic verse: *(And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing)*⁽²⁾.

This means that the Sun is also rotating, but it is fixed in its position. This is the meaning of the “course”.

This can also be understood from the Quranic verse: *(It is He who made the sun a shining light and the moon a derived light and determined for it phases - that you may know the number of years and account [of time]. Allah has not created this except in truth. He details the signs for a people who know)* or the verse: *(It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming)*⁽³⁾.

(1) Surat Al Nazeat, verse, verse: 38.

(2) Surat Ya-Sin, verse: 38.

(3) Surat Yunus, verse:5, and Surat Yas-Sin, verse: 40.

This first verse of Surat Yunus refers to two sources of light on the earth, the first is the daylight which produces full light, and the second is the moon that produces light at night, which is a reflection of the light of the sun on it.

It also refers to the circular movement of the moon around the Earth and the benefits of this movement in addition to night lighting, such as the number of annual lunar months, and the calculation of the number of days of these months and others.

The second verse of Surat (Ya-Sin) emphasizes the centrality of the sun according to a law that should not break it so that it collides with the moon or any other planet, and all are in the orbit refers to the vast cosmic ocean (swimming) meaning that they rotate.

5 - Law of general parity, which was repeated by the Quran, and can be understood from the verse: *(And of all things We created two mates; perhaps you will remember)⁽¹⁾*.

This verse speaks absolutely of the existence of a couple of everything, and the thing here is broader than the creation of man, animal and plant, but includes everything that we can call something, from the smallest beings that are below the level of the atom, to the greatest cosmic beings.

This has been proven definitively by scientists in all developed and modern scientific fields.

(1) Surat az-Zariyat, verse: 49.

6- The universe extends and expands, and this meaning can be understood from the Quranic verse: *(And the heaven We constructed with strength, and indeed, We are [its] expander)*⁽¹⁾.

The expansion in language is the opposite of narrowness, and the act (expanding) in the verse indicates the continuation. Accordingly, the Quran speaks of the expansion of the universe permanently with an emphasis on attributing this act to God Almighty and meaning “with strength”: is “by ability”. Ability never lags behind wisdom.

3. Evidence of occurrence

The issue of (occurrence) is one of the oldest issues that faced religious thought at all times and places, as the prevailing theories talk about the multiplicity of gods, or their existence in some places, or the oldness of matter and other issues...

These ideas were addressed by speech scholars of all faiths, especially Muslim scholars. The answers they formulated as opposed to these false beliefs were inspired by the Quran, the Sunnah and the mind.

The debates took place, the long texts were written, the methods and approaches varied, and the words and language differentiated, all in order to prove that the universe and what is in it (is produced) i.e. created and it is not old and eternal, except for the multiplicity of the two Eternals, God and matter.

(1) Surat az-Zariyat, verse: 47.

Today in the age of science and technological progress, which were able to unveil many scientific secrets, do we still need to provide evidence and proves on the occurrence and creation of matter that is the universe in general?

The answer is: Praise be to Allah. We do not need to provide mental and theoretical evidence on the occurrence of matter and time, since modern science ensures that this is proved by the sensory and physical scientific evidence that cuts the way on every doubter.

You are lucky, dear reader, so as not to engage with us in the course of verbal and long research, or philosophical proves and evidence and their complexities, although we will mention some sources of words on this issue for those who would like to be acquainted with them⁽¹⁾.

The universe and everything in it were brought into being and created. They are not eternal or produced out of a dynamic movement in matter, nor other theories that are outdated by time, and no longer fit for nothing but history, where it must be dated that in such time there was a group of people believed in such, just as the belief of Euclid and later Aristotle and Ptolemy (with the centrality of the earth), which were later refuted, could no longer be used except in the historical sphere.

(1) See for Instance, Book "Al-Najat" (Salvation), for Ibn Sina, "Kashf al-Murad" for al-Allamah, al-Houlli, "al-Akhera w al-Akil, for Mohamad Jawad Moughnie, "Tahafot al-Tahafot" for Al Ghazali, "al-Tawheed", for for Ibn Boubieh al-Qommi, or "al- Osos al-Mantiqiah lil Estekraa", Mohamad Baqir al-Sader.

This is not a diminution of anyone, but because of the tremendous steps achieved by man in the way of science and knowledge⁽¹⁾.

I would like to recall the words of the philosopher and the poet Hafez Shirazi:

We are nothings that pretend to exist

You (Allah) are the absolute existence and You are our existence⁽²⁾.

4 - Creation of Beings and Elements

This issue, the creation of beings and elements, is in turn one of the issues which the Quran dealt with and referred to in a holistic and total manner, and topics addressed by the human world in general, that is, the area close to the reach of man and his surroundings, emphasizing by evidence and argument for every person the ability of the Creator Almighty. Hence, every member of humanity may not be able to explore the depths of the universe and see it for it is far from him, while the rest of the phenomena are close to him and accessible to all, regardless of their cultural and cognitive levels.

(1) Corbin Henry "History of Islamic Philosophy", Dar Awaidat, Beirut 1986, p:52 et seq. See also: "Falsafat Islamiyya" Mohamad Jawad Moughnieh, Dar al-Jawad, 1993, p 527.

(2) From Book of Hafez al-Shirazi, one of the well known philosophers and Erfanis in Iran and other countries. He has set his Islamic beliefs in poets in the Persian Language, among which is this line where he talks about the absolute existence of Allah, the Creator of the Earth and the Man.

This is what can be understood from the Quranic verse: *(It is Allah who created the heavens and the earth and sent down rain from the sky and produced thereby some fruits as provision for you and subjected for you the ships to sail through the sea by His command and subjected for you the rivers. And He subjected for you the sun and the moon, continuous [in orbit], and subjected for you the night and the day. And He gave you from all you asked of Him. And if you should count the favor of Allah, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful)⁽¹⁾.*

These verses mimic the human and fully talk about blessings that he enjoys, and from the first source, which is God Almighty. The rain falling down from the sky is seen by everyone, and trees and plantings when they change from one situation to another to bear the fruits and what man needs. These changes are also seen by everyone, the wind and the seas, the succession of night and day, and the countless blessings of all that are seen and examined by people. However, the human being takes comfort from the surrounding matters, and he forgets his Lord, and disbelieve in Him, and this is what God considered to be unjust to man for himself.

With some detailed references, the verses in Surat al-Nahl simulate the different classes and groups of people,

(1) Surat Ibrahim, verses: 32-34.

and lead them to one conclusion: Is there any ability other than God to this diversity of creation? Now, Praise be to Allah.

Consider reading these verses: *(He created the heavens and earth in truth. High is He above what they associate with Him. He created man from a sperm-drop; then at once, he is a clear adversary. And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat. And for you in them is [the enjoyment of] beauty when you bring them in [for the evening] and when you send them out [to pasture]. And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful. And [He created] the horses, mules and donkeys for you to ride and [as] adornment. And He creates that which you do not know. And upon Allah is the direction of the [right] way, and among the various paths are those deviating. And if He willed, He could have guided you all. It is He who sends down rain from the sky; from it is drink and from it is foliage in which you pasture [animals]. He causes to grow for you thereby the crops, olives, palm trees, grapevines, and from all the fruits. Indeed in that is a sign for a people who give thought. And He has subjected for you the night and day and the sun and moon, and the stars are subjected by His command. Indeed in that are signs for a people who reason. And [He has subjected] whatever He multiplied for you on the earth of varying colors. Indeed in that is a sign for a people who remember. And it is He who subjected the sea for you to eat*

from it tender meat and to extract from it ornaments which you wear. And you see the ships plowing through it, and [He subjected it] that you may seek of His bounty; and perhaps you will be grateful. And He has cast into the earth firmly set mountains, lest it shift with you, and [made] rivers and roads, that you may be guided, And landmarks. And by the stars they are [also] guided. Then is He who creates like one who does not create? So will you not be reminded?)(¹.

In another indication in Surat al-Nahel: *(And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful. Do they not see the birds controlled in the atmosphere of the sky? None holds them up except Allah. Indeed in that are signs for a people who believe. And Allah has made for you from your homes a place of rest and made for you from the hides of the animals tents which you find light on your day of travel and your day of encampment; and from their wool, fur and hair is furnishing and enjoyment for a time. And Allah has made for you, from that which He has created, shadows and has made for you from the mountains, shelters and has made for you garments which protect you from the heat and garments which protect you from your [enemy in] battle. Thus does He complete His favor upon you that you might submit [to Him])(².*

Also what is mentioned in Surat Al-Furqan, especially

(1) Surat al-Nahel, verses: 3-17.

(2) Surat al-Nahel, verse: 78-81.

the point of bashing those who are not convinced of these natural phenomena created. These verses are: *(Or do you think that most of them hear or reason? They are not except like livestock. Rather, they are [even] more astray in [their] way. Have you not considered your Lord - how He extends the shadow, and if He willed, He could have made it stationary? Then We made the sun for it an indication. Then We hold it in hand for a brief grasp. And it is He who has made the night for you as clothing and sleep [a means for] rest and has made the day a resurrection. And it is He who sends the winds as good tidings before His mercy, and We send down from the sky pure water. That We may bring to life thereby a dead land and give it as drink to those We created of numerous livestock and men. And We have certainly distributed it among them that they might be reminded, but most of the people refuse except disbelief)⁽¹⁾.*

Or as indicated in Surat al-Rome: *(It is Allah who sends the winds, and they stir the clouds and spread them in the sky however He wills, and He makes them fragments so you see the rain emerge from within them. And when He causes it to fall upon whom He wills of His servants, immediately they rejoice. Although they were, before it was sent down upon them - before that, in despair. So observe the effects of the mercy of Allah - how He gives life to the earth after its lifelessness. Indeed, that [same one]*

(1) Surat al-Fourqan, verses, 44-50.

will give life to the dead, and He is over all things competent)⁽¹⁾.

Also, in Surat al-Rum: *(It is Allah who sends the winds, and they stir the clouds and spread them in the sky however He wills, and He makes them fragments so you see the rain emerge from within them. And when He causes it to fall upon whom He wills of His servants, immediately they rejoice. (48) Although they were, before it was sent down upon them - before that, in despair.(49) So observe the effects of the mercy of Allah - how He gives life to the earth after its lifelessness. Indeed, that [same one] will give life to the dead, and He is over all things competent.(50)*)⁽²⁾.

Based on the foregoing, the religious vision for the creation of elements and beings, which we have drawn from the Quranic verses, on the grounds that the Quran in its broad content contained all the facts on the creation of creatures and elements, which all previous religions talked about broader and more comprehensive additions.

It is as we stated before, natural phenomena which the modern science was able to uncover some of its nature, as it admitted its inability to cause, or prevent.

(1) Surat al-Nour, verses: 43-45.

(2) Surat al-Rum, verses: 48-50.

5- The Fate of the Universe

The religious vision, especially the Islamic one, decides and asserts that the destiny of the universe will inevitably disappear, and that heaven will be folded in the sense that it shrinks on each other. This is what we can understand through the Qur'anic verse: *(The Day when We will fold the heaven like the folding of a [written] sheet for the records. As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it)*⁽¹⁾.

The mechanisms or modalities that will be adopted for this are unclear, but there is an assertion of the Islamic vision that asserts and decides that the universe will inevitably collapse, especially as God made it a promise to man, and stressed the inevitability of his action. Especially if we reflect on the accuracy of the Qur'anic expression: *(As We began the first creation, We will repeat it.)*⁽²⁾. It means that the universe will eventually return back to the point from which it started.

The scene of the last day was drawn by the Holy Qur'an in Surat al-Takwir, with the accompanying scientific phrases in a very accurate and objective manner, which are consistent with the end of the inevitable universe. For

(1) Surat al-Anbeya, verse: 104.

(2) Creation of the Universe, previous resource, p 107 and 108.

example: *(When the sun is wrapped up [in darkness]. And when the stars fall, dispersing, And when the mountains are removed. And when full-term she-camels are neglected. And when the wild beasts are gathered. And when the seas are filled with flame. And when the pages are made public souls are paired. And when the girl [who was] buried alive is asked. For what sin she was killed. And when the pages are made public. And when the sky is stripped away. And when Hellfire is set ablaze. And when Paradise is brought near, A soul will [then] know what it has brought [with it]. So I swear by the retreating stars. Those that run [their courses] and disappear -And by the night as it closes in. And by the dawn when it breathes. [That] indeed, the Qur'an is a word [conveyed by] a noble messenger)⁽¹⁾.*

According to these meanings, we can imagine and understand the following: that some illuminated planets reach a stage where the light fades and disappears and here the meaning of (retreating stars), but they remain orbiting and passing thus forming a gravitational energy through which (sweeping) and withdraw everything that is adjacent or approaching them. This approaches the modern scientific meaning which talks about how black holes are formed and their attractive role⁽²⁾.

(2) Surat al-Takweer, verses: 1-19.

(1) Black Holes, previous resource, p: 145 et seq.

Summary of the most important points

1 - The religious vision determined that man from the very beginning of his existence sought to understand his surroundings and the universe in general, and therefore the first human existence is one that continues to be religious.

2 - The religious system said: The first human being found on earth knows the truth of the existence of God, as this knowledge was preceded by his presence on earth, and the pagan manifestations throughout history are the result of the majority of people away from the true religion.

3 - The religious vision does not consider itself bound to answer in detail many natural and other matters, but rather its duty is to answer the general totalities, from which many partial questions are subdivided, the latter of which is the task of man and scientists, each according to his specialization, science and knowledge. Thus, it stimulates and supports human mental effort and does not abolish it.

4 - All that contradicts science and reason does not converge with religious thought, but the religious system converges with science based on sound and correct mental foundations, and if found contrary to reason, it is not of religion.

5 - The religious vision is based on the Quran, as Islam recognizes all previous religions, other than those that do not recognize it or others. Therefore, the Quran called to unleash reason in the field of science, by drawing many

totalities in the cosmic and human phenomena in general and urging man to seek knowledge to understand some miraculous divine power.

6 - Based on the above, the religious vision decided that the universe was created from non-existence and that time was created with the creation of universe.

7 - The universe at the beginning of its creation was one body and then it was fragmented by a wise power, as pointed to the first gas formation, which is expressed by smoke.

8 - The universe as a whole is subject to a law that prevents it from collision or random dissonance, which is known in modern science (general gravity).

9 - Religious vision proved that the earth is spherical and revolves around itself, and orbits the moon, and all orbiting the sun, and therefore the sun is the center.

10 - The religious vision established the general Law of Duality in all creations and talked about it.

11 - The religious system has determined that the universe is constantly extending and expanding.

12 - After its previous assertions of the formation of the universe, the religious vision relied on the incontrovertible science reached by contemporary scientists, which proved physically and appreciably to the occurrence of the universe and thus created from the nonexistence, and did not adopt many previous philosophical or verbal approaches.

13 - I talked extensively about the religious system and

about the creation of elements and creations, according to the public totalities to which I have committed to refer without diving into their partial natural details.

14 - The religious system has confirmed the fate of the universe, and confirmed its demise after returning to the place of its start and from where it was created and found.

15 - The religious theory preceded the scientific theory about 13 centuries ago, and talked about a natural phenomenon known as the death of planets, and the formation of black holes.

16 - This religious system was formed or ended up within the early seventh century.

The above is a summary of what went through the stage of reviewing the theory of the evolution of the universe according to the religious perspective.

Let us now dear reader be introduced to the similarities or differences between scientific theory and religious opinion.

In other words, come with us to know the outcome of the contest, and what percentage of points goals or parity?

C - The General Result of the First Chapter

1 - Both the scientific and religious theories on the primary interest of man in his surroundings and the universe, as well as his devotion to the unseen and hidden power, coincided with a distinction among religious opinion holders in explaining the emergence of ancient pagan religions by moving away from the first monotheistic worship.

2 - Scientific theory met with religion on the issue of spherical Earth and the question of the centrality of the sun, with a fundamental difference, where scientific theory could not prove this until the beginning of the sixteenth century AD. Whereas, the religious system decided to do so within the beginning of the seventh century AD, that is, the religious theory preceded the scientific theory by nearly nine centuries.

4 - At the beginning of the twentieth century AD scientific theory was able to provide evidence and proves the expansion of the universe and the distance of galaxies from each other, while the religious theory stated that within the early seventh century.

5 - Also, at the beginning of the twentieth century AD,

the question of the birth and creation of the universe was resolved through the theory of the Big Bang and the consequent saying of time and space, while religious theory referred to this and wholly corresponds very much with scientific theory, and also since 13 century before it.

6 - In 1948, George Jammu and a group of his colleagues drew a scientific scenario according to mathematical equations about the development of events that followed the Big Bang, that is, after the first moment of the explosion.

This is accepted by the religious theory as it considers that these scientific achievements do not contradict them, especially since science studied phenomena and matters after their occurrence and creation. That is, science studied the creations after their existence, and that science recognized the existence of the first moment which was the reason behind the sequence of subsequent events, and this is what the religious theory decides and attributes to the Creator.

7 - Also in the scientific scenario developed by George Jammu where he stressed the existence of a scientific phenomenon in all creations, that is nothing is free from its counterpart, which is known as the law of general parity, and this meaning is determined by the theory of religion and confirmed it for nearly 13 centuries before the scientific theory did.

8 - The scientific scenario ended when the basic law

materials for the existence of life and others, namely, helium and hydrogen, the main component in water, and this was agreed by the religious theory and fully, without any detail, considering water as an essential element of the existence of life.

9 - Scientific theory coincided with the religious theory in terms of saying that the universe was created or found from a pure non-existence, with a time difference between the two theories up to 13 centuries.

10 - The religious theory preceded the scientific theory in referring to the issue of black holes in the universe, with a time difference of up to 13 centuries.

11 - The scientific theory did not resolve the future and the fate of the universe, although it has advanced a weak theory according to them, which is called the theory of (the Great Retraction). Whereas, the religious theory has confirmed and settled this by saying the definitive retraction, and the return of the universe to the place of birth, and did not reveal or talk about mechanisms and qualities. However, it has simulated and approached the theory of the (Great Retraction), over 13 centuries before it.

Based on the foregoing, we can say that the religious system has converged with very modern and developed scientific theories, and at a very high and close relative, but here the probability of the religious system that referred to these issues before the scientific theory about 13 centuries, and this does not mean to deny the scientific human effort

and its achievements in understanding the universe, mechanisms and modalities. However, this strengthens and affirms the correctness of religious thought and that it is a science inspired from heaven to the prophets (p), and the Prophet (PBUH) in particular, and is not in any case, legends and superstitions.

Chapter II
Creation and Evolution of Man

A- The Scientific Perspective.

- 1- A Brief Historical Overview.
- 2- Darwinian Theory.
- 3 - Refuting the Darwinian Theory.
- 4 - Summary of the Most Important Points.

B - The Religious Perspective.

- 1- A Brief History.
- 2 - Suspicion of the Concept of Evolution in Heritage.
- 3 - The Religious Theory.
- 4 - Summary of the most Important Points.

C - The General Result.

A - The Scientific Perspective

1 - A Brief historical Overview

The conception of evolution (i.e. the evolution of being in all their kinds and development) is old and, according to some historical sources which date back to thousands years. In other words, it has been the source of human question since its existence on this earth and this is what some of the myths on the tablets in Babylon and Assyria talked about, or even in ancient Egypt and other African or Canaanite. These codes, although differentiated in form or expression, have to some extent, mimicked a certain idea which can be summarized as follows: the impact of (planets) and combined with each other was the cause of the emergence of living beings in Earth, and that it only developed (gradually), The human in the beginning of the formation was only a mass (matter sticky) having no form and no image, until God gave it the breathe of life and then the nature played a role in the matter, thus it transformed in the stages of development until reaching the human form.

Among their beliefs were also: They said that the full round is seven thousand years. Each of the planets is unique in itself in the impact of thousand of years, and then

share with the other six thousand of the completion of one of the other planets. And so on, over the days until the expiration of the full round, and the participation of each of the planets in turn, produce their own impact, and that is the reason of the different images and variations of biology and species⁽¹⁾.

Later in the Greek period, with the accompanying scientific and philosophical movement that cast a shadow over its methodologies of thinking, a Greek philosopher, Empedocles, appeared in 610 BC, indicating that the extensive research has advanced the emergence and evolution of life in the earth. He said according to these historical references: «The emergence of living creatures is attributed to (the influence of the sun) in the earth, and distinguish the homogeneous elements in the permanent movement, and that the earth was initially more wet clay than it is now. When the influence of the sun took place the moist elements inside it flew out in the form of bubbles, The first animals were born, but they were dense with ugly and irregular images, and were covered with a large crust that prevents them from moving, reproduction and self-preservation, it was necessary to create new creatures, or increase the action of sun in the earth to generate all animals. The creatures were not free of the fluctuations

(1) Darwin Charles, *Origin of Species*, An-Nahda Library, Beirut, Baghdad, translated by Ismail Mozher and Dr. Mohamad Yusuf Hassan, p3 et seq. It worth mentioning that we have mentioned some phrases between brackets for special reference and are going to illustrate this later in the context.

that they were subjected to, and thus they were first created outrageously, and began to fluctuate until they got the present image».

This meaning or text about Empedocles was quoted by Aristotle at a later stage, as the sources state⁽¹⁾.

Later in the 1890s, Charles Darwin's grandfather, Erasmus Darwin, summarized the evolutionary hypothesis of species, which was later developed by (Jean-Baptiste Lamarck)⁽²⁾ in 1809, and later called "non-Lamarckism", in an attribution to him.

The summary of this theory says that the process of self-generation between generations produce simple types of life, and then gradually develops to become more complex, adapting to the surrounding by inheriting changes that occur to adults, either by use or neglect.

In other words, Lamarck believed that there were very ancient species that were transmitted and evolved over time between organisms and continuously, that is, organisms could not become extinct because of their different genealogies. This means the age, evolution and inevitable survival of the beings in the future, and that is what the materialists say.

This theory was refuted by the scientist (George

(1) Origin of Species, previous resource, p:4.

(2) He is a well known French physiologist, lived between (1744-1823) and his is considered the owner of the first clear evolutionary theory, based on the foundations of inheriting the acquired traits.

Cuvier)⁽¹⁾, who strongly opposed these beliefs, clarifying that species are fixed and unrelated, and that the similarities that occur between them reflect their functional needs. In 1795, through his works in fossils, he was able to prove the true meaning of extinction through natural accidents, which was a refutation of the theory of Lamarckism by presenting the scientific evidence and proves which collapsed it.

Accordingly, he later became renowned as the founder of the scientific theory of extinction, as opposed to the theory of evolution. Cuvier's theory is based on proving that every living creature was created in a special manner, and that it did not change into another species⁽²⁾.

Later, Charles Darwin⁽³⁾ came and reformulated the theory of evolution, later known as Darwinism, through his book (The Origin of Species), which he raised and published in 1859, and was greatly influenced by it. Therefore, the mid-19th century witnessed the emergence of Darwinism in Western communities.

There are some attributed⁽⁴⁾ to some of the Muslim

(1) He is the President of the Academy of Sciences in France, who lived between (1769-1832). He was specialized in geology, anatomy, zoology, plant and natural history.

(2) Al Hadi, Jaafar, "Allah Khaleq al-Kawn" (God is the Creator of the Universe), Dar As-Sadeq, Kom, 2nd edition, 2005, p668.

(3) Charles Robert Darwin, born on 1809 and died on 1882, was a British naturalist and biologist known for his theory of evolution of Lamarckian roots.

(4) Origin of Species, same reference, p.5 -14.

philosophers who were known as (brothers of al-Safa)⁽¹⁾ to say this theory in some way, as is the case for (Ahmed bin Mohammed bin Meskawi)⁽²⁾, known as Ibn Meskawi, through the chapters discussed in his book, especially (Al Marateb).

This percentage is incorrect, and this will be indicated in the religious theory.

Based on the above, although the foundations of the theory of evolution, which was notoriously famous with Darwin, were included in what Lamarck said, but Darwin received the reception that was not received by the theory of Lamarck, because the time when Darwin presented his theory was appropriate, and we are going to reveal the reasons in this context.

So now, dear reader, let us learn more about this theory based on the oldness of matter leading to the theory of self-generation and evolution.

(1) They are an unknown group of Muslim philosophers, their messages appeared in the tenth century AD in the Iraqi city of Basra, and their letters were known=50 These messages of Ikhwan/ Brothers of al- Safa, and they were aimed at bringing together religion in general and philosophy, so their work was in secret. It is believed that Ibn al-Muqaa who wrote The book (Kalila w Dimna) is one of them.

(2) He is a philosopher and historian born in Ar-Ray Region in Iran, in 932 H and died in the city of Isfahan in Iran in 1030 H. He is considered the first Muslim scholars who wrote in the science of controversy in its scientific and philosophical concept, in his famous book, "Tahzeeb al Akhlak wa Tattheer al Aaraq" (Discipline of Morals and Purification of Ethics) This book is from our approved sources and we are coming to talk about it in some issues.

2 - Darwinian Theory

Before we get to know this theory, we must identify the reasons for its spread so strongly and quickly in the scientific and Western communities, especially as we have indicated before that the debate raged among researchers in Europe at the time before it was decided by (George Cuvier), through reasoning that the theory of Lamarck, which Darwin later relied on and developed is invalid.

Darwin addressed the whole origin of creation in his theory, and said that the reason for the survival of creation is based on natural selection, and this sense spread in the scientific community and circulated on many scientific aspects such as the biological, physical and philosophical aspects.

This came after the prevailing belief was that each species, especially the living beings, was created independently, and that the creation of man was the end that crowned the acts of creation, and that the species are immutable and do not evolve and change from one species to another.

However, Darwin declared this theory invalid, and said that different species of plants, animals, and humans, emerged gradually by retaining the various transformations that arise in their respective individuals. He based his theory on five factors that lead to evolution and the emergence of species, from an old material.

We return here to ask before reviewing this theory of the reason for its rapid spread in the West and so quickly?

The answer is through a historical review of that period of time in Europe in general. Despite the refutation of Lamarck's evolutionary theory before Darwin, there are two major factors that contributed strongly in promoting Darwin's theory:

- 1 - The curse on theological thought at the time as a result of the oppression practiced on scientists and new ideas contrary to theological teachings.

2. The prevalence of socialist thought and the concepts of Engels and Marx are based on Hegel's philosophical materialist ideas, which is based on the eternality of matter.

We will summarize these two factors by saying:

1. It is known that after the famous Council of Nicaea and its decisions concerning the demarcation of Christian theological monuments, in 325 AD during the days of Emperor Constantine, these decisions and concepts remained prevalent and adopted in the Christian intellectual circles and religious beliefs until the beginning of the sixteenth century. Among these beliefs were the matter of (the centrality of Earth) which we discussed in chapter I. But, after the efforts of the Poland, Nicholas Copernicus, the German, Johannes Kepler, and later, the Italian Galileo, and then American, Isaac Newton, these scientists were able to prove the error of this issue adopted in the Christian faith, and this has led to a wave of uncertainty in the Western circles, especially the

religious group, thinkers and scientists about everything related to the old views, ideas and theories, and when theological groups were unable to provide logical answers to them, they became more confused and suspicious confusion. Therefore, they turned away from their theological beliefs and engaged in science and its experimental results.

To make matters worse, the popular outrage towards the men of theology at that stage was living in a state of opulence and luxury while the average Christian believer was gripped by poverty and destitution on the one hand, and the indiscriminate campaign against science and scholars was led by the Church's inquisition. Where, just to put forward a scientific theory contrary to the prevailing beliefs, it was confronted by being a heresy, and condemned the one who adopts it by repentance or death by fire on the other hand.

Being so well prepared and discontented, the earth has supported all new scientific theories, in retaliation for theological thought, regardless of its validity and scientific accuracy. The witness to this stage described by one of the French thinkers, Peter Bell, who died in 1706, the author of the great dictionary of historical scrutiny, who said: «stagnation is better than to uphold illusions»⁽¹⁾.

Moreover, the British thinker and philosopher, Anthony

(1) Shibli Shumail, "Shareh Bakhter ala Mazhab Dawrwin", (Explanation of Bakhter based on the Darwinian Theory), article 6, p.1333.

Collins in his book «Free Thought» published in 1713, said that: The Torah is not true, and rejected religion, and did not recognize a law other than the law of reason⁽¹⁾.

This is in addition to the remarkable successes achieved by scientists in various fields at that stage, which increased the conviction of people with experimental sensory science away from theological opinion and what you see in this regard.

2. At the beginning of the eighteenth century, Europe witnessed the birth of a philosophical system whose pioneer was George Hegel (1770 - 1831). This system was later known as the dialectical method, which was later influenced by Friedrich Engels (1820-1895), Karl Marx of Prussia (1818 - 1883), whose views and theories contributed to the development of socialist and labor movements in Europe. Both Engels and Marx contributed to the establishment of the Communist League and the formulation of the program and organizational principles, according to concepts of the atheistic communism based on the dialectical approach for (Hegel)⁽²⁾. As well as the materialist theory, that talks about the oldness of matter.

This paved the way for the Russian, Vladimir Lenin of (1870 - 1924) to lead the Bolshevik revolution against these czarist regime in Russia, which was finally brought down in 1917. Lenin became president of the Soviet Union in the

(1) (God is the Creator of the Universe), previous reference, p.667.

(2) Falsafat Islamiah (Islamic Philosophies), previous reference, p.851.

same year, and thus became the materialist intellectual system of the great state, through which they spread these communist materialist concepts around the world.

Returning to 1848, Engels and Marx published the Communist Party's Manifesto, in which they outlined the materialistic dialectical theory, based on the eternity of matter, presented it, rejecting the metaphysical theological thought, and implicitly included socialist economic theory and philosophy social Communism. Their views gained popularity in popular circles and among some scholars and cultural elites, but they could not explain and view the origin of life and creatures on earth except through their general proportion of material.

When Darwin's book was published in 1859, which is 11 years after the publication of the book Engels and Marx, Darwin's book and the assumptions and theories of the origin of evolution and upgrading it contained, was considered complementary to the system of materialistic atheism. It was then adopted by the materialists who spread it around the world, as for it contained hypotheses and theories, which serve their intellectual system. This was the second factor in the spread of Darwin's thought.

Darwin himself was not an atheist, nor did he call for atheism, as he himself expressed in his book "The Origin of Species", in addition to what he wrote at the end of chapter 15 at the end of his book, which confirms the meaning of his faith.

Now we get back to the Darwin theory briefly, by

focusing on the most important foundations, which we said earlier that they were five, or four, according to some sources.

Darwin's five factors are:

1 - **Genetics:** which means the similarity comes similar; cats do not give birth to dogs, but to cats, that is, the young species of each type similar to their fathers in plants and animals.

2 - **Transformation:** in the sense that the members of each species are similar and not identical, that is, not a replica of their origins. They resemble their parents but are not the same as them and even if everyone is similar even in color, they differ in the shadows in which the color extends.

3 - **Reproduction:** The plants and animals which are born are more than that which are estimated to survive. The nature exceeds in bringing. It also exceeds in the annihilation, and thus, the fourth factor arises.

4 - **Fighting for survival:** a steady impact is an uninterrupted act, each plant or animal emerges to exist, it should strive for surviving, and compete with others on the necessities of life. Thus, arises the fifth factor.

5. **Natural selection and survival of the fittest:** Individuals who are provided with stronger power in its upbringing, smarter trick, or are more resistant to natural acts are more viable, their following offspring also carries their characters that have enabled them to survive.

By the continuity of these five factors, Darwin argues, living being were able to survive and spread in Earth.

Darwin's story of human evolution begins with the

beginning of life on Earth according to the following stages:

A - Primary life forms were gradually made from single-celled microorganisms, and later evolved into multicellular.

B - The multicellular creatures appeared in the sea and then moved to live on land like reptiles, while others moved to the air and took the form of birds, and this happened as a result of random changes in the genes or factors that renew the traits and inherited characteristics, in addition to this process of evolution. Those who did not fit for survival were extinct, while those who adapted to their environment lived longer, and descended generations with the same qualities, so that after several million years they were divided into distinct species, and into different groups within the same species.

C - Darwin says: The development of mammals from reptiles came relatively late, including the development of a creature living on trees resembling monkeys, and at some point this creature abandoned his living on trees and resorted to the ground, and instead of using his hands to walk he used his legs, stood up on his legs, and so his hands were free to eat things.

D - The freedom of movement of the hands eventually led to the emergence of the experience of this animal with the use of tools, and therefore towards his mind and abilities, and thus evolved into a human creature capable of thinking and talking, although it still holds many similarities with the monkey.

After millions of years, human intelligence and intellectual ability increase, and all its monkey-like properties gradually disappear, passing through the Stone Age and beginning the stages of knowledge by making tools, establishing great civilizations, such as in Egypt and Mesopotamia, where the first arts of writing appeared. Then, the written history of man continues to tell the rest of the story of mankind⁽¹⁾.

This was a summary of Darwin's theory, which was popular with people in the early nineteenth century, and the hype around it is returned at our time now, despite the tremendous scientific and technological progress made by this man (monkey) according to this theory!

Did this theory pass the scientific exam and succeed? Or there were scientific evidence and proves that have weakened and dropped it from consideration?

So, dear reader, we go towards refuting this theory according to the scientific perspective, and identify what the practitioners of scientists said about it.

(1) Kaiss, Ahmad, Mohamad, "Al Roaya Al Fikriya wa Al Falsafia" (Intellectual and Philosophical Vision, for Tabtaba'I, Dar al-Nouha, Cairo, 1st edition, 2016, p.337. See also: Origin of Species, previous resource, Chapter 1, 3,4 and 5. See also Al Motahari Mortada, "Al Dawafe' Nahwa al Madiya" (Motives Towards Materialism), p.69 et seq.

3 - Refuting the Darwinian Theory

Based on Darwin's theory, which we explained earlier, many questions have arisen about them, and a lot of doubts about their validity, and the most important ones who wrote about it was Darwin himself in Chapter VI under the title (Problems of the Theory) !! What did he say?

Darwin said: The problems of the doctrine of evolution with the influence of conversion are many, including:

1 - Loss or scarcity of intermediate transitional conditions, 2 - emergency changes on life habits, 3 - transformation habits in one species, 4 - in the habits of some species may contrast other relatively close habits 5 - in members that have reached compositional perfection, 6 - image of transformation, 7 - what does not produce problems, 8 - no mutation in nature, 9 - in non-significant organs, 10 - in that some members are not in all cases absolutely perfect, 11 - beauty and how it happens in image of organisms, 12 - law and example cases leading to survival.

Darwin commented on these problems by saying: the reader can hardly reach this habitat of research until he have met many problems, and it is not a fault that some of these problems is of great importance. So, whenever I think about it, I became suspicious, but many of those problems are evident, not contradictory to the truth of the doctrine, and the rest considering right, do not undermine the pillars of the doctrine, or deny it altogether, as I think⁽¹⁾.

(1) Origin of Species, previous resource, p.328 et seq.

In order not to get bored, dear reader, we will simplify it very briefly, so that we will only explain problem number 1 as explained by Darwin himself, but in our own way.

Loss or scarcity of transitional central varieties

Darwin argues that the principle of natural selection generates the best and most powerful species, and therefore the first origin from which the species originated must be followed by an intermediate derived from it, which linked the origin to its last species, and that these intermediate images must have become extinct if extinction has gone so far as to make images. So, why we do not find its many structures embedded in the earth's layers⁽¹⁾?

In other words, if man was a monkey, he must have been at some stage between the monkeys and the human in its final form, so why not find the remains of the structures of this creature in the sediments of the earth layer around the world?

Darwin's own acknowledgment of this problem drops his entire statement from the limits of theory to the limits of hypothesis at its lowest level.

Scientific theory must provide strong scientific facts in some of its fundamentals in order to be qualified it as a theory, and become an accurate science if it can provide evidence and proof of validity.

The hypothesis is in the form of combined perceptions,

(1) Origin of Species, previous resource, p.320.

and is not necessarily to be logical and scientific, and therefore the scientific and logical hypothesis needs a lot of effort to live up to the theory, or at a minimum scientific hypothesis at the highest levels, how if this hypothesis does not have the most important component of it? It is inevitably a very weak theoretical hypothesis, and collapsed if it is strongly contradicted, and this is very much present.

Many scientists around the world have refuted Darwin's theory with scientific and material evidence. Let us take some evidence of that.

1 - Jean-Louis Agassiz (1807-1873), the French scientist in geology and biology, and zoology states in his book "Classification of Organisms", which was issued in 1858: "Each species is created by a special act of creative power," which means the independence of creation of Species.

2 - Louis Pasteur (1822-1895), a French scientist known as a pathogen explorer and inventor of pasteurization, as well as numerous scientific contributions, says: "The reason for the catalysis is the growth of microorganisms, and the emerging growth of bacteria in nutrient fluids. "It was not due to (self-generation), but to bio-evolution outside the body." He conducted a practical experiment on this and was able to prove it with scientific evidence, which blocked the way, and refuted Darwin's theory of "self-generation" by demonstrating that all living being must be born from a living being like it.

3 - The German mathematician and physicist Herman

Nikovsky (1864 - 1909), and the professor of the well-known Albert Einstein, says that the vacuum that we see is filled with germs of living images, such as the individual germs that make up endocrine material, which in constant renewal, and not taken over by nothing. He has also based his belief in the origin of life on: Every living being is eternal, and born only from a cell.

These were some scientific evidence that Darwin's hypothesis, which came in the 19th century and early 20s, was not true, as well as Darwin himself!!⁽¹⁾

But since the beginning of the twentieth century to this day, scientific studies from all over the world, have proved the invalidity of what Darwin went in his theory, and enough for any insider and references to modern scientific encyclopedias to confirm the validity of this statement. In addition, any browser for modern websites would find this meaning easily. However, let us take some evidence of what we are saying:

1 - scientist (Duan Kish 1921 - 2013) is a specialist in biochemistry in the United States of America, who participated in many university lectures and international scientific conferences to respond to the theory of evolution in a scientific manner accurately, and has several printed research showing the invalidity of the theory of evolution, He collected his lectures in a book entitled (Have you been

(1) Origin of Species, previous resource, p.31. See also: "Al Roaya al-Fikriya", (The Intellectual Vision,) same reference, p.344.

subject to brainwashing?), He also wrote: (Fossils Respond to the Theory of Revolution by Rejection).

2 - (Philip Johnson 1906 - 2005), an American critic, author, historian, engineer and specialist in law, who used to believe in the validity of evolutionary theory, but later and after he found out it is mistaken he refuted it. He said about it: It is just fakes and speculation, which are not supported by any true experimental scientific evidence accordingly; he became one of the most famous critics of the theory of evolution in America. He has issued a collection of books, most notably: (The Trail of Darwin) and (The Objections to Evolution).

3 - The two Americans (Jerry Nodore 1935 - 2017) and (Massimo Battelli Palmarini), the first is a professor of philosophy and cognitive science at the University of New Jersey. The second is a professor of philosophy and cognitive science at Arizona State University. Professor Jerry wrote a book criticizing the theory of evolution entitled (Why Pigs do not have Wings?) This book was published in the Book Fair in London in 2007, and participated with Professor Maceio in the publication of a book that was shocking to the people of the evolutionary doctrine, entitled (What if Darwin was wrong?) in 2011. They wrote in the introduction that it is scientific criticism and not religious or the like. Therefore, they said, this is not a book about God, nor about intelligent design nor about creation, not any one of us is involved in something. We have seen that it is advisable to clarify this from the

beginning, since our fundamental view that there is a mistake and perhaps a fatal mistake in the theory of natural selection.

4 - (Jonathan Wells, 1942) the American, a molecular biologist, with his study of molecular biology, and with recent discoveries also speaking about teleology and creation, retreated from his atheism to Christianity. He then became an opponent of the theory of evolution, and developed a book in 2002 on this subject entitled (Icons of Evolution). This book was very popular.

5 - (Michael Behe an American scientist specialized in biochemistry and a lecturer in biochemistry at the University of Pennsylvania, had many doubts about the development during his scientific specialization, and recent scientific discoveries. In 1996, he wrote his famous book (Darwin's Black Box). Michael is considered one of the most famous founders who formulated rules on intelligent design, or elaborate manufacture in its recent academic form, especially the point of irreducible complexity and its implications on the impossibility of progressive random evolution over time, and its implications on teleological appearance of complex organs.

6 - As a result of the collapse of the theory of evolution with scientific progress in the last years at the beginning of the century, many and thousands scientists rejected it and dropped it from scientific consideration, and these objections were publicly recorded on the list of the American Discovery Institute, consisting of a hundred scientists and specialists who rejected the theory and

signed this list with their names and scientific centers. Later, this expanded to Canada, where thousand of scientists and specialists joined them in refuting Darwinism.

On the educational level, many secondary and university professors refused to teach this theory in America, Canada, Seoul, Britain, Poland, Turkey, Morocco, India, and other countries. Even some US states threatened to expel professors who try to explain or teach this theory⁽¹⁾.

These were very few examples of Western scientific objections to this theory, and there are very many others. Does any human (monkey) after these evidence and proves continue to advocate and embrace it?

4 - Summary of the Most Important Points

1 - The question about the existence of man on this earth is old, and many archaeological findings have talked about it.

2 - In the year 640 BC. The Greek (Empedocles) established his conception of human origins and attributed the reason to the sun, according to what Aristotle later quoted.

(1) Review for example, Book "Allah Yatajala fi Asr el Ilm" (God Manifest in the Age of Science), or the Book (Min Zad Al Tareeq). See also (Islamic Philosophy) or (The Origin of Species) in the Introduction, or Wikipedia website page about criticism of evolution theory and others.

3 - In 1809, Lamarck developed his material theory of human evolution, and attributed it to what he called self-generation, but this theory was not very popular.

4 - George Cuvier scientifically refuted Lamarck's theory, at a later stage after Lamarck's theory, through the proof of extinction.

5 - In 1859, Charles Darwin reintroduced the theory of Lamarckism in a new way, and received wide acceptance due to two main factors: the widespread popular resentment to theological teachings contrary to the new scientific evidence, and the adoption of the Marxist materialist thought and adoption of this theory, because it meets with their claim regarding the oldness of the matter.

6 - Some of the scholars attributed that there are roots of this theory in the Islamic intellectual system, emerged by (brothers of Safa) and (Ibn Meskawi), we stated that this attribution is incorrect.

7 - Darwin's theory was briefly reviewed by highlighting its five pillars, and we explained it according to what Darwin said in his book (The Origin of Species).

8 - With regard to the reversal of Darwinian Theory, we started with what Darwin himself said about this matter, and then we talked about some of the scientists who dropped this theory in the nineteenth and twentieth century, and then reviewed the views and modern scientific theories that deny the validity of this Darwinian Theory.

This was a summary of the most important points that we reviewed about the theory of human evolution, especially Darwinian theory according to the scientific perspective.

So now, dear reader, let us learn about the issue of the creation and origin of man according to the general religious theory. Is religion a supporter of monkeys?

B - From the Religious Perspective

1 - A Brief Historical Overview

At first, it is necessary to recall what we have stated in chapter I under the title (A Brief Historical Overview) in the religious view where we have: The mission of the religious system or religion is not based primarily on the principle of the interpretation of particles, as much as the task of religion to refer to the basic and general totalities to link them to their first principle, which is God Almighty.

On this basis, we find that the heavenly messages dealt with this issue and others in accordance with this overall rule, even though sometimes and when referring to some of the divine creativity in creation that mimic the particles, they also came in the overall and not detailed context.

The question of man's creation took place in the religious thought and the divine system of man, since the closest things to man are himself and his existence, and thus the focus was on the closest aspect of man in reasoning, so that he would start through this inference to the wider surrounding, including contemplation and consideration. In the end, he would obtain the existential

truth that is manifested in divine power, and thus be involved in worship and obedience to the Great Creator.

Therefore, we find that one of the first references religion has referred to was the issue of human creation. It stated in Genesis: *“These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens. And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”*⁽¹⁾

Through this text and others in the Old and New Testaments, we find that God’s first human being was Adam, who was formed from soil, and was perfect when he was created.

In the Qur’an, we find many verses that talk about the creation of man from many aspects. On the one hand, Adam is the first creature, and the nature of his role in the Earth construction. The Qur’an pointed out that: *(And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who*

(1) Old Testament, Genesis, Chapter 2: 4-7.

causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know." (1)

On the other hand, Adam was created from soil: *(Indeed, the example of Jesus to Allah is like that of Adam. He created Him from dust; then He said to him, "Be," and he was.) (2)*

In terms of the descent of humankind from Adam and his descendants: *(O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer). (3)*

In terms of creating humankind in wombs: *(Has there [not] come upon man a period of time when he was not a thing [even] mentioned?). (4)*

On the other stages in which man grows and develops inside the womb after the creation of Adam from soil: *(Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of crea(tors). (14) Then indeed,*

(1) Surat al-Baqara, verse:30.

(2) Surat al-Imran, verse: 59.

(3) Surat al-Nisaa, verse: 1.

(4) Surat al Insan, verse: 1 and 2.

after that you are to die. (15) Then indeed you, on the Day of Resurrection, will be resurrected.(16)⁽¹⁾.

In terms of the purpose of creation: *(And I did not create the jinn and mankind except to worship Me.)*⁽²⁾

In terms of emphasizing the purpose for which man was created, and that he would ask about it when bringing him back to life after his death, God says: *(O People, if you should be in doubt about the Resurrection, then [consider that] indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed - that We may show you. And We settle in the wombs whom We will for a specified term, then We bring you out as a child, and then [We develop you] that you may reach your [time of] maturity. And among you is he who is taken in [early] death, and among you is he who is returned to the most decrepit [old] age so that he knows, after [once having] knowledge, nothing. And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows [something] of every beautiful kind)*⁽³⁾

Therefore, the religious system is based on a complete conception of the nature of the origin of man and his first matter, that he was created fully together and not of another kind, the purpose of his existence, his fate and what he have become, were also explained. This system is

(1) Surat al-Mouminoun, verses, 12-16.

(2) Surat az-Zariyat, verse, 56.

(3) Surat al-Hajj, verse: 5.

strong, coherent and ancient with the first human existence, unlike the hypotheses that emerged in the mid-nineteenth century AD.

Modern science at its highest level has confirmed the validity and accuracy of those partial stages in which the human originated in the womb, and this means that the religious system has preceded recent scientific discoveries in this scene nearly 3,000 years in general, and nearly 1500 years in details and as it is stated in the Holy Quran. Although this statement does not negate the role of science and its importance, but it emphasizes the sincerity of this religious theory and its authenticity and tradition.

2 - Suspicion of the concept of evolution in heritage

We mentioned earlier that there are those who attribute the concept of (theory of evolution) in the Islamic heritage, in particular (the brothers of Safa) and (Ibn Maskawi), and we said then that this attribution is incorrect, and postponed the discussion until now so that we can answer this suspicion with some details.

As for the brothers al-Safa, the answer is easy and simple, as this unknown group, whose members are said to have emerged in the tenth century in the Iraqi city of Basra, and that they were working in secret and distributing their messages, which included their ideas, this claim is totally false, as they are unknown on the one hand, and it is not correct that these messages were attributed to them, if any. Assuming the existence of such a group adopting these ideas, this concerns them and does

not bind the religious system to anything, because it is a special interpretation and understanding.

As for Ibn Meskawi (d. 421 Hijri), the issue is different. Hence, a pillar of the Islamic religious thought, especially in practical wisdom. He is the first to write in the field of ethics, and made it regular and consistent with Islamic religious thought in a broad sense. Ibn Khaldoun in the field of sociology, Ghazali and Razi in the field of medicine, and Ibn Sina in the field of medicine, psychology and philosophy.

Such a scientific important group is not expected from this intellectual distraction away from the teachings of Heaven. So, what is attributed to him in his book (Disciplining Morality), is an interpretation of his words, which came in the moral philosophical context, just as the Socialists have described the brotherly cooperation of the Prophet (PBUH) between the immigrants and supporters in the city as the roots of the concepts of socialism!! This is not true at all⁽¹⁾.

We are not here to explain this book and its valuable information, as far as we are concerned about the suspicion of taking the words of Ibn Maskawi from this book, and went away from the fact of moral and philosophical meaning.

The tabulation of Ibn Meskawi came in accordance with

(1) Ibn Meskawi, Discipline of Morals and Purification of Ethics, Dar Taleat al-NOUR, Kom, 1st edition, 2000, Studying and investigating made by Imad Hilali.

the ranks of public virtue in existence, and referred gradually to plants, animals, and then to human beings. In which, according to Ibn Meskawi, only man can elevate his perfection to the degree of angels, while he also can descend to the lowest level of beasts.

Therefore, Ibn Meskawi considered that it is necessary for man to get divine guidance by the prophets and apostles, teachers and adjusters in practical life, especially in its moral aspect.

This sense is expressed by saying: «Therefore the needs of people to the righteous and beneficiaries, and teachers and adjusters are many. Hence, the existence of those supernatural characters in (man), which itself is coordinated without success to the hardship of existence...»⁽¹⁾.

With those words, we conclude the suspicion of the existence of a sense of the theory of evolution in religious and Islamic thought in particular. It should be noted that this book is one of the most important ethical scientific sources adopted in the legitimate scientific institutes, and surely after the book of God the Quran, and the first definitive source.

3 - The Religious Theory

In the brief historical presentation, we present the features of religious theory, especially Islamic ones, as well as the general framework of the image of this system in

(1) Discipline of Morals, p 156, and thereafter.

terms of the nature of the formation of man that he is from soil. In addition to the reason for his creation and existence, and how the continuation and reproduction of the human species, the ultimate goal and the fate that awaits him after death. However, we still have some points left to explain now.

The question of the nature of human creation is not something new and urgent to religious thought, nor the outcome of modern scientific development, especially since the beginning of the eighteenth century until the present day, so that it was not known or raised before, and then the human sciences finally reached its content. No! The pure materialistic aspect that attributes the nature of man's creation to matter itself is a very old issue. We note in philosophy that many of the ancient Greek philosophers before Socrates and his philosophical renaissance were materialist and deniers of what is beyond the matter, especially the issue of the creation of man.

We also find in Arabia in the days of the pre-Islamic era, some of those who carried this meaning and believe in it, so the Quran entered with them in a violent conflict about this matter, and conveyed the words of God Almighty and their belief in which Allah, the Almighty conveyed their sayings and believes in the Quran stating that: *(And they say, "There is not but our worldly life; we die and live, and nothing destroys us except time." And they have of that no knowledge; they are only assuming).*⁽¹⁾

(1) Sarat al-Jathiya, verse: 24.

The Qur'an states, emphasizing their stubbornness and misguidance: *(And when Our verses are recited to them as clear evidences, their argument is only that they say, "Bring [back] our forefathers, if you should be truthful.")*⁽¹⁾

God teaches His Prophet (PBUH) to answer them by saying: *(Say, "Allah causes you to live, then causes you to die; then He will assemble you for the Day of Resurrection, about which there is no doubt, but most of the people do not know.")*⁽²⁾

Therefore, this issue is not new to religious thought to try to address it; it is an issue that was found and dealt with by the heavenly religions at every stage, until it ended up in the era of the Prophet (PBUH) and the Qur'an dealt with thoroughly and accurately.

Another point about the meaning of evolution is:

The word evolution is used in many fields and directions, such as: scientific, philosophical, religious and artistic. Hence, if the previous religious views and beliefs have changed, and were based on the ruins of new doctrines and philosophies, or right scientific theories, including as concerns the life of society and the development of the mechanisms used, from the use of hand to the use of modern machinery.

Also, the word evolution may relate to the transformation of something from one state to another within the

(1) Sarat al-Jathiya, verse: 25.

(2) Sarat al-Jathiya, verse: 26.

limits of its truth and identity, such as the seed becomes a plant, or the nucleus becomes a tree, and the sperm becomes an animal, and this is indisputable. Rather, the speech in the evolution of organisms from one species to another is different from the first in itself and in reality, such as the evolution of reptiles to birds, for example.

Nothing in texts stated in Islam or the religious system clashes with the theory of evolution in its essence, and in all kinds of evolution, even the evolution of living beings from one species to another, except the evolution man.

Claiming that religion and Islam is against the theory of evolution is suspected or mistaken. The one who said that: all development processes are attributed to chance or material alone, and does not end to the ability of God in one way or another, has nothing to do with religion or Islam..

The one claimed that the human in its origin ends to be a monkey, is deluded and mistaken. The Qur'an clearly stated that the first man was not a dumb animal, and then developed to what he is now, but found from the first moment in his image and mind as responsible for his words and deeds, and he is to be held accountable and rewarded after the resurrection of death.

Especially that when man was created, he was honored at his first upbringing, where the Lord says: *(And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good*

things and preferred them over much of what We have created, with [definite] preference).⁽¹⁾

In sum, Darwinian theory of evolution is neither subject to experimentation nor observation, nor can it be proved by reason and observation from self-evident intuitive introductions, or from a fact ending in these introductions⁽²⁾. To illustrate this meaning in another way, we say:

- Have the process of development stopped in our time or it is still going on?
- Assuming they stopped, what are the natural and biological reasons for that?
- Assuming that it is still going on, how has man remained in its current form and has not changed for millions of years?
- If we assume that man evolved from monkeys, why did the monkey itself exist and did not become extinct today?
- Is it possible to watch or hear an incident about a monkey that has turned into a human somewhere throughout history?

There are many other questions that refute all these Darwinian imaginary hypotheses, but to complete this

(1) Surat al-Israa, verse: 70.

(2) See for example: Islamic Philosophies, same reference, p.932, or Motives Towards Materialism, same reference p:69. Or the Philosophical Vision, MS, p.343, or God, the Creator of the Universe, same reference, p: 668. Or "Al- Mojtamaa wa Al-Tarekh", (Society and History), by Murtaza Motahari, Dar Murtaza, Beirut, p.361, or "Rehlat al Akil", (Journey of a Mind), Omar and Sharif, New beck, Cairo, p.111 and others.

research, there is an important question to answer: The religious system speaks of Adam as the father of human beings, if we accept this, and say that the period of time between us Adam, according to the biblical texts, which are the oldest recorded religious texts, do not exceed eight thousand years, and this duration is somewhat compatible within the Islamic religious circle. Therefore, the age of the human species since Adam is at maximum, not more than 10,000 years. So, how do you explain the discovery of Geologists for many Human fossils, full bodies and mummies, including a man who was found in a cave high in the mountains of eastern India or Tibet, which these scientists confirmed that the age of the human remains is more than 250 thousand years at least?!

We say at first: we had discussed this issue and wrote a full article about it, in our book (Min Zad al-Tarek) under the title (The Issue of the Creation and Age of Adam between Transmitting and Modern Science), and we have talked extensively in this article to answer this question. Whereas, here we will shorten the response directly, without long explanations, after this short introduction.

It is certain that the divine religious system has derived its teachings and knowledge from revelation, and that the graduation of these sciences and knowledge reached its perfection with the mission of the Prophet (PBUH), and the Holy Qur'an tells us firmly: *(We have not neglected in the Register [Quran] a thing).*⁽¹⁾

(1) Surat al-Anaam, verse: 38.

This question is to be answered, even in the overall way according to the religious sources, and if we do not find it does not mean that it does not exist, according to the rule: lack of conscience is not evidence of non-existence.

The primary sources of the Islamic religion are: the Quran, and is expressed in the text, and Sunnah, and expressed in the words of the Prophet or action or report.

And the text: God pledged to preserve the Quran and it is totally available in the hands of people.

As for the Sunnis, they are taken in two ways that do not contradict one another: Ahl al-Bayt (p) who are more knowledgeable about its content, and the second: the loyal companions of the Prophet who have given lives to support this true religion.

Then, after them and with the prolonged times, it is due to such issues to scientists, who have spent their lives in order to collect and teach science.

The researcher of this answer may find it in the folds of the books of senior interpreters of all Islamic sects, but in general and unclear form directly, although all these interpretations have gone to the meaning that we will refer to, that is⁽¹⁾:

This earth was inhabited before the creation of Adam (p), and although this general answer is not clear to many interpreters, so that they wrote many articles about this

(1) The Recombinant and the Dierent in Interpretation, Chapter 1, Volume 1, p.117.

issue, and we said earlier that we will talk briefly about it so as not to get out of the context of our present research, and that many of these interpreters did not do anything to answer this new and modern question.

However, references to Ahl al-Bayt' heritage find the answer to this question directly.

It was quoted that the Imams Muhammad ibn Ali, known as Imam al-Baqir, and his son Ja'far ibn Muhammad, known as the Imam Sadiq, in a long hadeeth quoted by Jabir ibn Yazeed: «... Yes, God has created a thousand thousand worlds, and a thousand thousand Adam You are in the last of those worlds and those human beings»..... Indicating that the term "thousand thousand" here is an exaggeration, which means a minimum of one million years, and the term "world" here means this land, to the interconnectedness of the word (the worlds with the human beings)⁽¹⁾.

In other words, this earth has witnessed several human cycles of nearly one million cycles, and in each cycle, there was a human species called Adam. Then this cycle ends to begin a new cycle in the same way, and that Adam peace be upon him mentioned in the Quran is the last Adam in

(1) See, for example, Book Al-Khiasl, Ibn Bayouih, died in 381 Hijira, Hadith No. 54. Or the Book of Tawheed, Ibn Bayouih also, p.277, Hadith 2, and thereafter. Or Book, Jameh Al Saadat, Sheikh al-Moufid, died in 1209 Hijira, and the 1st Volume p.205 and thereafter. Or the Book "Al-Ikhtisas", Sheikh Al-Moufid, died on 413, Chapter I, after talking about the mind, or the Book "Men Zad al-Tareq", referred to.

the sequence of these cycles. Thus, the geological discoveries of fossilized human or other parts, and this situation is due to previous cycles as we have said, and this is compatible with science and common sense, even in aggregate.

Especially if we know the reason of the anger and question the angels why Adam was created, and attributed to his descendants by bloodshed and corruption in the earth, and yet, the Almighty did not punish them, considering that they are asking for prior knowledge and not objection to the divine will. This supports the argument of previous human cycles.

This is also mentioned in the Quran saying: *(And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know.")*⁽¹⁾

Based on the foregoing, the religious system has presented a holistic conception of this question, and in a manner consistent with the right mind and science.

This was, in general, the religious theory on the question of human creation, so now we are going to review the most important points that we have discussed.

(1) Surar al-Baqara, verse 30. See also: The Recombinant and the Dierent in interpretation, c 1, Volume 1, p.117.

4 - Summary of the most important points

1 - We said that the religious system has focused extensively on man and the nature of his creation and referred to this and holistic as usual in guidance and guidance.

2 - The religious theory confirmed that man was created independently and from the dust and reviewed many of the Quranic evidence on this.

3 - The religious system proved its authenticity and its origin, especially in terms of dealing with this matter with a time difference of not less than 1300 years.

4 - We talked about the suspicion of a saying similar to the theory of evolution in the Islamic heritage and we refuted it by evidence and proves.

5 - We talked about the old approach of religious theory with the issue of human creation, and how the Quran deal with the atheists.

6 - We explained the meaning of the word evolution and its linguistic connotations, and that religion does not oppose its meaning in general only in the issue of gender transformation, especially human.

7. The religious theory rejected Darwinism by coherent beliefs, and through many questions that Darwin and his theory could not solve or answer.

8. In the context of the religious discussion of Darwin's theory, we touched upon the question of the age of the human species, which appears to contradict modern science.

9 - We said that the religious theory was able to provide an integrated and coherent theory other than Darwinian theory, which is hypothesis and partial.

This was a summary of the most important points we talked about the theory of human evolution, especially Darwinism, according to the theoretician.

So now, dear reader, let us know the final result between these two scientific and religious theories.

Does the monkey win over man or vice versa?

C - The General Result of Chapter II

1 - The scientific theory coincided with the religious theory in terms of the issue of the human question about the nature of the creation of the first man, but the scientific theory could not provide a full conception of the nature of this first existence of man, while the religious theory accurately drew the features of nature and its stages and purpose in addition to His ultimate fate.

2 - In the early nineteenth century, the theory of Lamarckism in the West, which attributed the first human existence to matter, was later refuted by George Cuvier, who presented geological and fossil evidence with a time lag of least 1300 years.

3 - In 1859, Charles Darwin put forward his theory of the origin of species, which was based mainly on the theory of Lamarckism, and was popular because of the vengeance on theology for the persecution of science and scientists, and the emergence of Marxist theory, while the religious theory had addressed all the problems raised on the issue of human creation earlier for the nineteenth century, especially at the stage of the mission of the Prophet (PBUH), and the evidence of the in Holly Quran in the full meaning.

4 - There were suspicions about the existence of seeds of the idea of evolution in the Islamic heritage, but we discussed and echoed and said that it is not true.

5 - The religious theory agreed with the meaning of the concept of evolution, limiting it to natural resources, and excluding the human kind.

6 - The modern scientific theory and the correct religious theory met at refuting the Darwinian hypothesis about the origin of species, after explaining the elements, and scientific responses supported by evidence and proves from both scientific and religious theories, unlike Darwin, who did not provide only some partial hypotheses, as he himself was the first to be suspicious about the mentioned hypothesis.

7 - We discussed the question of the age of human existence on the ground from the scientific point of view, through the provision of coherent and logical answers from the religious point of view, and therefore curtain has dropped on this issue between science and religion.

8 - It has been emphasized that the Darwinian hypothesis is partial and scientifically incorrect especially for man, whereas the scientific theory, especially modern science, has been supported by religious theory through advanced scientific discoveries. The religious theory in this regard was and remains the original. Science every day provides evidence of this, especially if we know that the theory of the oldness of the material has been collapsed from a scientific point of view as shown in chapter I.

Based on all of the above, man is created from the soil distinctively, and honored by his mind, and the level of creativity in his form, beat those stone minds, who make themselves a prison to put that monkey in, and prevent him from going out to join his companions in the zoo.

This does not necessarily mean suppressing the mind or unleashing it in consideration and research, since religious thought cannot be rectified without reason, but within the limits of the scientific and logical circle.

Darwin's scientific contributions to the fields of zoology, flora, geography or exile and their impact on them are undoubtedly useful in the human scientific arena, and no one can deny them, even though Darwin himself has not declared his atheism. Indeed, at the end of chapter 15 he spoke of the great power demonstrated in the creation and beauty of these species. It is said: He died and the Bible in his hands!!

Is this statement considered a determination and stubbornness of some monkeys?

Chapter III
The Issue of Soul (Life and Death)

A - The Scientific Perspective.

- 1 - A Brief Historical Overview.
- 2 - Scientific Perception of the Meaning of the Soul.
- 3 - Scientific Commentary on this Perception.
- 4 - Summary of the most Important Points.

B - The Religious Perspective.

- 1- A Brief Historical Overview.
- 2 - Religious Vision on the Issue of the Soul.
- 3 - Some Scientific Evidence.
- 4 - Summary of the Most Important Points.

C - The General Result.

A - The Scientific Perspective

1 - A Brief Historical Overview

Dear reader, the question of (the Soul) or (Spirit), is one of the oldest and most complex issues that the human mind has toured since it exists and to this day.

With a great difference in terms of the modern scientific possibilities of monitoring some of its effects, or some of its characteristics in a very modest sensory and material manner, while ancient societies were discussing this subject with some science and naive and superstition and illusions.

This issue occupied a wide area in the philosophical science from its earliest with Hermes, and then Socrates, Plato, and Aristotle, and up to the time of the Mosawia call, Christianity, and then Islam. It remains a subject of debate, particularly in the exclusively non-materialistic circles.

With the advent of the heavenly epistles, doctrines of thought, known now as (Theology) were formed and aimed to prove (Metaphysics), with logical and theoretical mental evidence. The evidence were derived from divine revelation, as well as the referring to nature and its senses and creatures as a way to prove the existing absentee from the perceived seen.

Nowadays, many Western scientists have struggled to understand the nature of this human soul or spirit. They have not, and will not, be able to approach their distant borders despite their unique minds and modern technological machines.

In this context, you will see why they can't.

Accordingly, the question of the soul is one of metaphysical issues, in which people are divided into two groups: the first is the material attributed to the properties of the material.

The second: the believer who attributes it to its Creator according to his own religious belief.

We will not try to lure you dear reader to those philosophical, verbal, or even religious lengths, especially since we have pledged to discuss these issues as scientifically and mentally as briefly as possible. At the beginning of this book, and to ensure that we do not list and convey many of the scientific and complex philosophical statements to non-specialists, we are going to review some ideas or roots of this issue in the historical context, and sequentially to the present.

1. In the Chaldean and Assyrian civilizations, they believed in the immortality of the soul after its departure from the body, although their views on this aspect of immortality are not as clear and tight as they were in Egypt, the spirit in their belief remained mysterious after the burial of the body⁽¹⁾.

(1) Lybon, Civilization of Babylon, Babylon House, Paris, p.96.

2 - In ancient Egyptian civilization, we find that the Pharaohs knew a lot about the soul, especially in the resurrection and reward and punishment, and they depict that knowledge on the walls of their graves and temples, and the painting of life or trial found the Great Pyramid currently, is the best proof of this. They used to believe that when the soul leaves its physical body, it acquires a new body that is superior to the physical body, lighter than it and does not accept annihilation, and they call it "Ka". The knowledge of the unseen and belief to them was not merely a religious doctrine, as it was an integral part of their daily lifestyle. Therefore, the keen interest in embalming their dead bodies was echo of their firm faith in the immortality of the soul⁽¹⁾.

3 - In the ancient Indian civilization, the Hindus doctrine is based on the immortality of the spirit, the return to the incarnation, and faith in one God, and the sky to which the good spirits ascend to be received by «Yama», which brings them to heaven where they enjoy all the delights of the earth and forever, and this place is considered according to their faith, the final place of the Eternal Gods. It is to the place of eternal light, which is the origin and the base of all that is, and where desires are fulfilled once they have arisen⁽²⁾.

(1) Obeid, Dr. Raouf, "Al-Insan Roh la Jasad", (Man is a Soul not a Body), Dar al-Fikr al-Arabi, Cairo, 1966, part 1, 2nd edition, p.52, et seq, edited.

(2) Man is a Soul not a Body, p.56, edited.

4. In Persia, Zoroastrianism was the official religion of the very ancient Sassanian empires, attributed to its founder Zoroaster, one of the monotheistic religions that believed in the unseen and the immortal soul after its death and its purification with water and fire⁽¹⁾.

5 - If we move to the Greeks, we find them in the brightest days of their great philosophical renaissance talking too much about the souls and describe them as gods, hence their myths about the gods of wisdom, gods of beauty, and gods of hunting, and gods of war... are many.

Their greatest philosophers, poets, and historians talked about the souls as a realistic fact that are not suspicious.

In particular, Socrates, Plato, Aristotle, Pythagoras, Sophocles, Homer, and many others, until Thales in the 7th century BC, said: "The world is full of souls and demons, they walk around in our hands and behind us, and they see us even though we do not see them." As for Pythagoras, "he believed in the immortality of the soul and that it was a divine essence that descended and inhabit the body, or more precisely, was imprisoned therein. Hence, the soul shall spend the period of sentence before leaving the body"⁽²⁾.

Socrates also often proved the immortality of the soul after death, and when he was sentenced to death, he said:

(1) Saliba, Dr. Jameel, "Tarekh al-Falsafa", (History of Philosophy), International Book Company, Beirut, 3rd edition, 1995, p.21, et seq.

(2) Man is a Soul not a Body, previous reference. 60, et seq, edited.

“I am so delighted in this death, because God did not give me a bad signal when I left home, or when I took this podium to defend my cause, it is usually God He gives me this bad signal whenever I am threatened by an evil, and says to his followers: “Things have a promise to start, life followed by death, and death followed by life”.⁽¹⁾

After Socrates, Plato inferred the immortality of the soul with multiple philosophical proofs, for example: proof of life and movement and proof of opposites, and proof of remembrance, simplicity and synthesis, moral proof, and many other evidence and proofs. He says: “The connection between life and death is very similar to that of waking and sleeping. Just as one moves from being awoken to being sleep, from sleeping to waking, so from life to death, from death to life. Thus, moving from one state to the other is inevitable, since if moving was in one place the balance of nature would be disrupted”.⁽²⁾

As Aristotle used to talk about the abstract mind (or spirit), and see in it something immortal and independent of the body, and he believed that there is a world different from the world of sense and material, and says: «One cannot say that this mind thinks at times and do not think at other times. Whenever it leaves the body, it becomes unlike what it was... it is the only one that does not die and it is immortal... while the affected mind (i.e. the body) is incorruptible»⁽³⁾.

(1) History of Philosophy, previous reference. 68, et seq, edited.

(2) Man is a Soul not a Body, previous reference. 64, et seq, edited.

(3) History of Philosophy, previous reference. 78.

This was the deep Greek understanding of the immortality of the soul, the value of knowledge in its happiness by distinguishing between the death of the ignorant and the death of the world, and the meaning and truth of the existence of another world other than the world of material.

In the Roman era, Cicero, the preacher of the Romans and their well-known legislator, was mentioned in his sermon. He said. «Is not the majority of happiness full of human beings. These gods themselves grew up here in the lower parts (i.e. the earth) and then ascended into heaven...»⁽¹⁾.

Whereas, we will talk about the Moussawi and Christian stages in the section of the religious theory.

In later times, particularly in the mid-17th century, and based on Aristotle's argument about the age of the world and hence material, Emmanuel Kant presented his theory of the formation of the solar system from ancient materials, which was later refuted, and we talked about it in the first chapter on the origin of the universe.

However, the question of the age of matter, and the spirit or the unseen in general, has been re-examined. Some intellectual doctrines that argue for the authenticity and the origin of matter have emerged, thus denying everything related to the unseen, including the soul, or interpreting it in a mysterious and controversial manner.

(1) Man is a Soul not a Body, previous reference. 65.

In 1807, Hegel published his well-known book (*The Phenomenology of the Soul*), in which he attributed the soul to consciousness. “The act separates the soul into the essence and consciousness which is the essence, and separates the essence as much as it separates consciousness”⁽¹⁾.

He was influenced by a group of thinkers, most notably Engels and Marx, who later developed the Marxist theory of materialism and atheism, which considered the soul to be the properties of the material, and that the perception and feeling in man came as a result of the proportion of its elements and the composition of its members. The stomach also excretes waste, and the liver is yellow. Consequently, the soul is one of the subsidiaries of the body, which perishes by its destruction, and corrupts with it⁽²⁾.

We had talked about Engels and Marx in the second chapter (the question of Human Evolution).

With the emergence of Charles Darwin’s *Origin of Species* in 1859, it was adopted by the materialists, and they infer the hypothesis of the evolutionary progression of matter into a single-celled organism, onwards, that the soul is a property of matter and not a self-contained

(1) He is (Georg Wilhelm Friedrich Hegel), born in 1770 and died in 1831. See Book “*The Phenomenology of Spirit*”, Translation by Naji Al-Ounli, Arab Organization for Translation, 1st Edition, 2006, p.477.

(2) *Islamic Philosophies*, previous reference, p: 573.

substance, since the material is of necessary existence, and the first cause of all phenomena.

They were followed by a group of British thinkers (Bertrand Russell (1872 - 1970)⁽¹⁾, Jean (Paul Sartre (1905 - 1980)⁽²⁾ and Henry Bergson (1859 - 1941)⁽³⁾, the French. - Sartre became materialistic and then retreated, and Bergson later turned into a violent and fierce opponent of the materialists.

These material ideas have diminished and shrunk in the modern era, as a result of the development of human science and knowledge, but there is a group of people still insist on the material meaning and thus say that: The soul is a characteristic of material and nothing else!!

2 - Scientific Perception of the Meaning of the Soul

It would be useful to point out to you, dear reader, that we used the word (perception) and not the word (theory), since the term theory must have the pillars of the stand even weak, while this perception is purely analysis and is not based on evidence or elements to support it.

-
- (1) He has published many books in English and some of them were been translated, such as: (Philosophical Articles) and (In mental Reasoning).
 - (2) He has many books in French and some of them have been translated, such as: (Being and Nothingness). Sartre, Jean Paul, = Being and Nothingness, Translation by Nicolas Mettini, Arab Organization for Translation, p.38 et seq.
 - (3) Bergson, Henry, Spiritual Energy, d. Ali al-Miqdad, published by the University Foundation for Studies, Beirut, first edition, 1991, p.29.

Although this issue has been resolved in the correct and modern scientific circles, however, in order to get full benefit, we quickly summarize the most important perceptions of the soul, in our own way, based on a wide range of specialized books, which we rely on as sources of research, which we will not mention in the margins, because we made from them a special combination and not cited from one source.

According to Aristotle's old material, the soul also has a form of the old physical body. The ratio of the soul to the living body, such as the ratio of the form to the non-living body, if nature is the principle of movement, the soul is the principle of vital acts in their different types, and this is the meaning of the words of Aristotle: the soul is the body form.

In a second clearer definition, Aristotle said: The soul is the things by which we live and move and think.

This second definition of Aristotle is clearer, because it defines the soul by the acts performed by it.

As for the nature of the relationship of the soul with the body, Aristotle says: We said that the form of the body, if the image is a material in its existence, there must have been a close relationship between the soul and the body. Emotions do not come from the soul alone, but from the compound of the soul and the body, as well as sensation is an act of the soul that is arise from the participation of the sense organs in the body.

This means that man is a complex of the soul and body,

which reacts and imagines, but this compound is not one of its parts, so there are no two different essences, one material which does not think, and the other is spiritual which does not feel, but there are two parts of one substance. They are united as the union of the form with matter and if the image of the body (the soul) does not depart from its substance in existence, the fate of the soul is dependent on the fate of the body, actually it is not found independent of it. As for what remains after death, Aristotle called it the "active mind."

Every essence, in the eyes of Aristotle, is composed of a matter and a form. Matter is the subject of communication and separation, and is comparable to the physical form. The picture is the form that the matter takes, and may be said to be its ultimate natural perfection.

It starts from a single pure matter for all partial objects, and gave it the name (first hyle), and in the top ranks of this form, a form without a material, the first mover. For example, wood and bed, wood as a matter has the ability to turn into a bed, and the bed here is the form that was printed with wood matter, and not something separated from it, and the bed remains in its form as long as the matter (wood) remain, it is destined to exist and survive or disappear.

Therefore, the materialists said: The matter is old and the spirit or soul are forms or symptoms of this material.

Based on this sense emerged Darwin's hypothesis, which said that the initial forms of life gradually began from

unicellular microorganisms, and then evolved to become multicellular, and so on to the last Darwin hypothesis, which ended by the proportion of humans to monkeys.

We discussed this hypothesis in detail in Chapter II.

This general and general sense since Aristotle, through Lamarck and Hegel, and later Darwin, was adopted as the basis for the construction of Marxist material theory, which was all refuted as it has been with us in the previous two chapters, as will come in the stage of scientific commentary on this perception of the soul.

This hypothesis or perception may seem cohesive and strong for the first moment, but wait not to rush, read the correct scientific response to it.

3 - Scientific Commentary on this Perception

At the outset, it must be pointed out something that is not disputed among people, no matter how different were their intellectual, religious resources or the like.

The essence of human knowledge in general, is based on the mental basis, through sound mental logical rules, we can judge things.

It is these mental rules: That what is built on falsehood is void like it.

Thus, the scenario of the evolution of the material universe and the emergence of man from the nominations of matter, and the consideration of the soul of the symptoms of matter or body, all these hypotheses are based on the idea of old age and originality of material.

When this fundamentalist idea collapses, all the scenarios on which it is based fall and fade away.

This idea (i.e., the oldness of the matter) has collapsed with scientific knockouts, and it has passed with us to explain it, and we will return it now in a focused and concise manner.

1 - Theoretical physics and cosmology proved the occurrence of material after the Big Bang, and thus science was able to determine the generation of initial elements until the second moment after the Big Bang, and this is demonstrated by Edwin Hubble on the expansion of the universe, and George Jammu to develop a mathematical equation for the generation of elements over time, and what Stephen Hawking emphasized about the first moment. He said: It is then the collapse of all laws of physics.

In addition to what we talked about in the first chapter about the emergence of the universe, and therefore the bright scientific truth that says: The matter was created, that is, it did not exist before. Then it was created, and it is not old.

2 - George Cuvier demolished the hypothesis of evolution through the evidence and proves on extinction, and through biological and geological scientific research, and Pasteur's argument about the need to generate each living being from a living being like him, thus creating each species independently and not of matter.

3 - Based on the collapse of the theory of the age of matter, it is as follows: The Soul or (Spirit) is not an object, or any of the symptoms of the body, but an independent abstract substance that has no physical characteristics.

It is so simple and clear, here are some recent scientific evidence on it.

A - The discovery of hypnosis, and the results of his research of the possibility of the independence of consciousness from the body in time and space, and the possibility of independence from the sense of physical sensory instruments, the strongest introductions that led to touch the spiritual impact in man, and led to the scientific possibility of survival of the soul after death of the physical body⁽¹⁾.

B - The discovery of radio communication was also an important factor in overcoming many of the objections (theoretical) that had been raised in the past about the existence of the world of soul.

This new discovery, at the time, contributed to the understanding and study of waves and their length, and how everything has a level of frequency and vibration and thus a non-material longitudinal wave⁽²⁾.

C - The scientific interpretation of what the sleeper (dreams) see, it is the effects of the non-material soul, even if it was a manifestation of sensory matter, the sleeping

(1) Man is a Soul not a Body, same reference, p.20.

(2) Man is a Soul not a Body, same reference, p.20.

body would have to be physically affected. If he sees that he is burning, for example, he must actually be burnt, and this does not happen, and therefore it is non-matter and it is an impact of the soul⁽¹⁾.

D - Proof of science and categorically the existence of (two bodies) for each solid body, one physical, the other ethereal, and ethereal auras around the objects in general, has become a scientific postulate. Such these etheric auras and increase ad vary between each body and another, and therefore the existence of an immaterial world surrounding whatever is material including man⁽²⁾.

In short, some recent scientific evidence confirms the existence of another world that is non-material and does not have any characteristic of the material, otherwise the evidence is too much and review it, we would be out of context.

Philosophically, Plato said: The material is still inherent, it must have a principle that drives it, and this principle is the soul, and can not be said: The soul is the compatibility of mixes, or composed of the body, because compatibility is the result of the composition, and the spirit is directed by the body, managed by the will, it must be something distinct from it.

René Descartes (1596-1650), nicknamed the father of modern philosophy, adopted what Plato said, saying that

(1) Newton Michael, *Journey Souls*, Translated by Ahmad Ramo, Aladdin House, Damascus, 1st edition, 2004, p.24 et seq.

(2) Man is a Soul not a Body, same reference. 20.

man is an "intellectual essence" and that it has a self-contained soul⁽¹⁾.

This is in addition to what Bergson said about spiritual energy, and its distinction from material properties, in a series of articles published in the early twentieth century, referring to it in the margin of expansion to be acquainted with them⁽²⁾.

"The soul is a grumpy thing," Edmund and Sinnott said. "He senses his way in a material world. He wants something intangible that is untouchable, and non-confined..."⁽³⁾.

This, not to mention what Jean-Paul Sartre said in his book on materialism after retraction from their ideas⁽⁴⁾.

Accordingly, the materialist doctrine, which makes the soul one of the symptoms of material, has collapsed completely after the collapse of the theory of the oldness of material, and that all subsequent evidence was a confirmation of the certainty: that the soul is an autonomous and intangible essence.

(1) The Hereafter and the Mind, Muhammad Jawad Mughniyeh, Dar Al Jawad, Beirut, 1990, first edition, p.711.

(2) Spiritual Energy, same reference, p 29 et seq.

(3) Wesnoth, Edmondhead, Life of Soul in Light of Science, Translated by Ismail Mazhar, Anglo-Egyptian Library, Cairo, First Printing, 1960, p.146 et seq.

(4) Sartre, Jean-Paul, Materialism and Revolution, Translated by Dar al-Wakezah, Damascus, 1965, 1st edition, p.25 et seq.

4 - Summary of the Most Important Points

1 - The question of the soul has been known to ancient civilizations, although differentiated among them in terms of mixing science with superstition or myths, but this issue was present strongly and clearly in all civilizations.

2 - We talked about the question of the soul in which it was stated under the type of metaphysics, and therefore divided research between two doctrines: the first material, and the second believer or ideal according to the philosophical expression.

3 - We also talked about the roots of the question of the soul, especially in Greek civilization and others, where we explained the views of philosophers about them in details.

4 - We reviewed the proof of the opposite of Plato and what he said about the issue of sleep and vigilance for the world of the spirit and the world of matter.

5 - We touched on the stage at which the discussions about the soul began again, and we said that (Kant), (Lamarck), (Hegel), (Darwin) and then Engels and Marx have formed the school, which was later known as materialism, and who stated that the soul is from the symptoms of matter and not an independent substance.

6 - We reviewed the scientific conception in the materialist doctrine about the soul, and showed that the close corner on which the materialists rely is to say the theory of the old matter, and we weave on this theory of multiple hypotheses.

7 - We reviewed with the modern scientific evidence the invalidity of the theory of the oldness material, and therefore we said that everything built on falsehood is valid, as we took models of modern experimental science, as well as from the philosophical old and modern sciences, which converged and unanimously confirmed the invalidity of the theory of the oldness of the matter and thus prove that the soul as an independent, immaterial, unequivocal, explicit and clear essence.

This was a summary of the most important points that we discussed about the question of the soul from a scientific point of view, and let's go to see what the religious theory said about this issue?

In a nice phrase: O Soul of the, let us go, see what the People of the Soul have said, about the question of the Soul, be with us and do not go, may the Soul go.

Meaning: O Spirit of the Spirit: O Spirit that was created from the humankind Spirit.

Let's go: Let's go.

We see what the people of the Soul, said: We look at what the people of Revelation said.

On the question of the soul: about the essence of the human spirit.

Stay with us and do not go away: stay focused with us and do unleash your thoughts away.

Hopefully you would be freed.

By the Soul: By God-given.

B - A The Religious Perspective

1 - A Brief Historical Overview

The advanced talk about the question of the soul from the scientific perspective, and what we have reviewed from the historical overview, and the scientific perception about it, as well as the response to these perceptions, is in itself sufficient to indicate what is required, that the soul is of an independent immaterial nature.

However, in our brief review of the history of this issue in the religious thought, it is to emphasize the originality of this thought on the one hand, as well as highlighting this large group of scientists in the religious system, who have been able to reach the most accurate and deepest issues in which modern science research, despite the lack of technological capabilities used by their contemporary colleagues on the other hand.

We begin by reviewing this issue in its historical stages in religious thought. According to the religious system, this issue has been raised in the time of all the prophets and messengers throughout history, and since these texts have reached us only since the Moussawi period, this historical summary will be based on them, and since the Christian

Church has attached the New Testament (the Gospels) to the Covenant, the Old Bible (Torah) and considered as one book called (the Bible), this has become easier for all references and insights on this issue and others. However, as we said in the first book that we will rely on the comprehensive Islamic vision, since the Quran, the verses about all the stories of the prophets and messengers throughout history according to the special methodology that we talked about earlier and said that it is (total), except in some resources and special events.

What does the religious system say about the soul and its nature?

2 - Religious Vision on the Issue of the Soul

The word "Soul" is mentioned in the Qur'an about 24 times, and in many different indications as the case of the Arabic language. Sometimes, it indicated Gabriel (as) who is called the (the Holy Spirit)⁽¹⁾, who is the revelation. Other times, it indicates to the hope and the divine drive away of worries such as the world (Soul)⁽²⁾. It is indicated as the meaning of the humanitarian (Soul)⁽³⁾ which is the

(1) Surat al-Baqara, verse: 253, surat al-Nisaa, verse: 171, surat al-Maida, verse: 110, surat al-Nahl, verse: 2 and 102, surat al-Mariam, surat Ash-Shuaraa, surat ash-Shoura, surat al-Tahrim, surat al-Miraj, surat al-Nabaa, and surat al-Qader.

(2) Surat Yusuf, verse: 87.

(3) Surat al-Hajar, verse:29, surat al-Israa, verse:85, surat al-Sajda, verse: 9, and surat Sad, verse: 9.

subject of our research. (Soul)⁽¹⁾ also came in the sense of mercy and joy and happiness. It once came in the sense of the driving away of worries as in the word (Soul)⁽²⁾. This is in general the meaning carried by the Soul, although there are words and expressions in the verses that imply the meaning of the Soul implicitly (such as the spirit) or explicitly (O people), or otherwise.

What concerns us is the word (Soul), as it refers to the human spirit in particular, which is also (the soul).

The word and the phrase (the Soul) came in one sense, but in two terms, in the first: the Almighty says: *(And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little").*⁽³⁾

That is, when they ask you, O Prophet, about the Spirit and its nature, answer them that this is a divine mystery that God has commanded to remain hidden on the one hand, and that you do not have the tools or possibilities that qualify you to understand it on the other.

If we want to express this with contemporary and modern examples, say: Suppose you have a mobile phone with a capacity of 1g, and you know that a new service of up to (1000g), no matter how you try in vain to work on your computer, you will not be able to exceed the capacity (1g), but you can imagine this great ability (for a thousand

(1) Surat al-Waqiah, verse: 89.

(2) Surat al-Mujadalah, verse: 22.

(3) Surat al-Israa, verse: 85.

g) through what it owns (1g) and this is what they mean by philosophy and theology of the meaning of the knowledge of self through its effects and actions.

It is this sense that led us to say that modern science or those that will occur later, will not be able to reveal and understand this great divine mystery, at a time when we can only touch some traces of this soul, although in other methods which are sophisticated.

Second: It is that came in Surat (al-Hajar) and (al-Sajdah) and (sad) in one sense is the creation, in Surat al-Hajar: *(And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration.)*⁽¹⁾

As well as in surat al-Sajdah: *(Then He proportioned him and breathed into him from His [created] soul and made for you hearing and vision and hearts; little are you grateful.)*⁽²⁾ In addition to Surat Sad: *(So when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration.)*⁽³⁾

In other words, after the creation of Adam from soil, God created from his vast capacity that Soul, and blown, which means making it enter into his body, and the word blowing here refers to the air in general, so it is said that the soul is the breath of life, and the gentle wind is called a breeze, All these meanings are derived from the meaning

(1) Surat al-Hajar, verse: 29.

(2) Surat al-Sajdah, verse: 9.

(3) Surat Sad, verse: 72.

of the Soul. A group of people are called “souls of human beings.” They are created in any modern, gentle sense that cannot be felt in direct physical sense, but their effects can be invested, just as you do when you feel the gentleness of the atmosphere and its calm breeze.

This is evidence of the occurrence of matter that man was properly created, and independently, and that the soul is from a metaphysical, immaterial world, not surrounded by the laws of time and space, so man will not be able to subject the soul to physical sensory laboratory experiments.

It was narrated from Aisha (Radh), the Prophet’s wife that she asked the Prophet (PBUH), and said: “O Messenger of God when man knows his Lord?” He replied by saying: “If he knew himself”⁽¹⁾.

In this prophetic answer, which is not uttered out of passion, is a profound connotation with a very precise objective correlation.

Just as if a person knows the existence of himself contrary to the nature of his body, and is certain that it belongs to a metaphysical world he does not see, and feel its effects in it such as emotions, sleep, vigilance, love, hatred, and the like, when he is sure and believes in it, then he will know its creator and originator of the existence of everything.

(1) Al-Kaick, Mustafa, *Between the Two Worlds*, Dar al-Maaref in Egypt, Cairo, 1st edition, 1965, p.11.

3 - Some Scientific Evidence

If we add some contemporary scientific examples, we say:

1 - Clinical Death: It is a medical condition that occurs every day and around the world, where the patient is connected to resuscitation devices, and all its biological functions work properly, but this human being is in a state of automation, that is, it does not react, nor feel, or anything. So his relatives are often asked to give the permission to separate him from machines, which is known as Euthanasia. Is not it an evidence of the loss of the essence of his soul, which is different from the physical nature of his body?

2 - Sudden Death: This situation is very common around the world, and occur every moment, and no one denies it. Sometimes while we are talking to someone, he suddenly dies, and rushed to the hospital, where he is examined and sometimes dissected, and the conclusion is that he did not complain from any medical condition or malfunction of his biological organs, he did not lack or lose anything, except that he died and thus, a death certificate for him is to be issued.

So what happened? His soul came out of him, and separated from him, and this is evidence of its previous existence, and it is immaterial because the dead did not lose anything of its physical members.

Another illustrative example of this meaning is: Some-

times when we are watching television full of movement, sounds and colors, and suddenly it is tuned off and silence prevails, and all these movements, colors went, and we know that the power is cut off, which provides power for all his needs, knowing that the TV is the same, we did not lose anything from it! Thus the soul for the body, with the fundamental difference that electric energy can be measured physically, unlike the soul, which is only recognizable by its effects, it is immaterial, and is an autonomous essence.

As for the question of the soul in the philosophical and verbal aspects, scientists, philosophers and thinkers were told to talk about it, its characteristics, and its effects. We will not review all of this, and will refer only to a number of scientific, philosophical and verbal sources, which talked about the question extensively and intensely about the Soul. The time difference between religious theory and late perceptions is more than 1500 years.

For example but not limited:

1 - Ibn Mesquih in his book (Refining Ethics and Purifying Races).

2 - Ibn Sina in his book (Book of Salvation).

3 - Ibn Sina in his book (Healing).

4 - Naseeruddin Tusi in his book (Freeing of Belief).

5 - Sheikh Saddouk in his book (Monotheism).

6 - Muhammad Baqir al - Sadr in his book (Our Philosophy).

7 - Mohammed Jawad Moghnieh in his book (Islamic Philosophies).

8 - Mohammed Jawad Moghnieh in his book (The Hereafter and the Mind).

9 - Morteza Motahari in his book (Society and History).

10 - Morteza Motahari in his book (Divine Justice).

11 - Malik bin Nabi in his series (Problems of Civilization).

12 - Jaafar al - Hadi in his book (God is the Creator of Everything).

13 - Mohammed Hussein Tabatabaei in his book (Foundations of Philosophy and Doctrine of Reality).

14 - Ibn Hajar Asqalani in his book (Elite of Thought)

15- Ghazali in his book "Revival of the Sciences of Religion"

And many other sources, references and literature, which, although having different phrases, but they meet at a unified meaning, namely:

The Spirit (Soul) is a self-existence entity that is absolutely immaterial.

Therefore, we have finished discussing the question of the spirit from the religious view, and let us remember the most significant points that have passed through:

In other words: Let us recall the spirit of this religious vision.

4 - Summary of the Most Important Points

1 - We talked at the beginning about the old as well as the modern scientific studies that they have enriched us to go into explaining this issue, because these studies met the result with religion.

2 - We reviewed the question of the spirit according to the religious theory, and explained the various meanings about it and gave examples.

3 - We reaffirmed the collapse of the theory of matter and the concepts that were built upon it, when we explained the question of breathing the soul in the earthy human being.

4 - We touched on some examples and contemporary sensory evidence, which confirm the meaning of the essence of the spirit and independence.

5 - We referred to many sources, references and religious literature, which discussed scientifically and accurately the question of the soul, and in many eras.

6 - We have highlighted the importance and tradition of religious thought in terms of dealing with the question of the soul, especially that this thought has discussed this issue long ago.

So now, let us get to know the logical result of our review of both directions: Soul or Body?

C - The General Result of Chapter III

1 - The two theories on the originality of the question of the soul in all human civilizations have been confirmed and converged.

2 - Both the religious and scientific systems recognized that the question of the soul was a metaphysical issue and therefore split in two directions: pro-unseen and denier.

3 - The question of the spirit has re-emerged in the intellectual arena since the beginning of the seventeenth century AD, where it outlined the theory of materialism with (Kant) and ended its final form with Marx through what he benefited from (Hegel), (Engels) and (Darwin), who stated that the Soul is a symptom of matter, not an independent substance, through their belief in the theory of the age of matter.

4 - All the theories and hypotheses which talk about the originality of the matter was refuted in a scientific manner, and this is what the religious theory goes to.

5 - The religious theory emphasized its authenticity and its originality on the question of the soul, through what has been explained by transmitting, and what has been supported by the modern experimental scientific evidence.

6 - The religious theory was of particular importance in terms of its temporal progression over all subsequent perceptions and hypotheses.

Based on all of the above, it is fair to allow the people of religious thought to express their joy through the Almighty saying: *(Their messengers said, "Can there be doubt about Allah, Creator of the heavens and earth? He invites you that He may forgive you of your sins, and He delays your death for a specified term.")*.⁽¹⁾

Yes, Allah Almighty, has fasted the heavens and the earth. Since, He is the Creator of the jinn and mankind, the Lord of all things, and He is above all things.

(1) Surat Ibrahim, verse: 10. We have cited a part of it.

Final Conclusion

Dear reader, if you believe in God Almighty, the above explanation and statement helps you maintain the pro-modern and old language and suspicions in form, proposal and content.

If you are deviated from the seriousness of right and truth, in these previous articles convincing answers scientific evidence that is not acceptable to others, and may God drive your heart to the truth, and bless you with to divine mercy.

If you are a recalcitrant and ungrateful, or a sophist who does not believe in anything, I do not have for you after the above explanation except to pray for your guidance, and God, the Almighty is capable for everything, and he loves repentance, He, the Almighty says about the recalcitrant: *(Or do you think that most of them hear or reason? They are not except like livestock. Rather, they are [even] more astray in [their] way.)*⁽¹⁾

(1) Suart al-Forqan: verse:44.

Humanitarian and Fraternal Recommendation

It is divided into two parts: The first: concerns preachers and informants in the religious thought in general, and Islam in particular.

Second: It concerns the believers of all heavenly messages, especially Muslims.

As for the first group, we say to them: Dear beloved, go on in the call of God Almighty through compassion, love and divine tenderness. God Almighty has sent prophets and apostles in love with all servants, so, do not let them fear Him, let them approach Him through the heart and mind. Do not devise methods by yourselves that are contrast to what you aim for, since the heavenly messages are enough and sufficient to highlight this divine mercy, and this divine love and affection for His servants.

As for the Muslim preachers, we say to them: Dear beloved ones do not get preoccupied with the partial differences between the Islamic sects, and focus on the gathering totalities of compassionate Islamic concepts that order and call for mercy. Do not spend your effort in advocating this doctrine at the expense of the other, or incite them against this scholar over his brother. If you do that, you would be returning Islam to the era of ignorant

fanaticism, and the fragmentation of the nation, alienating people around you before others do, You would be distracting the Islamic Semitic concepts without feeling that, and returning your communities back to the laws of the jungle, where the bestial instincts are the rulers, the little devours the big, and the strong devours the weak, and consequently forming rival groups.

Study the language of your time, and address people on this basis, and do not speak the stories which are no longer accepted by reason and logic, and which are essentially weak among scientists. If the Prophet (PBUH) has been ordered to address people as much as their minds, you brothers and loved ones should follow this Holy Prophet.

No one of you shall speak outside the scope of his jurisdiction, half of science is to say I do not know. Leave the owners of their competencies to their specialties, and learn from them new scientific issues, and explain in accordance with the total Islamic foundations, they will inevitably meet. Allah was known and worshipped by mind. Do not abolish the role of this inner messenger, at the expense of some other understandings. They have minds, you have minds, and people have minds that distinguished the gangue from the precious, right from falsehood, reality from superstition, mercy from hatred, unity from thinking, pacifism from terrorism, the truth from lying.

The current reality of the Ummah speaks about itself, the regressive level of religious thought in general, Islamic thought in particular, as a result of the emergence of

groups here and there under the banner of Islam, Allah, the Prophet (PBUH), his family (PBUH), companions, followers, and righteous scholars. And you, God willing, are innocent of this false accusation, and unjust freedom. Therefore, today is work without account and tomorrow is account without work.

As for the second part, we say to you, dear ones and brothers in humanity, the religion, any heavenly religion, revealed by God for the benefit of His servants and their happiness in this world and the Hereafter.

Just as the positive laws enacted by the states to regulate their affairs, while the legal legislator set these laws, observing the public interest of society, the heavenly messages, are also divine constitutions, and Allah has put them in favor of his servants in the present world and in the Hereafter.

You have a responsibility not to be driven by every crook, no matter how elegant or eloquent his speech was, as long as his speech is contrary to reason or scientific reasoning, or he seeks to find a position for him, and a special place among you. Since, he wants to have a high-rank, and live at the expense of believers. A pious scholar said: "A prostitute is more honorable than the fake religious scholar, because the prostitute trades at the cheapest price, while the fake religious scholar trades in the holiest thing Allah has revealed."

Do not be tempted by them, and do not be fooled while in your hands the book of God Almighty. What is difficult to

you to understand, refer it to the scientists of the competent people known for their piety and integrity, just like your question about the surgeon who will open your heart to treat you.

Resort the official religious scientific institutions, they would not to a minimum drive you to special and personal concepts, but their answers to your questions would be within the common ground of this nation. This will ensure that you are driven towards the right path, and maintain your unity, even in the form, and your religious concepts in a moderate and acceptable manner, and this is required.

In the end, we ask God Almighty to help me and to perform our duties and obligations with wisdom and good advice, and to accept this work sincerely for He is the Most Generous.

And Praise be to Allah, the Lord of the Worlds

Your brother
Dr. Ahmad Kais
On, 16/07/2019

Index

<i>Presentation of the Honorable Scholar His Excellency Prof. Dr. Mohammed Al-Mahasawi</i>	9
<i>Presentation Dar al-Iftaa in Egypt Prof. Dr. Ibrahim Najem</i> .	13
<i>Presentation Dr. Youssef Mohamad Omro</i>	17
<i>Subject</i>	
<i>Introduction</i>	19
<i>Prelude</i>	24

Chapter I

Cosmogony and Creation of Universe

<i>A - The Scientific Perspective</i>	29
1 - A Brief Historical Overview	29
2 - The Great or Big Bang	35
3 - Feeling the Effects of the Big Bang	39
4 - The Birth of Natural Elements	40

5 - The Fate or Future of the Universe	50
6- Summary of the Most Important Points	53
<i>B - The Religious Perspective</i>	57
1. A Brief Historical Religious Overview	57
2 - Creation of the Universe	64
3. Evidence of occurrence	72
4 - Creation of Beings and Elements	74
5- The Fate of the Universe	80
Summary of the most important points	82
<i>C - The General Result of the First Chapter;</i>	85

Chapter II

Creation and Evolution of Man

<i>A - The Scientific Perspective</i>	91
1 - A Brief historical Overview	91
2 - Darwinian Theory	96
3 - Refuting the Darwinian Theory.	104
1. Loss or scarcity of transitional central varieties	105
4 - Summary of the Most Important Points.	110
<i>B - From the Religious Perspective</i>	113
A - A Brief Historical Overview	113
2 - Suspicion of the concept of evolution in heritage	117
3 - The Religious Theory	119
4 - Summary of the most important points.	128
<i>C - The General Result of Chapter II</i>	130

Chapter III
The Issue of Soul (Life and Death)

<i>A - The Scientific Perspective</i>	135
A - A Brief Historical Overview	135
2 - Scientific Perception of the Meaning of the Soul	142
3 - Scientific Commentary on this Perception	145
4 - Summary of the Most Important Points.	150
<i>B - A The Religious Perspective</i>	152
1 - A Brief Historical Overview.	152
2 - Religious Vision on the Issue of the Soul	153
3 - Some Scientific Evidence.	157
4 - Summary of the Most Important Points.	160
<i>C - The General Result of Chapter III</i>	161
<i>Final Conclusion</i>	163
<i>Humanitarian and Fraternal Recommendation</i>	165

Every human being has the right to wonder, believe, or even reject any idea or concept that he is not convinced with or accept, even if this is contrary to the concepts, convictions and beliefs of the community surrounding him or that which he hears about.

Doubt has always been one of the humanity features, and this has contributed to the realization of the human mind to search and investigate facts, science and existence in general. It is being positive in this sense, since it has contributed to the development of mankind to harness many of the forces of nature in his favor, and discover many things and issues that contributed to his comfort and security and good life.

The Author

Publishing in Lebanon	www.DRAHMADKAISS.COM	Distribution in Egypt
DAR ALMALAK	INFO@DRAHMADKAISS.COM	Dar Al Asala Al Moasera
For Printing, publishing and distribution	YOUTUBE: DRAHMADKAISS	Cairo - Egypt / Al Basatine Quarter
Beirut, Ghobeiri, PO Box 25/15		Yosrinoha@gmail.com
Telephone: 03755200 / 01450769		Telephone: 01114355496