GOD

THERE IS NO DOUBT!

Evidence, Certainty
and the Search for God

A.B. al-Mehri

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Introduction

أفي الله شك

"Is there any doubt about God?"[1]

Since time immemorial, humanity has never disputed the existence of God. With very few exceptions, it has always believed in the existence and omnipotence of God. The first human, Adam, was a prophet of God and belief was embedded in his very nature. Subsequent generations also believed in God without ever doubting His existence and accepted it as self-evident - an undeniable truth as obvious as any observable fact. They only disputed about the nature of the Creator and the manner of His worship.

The word *Atheos*, of Greek origin first meant "ungodly," and later evolved to mean "without God" or "denier of God."[2] In modern parlance, an atheist is a person who denies the existence of God, believing that the universe has no creator, no designer and no purpose. They would argue that nature is in constant flux and that human beings are as accidental and incidental as anything else. They would also claim that there is

[1] Surah Ibrahim 14:10.
[2] Anders Bjorn Drachmann, *Atheism in Pagan Antiquity*. Glydenal, p. 6.

no empirical evidence for the existence of God and no rational basis to believe in Him; arguing since God cannot be seen, He simply does not exist.

Atheism, as a distinct worldview, is a very recent phenomenon. That is to say that its prevalence on a political, cultural and social level, is unprecedented in history. Whilst there are scattered records of individual atheists in history, these instances were typically isolated and lacked the organised movements, philosophical frameworks, and widespread acceptance that characterise contemporary atheism. Only in recent centuries, especially with the rise of secularism, scientific rationalism, and modern political ideologies, has atheism emerged as a prominent and influential intellectual force.

The Enlightenment, which began in the early eighteenth century, marked the first time atheism became an intellectually acceptable belief in Western thought.[3] Several historical developments converged to make this possible: the rise of Renaissance Humanism and its renewed interest in the works of classical antiquity, the fall of the Roman (Byzantine) Empire, the emergence of the Protestant Reformation, and the invention of the printing press. Together, these shifts created fertile ground for intellectual upheaval. This, in turn, produced two major trends that drew many towards agnosticism[4] and atheism - the growing conflict between new scientific discoveries and Christian beliefs and the rise of critical approaches to Biblical interpretation, or hermeneutics. Academics, scientists and philosophers increasingly found that new scientific and archaeological discoveries contradicted Church teachings, while Biblical criticism revealed that ancient manuscripts had been corrupted over time. These discoveries shook the foundations of Christianity's authority. If the Bible, claimed to be the word of God, was flawed then both its divine origin and the Church's legitimacy came into question. The result was the emergence of a secular worldview among Europe's educated classes, one that relegated religious beliefs to the private sphere.

[3] The Enlightenment emerged as a dominant intellectual movement in Europe from the 17th to the 19th centuries, emphasising reason, individualism and scepticism.
[4] An agnostic is someone who believes that the existence or nonexistence of God is unknown or unknowable.

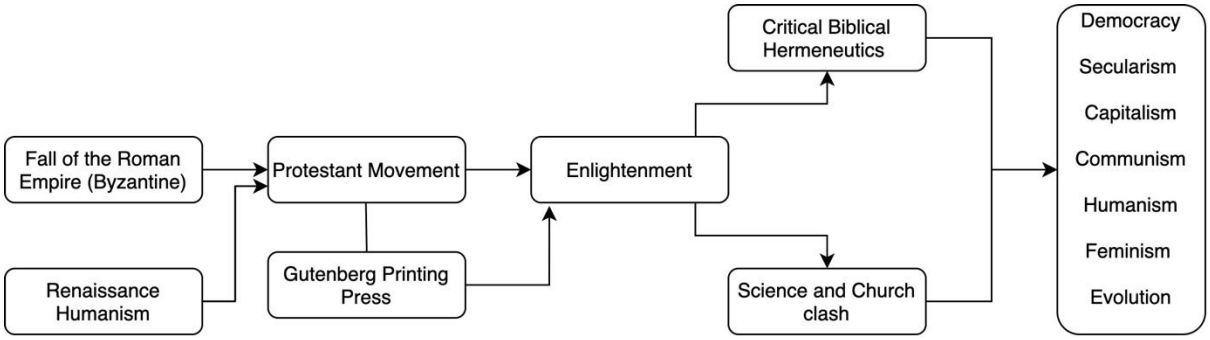

Fig. 1 - The above chart represents the major milestones which led to significant theological paradigm shifts, eventually producing the major secular ideologies of the 20th century.

Renaissance Humanism and the Collapse of the Roman Empire

During the fourteenth and fifteenth centuries, there was a significant revival in the study of classical antiquity, beginning in Italy and gradually spreading across Western Europe. This period witnessed the rise of Renaissance Humanism, a movement deeply influenced by the rich legacy of Islamic scholarship and literature. The intellectual achievements of Muslim scholars helped ignite a renewed appetite for learning across Europe, with widespread translations of Arabic texts.[5] This intellectual ascendancy paralleled military realities: repeated Crusader defeats and, ultimately, the fall of the Roman Empire to the Ottomans in 1453. Confronted with setbacks on both cultural and military fronts, many Europeans began asking profound ontological and existential questions: Why had the Muslim world triumphed? Why had Christian forces suffered repeated defeats? Was there something fundamentally wrong in their beliefs?

European observers noted the Muslims' unwavering devotion to the worship of one God and the widespread literacy of the Qur'an as a key factor. Men and women of all social classes had direct access to the Qur'an and believed it to be the literal word of God. This contrast prompted Europeans to reconsider their own religious structures, a shift exemplified by the Protestant Reformation. Sparked by Martin Luther, a German monk who challenged the Catholic Church's authority, the Reformation

[5] John William Draper, "I have to deplore the systematic manner in which the literature of Europe has continued to put out of sight our obligations to the Muhammadans. Surely they cannot be much longer hidden. The Arab has left his intellectual impress on Europe. He has indelibly written it on the heavens as any one may see who reads the names of the stars on a common celestial globe." *A History of the Intellectual Development of Europe*.

argued that true religious authority lay not in tradition or ecclesiastical hierarchy, but in the Bible itself. Luther maintained that the teachings of the Church and its leaders must be tested against Scripture - the sole and ultimate authority for Christians. Luther himself remarked:

> "We see that the religion of…(Prophet) Muhammad is far more splendid in ceremonies - and, I might almost say, in customs - than ours, even including that of the religious or all the clerics. The modesty and simplicity of their food, clothing, dwellings, and everything else, as well as the fasts, prayers, and common gatherings of the people that this book reveals are nowhere seen among us - or rather it is impossible for our people to be persuaded to them. Furthermore, which of our monks, be it a Carthusian (they who wish to appear the best) or a Benedictine, is not put to shame by the miraculous and wondrous abstinence and discipline among their religious? Our religious are mere shadows when compared to them, and our people clearly profane when compared to theirs. Not even true Christians, not Christ himself, not the apostles or prophets ever exhibited so great a display. This is the reason why many persons so easily depart from faith in Christ for Muhammadanism and adhere to it so tenaciously. I sincerely believe that no papist, monk, cleric, or their equal in faith would be able to remain in their faith if they should spend three days among the Turks. Here I mean those who seriously desire the faith of the pope and who are the best among them."[6]

Gutenberg's Printing Press

Furthermore, the invention of the printing press by German innovator Johannes Gutenberg had an immeasurable impact, igniting a social and cultural revolution. Before its arrival, books were copied by hand - an expensive and time-consuming process that had confined reading in Europe to monasteries and the elite. Gutenberg's invention revolutionised the rapid and mass production of books, dramatically

[6] Martin Luther, Introduction, The Tract on the Religious Customs of the Turks https://www.zwemercenter.com/martin-luther-on-islam-and-the-turks.

accelerating the spread of ideas that would have otherwise taken centuries to cement. It fuelled both the Protestant Reformation and the Enlightenment, reshaping Europe's spiritual and intellectual landscape. Enlightenment thinking gave rise to new ideas about God not grounded in traditional Christian epistemology - most notably Deism, the belief that God exists but does not intervene supernaturally in the universe.

Biblical Hermeneutics and the Clash with the Church

Nineteenth-century historians are in general agreement that two major developments accelerated the decline of religious belief in Europe: the rise of modern science and the emergence of critical approaches to Biblical hermeneutics.[7] For centuries, Christians viewed the Bible as the embodiment of "literal"[8] and infallible truth. But with the rise of modern epistemologies, there emerged a quest for certainty and precision, driven by a desire to "liberate knowledge" from "inherited or received wisdom," which came to be viewed as uncertain, unreliable and unverifiable.

The Bible began to be examined through historical and scientific lenses. Scholars began to doubt its historical accuracy, uncovering internal inconsistencies, external discrepancies and conflicts with emerging scientific discoveries. The effort to reconcile revelation with reason deepened tensions with the Church. Spencer notes, "Scripture and nature were two books, the former revealing God's will, the latter his power. While this legitimised the study of nature it also presented a potential problem: what if one disagreed with the other? How would good Christians negotiate different readings and conclusions of these two books?"[9]

In addition to these developments was the pressing issue of the Bible's textual preservation. There were major efforts to identify and reconstruct the most authentic ancient manuscripts. The most famous was the systematic study of Biblical manuscripts by German scholars which began in the late eighteenth century with the rise of "higher criticism," or the historical-critical method. Scholars such as Johann Jakob Griesbach (1745–1812) were among the first who organised comparisons of New Testament manuscripts, identifying textual families such as the Alexandrian, Western, and Byzantine, in the period roughly between 1770 and 1810. By the late 1800s, scholars had noted over 150,000 textual variants in the New Testament, a figure that

[7] Gavin Hyman, *A Short History of Atheism*. I.B. Tauris.
[8] Literal word of God - seen as accurate and authoritative in all its parts.
[9] Nick Spencer, *Atheists: The Origin of the Species*. Bloomsbury Academic, p. 34.

would rise to around 500,000 by the twenty-first century.[10] The culmination of this research represented over 200 years of sustained scholarly manuscript analysis.

Naturally, such findings shattered Christians' confidence in their sacred texts: How could they be certain that words they read were truly the words of God? How could they trust the doctrines of the Church? For many, this erosion of trust deepened the growing divide between faith and reason, between revelation and human intellect. This crisis of confidence in Biblical authority stands in sharp contrast to the Qur'anic experience. Dr. Muhammad Hamidullah recounts:

> Some time back, the Christian clergy of Germany thought of collaring the ancient manuscripts of the Bible. As the original Bible in Aramaic is extinct, the oldest available Bible is in Greek. It is from Greek that the Bible has been translated into all other languages of the world. The Greek manuscripts, they thought should be collected and compared with each other. Thus, all the Greek manuscripts of the Bible in the world, whether complete or incomplete, were collected. The report published after this global exercise stated, "Some two hundred thousand contradictory narrations have been found." And then there is the sentence, "of these one-eighth are of an important nature." This is the story of the Bible. After the publication of the report some people probably felt jealous of the Qur'an in the University of Munich. An Institute for Qur'anic Research was set up. The idea was to collect all the oldest available copies of the Holy Qur'an, in original or photocopies. The process of the collection lasted for three generations. When I was at the University of Paris in 1933, the third director of the Institute, Mr. Pretzl came to Paris to get photocopies of all the ancient manuscripts of the Holy Qur'an at the Public library of Paris. The professor told me personally at the time (1933) that the Institute had 43,000 photocopies of the Holy Qur'an and that the work of the collation was proceeding apace. During the Second World War, a bomb hit the building of the Institute destroying the … (archive), the library and the staff. An interim

[10] Peter J. Gurry, *The Number of Variants in the Greek New Testament: A Proposed Estimate*. New Testament Studies, Cambridge University Press, p. 113. Gurry's estimate of 500,000 excludes spelling and refers to differences in wording, additions, ommissions etc.

> report was published shortly before the beginning of the Second World War stated….(although) some mistakes calligraphy had been detected in the manuscripts, not a SINGLE discrepancy in the text had been discovered. A calligraphic or typographical error found in one manuscript does not recur in another. Suppose, for example, that in a manuscript of the Qur'an one word is missing from the text. This mistake will remain confined only to that very manuscript, the rest will have the complete text. The omission is the result of an oversight on the part of the scribe who has inadvertently missed a word. Should there be a difference in narration it will be found in many manuscripts. This is not the case of the Qur'an. All the events narrated so far categorically prove the Divine claim in the Qur'an, "Verily it is We Who have revealed the Reminder and verily We are its guardian." (15:9)[11]

Post-Christianity

The rise of a post-Christian Europe marked a profound shift in the continent's spiritual landscape. Germany, France, Britain, Russia, and the newly formed United States each developed distinctive expressions of atheism - shaped less by differences in ideas than by the unique religious and political character of their societies. Collectively, the Enlightenment's challenge to the dominance of the Church paved the way for both agnosticism and atheism to enter public life. Freed from Biblical teachings, new ideologies emerged to fill the religious, moral and intellectual vacuum - secularism, liberalism, nationalism, capitalism, communism, feminism, and evolutionary theory. Together, they redefined the Western worldview into one that sought to explain existence without recourse to God.

Effect on the Muslim World

Colonialism, globalisation, and the digital revolution have all carried Western values into the Muslim world. Ideas that took centuries to take root in the West can now penetrate Muslim societies instantly, influencing education, culture and belief. This exposure has led a growing number of young Muslims to begin to question the existence of God. In response, Muslim scholars and speakers (*dua'at*) have typically

[11] Dr. Muhammad Hamidullah, *Emergence of Islam*. Islamic Research Institute.

used philosophical rebuttals to prove the existence of God. While such arguments have value, they overlook an important reality: most people do not think in abstract philosophical terms. Arguments framed purely in philosophy can appear convoluted and unconvincing - not because they lack substance, but because they fail to connect with those seeking clear, logical and practical reasoning. Many young Muslims are looking for answers that are clear, intuitive and align with their everyday experiences rather than detached academic discussions that feel distant from their reality.

Atheism Unpacked: Key Arguments

Though atheism is not defined by a specific set of doctrines or dogmas, there are some common arguments that atheists often present to support their views:

Firstly, they argue that there is a "lack of empirical evidence" to support the existence of God. That there is no evidence that can be gained via observation, experimentation or direct sensory experience, i.e., there is no "scientific" evidence for the existence of God.

Secondly, "the problem of evil." They question how the existence of a merciful and all-powerful God can be reconciled with the existence of evil and suffering in the world. They state that the presence of suffering and injustice is incompatible with the existence of God.

Thirdly, "inconsistencies in religious texts." Atheists criticise the contradictions found within religious texts, internally and externally. They argue that these inconsistencies cast doubt on the reliability and divine authorship of these texts, undermining their claims about the existence of God.

Fourthly, atheists highlight the "cultural and historical context" in which religious beliefs arise. They state that these beliefs can be explained as a product of culture and human psychology.

Fifthly, atheists invoke the theory of Evolution as "naturalistic explanations" for the diversity and complexity of life on Earth without the need for a Creator. It provides an explanation for the innumerable life forms, their adaptations to different environments, and the complex structures and functions observed in living organisms. It does not require the involvement of God but rather attributes the development of species to natural mechanisms such as mutation, genetic variation, natural selection, and environmental factors.

Evidence that Leaves No Doubt

Having outlined some of the principal arguments advanced by atheism, this book now presents the case for the existence of God grounded in reason and evidence. It confronts the major atheist arguments head-on, exposing their flaws and inconsistencies, and demonstrates that belief in God is not a matter of blind faith but the most rational conclusion to which the evidence leads - evidence that is not merely plausible but undeniable.

To guide the reader through this journey from doubt to certainty, the book is organised into thirteen chapters, each addressing a distinct dimension of the search for God. Chapter 1 begins by exploring how human beings discover God through their natural disposition, intellect, and Revelation. Chapter 2 examines the signs embedded throughout the universe showing how reflection transforms these signs into conviction. Chapter 3 discusses the nature of doubt, its origins, and the path to attaining certainty.

Chapter 4 evaluates the theory of evolution, exposing its scientific weaknesses and how it collapses under its own weight. Chapter 5 turns to the mathematical structure of the universe and highlights its connection to the human mind. Chapter 6 presents scientific evidence that points to a created universe with intentional design. From there, Chapter 7 introduces the major philosophical arguments for God's existence and considers their strengths and limitations. Chapter 8 then examines the consequences of atheism and its effects on morality, society, and human value.

Chapter 9 explores the concept of the *Fitrah*, the natural disposition that inclines every human being toward belief in God. Chapter 10 focuses on the miracle of human language and its implications for design and purpose. Chapter 11 presents the Qur'an as God's Revelation, demonstrating its miraculous nature. Chapter 12 discusses "manifestations of the unseen" and how these experiences point to the power of God. Finally, Chapter 13 provides a comprehensive discussion of who God is, His Names and Attributes, and what it means to know, love, and draw near to Him.

The question of God's existence is the most profound and existential question we face. Even in an age of extraordinary scientific and technological progress, it remains the most fundamental - shaping how we understand truth, ourselves and the purpose of life. This question strikes at the essence of our identity - are we the creation of an

All-Knowing God, or the accidental outcome of blind random processes in a universe indifferent to our existence?

The answer to this question determines not only how we see the world, but how we live within it - our purpose, our values, and our ultimate destination. For if God exists, then everything changes: life has an ultimate purpose, morality gains absolute grounding, and death is not the end. But if He does not, then all meaning, truth, and morality collapse into mere human construct. For those who sincerely seek the truth, signs of God are everywhere, both within and beyond us. Doubt may cloud the heart, but reason, Revelation, and reality all point unmistakably in one direction: that God is, and in this, there is no doubt!

Final Note

All praise and thanks are due to God for granting me the opportunity to write this book in defence of belief in His existence, power, and greatness. Nothing in this work would have been possible were it not for His mercy and countless blessings - for which I am eternally grateful. I would also like to thank all those who helped and offered valuable feedback - may God accept it from you (ameen). This book is far from perfect, and there are many ways in which it could have been improved. It is, however, a sincere attempt to help reconnect people with their Creator. Whatever is correct in this book is from God alone, and any errors are entirely my own. I ask God for His forgiveness.

While I believe that every sincere seeker can benefit from this book, its tone and approach are primarily directed towards Muslims who are struggling with atheism. It is my hope that this work may serve as part of *Hujjat Allah al-Baligha*, a conclusive and perfected proof from God - may God accept it (ameen).

O God, grant us a faith so certain that no doubt remains in our hearts about Your existence. Let us live as though we see You and let that certainty be a fountain of Your mercy and love. Choose us to be your guests in Paradise and make the best day of our lives the day we meet You…lastly send Your peace and blessings upon our Prophet, Muhammad, and upon his family and all his companions (ameen).

A.B. al-Mehri

Chapter 1:
Discovery of God

The universe is not silent. Its order, precision, and beauty speak to the mind that contemplates it. From the laws that govern motion to the fine balance that sustains life, every aspect of creation points beyond itself. This chapter explores how the physical world becomes a mirror reflecting the reality of God.

Existential and Ontological Questions

Throughout history, humans have grappled with three fundamental questions:

1. Who created me and everything around me?
2. What is the purpose of my life? Why am I here?
3. What awaits me after death?

The first question explores the source of being and the nature of the Creator. The second explores the meaning and purpose of existence. The third confronts the mystery of what lies beyond this life and the search for certainty about the hereafter. Islam teaches that God has granted three essential means for discovering, knowing, and loving Him:

a. Natural Disposition (*Fitrah*),
b. Intellect/Rational thinking (*Aql*) and,
c. Revelation (*Wahy*).

All humans are born with an innate disposition towards belief, the *Fitrah*. This is akin to default settings on a mobile phone, programmed and calibrated from the very beginning. Within these settings there is an inherent recognition of God's existence, greatness and oneness. This makes a person naturally inclined towards the worship of God alone - an idea rooted in the Qur'anic concept of the primordial convenant, *Ahd al-Alast*.[12]

Alongside this, God has endowed every human being with *Aql* (intellect), which employs the faculties of perception and reflection - sight and hearing - in the process of rational understanding. We use these to navigate the world around us: to learn, to decide, to discern right from wrong, and to recognise truth when we encounter it.

Yet this natural state with which we are all born can be affected by our actions, particularly by sin. The impact of sin is that it corrupts and distorts the natural state, just as a virus disrupts the normal operation of a device. Over time, this corruption clouds the heart, dulls the intellect, and blinds a person to the truth that was once self-evident within them.

While the *Fitrah* and *Aql* can lead a person to recognise the existence of God, His greatness and the necessity of worship, they remain limited in scope. They can infer that God exists and possesses perfection, but they cannot, on their own, reveal the details of His Names, Attributes, or what He loves and commands. To attain certainty and precise knowledge of the Divine, Revelation (*Wahy*) is needed. Ibn Taymiyyah writes, "The Prophets brought that which could not be known by reason alone." Dr. Umar al-Ashqar adds, "The relation of the Revelation to the intellect is like that of the sun or light to the eye. If Revelation is kept away from reason, one will not benefit from his reason, just as a person cannot benefit from his eyes if he lives in darkness, but when the sun sends its light, he is able to benefit from his eyes."[13] In addition, Revelation also serves as the *hujjah* - the final proof - against a person, leaving no excuse before God on the Day of Judgment, because it delivers the truth with such clarity that denial can arise only from arrogance, not ignorance.

[12] Surah al-A'raf 7:172. Refer to Chapter: Fitrah.
[13] Umar al-Ashqar, *Belief in Allah*.

In essence, these three faculties - *Fitrah, Aql, and Wahy* - lead a person from mere awareness to true recognition of God. Through *Fitrah*, the heart inclines toward faith; through reason, the mind perceives order and wisdom in creation; and through Revelation, the truth is unveiled in full clarity. Thus, the journey of discovering God is neither blind belief nor pure speculation, but a path affirmed by reason, rooted in our nature and illuminated by Divine guidance.

The Universe: The Source of God-realisation

It is important to recognise that the journey to discover God begins only by His permission, "God guides to His light whom He wills"[14] - He guides and selects those who sincerely seek Him. The process of discovery, known as *Ma'rifah* (God-realisation), represents the pinnacle of spiritual and intellectual development. It is a quest for the ultimate truth, ultimate love and ultimate happiness. With the tools God has given us, we observe and study the universe which is a boundless library full of signs and lessons - with every particle serving as an encyclopaedia of *Ma'rifah* (God-realisation). This instils in a person a profound awareness of both the creation and the Creator.

Someone who attains this level of *Ma'rifah* (God-realisation), becomes deeply reflective and serious and it awakens a sense of responsibility to align one's life with Divine purpose. They view everything with heightened insight, engaging in deep introspection regarding their behaviour and interactions. They become students of the universe, reading its signs as verses that increase their knowledge of the Creator. God says in the Qur'an, "...I did not create the jinn and mankind except to worship Me." Mujahid, the student of Ibn Abbas, explains that the words *illa li ya'budun* "that they may worship Me," means *illa li ya'rifun* "that they may know Me." Baghawi remarks, after quoting this in his tafsir, "This is the best [of what has been said]; for had He not created them, they would never have known of His existence or divinity."[15] Ibn Rajab al-Hanbali writes,

> God created creation so that they may worship Him through love, fear and hope of Him. God said: "I created jinn and men only that they may

[14] Surah an-Nur 24:35.
[15] Baghawi, *Ma'lim al-Tanzil*. Tafsir Qurtubi and Ibn Kathir.

> worship Me." However, God can only be worshiped by possessing knowledge (*Ma'rifah*) of Him; which is why He created the heavens and the earth, and all that is between them, as an indicator to His divinity and majesty. About this, God says, "God it is who has created seven heavens, and of the earth a similar number. His command descends through them, so that you may know God has power over all things, and that He encompasses all things in knowledge. (Surah at-Talaq 65:12)"[16]

God tells us that humans were created solely to worship Him and endowed them with the elevated intellect required for insight necessary to perceive His signs. True realisation of God is not attained through mere repetition or silent meditation upon His name; such practices alone cannot produce *Ma'rifah* (God-realisation). Rather, it arises from profound intellectual and spiritual discovery - rooted in deep reflection and understanding. *Ma'rifah* (God-realisation) is like a seed that grows into a majestic tree. As it matures, it transforms and develops the Believer's character. Through both reason and intuition, the Believer attains a profound conviction in God and a deeper appreciation of His greatness.

Ma'rifah (God-realisation) does not remain confined to the intellect; it overflows into the heart, transforming knowledge into feeling and emotion. When understanding matures into realisation, the heart can no longer remain still, and its tears become the testimony of inner awakening. God says,

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ
يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

"And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognised of the truth. They say, "Our Lord, we have believed, so register us among the witnesses."[17]

[16] Ibn Rajab, *Istinshaq Nasim al-Uns*.
[17] Surah al-Maidah 5:83.

The discovery of God cannot be inherited like a family jewel passed from one generation to the next. *Ma'rifah* (God-realisation) is ultimately a deeply personal experience, achieved solely through individual effort and personal striving. Everyone's journey to Divine understanding is personal and cannot be transferred or inherited from others.[18]

The Eternal Journey

One should understand that without *Ma'rifah* (God-realisation), one remains in a state of darkness. It is the spirit of inquiry that illuminates the path to knowledge, and this inquisitive spirit is essential for achieving God-realisation. Through it a person ascends to a higher level of existence, gaining a true understanding of reality. It makes us worthy of being in the company of angels and enables us to receive Divine guidance.

Though it begins at a specific point in time, the pursuit of understanding the Signs of God cannot be achieved in a short time. Death does not signify the end of this journey; rather, the Believers' exploration of *Ma'rifah* (God-realisation) continues forever. A person's status in the Hereafter will correspond to the level of their realisation of God in the world. In Paradise, the most fulfilling experience will be to dwell in the garden of *Ma'rifah* (God-realisation), where the inhabitants will delight in the endless discovery of God's infinite wonders. The present world only serves as preparation for this eternal pursuit of Divine knowledge and joy in Paradise.

In essence, the formula for *Ma'rifah* (God-realisation) is simple: the depth of one's reflection determines the height of *Ma'rifah*. The more deeply the mind contemplates, the more fully the heart awakens to the truth of the Creator. Thus, the Believer's journey of discovery is a sacred return to the One who said, "We shall show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth."[19] The more one contemplates, the clearer the truth becomes. And when this truth settles in the heart, *the heart comes to life* - every thought a remembrance, every moment a step closer to God.

[18] Wahiduddin Khan, *Discovering God*. Goodword.
[19] Surah Fussilat 41:53.

Chapter 2:
Signs (Ayat)

إِنَّ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ وَفِي خَلْقِكُمْ وَمَا يَبُثُّ

مِن دَابَّةٍ آيَاتٌ لِّقَوْمٍ يُوقِنُونَ

"Indeed, in the heavens and the earth are Signs for the Believers. And in the creation of yourselves and the animals that He disperses are Signs for those who have *Yaqin* (certainty)."[20]

If the universe were devoid of meaning, its harmony would be inexplicable. Every atom, every galaxy, and every pulse of life points beyond itself to an unseen Intelligence. The Qur'an calls these phenomena *Ayat* - Signs - each whispering the same truth: God is near. Here we explore how these signs form the bridge between observation and *Iman* (faith), cultivating recognition of God through reason and reflection alike.

[20] Surah al-Jathiyah 45:3-4.

The Universe Speaks

God created us to discover Him and placed before us the heavens and the earth as signs of His power and greatness. These signs invite every sincere heart to seek a relationship with Him and awaken a longing to see Him. For the Believer, life becomes a rich tapestry of such signs and offering opportunities to deepen that relationship. Ibn al-Qayyim writes,

لمعرفة الله طريقان: النظر في مفعولاته، والتفكر في آياته وتدبرها. فتلك آياته المشهودة، وهذه آياته المسموعة المعقولة

> "There are two paths to knowing God: reflecting upon His acts of creation and contemplating His revealed signs with understanding. The former are His witnessed signs, and the latter are His heard and comprehended signs."[21]

Among these signs, creation itself stands as the greatest proof of God's existence. Nature, and our study of it, proclaims that there is one God who brought the universe into being and continues to sustain it. To ignore or deny this truth is to deny the obvious. The universe, with its precise order and profound meaning, can be explained only as the work of a Creator of boundless intelligence, not as the product of "nothing" or "no-one," nor as a result of blind, random accidents.

The word *Ayah*, meaning "sign," and its related forms appear over 350 times in the Qur'an. It is used in several different contexts from creation, language and Revelation itself. Each of these signs serves as both a lesson and a testament to God's existence, power, and control.

In modern scholarship, the field of semiotics examines how signs and symbols convey meaning. It explores how people interpret and understand signs - whether words, images, sounds, or objects - and how meaning is constructed and communicated.

In semiotic theory, every sign consists of two essential elements:

[21] Ibn Qayyim, *al-Fawaid*.

- The Signifier: The form that the sign takes (a word, image, sound, etc.).
- The Signified: The concept or meaning that the sign represents.

A typical example given is a red traffic light; the red traffic light being the signifier, and the idea of "stop" is what is signified. Together, they form a sign that communicates a message in the context of traffic. The Qur'anic paradigm teaches that the entire world is made up of Signs. We can categorise them into three major groups*:*

1. Signs in Creation: The Qur'an repeatedly refers to natural phenomena as *Ayah* - signs of God's creative power and control. From the innumerable species of fish, mammals and birds, to the alternation of night and day and the intricate design of the heavens and the earth, these signs invite reflection and recognition of God's existence, oneness, and greatness.
2. Revelation as a Sign: Every verse of the Qur'an is referred to as an *Ayah*, showing its divine origin and purpose as a sign for humanity. The Qur'anic *Ayat* are not merely words; they are profound messages that guide, warn, and inspire. This underscores the idea that the Qur'an itself, in its language, structure, and content, is a miraculous sign that challenges humanity to recognise its inimitable nature.
3. Signs in Human Experience: Beyond the natural world and Revelation, the Qur'an identifies events in history, personal experiences, and the lives of Prophets as *Ayat*. These are reminders of God's presence and His control over human affairs, serving as lessons for those willing to reflect. For example, the stories of past nations that faced consequences for their disbelief are described as *Ayaat* (signs) for future generations.

Sign Type	Verse
Scientific	"Indeed, within the universes and the earth are signs for the believers" (45:3)

Revelation	“And We have certainly sent down to you verses which are clear proofs, and no one denies them except the defiantly disobedient.” (2:99)
Blessings	“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.” (16:11)
Supernatural Phenomena	“If We willed, We could have sent down to them a sign from the sky for which their necks would remain humbled.” (26:4)
Warnings	“And nothing has prevented Us from sending signs except that the former peoples denied them. And We gave Thamud the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.” (17:59)
Punishments	“And We showed them not a sign except that it was greater than its sister, and We seized them with affliction that perhaps they might return (to faith).” (43:48)
Languages	“And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colours. Indeed, in that are signs for those of knowledge.” (30:22)
Historical Events	“So today We will save you in body that you may be to those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless” (10:92)
Human Beings	“And (mention) the one who guarded her chastity, so We blew into her (garment) through Our angel (Gabriel), and We made her and her son a sign for the worlds.” (21:91)

Dr. Umar al-Ashqar writes, “The Qur’an takes us on one journey after another through the horizons of the heavens and the different parts of the earth, pausing to consider the flowers of the meadows, taking us up to the stars in their orbits. In this way it opens our eyes and our hearts, showing us how the power and decree of God operate in His creation, uncovering for us the mysteries of creation, guiding us to the

wisdom behind creation, and explaining the immense blessings which He has bestowed upon us and the universe around us."[22]

An Ayah is stronger than an Argument

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ

"Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding."[23]

These *Ayat* (signs) are more than just lessons and evidences; they serve as catalysts, awakening something deeply embedded within us. Their impact is stronger than that of a traditional argument. For example, philosophical arguments about God's existence often lead to general conclusions and remain open to endless debate because they arise from cognitive reasoning. In contrast, the *Ayat* (signs) of God are powerful, tangible markers that resonate deeply within the human soul. They go beyond mere human reasoning and touch something innately embedded within us, something placed by God Himself. The more one reflects and contemplates these Signs, the stronger one's *Iman* (faith) grows because these Signs speak directly to the *Nafs* (self) affirming in ways that no constructed argument can ever replicate.

This inner awareness of God can be compared to how certain emotions, like love, awaken from within us rather than something being taught. For example, when a man first falls in love with a woman, he often goes through a series of emotions, from infatuation to deep attachment. Yet, is this experience unique to him? Could this be due to his upbringing or cultural background or do all people who fall in love experience similar emotions? The answer is that love is a deep emotion that is not merely learned or acquired but is inherent within each of us. From the moment we experience love, the feelings and emotions associated with it, joy, longing, compassion, and even vulnerability begin to surface naturally. These emotions are not forced or manufactured; they are born organically, as if love itself is a key unlocking something deep within us. The fact that love so deeply moves every person, regardless of who they are or where they come from, demonstrates that it is woven into the very essence of

[22] Umar al-Ashqar, *Belief in Allah*.
[23] Surah ale-Imran 3:190.

our being. This also holds true for a mother's love for her child. Can we attribute this love to social conditioning or learned behaviour, or is it something innate in every mother? This love existed as seeds within her, and the experiences of pregnancy and childbirth awaken and nurture it, revealing the deep, innate love woven into her very being from the beginning.

We can take other examples to further illustrate this point – the human tongue. It is made up of various taste receptors for sweet, salty, bitter or sour foods. There is a deliberate proportioning of these taste receptors, each evoking emotions linked to these sensations. A sweet taste may trigger feelings of comfort or pleasure, while a bitter one may evoke caution or dislike. This link between physical sensations and emotions shows a deep connection between the body and mind, demonstrating that our very biology is designed to influence our emotional landscape. A slight difference in the proportion of sweet taste receptors would directly influence our emotional responses.

Likewise, the human nose has about 400 types of olfactory receptors, which work together to detect countless odours, each triggering a unique emotional response. The scent of perfume or flowers can evoke feelings of comfort, whilst repugnant smells would typically evoke emotions such as disgust, aversion or nausea like the smell of rotting food or decaying flesh. Through our eyes, we experience powerful emotions - joy at the sight of a blooming flower, peace in a blue sky, or awe before a breathtaking landscape.

All this forms part of a universal design embedded within us. Dr. Umar al-Ashqar writes,

> This universe is an open book of truth which can be read in every language and understood by all means. It can be understood by ordinary people living in tents and huts, and by city-dwellers living in apartments and palaces. Each person can understand it according to his own level and potential and find in it some support for the truth when he searches it with the purpose of finding the truth.[24]

[24] Umar al-Ashqar, *Belief in Allah*.

God has created everything on earth for our benefit:

هُوَ الَّذِي خَلَقَ لَكُم مَّا فِي الْأَرْضِ جَمِيعًا

"It is He who created for you all of that which is on the earth…"[25]

The endless variety of flowers, the multitudes of animals, birds, and fish - every aspect of creation - is an *Ayah* (Sign) of God. Each Sign, when contemplated, becomes a catalyst that stirs the latent knowledge God has woven into us. These understandings are not acquired from the outside; they already dwell within us, awaiting only our reflection upon the signs to awaken and unfold.

Iman: Key to Understanding God's Signs

قُلِ انظُرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ

"Say, "Look at what there is in the heavens and on Earth." But Signs and warnings will not benefit the people who do not believe."[26]

Yet to benefit from His signs, the heart must first carry *Iman* (faith), for even the faintest spark of faith can ignite the soul's journey toward discovering God. As that *Iman* deepens, the ability to perceive and appreciate His signs grows stronger. It is a reciprocal relationship: the more your *Iman* increases, the more you recognise and comprehend God's signs, and in turn, those signs further increase and strengthen your *Iman*. The dynamic here is one of interdependence, where *Iman* (faith) facilitates insight, while insight nurtures and strengthens *Iman* (faith).

This feedback loop solidifies the epistemic foundations of *Ma'rifah* in which *Iman* (faith) interacts with our rationality. *Iman* (faith) does not create new signs; it reveals the meaning already woven into them.

[25] Surah al-Baqarah 2:29.
[26] Surah Yunus 10:101.

Signs: Light for the Heart

The activity of the human mind fundamentally depends on the presence of these Signs. Our thoughts, ideas and emotions require connections through associations. Such associations organise cognitive structures, allowing us to make sense of the world and navigate it effectively. They act as a scaffold for understanding, revealing the deeper meaning embedded in the *Ayat* (Signs), which manifest as *Nur* (light). The meaning that emerges from the Signs of God represents a higher form of light transcending the physical realm. Sa'id ibn Ali al-Qahtani, author of the well-known *Hisnul Muslim,* writes "There are two types of light. The first type is empirical light (*nur hissi*) that exists in the physical world…The second type is the semiotic light (*nur ma'nawi*) that is perceived through the spiritual heart."[27]

Inner vision perceives this light through the heart, just as the eye perceives physical forms through sight. Ibn al-Qayyim explains: "There is light that is intelligible and processed by the eyes of the heart and there is physical light that is perceived through the physical eyes." The connection between light and meaning is also evident within the English language, where we describe those who acquire knowledge as being "enlightened." Physical light illuminates our surroundings, while spiritual light provides us with knowledge of God, enabling us to journey toward Him. Both the signs and the meanings they represent emit light. The light reflected from a physical sign is processed by the physical eye, while the light of meaning is perceived by the spiritual eyes of the heart as the Qur'an states, "It is not the eyes that are blind, but rather it is the hearts in the chests that are blind."[28]

When this *Nur* (light) is perceived by the heart, a person becomes enlightened. Acting in accordance with this light allows it to radiate through their actions. They become a sign for others, as their righteous actions reflect the light that first entered their heart. For example, when someone is moved by God's mercy, they perceive this light with their heart's eyes. When they embody this quality by showing love and compassion, perhaps to an orphan, they are channelling that light into their actions. As they act, their entire being radiates the same light that once touched their heart, and those around them benefit from it. Ibn al-Qayyim elaborates:

[27] Sa'id ibn Ali al-Qahtani, *Nur al-Iman*.
[28] Surah al-Hajj 22:46.

> This is why the Prophet asked his Lord so fervently to put light in his flesh and bones, muscles, hair and skin, his hearing and sight, above and beneath him, on his right and on his left, behind him and before him – saying, 'and make of me light'. In short, he would ask his Lord to make every particle of his inner and outer being into light.[29]

When the heart perceives the *Ayat* of God, knowledge transforms into conviction, and conviction into action. Awareness of Divine signs reshapes one's way of living; the Believer no longer moves through a meaningless world but through a living book written by the Creator. Thus, the perception of God's signs does not merely inform the mind, it reforms the person, aligning thought, emotion, and deed with the rhythm of Divine order. Sayyid Qutb beautifully notes,

> Mankind is part of this universe, and their life cannot be sound or healthy unless their hearts beat with the rhythm of the universe and are connected to the rhythm of this great universe. There has to be a connection between their hearts and everything they learn about one of the stars or planets, or about the characteristics of plants and animals, or the characteristics of the entire universe in general.[30]

In truth, every *Ayah* is a bridge between the visible and the unseen - a sign through which the intellect awakens, and the soul remembers. The Believer does not merely observe creation but reads it, discerning meaning in every atom and purpose in every motion. Through these signs, faith and reason meet: one illuminates the other until both converge in recognition of God's greatness. The universe forms a single tapestry of Ayat, each thread pointing to the same eternal truth - that God is, and there is no doubt.

[29] Ibn Qayyim, *Wabil as-Sayyib*.
[30] Sayyid Qutb, *Fi Dhilal al-Qur'an*.

Chapter 3:
Doubt and Certainty

Human beings live between two powerful forces: doubt and certainty. Between them lies the battlefield of the heart and mind. Doubt whispers confusion, questions, and fears; certainty brings peace, purpose, and conviction. Every person struggles between these states. In this chapter, we explore the nature of doubt - what it is, where it comes from, and how it affects the heart and mind. We will examine how Islam distinguishes between emotional unease, intellectual uncertainty and *Yaqin* (certainty): its levels, its spiritual significance, and how it transforms a Believer's relationship with God.

Doubt

In English, "doubt" refers to a feeling of uncertainty or a lack of conviction. In Arabic, there are two words commonly translated as "doubt": *Rayb* and *Shakk*. *Rayb* conveys the emotional experience associated with doubt, while *Shakk* refers to the doubt itself. The polar opposite of *Shakk* is *Yaqin* (conviction).

Doubt can arise in different ways: it may stem from a person's own mind, be shaped by the influence of others, or may emerge from genuine uncertainties in the evidence

itself. For instance, one might question the authenticity of a manuscript, either due to personal scepticism, the suggestion of another, or in some cases, their doubt may be justified. Spiritually, doubt is considered a disease of the *Qalb* (heart), and the sins an individual commits directly affect their ability to attain certainty in faith. There is a strong correlation between sin and the heart's capacity to comprehend metaphysical truths as sins cloud the heart and diminish its ability to attain *Yaqin* (certainty).

Yaqin (certainty) is the antithesis of doubt. While doubt leads to anxiety, sadness, and even depression, *Yaqin* cultivates serenity, happiness and inner peace. For example, if you are traveling to an unfamiliar destination and become lost, you are likely to feel tense and agitated as these emotions are rooted in fear of the unknown. In contrast, when you know exactly where you're going, you are confident, certain of your path, and you experience contentment and ease. Certainty eliminates the stress that comes from uncertainty and brings about a deep sense of assurance. Agnostics and atheists experience frustration, anxiety, and even depression, often subconsciously, stemming from the lack of answers to life's existential questions. In contrast, certainty in knowledge of one's Creator and the afterlife profoundly transforms a person's perspective, outlook, and mindset.

Feelings of Doubt vs Certainty

Firstly, "feelings" associated with uncertainty do not necessarily indicate real doubt. They do not inherently prove that there is something wrong with the subject in question. Rather, uncertainty is a cognitive response that may be justified or unjustified depending on the context. It reflects the mind's engagement with ambiguity, but not all uncertainty points to actual flaws or issues. Feelings of uncertainty regarding faith in God, Islam, or the Prophet Muhammad ﷺ should be considered from this perspective. The issue may reside in the individual rather than in the absence of convincing evidence. When subjective certainty does not align with objective truth, it suggests an imbalance within the person's mind or environment. Take, for example, someone who experienced trauma involving religious authority figures during childhood. Because of these past social circumstances, their mind has formed an emotional link between religion and trauma. As a result, when this person encounters their faith later in life, it can trigger an anxiety response, leading to

emotions that may be misinterpreted as uncertainty or doubt. This emotional reaction, rather than rational evaluation, shapes their sense of unease.

Secondly, experiencing uncomfortable fleeting thoughts does not contradict certainty; in fact, it can serve as evidence of Faith. The Prophet ﷺ was asked, "O Messenger of God, verily we perceive in our minds that which any one of us would consider too grave to even express." The Prophet replied, "Do you really have such thoughts?" They said, "Yes." Upon this he said, "That is the manifestation of faith…"[31] Imam an-Nawawi explains that such thoughts, paradoxically, are signs of strong *Iman* (faith). He explains that a person's discomfort with these involuntary thoughts reflects that they are protective of their faith and wish to ensure its security. The unease and blasphemous feeling arise precisely because faith is present - without it, these thoughts wouldn't provoke any inner conflict or anxiety. As for the origin of these thoughts, he cites Qadhi Iyad, who explains them as whispers from Shaytan, aimed at those he has failed to misguide. Out of frustration, Shaytan resorts to these whispers, a sign of his defeat in leading the person astray.[32]

A person who is a victim of unfounded doubt may believe that the matter at hand is factually correct, yet bound by their distorted mindset, they remain in doubt, fearing they could be wrong. Despite being well-educated and logically sound, vague doubts cloud their judgement, keeping them in a state of uncertainty. This internal struggle is also common on the path toward recognising God. A seeker may find themselves torn between doubt and conviction - wanting to believe, yet pulled toward doubt by various factors, creating inner conflict. Ibn Taymiyyah advised Ibn al-Qayyim,

> Do not let your heart be a sponge for every doubt and allegation so that it absorbs them and is moistened with nothing else. Instead, make your heart like solid glass; doubts pass over its surface but do not settle on the inside. Thus, the doubts are seen through the clearness of the glass but are repelled by its firmness. Otherwise, if you allow your heart to drink every doubt you encounter, it will end up affirming them.[33]

[31] Sahih Muslim.
[32] An-Nawawi, *Al-Minhaj Sharh Sahih Muslim*.
[33] Ibn al-Qayyim, *Miftah Dar as-Sa'adah*.

Levels of Yaqin (certainty)

The Qur'an describes three levels of *Yaqin* (certainty):

1. *Ilm al-Yaqin* (certainty as the result of knowledge)
2. *Ayn al-Yaqin* (empirical certainty)
3. *Haqq al-Yaqin* (certainty gained through experience)

Prophet Ibrahim asked God to show him how He gives life to the dead and justified his request by stating, "...(I ask) so that my heart can be reassured..."[34] Scholars explain that Prophet Ibrahim wished to ascend from *Ilm al-Yaqin* to *Ayn al-Yaqin*. Commenting on this verse, Ibn Hajar writes;

> It can be understood that he (Ibrahim) asked to increase his *Yaqin*, not to say that he was doubtful before. Knowledge has levels of strength, and he intended to ascend from *Ilm al-Yaqin* to *Ayn al-Yaqin*.[35]

Achieving *Yaqin* allows a Believer to benefit from the Signs of God. God says, "And in the earth are signs for those who are certain (have *Yaqin*)."[36] He specifies that only those with certainty will be able to benefit from the signs and proofs. Therefore, a person who attains *Yaqin* (certainty) is never heedless of God and sees His signs in everything. Junayd al-Baghdadi said, "*Yaqin* is the internalisation (*Istiqrar)* of knowledge that will not turn, change, or waver in the heart." *Yaqin* is not merely a theoretical state designed to ease our insecurities; it plays a crucial and practical role in our lives. It serves as a powerful motivator, directly shaping and driving our actions. When we possess certainty, it fuels confidence and purpose, guiding us to act with clarity and determination. Ibn al-Qayyim explains that "*Yaqin* is the spirit of the actions of the heart, which are the spirit of the actions of the body." *Yaqin* (certainty) is meant to inspire us with the courage necessary to act in the world in accordance with what we believe. He says, "If it weren't for *Yaqin*, no one would choose to embark on the journey to God. Moreover, it is only through it (*Yaqin*) that a person is able to stand firm on the path."

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[34] Surah al-Baqarah 2:260.
[35] Ibn Hajr, *Fath al-Bari.*
[36] Surah adh-Dhariyat 51:20.

Attaining *Yaqin* is a Divine blessing; it cannot be achieved by virtue of the person's own ability, but it is solely a gift from God granted to those whom He favours. When a sincere seeker, after struggling with confusion and doubt, finally attains *Yaqin* (certainty), the heart is illuminated by *Nur* (light). From this *Iman* (faith) emerges a deep conviction that strengthens the will with unshakable determination. It gives rise to love in its purest form - a Divine Love. From this *Iman* (faith) also springs a hope so powerful that it endures any storm, empowering the Believer with the courage to face the trials of the *Dunyah* (world).

When the heart attains *Yaqin*, knowledge of God ceases to be theoretical and becomes experiential; the Believer no longer knows of God merely through signs and proofs but perceives His presence in every aspect of creation and within the depths of the self. This certainty anchors the soul against confusion. Thus, the journey from *Shakk* (doubt) to *Yaqin* is, in truth, the journey from knowing about God to knowing God - a transformation that produces unwavering conviction in the ultimate truth: that there is no doubt in the existence of God.

Chapter 4:
Evolution - Pseudoscience and Science Fiction

For over a century, evolution has been paraded as the ultimate triumph of "science" over religion. Yet when examined through the lens of reason and evidence, the theory collapses under its own weight. Far from disproving God, it stands as one of the greatest deceptions in modern intellectual history. This chapter dismantles the illusion of evolution as a "settled science" by exposing its contradictions, missing evidence, and dependence on unproven assumptions. When considered without bias, the facts of biology, genetics, and physics affirm not chaos and chance, but order, intelligence, design, and the unmistakable reality of a Creator.

The Theory of Evolution

The Oxford University Press defines evolution as the gradual process by which different kinds of living organisms develop and diversify from earlier forms during the

history of the Earth. This definition emphasises the biological aspect of evolution, particularly how species adapt over time in response to environmental changes. Originally proposed by Charles Darwin in his 1859 book *On the Origin of Species*, the theory of evolution explains the existence and diversification of species as interconnected branches that trace back to basic cells in aquatic waters. The theory suggests how species evolve over time through processes such as natural selection, where advantageous traits are preserved and passed on to future generations. In this way, one could explain the existence of various species without invoking a Creator. Instead, the "creator" of each species would be considered its predecessor, from which it supposedly evolved. As Richard Dawkins said, "Darwin made it possible to be an intellectually fulfilled atheist."[37]

We can summarise the main evidence used by proponents of the theory of evolution as follows:

1. **Fossil record -** They argue that the fossil record provides a wealth of evidence for the existence of extinct species and the transitional forms that illustrate the gradual changes in species over time. They state that the fossils show clear patterns of organisms appearing in a particular order, with simpler forms found in older layers and more complex forms in more recent layers.
2. **Comparative anatomy -** They state that comparative anatomy reveals striking similarities in the structures of different species, providing evidence for common ancestry. Homologous structures, such as the pentadactyl limb structure found in mammals, suggest a shared evolutionary history and indicate descent from a common ancestor.
3. **Embryology -** They say that the embryological development often exhibits similarities among different species, reflecting shared developmental pathways. The presence of embryonic features that resemble ancestral traits and the occurrence of vestigial structures in embryos support the evolutionary connection between species.
4. **Biogeography -** The distribution of species across different geographical regions, they say, is consistent with evolutionary patterns. The presence of related species in close-proximity and the absence of certain species in isolated regions can be explained by migration, adaptation, and speciation over time.

[37] Richard Dawkins, *The Blind Watchmaker*.

5. **Genetic evidence -** They argue that the DNA and genetic analysis provide powerful evidence for evolution. Comparative genomics demonstrates the presence of shared genetic sequences among different species, indicating common ancestry. Genetic mutations, changes in DNA over generations, can be traced and used to construct evolutionary relationships and timelines.

An evolutionary biologist would typically explain the process of evolution as follows: “Species evolving into other species would occur through a process called “speciation,” which occurs over a multitude of generations as populations adapt to their environments. This would begin with genetic variation within a species, which arises from mutations, gene recombination, and other factors. These variations would provide different traits among individuals, some of which offer survival or reproductive advantages in certain environments. Then over a period of millions of years, “natural selection” would favour individuals with advantageous traits, allowing them to reproduce more successfully and pass those traits to future generations. Additionally, random genetic changes, known as genetic drift, would further alter the gene pool, especially in smaller populations. When a population becomes geographically or reproductively isolated, it stops exchanging genes with the original group. Over many generations, this isolation would lead to significant genetic divergence between populations. As these genetic differences would accumulate, the isolated population would become so distinct that even if it were to reunite with the original group, they would no longer be able to interbreed and produce fertile offspring. This would mark the creation of a new species. The process is typically gradual, taking thousands to millions of years, and occurs in various ways, such as through geographic separation (allopatric speciation) or through ecological or behavioural changes within the same environment (sympatric speciation). The example of “Darwin's finches” is often given to demonstrate this, where species evolved different traits, such as beak size, to adapt to distinct ecological niches on the Galapagos Islands.”

In summary, evolutionary theory maintains that the gradual accumulation of genetic changes and adaptations over vast spans of time has led to the diversification of life, branching from common ancestors into the multitude of species observed today, through random processes that are unguided and without foresight. Richard Dawkins writes, “Natural selection, the blind, unconscious, automatic process which

Darwin discovered, and which we now know is the explanation for the existence and apparently purposeful form of all life, has no purpose in mind. It has no mind and no mind's eye. It does not plan for the future. It has no vision, no foresight, no sight at all. If it can be said to play the role of watchmaker in nature, it is the blind watchmaker."[38]

Fossil Records

If the theory of evolution is correct and accurate, then we should naturally expect to find ample evidence in the fossil record. As animals are supposedly evolving and "incremental physical" changes are happening, we should find innumerable fossils demonstrating animals transitioning as they are evolving. However, not only do we find no fossil evidence despite there being millions of various types of animals - we find the exact opposite; fossils of complete and fully formed animals. We find long periods of stability and sudden appearances of fully formed species. This phenomenon, known as "stasis," contradicts the expectation of slow, incremental changes that the theory of evolution predicts. "Stasis" in the fossil record refers to a pattern where species appear to remain relatively unchanged over long periods of geological time showing little or no significant morphological (physical) alteration for millions of years.

The absence of transitional fossils, the intermediate forms between major groups of species, directly challenges evolutionary theory. The Cambrian Explosion (541 million years ago) is a phenomenon in the fossil record which contradicts Evolution. Stephen C. Meyer, highlights the Cambrian Explosion in his book, *Darwin's Doubt: The Explosive Origin of Animal Life and the Case for Intelligent Design*, that the fossil record prior to the Cambrian period shows little evidence of the complex life forms that suddenly appear during this explosion. He argues that there is an absence of transitional forms leading to the Cambrian fauna, disproving the idea that these species evolved gradually. According to Meyer, this sudden burst of biological diversity is more consistent with the idea of an Intelligent Agent introducing complex organisms than with the slow and gradual changes posited by evolutionary theory. This rapid

[38] Richard Dawkins, *The Blind Watchmaker*.

diversification of life forms, often referred to as "biological big bang," is difficult to explain through the slow, gradual processes of natural selection.[39]

This lack of gradual, transitional fossils shows that evolution is not the mechanism through which species appeared. Stephen Jay Gould, the renowned palaeontologist at Harvard University and one of the most influential evolutionary biologists of the 20th century, admits, "the extreme rarity of transitional forms in the fossil record persists as the trade secret of palaeontology. The evolutionary trees that adorn our textbooks have data only at the tips and nodes of their branches; the rest is inference, however reasonable, not the evidence of fossils."[40]

In fact, Charles Darwin acknowledged this problem himself, calling the lack of transitional fossils in the record "the gravest objection which can be urged against my theory."[41] He admitted that the incomplete nature of the fossil record made it difficult to demonstrate the slow, incremental changes his theory proposed. It has been over 140 years since his death, and yet the fundamental problem remains: the fossil record still does not display the countless transitional forms that Darwin himself expected. Instead of revealing a gradual, continuous chain of life, the evidence shows sudden appearances and fully formed species. Despite decades of searching, the predicted "missing links" remain elusive, leaving this core weakness unresolved and casting major doubt on the claim that evolution can account for the origin and diversity of life.

An objective and thorough study of nature reveals serious gaps, unanswered questions, and inconsistencies that expose the irrational and illogical basis of such claims. To illustrate this, let us pose a few simple yet rational questions using the example of the elephant.

Evolutionary biologists claim that modern elephants evolved from a group of extinct mammals known as proboscideans.[42] The earliest ancestor of elephants is supposed to be a small, semi-aquatic mammal called Moeritherium, which lived around 37 million years ago.

[39] Stephen Meyer, *Darwin's Doubt: The Explosive Origin of Animal Life and the Case for Intelligent Design*. HarperOne.
[40] Stephen Jay Gould, *The Extreme Rarity of Transitional Forms in the Fossil Record Persists as the Trade Secret of Paleontology*. Natural History.
[41] Charles Darwin, *On the Origin of Species*.
[42] Jeheskel Shoshani and Pascal Tassy, *Advances in proboscidean taxonomy & classification, anatomy & physiology, and ecology & behaviour*.

Moeritherium is allegedly smaller than modern elephants, and it resembled a hippopotamus with *no long trunk and short legs*. Over time, the descendants of Moeritherium are gradually meant to have evolved larger body sizes, tusks, and trunks adapting to changing environmental conditions.[43]

The following is the hypothetical and alleged timeline for the animal with no trunk to evolve to an elephant with a trunk spanning tens of millions of years:

1. **Moeritherium** (37 million years ago): This early ancestor, which lived during the late Eocene epoch, had no trunk. Moeritherium was a small, semi-aquatic mammal, more like a tapir or hippo, with a short snout, and it did not yet have the distinctive long trunk we associate with modern elephants.
2. **Palaeomastodon** (30 million years ago): About 7 million years later, during the Oligocene epoch, the Palaeomastodon evolved with a slightly longer snout. It was not a full trunk, but it was a precursor to it. This early stage shows the gradual elongation of the face and nose.
3. **Gomphotheres** (20–10 million years ago): By the Miocene epoch, species like the Gomphotheres began to evolve a more recognizable trunk. This period marked a significant transition in the development of the trunk and tusks. Gomphotheres had a longer trunk.
4. **Modern Elephants** (5 million years ago to present): The fully developed trunk as we see it today in modern elephants (African and Asian species) likely emerged by the late Miocene or early Pliocene (around 5 million years ago). The trunk became a versatile organ used for feeding, drinking, social interaction, and more.[44]

Introspection

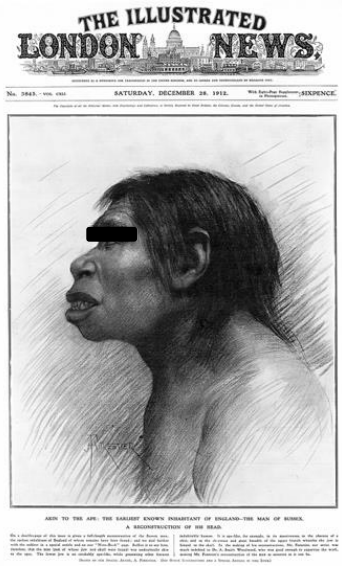
- How did the intermediate forms of the trunk provide survival benefits if they were only partially functional during the transition?
- Given the complexity of such changes, how do we account for the coordination between multiple anatomical systems (muscle, nerve, bone) evolving simultaneously?

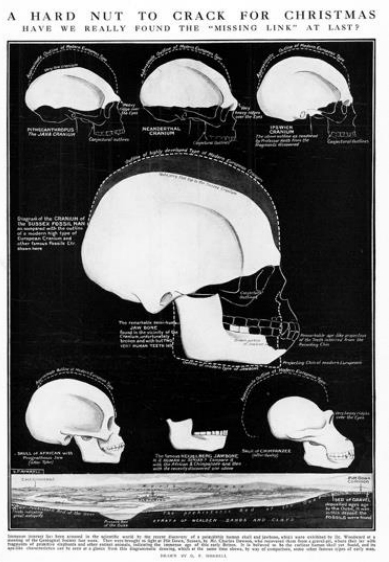
[43] Jeheskel Shoshani and Pascal Tassy (editors), *The Proboscidea: Evolution and Palaeoecology of Elephants and Their Relatives*. Oxford University Press, p. 334.
[44] Ibid., p. 354.

- Are such transformations the result of conscious or intentional choices by animals? Do they possess the ability to deliberately reshape their anatomy? Are they aware of the processes that would enable them to alter their DNA across multiple generations until the desired outcome? Humans, for example, have practiced circumcision for thousands of years, yet their sons continue to be born with foreskins.
- Are there examples in the fossil record of similar large, complex organs developing slowly? We should expect to find millions of fossils in various intermediate stages of evolution, each showing incremental changes.
- Do we find any living animals in these intermediary stages?

"Missing Links" – Fake Fossils and Anthropology's Greatest Hoax

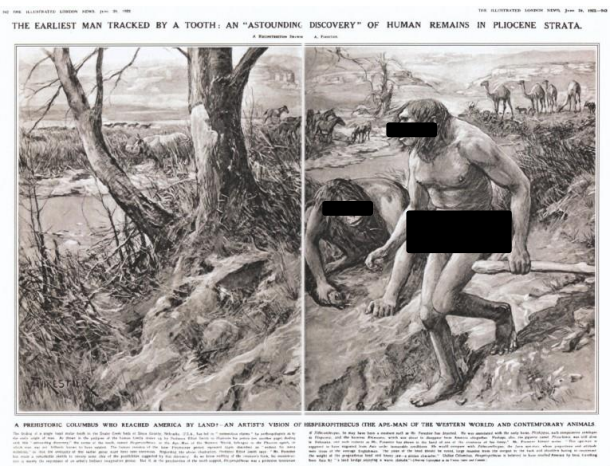
During the 20th century, several fossil discoveries - once celebrated as the definitive "proof" of human evolution - were later proven to be hoaxes, fabricated specimens that deceived both the scientific community and the public for decades. These forgeries were presented as conclusive evidence of "missing links" in the fossil record, showing transitional forms between major groups such as fish and amphibians, reptiles and birds, and apes and humans. These forgeries had a catastrophic impact on scientific thought, misleading researchers for nearly forty years and shaping evolutionary reconstructions - though all were later shown to be fakes. Two notable examples:





Piltdown Man (Eoanthropus dawsoni) - The Most Famous Hoax. Discovered by Charles Dawson in 1912 in Sussex, England. Was hailed as the "missing link" between ape and man, with a human-like skull and an ape-like jaw. In 1953, it was exposed as a fraud using advanced testing, which revealed that the skull was a composite; the cranium of a modern human and the jaw of an orangutan and filed-down teeth stained to appear ancient. Reference: The official scientific paper that exposed the hoax was Weiner, J. S., Oakley, K. P., & Le Gros Clark, W. E. (1953). *The Solution of the Piltdown Problem*. Bulletin of the British Museum (Natural History). Also refer to Spencer, F., *Piltdown: A Scientific Forgery* (Oxford University Press) - a detailed scholarly look on how and why the fraud succeeded for decades.

Nebraska Man (Hesperopithecus haroldcookii) - A Tooth Becomes a "Man." Discovered in 1917 in Nebraska, USA, by Harold Cook. A single tooth was used to reconstruct an entire primitive human ancestor, dubbed "Nebraska Man." By 1927, the tooth was proven to belong not to a human, but to a pig. "Nebraska Man" became a textbook example of scientific error and overinterpretation based on scant evidence.


THE EARLIEST MAN TRACKED BY A TOOTH: AN "ASTOUNDING DISCOVERY" OF HUMAN REMAINS IN PLIOCENE STRATA.

A PREHISTORIC COLUMBUS WHO REACHED AMERICA BY LAND: AN ARTIST'S VISION OF HESPEROPITHECUS (THE APE-MAN OF THE WESTERN WORLD AND CONTEMPORARY ANIMALS

Comparative Anatomy

Similarities in anatomical structures across species do not point to common ancestry but rather to a common design strategy. Just as an engineer will use effective design principles across different machines to achieve optimal functionality, God employed similar structures in various species to accomplish specific biological functions. The existence of homologous[45] structures across diverse species indicates that similar

[45] Evolutionary biologists would explain, "Homologous refers to structures or traits in different species that are similar due to shared ancestry. These homologous structures may have different functions in the species they appear in, but their underlying anatomical features are alike because they were inherited from a common ancestor. For example, the forelimbs of humans, bats, whales, and cats all have a similar bone structure (the pentadactyl limb) but serve different purposes such as grasping, flying, swimming, and walking."

biological challenges or environmental pressures are solved with similar design solutions, just as different vehicles might use similar components like wheels despite being built for different purposes. Dr. Michael Denton in his book, "*Evolution: A Theory in Crisis,*" writes,

> The idea of homology as a result of common descent is far from proven. There are many examples where similar structures are found in species that are not closely related in evolutionary terms. The evidence is more consistent with the idea of a common design than with a common ancestry.[46]

Shared features across species point to efficient, purposeful designs tailored to their needs, rather than to a process driven purely by unguided, random changes over time. The recurring patterns observed in comparative anatomy are better explained as evidence of a common Designer than of common descent. Dr. Paul Nelson notes, "The fact that we find similar anatomical structures in widely different organisms can be attributed to an intelligent designer using optimal design principles, rather than these similarities being the result of random mutations passed down through common descent."[47]

Embryology

As with anatomical similarities, resemblance in embryological development across different species should be understood not as evidence of a common evolutionary ancestry but rather as evidence of a common design blueprint. Similarities in early embryonic stages, referred to as "embryonic recapitulation"[48] by evolutionists, have historically been overstated in support of evolutionary theory and has now been widely discredited. While different species may share certain embryonic stages, these features can also be interpreted as efficient and functional design elements necessary for successful development. Stephen Jay Gould, a proponent of evolution, acknowledges in his book *Ontogeny and Phylogeny*;

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[46] Dr. Michael Denton, *Evolution: A Theory in Crisis*. Burnett Books.
[47] Dr. Paul Neslon, *Intelligent Design and Biology*.
[48] Originally proposed by Ernst Haeckel, "embryonic recapitulation" is the idea that the development of an embryo (ontogeny) repeats or mimics the evolutionary history of its species (phylogeny).

> The theory of recapitulation, which claims that ontogeny (the development of an organism) recapitulates phylogeny (the evolutionary history of the species), has been largely discredited as a literal explanation of embryonic development. While there are echoes of evolutionary history in the developmental stages of embryos, the strict recapitulation hypothesis is overly simplistic and has been abandoned by most biologists.[49]

The presence of similar embryological features can show that these developmental processes are effective mechanisms for constructing complex organisms, regardless of their final forms.

Regarding so-called "vestigial structures" (such as the appendix in humans, which is often claimed to have lost its original function), the assumption that a structure is a remnant of evolutionary history simply because it serves a different or unclear purpose in one species compared to another is flawed thinking. The absence of current understanding does not imply a lack of function. In fact, recent scientific discoveries have overturned the long-standing belief that the appendix is useless, revealing that it plays a significant role in the immune system and contributes to maintaining gut health.[50] So these structures still serve subtle, less obvious purposes or simply reflect a design choice that allows for greater flexibility or adaptability within various organisms. What appears vestigial in one context may serve a different, still undiscovered, function in another. Likewise, the similar stages observed in embryology point to a purposeful design plan, rather than to shared evolutionary ancestry.

[49] Stephen Jay Gould, *Ontogeny and Phylogeny*. Belknap Press (Harvard University Press).
[50] Bollinger, R. R., Barbas, A. S., Bush, E. L., Lin, S. S., & Parker, W. *Biofilms in the large bowel suggest an apparent function of the human vermiform appendix*. Journal of Theoretical Biology, 249(4), 826-831.

Biogeography

Evolutionists often point to Darwin's finches, a group of bird species found on the Galapagos Islands, as a "classic example of adaptive radiation and natural selection in action."[51] Charles Darwin observed that the finches had developed different beak shapes and sizes, depending on their particular feeding habits. He saw these variations in beak morphology as arising from small, gradual changes over time, allowing the finches to adapt to different ecological scenarios. Evolutionists argue that this diversification from a common ancestor illustrates how species can evolve in response to environmental pressures, with natural selection favouring traits that enhance survival and reproduction. This phenomenon is commonly referred to as "micro-evolution." It is important to note that micro-evolution does not demonstrate one species evolving into a completely different species. The variations in traits such as size, colour, or shape still occur within the boundaries of the same species. As Muslims, we believe that any changes that occur to any species is part of the original design by God. In addition, it is important to remember the critical point that God remains actively involved in the maintenance of creation. We do not believe God is the "Unmoved Mover," as Aristotle believed, a prime cause that initiated the universe but is not involved in its day-to-day operations or directly concerned with human affairs. Rather, God created each species and remains intimately involved in sustaining all their needs. If He wills, He can bring about subtle adaptations to enable species to meet the demands of environmental changes, always maintaining His active role in guiding and nurturing His creation.

Genetic evidence

This argument often points to "striking genetic similarities" across the animal kingdom, particularly the claim that the human and chimpanzee genomes are "99% identical." Prominent atheists such as Richard Dawkins frequently cite this high degree of genetic similarity to support arguments for common descent. Yet what is often missing from mainstream discourse is a more nuanced understanding of what this "striking genetic similarity" actually signifies.

[51] Charles Darwin, *On the Origin of Species by Means of Natural Selection*.

When we first encounter arguments about genetic similarity, it's easy to be persuaded by the simplicity of a figure like "99% similarity." However, a closer examination of the scientific literature, quickly reveals that this claim is not supported by the actual evidence. Chris Moran, professor of animal genetics at the University of Sydney, explains:

> Depending upon what it is that you are comparing, you can say, 'Yes, there's a very high degree of similarity, for example, between a human and a pig protein-coding sequence.' But if you compare rapidly evolving non-coding sequences from a similar location in the genome, you may not recognise any similarity at all. This means that blanket comparisons of all DNA sequences between species are not very meaningful.[52]

The gap between what is presented in scientific literature and what is reported to the public can be vast. Scientific findings are often reduced to simplistic soundbites for public consumption shaped by their atheistic worldview. In such cases, these oversimplifications warrant critical scrutiny, for comparing two genomes is anything but straightforward. For instance, no study has ever compared 100% of the human and chimp genomes. Instead, researchers had focused on subsections of the genome. In some cases, including the landmark 1975 study by King and Wilson that first reported 99% similarity[53], the compared regions account for **less than 2% of the total genome.** Crucially, studies only examine proteins, which reflect the "coding portion" of the genome, while entirely missing non-coding regions, which amount to 98% of the human genome. The "coding portion" of DNA encodes proteins, the fundamental building blocks of bodily function and less than 2% of DNA is involved in this coding process. Evolutionists claim that these non-coding regions of the genome (98% of our DNA) are simply "junk."[54] They argue that since non-coding regions did not directly contribute to protein formation, these segments of DNA are assumed to have no biological function.

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[52] https://muslimskeptic.com/2019/07/14/the-sparsity-of-99-evaluating-human-chimp-genetic-similarity/?fbclid=IwAR1FAKfpaJj-6t41N7AjJvQw8OtWlpw5DNQyB9_8c_fet_dhocYdOg4bw9c
[53] King, M.C. & Wilson, A.C. (1975). *Evolution at two levels in humans and chimpanzees*, Science, 188(4184), 107-116. DOI: 10.1126/science.1090005.
[54] Ohno, S. *So much 'junk' DNA in our genome,* Evolution of Genetic Systems, Brookhaven Symposia in Biology.

This is an acute example of intellectual arrogance - rejecting what they do not understand. Even if one were to concede that non-coding regions of the genome serve no biological function, it is still misleading to claim that human and chimp DNA are 99% identical. A more accurate rendering of their findings would be: "Human and chimp DNA is 99% similar within the 2% of the genome that was actually compared." Framed in this way, the headline loses much of its dramatic appeal and is hardly the earth-shattering revelation it is made out to be.

In fact, many of the key assumptions the major chimp-human genome research papers made in determining 99% similarity have since proved to be erroneous or misleading. The underlying logic is that we should expect a high amount of genetic overlap among organisms that have evolved from each other. However, you will be surprised to learn that there is 60% overlap of human genes with those of fruit flies,[55] 31% is shared with yeast[56] - can we use this as evidence of common descent? Furthermore, when examining mice,[57] we find that approximately 99% of their genes have human counterparts, with 80% of human genes overlapping. Cats[58] exhibit about 90% genetic similarity to humans, while dogs[59] share around 85%. To emphasize this point even further, humans also share roughly 60% of their genes with bananas.[60] How should we interpret these percentages? Would any rational person assert that the 60% genetic similarity we share with bananas suggests that humans, at some point in their evolutionary history, were bananas or that different species originated from bananas? Surely, no one would make such a claim.

The reality is that the shared DNA code across species points to a common Designer. Just as different computer programs written in the same language reflect a singular source, the similarities in anatomy, behaviour, and genetic code among living beings testify to the same Designer.

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[55] Adams, M. D., et al, *The genome sequence of Drosophila melanogaster,* Science, 287(5461), 2185-2195. DOI: 10.1126/science.287.5461.2185.
[56] Kellis, M., et al, *Sequence and comparative analysis of the yeast genome,* Nature, 423, 241-254. DOI: 10.1038/nature01659.
[57] Waterston, R. H., et al, *Initial sequencing and comparative analysis of the mouse genome,* Nature, 420, 520-562. DOI: 10.1038/nature01262.
[58] Sharma, P., et al, *The cat genome sequence provides insights into feline biology and evolution,* Nature, 567, 204-209. DOI: 10.1038/s41586-019-1044-4.
[59] Lindblad-Toh, K., et al, *Genome sequence, comparative analysis, and haplotype structure of the domestic dog,* Nature, 438, 803-819. DOI: 10.1038/nature04338.
[60] D'Hont, A., et al, *The banana (Musa acuminata) genome and its implications for the evolution of the genus,* Nature, 488, 213-218. DOI: 10.1038/nature11241.

Finally, a note on genetic mutations. These are random errors in an organism's DNA, the result of copying mistakes, radiation, or chemical damage. Evolutionists claim that, over time, natural selection sifts through these mistakes, keeping the rare beneficial ones and discarding the harmful, to gradually build new traits and even entire species. Yet the reality is stark: the vast majority of mutations are either useless or destructive, breaking systems rather than creating them. To insist that the slow accumulation of such random errors could assemble the astonishingly precise and interdependent systems of life, like the human eye or the immune system, is not science but wishful thinking. Far from being a creative force, mutations overwhelmingly point to decay, disorder, and death.

Common Ancestor

There is consensus among anthropologists, geneticists and biologists that all human beings, without exception, have descended from a common ancestral pair: a single man and woman. Biologists cite the following evidence to show that all humans have a common ancestor:

- DNA Similarity - Humans share approximately 99.9% of their DNA with each other, indicating a common ancestor.[61]
- Mitochondrial DNA (mtDNA) - All humans inherit mitochondrial DNA from their mothers, and studies of mtDNA suggest that all living humans can trace their ancestry back to a single woman, often referred to as "Mitochondrial Eve,"[62]
- Y-Chromosome Analysis - The Y-chromosome, which is passed from father to son, shows that all men can trace their lineage back to a single male ancestor, often called "Y-Chromosomal Adam."[63]
- Genetic Markers: Shared genetic markers and mutations among human populations provide evidence of a common ancestry.[64]

[61] International Human Genome Sequencing Consortium, *Initial sequencing and analysis of the human genome*. *Nature*, 409(6822), 860–921.
[62] Cann, R. L., Stoneking, M., & Wilson, A. C., *Mitochondrial DNA and human evolution*. *Nature*, 325(6099), 31–36.
[63] Underhill, P. A., et al., *Y chromosome sequence variation and the history of human populations*. Nature Genetics, 26(3), 358–361.
[64] ishkoff, S. A., et al., *The genetic structure and history of Africans and African Americans*. *Science*, 324(5930), 1035–1044.

Why should we expect this to happen if evolution is true? What happened to all the other "species of humans" with their own distinct lines of ancestry? Evolutionists argue that all these became extinct with only the "fittest" surviving. Again, this is an ad hoc attempt to account for the monumental gaps in the evidence. If evolution occurred in isolated, disconnected blind processes, why do all modern humans trace back to a single set of common ancestors? Evolutionary biologists admit that the idea that humans evolved from different ancestors (polygenism) is not supported by the evidence. The genetic evidence overwhelmingly supports the idea that all humans are closely related and share a recent common ancestor. If humans had evolved from different ancestors, we would expect to see much greater genetic diversity and distinct lineages, which we do not observe.[65] In addition, the anatomical and developmental similarities among all humans are consistent with a single origin. If humans had evolved from different ancestors, we would expect to see greater anatomical and developmental differences among human populations.[66]

Irreducible Complexity

Having examined the genetic foundations of life, it becomes clear that DNA is not merely a chemical sequence but a sophisticated information system. Yet, the question naturally arises: how is this genetic information expressed and organised into functioning biological machines? To explore this, we must look deeper, into the microscopic structures and interdependent mechanisms within living cells, where we encounter systems so intricately designed that even the smallest alteration would render them useless. This brings us to the concept of "irreducible complexity." When we study living organisms and reduce their functions to their most basic biological components, we eventually reach a level where removing any further part causes the entire function to fail. For example, the bacterial flagellum is a microscopic motor made of many interdependent proteins; if even one is missing, the flagellum stops working altogether. Another would be in human cells; the clotting process relies on a precise chain of proteins (clotting factors) that activate one another in sequence. If any key factor is absent, the chain reaction cannot be completed, and a wound will not heal. In essence, this microbiological irreducible complexity shows molecular systems are

[65] D. Reich, *Who We Are and How We Got Here: Ancient DNA and the New Science of the Human Past*. Pantheon Books.
[66] D.E. Lieberman, *The Story of the Human Body: Evolution, Health, and Disease*. Pantheon Books.

too complex to have evolved incrementally and must be present from the very outset, i.e. designed. It's like an alarm clock that requires all parts working together to tell time and sound alarms. Individual parts cannot perform these functions alone. In his book, *Darwin's Black Box*, Michael Behe shows how such "cellular machines" from the bacterial flagellum to the blood-clotting cascade, cannot be explained by gradual evolution. He argues that these intricate, interdependent systems require all their essential parts to be in place simultaneously, which he believes points to an intelligent designer rather than step-by-step natural selection.

The second law of thermodynamics states that, in a closed system, entropy (the measure of disorder) tends to increase over time. Put simply, without an external source of energy and organisation, things naturally move from order to disorder. This principle is often called the entropy principle. According to this, a system left to itself will not spontaneously become more complex or organised; it will instead drift toward greater randomness. If we apply the entropy principle to biological systems, it raises the question of how simple life forms could transform into more complex organisms purely by chance. The analogy of machines helps illustrate the point. A bicycle cannot gradually transform into a motorcycle without an outside source of energy, planning, and materials. Likewise, a 100cc motorcycle cannot simply increase its engine capacity to 500cc on its own. Both scenarios highlight that complexity and higher performance require the addition of external resources, design, and information. Without these external inputs, the system remains the same or declines.

Although raw energy (such as sunlight or heat) can enter a system, energy by itself is insufficient to create organised complexity. Sunlight, for instance, fuels a plant's growth, but the plant can harness that energy only because it already possesses highly ordered structures like chlorophyll molecules and DNA, each containing precise instructions or "information." If such information is essential for achieving higher levels of organisation and the physically more complex requires a detailed blueprint to build. The question naturally follows: where does that information originate? Without some guiding mechanism or intelligent input to channel the energy, an influx of energy alone would merely accelerate disorder and decay rather than build new order.

Mathematical Impossibility

Finally, evolution is a mathematical impossibility. The idea that random matter could assemble itself into even the simplest cell – let alone complex animals – is a probabilistic impossibility. Consider the probability of a fully formed protein arising by chance. Cells are built from proteins, and proteins themselves are chains of amino acids. For a relatively small protein consisting of 100 amino acids, the total number of possible amino acid sequences is 20^{100}. Accordingly, the probability of any one specific sequence arising purely by random combination of the 20 standard amino acids is approximately 1 in 20^{100} (about 10^{-130}) - which is an almost unimaginably small number.[67] If the odds are so minuscule for a single functional protein, what are the chances of this process repeating itself to produce the brain, eyes, ears, millions of species, the sun, the moon and billions of galaxies? It would be like someone winning the lottery jackpot every single day for an entire lifetime - something everyone would agree is impossible. It is like claiming a fully operational airplane emerged out of a tornado in a junkyard – would any intelligent person believe this?

Yet some would still try to convince you of the possibility. To illustrate this, they use the "infinite monkey theorem," which is that "If six monkeys sat at typewriters and banged on the keys for billions of years, it is not unlikely that in the last pages they wrote we would find one of the sonnets of Shakespeare. This is the case with the universe that exists now. It came about as the result of random forces which played with matter for billions of years."[68] Any talk of this nature is utter nonsense. None of our branches of sciences - until the present day - know what type of accident could produce such a great reality with all its wonder and beauty."[69] In his book *Man Does Not Stand Alone*, American chemist A. Cressy Morrison writes,

> So many essential conditions are necessary for life to exist on our earth that it is mathematically impossible that all of them could exist in proper relationship by chance on any one earth at one time. Therefore, there must be in nature some form of intelligent direction. If this be true, then there must be a purpose.

[67] Eugene V. Koonin, *The Logic of Chance: The Nature and Origin of Biological Evolution*.
[68] Jacques Monod, *Chance and Necessity*.
[69] Wahiduddin Khan, *God Arises: Evidence of God in Nature and in Science*.

Summary of Key Scientific Evidence Against Evolution

1. **Paleontological Argument (Fossil Record)**
    - "Missing Links" problem: If evolution were true, there should be millions of fossils of transitional forms.
        - Reality: No transitional forms exist at all. All fossilised animals appear "perfect" as complete animals.
        - Darwin's Own Admission: Darwin acknowledged that if his theory were true, there should be millions of transitional forms in the fossil record. After 100+ years of intensive research, top palaeontologists admit there are simply no transitional forms.
    - Biological Big Bang: Instead of gradual evolution, the fossil record shows groups of organisms "popping up" complete in geological strata (e.g., Cambrian Explosion), persisting for periods, then disappearing and being replaced by new forms that are also complete.
    - Living Examples: There are also no observable examples in the natural world of one species evolving into a completely different species that we can witness firsthand.
    - Conclusion: there is zero-evidence of evolution observable in living animals or in the fossil record.

2. **Genetic Similarity**
    - The claim that there is 99% similarity of human-chimp DNA is completely misleading. The 99% figure comes from limited studies (e.g., King & Wilson 1975) that compared only protein-coding regions, less than 2% of the genome - ignoring 98%. Early biologists dismissed non-coding DNA as "junk," assuming no function. Even if that were true, it is inaccurate to claim overall 99% similarity when most of the genome was never compared.
    - Cross-Species Percentages: Humans share 60% of genes with fruit flies, 31% with yeast, 80% with mice, ~90% with cats, ~85% with dogs, and ~60% with bananas. Such overlaps reflect basic biological necessities, not direct evolutionary descent.

- Single Designer: Broad genetic resemblances across species are better explained as evidence of a single Designer using a common "genetic language," rather than proof of evolution.

3. Irreducible Complexity Argument (Molecular Systems)

- Cellular systems fail if even one component is removed, meaning they must function as a complete unit from the start.
- Key Examples: Bacterial Flagellum - A microscopic motor of interdependent proteins that ceases to work if any single protein is missing.
- Analogy: Like an alarm clock that only works when all its parts operate together, these biological "machines" cannot function through partial, stepwise assembly.

4. Second Law of Thermodynamics (Entropy Principle)

- Entropy Tends to Increase: In a closed system, disorder naturally grows over time; without an external organising force, order and complexity decline.
- Challenge to Evolution: If life arose and became more complex by chance, it would violate the second law of thermodynamics. This law is one of the most well-established principles in physics and it applies to all known processes, from everyday phenomena to the behaviour of molecules. Nothing has been proven to violate the Second Law of Thermodynamics.
- Machine Analogy: A bicycle cannot become a motorcycle, nor can a small engine enlarge itself, without external planning, energy, and materials—complexity requires outside input.
- Energy vs. Information: Raw energy (sunlight, heat) cannot create organised complexity on its own. Life exploits energy only because it already contains intricate structures and genetic "instructions."
- Core Question: Since increasing complexity needs precise information, where does that information originate if not from an intelligent source?

5. **Mathematical Impossibility**
    - Protein Formation Odds: A modest 100–amino-acid protein forming by random chance has a probability of about 20^{-100} - astronomically small.
    - Scaling the Improbability: If one protein is so unlikely, the chance of producing complex organs, countless species, and the cosmos itself through random processes is effectively zero.
    - Analogy: Like winning the top lottery jackpot every day for a lifetime.

In conclusion, the most recent advances in knowledge have overturned many of the certainties that shaped the twentieth-century collective consciousness. Once regarded as the sole acceptable explanation, evolution is now increasingly viewed as an untenable belief. Even among leading atheist philosophers, it no longer provides a satisfactory framework for understanding nature. Highly acclaimed Professor Thomas Nagel writes in his *Mind & Cosmos, Why the Materialist Neo-Darwinian Conception of Nature is Almost Certainly False*,

> I would like to defend the untutored reaction of incredulity to the reductionist neo-Darwinian account of the origin and evolution of life. It is prima facie highly implausible that life as we know it is the result of a sequence of physical accidents together with the mechanism of natural selection. We are expected to abandon this naive response, not in favour of a fully worked out physical/chemical explanation but in favour of an alternative that is really a schema for explanation, supported by some examples. What is lacking, to my knowledge, is a credible argument that the story has a non-negligible probability of being true. There are two questions. First, given what is known about the chemical basis of biology and genetics, what is the likelihood that self-reproducing life forms should have come into existence spontaneously on the early earth, solely through the operation of the laws of physics and chemistry? The second question is about the sources of variation in the evolutionary process that was set in motion once life began: In the available geological time since the first life forms appeared on earth, what is the likelihood that, as a result of physical accident, a sequence of viable genetic mutations should have occurred that was sufficient to permit

> natural selection to produce the organisms that actually exist? There is much more uncertainty in the scientific community about the first question than about the second.To anyone interested in the basis of this judgment, I can only recommend a careful reading of some of the leading advocates on both sides of the issue-with special attention to what has been established by the critics of intelligent design. Whatever one may think about the possibility of a designer, the prevailing doctrine - that the appearance of life from dead matter and its evolution through accidental mutation and natural selection to its present forms has involved nothing but the operation of physical law - cannot be regarded as unassailable. It is an assumption governing the scientific project rather than a well-confirmed scientific hypothesis.[70]

The evidence is unmistakable: the theory of evolution fails entirely. It is not science but pseudoscience - imagination masquerading as fact. No genuine evidence exists to uphold it; rather, every scientific finding testifies to design, intelligence, and purpose - the work of one all-powerful Creator. Design requires a Designer, intelligence points to an Intelligent Cause, and life itself testifies to the Living God. In every field, from biology to physics, the signs converge upon a single truth: God is not absent from creation; He is its Author.

[70] Thomas Nagel, *Mind & Cosmos, Why the Materialist Neo-Darwinian Conception of Nature is Almost Certainly False*. Oxford University Press, p. 10.

Chapter 5:
The Mathematical Mystery

"God is a mathematician of a very high order, and
He used advanced mathematics in constructing the universe."[71]
Nobel Prize winner Paul Dirac

Among the most compelling evidence for God's existence is the mathematical harmony that pervades the universe. The universe is not the product of randomness but the manifestation of a perfect Intellect. Every law, ratio, and constant operates with such precision that randomness cannot account for it. The order woven into the fabric of reality - from the predictable motion of planets to the fine-tuned constants that allow life - reveals not merely design, but a Designer. When the Qur'an declares, "Indeed, all things We created with precise measure,"[72] it describes what science only later discovered: the mathematical harmony underlying all existence. The cosmos is a book written in the language of numbers, its every page bearing the signature of the One who designed it.

[71] Paul Dirac, *The Evolution of the Physicist's Picture of Nature*. Scientific American 208, no. 5 (May 1963).
[72] Surah al-Qamar 54:49.

Language of the Universe

Mathematical descriptions of reality are fantastically accurate. We have discovered a universal framework, providing insights into the deepest mysteries of reality and Maths lie at its foundations. Every invention, every advancement owes mathematics a debt of gratitude, and in reality, all of science relies on the assumption that we live in a mathematically imbued universe. British physicist Sir James Jeans remarked, "The universe appears to have been designed by a pure mathematician."[73] Mathematics is the crystallisation of logic, with Physics being the application of that mathematics in the real world.

Yet mathematics, being so accurate and effective at describing nature, presents us with a puzzle. In 1960, the Nobel Prize-winning physicist and mathematician Eugene Wigner, published a paper which stunned the western scientific community. He called it the *Unreasonable Effectiveness of Mathematics in the Natural Sciences*. Wigner realised that the universe does not have to exhibit the mathematical structure that it does, and why does mathematics work? He wrote "the miracle of the appropriateness of the language of mathematics for the formulation of the laws of physics is a wonderful gift which we neither understand nor deserve."[74]

This "miracle" forces us to confront a profound question: why does the universe perfectly align with abstract human reasoning? Mathematics is not a physical entity - it has no weight, colour, or dimension - yet it governs every physical process. Equations written on a page can predict the behaviour of distant galaxies and the interactions of subatomic particles. How is it that a mathematical theorist can sit down at his desk and, by poring over mathematical equations, predict and expect the existence of a fundamental particle?[75] The ability of mathematics to predict physical phenomena long before their experimental confirmation reveals a profound connection between abstract mind and physical reality. Here are some examples:

- **The Expansion of the Universe:** Alexander Friedmann solved Einstein's equations to show that the universe might be expanding, a prediction later

[73] James Jeans, *The Mysterious Universe*. Cambridge University Press, p. 122.
[74] Eugene Wigner, *The Unreasonable Effectiveness of Mathematics in the Natural Sciences.* Communications on Pure and Applied Mathematics, p.14.
[75] In 1964, Peter Higgs along with other physicists, developed a theory that a field permeating space (the Higgs field) imparts mass to particles. Nearly five decades later, experiments at CERN's Large Hadron Collider confirmed the Higgs boson.

supported by Edwin Hubble's observations of redshifts in distant galaxies, proving an expanding universe.[76]

- **The Discovery of Neptune:** Using Newton's law of gravitation, Urbain Le Verrier and John Couch Adams noticed unexplained deviations in planet Uranus's orbit. Independently, they calculated where an unknown planet, Neptune, should be, leading to its discovery were predicted by German astronomer Johann Galle.
- **Electromagnetic Waves:** James Clerk Maxwell's equations unified electricity and magnetism, predicting the existence of electromagnetic waves. Heinrich Hertz's experiments later confirmed these waves, establishing the basis for radio, light, and other wave technologies.[77]
- **The Higgs Boson:** In 1964, Peter Higgs along with other physicists, developed a theory that a field permeating space (the Higgs field) imparts mass to particles. Nearly five decades later, experiments at CERN's Large Hadron Collider confirmed the Higgs boson.[78]
- **Black Holes:** Karl Schwarzschild found a solution to Einstein's equations predicting dense, collapsed regions where not even light could escape, leading to the concept of black holes, later observed indirectly through gravitational waves and X-ray emissions from nearby matter.[79]
- **Gravitational Waves:** Einstein's theory predicted ripples in spacetime from massive bodies in motion. In 2015, the LIGO collaboration detected these waves from merging black holes, confirming the prediction.
- **The Periodic Table:** Dmitri Mendeleev arranged elements into a table, predicting properties and behaviours of elements not yet discovered, all later confirmed with the identification of elements like gallium and germanium.[80]

Such correspondence between mind and matter is not trivial. It implies that the whoever designed the universe also endowed the human with the ability to comprehend it. The same Mind that inscribed mathematical order into the cosmos

[76] Edwin Hubble, *A Relation between Distance and Radial Velocity among Extra-Galactic Nebulae.* Proceedings of the National Academy of Sciences.
[77] James Clerk Maxwell, *A Dynamical Theory of the Electromagnetic Field.* Philosophical Transactions of the Royal Society.
[78] Peter Higgs, *Broken Symmetries and the Masses of Gauge Bosons,* Physical Review Letters.
[79] Karl Schwarzschild, *On the Gravitational Field of a Point Mass according to Einstein's theory.*
[80] Eric Scerri, *The Periodic Table: Its Story and Its Significance*. Oxford University Press.

inscribed reason into the human soul. Our capacity to uncover the universe's laws is not a coincidence but a reflection of divine intention - the Creator wishing for His greatness to be known. Thus, when we study mathematics, we are not merely decoding numbers; we are tracing the design of God as they manifest in the structure of reality. Wigner writes "the enormous usefulness of mathematics in the natural sciences is something bordering on the mysterious and has no rational explanation."[81] Albert Einstein echoed this sentiment, "The eternal mystery of the world is its comprehensibility. The fact that it is comprehensible is a miracle."[82]

Introspection

- How can abstract human thought - non-physical - so precisely describe a universe we did not create?
- Why does the universe obey mathematical laws at all? Why not chaos or randomness?
- How is it possible that mathematical equations can predict physical phenomena - such as black holes, gravitational waves, or new particles, long before they are observed?
- What is the origin of these laws?
- Does this not suggest that both the universe and the human intellect stem from a common rational source?
- If reason and mathematics point beyond themselves to a transcendent source of order, is disbelief still the most rational position?

In a purely atheistic worldview, the harmony between mathematics and the physical universe is nothing short of baffling. It is a coincidence without cause, an order without an origin, and a language without a speaker. Yet the evidence before us defies such conclusion. The universe operates with such precision because it was brought into being by a Mind of perfect logic. Mathematics does not merely describe creation - it reveals it. The coherence between human intellect and cosmic order reflects Divine intention: the Creator fashioned both according to the same rational principle. As the Qur'an declares, "He created everything and determined it with precise measure"[83] The

[81] Eugene Wigner, *The Unreasonable Effectiveness of Mathematics in the Natural Sciences*. Communications on Pure and Applied Mathematics.
[82] Albert Einstein, *Physics and Reality*. Journal of the Franklin Institute, p. 349.
[83] Surah al-Qamar 54:49.

so-called “unreasonable effectiveness” of mathematics becomes entirely reasonable when viewed through the lens of belief in God. For if God is the author of both the laws of nature and the laws of reason, then the success of mathematics is not a mystery - it is a sign of His wisdom, written into the very structure of reality.

Chapter 6:
Scientific Evidence

> "Today, that very same weapon – science – which was supposed to have brought religion to an ignominious end, has at last, been turned against the scoffers and atheists and we are, at the moment, witnessing the same momentous revolution in thinking as took place in the seventh century with the advent of the Prophet of Islam. God himself has razed the walls of atheism to the ground and science stands ready to bear out His word." [84]

You are about to examine scientific evidence that demonstrates, with clarity and reason, that the universe is the deliberate creation of the one Creator, meticulously designed by the one Designer, and continuously sustained by the one Sustainer. Approach this material with a critical and analytical mindset. By remaining objective and free from preconceptions, you will be able to assess the evidence on its own merit. Ultimately, there are only three rational possibilities to consider:

[84] Wahiduddin Khan, *God Arises: Evidence of God in Nature and in Science*.

- The universe has no Creator and came into existence through unguided, random processes.
- There are multiple gods who share in creation and control.
- There is one God - the sole Creator, Designer, and Sustainer of all that exists.

As you review the evidence, weigh these three possibilities carefully to determine which offers the most coherent, logical, and scientifically consistent explanation which leads to true certainty.

Science as a Tool - Boundaries of Scientific Inquiry

Before proceeding, it is important to clarify what science can, and cannot, be used for. With the tools of science, we can describe in detail how water evaporates from the sea, condenses into clouds, and falls back as rain upon the land. Yet all of this remains a description of what happens, not an ultimate explanation. Science can map the processes, but it does not tell us how these processes came to be, or why the laws that govern them exist in the first place - this lies beyond the scope of scientific description. The truth is that it is from observing such natural phenomena that scientists derive their laws, not the other way around. Science organises, measures, and formulates patterns from what is already there, but it does not answer why those patterns exist.

When we claim that by uncovering the laws of nature we have solved the mystery of the universe, we deceive ourselves. To equate the discovery of a mechanism with the explanation of existence itself is like taking a link from the middle of a chain and declaring it the end. Nature does not explain itself. The universe and its laws cannot be their own cause. They point beyond themselves to a higher reality, for the very order and intelligibility[85] that science uncovers requires an explanation that science, by its very method, cannot provide. Science is a tool, powerful for describing the *how* of processes, but ultimately silent on the *why* of existence. Erwin Schrödinger, physicist and Nobel laureate, best known for founding quantum wave mechanics said,

[85] Albert Einstein said, "The most incomprehensible thing about the universe is that it is comprehensible." *Physics and Reality*. Journal of the Franklin Institute.

> The scientific picture of the world around me is very deficient. It gives me a lot of factual information, puts all our experience in a magnificently consistent order, but is ghastly silent about all that is really near to our heart, that really matters to us. It cannot tell a word about the sensation of red and blue, bitter and sweet, feelings of delight and sorrow. It knows nothing of beauty and ugly, good or bad, God and eternity. Science sometimes pretends to answer questions in these domains, but the answers are very often so silly that we are not inclined to take them seriously.[86]

If nature cannot explain itself, then its very existence demands an explanation beyond itself. The universe and its laws cannot be the cause of their own being; they are contingent, dependent, and finely ordered. This very contingency points decisively to One who is external to nature, who brought it into existence and sustains it.

The Disruption: Scientific Evidence of a Beginning

For much of the early 20th century, the "steady state" theory, which held an eternal, unchanging universe, dominated the views among western scientists. According to this theory, the universe existed in a constant state, with no beginning or end. The appeal of this idea was that it eliminated the need for a cause or Creator, as philosopher Bertrand Russell famously stated, "The universe is just there, and that's all."[87] If the universe had no beginning, then it did not need an explanation for its existence. However, several key discoveries in the 20th century would fundamentally shatter this understanding of the cosmos.

In 1922, physicist Alexander Friedmann, produced computations showing that the structure of the universe was not static and that even a tiny impulse might be sufficient to cause the whole structure to expand or contract according to Einstein's "Theory of General Relativity." George Lemaitre was the first to recognise the implications of what Friedmann concluded. Lemaitre formulated that the universe had begun in a cataclysmic explosion of a small, primeval atom. He also proposed that the amount of cosmic radiation is the leftover remnants of the initial "explosion." The theoretical musings of these two scientists did not attract much attention and probably would have

[86] E. Schrödinger, *Nature and the Greeks*. Cambridge University Press, p. 94.
[87] Betrand Russell, *The Existence of God*. BBC Radio Debate, January 1948.

gone ignored except for new observational evidence that rocked the scientific world in 1929. That year, American astronomer Edwin Hubble, made one of the most important discoveries in the history of astronomy. He discovered that galaxies were moving away from us at speeds directly relative to their distance from us and from each other. A universe where everything constantly moves away from everything else implies a constantly expanding universe. Stephen Hawking writes, "The expansion of the universe was one of the most important intellectual discoveries of the 20th century, or of any century."[88]

Since the universe is constantly expanding, were we to rewind a *film* of its history, then necessarily we would find the entire universe was in a joint state, referred to by some as the "primordial atom." Many scientists and philosophers resisted the idea of a beginning to the universe because of the many questions that it raised – primarily what or who caused it. However, with Penzias and Wilson's discovery of microwave radiation emanating from all directions, possessing the same physical characteristics – namely, petrified light which came from a huge explosion during the first seconds after the birth of the universe – left little doubt about the fact that the universe had a beginning. We are told that at the start of the Big Bang, the universe grew incredibly, expanding from a subatomic size to billions of miles within the first minute.

Cosmologists now unanimously agree on the following key evidence supporting the Big Bang theory:

1. Expansion of the Universe - now referred to as Hubble's Law. The discovery that galaxies are moving away from us with their speed proportional to their distance. This also showed that the universe is expanding and had historically been concentrated at a single point. Additionally, the light from distant galaxies is shifted towards the red end of the spectrum, indicating they are moving away from us.
2. Cosmic Microwave Background Radiation (CMBR)
3. Abundance of Light Elements. The Big Bang theory predicts the formation of light elements like hydrogen, helium, and small amounts of lithium during the first few minutes after the universe began.

[88] Stephen Hawking, *A Brief History of Time: From the Big Bang to Black Holes.*

Observations of the universe's composition have matched these predictions.

Implications of a Beginning

The implications of these discoveries are profound. The realisation that the universe had a definite beginning has fundamentally shaken the scientific foundations of the atheistic worldview. Robert Wilson, recipient of the Nobel Prize in Physics for the discovery of the Cosmic Microwave Background Radiation (CMBR), the second of the aforementioned evidences, said, "If the universe had a beginning, then we cannot avoid the question of creation."[89] This discovery inevitably raises a critical question, "Who caused the universe to come into existence?" The principle of causality, a cornerstone of scientific reasoning, holds that every effect must have a cause. Therefore, if the universe began to exist, it must have been brought into being by something, or someone, beyond itself. This reasoning is central to the *Kalam Cosmological Argument*, which states:

- Everything that begins to exist has a cause.
- The universe began to exist.
- Therefore, the universe has a cause.

This "cause" must transcend space, time, and matter, since these very dimensions came into existence at the moment of the Big Bang.

The Big Bang has compelled atheists and naturalist philosophers to confront the implications of a cosmic beginning. Rather than accept the obvious facts, their response has been to propose alternative explanations, such as multiverse hypotheses or quantum fluctuation models, just so they can avoid the conclusion of God. However, none of these theories have any scientific grounding and lack evidence that the Big Bang theory possesses. If the universe was created by a conscious, purposeful Being, then it follows that humans and the universe itself have meaning and purpose.

[89] Michel-Yves Bolloré and Olivier Bonnassies, *God, the Science, the Evidence: The Dawn of a Revolution*.

Introspection

- Before the Big Bang, when space and time themselves did not exist, what mechanism could have brought the universe into existence from absolute nothingness?
- How can "nothing" (no space, no time, no energy) produce "something" (the universe) without violating basic logic and causality?
- The Big Bang produced a universe that is intelligible and predictable to human minds. Why should random, material processes produce a cosmos that aligns with abstract reason and logic?
- Which is more rational: to believe that the power and precision of the Big Bang were the result of a Supreme Being's deliberate act, or that they arose from nothing at all?
- How can a mindless, chaotic explosion (the Big Bang) give rise to ordered laws and equations?

Fine Tuning and the Laws of Nature

The "fine-tuning" of the universe is a very powerful argument for the existence of God. Physical constants and laws of nature are set at values precisely calibrated to allow for the existence and sustenance of life. Even the slightest variation in these constants would render the universe inhospitable to life. The odds of these conditions arising by chance are so "astronomically low," i.e., impossible, that increasingly many see the fine-tuning of the universe as one of the strongest evidence for the existence of a Creator.

Firstly, the laws of nature, such as gravity, electromagnetism and thermodynamics, operate consistently and predictably. For example, the law of gravity applies uniformly and universally. These "constants" are not only observable but can also be predicted through mathematical equations. This predictability and order raises the question, "Why do these laws exist in such a structured and reliable way?" Whatever answer the atheist may give, you will find that it ultimately lacks rational coherence and fails to offer a truly satisfying explanation.

Secondly, the laws of nature themselves are finely tuned. That is to say that these laws have been adjusted and calibrated with great precision and care to achieve an optimal state or performance. It means that every small detail has been carefully considered to ensure the best possible outcome. This phenomenon of fine-tuning has led to the emergence of the "Anthropic Principle," which states that the laws of nature are perfectly adjusted for the existence of life.

Thirdly, there is an interconnectedness and interdependence between everything. Innumerable organs in biological systems are composed of interdependent parts that it is impossible that they could exist except as a whole and complete. This contradicts any notion of evolution through a gradual process of natural selection. Removing any one part of such a system would render the entire system nonfunctional, implying that these systems must have been designed as a whole from the start. This is what scientists refer to as "irreducible complexity."

If there is no God and everything that exists results from blind random processes, evolving gradually from simple structures to complex systems, how does an atheist explain the laws that govern them? These laws are immaterial and are neither composed of matter nor energy. They govern how physical entities interact, but they themselves are not physical entities. Take, for example, the law of gravity: it explains how masses attract one another, yet the law itself is not a tangible object - it is a law governing behaviour, not something made of physical substance. We can liken these laws to pieces of code that provide instructions to a computational system. Just like how computer code follows specific rules and logic to produce outcomes, the laws of nature are also based on mathematical principles and physical laws that govern how matter and energy behave. These laws behave like the "programming" that dictates how particles interact, how galaxies form, or how atoms bond. In this way, laws of nature can be thought of as the underlying "code" that runs the universe. All this raises some deeply fundamental questions:

- If the laws of nature are immaterial and intangible, where do they originate from and from whom?
- Why are these laws consistent and universal throughout the entire universe?
- How do they impose order on the physical universe if everything is the product of randomness and material processes?

- Did these laws exist from the very beginning, or were they introduced at different points in history?

Science can explain how the laws of nature function, but it does not address why these laws exist or who is responsible for their origin and design. Such questions are beyond the scope of scientific inquiry and fall outside the reach of the scientific method. Science can describe the process of water boiling at 100 degrees Celsius, but it does not ask who is boiling the water or why. These deeper inquiries venture into metaphysics and theology, areas that seek to understand purpose and origin rather than mere mechanics. The reality is that the immaterial nature of these laws points directly to the existence of an underlying mind. This mind must be immaterial, existing outside the cosmos and present before the birth of the universe.

In addition, the physical laws governing our universe did not gradually appear or evolve over time. Instead, they were set in place instantaneously at the universe's inception, demonstrating a pre-existing framework from which the universe emerged. Stephen Hawking and other cosmologists have noted that for the universe to exist as it does, certain physical constants and forces had to align in astronomically precise ways, with no gradual development or emergence of evolving laws as the universe expanded.[90] Additionally, physicist Paul Davies argues that the exactness of these laws at the universe's origin suggests an underlying order or set of preconditions required for the universe to develop into what we observe today.[91]

Examples:

Strength of the Gravitational Constant (G)

Value: Approximately 6.674×10−11 N m2 kg-2

Fine-Tuning: If gravity were even slightly stronger, stars would burn through their nuclear fuel much faster, leading to short-lived, smaller stars that would not provide stable environments for life to evolve. If gravity were slightly weaker, stars might not

[90] Stephen Hawking, *A Brief History of Time*. Bantam Books.
[91] Paul Davies, *The Goldilocks Enigma: Why Is the Universe Just Right for Life?* Penguin Books.

ignite at all, preventing the formation of elements necessary for life, like carbon and oxygen.

$$F = \frac{GM\ m}{r^2}$$

F = force of gravity
G = gravitational constant (6.67×10^{-11})
M = mass of one object
m = mass of other object
r = distance between the two objects

Implication: The exact balance of gravity maintains hydrostatic equilibrium, allowing stars to form and sustain nuclear fusion over billions of years, creating the stable conditions needed for planetary systems and life.

Reference: Barrow, J. D., & Tipler, F. J. *The Anthropic Cosmological Principle*. (Oxford University Press) This book provides a detailed discussion of various aspects of the Anthropic Principle, including the fine-tuning of physical constants like the gravitational constant (G). It explores how variations in G would impact star formation, the stability of stellar lifecycles, and the synthesis of essential elements such as carbon and oxygen.

Cosmological Constant (Λ)

Value: About 10^{-122} in natural units, a very small positive value.

Fine-Tuning: The cosmological constant drives the expansion of the universe. If it were slightly larger, the universe would have expanded too rapidly after the Big Bang, preventing galaxies, stars, and planets from forming. If it were slightly smaller, the universe might have collapsed back on itself too quickly for life to develop.

Implication: The precise value of Λ allows the universe to expand at a rate that supports the formation of complex structures.

Reference: Weinberg, S. *The Cosmological Constant Problem*. Reviews of Modern Physics*, 61(1), 1-23*. This article by Nobel laureate Steven Weinberg delves into the cosmological constant problem, exploring why the observed value of Λ is so small compared to theoretical expectations. Weinberg discusses the implications of varying the cosmological constant and how even slight changes would lead to a universe that expands too quickly for structure formation.

Ratio of Electromagnetic Force to Gravitational Force

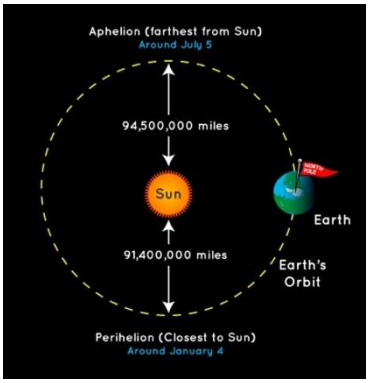
Ratio: Electromagnetic force is about 10^{36} times stronger than gravity.

Fine-Tuning: If this ratio were slightly different, the balance between gravity and electromagnetism in atoms would be altered. A stronger electromagnetic force could prevent protons and electrons from forming stable atoms, while a weaker one could cause electrons to drift away from atomic nuclei.

Implication: The exact balance enables the formation of stable atoms, which in turn allows for the complexity of chemical reactions and the creation of molecules necessary for life.

Reference: Rees, M. J. *Just Six Numbers: The Deep Forces That Shape the Universe*. In this book, Sir Martin Rees explores six fundamental numbers that govern the physical universe, including the fine-tuning of the ratio between the electromagnetic force and gravity. He explains how the disparity between these forces affects atomic structure and stability, and how small changes in this ratio would drastically alter the nature of matter, making life as we know it impossible.

Distance of Earth from the Sun (Habitable Zone)



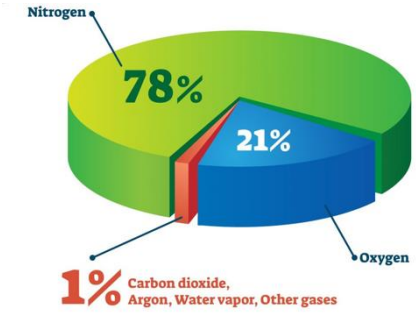
Current location: Earth is situated in the "Goldilocks Zone," where temperatures are just right for liquid water to exist and allow life to survive.

Fine-Tuning: If Earth were slightly closer to the Sun, the increased heat would cause water to evaporate, leading to a runaway greenhouse effect (as seen on Venus). If it were slightly farther, water would freeze.

Implication: The ideal distance allows Earth to allow life to exist in the very first instance.

Reference: Kasting, J. F., Whitmire, D. P., & Reynolds, R. T. *Habitable Zones around Main Sequence* Stars (Icarus). This seminal paper explores the concept of habitable zones around stars, focusing on the conditions required for a planet to maintain liquid water on its surface.

Earth's Atmosphere Composition



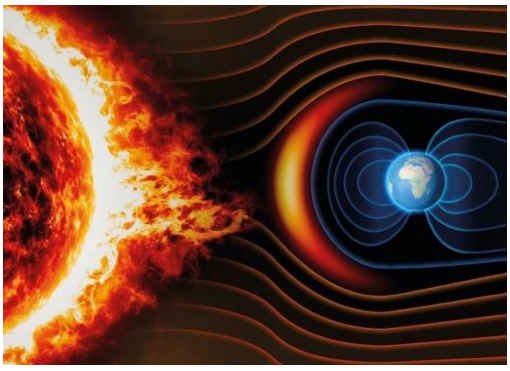
Current State: Earth's atmosphere is composed of approximately 78% nitrogen, 21% oxygen, and trace amounts of other gases like carbon dioxide and argon.

Fine-Tuning: The concentration of carbon dioxide in Earth's atmosphere is about 0.04%. If it were significantly lower, plants would struggle to perform photosynthesis efficiently, limiting the production of oxygen, which is essential for animals and humans to breathe. On the other hand, if carbon dioxide levels were much higher, the greenhouse effect would intensify, leading to extreme global warming, which could disrupt ecosystems and make breathing difficult due to increased air temperature and humidity. Additionally, a higher oxygen concentration (e.g., above 25%) would not only increase the risk of wildfires but could also lead to oxygen toxicity in humans, causing health problems like lung damage at higher levels of exposure.

Implication: The balance of approximately 0.04% CO_2 provides enough for plants to carry out photosynthesis while maintaining a stable climate, and the 21% oxygen level supports aerobic respiration for humans and animals without causing harmful oxygen toxicity.

Reference: Falkowski, P. G., & Raven, J. A. *Aquatic Photosynthesis* (Princeton University Press).

Magnetic Field of Earth



Condition: Earth has a strong magnetic field generated by its molten iron core.

Fine-Tuning: Without a magnetic field, solar wind from the Sun would strip away the atmosphere over time, much like what happened to Mars. This would leave the planet exposed to harmful solar radiation, making it impossible for life to survive. The magnetic field also deflects high-energy cosmic rays from outside the solar system protecting the earth from cosmic radiation.

Implication: The magnetic field acts as a shield, protecting Earth from solar and cosmic radiation and preserving its atmosphere.

Reference: Kivelson, M. G., & Russell, C. T. *Introduction to Space Physics*. (Cambridge University Press).

The Moon's Size and Distance from Earth

Size and location: The Moon has a diameter of approximately 2,159 miles and orbits Earth at an average distance of 238,855 miles. Due to its elliptical orbit, this distance varies, ranging from about 221,500 miles at its closest (perigee) to 252,700 miles at its farthest (apogee).

Fine-Tuning: The Moon is relatively large compared to Earth, and it's at a specific distance that influences tides and stabilizes Earth's axial tilt.

Implication: Without the Moon, Earth's tilt would fluctuate more dramatically, leading to extreme climate changes that could make the environment unstable for life. Tides would also be weaker, impacting ocean currents and potentially the development of coastal ecosystems.

Reference: Laskar, J., & Robutel, P. *The Chaotic Obliquity of the Planets*. (Nature, 361(6413)

Earth's Rotation Speed

Rate of spin: Earth rotates completely on its axis once every 24 hours.

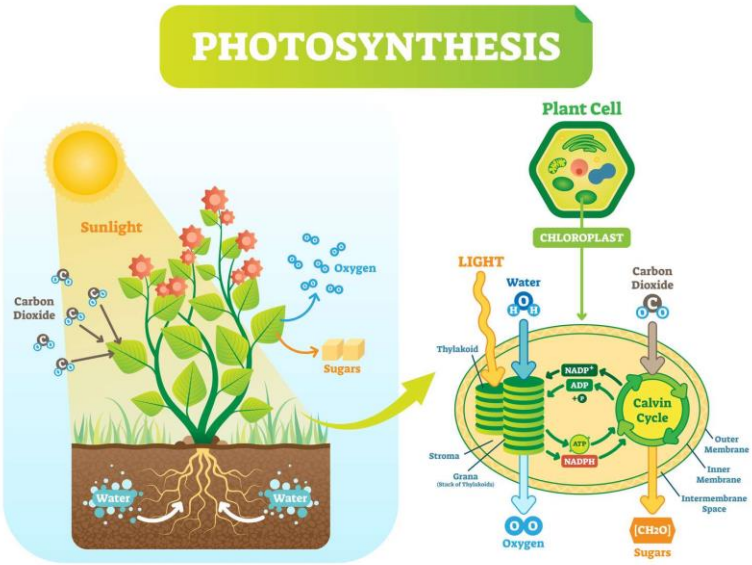
Fine-Tuning: The 24-hour rotation period of Earth aligns with the circadian rhythms of plants, animals, and humans. The circadian rhythm is the natural, internal process that regulates the sleep-wake cycle and other biological functions, repeating approximately every 24 hours in response to environmental cues like light and darkness.

Implication: If Earth rotated significantly faster or slower, biological processes like sleep-wake cycles, photosynthesis, and metabolic functions would be disrupted, affecting health and growth in organisms. Many physiological functions, like hormone release, depend on the consistency of a 24-hour day-night cycle.

Reference: Foster, R. G., & Kreitzman, L. *Circadian Rhythms: A Very Short Introduction* (Oxford University Press). This book provides a detailed overview of circadian rhythms and their crucial role in regulating biological processes such as sleep-wake cycles, hormone release, metabolism, and photosynthesis. It discusses how the 24-hour day-night cycle, aligned with Earth's rotation, is fundamental for the synchronisation of physiological functions in both plants and animals. Disruptions to these cycles can impair health, growth, and survival.

Earth's Day Length

Fine-Tuning: The day length determines how plants photosynthesise. Too short a day would limit the amount of sunlight available for photosynthesis, reducing crop yields and ecosystems' productivity. Conversely, too long a day could overexpose plants to sunlight, causing desiccation and damage to cellular structures.



Implication: The current rotation period ensures an optimal balance of light and dark periods for photosynthesis and cellular repair in plants, essential for sustaining life on land.

Reference: Taiz, L., Zeiger, E., Møller, I. M., & Murphy, A. *Plant Physiology and Development* (Sinauer Associates). This book is widely used in academic circles and provides a thorough explanation of the interplay between circadian rhythms and plant development. It is a definitive resource on plant biology, explaining how photosynthesis, growth, and cellular repair are optimised by the day-night cycle and

details the role of light in driving photosynthesis during the day and how cellular processes, such as starch metabolism and repair mechanisms, occur more efficiently during the dark period.

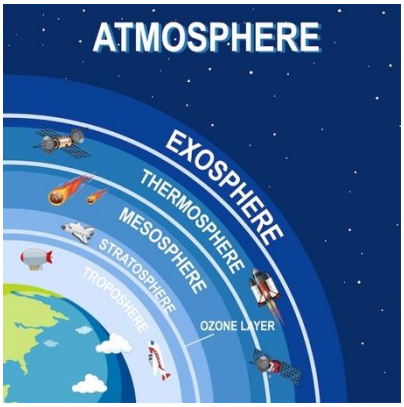
Rotation Speed and Thermal Balance

Fine-Tuning: The 24-hour rotation of Earth not only helps regulate global temperature by evenly distributing heat between day and night but also establishes the circadian cycle - the internal biological rhythm that synchronises the behaviour and metabolism of plants, animals, and humans.

Implication: Faster rotation would lead to rapid transitions between hot and cold conditions, disrupting ecosystems and weather patterns. A slower rotation would result in extreme temperature differentials, with one side of the planet becoming too hot and the other too cold. If Earth rotated much faster, it would result in stronger winds and extreme weather conditions, making the environment harsh for life. If it rotated much slower, temperature differences between day and night would be extreme, potentially freezing one side of the planet and overheating the other.

Reference: Williams, G. E. *Geological constraints on the Precambrian history of Earth's rotation and the Moon's orbit*. Williams discusses how rapid rotation could intensify winds and storms, while slower rotation would cause extreme temperature differences between day and night, potentially freezing one side of the planet and overheating the other. The research underscores how the current 24-hour cycle is essential for distributing heat evenly and sustaining life-friendly conditions on Earth.

Ozone Layer in the Stratosphere



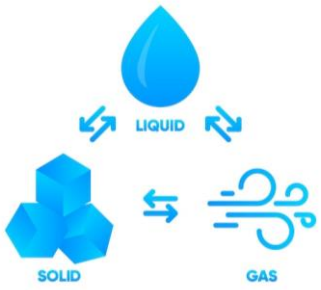
Condition: Earth has an ozone layer that absorbs most of the Sun's harmful ultraviolet (UV) radiation.

Fine-Tuning: Without the ozone layer, Earth would be bombarded with intense UV radiation, which can damage DNA and other cellular structures, making it difficult for life to survive.

Implication: The ozone layer allows life to thrive on land by blocking harmful radiation while still permitting enough sunlight for photosynthesis.

Reference: Solomon, S. *Stratospheric ozone depletion: A review of concepts and history*. This seminal paper is widely cited and provides an authoritative account of the importance of the ozone layer in Earth's atmospheric system. It includes a comprehensive review of its role in blocking harmful UV radiation from the Sun. Solomon discusses how the ozone layer protects living organisms by absorbing most of the Sun's UV radiation, preventing damage to DNA and other biological molecules.

Presence of Water in All Three States (Solid, Liquid, Gas)

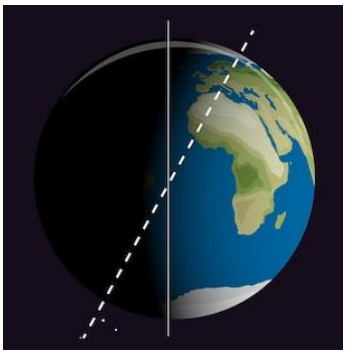


States: Earth has the perfect conditions for water to exist as ice, liquid and vapour.

Fine-Tuning: The range of temperatures and pressures on Earth allows water to move through the hydrological cycle (evaporation, condensation, precipitation). If temperatures were consistently higher or lower, water would not be able to cycle through all three states.

Implication: This cycle is crucial for regulating climate, distributing heat around the planet, and supporting diverse ecosystems.

Earth's Axial Tilt (Obliquity)



Current position: Earth's axial tilt is about 23.5 degrees, which causes seasonal variations.

Fine-Tuning: A greater tilt would result in more extreme seasons, with hotter summers and colder winters, potentially disrupting ecosystems. A smaller tilt would reduce seasonal variation, possibly leading to a more uniform climate that might limit biodiversity.

Implication: An increased tilt would amplify seasonal variations, leading to more extreme summers and winters, which could disrupt ecosystems. Conversely, a decreased tilt would result in weaker seasons.

Reference: Laskar, J., Robutel, P., Joutel, F., Gastineau, M., Correia, A. C. M., & Levrard, B. *A long-term numerical solution for the insolation quantities of the Earth*. Astronomy & Astrophysics.

Earth's Liquid Iron Core

Current state: Earth has a liquid iron outer core that generates its magnetic field through the dynamo effect.

Fine-Tuning: If the core were solid, the dynamo process would not function, and Earth's magnetic field would be much weaker or non-existent, exposing the atmosphere to erosion by solar wind.

Implication: The liquid iron core maintains a strong magnetic field, which protects the atmosphere and allows for conditions suitable for life.

Reference: Glatzmaier, G. A., & Roberts, P. H. *A three-dimensional self-consistent computer simulation of a geomagnetic field reversal* (Nature). This paper is widely regarded as a key resource in geophysics and planetary science, providing insight into the mechanisms behind Earth's magnetic field and the fine-tuning required to sustain it. The study also explores the implications of changes in the core's state, noting that if the core were fully solid, the dynamo mechanism would cease to

function, weakening or eliminating the magnetic field and leaving the atmosphere vulnerable to solar wind erosion.

Transparency of Earth's Atmosphere

Current State: Earth's atmosphere allows visible light to reach the surface while blocking harmful radiation.

Fine-Tuning: If the atmosphere were less transparent, less sunlight would reach the surface, reducing the energy available for photosynthesis and cooling the planet. If it were more transparent, harmful ultraviolet (UV) rays could penetrate more easily, increasing the risk of genetic damage in living organisms.

Implication: The right level of transparency allows for adequate sunlight for photosynthesis while providing protection against UV radiation, supporting life on Earth.

Reference: Pierrehumbert, R. T. *Principles of Planetary Climate* (Cambridge University Press). Pierrehumbert explains how the Earth's atmosphere allows visible light to reach the surface, supporting photosynthesis and warming the planet, while filtering out harmful ultraviolet (UV) radiation. This book is widely used in academic settings for climate science and planetary studies.

Divine Calibration

We have seen the "fine-tuning" of the universe evident in numerous examples, each precisely calibrated to sustain life. Even the slightest deviation in these fundamental constants would render the universe lifeless. Despite the immense complexity and diversity of physical phenomena, the laws of nature operate in remarkable harmony, forming an integrated and coherent system. This naturally leads to a profound question: Where do these precise numbers/values come from? There are only two possible explanations: either they arose by mere chance, or they are the result of deliberate calibration and calculations of a supremely intelligent Creator. The extraordinary harmony among the laws of nature points to a unifying principle behind the universe, one that reflects design, intention, and purpose. As Oxford University philosopher Richard Swinburne writes, "The very success of science in showing us how

deeply ordered the natural world is provides strong grounds for believing that there is an even deeper cause of that order."[92]

Isaac Newton, who discovered the law of universal gravitation, wrote, "This most beautiful system of the sun, planets, and comets could only proceed from the counsel and dominion of an intelligent and powerful Being."[93] Newton's belief that the harmony of the cosmos reflected a divine order and that these laws can be understood as expressions of a Divine mind. Others like Galileo, Kepler, and Einstein have expressed similar sentiments. It is therefore rational to believe that existence, order, and consistency of the laws of nature, coupled with their fine-tuning, point to an intelligent cause rather than a random or purposeless origin. Belief in God provides a coherent and rational explanation for the fine-tuning of the universe, accounting for the origin, design, and consistent operation of the laws of nature that enable intelligent life.

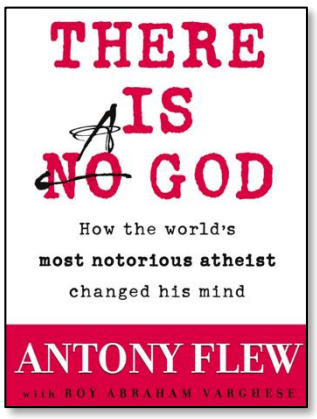
Introspection

- If the universe came from nothing, how did "nothing" determine such precise and mathematically consistent laws?
- How can matter, which is unconscious and unintelligent, generate universal, immaterial, and mathematical laws?
- Are the laws of nature prescriptive (governing how things must behave) or merely descriptive (summarising how things happen to behave)? If they are descriptive, why does matter consistently conform to these descriptions? If they are prescriptive, who or what "enforces" them?
- How does something non-physical, like the law of gravity, govern physical matter without possessing physical properties itself?
- Why do these laws not vary randomly across the universe but remain constant, measurable, and predictable everywhere?
- Could random chance ever produce constants so precisely balanced that even a fraction of deviation would destroy life?

[92] Richard Swinburne, *Is There a God?* Oxford University Press, p. 7.
[93] Isaac Newton, *Philosophiæ Naturalis Principia Mathematica*.

- Can something that is blind, unconscious, and purposeless create systems of such precision that even human supercomputers can only model them partially?
- Why do laws of nature operate with purpose - directing, governing, and sustaining existence - if no purpose exists?
- If natural laws resemble "code," who is the "programmer"?
- Which is the most rational explanation: these laws emerged out of nothing, by no one or that they reflect the will of an all-powerful Creator?

How the World's Most Notorious Atheist Changed His Mind



For most of his career, Antony Flew was a staunch atheist, famously arguing against the existence of God. His 1950 essay, *Theology and Falsification*, introduced the "falsification principle," a key philosophical concept. In this essay, Flew asserted that religious statements are meaningless unless they can be tested or potentially falsified, challenging the validity of theological claims. In a surprising shift, Flew announced in 2004 that he had revised his beliefs. After examining scientific evidence, particularly in the field of cosmology, he concluded that he now believes in the existence of God. He then penned the book, *There is A God: How the World's Most Notorious Atheist Changed His Mind*. He writes,

> To the surprise of all concerned, I announced at the start that I now accepted the existence of a God. What might have been an intense exchange of opposing views ended up as a joint exploration of the developments in modern science that seemed to point to a higher Intelligence. In the video of the symposium, the announcer suggested that of all the great discoveries of modern science, the greatest was God…The important point is not merely that there are regularities in nature, but that these regularities are mathematically precise, universal, and "tied together." Einstein spoke of them as "reason incarnate." The question we should ask is how nature came packaged in this fashion.

> This is certainly the question that scientists from Newton to Einstein to Heisenberg have asked-and answered. Their answer was the Mind of God…
>
> There were two factors in particular that were decisive. One was my growing empathy with the insight of Einstein and other noted scientists that there had to be an Intelligence behind the integrated complexity of the physical Universe. The second was my own insight that the integrated complexity of life itself - which is far more complex than the physical Universe - can only be explained in terms of an Intelligent Source. I believe that the origin of life and reproduction simply cannot be explained from a biological standpoint despite numerous efforts to do so. With every passing year, the more that was discovered about the richness and inherent intelligence of life, the less it seemed likely that a chemical soup could magically generate the genetic code. The difference between life and non-life, it became apparent to me, was ontological and not chemical. The best confirmation of this radical gulf is Richard Dawkins' comical effort to argue in The God Delusion that the origin of life can be attributed "to a "lucky chance." If that's the best argument you have, then the game is over. No, I did not hear a Voice. It was the evidence itself that led me to this conclusion. [94]

The truth is that, increasingly for many in the Western scientific community, of all the discoveries of modern science, the greatest was *God*. Founder of NASA's Goddard Institute for Space Studies, Robert Jastrow remarks,

> For the scientist who has lived by his faith in the power of reason, the story ends like a bad dream. He has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final

[94] Antony Flew, *There is A God: How the World's Most Notorious Atheist Changed His Mind*. HarperOne and *Exclusive Flew Interview* by Benjamin Wiker, *To The Source*.

rock, he is greeted by a band of theologians who have been sitting there for centuries.[95]

The Ingenious Design of Animals

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ

"Who perfected everything which He created…"[96]

God has created all the animals on Earth, and a comprehensive study of the internal and external characteristics reveals a remarkable level of purpose and precision in their design. Each species displays an anatomy meticulously suited to its unique role, from the intricate functions of internal organs to the specialised structures of external limbs. Whether it's through specialised feeding structures, reproductive systems, or sensory organs, each species interacts in a web of symbiotic relationships that collectively support the greater good of the ecosystem. This interconnectedness highlights an extraordinary level of design that cannot be denied. Symbiosis is the intricate and essential interdependence between different species and demonstrates how organisms are designed for each other. Each of the species listed below plays a vital role in its ecosystem, engages in symbiotic relationships, and has biological traits finely tuned to fulfil its ecological purpose. Such unity and mutual dependence simply cannot be attributed to chance or randomness. They point unmistakably to deliberate design - to God whose wisdom and power encompasses every living being.

1. **Honeybee -** Pollinates plants, which is vital for food production and the health of ecosystems.

   Anatomy: Honeybees are anatomically specialised to pollinate plants efficiently, with several unique physical features that enable them to collect and transfer pollen between flowers, supporting food production and ecosystem health.

[95] Robert Jastrow, *God and the Astronomers*. Founder of NASA's Goddard Institute for Space Studies. Werner Heisenberg, theoretical physicist and one of the key pioneers of quantum mechanics (best known for the 'Heisenberg Uncertainty Principle') is reported to have said "The first gulp from the glass of natural sciences will turn you into an atheist, but at the bottom of the glass God is waiting for you."

[96] Surah as-Sajdah 32:7.

- Body Hair: Honeybees are covered in branched, feather-like hairs called plumose hairs, which increase surface area and make them exceptionally effective at capturing pollen. When they land on a flower, these hairs trap pollen grains from the flower's anthers (the part that produces pollen).
- Electrostatic Charge: As bees fly, their bodies become positively charged through the movement of their wings, which attracts the negatively charged pollen grains. This electrostatic effect helps pollen stick to the bee's body, enhancing its ability to collect and carry pollen.
- Pollen Baskets (Corbiculae): On their hind legs, honeybees have specialised structures called pollen baskets, or corbiculae. These are concave areas surrounded by a fringe of stiff hairs, which bees use to pack collected pollen for transport. They gather the pollen from their body hairs using their forelegs, transferring it to the baskets on their hind legs.
- Long Proboscis: Honeybees have a specialized, elongated mouthpart called a proboscis, which allows them to drink nectar from flowers. While feeding, their body comes into contact with the flower's reproductive organs, thereby transferring pollen from one flower to another.
- Leg Anatomy for Grooming: Honeybees have unique structures on their legs, including the tibial comb and auricle, which they use to groom and transfer pollen to the pollen baskets. These anatomical features help bees efficiently collect pollen from their body, facilitating their role as pollinators.
- Compound Eyes and UV Vision: Honeybees' compound eyes are sensitive to ultraviolet light, which helps them locate flowers more easily. Many flowers have UV patterns that guide bees to the centre of the flower, where the reproductive organs are located, ensuring efficient pollen transfer.[97]

Reflection: The honeybee is far more than a simple pollinator; it is a living system of precision engineering. Every part of its anatomy - from its electrostatically charged hairs to the ultraviolet-sensitive eyes that detect floral patterns. Its design is not just efficient; it is interdependent. The bee's existence directly supports the flowering plants it visits, which in turn sustain entire food chains, including humanity itself. Such an arrangement cannot be reduced to

[97] A. M. Klein, *Importance of Pollinators in Changing Landscapes for World Crops* and M. L. Winston, *The Biology of the Honey Bee*. Harvard University Press.

mere coincidence. The bee's branched hairs, pollen baskets, and proboscis form a sequence of mechanisms that operate as a unified system — nonmeaningful without the others, yet all necessary for pollination to occur. This interlocking functionality mirrors the logic of design found throughout the natural world: features that make sense only in relation to their purpose and design. When one considers the honeybee within the broader ecological network, the illusion of randomness falls apart. It is not only that the bee fits its role perfectly, but that the ecosystem relies on its fulfilment of that role. The precise compatibility between the bee's biology and the needs of flowering plants reveals a coherence that defies chance - clear signs of design by God.

2. **Earthworm -** Aerates (introduces air) and enriches soil by breaking down organic matter, which improves soil fertility.

Anatomy: Earthworms have segmented muscular bodies covered in tiny bristles (setae) that help them burrow through soil. As they tunnel, they create channels that aerate the ground. Their digestive system processes organic matter, breaking it down and releasing nutrient-rich castings, which significantly enhance soil structure and fertility.

- Segmented, Muscular Body: Earthworms have a long, segmented body composed of circular and longitudinal muscles, which allows them to burrow through soil. By contracting and expanding these muscles, earthworms push and pull their way through the soil, creating tunnels that improve aeration and soil structure.
- Bristles (Setae): Tiny bristles called setae, located on each segment, provide traction as they move through the soil. These bristles help earthworms grip and push against the soil, making their burrowing more efficient. This process loosens compacted soil, improving aeration and drainage.
- Moist Skin for Gas Exchange: Earthworms breathe through their skin, which must stay moist to facilitate gas exchange. As they move through the soil, they introduce moisture, aiding in the breakdown of organic matter and making nutrients more accessible to plants.

- Digestive System for Organic Matter Breakdown: Earthworms consume soil and organic matter, which is broken down in a specialised digestive system that includes a crop and gizzard. The gizzard grinds the ingested material, while enzymes in the intestines further decompose it. This process transforms organic matter into nutrient-rich castings, which are expelled as a form of natural fertilizer, enhancing soil fertility.
- Ability to Ingest Large Quantities of Soil: Earthworms can process large volumes of soil and organic material daily. As they ingest and process soil, they mix organic and mineral layers, distributing nutrients throughout the soil profile and creating a more fertile environment for plants.[98]

Reflection - Every aspect of the earthworm's anatomy is precisely suited for its role in sustaining life beneath the surface. Its segmented, muscular body and tiny bristles work together to aerate the soil, creating the very channels that allow air and water to reach plant roots. Its moist skin enables gas exchange, while its digestive system transforms decaying organic matter into nutrient-rich fertiliser that restores and enriches the earth. The worm's design forms a seamless chain of interdependent functions - burrowing, breathing, digesting, and fertilising - each relying on the other to complete the process of soil renewal. The earthworm does not simply exist in the ecosystem; it sustains it. Its unseen labour turns death into life, maintaining the fertility on which entire ecosystems depend. The coherence between its anatomy and its ecological function is unmistakable - a silent signature of deliberate design by God.

3. **Elephant** – Acts as a "keystone species"[99] by dispersing seeds, clearing vegetation, and creating water access points, benefiting various ecosystems.

[98] Clive A. Edwards and Patrick J. Bohlen, *Biology and Ecology of Earthworms*. Springer Science.
[99] A keystone species is a species that has a disproportionately large impact on its ecosystem relative to its abundance. These species play a critical role in maintaining the structure, diversity, and functioning of their environment. The presence or absence of a keystone species can significantly affect other species and the overall ecosystem dynamics.

Anatomy: Elephants possess strong trunks that allow them to uproot trees, strip bark, and dig for water, reshaping landscapes for other species. Their large molars grind tough vegetation, aiding seed dispersal through dung that fertilizes the soil. Their massive size and padded feet enable them to create pathways and open spaces in dense habitats, directly influencing ecosystem structure and biodiversity.

- Large Trunk: The elephant's trunk, an extended fusion of the upper lip and nose, has over 40,000 muscles and is highly dexterous. It allows elephants to reach high branches, strip leaves, break branches, and even uproot small trees, effectively shaping the vegetation in their habitat. The trunk's strength and flexibility enable elephants to manipulate their environment, making it possible to open up landscapes and create pathways that benefit other species.
- Digestive System Adapted for Bulk Feeding: Elephants have a simple, non-ruminant digestive system that processes a large amount of plant material quickly. They eat hundreds of pounds of vegetation daily, including fruits, leaves, bark, and grasses, which they only partially digest. Seeds that pass through their digestive system are left in nutrient-rich droppings, enhancing seed germination and supporting plant diversity across large distances.
- Massive Body Size and Strength: Their powerful legs and robust body allow elephants to push over trees and clear vegetation. This action opens up forested areas, making way for grasslands and providing food sources for other herbivores. Their size also enables them to dig water holes during dry seasons, using their tusks and trunks to access underground water, creating valuable water sources for other animals.
- Large Feet Adapted for Diverse Terrains: Elephants have large, padded feet that distribute their weight effectively, allowing them to traverse various terrains without sinking, even when digging for water. These feet

also help compact soil around trails and waterholes, creating well-worn paths that benefit smaller animals.[100]

Reflection - Every part of the Elephant is precisely suited for shaping and sustaining ecosystems. Its trunk acts as both a delicate instrument and a tool of immense power - designed for uprooting trees, digging for water, and clearing pathways that create access for countless other species. Its vast body and padded feet reshape landscapes as it moves, while its digestive system disperses and fertilises seeds over huge distances, renewing plant life wherever it travels. Its molars to its mobility, aligns perfectly with this ecological purpose. The elephant's design operates not in isolation but in sync with its surroundings.

4. **Wolf –** Regulates prey populations, like deer and elk, which prevents overgrazing and maintains plant diversity.

Anatomy: Wolves have powerful jaws with sharp carnassial teeth designed to tear flesh, supported by strong jaw muscles that allow them to bring down large prey. Their lean, muscular bodies and long legs enable endurance hunting over vast territories, while acute senses of smell and hearing help track animals. This anatomy equips wolves to control herbivore populations effectively, indirectly protecting vegetation and overall ecosystem balance.

- Powerful Muscles and Limbs: Wolves have strong, muscular legs that allow them to run at high speeds (up to 40 mph) for short bursts and endure long distances while tracking prey. This endurance and speed enable them to pursue large animals, like deer and elk, through rough terrains and across vast areas, making them effective hunters capable of impacting prey populations.
- Sharp Teeth and Strong Jaws: Wolves have 42 teeth, including long canine teeth and carnassials (sharp, scissor-like molars), which are specially adapted for tearing and cutting flesh. Their jaw muscles are

[100] C. J. Moss, H. Croze, and P. Lee, *The Amboseli Elephants: A Long-Term Perspective on a Long-Lived Mammal*. University of Chicago Press.

powerful, allowing them to deliver a strong bite force to take down and efficiently consume large prey. This dental structure supports their role as apex predators, helping control populations of large herbivores.

- Senses of Smell and Hearing: Wolves have an acute sense of smell - estimated to be 100 times stronger than that of humans - and highly developed hearing. These senses allow them to detect prey from miles away, aiding in tracking and coordinating group hunts, which are crucial for managing populations of large and agile animals like elk.
- Pack Structure and Social Coordination: Wolves are social animals that hunt in packs, allowing them to take down prey much larger than a single wolf could manage alone. Each pack member has a role, and their cooperative hunting strategy increases hunting success. This social structure enables wolves to control populations of herbivores that would otherwise contribute to overgrazing, helping to preserve plant diversity.[101]

Reflection – When wolves were reintroduced to Yellowstone National Park, US in 1995 after a seventy-year absence, the ecosystem underwent a remarkable change. By preying on overabundant elk, wolves reduced overgrazing, allowing vegetation such as willows to recover. This regrowth stabilized riverbanks, leading to clearer streams and the return of beavers, birds, and fish. As prey behaviour changed - avoiding certain areas - plants and trees flourished once more, attracting insects and smaller mammals. What began as the return of a single species sparked a chain reaction of restoration, demonstrating how one well-designed predator can revive the balance and health of an entire ecosystem.

[101] Mech, L. D., & Boitani, L. *Wolves: Behaviour, Ecology, and Conservation*. University of Chicago Press.

5. **Vulture –** Scavenges carcasses, which helps prevent disease spread by quickly disposing of dead animals.

Anatomy: Vultures have bald heads and necks that prevent feathers from becoming soiled with blood while feeding, reducing infection risk. Their strong, hooked beaks are adapted to tear through tough hides, and their highly acidic stomachs can safely digest decaying flesh and kill dangerous pathogens. With keen eyesight and broad wings for soaring long distances, vultures are perfectly equipped to locate and clean up carrion, protecting ecosystems from disease outbreaks.

- Strong, Hooked Beak: Vultures have powerful, hooked beaks that are specifically adapted to tear through tough skin, muscle, and other tissues of carcasses. This beak structure allows them to access meat on even larger animals efficiently and quickly, breaking down remains that would otherwise attract pathogens.
- Highly Acidic Stomach: Vultures possess one of the most acidic stomachs in the animal kingdom, with stomach acid strong enough to kill many harmful bacteria and pathogens found in rotting carcasses, such as anthrax, botulism, and rabies. This adaptation allows them to consume decomposing animals without getting sick and prevents the spread of disease into the environment.
- Featherless Head and Neck: Most vulture species have bare skin on their heads and necks, an adaptation that helps them stay clean when feeding on carcasses. By reducing the amount of feathers in contact with blood and decaying matter, they can avoid contamination and minimize the buildup of bacteria on their bodies.
- Keen Eyesight: Vultures have excellent eyesight, allowing them to spot carcasses from high in the sky, often over several miles. This sharp vision helps them locate food sources quickly, contributing to their efficiency as scavengers and enabling them to dispose of dead animals before pathogens spread.
- Long, Broad Wings: Vultures have large, broad wings adapted for soaring at great heights with minimal energy expenditure. This allows

them to cover vast distances in search of carrion, further enhancing their role in ecosystem cleanup.[102]

Reflection - The vulture is far more than a scavenger; it is nature's sanitation system, designed to protect life through death. Every part of its anatomy serves a precise hygienic function. Its bald head and neck prevent the buildup of bacteria while feeding on carcasses, its hooked beak tears through hide and tissue with surgical precision, and its highly acidic stomach neutralises deadly pathogens such as anthrax and rabies. What would otherwise spread disease and decay is swiftly transformed into renewal through this remarkable design. Its broad wings allow it to soar effortlessly across vast distances, scanning the ground below with extraordinary vision to locate the remains of the dead before they can become a source of infection. This ensures that disease does not take hold and that the cycle of life continues unbroken. The vulture does not merely consume, it purifies. Such refinement of purpose cannot be reduced to chance. Every aspect of the vulture's anatomy and behaviour functions toward a greater good, maintaining the delicate health of the ecosystem. Did it evolve itself to fulfil this purpose?

6. **Beaver –** Constructs dams that create wetlands, supporting biodiversity by providing habitat for many species.

Anatomy: Beavers have strong, chisel-like incisors that grow continuously, perfectly adapted for gnawing through wood to cut down trees and branches for dam building. Their powerful jaws and muscular bodies allow them to transport heavy logs, while their broad, flat tails provide balance on land and propulsion in water. Webbed hind feet make them efficient swimmers, enabling them to construct and maintain dams and lodges that transform landscapes into rich wetland ecosystems.

- Strong Incisors: Beavers have large, continuously growing incisors with hard orange enamel on the front surface and softer dentin on the back.

[102] D. C. Houston, *Vultures and Condors*. Facts on File.

This unique structure sharpens their teeth as they gnaw, enabling them to cut down trees and branches with ease. These powerful teeth are essential for gathering the wood and building materials needed for dam construction.

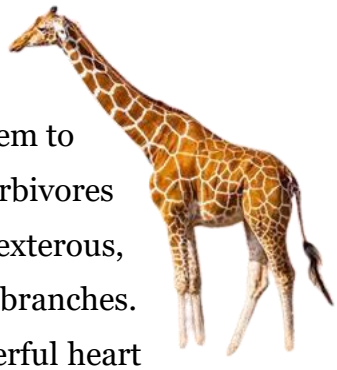
- Robust Jaw Muscles: Beavers have exceptionally strong jaw muscles that allow them to exert the necessary force to gnaw through wood efficiently. Their jaws are designed to withstand the stress of constant chewing, making them effective at modifying their environment by felling trees and manipulating large branches.
- Webbed Hind Feet: Beavers' hind feet are webbed, which makes them strong swimmers. This adaptation is crucial for their ability to move materials and navigate aquatic environments where they build their dams and lodges. Their swimming ability allows them to carry heavy branches and other building materials across water to the dam site.
- Large, Flat Tail: The broad, flat tail of the beaver serves multiple purposes. It acts as a rudder while swimming, provides balance while gnawing on trees, and can be used to slap the water as an alarm signal to warn other beavers of danger. The tail's versatility supports beavers in their roles as builders and aquatic engineers.
- Waterproof Fur: Beavers have dense, waterproof fur that insulates them in cold water. This design allows them to work in waterlogged environments comfortably and spend extended periods in the water to gather materials and build their structures without suffering from exposure.[103]

Reflection - The beaver is far more than a builder - it is an ecological engineer, designed to transform barren landscapes into thriving wetlands. Every part of its anatomy serves this purpose. Its ever-growing incisors, strengthened by iron-rich enamel, cut cleanly through wood, while its powerful jaws and muscular body enable it to transport heavy logs with ease. Its broad, flat tail provides balance on land and functions as both rudder and warning signal in water, while its webbed feet and waterproof fur make

[103] Dietland Müller-Schwarze and Lixing Sun, *The Beaver: Natural History of a Wetlands Engineer*. Cornell University Press, p. 45.

it perfectly designed to an aquatic lifestyle. Through these traits, the beaver performs one of nature's most extraordinary feats of environmental design - the construction of dams and lodges that reshape entire ecosystems. By slowing water flow, its dams create wetlands that become sanctuaries for fish, birds and countless other species. These wetlands filter water, prevent floods, and sustain biodiversity, demonstrating that the beaver's instinctive engineering achieves what even advanced human planning often struggles to accomplish: stable, self-renewing ecosystems. Can such harmony between anatomy, instinct, and ecological impact cannot be attributed to mere accident?

7. **Giraffe –** Prunes trees by feeding on leaves, which promotes new growth and helps maintain savanna ecosystems.



Anatomy: Giraffes have extremely long necks supported by just seven elongated vertebrae, allowing them to browse leaves high in the canopy that most other herbivores cannot reach. Their prehensile tongues are tough and dexterous, enabling them to strip leaves from thorny acacia branches. Specialised cardiovascular adaptations, including a powerful heart and high blood pressure, allow blood to reach the brain despite their height. This unique anatomy equips giraffes to shape vegetation patterns and sustain savanna biodiversity.

- Long Neck: Giraffes have the longest necks of any terrestrial animal, with up to 7 elongated cervical vertebrae. This enables them to reach leaves high in the canopy that other herbivores can't access, particularly in acacia and other savanna trees. This adaptation allows them to feed on a part of the plant that regrows quickly, promoting new growth and supporting plant health in the ecosystem.
- Prehensile Tongue: Giraffes possess a prehensile tongue that can reach up to 18+ inches in length. This long, flexible tongue, along with highly mobile lips, allows them to skillfully grasp and strip leaves from branches. The tongue is also tough and covered in a thick, protective layer, helping them avoid injury from thorny branches, especially on acacia trees.

- Specialized Teeth: Giraffes have large, flat molars and premolars designed for grinding leaves, and their lower incisors cut foliage with precision. This dental arrangement, combined with a strong jaw, enables them to process leaves efficiently and consume a large amount of foliage needed to sustain their size.
- High Browsing Height: The combination of their long legs and neck gives giraffes a unique feeding height, allowing them to access food sources that are out of reach for most other herbivores. This reduces competition for food and encourages a balanced distribution of vegetation layers across the savanna, benefiting the ecosystem as a whole.
- Efficient Digestive System: Giraffes are ruminants, meaning they have a four-chambered stomach that enables efficient digestion of fibrous plant material. This digestive system allows them to extract maximum nutrients from leaves, which sustains their large bodies while impacting the tree foliage, effectively "pruning" the plants they feed on.[104]

Reference - Savanna ecosystems are among the most vital habitats on Earth. These grassland–tree mosaics store vast amounts of carbon, support migratory species, and provide essential grazing and hunting grounds for countless animals. Giraffes play a uniquely critical role as ecological engineers. By browsing on the upper canopy, they control tree growth, allowing sunlight to reach grasses below and maintaining the balance between woodland and open savanna. Their feeding also shapes plant communities, promotes new shoots, and supports herbivores that depend on fresh grass. When giraffe populations decline, trees can overgrow, grasses thin out, and entire food webs begin to shift - demonstrating how much the survival of the savanna itself is intertwined with the towering presence of the giraffe.

[104] A. I. Dagg, *Giraffe: Biology, Behaviour and Conservation*. Cambridge University Press, p. 67.

8. **Ant –** Aerates and enriches soil, disperses seeds, and controls pest populations, promoting healthy ecosystems.

Anatomy: Ants have strong mandibles that allow them to dig intricate tunnel systems, which aerate and mix the soil, improving its fertility. Many species collect and transport seeds, some of which are left behind to germinate, aiding plant reproduction. Their cooperative colonies can overwhelm and control pest populations, while their small, segmented bodies and jointed legs make them agile movers through soil and vegetation. Ants' social organisation and specialised castes further enhance their ability to maintain ecosystem balance.

- Strong Mandibles: Ants have powerful mandibles (jaws) that they use to dig intricate tunnel networks underground. These tunnels aerate the soil by allowing air and water to penetrate deeper layers, which benefits root systems and microbial activity. The mandibles also allow ants to carry soil particles, seeds, and prey, supporting their role as ecosystem engineers.
- Jointed Legs and Compact Body: Ants' bodies are segmented with three main parts: head, thorax, and abdomen. Their jointed legs give them agility and strength relative to their size, enabling them to move through narrow tunnels and manipulate objects much larger than themselves. This strength and flexibility are crucial for digging, constructing nests, and relocating soil particles, all of which contribute to soil aeration.
- Petioles (Waist Segments): Many ant species have one or two petiole segments between the thorax and abdomen, creating a flexible "waist" that allows greater movement and control. This adaptability enables ants to maneuver through tunnels and narrow spaces while carrying items, making them efficient at transporting seeds and prey.
- Mouthparts for Seed Handling and Grooming: Ants possess specialised mouthparts designed for grasping, cutting, and carrying. Many ant species collect seeds and carry them to underground storage chambers, contributing to seed dispersal and plant diversity. Their grooming

abilities also help control pest populations, as ants meticulously clean their bodies and nests, reducing disease spread within the colony.

- Chemical Communication (Pheromones): Ants use chemical signals, or pheromones, to communicate with colony members and coordinate tasks like foraging and defence. These pheromones are essential for organizing large-scale pest control operations and for guiding other ants to specific seeds or food sources, enhancing their efficiency in seed dispersal and pest management.[105]

Reflection - Ants are essential architects of healthy ecosystems by tunnelling through the ground, ants aerate the soil, allowing water and nutrients to penetrate more deeply and promoting root development. Their constant activity helps decompose organic matter and recycle nutrients that enrich the earth. Their anatomy and behaviour all demonstrating signs of pure design and purpose.

9. **Tiger –** Maintains prey populations, which influences vegetation and overall forest health in its habitat.

Anatomy: Tigers possess powerful jaws with long canines and sharp carnassial teeth designed to pierce and shear flesh. Their muscular bodies, retractable claws, and padded paws enable silent stalking and explosive bursts of speed to ambush prey. Striped fur provides camouflage in forested habitats, enhancing hunting efficiency. These anatomical adaptations make the tiger an apex predator, regulating herbivore numbers and sustaining the ecological balance of its ecosystem.

- Powerful Muscular Build: Tigers are highly muscular, especially in their forelimbs, which allows them to tackle and overpower large prey such as deer, wild boar, and antelope. This muscular build enables them to deliver powerful blows and maintain a strong grip on their prey, essential for hunting large herbivores that would otherwise overgraze vegetation.

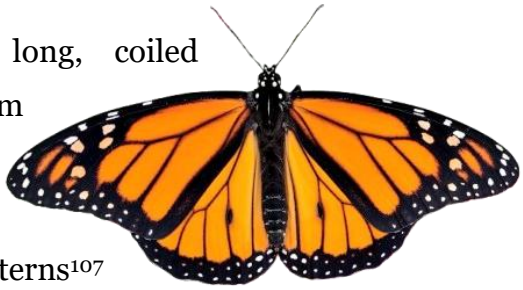
[105] B. Hölldobler and E. O. Wilson, *The Ants*. Harvard University Press, p. 240.

- Sharp Retractable Claws: Tigers have sharp, retractable claws that they use to grip and immobilize prey. These claws help them capture and hold onto prey animals, making them effective hunters. Retractability also ensures that their claws stay sharp by minimizing wear, which is vital for their hunting efficiency.
- Strong Jaws and Sharp Teeth: Tigers possess large canines and strong jaw muscles that enable them to deliver a killing bite to the neck or throat of prey. This is essential for subduing and killing large animals quickly, making them efficient predators that can impact prey populations and prevent overgrazing.
- Keen Senses of Sight and Hearing: Tigers have excellent night vision, which allows them to hunt effectively in low light conditions when many prey animals are active. They also have highly developed hearing, helping them detect even slight movements in dense forests, which is crucial for stalking and ambushing prey.
- Camouflaged Fur (Stripes): A tiger's coat features distinctive stripes that help it blend into the forest and grassland environments, breaking up its outline and making it difficult for prey to spot them. This camouflage is essential for ambushing prey, as it allows them to get close before attacking, conserving energy and ensuring hunting success.[106]

Reflection - Tigers are critical to the environment because they serve as apex predators by maintaining balance of the entire ecosystems. By preying on herbivores such as deer, tigers prevent overgrazing and allow vegetation to regenerate, which in turn supports a wide range of species and preserves healthy forests. The tiger's role reveals an ecological intelligence embedded in its very form with its physical power, stealth, and instincts - these not random traits but elements of an integrated design perfectly. Where tigers thrive, forests remain vibrant; where they vanish, ecosystems deteriorate. This delicate interdependence between predator, prey, and vegetation speaks to a purposeful order - manifests the wisdom of God who engineered it with precision, foresight, and intent.

[106] M. Sunquist and F. Sunquist, *Wild Cats of the World*. University of Chicago Press.

10. **Monarch Butterfly –** Pollinates many wildflowers and serves as an indicator species for the health of ecosystems.



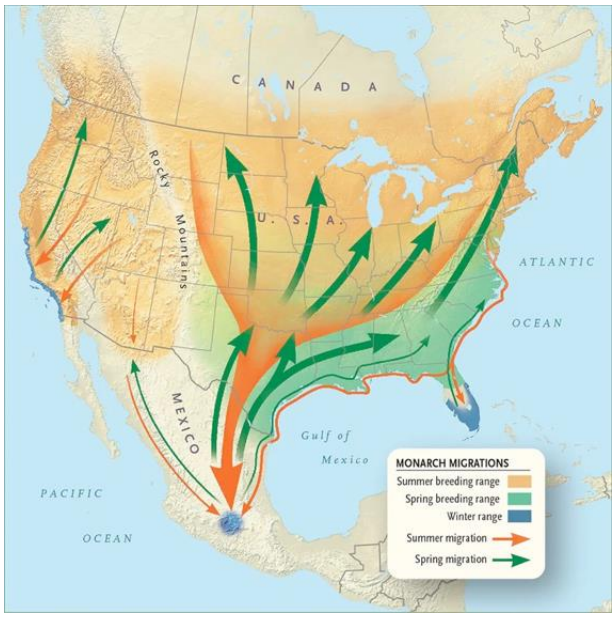
Anatomy: Monarch butterflies have long, coiled proboscises adapted for sipping nectar from deep within flowers, making them efficient pollinators. Their lightweight wings with distinctive orange and black patterns[107] enable long-distance migration, a rare trait among insects, allowing them to connect ecosystems across continents. Sensitive to environmental changes, their delicate exoskeletons and reliance on specific host plants (like milkweed) make them key indicators of ecosystem health and stability.

- Long, Coiled Proboscis: Monarchs have a specialised mouthpart called a proboscis, which they uncoil to drink nectar from flowers. This proboscis allows them to reach deep into various flowers, coming into contact with pollen. As they move from flower to flower, they transfer pollen, aiding in the pollination of wildflowers, which is essential for biodiversity in many ecosystems.
- Lightweight, Flexible Wings: Monarchs have large, lightweight wings with a high surface area that allows for long-distance migration. These wings make them agile fliers, enabling them to visit numerous flowers over large distances, which increases their role in pollinating diverse plant species along their migratory route. Their migratory patterns also make them an excellent indicator species, as they respond to changes in climate, habitat quality, and food availability across their route.
- Scaly Legs and Body for Pollen Transfer: The scales on monarchs' legs and body can pick up and transfer pollen grains as they feed on flowers. Monarchs contribute to the pollination of various plant species, especially milkweeds, which are crucial to their life cycle and are ecologically significant in their habitats.
- Bright Coloration as a Warning Signal: Monarch butterflies' distinct orange and black colouring serves as an aposematic (warning) signal to

[107] Their distinctive orange and black wing pattern is more than ornamental - it serves as a warning signal to predators that monarchs are toxic due to compounds absorbed from milkweed. The black pigmentation also aids in thermoregulation during flight, while the coloration helps individuals recognise their own species during migration and mating.

predators, indicating their toxicity due to milkweed ingestion. This bright coloration allows them to thrive in open, flower-rich habitats without significant predation, facilitating their role in pollination. Additionally, as indicator species, their population health and migration success reflect environmental factors that impact other species and overall ecosystem health.

Monarch Butterfly – An example of generational instinct



The monarch butterfly is an amazing example of generational design and instinct. In one season of the year, four generations of monarchs travel up to 3,000 miles from Mexico to Canada and back. It begins in early spring, when monarchs from the super generation (which overwintered in Mexico) begin the journey northward. They lay eggs in the southern United States, and these eggs hatch into the first generation. For the second and third generation, they continue moving northward, covering around 500 miles each generation living for about 2-6 weeks as adults. Then, in late summer, the fourth generation is born called "super generation." Unlike its predecessors, this generation doesn't reproduce immediately but instead embarks on the epic journey back to Mexico, where its great-grandparents once resided. This "super generation" lives for about eight months, completing the cycle and laying the groundwork for the next year's migration. [108]

[108] F. A. Urquhart, and N. R. Urquhart, *Autumnal Migration Routes of the Eastern Population of the Monarch Butterfly in North America to the Overwintering Site in the Neo-Volcanic Plateau of Mexico*.

Introspection

- From an evolutionary standpoint, how might monarchs "remember" a route their great-grandparents travelled without direct teaching?
- How would they know the exact spot of their ancestral home?
- How do you think the monarch butterfly's intricate migration cycle evolved to such precision without any guiding intelligence?
- How do you think the "super generation" lives eight times longer than the other generations, and what mechanisms might have led to this unique lifespan adaptation?

Symbiotic Relationships

Symbiotic relationships involve mutually beneficial relationships between two different species. For example, certain flowers have specific colours, shapes, and nectar rewards to attract specific bees, butterflies, or birds, while the pollinators have specialised feeding structures suited to these floral features.

The flower's stigma gently brushes against the top of the hummingbird's head, ensuring that pollen is deposited as the bird reaches for its reward - the nectar deep within. The flower's structure is designed so that it would be nearly impossible for the bird to access the nectar without making direct, intentional contact with its reproductive parts, thereby facilitating effective pollination.

Evolutionists attempt to explain the symbiotic relationships in nature as, "the process by which two or more species influence each other's evolutionary pathways over time, often resulting in mutually beneficial adaptations or closely linked survival strategies."[109] Yet, this explanation attributes to animals a kind of awareness and creative intelligence that borders on science fiction. Are we really to believe that an

[109] J.N. Thompson, *The Coevolutionary Process*.

animal somehow decides to change itself - altering its colour or developing a new feature, and then miraculously encoding that modification into its DNA? How could a creature with no foresight or plan anticipate that another species would also evolve in perfect synchrony to sustain the relationship? And how could this change be coordinated, communicated, and preserved through countless generations? If one pauses to think about this, realises how irrational this claim is - "the works of God plainly argue the vileness and perverseness of the atheist"[110]

Introspection

- If two species depend entirely on one another for survival, how could they have evolved separately through random, unguided mutations without prior coordination?
- How could two separate genetic codes - belonging to entirely different species - become perfectly synchronised through random, unguided mutations?
- If the hummingbird's beak and the flower's shape evolved together, which came first - and how did the other survive in the meantime?
- How did the first flower know to produce nectar, colour, and scent before a pollinator ever existed to appreciate or use them?
- How could genetic mutations, which are random and often harmful, consistently lead to functional harmony between species?
- If evolution is purely blind, what "purpose" drives two unrelated species to adapt in a way that benefits each other, rather than simply themselves?
- Can a process with no intelligence or foresight produce systems that appear so precisely balanced, timed, and interdependent?
- What invisible force guided these countless, coincidental changes to align perfectly in form, function, and timing?

[110] Nick Spencer, *Atheists: The Origin of the Species*. Bloomsbury Publishing.

- If not intelligence, what explains the clear signs of intention and cooperation embedded within these relationships?

Biological organs – functions

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ

"We shall show them Our signs in the horizons and within themselves until it becomes clear to them that this is the Truth."[111]

If we study the organs in the body, we find that they work together seamlessly - each performing highly complex functions in perfect coordination with one another. From the heart pumping blood throughout the circulatory system to deliver oxygen and nutrients, to the lungs filtering and oxygenating that blood, and the brain managing responses and actions across the body - all systems are intricately connected. The digestive system breaks down food into nutrients, which are then transported by the circulatory system to fuel cellular processes, while the endocrine system regulates metabolism and growth through finely-tuned hormones. Each system is highly specialised, yet none operates in isolation; every organ depends on the others for survival. This interdependence and synchronisation show an extraordinary level of biological organisation and design.

The Brain is one of the most complex and remarkable structures in existence, vastly surpassing anything humans have been able to create. The brain can perform an estimated one quintillion (10^18) calculations per second, rivalling and even surpassing some of the most advanced computers with only about 20 watts of power—less than a standard light bulb. It processes signals from all the senses, interprets them, and directs responses to specific organs so the body can react appropriately, also recording this information in the memory. Imagine a massive communications network, constantly exchanging messages with millions of people worldwide every few seconds, that is only a glimpse into the astonishing complexity of the brain. The human brain contains over 80 billion nerve cells[112], or neurons. Each neuron forms thousands of connections with other neurons, creating trillions of synaptic connections. This complex network enables the brain's incredible processing power. These cells branch

[111] Surah Fussilat 41:53.
[112] E. R. Kandel, Schwartz, J. H., & Jessell, T. M. *Principles of Neural Science*. McGraw-Hill Education.

into fine conducting threads, or nerve fibres, which reach every part of the body. Many fibres run through the spinal cord, a thick bundle encased in the protective bones of the spine, allowing electrical impulses to travel up to 270 mph.[113] These impulses carry messages to and from the brain with remarkable speed and precision. This network includes a complex relay system, condensers, and switches that seamlessly transmit messages between the brain and each of the millions of cells it governs, without confusion or delay. The most advanced radio station or cutting-edge telephone exchange pales in comparison to the intricate and sophisticated web of the brain's nerve system.

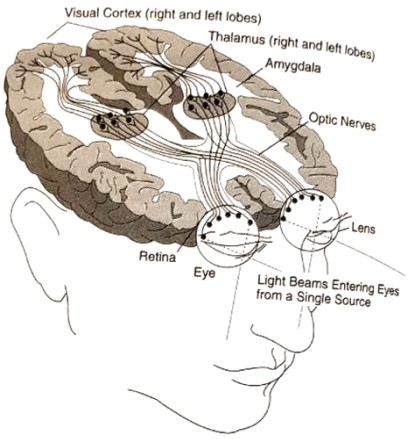


Fig: Visual pathways within the Brain.

The Eye is a marvel of engineering, capable of functions that even the most advanced human-made cameras struggle to replicate. The eye has an effective resolution of a few hundred megapixels, with millions of tightly packed photoreceptor cells in the retina. Compare that figure to a standard phone camera with 12 megapixels. With three types of cone cells sensitive to red, green, and blue wavelengths, the human eye can distinguish around 10 million colours. Each eye is controlled by six muscles that has a field of view of around 150 degrees, with a binocular field of around 120 degrees. The eye is also capable of self-cleaning and has a built-in lubrication system. Every time you blink, a thin layer of tears spreads across the eye's surface, keeping it moist, removing debris, and providing nutrients and oxygen to the cornea. Tears contain enzymes and antibodies that help prevent infections by killing bacteria and neutralising pathogens.[114] Eyelashes, tears, and the blink reflex protect it from debris. The human eye functions like the most efficient television station, capturing flawless, colour-rich images and transmitting them instantly to the brain. Only a photographer

[113] M. F. Bear, B. W. Connors and M. A. Paradiso, *Neuroscience: Exploring the Brain*. Wolters Kluwer
[114] A. J. Bron, J. M. Tiffany, S. M. Gouveia, N. Yokoi, and L. W. Voon, *Functional Aspects of the Tear film lipid layer*.

might truly appreciate the eye's sophistication. At the back of the eye is the retina, a small but powerful "screen" where visual images are projected. The retina captures up to 15 images per second, or 1,000,000 images daily, and refreshes itself after each picture.[115] Remarkably, these images are dynamic and in three dimensions, thanks to the stereoscopic focus provided by both eyes working together.

Are we to believe that this level of complexity arose by chance or random mutations throughout the course of evolution – in every creature that possesses eyes? Charles Darwin himself admitted to the absurdity:

> "To suppose that the eye, with all its inimitable contrivances for adjusting the focus to different distances, for admitting different amounts of light, and for the correction of spherical and chromatic aberration, could have been formed by natural selection (in evolution), seems, I freely confess, absurd in the highest possible degree."[116]

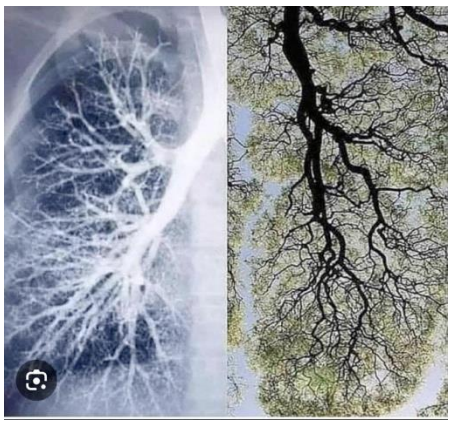
The Ear: Long before humans discovered wireless technology, the ear had already mastered the art of receiving sound waves. The outer ear acts as a finely tuned funnel, designed to capture sounds and detect their direction with the help of fleshy folds. It is an extraordinary sensory organ with unique features that outpace even the most sophisticated human-made audio devices. Inside the cochlea, approximately 15,000 hair cells convert sound waves into electrical signals. Each hair cell responds to a specific frequency, creating an intricate map of sound that the brain interprets, allowing us to distinguish complex layers in ambient sounds and voices.[117]

The Heart beats around 100,000 times per day, totalling roughly 35 million beats per year. Over an average lifetime, it will beat about 2.5 billion times without pause, an endurance that no human-made pump has been able to match. The heart's primary function is to pump blood throughout the body, delivering oxygenated blood and removing waste products, pumping about 1.5 gallons (5.7 litres) of blood per minute, or over 2,000 gallons (7,500 litres) per day. This is enough to fill an Olympic-size swimming pool in a year. Despite its small size, the heart efficiently circulates blood

[115] R. L. De Valois, and K. K. De Valois, *Spatial Vision*. Oxford University Press.
[116] Charles Darwin, *On the Origin of Species*, Ch. 6, *Difficulties on Theory*, p. 186.
[117] E. R. Kandel, J. H. Schwartz and T. M. Jessell, *Principles of Neural Science*. McGraw-Hill.

through a complex network of blood vessels stretching over 60,000 miles (100,000 km), enough to circle the Earth twice.[118]

Digestion: The digestive system functions like a sophisticated factory, where food is first tasted by the tongue, crushed by the teeth, and moistened with saliva. After precise coordination to prevent misdirection, it moves through the oesophagus into the stomach—a remarkable biochemical plant where astonishing transformations occur. Here, millions of microscopic cells produce a variety of complex enzymes and acids that break down our food, whether it's meat, vegetables, grains, or dairy, into simpler components that can be absorbed by the body's cells and transformed into our tissues, muscles, and bones. The chemical processes are extraordinary, beyond the capabilities of even the most advanced laboratories. The stomach contains about five million of these chemical-producing cells, the intestines house around forty million, and the liver holds more than three and a half billion. These cells not only generate the essential chemicals required for digestion but also create defences against diseases such as cholera and dysentery. Simultaneously, the liver produces substances that enable the body to metabolize food, providing the heat and energy vital to life. Thus, the digestive system serves not only as a chemical factory but also as an essential powerhouse.[119]



The Lungs: These organs bring blood into contact with fresh, oxygen-rich air—an essential process for purifying the blood, as a good dose of oxygen is unparalleled for this purpose. With each breath, air fills over 300 million tiny air sacs, or alveoli, in the lungs. If laid flat, these alveoli would cover about 100 square yards, roughly the size of a small vegetable garden. These delicate, balloon-like sacs are made of thin, elastic tissue that allows air to pass through while preventing blood from leaking in. Blood reaches the lungs through an intricate network of millions of capillaries.[120]

These tiny blood vessels wrap around the alveoli, the small air sacs where gas exchange occurs, to enable efficient oxygen and carbon dioxide exchange. This vast

[118] R. E. Klabunde, *Cardiovascular Physiology Concepts*. Lippincott Williams & Wilkins.
[119] W. F. Boron and E. L. Boulpaep, *Medical Physiology*. Elsevier, p. 912.
[120] E. R. Weibel, *The Pathway for Oxygen: Structure and Function in the Mammalian Respiratory System*. Harvard University Press.

capillary network provides an extensive surface area, maximizing the contact between blood and oxygenated air in the lungs. Every day, these capillaries carry over 7,000 litres of blood to the lungs. Oxygen is absorbed by red blood cells, while waste products like carbon dioxide and water vapor pass from the blood into the air sacs to be exhaled.

DNA: as the blueprint of life, exhibits intricate complexity, containing vast amounts of information within a remarkably tiny structure. This genetic code, found in every living cell, directs the formation of life and sustains the continuity of species, from the simplest bacteria to the complexity of human beings. DNA demonstrates qualities one might expect from an intelligent designer and cannot be the product of random events or blind processes. DNA's coding functions much like symbols in machine code or characters in a book, and the sequence determines the overall function of the code. Richard Dawkins acknowledges the genetic code as "uncannily computer-like."[121] Similarly, Bill Gates also observed that "DNA is like a computer program, but far, far more advanced than any software we've ever created."[122] In a computer code, information is processed through the specific arrangement of two symbols (0 and 1), while an English text uses 26 letters to construct meaning. However, DNA encodes genetic information through the ordered sequence of just four nucleotide bases: adenine (A), thymine (T), guanine (G), and cytosine (C), which line up along its helical strands. The precision of this sequencing enables DNA to store and transmit the instructions for building specific proteins, essential for life's diverse functions.

Francis Collins served as the director of the Human Genome Project, leading the most ambitious scientific endeavours to map and sequence all human DNA. Under his leadership, the project achieved its goal in 2003, providing a blueprint of the human genome. Collins's work on the project significantly contributed to our understanding of genetics and the role of DNA, establishing him as one of the leading voices in genetics and genomics. He writes,

[121] Richard Dawkins, *River Out of Eden: A Darwinian View of Life*.
[122] Bill Gates, *The Road Ahead*, p. 188.

> When you have for the first time in front of you this 3.1 billion-letter instruction book that conveys all kinds of information, and you realize it's about you, it is a moment of awe. It is a moment that brings you closer to God.[123]

Anthony Flew also notes, "What I think the DNA material has done is that it has shown, by the almost unbelievable complexity of the arrangements which are needed to produce life, that intelligence must have been involved in getting these extraordinarily diverse elements to work together."[124]

Reproduction – A Treasury of Signs

وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

"And of everything We created pairs, so that you may be mindful."[125]

We see that across diverse groups of life, birds, fish, mammals, and countless other species, there exists a consistent division into male and female forms, each with anatomies specifically suited for reproduction. The sexual organs of each are intricately designed to complement one another, facilitating reproduction and showing a deliberate alignment, created for each other. This shared biological blueprint across species shows a unifying design crafted by the same Creator to fulfil the essential role of perpetuating life. Additionally, the genetic structure within these species further demonstrates this harmony. DNA from each parent is precisely organised, with each gamete (sperm or egg) carrying exactly half of the genetic material needed to form a new organism. During fertilisation, these genetic halves unite, forming a complete genome in a single embryo, seamlessly blending traits from both parents. The consistency of this reproductive design, both in anatomy and genetics, across vastly different species underscores an interconnected biological system, a finely tuned blueprint that operates with precision designed by God.

The atheist is left with the challenge of explaining how such a complex and complementary reproductive system could arise by chance. According to evolutionary

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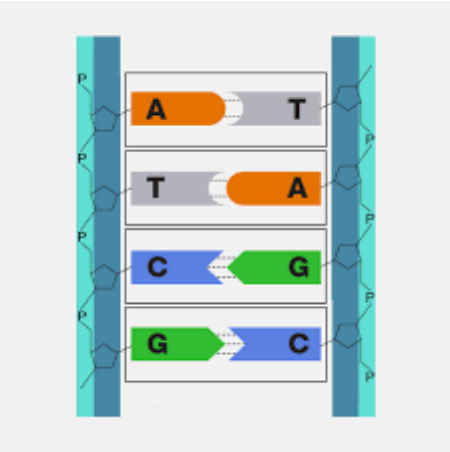
[123] Francis S. Collins, *The Language of God: A Scientist Presents Evidence for Belief*. Free Press, p. 3.
[124] Anthony Flew and Roy Abraham Varghese, *There Is a God: How the World's Most Notorious Atheist Changed His Mind*. HarperOne, p. 75.
[125] Surah adh-Dhariyat 51:49.

theory, species evolved gradually over vast timescales, developing intricate features incrementally. Yet this raises a perplexing question: if reproduction relies on the precise compatibility of male and female counterparts, how could any species survive and reproduce during the stages when these complementary systems were still evolving?

If males and females are to function as a reproductive pair, both would need to develop not only compatible anatomy but also synchronised reproductive timing and behaviours. Evolutionary theory posits *incremental* change - yet the emergence of fully functional reproductive systems requires a high degree of complexity and interdependence from the outset. Without the simultaneous existence and compatibility of both male and female counterparts, the continuation of any species would be impossible, proving that both genders are finely attuned to one another from the very beginning.



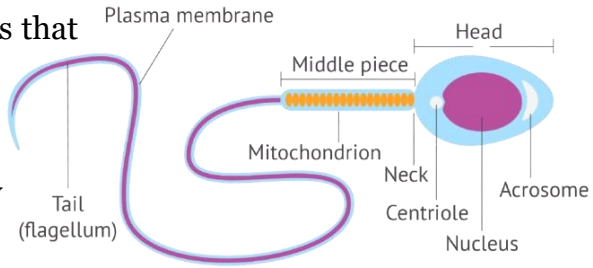
All human cells that contain a nucleus have 46 chromosomes, arranged in 23 pairs. The human body contains an estimated 37 trillion cells[126] with approximately 200 different types of cells, including muscle cells, nerve cells, blood cells, and epithelial cells, among others. The genome[127] in the human cell contains 6 billion base pairs of DNA, which carry the instructions for building. The only exception to these is sex cells, i.e. sperm and ovum, each has 23 chromosomes and 3 billion base pairs of DNA respectively. During fertilisation, these two cells combine, bringing together half of the genome from the mother and half from the father to form a complete set of 6 billion base pairs. Each base pair must align accurately with its corresponding base pair from the other parent (A with T, and C with G), creating a stable double-helix structure in the DNA. Imagine it as 3 billion keys perfectly matched to 3 billion locks and any mismatch could compromise the entire structure, leading to genetic disorders or developmental abnormalities. Put another way, the genome consists of over 3 billion genetic "letters" from the male cell, arranged

[126] Eva Bianconi, *An estimation of the number of cells in the human body,* Annals of Human Biology, p. 463.

[127] A genome is the complete set of genetic material in an organism. It includes all of the DNA, encompassing both the coding regions (genes) and non-coding regions (which don't produce proteins but may have regulatory or other functions). In simpler terms, the genome contains all the instructions necessary for building, maintaining, and reproducing an organism.

in a precise sequence that complements the sequence in the female cell. Though the sequences differ, they are perfectly matched to ensure they bond together seamlessly.

The sperm cell is the only human cell with having a tail which enables it to swim. This tail structure is specialised for motility (ability of a cell to move independently) allowing the sperm to move through the female reproductive tract to reach the egg. The female reproductive tract has structures that can guide the sperm toward the egg. These include grooves serve as a pathway[128], directing sperm and aiding in their motility toward the egg, all along the walls of the reproductive tract within the cervix and fallopian tubes. Sperm are also stored in the testes at a temperature about 2-4°C lower than the core body temperature. This cooler environment is achieved by the positioning of the testes outside the body, in the scrotum, and is vital for maintaining sperm quality. The lower temperature is crucial because higher temperatures can negatively impact sperm production and reduce sperm motility and viability. Does this show signs or randomness or design?



Atheist Logic	Rational Question
There is no intelligence or purposeful design; rather, these cells are the result of millions of random chances that happened to align perfectly to produce them.	How did the very first sperm ever "know" that it would one day need to swim within another external being?"

At the moment of fertilisation, both sets of genes combine to form the embryo. 3 billion DNA base pairs from the sperm align perfectly with 3 billion from the ovum. The probability of two such vast sequences aligning correctly by chance is beyond comprehension – practically zero. To get a sense of this, each base pair has four options (A, T, C, or G). The probability of one base aligning correctly with its complementary base (A-T or C-G) is about 1 in 4 if we randomly choose a pairing. But

[128] Knobil and Neill. *The Physiology of Reproduction*. Elsevier Academic Press.

for an exact 3-billion-length sequence, it's akin to flipping a "four-sided coin" 3 billion times and getting the exact sequence right each time.

The male and female sexual organs are anatomically and physiologically designed in perfect correspondence with one another. The male organ is structured to deliver sperm efficiently into the female reproductive tract, while the female organ is precisely formed to receive it. Their complementary forms and functions are not arbitrary but on purpose. During sexual arousal, the male organ becomes erect, and the female reproductive system produces natural lubrication - two coordinated responses. This remarkable harmony between the male and female bodies points undoubtedly to intentional design - both are the creation of the same Creator.

Programmed Cell Death

This first stage after the sperm cell fertilises the ovum, involves the creation of stem cells rapidly undergoing mass replication, creating a cluster of identical cells. At a critical point in this process, "Apoptosis," or "Programmed cell death,"[129] starts. This programmed cell death selectively eliminates certain cells, sculpting and refining complex structures. For example, it is responsible for separating fingers and toes, initially formed as webbed structures, by killing cells in between. Who programmed the "programmed cell death" process?

God's programming and design encompasses every intricate part of embryonic development. During the embryo's development in the womb, the baby relies on food and oxygen from the mother's blood but does not directly share or mix blood with her. This separation protects both the mother and baby, as direct mixing of blood could trigger immune responses or transmit infections. The placenta serves as a barrier, allowing the transfer of essential substances without intermingling their blood, thus ensuring safe and efficient support for the growing embryo.

As the mother prepares for childbirth, her body undergoes significant changes. In the final stages of pregnancy, the hormone relaxing increases, loosening the ligaments and joints, especially around the pelvis. This flexibility helps the pelvis widen slightly to accommodate the baby's passage through the birth canal. The cervix, the lower part of the uterus, also softens and begins to thin and dilate (a process known as effacement

[129] Nicola McCarthy, *Apoptosis: The Molecular Biology of Programmed Cell Death*. Oxford University Press.

and dilation) to allow the baby to pass through during labour. Also the baby's skull is not yet fully formed; it contains flexible sutures and soft spots, known as fontanelles, with small gaps between the bones. This partial formation allows the skull to compress as the baby passes through the birth canal, significantly easing delivery for both mother and child. If the skull were fully formed, the rigidity would make birth much more difficult and would pose risks to both the mother and baby.[130]

A woman who has never previously used her breasts for feeding now undergoes changes to produce food for her newborn through breast milk. During pregnancy, her body prepares for this vital function by increasing hormone levels which stimulate breast tissue growth and milk production. Glandular tissue within the breasts develops and expands, preparing to produce and store milk that will provide essential nutrients, antibodies, and energy for the baby.

Atheists must ask themselves: can such intricate processes truly arise by themselves? The coordination between hormones, organs and timing in human reproduction defies the logic of randomness. Each stage unfolds in perfect sequence from conception to birth. If evolution and chance alone were the cause, how did these interdependent systems come about simultaneously, each reliant on the other to work? What force of probability could orchestrate the balance between the baby's development, the mother's changing body, and the chemical signals that guide the entire process? Such coherence bears every mark of design by the One who fashioned life with precision.

Introspection

- Could the extreme precision in DNA pairing during fertilisation (e.g., 3 billion base pairs perfectly aligning) ever occur by chance or does it show deliberate and intentional design?
- How do you think reproductive systems developed in such a way that male and female organs are specifically suited for one another across different species? And if evolution is gradual, what mechanisms could ensure the male and female reproductive systems evolved in a synchronised manner across generations?

[130] T. W. Sadler, *Langman's Medical Embryology*. Wolters Kluwer.

- What processes could lead to the simultaneous development of traits like arousal responses in both male and female bodies that specifically facilitate reproduction?
- How might the specific structure of the sperm tail, which is uniquely designed for motility, evolve without prior knowledge of its necessity for reaching an egg?
- How would you explain the development of breasts and their readiness to produce milk only after birth without a designed mechanism anticipating the newborn's needs?
- How do you explain the placenta's selective barrier function, allowing nutrient transfer while preventing blood mixing, from a purely evolutionary perspective?
- What explains the baby's skull having soft spots (fontanelles) that facilitate birth, if evolution supposedly lacks foresight in developing adaptive traits?
- How does the body "know" to adjust hormone levels during pregnancy and childbirth to prepare for delivery and milk production?
- What accounts for the process of apoptosis (programmed cell death) that shapes developing embryos? Who programmed the program?
- Does the unity and consistency of the universe's laws point to a single Designer and Sustainer? If multiple gods with independent wills existed, how could laws such as gravity, thermodynamics, and the speed of light remain universally consistent and never in conflict? Likewise, how could Earth's precise interdependent ecosystems - predators and prey, plants and pollinators, oceans and atmosphere - exhibit such balance if governed by competing divine authorities?

What do Leading Scientists Believe?

The study entitled *100 Years of Nobel Prizes* analysed the beliefs of all Nobel Laureates since the prize's inception from 1901 till the year 2000. The findings revealed that 90% of all Nobel Prize winners identified with a religion. Notably, 35% of the recipients of the Nobel Prize in Literature were atheists, as compared with only 10% among scientists. [131] This data clearly shows that the world's leading scientists are by a huge proportion not atheists. Despite the widespread perception that science and belief in God are at odds,[132] the evidence indicates that many of the most accomplished scientific minds have maintained faith in a divine Creator.

Key Quotations from the World's Top Scientists

- **Antony Hewish** (1924–2021), Professor of Astronomy at Cambridge and 1974 Nobel laureate in Physics for the discovery of pulsars: "I believe in God. It makes no sense to me to assume that the universe and our existence is just a cosmic accident, that life emerged due to random physical processes in an environment which simply happened to have the right properties. [...] God certainly seems to be a rational Creator. That the entire terrestrial world is made from electrons, protons and neutrons and that a vacuum is filled with virtual particles demands incredible rationality."[133]
- **Alfred Kastler** (1902–1984), winner of the 1966 Nobel Prize in Physics and a pioneer of optical pumping (laser foundations): "The idea that the world, the material universe, created itself, seems to me patently absurd. I do not conceive of the world without a creator, which is to say without a God. For a physicist, a single atom is so complicated, so pregnant with intelligence, that the materialist universe simply makes no sense." Again: "There is no chance of explaining the

[131] Baruch Aba Shalev, *100 Years of Nobel Prizes*.
[132] Time Magazine ran major story entitled *Modernizing the Case for God:* "In a quiet revolution in thought and argument that hardly anybody could have foreseen only two decades ago, (belief in) God is making a comeback. Most intriguingly, this is happening not among theologians or ordinary believers, but in the crisp intellectual circles of academic philosophers, where the consensus had long banished the Almighty from fruitful discourse"
http://content.time.com/time/magazine/article/0,9171,921990,00.html
[133] Antony Hewish, letters to T. Dimitrov, May 27 and June 14, 2002.

emergence of life and its evolution by the interaction of chance forces. Other forces are at work."[134]

- **Roger Penrose** (1931–), Professor of Mathematics at Oxford and winner of the 2020 Nobel Prize in Physics: "But in order to start off the universe in a state of low entropy - so that there will indeed be a second law of thermodynamics - the Creator must aim for a much tinier volume of the phase space." [argument and calculations omitted] "This now tells us how precise the Creator's aim must have been: namely to an accuracy of one part in 10 to the power of 10^123. This is an extraordinary figure. [...] Even if we were to write a "0" on each separate proton and on each separate neutron in the entire universe - and we could throw in all the other particles as well for good measure - we should fall far short of writing down the figure needed."[135]
- **Arthur Schawlow** (1921–1999), professor at Stanford, co-inventor of the laser, 1981 Nobel laureate in Physics: "The world is just so wonderful that I can't imagine it just having come by pure chance."[136]
- **Richard Feynman** (1918–1988), physicist, pioneer of quantum electrodynamics, 1965 Nobel laureate in Physics: "There is a most profound and beautiful question associated with the observed coupling constant, e-the amplitude for a real electron to emit or absorb a real photon. It is a simple number that has been experimentally determined to be close to 0.08542455. [...] It has been a mystery ever since it was discovered more than fifty years ago, and all good theoretical physicists put this number up on their wall and worry about it. [...] It's one of the greatest damn mysteries of physics: a magic number that comes to us with no understanding by man. You might say the "hand of God" wrote that number..."[137]
- **Christian Anfinsen** (1916–1995), Professor of Chemistry at Harvard and winner of the 1972 Nobel Prize in Chemistry: "I think only an idiot can be an atheist. We must admit that there exists an incomprehensible power or force

[134] Alfred Kastler, *Cette étrange matière*.
[135] Roger Penrose, *The Emperor's New Mind: Concerning Computers, Minds and The Laws of Physics*. Oxford University Press.
[136] Arthur Schawlow, Optics and Laser Spectroscopy, Bell Telephone Laboratories, 1951-1961, and Stanford University Since 1961, Regional Oral History Office, The Bancroft Library.
[137] Richard P. Feynman, *QED: The Strange Theory of Light and Matter*, Princeton University Press.

with limitless foresight and knowledge that started the whole universe going in the first place."[138]

- **Werner Heisenberg** (1901–1976), originator of quantum mechanics and 1932 Nobel laureate in Physics: "Atomic physics has turned science away from the materialistic trend it had during the nineteenth century."[139]
- **William D. Phillips** (1948–), specialist in laser cooling of atoms and 1997 Nobel laureate in Physics: "Why is the universe so finely tuned for the existence of life? More to the point, why is the universe so finely tuned for the existence of us? [...] Does this constitute legitimate scientific evidence for an intelligent creator?..."[140]
- **Robert Millikan** (1868–1953), physicist who measured the electron's charge and the Planck constant, 1923 Nobel laureate in Physics: "A lifetime of scientific research has convinced me that there is a divinity who is shaping the destiny of man."[141]
- **Robert Jastrow** (1925–2008), astrophysicist, professor at Columbia, and director of NASA: "For the scientist who has lived by his faith in the power of reason, the story ends like a bad dream. He has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries."[142]
- **Richard Smalley** (1943–2005), Professor of Chemistry at Rice University and 1996 Nobel laureate in Chemistry: "Although I suspect I will never fully understand, I now think the answer is very simple: it's true. God did create the universe about 13.7 billion years ago, and of necessity has involved Himself with His creation ever since. The purpose of this universe is something that only God

[138] Anfinsen, cited in Cosmos, Bios, Theos, ed. Henry Margenau and Roy A. Varghese (Chicago: Open Court, 1997), 139.
[139] Werner Heisenberg, *Physics and Philosophy: The Revolution in Modern Science*, George Allen & Unwin, p. 59.
[140] Science and the Search for Meaning, Perspectives from International Scientists, ed. Jean Staune (West Conshohocken, PA: Templeton Press, 2006), 198.
[141] The Autobiography of Robert A. Millikan, Arno Press. As cited in the Observance of Rural Life Sunday by 4-H Clubs, 1952: Theme, Serving as Loyal Citizens Through 4-H (United States Department of Agriculture Extension Service).
[142] Robert Jastrow, *God and the Astronomers*, W. W. Norton.
https://www.nytimes.com/1978/06/25/archives/have-astronomers-found-god-theologians-aredelighted-that-the.html.

knows for sure, but it is increasingly clear to modern science that the universe was exquisitely fine-tuned to enable human life."[143]

- **Erwin Schrödinger** (1887–1961), physicist and Nobel laureate in Physics (1933): "The scientific picture of the real world around me is very deficient. It gives a lot of factual information, puts all our experience in a magnificently consistent order, but it is ghastly silent about all and sundry that is really near to our heart, that really matters to us. It cannot tell us a word about red and blue, bitter and sweet, physical pain and physical delight; it knows nothing of beautiful and ugly, good or bad, God and eternity."[144]
- **Charles Townes** (1915–2015), physicist, professor at the University of California, Berkeley, winner of the 1964 Nobel Prize in Physics, and former NASA director: "I strongly believe in the existence of God, based on intuition, observations, logic, and also scientific knowledge."[145]
- **George Smoot** (1945–), astrophysicist and cosmologist, professor at Berkeley, Nobel laureate in Physics 2006: "The most cataclysmic event that we could imagine - the Big Bang - appears, when closely examined, to be precisely orchestrated."[146] On the detailed images provided by the WMAP satellite, he said: "If you're religious, it's like looking at God. The order is so beautiful and the symmetry so beautiful that you think there is some design behind it."[147] Later, in 2006, upon receiving the Nobel Prize for his work: "It is like seeing God… I saw the Universe at its very beginning, I saw the anisotropy that allowed the Universe to exist."[148]
- **Carlo Rubbia** (1934–) Professor of Physics at Harvard, Director of CERN, expert in particle physics, 1984 Nobel laureate: "Speaking of the origin of the world brings us inevitably to think of creation, and, in considering nature, we find that it has an order too precise to have been determined by "chance," from confrontations between "forces" that we - physicists - continue to maintain. However, I believe that the existence of a pre-established order of things is more

[143] Letter read at the Alumni Weekend banquet, May 2005, Hope College, Holland, Michigan. His declining health prevented him from attending in person.
[144] Erwin Schrödinger, *Nature and the Greeks*. Cambridge University Press, p. 93.
[145] Charles Townes, letter to T. Dimitrov, May 24, 2002.
[146] George Smoot and Keay Davidson, *Wrinkles In Time: The Imprint of Creation*, p. 135
[147] As reported by Rae Corelli, Marci McDonald, and Hilary Mackenzie, "'Looking at God,'" Maclean's, May 4, 1992, 38–39, available at https://web.archive.org/web/20221229200538/ https://archive.macleans.ca/article/1992/5/4/looking-at-God.
[148] George Smoot and Keay Davidson, *Wrinkles In Time: The Imprint of Creation*, p.135.

evident among us than elsewhere. We come to God by the path of reason, others follow the irrational path."[149]

- **Michael Faraday** (1791–1867), experimental physicist and chemist, discoverer of electromagnetic induction: "The book of nature which we have to read is written by the finger of God."[150]
- **Isidor Isaac Rabi** (1898–1988), winner of the 1944 Nobel Prize in Physics: "Physics filled me with awe, put me in touch with a sense of original causes. Physics brought me closer to God. That feeling stayed with me throughout my years in science."[151]
- **Allan Sandage** (1926–2010), one of the most celebrated astronomers in modern times, who recognised his belief in God at the age of fifty: "The world is too complicated in all parts and interconnections to be due to chance alone."[152]
- **Max Planck** (1858–1947), founder of quantum theory and 1918 Nobel laureate in Physics: "There can never be any real opposition between religion and science; for the one is the complement of the other. Every serious and reflective person realizes, I think, that the religious element in his nature must be recognised and cultivated if all the powers of the human soul are to act together in perfect balance and harmony."[153]
- **Derek Barton** (1918–1998), Professor of Chemistry at Imperial College and Harvard University, and 1969 Nobel Laureate in Chemistry: "The observations and experiments of science are so wonderful that the truth they establish can surely be accepted as another manifestation of God. God shows Himself by allowing man to discover truth."[154]
- **Walter Kohn** (1923–2016), Professor of Physics at the University of California and winner of the 1998 Nobel Prize in Chemistry: "There continue to be very deep epistemological questions about the significance of sharp scientific laws,

[149] "L'ADN le prouve: la vie sur terre n'a qu'un père," Libéral, December 23, 2011, https://www.uccronline.it/wp-content/uploads/2012/08/20111223rubbia.pdf.
[150] Faraday's Diary: Being the Various Philosophical Notes of Experimental Investigation (vol. 2, entry dated March 19, 1827)
[151] Gerald Holton, "I. I. Rabi As Educator and Science Warrior," Physics Today 52 (Sept. 1999), 37. Also quoted in John S. Rigden, "Nearer to God," in Rabi, Scientist and Citizen (Cambridge, MA: Harvard University Press, 1987).
[152] Cited in Allan Sandage, "A Scientist Reflects on Religious Belief," Truth Journal 1 (1985).
[153] Lecture *Religion and Natural Science* (1937)
[154] Derek Barton, Cosmos, Bios, Theos, ed. Henry Margenau and Roy Abraham Varghese (Chicago: Open Court, 1997), 145.

such as the laws of quantum mechanics and the laws that govern the nature of chaos. Both of these fields have irreversibly shaken the purely deterministic and mechanistic view of the world that dominated the 18th and 19th centuries."[155]

- **George Wald** (1906–1977), Professor of Sensory Physiology at Harvard University and winner of the 1967 Nobel Prize in Medicine: "And now for my main thesis: if any one of a considerable number of the physical properties of our universe were otherwise - some of them basic, others seemingly trivial or almost accidental - then life, which now seems so prevalent, would be impossible, here or anywhere."[156] and "When it comes to the origin of life, there are only two possibilities: creation or spontaneous generation. There is no third way. Spontaneous generation was disproved one hundred years ago, but that leaves us with only one other conclusion - the supernatural creation of life. We cannot accept that on philosophical grounds; therefore, we choose to believe the impossible: that life arose spontaneously by chance."[157]
- **John Eccles** (1903–1997), neurologist, electrophysiologist, and winner of the 1963 Nobel Prize in Medicine: "I maintain that the human mystery is incredibly demeaned by scientific reductionism, with its claim in promissory materialism to account eventually for all of the spiritual world in terms of patterns of neuronal activity. This belief must be classed as a superstition." and "I am constrained to attribute the uniqueness of the Self or Soul to a supernatural spiritual creation."[158]
- **Werner Arber** (1929–), microbiologist and winner of the 1978 Nobel Prize in Medicine: "Life only starts at the level of a functional cell. The most primitive cells may require at least several hundred different specific biological macromolecules. How such already quite complex structures may have come together remains a mystery to me. The possibility of the existence of a Creator, of God, represents to me a satisfactory solution to this problem."[159]
- **Jacques Monod** (1910–1976), atheist, biologist, and biochemist at the Pasteur Institute in Paris, Nobel Laureate in Physiology or Medicine (1965):

[155] Walter Kohn, *Dr. Walter Kohn: Science, Religion, and the Human Experience*, interview by John F. Luca, The Santa Barbara Independent, July 26, 2001.
[156] George Wald, address at the First World Congress for the Synthesis of Science and Religion.
[157] George Wald, *The Origin of Life,* Scientific American 191, no. 2 (1954): 48.
[158] Jojn C. Eccles, *Evolution of the Brain: Creation of the Self*. Routledge.
[159] Werner Arber, *The Existence of a Creator Represents a Satisfactory Solution*, in Cosmos, Bios, Theos, ed. H. Margenau and R. Varghese, Open Court.

"The machinery by which the cell—at least the non-primitive cell, which is the only one we know—translates the code consists of at least fifty macromolecular components, which are themselves coded in the DNA. Thus, the code cannot be translated except by using certain products of its translation. This constitutes a baffling circle - a really vicious circle, it seems—for any attempt to form a model or theory of the genesis of the genetic code."[160]

- **Ernst Chain** (1906–1979), professor at the Universities of Berlin, Cambridge, and Oxford; pioneer in the development of penicillin; and 1945 Nobel Laureate in Physiology/Medicine: "I would rather believe in fairies than in such wild speculation. Speculations about the origin of life lead to no useful purpose, as even the simplest living system is far too complex to be understood in terms of the extremely primitive chemistry scientists have used in their attempts to explain the unexplainable that happened billions of years ago. God cannot be explained away by such naive thoughts."[161]
- **Roger Sperry** (1913–1994), neurologist and winner of the 1981 Nobel Prize in Medicine: "I must take issue especially with the whole general materialistic-reductionist conception of human nature and mind that seems to emerge from the currently prevailing objective, analytic approach in the brain-behaviour sciences. I suspect that we have been taken—that science has sold society, and itself, a somewhat questionable bill of goods."[162]
- **Francis Collins** (1950–), geneticist, Director of the U.S. National Institutes of Health, and leader of the Human Genome Project: "Belief in God can be an entirely rational choice, and the principles of faith are, in fact, complementary to the principles of science."[163]
- **Paul Dirac** (1902–1984), one of the founders of quantum mechanics and winner of the 1933 Nobel Prize in Physics: "God is a mathematician of a very high order, and He used very advanced mathematics in constructing the universe."[164]

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[160] In Don Batten, "Origin of life: An explanation of what is needed for abiogenesis (or biopoiesis)," http://www.esalq.usp.br/lepse/imgs/conteudo_thumb/Origin-of-life.pdf, page 11.
[161] Quoted by Ronald W. Clark, *The Life of Ernst Chain: Penicillin and Beyond*, Weidenfeld & Nicolson.
[162] Roger Sperry, *Science and Moral Priority*. Columbia University Press, p. 28.
[163] Francis Collins, *Language of God*. Simon & Schuster.
[164] Paul Dirac, *The Evolution of the Physicist's Picture of Nature*, Scientific American 208, no. 5 (May 1963).

- **Albert Einstein** (1879–1955), theoretical physicist and Nobel Laureate in Physics (1921): "I'm not an atheist. I don't think I can call myself a pantheist. What separates me from most so-called atheists is a feeling of utter humility toward the unattainable secrets of the harmony of the cosmos…The fanatical atheists are like slaves who are still feeling the weight of their chains, which they have thrown off after hard struggle. They are creatures who, in their grudge against the traditional "opium of the people," cannot hear the music of the spheres."[165] ""I want to know how God created this world. I am not interested in this or that phenomenon, in the spectrum of this or that element. I want to know His thoughts; the rest are details."[166]

Final Remarks

Science, when examined honestly, does not lead us away from belief in God - it leads us to Him. The evidence of creation is written not only in the stars but within every cell of life. The precision with which DNA aligns, three billion base pairs matching flawlessly, between parent and offspring - defies all probability of random occurrence. The more deeply we explore life's mechanisms, the more apparent it becomes that intelligence, intention, and foresight are self-evident. Reproductive systems, molecular proofreading, hormonal regulation, and cellular coordination all demonstrate purpose, not accident. Random mutation cannot explain synchronised design; chance cannot give rise to coherence. When we look at the human body, we encounter design at every level - from the softening of a mother's pelvis at childbirth to the exact timing of hormone releases that ensure both survival and continuation of life. These phenomena are not self-taught adaptations but evidence of God's design mechanisms. To attribute them to blind evolution is to stretch credulity beyond reason. The deeper science peers into the structure of the universe, the more it perceives rationality, symmetry, and precision - qualities that are not the offspring of chaos. Whether in the constants of physics, the fine-tuning of cosmic expansion, or the laws of thermodynamics, we find evidence of deliberate calibration, not coincidence. The testimony of the world's foremost scientific minds reinforces this truth.

[165] Walter Isaacson, *Einstein and Faith*, Time 169 (April 5, 2007). https://time.com/archive/6680629/einstein-faith.
[166] Esther Salaman, *A Talk with Einstein*, The Listener.

The data is not in dispute. What divides belief and disbelief is interpretation. A Believer looks upon the cosmos and sees purpose; the atheist sees the same evidence and denies what it implies. Yet denial is not science - it is philosophical worldview disguised as objectivity. The honest scientist must follow evidence wherever it leads. Science, therefore, becomes a tool not for erasing faith, but for illuminating it. Every discovery that reveals greater order in nature simultaneously reveals greater wisdom in its Creator. Matter cannot organise itself into meaning; randomness cannot construct reason. In the end, the universe testifies with overwhelming clarity: it is not the product of chance, but of design. Its beauty, balance, and intelligibility bear witness to One who intended it to be known. The more science advances, the more it confirms Revelation rather than refutes it (refer to Chapter: Revelation from God).

This chapter's evidence compels a single rational conclusion: the universe is the deliberate creation of one God - its sole Designer and Sustainer. His existence is not a hypothesis to be tested, but the foundation upon which every testable reality depends. To see design is to see intention; to see order is to see purpose. And when all the data is examined without prejudice, the conclusion stands beyond doubt: God is real, His creation is precise, and science itself bears witness to His existence.

Chapter 7:
Arguments from Philosophy

Philosophical arguments for the existence of God are formed by reasoning through rational arguments, of which the main are the *Kalam* Cosmological, Teleological and Moral arguments.

The *Kalam* Cosmological Argument

The *Kalam* Cosmological Argument is a classical and rational proof for the existence of God, with deep roots in early Islamic philosophy. It was most clearly formulated by *Imam al-Ghazali*, who challenged the philosophers of his time who believed the universe was eternal. In his *Tahafut al-Falasifah* (The Incoherence of the Philosophers), al-Ghazali wrote:

> "The philosophers maintain that the world is eternal. But this is false, for everything that begins to exist must have a cause that brings it into

being. The world did not exist, and then it did — therefore, it has a cause."[167]

Al-Ghazali argued that the past cannot be infinite because an infinite number of moments could never be traversed to reach the present and thus concluded that the universe had a beginning and was brought into existence by a transcendent Creator. He reasoned, "The denial of a beginning for the universe leads to absurdities: for if the series of past events were infinite, the present could never have been reached." The argument is commonly expressed in a simple syllogism:

- Whatever begins to exist has a cause,
- The universe began to exist,
- Therefore, the universe has a cause.

In modern times, this argument was revived by Dr. William Lane Craig, who described it as simple yet profound. He writes, "Whatever begins to exist has a cause; the universe began to exist; therefore, the universe has a cause. From this it follows necessarily that the universe has a transcendent cause beyond space and time."[168] Craig further notes: "The argument is compelling because it rests on two premises that are intuitively obvious and empirically supported by contemporary cosmology."[169]

A Finite Universe: The Scientific Corroboration

Modern scientific discoveries have provided striking evidence for the *Kalam's* central claim that the universe began to exist. As physicists Stephen Hawking and Roger Penrose concluded, "Almost everyone now believes that the universe, and time itself, had a beginning at the Big Bang."[170] Similarly, cosmologist Alexander Vilenkin of Tufts University - one of the world's leading authorities on the origins of the universe - writes: "It is said that an argument is what convinces reasonable men and a proof is what it takes to convince even an unreasonable man. With the proof now in place,

[167] Al-Ghazali, *The Incoherence of the Philosophers,* trans. Michael E. Marmura. Brigham Young University Press.
[168] William Lane Craig, *The Kalam Cosmological Argument*. Macmillan, p. 63.
[169] William Lane Craig, *Reasonable Faith,* Crossway.
[170] Stephen Hawking and Roger Penrose, *The Nature of Space and Time*. Princeton University Press, p. 20.

cosmologists can no longer hide behind the possibility of a past-eternal universe; there is no escape, they have to face the problem of a cosmic beginning."[171]

The strength of the *Kalam* Cosmological Argument lies in its clear logical structure, philosophical coherence, and empirical support to affirm a simple yet powerful truth: the universe had a beginning, and whatever begins to exist must have a cause. That cause must be timeless, immaterial, and immensely powerful - transcending space and time itself. In other words, the very existence of the universe points inevitably to the existence of God, the eternal Creator and First Cause of all that exists.

Teleological Argument

Having established that the universe must have a cause, we now turn to the question of whether that cause exhibits intention and design. The Teleological Argument, or the Argument from Design, demonstrates that the remarkable order, precision, and purpose observed in the universe point unmistakably to the existence of God. The term teleology comes from the Greek telos, meaning "end" or "purpose," reflecting the view that nature is directed toward purposeful ends rather than just as the result of blind chance. God tells us in the Qur'an:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا

"Do you think that We created you without purpose?"[172]

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ

"Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding."[173]

These verses express what philosophers have long recognised, that the world exhibits such exquisite order that its origin cannot rationally be attributed to mere coincidence.

[171] Alexander Vilenken, *Many Worlds in One: The Search for Other Universes*.
[172] Surah al-Mu'minun 23:115.
[173] Surah ale-Imran 3:190.

The English philosopher, William Paley, famously illustrated the argument for design in his *Natural Theology*. He wrote:

> Suppose I found a watch upon the ground, and it should be inquired how the watch happened to be in that place. The inference, we think, is inevitable that the watch must have had a maker.[174]

Paley argued that just as the intricate mechanisms of a watch imply a watchmaker, so too the complex structures of the universe, from the motion of the planets to the biological systems of life, all require a designer. "Every manifestation of design," he wrote, "exists not only in human contrivances, but in the natural world on a scale of grandeur which humbles the imagination." If a smartphone implies a designer, how much more so the cosmos itself? Umar al-Ashqar illustrates this point further,

> A few years ago, the sands in the Rub' al-Khaali desert (the Empty Quarter) were blown away by a windstorm to reveal the ruins of a city that had been covered by the sands. Scientists began to examine the contents of the city to try to determine the period in which it had been built. Nobody among the archaeologists or others even suggested that this city could have appeared as a result of the natural actions of the wind, rain, heat and cold, and not by the actions of man. If anyone had suggested such a thing, people would have regarded him as crazy and would have taken pity on him. So, how about if someone had said that this city was formed by the air from nothing in the far distant past, then it settled on the earth? This suggestion is no less strange than the previous, in fact it is far stranger. Why? Because nothing cannot create something, which is simply the matter of common sense, and a thing cannot create itself. According to the way we know the city, there has to be someone who brought it into existence. What we see tells us something about the people who made it. The city must have been made by intelligent people who were skilled in construction and planning. If we see a person going from the bottom of a building to the top, we see

[174] William Paley, *Natural Theology,* Ch. 1.

> nothing strange in that, because a person has the ability to do that. But if we see that a rock which was in the courtyard of the building has moved to the top of the building, we will be certain that it did not move by itself. There has to have been someone who picked it up and moved it, because a rock does not have the ability to move or climb. It is strange that people are certain that the city could not have come into existence without a creator, and that it could not have built itself, and they are certain that the rock must have had someone who would take it up to the top of the building, but there are those among them who insist that this universe came into being without a creator, even though the structure of the universe is far more complex.[175]

In essence, the argument is simple yet profound:

- Wherever there is design, there must be a designer.
- The universe exhibits order and design.
- Therefore, the universe must have a designer.

Scientists have discovered that the fundamental constants of nature are all finely balanced and tuned with astonishing precision. Even the smallest deviation in any of these constants would render the universe incapable of supporting life (refer to Chapter: Scientific Evidence). Cosmologist Martin Rees, in *Just Six Numbers*, noted that six fundamental constants determine the structure of the universe, and even the slightest change in any one of them would make life impossible: "These six numbers constitute a recipe for a universe. If any one of them were different, even to a small degree, there would be no stars, no complex chemistry, no life, and no people."[176]

Fakhr al-Din al-Razi, reflecting on the verse 51:20–21 ("And on the earth are signs for those who are certain, and within yourselves. Do you not see?"), wrote: "The harmony of the universe is so wondrous that it indicates the knowledge and will of a Wise Creator. The one who ponders this order will find that every particle bears witness to His oneness."[177]

The strength of the Teleological Argument lies in its universality - it appeals not only to philosophers but to every human being who looks upon the stars, the oceans, or the

[175] Umar al-Ashqar, *Belief in Allah*.
[176] Martin J. Rees, *Just Six Numbers: The Deep Forces That Shape the Universe*. Basic Books, p. 4.
[177] Ar-Razi, *Al-Tafsir al-Kabir*, vol. 27, p. 143.

intricacy of a single cell and senses that such order cannot arise without intent. As Isaac Newton wrote: "This most beautiful system of the sun, planets, and comets could only proceed from the counsel and dominion of an Intelligent and powerful Being."[178]

The Origin of Objective Morality

The Moral Argument shows that objective moral values exist and are only explained by the existence of a moral lawgiver, God. Philosophers have argued that human awareness of right and wrong points to a transcendent source of morality.[179] According to this argument, if there is no God, then objective moral values do not exist; morality would be subjective, varying according to cultural, personal, or situational contexts. But objective morality does exist, therefore God exists. Humanist philosopher Paul Kurt asks, "The central question about moral and ethical principles concerns this ontological foundation. If they are neither derived from God nor anchored in some transcendent ground, are they purely ephemeral?"[180] If God does not exist, how can metaphysical concepts be so deeply and universally ingrained in all human beings?

We can easily understand, on a physical level, how genetic material encoded in DNA is passed from one generation to the next. But how do we explain the fact that all humans, regardless of culture or background, share certain immaterial values and moral intuitions? If these values are not grounded in an objective metaphysical reality, how could they have arisen in the very first human beings, and how could they have been preserved so consistently across every age and civilisation? Their persistence points instead to a transcendent source, beyond biology, that endowed humanity with a shared moral and spiritual framework from the very beginning. The existence of universal morality inherently points to the existence of God.

In addition, objective morality also points toward the existence of an afterlife. If moral values are real and binding, then ultimate justice must also be real. In this world, justice is never perfectly served; many who commit great evil escape accountability, while many who live piously suffer without reward. Such moral imbalances need redress, and the very concept of ultimate justice implies a realm beyond this life where every deed will be accounted for. The existence of objective morality therefore not only

[178] Isaac Newton, *Philosophiae Naturalis Principia Mathematica*.
[179] Including Immanuel Kant, Swinburne, Adams and others.
[180] Paul Kurtz, *Forbidden Fruit*, p. 65.

testifies to a Divine Lawgiver, but also to a final Day of Accounting, where perfect justice will be done for all who lived, both the righteous and the wicked.

"Problem of Evil"

Yet this very conviction - that justice and morality point to a Divine order - naturally gives rise to a deeper question. If a just and moral God exists, why does evil and suffering persist in the world? This is one of the most common objections to the existence of God: if God exists, why does He allow evil and suffering? According to philosopher and former Professor of Oxford University, Richard Swinburne, "the main argument against the existence of God has always been the "argument from evil" - that is, from pain and malevolence. . . Evils are traditionally divided into moral evils (ones knowingly caused or allowed to occur by humans) and natural evils (the ones for which humans are not responsible, such as the effects of disease and earthquake)."[181]

Firstly, the existence of human suffering (vis-à-vis diseases or disasters) does not inherently negate the existence of God. To equate the two is flawed and irrational. This suffering, in and of itself, does not disprove the presence of Divine wisdom or purpose. Just as a child may endure hardship or illness, it does not mean they are without parents. God has not made this a permanent world. This is a temporary realm, and everything here has a time limit. Neither the good things of this world are forever, nor the bad things eternal. We exist here for a short time, and we are being tested – those who pass the test will find an eternal world that is perfect and permanent. "And when We let the people taste mercy, they rejoice therein, but if evil afflicts them for what their hands have put forth, immediately they despair."[182]

God sometimes allows individuals to experience hardship not only for their own spiritual growth but also as a test for others. The sick, the poor, and the destitute become mirrors reflecting the moral condition of society. When you encounter a person in need, you are being tested - will you respond with compassion and generosity or turn away? Through trials, God examines our faith, sincerity, and empathy.[183] At

[181] Richard Swinburne, *The Existence of God*. Oxford University Press.
[182] Surah ar-Rum 30:36.
[183] The suffering of others is not without meaning—it is an opportunity for moral refinement and a test of one's faith in action. In a Hadith Qudsi, God will say on the Day of Judgment, 'O son of Adam, I was hungry and you did not feed me.' He will answer: 'How could I feed you? You are the Lord of the worlds!' He will say: 'Did you not know that my slave so and so who is the son of so and so felt hunger,

other times, God allows calamities to occur as consequences of humanity's defiance of His laws. When societies rebel against Divine guidance, corruption spreads and moral order collapses. The Qur'an reminds us: "Has there not reached them the news of those before them - the people of Nuh and (the tribes of) 'Aad and Thamud and the people of Abraham and the companions (i.e., dwellers) of Madyan and the towns overturned? Their messengers came to them with clear proofs. And God would never have wronged them, but they were wronging themselves."[184]

Secondly, with respect to "moral evils" this type of evil exists because God has granted human beings free will, and because of this freedom, moral evil is possible. They have a choice to act with righteousness or with evil. Both are potentials of the human story. Hence, great acts of kindness and charity are possible as are acts of genocide. Through the trials of wealth and poverty, desire and restraint, anger and forgiveness, we are confronted with choices that reveal the true condition of the soul. It is through these moral struggles that virtues such as empathy, courage, mercy, and compassion are cultivated. Without the possibility of evil, such virtues could neither exist nor be meaningfully expressed. Yet when people misuse this freedom - choosing greed, arrogance, and violence - suffering inevitably follows. The pain that arises from such acts is temporary and transitory, for ultimate justice will be rendered in the Hereafter by God Himself. Sometimes, however, God allows people to taste the consequences of their own corruption in this life, as both a sign and a mercy - a reminder to return to righteousness. "Corruption has appeared throughout the land and sea by (reason of) what the hands of people have earned so He (i.e., God) may let them taste part of (the consequence of) what they have done that perhaps they will return (to righteousness)."[185] "And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much."[186] Suffering, then, is not meaningless. It may be a means of purification, reflection, or elevation. Even God's Prophets and Messengers endured profound hardship. The Qur'an mentions Prophet Ayyub as a

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and you did not feed him. Alas, had you fed him you would have found that (i.e., reward) with Me.' 'O son of Adam, I was thirsty and you gave Me nothing to drink.' He will reply: 'How could I give You drink? You are the Lord of the worlds!' He will say: 'Did you not know that my slave so and so, the son of so and so felt thirsty and you did not give him drink. Alas, if you had given him, you would have found that (i.e., reward) with me.' 'O son of Adam, I became sick and you did not visit Me.' He will answer: 'How can I visit You? You are the Lord of the worlds!' He will say: 'Did you not know that my slave so and so, the son of so and so became sick and you did not visit him. Alas, had you visited him, you would have found Me with him."

[184] Surah at-Tawbah 9:70.

[185] Surah ar-Rum 30:41.

[186] Surah ash-Shurah 42:30.

model of patience and steadfast faith amidst immense suffering. Through such trials, a Believer is granted the opportunity to draw nearer to God, to awaken the *Fitrah* from heedlessness, and to refine the soul in preparation for eternal life.

Wars caused by Religion

It is common to hear that religions have been the cause of most of the wars in history. However, even a cursory glance at the historical record shows otherwise. According to Phillips and Axelrod's three-volume *Encyclopaedia of Wars*, it chronicles some 1,763 wars that were waged between 8000 BC and AD 2000, only 123 can be classified as religious in nature"[187] This represents around 7% of all wars that have ever taken place.[188] Rudolph Rummel, professor of political science, who spent his career studying data on collective violence and war, coined the term "democide" to describe the all-pervading historical phenomenon of "murder by government," notes that the overwhelming majority of people killed were the victims of governments and not religions. According to Rummel, in the last hundred years alone,

> Almost 170 million men, women, and children have been shot, beaten, tortured, knifed, burned, starved, frozen, crushed, or worked to death; buried alive, drowned, hung, bombed, or killed in any other of the myriad ways governments have inflicted death on unarmed, helpless citizens and foreigners. The dead could conceivably be nearly 360 million people. It is as though our species has been devastated by a modern Black Plague. And indeed, it has, but a plague of Power, not germs.[189]

World War I, World War II, and the Second Sino-Japanese War are among the deadliest conflicts in history. World War II alone, easily surpasses all other war death tolls, with upward of seventy million people killed, "do atheists really need to be reminded that these wars were not religious wars?"[190] According to Stéphane Courtois

[187] "Charles Phillips and Alan Axelrod, eds., *Encyclopedia of Wars* (New York: Facts on File, 2005)
[188] "This represents 6.98 percent of all wars that have ever taken place." Anthony DeStefano, *Inside the Atheist Mind*.
[189] R. J. Rummel, *Death by Government,* Transaction Publishers, p. 9.
[190] Anthony DeStefano, *Inside the Atheist Mind*.

in his book, *The Black Book of Communism*, atheist-communist governments killed more than one hundred million people in the twentieth century alone.[191]

- Joseph Stalin (Soviet Union): 42,672,000 killed
- Mao Zedong (China): 37,828,000 killed
- Chiang Kai-shek (China): 10,214,000 killed
- Vladimir Lenin (Soviet Union): 4,017,000 killed
- Pol Pot (Cambodia): 2,397,000 killed[192]

To summarise:

- Evil exists because God granted humans free will, and as a result of this freedom, moral evil emanates.
- Diseases, disasters etc may be a test or a punishment.
- Earth is a "training ground" for moral and spiritual growth. Suffering helps us develop virtues like empathy, courage, mercy and compassion.
- Evil is temporary, and ultimate justice will be served in the afterlife.

A simple story helps to clarify this matter. A barber was once cutting a man's hair when he remarked, "I do not believe in the existence of God." The Muslim customer asked, "Why not?" The barber replied, "There is so much misery and chaos in the world. If God existed, this mess would not exist." The Muslim calmly responded, "I also do not believe in barbers." Puzzled, the barber asked, "What do you mean?" The Muslim pointed outside and said, "Do you see those men with long, messy hair?" The barber nodded. The Muslim continued, "If barbers existed, people with long and messy hair would not exist." The barber protested, "But we do exist - people simply do not come to us!" The Muslim smiled and said, "Exactly. God also exists, but people do not turn to God for guidance. That is why there are so many problems in the world."

[191] Stéphane Courtois, et al., *The Black Book of Communism*: Crimes, Terror, Repression. Jonathan Murphy and Mark Kramer, ed. Mark Kramer. Harvard University Press.
[192] R. J. Rummel, *Death by Government*. New Brunswick.

Note on the Limitations of Philosophy

Philosophy, in all its guises, is a "human endeavour" which is subject to all the restrictions and limitations that are inherent in human nature. It deals with the exact same topics that religion does - for the philosophers claim that their research is aimed at discovering the origins and purpose of the universe..."[193] However, Philosophers were unable to rid themselves of the influence of their environment, so their concepts and beliefs reflected their surroundings.[194] In all his works, Plato for example, repeats the myths which were prevalent at his time, and he even produces myths of his own as part of his ideas and beliefs. Ibn Taymiyyah writes, "I have always known that Greek logic is not necessary for any intelligent minded person and it does not provide any benefit to any sound individual...and it is clear to me that most of what they mention regarding the Divine reality and logic comes from false assumptions regarding God."[195]

The methodology of philosophy may keep an individual busy for a lifetime, without ever reaching any solid conclusions. Whatever he learns from it is still accompanied by doubts which prevent any kind of certainty. This individual is plagued by confusion. Professor Ahmad Ameen made a comparison between a man of philosophy and a man of *Iman* (faith), and the practical impact it makes. "There is a great difference between holding an opinion and believing in something. If you have an opinion, it simply becomes part of the information that you have retained; but if you believe in it, it flows with your blood and sinks deep into your heart and mind." Dr. Umar al-Ashqar further comments,

> The philosopher who has an opinion and an idea says, "I think that this is correct but in reality it may be wrong; this is what the evidence points to today, but tomorrow the evidence may point to the opposite; I may be wrong about this or I may be right."...Philosophers who examined the human mind and psyche have gotten nowhere in this vast and endless field. You find sufficient evidence of that in the fact that the immense scientific progress of the modern age has not revealed to us the true nature of the human psyche....But the one who follows *Aqeedah* - creed

[193] Umar al-Ashqar, *Belief in Allah*.
[194] Ibid.
[195] Ibn Taymiyyah, *Ar-Radd alaa al-Mantaqiyeen*.

> - is definite and certain; he has no doubts and does not engage in speculation. His *Aqeedah* is true and does not change, and it will still be true tomorrow. It is no longer subject to evidence. It is above doubts and conjecture…The Qur'anic methodology, on the other hand, makes the call to worship God Alone, with no partner or associate, the starting point of its message and the message of all the Messengers: According to this methodology, the foundation of knowledge is knowledge of God, not empirical knowledge. For God is the First, Who created all that exists, and the Last, to Whom all of creation will return. He is the all-encompassing principle; knowledge of Him is the basis of all knowledge, remembrance of Him is the basis of all remembrance, and striving for His sake is the basis of all effort. From the knowledge of God stem all other kinds of knowledge.[196]

Beyond Reason

The philosophical arguments for the existence of God, whether cosmological, teleological, or moral, provide rational pathways that lead the intellect towards God. They demonstrate that belief in God is not a blind leap of faith, but a conclusion supported by logic, reason, and facts. The *Kalam* Cosmological Argument shows that the universe had a beginning and therefore must have a cause that transcends time and matter. The Teleological Argument reveals that the harmony, precision, and purpose within creation could never have emerged by accident, but only through the will of an intelligent Designer. The Moral Argument testifies that the universal sense of right and wrong within the human conscience points to a transcendent moral lawgiver. Together, these form a powerful trilogy of reason that points to a concrete rational basis for belief in God's existence.

Philosophy can lead the mind to recognise the necessity of a Creator, but it cannot unveil His essence or provide certainty of the heart. Philosophers, bound by human limits, typically circle within speculation and doubt, unable to transcend the constraints of pure intellect. Revelation, on the other hand, provides the clarity that philosophy seeks but is unable to attain. It does not merely infer that God exists; it introduces Him, describes Him, and calls us to know and worship Him. In conclusion,

[196] Umar al-Ashqar, *Belief in Allah*.

philosophy remains a useful servant but a poor master. It can demonstrate that God's existence is rationally necessary, but it cannot replace the light of faith that transforms knowledge into conviction. The truth is not merely that God exists, but that God is - the One, the Eternal, the First and the Last. And when reason, Revelation, and Fitrah converge upon this reality, doubt dissolves entirely, leaving no doubt about the existence of God.

Chapter 8:
Consequences of Atheism and Social Darwinism

"If God does not exist, everything is permitted."[197]

When belief in God is denied, the foundation for moral responsibility, human value, and objective truth disappear. Here we explore the consequences of atheism and the impact of Darwinian thought on individuals and societies. It traces how rejecting Divine accountability gave rise to ideologies that dehumanised people, justified oppression, and distorted science into a tool of domination. From imperialism and racism to eugenics and moral decay, this chapter examines how godlessness, when elevated to a worldview, leads humanity not toward enlightenment, but toward its own destruction.

[197] Fyodor Dostoevsky, *The Brothers Karamazov*.

The Consequences of Atheism

Every belief system has ramifications, both personal and societal. Believing that God does not exist removes any sense of intrinsic purpose in life and eliminates the idea of cosmic accountability for wrongdoing. Without belief in Divine justice, no ultimate punishment awaits acts of evil. While this shift profoundly affects the individual, its broader impact on society is far more catastrophic. When people see no higher moral authority, they are more likely to pursue personal gain or pleasure over and above the greater good. Why are there record numbers of divorces, nervous breakdowns, and stress-related illnesses? Why are incidents of violent crimes, murders, child abuse, rape, drug addiction and depression at epidemic proportions? Historical and contemporary evidence shows that the further a society turns away from belief in God, the more prone it becomes to moral decay and widespread social harm.

The Rise of Social Darwinism and Pseudo-Science

Social Darwinism was a set of political and social ideas that applied Charles Darwin's theory of evolution and natural selection to human society. Politically, it was used to justify European imperialism by portraying colonisation as a "natural order" in which stronger nations were destined to dominate weaker ones. A notorious example was the concept of the "White Man's Burden," which framed imperial rule as a moral duty for Europeans to "civilise" the so-called lesser races, drawing on notions of racial superiority based on evolutionary theory. Writers and politicians like Rudyard Kipling[198] and Cecil Rhodes[199] used Social Darwinist rhetoric to rationalise European colonialism. Colonial expansion was seen as evidence of the "fitness" of Western civilisations over "weaker" societies, justifying the partition of Africa, for example, arguing that they were "civilising" indigenous populations.

On a social level, Social Darwinism fuelled both racism and the eugenics movement by providing a pseudo-scientific basis for claims of inherent racial superiority.

[198] Rudyard Kipling, From his 1899 poem "The White Man's Burden," written to encourage U.S. colonisation of the Philippines: "Take up the White Man's burden, Send forth the best ye breed, Go bind your sons to exile To serve your captives' need."
[199] Rhodes speech to the Colonial Society, London (1895): "I contend that we are the finest race in the world and that the more of the world we inhabit the better it is for the human race…The Empire, as I have always said, is a bread-and-butter question. If you want to avoid civil war, you must become imperialists."

Proponents classified people into "superior" and "inferior" races to justify slavery, segregation, and discriminatory laws. These ideas inspired eugenics programs aimed at "improving" humans through selective breeding, which led to forced sterilisations, anti-miscegenation laws (prohibition of marriage between different races), and even genocide. Charles Darwin wrote,

> At some future period, not very distant as measured by centuries, the civilised races of man will almost certainly exterminate, and replace, the savage races throughout the world. At the same time the anthropomorphous apes, as Professor Schaaff hausen has remarked, will no doubt be exterminated. The break between man and his nearest allies will then be wider, for it will intervene between man in a more civilised state, as we may hope, even than the Caucasian, and some ape as low as a baboon, instead of as now between the negro or Australian and the gorilla.[200]

In the United States, for example, the eugenics movement influenced legislation that resulted in the sterilisation of tens of thousands of individuals labelled "unfit." Figures like Francis Galton (who coined the term "eugenics") directly linked his ideas to Darwin, arguing for selective breeding to improve human populations.[201] Over 60,000 people were sterilised under laws influenced by eugenics, including the infamous case *Buck v. Bell* (1927), where Oliver Wendell Holmes justified sterilisation by saying, "Three generations of imbeciles are enough." Previous pseudoscience's such as phrenology and craniometry (the belief that person's character, intelligence, or racial rank could be determined by the shape and measurements of the skull), which predated Darwin, but was later woven into Social Darwinist thinking to give racial inequality a false scientific legitimacy. Madison Grant, an American eugenicist and author, advanced Social Darwinist ideas in his 1916 book *The Passing of the Great Race*, claiming that racial hierarchies were rooted in biological superiority and explicitly linking these claims to Darwinian evolution. His work influenced U.S. immigration laws and included statements such as, "The laws of nature require the obliteration of the unfit."

[200] Charles Darwin, *The Descent of Man*.
[201] Francis Galton, *Inquiries into Human Faculty and Its Development*, p. 17.

This rhetoric underpinned the racial segregation policies in the United States where advocates insisted that certain races were inherently inferior and thus justified unequal treatment. In congressional debates for The Immigration Act of 1924, the law's architects, including eugenicist Harry Laughlin, drew heavily on Social Darwinist and eugenics ideas to restrict immigration.

On an economic level, people like Herbert Spencer, who popularised the statement "survival of the fittest,"[202] influenced capitalists like John D. Rockefeller. Spencer's ideas were used to oppose welfare programs and labour protections, believing that aiding the poor interfered with natural social evolution.

Atheism and the Age of Ideological Violence

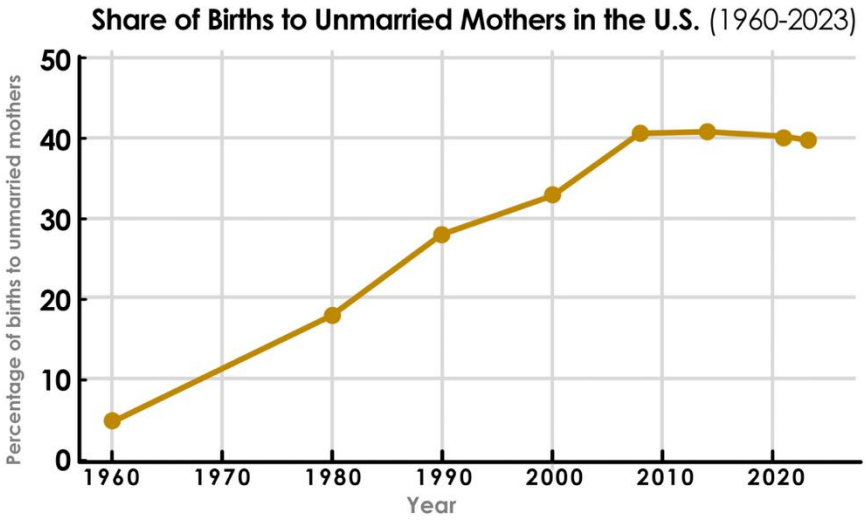
Social Darwinism gave a veneer of scientific legitimacy to some of the most oppressive and destructive ideologies of the 19th and 20th centuries. While not the sole driving force, it was frequently used to justify violence, murder, and genocide - leaving a legacy that demonstrates the dangers of using pseudo-scientific theories for ideological ends. Atheist ideologies such as Marxism reduced human beings to little more than animals. Under leaders like Stalin, Mao, and Pol Pot, this worldview found its most brutal expression, culminating in the deaths of over a hundred million people. These rulers, driven by militant atheism, used their ideologies to unleash ruthless violence upon humanity. Aleksandr Solzhenitsyn commented after witnessing the horrors of the Soviet regime, "Men have forgotten God; that's why all this has happened."[203]

Godlessness and its Correlation to Moral Decay

There is a direct correlation between a society's decline in belief in God and the rise of immorality within it. As societies become more secular and irreligious, moral decay always takes root. Official census data from many Western countries, including the USA, the UK and Germany, show that the proportion of people identifying as having "no religion" has increased dramatically - reflecting the growth of atheism. At the same time, these societies have witnessed massive rises in adultery, abortions, divorces,

[202] Herbet Spencer, *Principles of Biology,* p. 444.
[203] Alexander Solzhenitsyn, *Men Have Forgotten God: The Templeton Address*. Templeton Prize Lecture, London, United Kingdom.

mental illness, and suicide. When people no longer believe in God, nor fear accountability for their actions, life becomes nihilistic - void of purpose and real direction - and easily descends into a hedonistic rabbit hole.

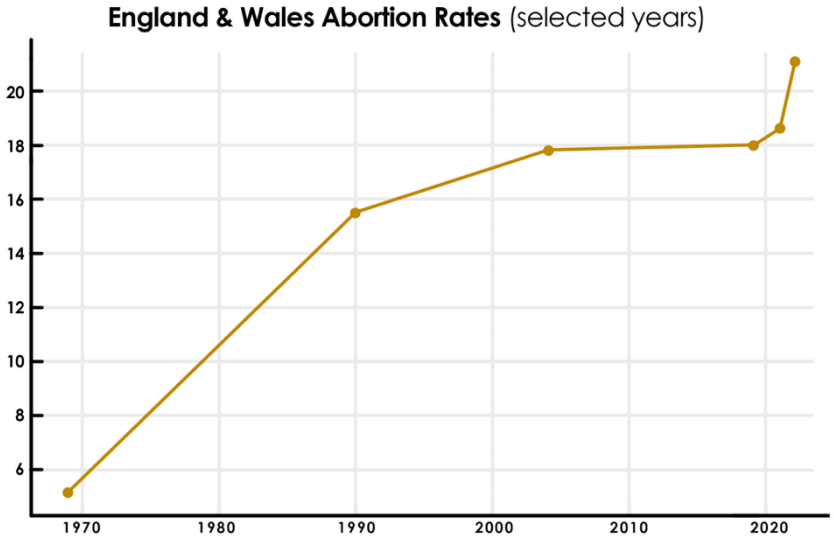


Adultery: The epidemic rise of *zina* (adultery) has become one of the clearest indicators of moral decline in secular societies. In 2014, Pew Research reported that in the United States, only around 5% of all births in 1960 were to unmarried mothers. By 2000, that figure had risen to 33%, and since 2008, it has hovered around 41%.[204] Similar patterns are seen across much of the Western world, where the weakening of belief in God has coincided with the erosion of the family structure. What was once viewed as shameful or sinful is now normalised. The social cost has been immense: the breakdown of stable families, the psychological harm suffered by children born into fractured homes, and the collapse of moral boundaries. When belief in God fades, and Divine accountability is replaced by self-gratification, human relationships lose their sanctity. Marriage becomes disposable, fidelity optional, and modesty obsolete.

Abortions: Adultery and fornication also produce an inevitable consequence - the conception of babies. In a morally confused world, these lives are not treated as blessings, but as burdens, disposable inconveniences. Since the 1960s, it is estimated that more than one billion abortions have taken place worldwide[205] - a staggering

[204] https://www.pewresearch.org/short-reads/2014/08/13/birth-rate-for-unmarried-women-declining-for-first-time-in-decades
[205] Thomas W. Jacobson and William Robert Johnston, *Abortion Worldwide Report*, The Global Life Campaign, 2017, https://www.globallifecampaign.com/abortion-worldwide-report and William Robert Johnston, *Chart Summary of Reported Abortions Worldwide Through August, 2015*, http://www.johnstonsarchive.net/policy/abortion/wrjp3314.html.

figure that reflects a global moral crisis. In the year of 2022 alone, there were 251,377 abortions in the United Kingdom[206] and 613,383 in the United States.[207] Each of these numbers represents not just a statistic, but a human life: in essence, a degraded form of murder - the taking of life at its most vulnerable stage.



What was once unthinkable has become routine. The sanctity of motherhood has been replaced by convenience, and the womb, once the safest place for a child, has become one of the most dangerous. The normalisation of abortion is sign of how far a society can drift when moral truth is severed from belief in God.

If we extend our examination on murder rates and suicide, the same pattern emerges over the past hundred years: as people drift further from God, moral decay deepens. The more secular people become, the less sacred life itself appears. Could anyone, even fifty years ago, have imagined the scale of moral corruption we witness today? The proliferation of pornography, for instance, has reached epidemic proportions - poisoning minds, degrading women, destroying families, and dehumanising entire generations.

For the atheist, there is no God, no ultimate accountability - only the cold logic of "survival of the fittest." In such a mindset, evil becomes relative and conscience a social construct. Prominent atheist thinkers like Sam Harris have even said, "If I could wave a magic wand and get rid of either rape or religion, I would not hesitate to get rid of religion."[208] This statement reveals the intellectual blindness of godlessness, where the

[206] https://www.theguardian.com/world/article/2024/may/24/number-abortions-england-wales-record-levels
[207] https://www.cdc.gov/mmwr/volumes/73/ss/ss7307a1.htm
[208] https://www.thesunmagazine.org/articles/22970-the-temple-of-reason?

very moral foundation that condemns evil is itself despised and when a person rejects God, he inevitably loses the ability to distinguish between good and evil.

God as the Moral Anchor

The evidence is overwhelming, and the verdict is clear. From the wreckage of atheistic regimes to the moral disintegration of secular societies, the pattern keeps repeating - where God is denied, destruction follows. When belief in God is abandoned, humanity loses the compass that gives life meaning, morality, and dignity. History stands as a witness that when people attempted to replace God with human reasoning alone, the result was not liberation, but tyranny. Ideologies that sought to build a world without God ended up devaluing life itself. Civilisations rise and fall on this one truth: a people who forget God ultimately lose the very qualities that make them human.

Our hope lies not in rejecting God, but in returning to Him. To restore moral order, we must first restore *Iman* (faith). God is the necessary foundation of truth, meaning, and existence itself. The person that recognises Him finds clarity amidst confusion and purpose amidst chaos. For in the end, every heart that seeks truth discovers the same undeniable reality: God exists and there is no doubt!

Chapter 9:
The *Fitrah* (natural disposition)

Every human being is born with an inner compass - a moral and spiritual instinct that points towards God. This natural disposition, the *Fitrah*, is not learned or inherited through culture, but is embedded within the very essence of our being. It shapes our sense of right and wrong, our yearning for purpose, and our recognition of God. This chapter explores how this universal human instinct forms one of the most profound evidences for the existence of God.

Universal Instinct

The *Fitrah* is an Arabic word used in the Qur'an to refer to the primordial nature of all human beings. It is the pure and pristine original state upon which God instils in all humans - the "default factory settings" with which every baby is born. The *Fitrah* is considered the pure, instinctive inclination toward faith, goodness, and the belief in God. It is the uncorrupted state of being. The Qur'an presents the most fundamental aspect of the *Fitrah* to be the spiritual inclination towards God, expressed through

one's love of Him in prayer and remembrance and through striving to come closer to Him. Ibn Taymiyyah explains that the truths necessitated by the *Fitrah* require no proof, as they are the most deeply rooted foundations of knowledge and the basis for all other understanding:

> The servants of God are inherently compelled by their *Fitrah* to love God, though amongst them are those who corrupt this *Fitrah*...and this love of God intensifies according to one's knowledge of Him and the soundness of one's *Fitrah*. And it diminishes with diminished knowledge, and the pollution of one's *Fitrah* with corruptive vain desires. [209]

Such knowledge, according to Ibn Taymiyyah, is inherent and self-evident, forming the "foundation of all foundations" that remains steadfast within a person's very being.

The Universality of *Fitri* Principles

Here are some examples of moral principles that are universally recognised by all humans, regardless of background or culture.

1. Natural empathy in infants: even very young children display empathy, such as comforting someone who is upset, showing an innate understanding of compassion. A large volume of experimental research in childhood psychology has established that infants and toddlers demonstrate compassion, empathy, as well as a sense of fairness and justice.[210] Psychologist Paul Bloom provides copious evidence in his book, *Just Babies – The Origins of Good and Evil*.

[209] Ibn Taymiyyah, *Majmu' al-Fatawa*.

[210] At a very young age, children display an innate ability to distinguish moral good from evil. In experiments with five-month-old infants, children were shown puppets that either exhibited positive behaviours (like helping to open a box or returning a ball) or negative behaviours (such as slamming a box shut or taking a ball away). The infants consistently favoured the "good" puppets. By eight months, children even demonstrate a basic sense of justice, preferring a puppet that acts harshly toward the "bad" puppet over one that treats it kindly. At just 21 months, toddlers go further, rewarding the "good" puppet with a treat and removing treats from the "bad" puppet, showing an early inclination toward moral reasoning and fairness. Hamlin, J. K., Wynn, K., & Bloom, P. "Social evaluation by preverbal infants." Nature

Bloom notes, "developmental psychologists have long observed that one-year olds will pat and soothe others in distress."[211]

2. Shared moral condemnation of murder: universally condemned across all societies and religions, pointing to a shared moral understanding of the sanctity of life.
3. Theft: all societies consider theft morally wrong, even if specific laws vary, suggesting an innate respect for others' property.
4. Love for family and kinship: the inherent care for family members and close kin is found across cultures.
5. Aversion to injustice: people worldwide react negatively to perceived injustice, whether it's witnessing someone being cheated, oppressed, or mistreated, indicating an instinctive sense of fairness.[212]
6. Natural inclination to tell the truth: honesty is valued across cultures, and people often feel guilt or discomfort when lying, suggesting an inherent respect for truthfulness.
7. Sense of guilt and conscience: the feeling of guilt after doing something wrong is almost universal and is often seen as an internal moral guide.
8. Taboos Against incest: All societies have taboos against incest stemming from an inherent sense of moral and social boundaries.
9. Universal condemnation of betrayal: betrayal is condemned in almost every culture, showing that loyalty and trust are universally valued.
10. Sacredness of marriage: many cultures treat marriage as sacred, emphasising the moral importance of fidelity and commitment.

These principles reflect a universal moral framework that transcends background, geography and time.

[211] Paul Bloom, *Just Babies – The Origins of Good and Evil*. Crown.
[212] Ibn Taymiyyah writes, "souls are naturally disposed to love justice and its supporters, and to hate injustice and its supporters; this love, which is in the fitrah, is what is meant for (justice) to be good."

Belief in God's Existence is Innate

From birth, humans are immersed in a deluge of visual and auditory data. The world is bright, loud, chaotic, seemingly indecipherable to the newborn. Yet, the human mind is not a passive vessel simply filled by sensory input. From the very beginning, it actively applies a "conceptual framework" to the world, filtering sights and sounds to transform chaos into meaningful elements: words, objects, people, values and beliefs. Guided by the innate *Fitrah*, humans seek purpose, cry out for guidance and yearn for an existence worthy of Divine companionship. It is rooted in the Qur'anic account of the primordial covenant, "*Ahd al-Alast,*" where God gathered all souls and asked, "Am I not your Lord?" and they affirmed, "Yes."[213] This event does not function as a conscious memory, but as a metaphysical imprint that creates an inner recognition of God and includes an openness to Divine guidance. So while the *Fitrah* guides a person in the right direction,[214] Revelation from God completes this guidance by elucidating what is good, lawful, and prohibited.

Because of the *Fitrah*, the soul finds comfort in Islam as naturally as a hand fits in a glove, "the Qur'an does not discuss at length the matter of proving the existence of God, because it states that sound human instinct, and minds that are not contaminated with the filth of *shirk* (polytheism), affirm His existence (without any need for further evidence). Not only that, Tawheed or the affirmation of Divine Oneness, is something which is natural and instinctive."[215]

Proof From History - The God Instinct

History is a testament that humans have instinctively believed in the existence of God in every age. While conceptions of the God differed, ranging from monotheism to the many gods of polytheism, no society in recorded history has ever universally rejected the existence of a higher power.[216] There are isolated instances of individual atheists

[213] Surah al-A'raf 7:172.
[214] From an Islamic perspective, the *Fitrah* also includes physical acts of cleanliness - including circumcision, removing pubic hair, trimming the moustache, clipping the nails and brushing teeth etc.
[215] Umar al-Ashqar, *Belief in Allah*.
[216] The sole significant exception in history was the Soviet Union, where the Communist regime imposed state-enforced atheism, an unprecedented experiment in ideological eradication of faith. Yet even this systematic suppression, lasting nearly 70 years, ultimately failed to extinguish belief in God. Like a river forced underground only to resurge with greater force, Russia's Christian heritage reasserted itself immediately after the USSR's collapse, with the vast majority of people reclaiming their Christian identity.

in ancient texts, but they exerted very little influence beyond a handful of individuals. What we consistently find across cultures, eras, and empires is that the belief in God has been affirmed by rulers, thinkers, and common people alike. This enduring consensus transcends time and geography, forming an unbroken thread woven through the fabric of human history. If we were to aggregate the beliefs of all humans throughout history, including those alive today, it would be reasonable to estimate that 99% of human beings believed in one Almighty God. They may have believed in many smaller gods also, but in their hierarchy, there always would be the Supreme Creator – the ultimate source of all existence. Examples from history include:

- In Mesopotamian culture, there is the God Marduk of Babylon. The structure of Marduk's worship, where he held a supreme position among the gods.[217]
- Zoroastrianism, founded in ancient Persia around the 6th century BC, have a single supreme deity, Ahura Mazda, considered the Creator and Sustainer of all things.[218]
- In ancient Egypt, while many gods were worshiped, Amun-Ra, was seen as the supreme God.[219]
- Ancient Greece: Zeus as King of the Gods - In ancient Greece, Zeus was revered as the "king of the gods" and was considered the most powerful deity, ruling over both humans and other gods from Mount Olympus.[220]
- In ancient Roman religion, they worshipped a pantheon of gods, like Mars, Venus etc but it was Jupiter who was the chief God and held the highest position in the Roman pantheon, particularly as a God of sky and thunder. He was regarded as the protector of the state and had a dominant role in Roman religion.[221]
- Hinduism developed a vast pantheon, incorporating local deities and manifestations of supreme gods like Vishnu, Shiva (up to 33 million gods). However, they believe in one supreme God, Brahman, who is the

[217] Takayoshi M.Oshima, *Babylonian Prayers to Marduk*.
[218] Mary Boyce*, Zoroastrians: Their Religious Beliefs and Practices*. Routledge, p.1.
[219] Erik Hornung, *The Ancient Egyptian Books of the Afterlife*. Cornell University Press.
[220] Arthur Bernard Cook, *Zeus: A Study in Ancient Religion*. Cambridge University Press.
[221] J. D. Hejduk, *The God of Rome: Jupiter in Augustan Poetry*. Oxford University Press.

Creator and all other deities are subservient to Brahman who is the "ultimate, formless, infinite, and absolute reality."[222]

- In Norse mythology, Odin was revered as the God of wisdom, war, and death, ruling over the pantheon with great power.[223]
- Aztec Civilisation - In Aztec religion, Huitzilopochtli, the God of the sun and war, was a central deity, particularly associated with the Aztec state and its imperial expansion.[224]
- Native Americans (Indians) - Many Indigenous American tribes believe in a Great Spirit or Supreme Creator, described as an all-powerful, all-knowing force.[225]
- Australian Aborigines - Aboriginal groups believe in a Supreme Creator referred to as Baiame.[226]

Across human civilisations, belief in the existence of God stands as one of the most universal features of our collective consciousness. From ancient temples carved in stone to the oral traditions of remote tribes, humans have always believed in one Supreme Creator. This demonstrates that belief in His existence is rooted in the *Fitrah*.

Corrupted *Fitrah* - Theomorphic Projection

The Qur'anic term for disbelief, *Kufr*, is linguistically interesting. It conveys the idea of covering up or burying something in the ground. In the context of *Fitrah*, *Kufr* (disbelief) can be understood as the act of concealing an inherent drive towards belief. A recent study on the psychology of disbelief explains that whilst believing in atheism is possible, it requires some hard cognitive work to reject or override the intuitions that nourish religious beliefs."[227] So whilst the *Fitrah* is inherently pure, it can be corrupted by external influences like culture, environment and personal sins.

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[222] Mundaka Upanishad 2.2.9 "*That which is invisible, ungraspable, without lineage, colourless, without eye or ear, without hands or feet, eternal, all-pervading, extremely subtle, and imperishable—the wise see that as the source of all beings.*" Shvetashvatara Upanishad 6.9 *"He has no master, no ruler, no superior. He is the cause, the Lord of all, the ruler of beings, the protector of all creatures, the overseer of all actions, and the self-existent."*
[223] John Lindow, *Norse Mythology: A Guide to the gods, Heroes, Rituals, and Beliefs*. Oxford University Press.
[224] David Carrasco, *Quetzalcoatl and the Irony of Empire: Myths and Prophecies in the Aztec Tradition*. University of Chicago Press.
[225] Sam D. Gill, *Brotherhood of All: Native American Spirituality*. University of Nebraska Press.
[226] F.J. Gillen, & Carl Strehlow, *The Native Tribes of Central Australia*. Macmillan
[227] Zohair Abdul-Rahman, *In Pursuit of Conviction*. Norenzayan, A., & Gervais, W. M. *The origins of religious disbelief*. Trends in Cognitive Sciences.

This corruption does not destroy the *Fitrah;* it merely veils it and clouds its judgement. A person may attempt to deny or suppress the innate awareness of God, but this awareness cannot be entirely extinguished. Instead, it gets redirected, leading people to project God's attributes onto the creation by ascribing to it qualities of intent, wisdom, and power akin to those of a deity. Some common examples:

- "Mother Nature": As if nature itself is a sentient entity with intentions and emotions - caring for, punishing, or rewarding humanity, making it seem as though nature has a conscious will.
- "Karma": They will purport the idea of karma even though this implies a moral balance in the universe that rewards or punishes based on one's actions. They interpret karma as a universal law that "ensures" justice or moral balance, as though it were an intelligent system keeping track of right and wrong, and people often talk about it as though it has an intentionality or memory of its own.
- "Selfish Gene": In Richard Dawkins' concept of the "selfish gene," genes are described as if they "want" to replicate or "strive" for survival. This language makes it seem as though genes have desires or intentions as intelligent agents, even though they are merely molecular sequences.
- "Self-Healing" in the Human Body: The body's ability to "heal itself," like clotting blood, regenerating cells or fighting off infections. They may even refer to the immune system as if it "knows" how to seek out and destroy invaders, though these processes are biochemical responses, not conscious decisions.
- Evolution as a "Guiding Force": Evolution is described as if it has goals or intentions, such as "designing" animals for survival or "choosing" traits. This language implies an active hand guiding the development of species, while evolution is supposedly a result of random mutations and natural selection over time. [228]

[228] Other examples outside biology can be the stock market and *its "Hidden Hand": Financial markets are often described as if they're alive, with a "hidden hand" that seems to guide, "react" to news, or*

- "Miracle of evolution" They attribute to animals' extraordinary intelligence and superpowers for the ability to "miraculously"[229] evolve. Animals somehow possess a supernatural ability to reshape their own bodies, alter their own DNA, and then transmit this highly complex genetic information to future generations.[230]

Introspection

- If God does not exist, how can every human society - ancient or modern - arrive at the idea of a Supreme God independently?
- Is the mind of a baby a blank slate, or are there certain concepts ingrained in the human mind? Can human nature be demonstrated in infants from birth?
- Why do even infants display empathy, fairness, and conscience if these qualities are supposedly products of blind evolution?
- How could moral truths such as justice, honesty, and compassion be universal if there were no transcendent source grounding them?
- If the mind is purely material, how can it produce immaterial realities like moral awareness, purpose, and love?
- Why does the human heart instinctively feel guilt for wrongdoing if there is no higher moral law to be violated?

even "anticipate" future trends. This language gives the impression that the market has intentions, emotions, or an underlying plan.

[229] Richard Dawkins, "*It is almost too good to be true, and it may feel more like a miracle than a natural process, but it is a natural process, and that's what makes it so exhilarating*." The Greatest Show on Earth

[230] For example, when a chameleon changes its skin colour to blend into its surroundings, evolutionists ascribe to the animal itself the profound knowledge and agency to "write" into its DNA the precise coding sequences necessary for this ability to be inherited by future generations. Any thinking mind, however, would recognise that such a feat lies far beyond the cognitive or biological capacity of the animal itself. As Dr. Jafar Sheikh Idris writes, "Another such imaginary god is Nature (with a capital N). The nature with which we are familiar is the totality of natural things. But when we are told that Nature does this or that, as atheists are prone to say, we find ourselves at a loss. What is this "Nature?" If it be the one we know, how can it cause or create itself?" http://www.jaafaridris.com/atheists-are-polytheists.

- How can something as immaterial as conscience have such binding authority over physical beings if it does not originate from beyond the physical?

The Enigma of Consciousness – An Unsolved Puzzle for Atheists

Finally, we have the issue of what consciousness is and where it comes from? The human mind can be viewed as having two primary dimensions - the conscious and the subconscious. The conscious mind governs our active thoughts, perceptions, and self-awareness. Yet, like an iceberg whose visible tip conceals a vast hidden mass beneath the surface, the conscious portion of the mind represents only a fraction of our mental reality. The subconscious, by contrast, manages the vast majority of our bodily and mental functions. Biologically speaking, only a minute proportion of our activities are handled consciously. While deliberate actions — such as choosing words or directing movements - occupy our awareness, essential processes like blinking, breathing, and heartbeat regulation operate automatically, without conscious involvement. This intricate system of subconscious regulation sustains life and maintains balance, freeing our conscious faculties to engage in higher reasoning and complex decision-making.

But this raises an intriguing question: if these countless processes occur without our conscious direction, who or what is orchestrating them? The very existence of autonomous, intelligent order within our being points beyond ourselves. If the self cannot fully comprehend or direct its own operations, then there must exist another - One who possesses complete knowledge of its essence. As Ibn al-Jawzi explains that the *nafs* (self) does not truly grasp its own essence or reality and remains unaware of its own inner workings, and this very limitation indicates dependence on an external source - One that fully understands and governs it. That source is God.

Richard Dawkins admits the extent of the problem consciousness poses:

> Neither Steve Pinker nor I can explain human subjective consciousness - what philosophers call qualia…in “How the Mind Works” Steve elegantly sets out the problem of subjective consciousness and asks where it comes from and what’s the explanation…I echo Steve Pinker when he says of consciousness: “Beats the heck out of me.”

Thomas Nagel writes,

> Consciousness presents a problem for evolutionary reductionism because of its irreducibly subjective character. This is true even of the most primitive forms of sensory consciousness, such as those presumably found in all animals. The problem that I want to take up now concerns mental functions such as thought, reasoning, and evaluation that are limited to humans, though their beginnings may be found in a few other species. These are the functions that have enabled us to transcend the perspective of the immediate life-world given to us by our senses and instincts, and to explore the larger objective reality of nature and value. I shall assume that the attribution of knowledge to a computer is a metaphor, and that the higher-level cognitive capacities can be possessed only by a being that also has consciousness (setting aside the question whether their exercise can sometimes be unconscious). That already implies that those capacities cannot be understood through physical science alone, and that their existence cannot be explained by a version of evolutionary theory that is physically reductive.[231]

Undeniable Reality

The journey through the concept of the *Fitrah* reveals that belief in God is not an external construct imposed upon the human mind, but the most natural and original state of the human being. It is the Divine imprint upon us - the silent memory of the covenant every soul made before birth. The *Fitrah* is what makes faith intuitive, goodness instinctive, and truth self-evident to the sound heart.

Throughout history, humanity's collective consciousness has never strayed far from this inner testimony. Across continents and civilisations, from the temples of Mesopotamia to the deserts of Arabia, from the pyramids of Egypt to the forests of the Americas, people have always looked upward in recognition of a Higher Power. Even when polytheism distorted their worship, they still preserved the notion of a supreme

[231] Thomas Nagel, *Mind & Cosmos, Why the Materialist Neo-Darwinian Conception of Nature is Almost Certainly False*. Oxford University Press.

Creator. This enduring universality cannot be explained by mere cultural inheritance. It is the echo of a shared origin - a reflection of the innateness of the *Fitrah*.

Thus, when the Qur'an calls humanity to *Iman* (faith), it is not summoning them to something foreign or forced. It is calling them back to what they already know, deep within. Every rational argument, moral intuition, and act of worship is but a response to that inner call, echoing through time and history, that there is no denying that God exists.

Chapter 10:
The Miracle of Language

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ ۚ

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْعَالِمِينَ

"And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colours. Indeed, in that are signs for those of knowledge."[232]

Among all the signs of creation, few are as intimate, mysterious, and revealing as human language. This chapter explores how the very structure of speech - the way we form words, share meanings, and think through language - points unmistakably to Divine design. Language is not a human invention, but a faculty embedded within our very nature, allowing us to express thought, convey truth, and communicate across generations. From the universality of grammar to the innate ability of every child to acquire speech, from the precision of meaning to the beauty of expression, language unveils a reality far deeper than sound and syntax: it reflects the One that created the human mind. This chapter examines how the miracle of language stands as one of the most profound types of evidence for God's existence.

[232] Surah ar-Rum 30:22.

Designed to Communicate

Language is the medium through which we connect, express emotions and convey thoughts. It is a structured system of communication that enables humans to interact with each other. It transforms simple sounds into meaningful words, phrases, and sentences to represent intentions, emotions and complex ideas. It is how children communicate their feelings, it is how spouses express their love and it is how humanity preserves its knowledge across generations. With over 7,000 living languages spoken in the world today,[233] language is the matrix of knowledge and serves as the medium through which knowledge is structured and transmitted. Beyond its role in communication, language is also intrinsic in shaping our inner thoughts. Recent research reveals that most of our conscious thoughts are formed and processed through words,[234] underscoring its central role in how we think and reason (e.g., try to think a thought without any words).

God says in the Qur'an, "The Most Merciful, who taught the Qur'an, created the human being, and taught him Speech (bayan)"[235] Here, language is presented as a Divinely endowed faculty, mentioned immediately after the creation of humanity. It is not a human invention, but a faculty created and designed by God. In contrast, for atheists, the phenomenon of language raises profound questions:

1) Why do humans, uniquely among species, possess such linguistic abilities?
2) How did language originate?
3) How do children universally acquire language so easily?
4) Is there an innate human cognitive framework which all languages follow?

If language is the product of no design or designer, lacking any underlying rules or intelligence, we should expect human languages to be as diverse in structure and form as humans themselves. There would be no reason to anticipate any universality in language or its structures, as there would be no overarching principles and design to

[233] Ethnologue is regarded as one of the most authoritative resources about the world's languages. https://www.ethnologue.com/insights/how-many-languages.
[234] Steven Pinker, *The Stuff of Thought: Language as a Window into Human Nature*. George Lakoff and Mark Johnson, *Metaphors We Live By*.
[235] Surah ar-Rahman 55:1-4.

account for such patterns. This is what the atheists would expect to find in the study of languages - no universality. However, recent evidence from the study of language reveals the opposite: universally shared structural features and patterns across all human languages.

Universal Grammar: The Innate Structure of Human Language

In Western scientific canon, the concept of Universal Grammar can be traced back to philosophers and linguists of the 17th and 18th centuries, including figures such as René Descartes and Johann Wolfgang von Goethe. However, it was Noam Chomsky who popularised it in modern times. Universal Grammar is the theory that there are implicit rules and structures which underlie all languages, and that these structures are shared universally. He proposed that humans possess an innate biological system in the brain that enables language acquisition and production. He explains that Universal Grammar is comprised of two key components: principles (rules that apply to all languages) and parameters (settings that vary between languages). These components account for both the diversity of languages and their deep structural similarities, such as nouns, verbs, and basic syntactical rules. Chomsky writes,

> Universal Grammar is taken to be the system of principles, conditions, and rules that are elements or properties of all human languages, not merely by accident but by necessity — of course, I mean biological necessity.[236]

The very fact that human beings, who are often unable to understand each other's languages, share a "Universal Grammar," underscores a profound truth: language, though varied in its forms, rests on a universal mental structure. This universal structure is evidence that language itself is not a mere accident but a deliberate design. A useful analogy can be drawn from programming code that underpins computer operating systems like Microsoft Windows. Windows is used on laptops and desktops across the globe, enabling people from vastly different cultures; Japanese, Chinese, Russian, Arabic, or English speakers to interact with the same system. Despite these

[236] Noam Chomsky, *Reflections on Language*. Pantheon Books, p. 29.

languages being so different, all computers operate on the exact same foundational programming code.

Another example would be artificial intelligence (AI) machine translation (MT) systems. They reveal deep structural similarities between languages. Machine translation systems learn to map sentences from one language to another by identifying shared grammatical structures. For example, they recognize that Subject-Verb-Object (SVO) order in English often corresponds to Subject-Object-Verb (SOV) order in Japanese, revealing underlying syntactic similarities. The success of MT systems demonstrates the idea of a shared cognitive framework that underlies all human languages. By learning to translate between vastly different languages (e.g., Spanish and Mandarin), these systems implicitly rely on universal principles of grammar and meaning.

Mental Blueprint

If Universal Grammar points to an innate structure, the next question naturally follows: who encoded this structure into the human mind?" The very existence of this points to intentionality and design. Also, this linguistic framework must have existed in the very first human, as all his descendants share the same cognitive framework. Chomsky, for example, believes that humans are born with an inherent set of grammatical principles shared by all languages and language acquisition is not merely a matter of learning through imitation or environmental input. Instead, every human possesses an inborn linguistic template, a sort of "mental blueprint," that enables them to acquire language naturally and rapidly, even with limited exposure.[237]

The fact that we humans possess this extraordinary gift of language, this incredible capacity for limitless expression and understanding, cries out for an explanation. Language is an articulation of meaning, and meaning is immaterial and metaphysical, going beyond the confines of our physical realm. Why would a biological organism have the capacity to conceptualise metaphysical truths? The Qur'an has the answer.

The Qur'an describes language as an intrinsic ability endowed to humanity.[238] It uses the word bayan (clarification of meaning) to describe the human language faculty (55:5), *lisan* (tongue) to refer to various languages (30:22), and *mantiq* (utterances)

[237] Noam Chomsky, *Aspects of the Theory of Syntax*. MIT Press.
[238] Surah al-Baqarah 2:31 and ar-Rahman 55:4.

for animal communication (27:16). God tells us that the very diversity of languages is regarded among His *Ayat* (signs), "And of His signs is….diversity of your languages…"[239]

At the very beginning of the Qur'an, God recounts the story of Adam and the Angels. Adam was chosen as God's *Khalifah* (vicegerent) on Earth, elevated above all other creations, including the Angels, Jinn and animals. The Angels, perplexed by this choice, questioned God's decision. In response, God demonstrated Adam's unique distinction through a test in the domain of language. The Angels were asked to name the objects presented before them, but they were unable to do so. Adam, however, responded correctly, proving his superior capacity for knowledge and linguistic expression. It was then that God commanded the Angels to prostrate before Adam, signifying his divinely granted role as *Khalifah*. God explains that "He taught Adam the names - all of them…"[240] This unique ability of linguistic prowess in human beings is what sets them apart from all other creatures. Ibn Taymiyyah explains that language is, "*tawqifiyyah* (divinely instituted), for God the Exalted taught Adam all the names, as He said: "And He taught Adam the names of all things" (2:31). This is explicit that the teaching of language came from God Himself."[241]

Unlike any other species, humans possess the capacity for conceptualisation and abstraction that "stretches the epistemic horizons of the most knowledgeable human beings beyond even those of the angels." This power to articulate thoughts, express emotions, and share ideas has been the driving force behind intellectual progress and advancement. Ar-Razi writes, "By teaching Adam the names, God demonstrated his capacity for conceptual knowledge and articulation - that which neither angels nor animals possess."[242]

So, the ability to speak a language is something we are inherently born with. As children grow, they rapidly acquire the ability to produce meaningful sounds (words) and use their developing linguistic skills to communicate with those around them. They do not only mimic the speech they hear; rather, they construct novel sentences, express original thoughts, and generate stories and ideas in ways never articulated before. These utterances, using an innate framework of grammar which enables children to use a finite system of symbols to generate an infinite number of meanings;

[239] Surah ar-Rum 30:22.
[240] Surah al-Baqarah 2:31.
[241] Ibn Taymiyyah, *Darʾ Taʿaruḍ al-ʿAql wa al-Naql.*
[242] Fakhr al-Din al-Razi, *Al-Tafsir al-Kabir.*

so much so that the very sentence you are reading before you has likely never been articulated before in history.

The Qur'an thus grounds language in Divine instruction - the innateness of language. Centuries later, linguistic science would stumble upon evidence that echoes that very truth: that human beings are born with an inner faculty for language acquisition. No theory illustrates this better than what Chomsky termed the "Poverty of the Stimulus."

"Poverty of the Stimulus"

Studies have shown that children acquire complex grammatical structures despite being exposed to limited and often imperfect linguistic input demonstrating their innate linguistic capacity.[243] Chomsky calls this the Poverty of the Stimulus. He explains that the language environment (or "stimulus") that children are exposed to lacks the richness and completeness necessary for them to learn all the rules of their native language. Yet, children still achieve full linguistic competence by a young age, which Chomsky attributes to an innate language faculty, "language acquisition device" (LAD).[244] He asserts that, given the limited and often ungrammatical input children hear, they must have an inborn linguistic knowledge that "fills in the gaps" and naturally acquire this knowledge with minimal instruction. Specifying precisely what children acquire and how they acquire it are aspects of what Chomsky refers to as "Plato's problem," a reference to Plato's attempt (in his dialogue the *Meno*) to explain how it is possible for an uneducated child to solve geometrical problems with appropriate prompting but without any specific training or background in mathematics.

Ibn al-Qayyim explains that God is, "who prepared the mind of the human by making it amenable to learning language in contrast to all other animals"[245] How strikingly different are the roars, croaks and grunts of animals compared to the human capacity for language, enabling us to conceptualise the laws of nature or articulate

[243] Jeffrey Lidz, Sandra Waxman, and Jennifer Freedman, *What Infants Know about Syntax but Couldn't Have Learned: Experimental Evidence for Syntactic Structure at 18 Months*. Cognition, 89(3), B65–B73. This study provides experimental evidence that 18-month-old infants possess knowledge of certain syntactic structures that they could not have learned solely from the linguistic input available to them, supporting the idea of an inherent grasp of language rules.
[244] Noam Chomsky, *Aspects of the Theory of Syntax,* MIT Press.
[245] Ibn al-Qayyim *Miftah Dar al-Sa'adah*.

spiritual and metaphysical ideas? American linguist Ray Jackendoff explains that animal communication is at best analogous to human gestures and body language, as animals "typically have at most a few dozen distinct calls, and they are used only to communicate immediate issues such as food, danger, threat, or reconciliation."[246]

Sound Symbolism

If the structure of language itself reflects universal design, then the very sounds of speech carry intentional meaning? Beyond grammar and syntax lies another remarkable dimension of human speech - the relationship between sound and meaning. While Universal Grammar explains the innate framework through which we construct language, sound symbolism explores whether the sounds within words themselves carry inherent meaning. This moves the discussion from the architecture of language to its very basic form - the possibility that phonetic patterns are not arbitrary but meaningful.

Sound symbolism (or *phonosemantics*) is the study of the relationship between the sounds of words and their meanings.[247] It challenges the traditional notion that the relationship between a word's sound and its meaning is entirely arbitrary. Though this area of research is in its infancy, there are already some very striking findings. The research paper *Sound–meaning association biases evidenced across thousands of languages* investigated the presence of non-arbitrary sound-meaning associations across thousands of the world's languages.[248] Researchers from the University of Zurich took a large dataset of 6,452 wordlists from 2/3rd of the world's languages, covering 85% of linguistic lineages. They showed that certain sounds consistently associated with specific meanings are not limited to a few languages but are widespread across unrelated languages and span multiple linguistic lineages and geographic regions - not the result of shared ancestry or borrowing. All this pointing to the fact that these associations may also (along with other universal linguistic features) be rooted in human cognition and biology.

The abstract of the paper published by Proceedings of the National Academy of Sciences (PNAS) states;

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[246] Ray Jackendoff, *How did language begin?*, Linguistic Society of America.
[247] Unlike the arbitrary relationship between sound and meaning proposed by Ferdinand de Saussure in structural linguistics.
[248] Damian E. Blasi and others, *Sound–meaning association biases evidenced across thousands of languages*. Proceedings of the National Academy of Sciences of the United States of America.

It is widely assumed that one of the fundamental properties of spoken language is the arbitrary relation between sound and meaning. Some exceptions in the form of nonarbitrary associations have been documented in linguistics, cognitive science, and anthropology, but these studies only involved small subsets of the 6,000+ languages spoken in the world today. By analysing word lists covering nearly two-thirds of the world's languages, we demonstrate that a considerable proportion of 100 basic vocabulary items carry strong associations with specific kinds of human speech sounds, occurring persistently across continents and linguistic lineages (linguistic families or isolates). Prominently among these relations, we find property words ("small" and i, "full" and p or b) and body part terms ("tongue" and l, "nose" and n).[249] The areal and historical distribution of these associations suggests that they often emerge independently rather than being inherited or borrowed.[250]

Introspection

- How do you explain the sudden emergence of language in humans and its absence in other species, despite millions of years of evolution? Why haven't other species developed similar linguistic capabilities?
- If humans evolved from these animals, why is there such a vast qualitative gap between human language and animal communication?
- If language acquisition is purely a product of environmental input and learning, why do children acquire complex grammatical structures so effortlessly, even when exposed to limited or imperfect linguistic input?
- How do you account for the existence of Universal Grammar - a shared cognitive framework underlying all human languages - without invoking intentional design or purpose?
- With over 7,000 languages, why do all human languages share deep structural similarities (e.g., nouns, verbs, syntax)? Is this convergence a

[249] Words for "small" often contain high-front vowels like 'I' - words for "round" frequently include the consonant 'r' - words for "tongue" are strongly associated with the lateral sound 'l' and mid/low front vowels like 'e' and 'e.'
[250] https://www.pnas.org/doi/full/10.1073/pnas.1605782113.

result of random chance, or does it suggest a common underlying framework?

- Language allows us to articulate abstract, immaterial concepts like justice, love, and infinity. How do you explain the human capacity to conceptualise and communicate such non-physical ideas?

Language is not an accident nor a product of social necessity - it is a faculty. Through it, we not only describe the world but also comprehend meaning, truth, and purpose. The Qur'an presents this as one of God's greatest signs: that He "taught man speech." The universality of grammar, the innate ability of the child, and the symbolic harmony between sound and meaning all testify that language is rooted in Divine design. To speak is to participate in one of the greatest miracles of creation - a miracle that points the human being back to the One who spoke existence itself into being.

Chapter 11:
Revelation from God

قُل لَّئِنِ اجْتَمَعَتِ الْإِنسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ
لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants."[251]

This chapter examines the phenomenon of Divine Revelation - how God's speech, transmitted through His Prophets, transcends all human language. It explores the Qur'an as the ultimate miracle: a text that defies imitation in its linguistic structure, miraculous nature and psychological impact. Through linguistic, cognitive, and historical analysis, this chapter demonstrates that the Qur'an stands as irrefutable evidence that it is Revelation from God. Its unmatched form and depth not only affirm that it is the speech of God but also serve as a rational proof of His existence - for a Revelation of such perfection could only proceed from the One who possesses infinite knowledge, power and will.

[251] Surah al-Isra 17:88.

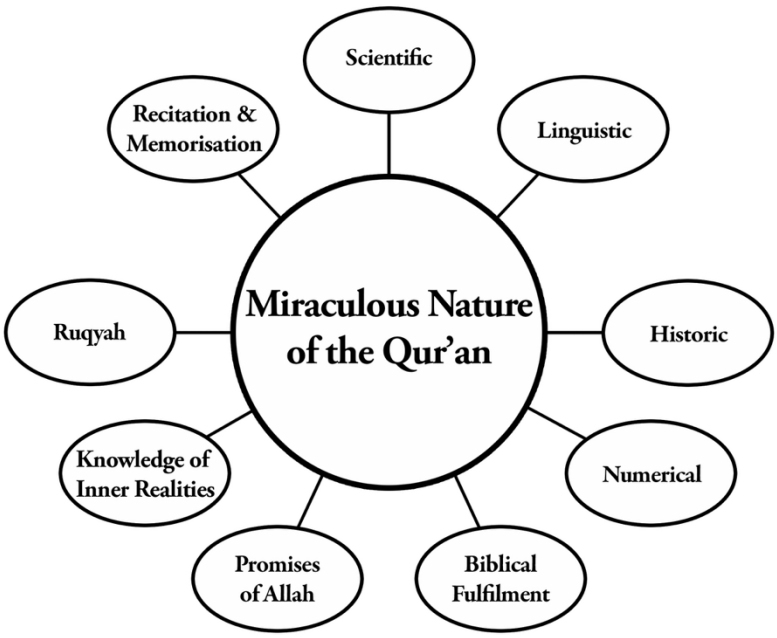
The Speech of God

Despite the vast diversity of languages and the fascinating idiosyncrasies that characterise them, we observe remarkable uniformities of universal scope. As linguists note, "amid infinite diversity, all languages are, as it were, cut from the same pattern."[252] However, there exists one "language" that defies this rule - a book unparalleled in every way. It stands alone as the most read, recited, and memorised text in human history - with no equal. That text is the Qur'an.

وَمَا كَانَ هَٰذَا الْقُرْآنُ أَن يُفْتَرَىٰ مِن دُونِ اللَّهِ وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِن رَّبِّ الْعَالَمِينَ

"And it was not [possible] for this Qur'an to have been produced by other than God…there is no doubt [it is] from the Lord of the worlds."[253]

Multi-dimensional Miracles of the Qur'an



God sent His revelations to Prophets as guidance for humanity, supporting them with signs that affirmed their truthfulness - miracles serving as proof that their

[252] Joseph Greenberg, *Universals of Language*. MIT Press, p. 18.
[253] Surah Yunus 10:37.

messages originated from Him. The Qur'an itself was revealed as the primary miracle of the Prophet Muhammad ﷺ. In the verse referenced at the beginning of the chapter, God presents a challenge: if the Qur'an were merely the speech of a human, then others should be able to produce something comparable. He declares that even if all of humanity were to unite and assist one another, it would be impossible to produce anything like it. The Prophet ﷺ explained, "...The superiority of the speech of God compared to all other speech is like the superiority of God over His creation."[254] Let us now explore some aspects of the Qur'an's miraculous nature.

Dimensions of Qur'anic Inimitability - Linguistic and Structural

The Qur'an does not conform to any known genre of literature. Its structure, style and linguistic features set it apart from all other texts, ancient or modern. This is because the Qur'an is not the speech of a human being; it is the verbatim speech of God, revealed to the Prophet Muhammad ﷺ. If it were of human origin, it would naturally adhere to the underlying cognitive and linguistic frameworks, the "mental structure" that govern all human languages. Yet, the Qur'an does not. Its uniqueness lies precisely in the fact that it transcends these universal linguistic norms, standing as a unique phenomenon.

Firstly, the Qur'an has a "non-linear narrative structure" and unconventional syntactic arrangements which defy the predictable grammar rules seen in natural languages. In most books, events are presented in a linear, chronological order with a clear beginning, middle and end. However, the Qur'an doesn't follow this conventional format. Its *Ayat* (verses) often shift between topics such as law, historical events, eschatological descriptions, moral exhortations, parables and vivid imagery of both the seen and unseen worlds, without warning or traditional transitions. This fluid, non-linear approach contrasts with the sequential structures common in human-authored texts. In human-authored texts, shifts often require clear transitional phrases to maintain coherence, careful planning to avoid contradictions or thematic dissonance and an editorial process to ensure consistency across different sections. In contrast, the Qur'an moves between these themes within a single passage or even a single *Ayat* (verse) without traditional markers of transition, and yet, the message remains coherent, with no contradictions in thematic principles. This fluidity defies

[254] Tirmidhi no. 2926.

the natural tendency of human texts to become disjointed when covering multiple topics simultaneously.

Secondly, despite its "non-linear structure," the Qur'an maintains deep semantic and thematic coherence and interconnectedness. *Ayat* (verses) revealed years apart complement each other thematically, and even repetitions (like stories of past Prophets) are never exact; each retelling with new details or emphasising different lessons. This intertextual harmony is difficult to achieve even in meticulously edited human works, especially when composed over many years, as these tend to show shifts in style, contradictions in details, and inconsistencies in messaging. From a cognitive-linguistic perspective, managing such complexity, especially in oral delivery, would typically increase the risk of contradictions. For the Qur'an, there was no traditional process of drafting, revising, or editing. The Qur'an was revealed orally, memorised by companions, and recited publicly without the drafting and editing processes typical of written texts. Yet, the Qur'an remains internally consistent, thematically coherent, and stylistically unified all pointing to its non-human origin.

Thirdly, the Qur'an has unconventional syntactic arrangements. Syntax are the rules that govern how words and phrases are arranged to create meaningful sentences. In most languages, these rules are fairly consistent. For example, in English, the basic sentence structure is Subject-Verb-Object ("The boy eats an apple"). The Qur'an, however, often uses inverted syntax, elliptical constructions (where certain words are intentionally omitted), and unexpected shifts in pronouns or grammatical forms. These structures create layers of meaning and rhetorical impact that are impossible to replicate while maintaining coherence. In human-authored texts, breaking these linguistic norms results in awkwardness, ambiguity or a loss of clarity. The Qur'an, however, maintains clarity and profound meanings.

Psychological and Cognitive Impact

Fourthly, there is the psycholinguistic impact of the *Tilawah* (Qur'anic recitation), in its ability to induce emotional and cognitive responses universally, regardless of the listener's language background. This shows that the Qur'an taps into deep-seated cognitive structures, linked to universal human faculties. Scholars from various fields, linguistics, psychology, neuroscience, and theology, have observed that the Qur'an elicits profound emotional and cognitive responses, even among people who do not understand Arabic. This phenomenon raises intriguing questions about how the

Qur'an engages with universal human faculties beyond the boundaries of language comprehension. Numerous studies have shown that people from diverse linguistic and cultural backgrounds experience deep emotional reactions[255] when listening to the *Tilawah* (recitation) of the Qur'an. This includes feelings of awe, serenity, tears, an even an inexplicable sense of connection to something greater than themselves, even when they do not understand the literal meaning of the words. This shows that the Qur'an's impact is beyond semantic understanding. The *Tilawah* (recitation) of the Qur'an follows highly structured *Tajwid* rules, which regulate the pronunciation, elongation of vowels, pauses and articulation of consonants. While comprehending the meaning adds depth, the sincere recital - intonation, rhythm, melodic patterns and phonetic production trigger innate emotional responses at a subconscious level. Research using fMRI and EEG (neuroimaging) scans has shown that listening to the Qur'an activates brain regions associated with emotion regulation (limbic system).[256] Other studies have demonstrated that it lowers heart rate, reduce cortisol levels (the stress hormone), and induces a state of calmness and relaxation.[257] The Qur'an's power to evoke deep emotional and cognitive responses across linguistic and cultural boundaries, shows that it engages with universal human faculties.

Fifthly, despite its frequent and abrupt shifts in subject matter, style, and context, the Qur'an is remarkable from a cognitive-linguistic perspective. This becomes even more striking when we consider how human cognition and language production typically work, especially in the context of complex, extended texts. The concept of "cognitive load" refers to the mental effort required to process and produce

[255] Nurhayati, N., Heryani, N., & Rakhmawati, W. (2023). *The Effectiveness of Qur'anic Recitation in Reducing Anxiety, Stress, and Depression: A Systematic Review*. Journal of Religion and Health, 62(1), 1-15. Retrieved from https://pmc.ncbi.nlm.nih.gov/articles/PMC10704108/ - Kamarulzaman, N. H., & Md Noor, A. (2018). *The Effect of Recitation Quran on the Human Emotions. International Journal of Academic Research in Business and Social Sciences*, 8(2), 1-10. Retrieved from https://hrmars.com/papers_submitted/3852/the-effect-of-recitation-quran-on-the-human-emotions.pdf

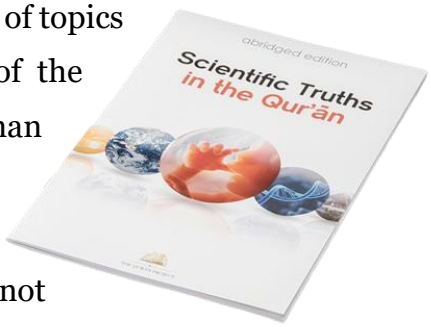
[256] Sani, M., Shah, F. A., & Ahmad, I. (2022). *A Review of the Holy Quran Listening and Its Neural Correlation for Its Potential Psycho-Spiritual Therapy*. Journal of Religion and Health, 61(1), 45–56. Retrieved from https://pmc.ncbi.nlm.nih.gov/articles/PMC9791337/ - Ghanbari, A., Taghavi, M., & Vahdat, M. (2019). *Nonlinear Analysis of Electroencephalogram Signals while Listening to the Holy Quran*. Basic and Clinical Neuroscience, 10(4), 315–322. Retrieved from https://pmc.ncbi.nlm.nih.gov/articles/PMC6601225/

[257] Nurhayati, N., Heryani, N., & Rakhmawati, W. (2023). *The Effectiveness of Qur'anic Recitation in Reducing Anxiety, Stress, and Depression: A Systematic Review*. Health Science Reports, 6(1), e10704108. Retrieved from https://pmc.ncbi.nlm.nih.gov/articles/PMC10704108/ - Alghamdi, A. M., Alkhodair, S. A., & Alzahrani, M. A. (2018). *The Effect of Listening to Holy Quran Recitation on Anxiety: A Randomized Controlled Trial. Journal of Religion and Health*, 57(5), 1845–1852. Retrieved from https://pmc.ncbi.nlm.nih.gov/articles/PMC6178573/

information. Even the most gifted human authors are prone to commit factual errors and inconsistencies when managing large volumes of information.

Accuracy and Precision in Every Word

Sixthly, the Qur'an's remarkable contents, despite its frequent shifts in subject matter and diverse areas of knowledge, challenges the natural limitations of human understanding. From the micro to the macro level, humanity's knowledge of the physical world has expanded exponentially in recent times. Discoveries such as the double helix structure of DNA, the existence of subatomic particles, and the observation of the universe's expansion have revolutionised our understanding of reality. Each breakthrough has prompted paradigm shifts, compelling us to revise established theories - some refined, others discarded entirely. Published literature reflects this evolving process. Every book embodies the knowledge accessible to its author at a particular time and place. Consequently, books inevitably become outdated as new information emerges, often requiring revisions or complete rewrites. This is true for the works of every physicist, scientist, or philosopher. No human has ever authored a comprehensive text with absolute perfection or unchanging certainty. Moreover, writers typically specialise in specific disciplines - history, economics, philosophy, or physics - since it is beyond human capacity to produce a single work that encompasses a vast array of subjects with both depth and accuracy.



In contrast, the Qur'an addresses an extraordinary range of topics with precision and coherence. It speaks of the origins of the universe, the movements of celestial bodies, stages of human embryonic development,[258] behavioural patterns of species, historical events, and archaeological truths. Despite containing over 6,000 verses and more than 75,000 words, not a single verse contradicts any established fact. This consistency, sustained over fourteen centuries, is unparalleled. Divine miracles are crafted to resonate with the people they are sent to, enabling them to recognise these signs as manifestations of God's power, knowledge, and will over the universe. For a miracle to fulfil its purpose fully, it must engage with areas of knowledge familiar to its intended

[258] A.B. al-Mehri, *Scientific Truths and the Qur'an*. The Qur'an Project.

audience. The Qur'an does precisely this - offering signs that transcend time, culture, and human limitations, standing as a testament to its Divine origin.

An Algorithmic Language

Seventhly, the Qur'an demonstrates an extraordinary level of mathematical and numerical precision in every letter and word. This is a topic that Dr. Magdy el-Mahdy,[259] my Qur'anic mentor, often spoke about. He would explain that each letter carries a mathematical value - not in the sense of being represented by a number, but in the depth of its meaning and value. That every additional letter to any given word in the Qur'an adds additional meaning.

Indeed, Qur'anic Arabic is a highly structured, mathematical and algorithmic language with no comparison. Though some other languages are root-based, Arabic is fully a root-based system, with predictable word formation, and logical patterns. Arabic uses a root-and-pattern morphology, where three-letter consonantal roots are used to generate hundreds of words. For example, the root K-T-B (كتب) meaning "to write" produces many words:

- Kataba (كَتَبَ) → "he wrote" (verb)
- Kitab (كِتَاب) → "book" (noun)
- Maktab (مَكْتَب) → "office" (place of writing)

[259] A surgeon by profession and a linguistic genius at heart, Dr. Magdy (originally from Egypt) possessed a profound understanding of the Arabic language and the Qur'an (may Allah have mercy upon him). Over countless hours of deep discussion, we explored the divine nature of the Qur'an, and it was he who first introduced me to many of the ideas discussed in this section. Below is a summary of his insights on the Arabic language and the Qur'an:

- Arabic represents the purest, most expressive form of language, with other languages being variations or deviations from this divine standard.
- The Qur'an's language is divine, uncreated, and inimitable, much like how humans cannot create an atom from nothing.
- He proposes that all human languages, whether spoken or written, can trace their roots back to Arabic. He compares Arabic to a genetic code, suggesting that while languages may evolve, they retain elements of their origin.
- He taught that every letter in the Qur'an has a specific, accurate meaning that contributes to the overall miraculous structure of the text. He compares this precision to the function of molecules in the human body, where altering even a single element can cause imbalance or disease.
- Both the sounds and the inscriptions (written forms) of Qur'anic language are divinely guided.
- He refers to the Qur'anic concept that Adam was taught the names of all things (Surah Al-Baqarah 2:31), indicating that the first human language was divinely inspired. He theorises that if a child were left isolated with minimal guidance, their innate language would naturally align with Arabic.
- He compares language to binary code (0s and 1s), suggesting that despite complex surface structures, all languages are rooted in simple, universal patterns.

- Maktūb (مَكْتُوب) → "written" (adjective)
- Katīb (كَتِيب) → "scribe"
- Kuttab (كُتَّاب) → "school for learning the Quran"

Qur'anic Arabic has fixed formulas for how words are derived from roots, similar to algorithmic rules in mathematics or programming. The Qur'anic Arabic roots behave like algebraic variables (X, Y, Z), where a root represents a core meaning, and different patterns act as functions that generate specific meanings. A mathematical function takes an input (x), applies a specific rule, and produces an output (y). Qur'anic Arabic applies patterns to roots to produce a pattern of predictable output words, functioning like a "computational language" where rules apply universally. There is no doubt that Qur'anic Arabic is the most structured, logical, and mathematically organised language in human history.

Mathematical Precision

Comprising over 75,000 words, the Qur'an also exhibits a remarkable frequency and symmetry in the usage of terms. These patterns defy coincidence, revealing an underlying mathematical harmony meticulously woven throughout the Qur'an. Some examples:

- Perfect Pairs: Words with opposite or complementary meanings occur with equal frequency:
    - "Man" and "Woman" are each mentioned 24 times.
    - "Angels" and "Devils" appear 88 times each.
    - "Belief" and "Disbelief" both occur 25 times.
    - The phrases "God loves" and "God does not love" are each found 16 times.
- Thematic Consistency:
    - "Iblees" (Satan) is mentioned 11 times, mirroring the 11 mentions of seeking refuge in God.
    - "East" and "West" both appear 16 times, emphasizing geographical balance.
    - "Say" (i.e. tell them) is used 332 times, exactly matching the 332 occurrences of "they say."

- Cosmic and Temporal Precision:
    - The phrase "Seven Heavens" is mentioned 7 times, reflecting its literal meaning.
    - "Month" appears 12 times, corresponding to the 12 months in a year.
    - The word "Day" in singular form is mentioned 365 times, aligning with the 365 days of a solar year.
    - The plural forms of "Day" occur 30 times, matching the average number of days in a month.
- Worldly and Spiritual Balance:
    - "This world" and "The Hereafter" each appear 115 times, illustrating the Qur'an's consistent focus on balancing the temporal and the eternal.

Is this all a coincidence?

Historical and Linguistic Uniqueness

Eighthly, the language of the Qur'an stands unparalleled in history. Nothing like it had ever appeared before its revelation, nor has anything comparable emerged since. The Arabs of the Prophet's ﷺ time recognised its extraordinary nature. In the Qur'an, God challenges humanity to produce even a single Surah like it[260] - a challenge that went unmet then and has remained unanswered. Today, with advancements in technology, the digitisation of ancient literature, and sophisticated linguistic analysis, we now have an even greater ability to examine the Qur'an's linguistic uniqueness in recorded history.

To elaborate, let us first look at pre-Islamic Arabic poetry, which can serve as our primary source for reconstructing the linguistic landscape contemporary with the Qur'an. In his landmark research, the *Miraculous Language of the Qur'an*, Dr. Bassam Saeh analyses the entirety of pre-Islamic Arabic poetry corpus (nearly 20,000 verses) in comparison with the Qur'an. He found that the Qur'an brought forth thousands of new linguistic constructions and expressions that were completely unfamiliar to the Arabs. The Qur'an's language did not develop from pre-existing literary traditions but emerged, as Dr. Bassam describes, as a linguistic revolution with

[260] Surah al-Baqarah 2:23.

no historical precedent. This "newness" was not just in vocabulary but also in its syntax, structure, rhythm, and stylistic devices, entirely new grammatical and rhetorical structures that had never been encountered before in pre-Islamic poetry or prose (ordinary written or spoken language).

Syntax is the system of rules that governs how words are arranged to form phrases, clauses, and sentences. It is about structure, order, and how different parts of speech work together to create meaning. For example, English syntax generally has the order subject verb object, as in the sentence "He ate the apple." On the other hand, rhetorical structures are the ways in which language is arranged to persuade, emphasise, or create a particular effect. It refers to patterns of expression, forms of argument, and stylistic techniques that give language its impact. Examples would be repetition, contrast, parallelism and other structured methods used to strengthen meaning or emotional force. Dr. Bassam writes,

> The Qur'an was revealed in Arabic, yet it was at the same time an Arabic which was entirely new…(it) brought the Arabs thousands of new constructions and expressions…What reaction would be forthcoming from the Arabs who, up to that time, had been accustomed to trading in a linguistic market that offered no more than a few hundred basic recurring linguistic templates or patterns when, all of a sudden, they came in contact with a book packed with thousands of new linguistic forms?…In short, it left them at a loss.[261]

The Qur'an introduced an unprecedented vocabulary and grammar that had no prior equivalent. While pre-Islamic Arabic poetry adhered to established metrical forms, the Qur'an broke free from these. Dr. Bassam categorises these "new linguistic elements" as:

1. New Vocabulary
    - The Qur'an introduced entirely new words or gave existing words new meanings:

[261] Bassam Saeh, *Miraculous Language of the Qur'an*. International Institute of Islamic Thought (IIIT).

- *ad-Din* (الدِّينُ) in *"Maliki Yawm ad-Din"* (مٰلِكِ يَوْمِ ٱلدِّينِ) does not just mean "religion" but a new concept of the Day of Recompense.
- *Sultan* (سلطان) - Originally meant "authority" but in the Qur'an also refers to divine proof or compelling argument.
- *Marad* (مرض) - Previously meant "disease" but in the Qur'an metaphorically refers to spiritual sickness (hypocrisy).
- *Aslama* (أسلم) - Previously "to surrender," but the Qur'an defined it as submitting to God in faith.
- *Zakah* (زكاة) - Previously referred to as "purity" but became an obligatory charity in Islam.

- *Kafir* (كافر) - Previously meant "one who covers" (like a farmer covering seeds), but in the Qur'an it came to mean a denier of faith.
- *Shuhada* (شهداء) - Previously meant "witnesses" but in the Qur'an refers to martyrs.
- *Malakut* (ملكوت) – Derived from *mulk* (ملك, "kingdom"), but used in the Qur'an to mean God's supreme dominion.
- *Taghut* (طاغوت) – From *ṭagha* (طغى, "to transgress"), but the Qur'an gives it a specific meaning of false deities or oppressive rulers.
- *Al-Jahiliyyah* (الجاهلية) – From *jahl* (جهل, "ignorance"), but in the Qur'an it refers to pre-Islamic Arabia's state of moral and religious ignorance.
- *Al-Furqan* (الفرقان) – Previously meant "distinction," but the Qur'an uses it for the criterion between truth and falsehood.

2. New Grammatical Structures
    - The Qur'an reconfigures sentence structures in ways that were unheard of in Arabic poetry or speech. Example: The phrase "Iyyaka Na'budu wa Iyyaka Nasta'een" (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) in *Surah Al-Fatihah* is unique because it places the object (*Iyyaka – You alone*) before the verb, emphasizing exclusivity. In *Surah Al-Ikhlas* "Qul Huwa Allahu Ahad" (قُلْ هُوَ ٱللَّهُ أَحَدٌ) the word *Ahad*

(أَحَدٌ) was never used before in Arabic to describe God's absolute oneness.

- Verb "kana" (كان) – He highlights the unprecedented linguistic feature related to the verb "kana" (كان), which is traditionally translated as "was." In classical Arabic, *kana* typically conveys the past tense, meaning something used to be but is no longer. However, in the Qur'an, *kana* is often used in a new way to mean "is" rather than strictly "was." The Qur'anic use of *kana* in this new sense has never been found in any Arabic writing, including in the Prophetic hadith. This grammatical shift is a distinct Qur'anic innovation, and he identifies 190 instances where this usage appears.[262]

3. Unprecedented Use of Pronouns and Shifts (*Iltifat*)
    - The Qur'an frequently shifts between first-person, second-person and third-person perspectives, a technique known as *iltifat* (التفات).[263] Dr. Bassam writes, "*Iltifat* in the Holy Qur'an is an entirely new art that was unknown to pre-Islamic Arabic literature, and that has been unknown to it ever since. To this day, it is a phenomenon that remains inaccessible to human writers, and I personally know of nothing similar to it in any other language. Nor is it something that simply happens accidentally here and there. Rather, it constitutes a consistent rhetorical phenomenon in which the Qur'an alone specializes. When I refer to *iltifat* as a "phenomenon," I use this word to

[262] The new usage of kana, despite occurring 190 times in the Qur'an, is completely absent from Surah Al-Baqarah (the longest surah) and the first 15 surahs. It first appears suddenly in Surah Al-Nisa' (4) with 53 occurrences, defying statistical expectations of an even distribution. After this, it disappears again until Surah Al-Isra' (17), where it reappears 27 times, only to vanish for several more surahs before emerging in Surah Al-Furqan (25) with 11 occurrences. Another significant cluster appears in Surah Al-Ahzab (33), where it recurs 26 times, indicating a structured yet unconventional pattern of distribution.

[263] Scholars of *Balagha* (rhetoric) have often discussed a linguistic feature which they classify under semantics known as *iltifat*, or sudden transition. In a literary discourse, *iltifat* refers to an unexpected shift on the part of the writer or speaker from one mode of address to another. This may involve a transition from third-person (he, she, they) to second-person (you), or from second-person to first-person (I, we), as well as shifts between singular and plural forms etc. Some scholars have extended the definition to include changes in tense (past to present), imperative forms, or transitions between nouns and verbs, among other linguistic variations.

> emphasize the frequency with which various forms of this art manifest themselves throughout the Qur'anic text. Also note, an extraordinary feature of the shifting use of pronouns is that reader attention is constantly engaged in a flow of energy which requires the brain to think, moving from I, we, you, he, they, at speed, directing the mind to intellectually engage and focus.[264]

4. New Sound Patterns & Rhythmic Structures
    - The Qur'an employs a combination of phonetic balance, rhythm, and sound repetition in a way that makes each surah distinct while maintaining coherence. Example: *Surah Al-Falaq* and *Surah An-Nas* - The rhyming pattern is clear: (ق, س, ن) sounds dominate the surahs, giving them a unique rhythm that was never seen before in Arabic speech.

Examples from Surahs:

- *Al-Fatihah* (1): 29 words, 58 new elements. (*al-Alamin*, *ad-Din*, *as-Sirat*, and *Ad-Dhallin*. These words either introduced brand new meanings or were structured in unprecedented ways.
- *An-Nas* (114): 20 words, 33 new elements.
- Al-Falaq (113): 23 words, 38 new elements.
- Al-Ikhlas (112): 15 words, 22 new elements.
    - Some linguistic innovations outnumber their total words in the above Surahs.
- Al-Muddaththir (74): 256 words, 84 new elements.

After quoting the Ayat, "Produce a Surah like unto it…"[265] Dr. Bassam remarks,

> This is why our forefathers in the faith scoffed at people who made naïve attempts to detract from the Qur'an and from Islam by coming up with

[264] Bassam Saeh, *Miraculous Language of the Qur'an*. International Institute of Islamic Thought (IIIT), pg. 71.
[265] Surah al-Baqarah 2:23.

> lame, garbled linguistic structures and claiming that they were surahs from the Qur'an. And it is why we laugh today when people keep on making such silly attempts. Try as they might to introduce into the Qur'an what is foreign to it or to formulate a sentence or even a phrase that rises to the level of the Qur'an's linguistic mastery, their forgery is exposed by the Qur'an's pristine singularity on the level of individual words and structures alike, just as DNA tests expose those who try to attribute a child to some man other than his or her actual father, or to hold someone responsible for an action he did not commit. The language of the Qur'an is bound to reject any new linguistic blood with which we might attempt to inject it, and in the course of its invasion, the incompatible blood group will corrupt whatever tissues it comes in contact with.

All these unique linguistic features, whether new words, structures, shifts, rhythms, or rhetorical styles, were unprecedented in Arabic before the Qur'an's revelation.

Stylometric Analysis and Authorship

Now let's examine the Hadith of Prophet Muhammad ﷺ as a source of analysis assessing whether it is possible that the Prophet Muhammad ﷺ was the author of the Qur'an. The academic journal *Digital Scholarship in the Humanities* (*formerly Literary and Linguistic Computing*, published by Oxford University Press) featured *Author Discrimination Between the Holy Quran and Prophet's Statements*.[266] This study applied stylometric analysis to determine whether the Qur'an and the Hadith, specifically from the most authentic collection of Bukhari, share the same author. The research employed authorship attribution techniques to analyse word frequency, discriminative words, sentence structure (COST parameter[267]), word length, character frequency, numerical patterns, anomalous citations, and bigram analysis. Each text was divided into four segments for comparison, focusing on vocabulary usage, word lengths, sentence endings, discriminative characters, and vocabulary similarity.

[266] Halim Sayoud, *Author Discrimination Between the Holy Quran and Prophet's Statements*. Literary and Linguistic Computing, Oxford University Press.
[267] The COST parameter is a linguistic concept used in sentence structure analysis to describe key aspects of how sentences are formed.

Experiments focused on quantitative patterns using machine learning classifiers (e.g., Naïve Bayes, Linear Discriminant Analysis) with features like word n-grams, character n-grams, and vocabulary similarities. JGAAP (Java Graphical Authorship Attribution Program) software was also employed for analysis.

Key Findings:

- The Qur'an has 13,473 unique words, with the Hadith having 6,225 unique words - showing a significant vocabulary difference.
- 62% of the Hadith words do not appear in the Qur'an, and 83% of Quranic words do not appear in the Hadith.
- Some words are frequent in the Qur'an but rare in Hadith, and vice versa. Example: The word "Those" (اولئك in Arabic) appears frequently in the Quran but rarely in Hadith.
- All results showed that the Qur'an and Hadith differ significantly in their lexical choices, structure, and stylistic features.
- The study divides both books into four equal-sized segments and finds that:
  - The Qur'an segments are highly similar to each other.
  - Hadith segments are highly similar to each other.
  - The Qur'an and Hadith segments have little similarity.
- The COST parameter in stylometric analysis is a measure of sentence-ending similarity, meaning how consistently a text follows a structured pattern in how sentences conclude. The results were:
  - The Qur'an (2.52): A higher COST parameter shows that the Qur'an follows a more structured, formulaic, and repetitive pattern in how its sentences end.
  - Hadith (0.46): A lower COST parameter shows that the Hadith has greater variability in sentence endings, meaning it does not follow a rigid or predictable structure.
- The study uses machine learning classifiers (Naïve Bayes, LDA, cosine distance, etc.) to attribute text segments to their correct source. The automated classification consistently identified the

> Qur'an and Hadith as having different authors with near 100% accuracy across multiple models.

The COST parameter is a linguistic concept used in sentence structure analysis to describe key aspects of how sentences are formed. It stands for:

C → Constituency (how words group together in phrases)
O → Order (the sequence of words in a sentence)
S → Structure (the hierarchical arrangement of phrases)
T → Transformation (how sentences can be modified or rearranged, such as passive voice or question formation)

With respect to the Qur'an, the implications of these COST parameter results are profound. A high COST value in the Qur'an (2.52) indicates a highly consistent, mathematically structured pattern in how sentences are constructed. This reflects a text governed by internal linguistic laws that maintain coherence and balance across thousands of verses. Such uniformity is unprecedented in human-authored texts, which naturally exhibit stylistic drift, emotional fluctuation, and syntactic inconsistency over time. The Qur'an's sustained rhythmic and structural equilibrium - without evidence of revision or editing - demonstrates this is beyond the cognitive limits of any human author. Stylometric studies[268] consistently find that the Qur'an's internal stylistic markers are astonishingly stable compared with known human texts. Its statistical and structural patterns are consistent across Surahs revealed early and late. Linguistic uniformity across long, unrevised oral revelation is unprecedented. The Qur'an's stylistic coherence, despite being revealed piecemeal over 23 years, in multiple contexts, without revision, is something unmatched by any comparably long text that originated as oral speech. Other large, multi-year compositions (e.g., the current Bible, the Mahabharata, the Iliad) show stylistic layering, reflecting different authors, dialects, and eras. COST-style structural consistency (sentence-ending uniformity) is not typical of human writing, especially over thousands of lines. Even

[268] Halim Sayoud, *Segmental Analysis-Based Authorship Discrimination between the Holy Qur'an and Prophet's Statements.* Digital Studies / Le champ numérique, 2015. And Halim Sayoud, *Stylometric Comparison between the Qur'an and Ḥadīth based on Successive Function Words: Could the Qur'an be written by the Prophet?* International Journal on Islamic Applications in Computer Science and Technology, Vol. 10, Issue 2, June 2022.

literary giants such as Shakespeare, Tolstoy, or Homer display significant syntactic and rhythmic variation across works and time periods.

By contrast, the low COST value in Hadith (0.46) reflects the natural spontaneity and variability typical of human speech. The Prophet's sayings were situational, conversational, and context-driven - varying in tone, length, and expression depending on the circumstance. This variability confirms that while the Prophet conveyed Divine revelation, his own speech was distinct from it in form, structure and internal architecture.

Implications of the Findings

The cumulative evidence provides definitive proof that the Qur'an is not merely inspired speech; it is inimitable speech - operating with a precision and symmetry that reflect Divine authorship, not human composition. These findings also prove that the Qur'an and the Hadith have different authors. All these results solidify the fact that the Qur'an is from God. For the atheist, this poses the unavoidable question: if the Qur'an is not from God, then from whom? How could a man from the 7th century, unable to read or write, produce a text that surpasses all books by every metric and remains unmatched after fourteen centuries of challenge? To dismiss the Qur'an as a human invention is to ignore the weight of linguistic, historical, and empirical evidence - all of which point unmistakably to a transcendent source beyond human capacity - God.

Introspection

- If human language is bound by cognitive and structural limitations, how do you explain a text that breaks every linguistic rule yet remains coherent, powerful, and unmatched for over fourteen centuries?
- Why has no one - not the most gifted linguists, poets, or artificial intelligence - succeeded in producing even a single chapter equal in accuracy, depth, rhythm, and meaning to the Qur'an, despite the open challenge to do so?
- If the Prophet Muhammad's ﷺ own speech (Hadith) differs so distinctly from the Qur'an in vocabulary, structure, and rhythm -

proven even by machine learning - how could both have come from the same human mind?

- How could a man with no formal education produce a text whose language revolutionised its civilisation, introduced entirely new grammatical forms, and reshaped Arabic itself?
- If the Qur'an was the work of a seventh-century man, how do you account for its precise consistency, coherence, and mathematical harmony across 6,000 verses revealed over 23 years without revision or editing?
- If every human text inevitably becomes outdated as knowledge advances, why has the Qur'an remained free from contradiction or error - scientifically, historically, and linguistically - for more than 1,400 years?
- Why would the Qur'an challenge humanity to replicate it - a challenge that invites falsification - if it were the product of deception or delusion?
- Why does the Qur'an's recitation, even to those who do not understand Arabic, consistently evoke measurable emotional and neurological effects that no other text achieves?
- Why does the Qur'an communicate with equal depth to scholars and illiterates, philosophers and peasants - as if designed for every level of intellect simultaneously?
- Why has every attempt to replicate the Qur'an - from poets to philosophers to modern AI - resulted in artificiality, incoherence, or lack of resonance, while the original continues to captivate billions?

The Qur'an: The Epistemic Proof of God

The atheist insists that belief in God lacks evidence, yet the Qur'an alone is the evidence. It stands as the manifestation of a reality that no human mind or collective genius could imitate. Every attempt to explain the Qur'an naturalistically collapses under the weight of its own inadequacy. To assert that the most sophisticated, linguistically perfect, and cognitively transformative text in human history is the product of a seventh-century man in the desert is to defy reason itself. The Qur'an

stands as the irrefutable proof that Revelation is real, that speech from beyond the human realm has entered human history. Its perfection is not only a sign of Divine authorship but the unravelling of every atheistic premise.

The Qur'an's language operates on a level that transcends the universal principles governing human language. Its words are unlike any other because their source is unlike any other. No human intellect, however gifted, could weave such harmony between meaning, form, and effect. For the one who contemplates its language, structure, and power with intellectual honesty, the conclusion is not a leap of faith but a step into certainty. To encounter the Qur'an is to encounter a sign - not only of guidance, but of existence itself. It does not simply speak about God; it speaks from God. And in doing so, it removes every doubt that He is.

Chapter 12:
Manifestations of the Unseen

The world we inhabit is not closed upon itself. Beyond the limits of human perception lies a realm that, though unseen, is no less real. At times, this hidden world intersects with ours, breaking through the boundaries of material explanation and revealing the Divine interventions of God. The Qur'an speaks of these two domains - the Seen and the Unseen - and of the moments when God's will manifests within creation in ways that defy ordinary causation. Here we will explore some of these encounters: the answered prayers, true dreams that unveil future events, the preservation of bodies of Prophets and Martyrs, and other times where the laws of nature are defied by the command of God. These are not myths, but living testimonies that affirm that God is near, responsive, and ever-present in our lives.

Divine Interventions

In the Qur'an, God tells us of two domains of reality: the Seen and the Unseen, *al-Ghayb* and *ash-Shahadah*. The world of *ash-Shahadah*, literally "that which is

witnessed," is the domain accessible to our senses. It encompasses everything we can observe and study through our senses, reason and empirical inquiry - the physical universe, the laws of nature, and all that falls within our direct perception. Beyond this, however, lies the domain of *al-Ghayb* - the Unseen. This encompasses realities that transcend human perception and scientific investigation: the angels, the jinn, the soul, the Hereafter, Paradise and Hellfire, and above all, God Himself. These realities are physically veiled from the senses, yet they are no less real. They are affirmed through Revelation and experienced through *Iman* (faith). Each of these two realms operates under its own Divine laws, harmonised in a way that only God fully comprehends.

There are moments when the *Unseen* breaks into the *Seen* - when the hidden world manifests within the witnessed. These are not random occurrences, but deliberate moments when God intervenes in the affairs of the Believers. These can be through Divine aid, answered prayers, *karamahs* (miracles), dreams or providential guidance that arrives in ways no human could have orchestrated. Such moments are most often experienced in times of trial, weakness or despair, when human means are exhausted and Divine help descends, like at the Battle of Badr when God sent down the angels to assist the Believers in battle. Such realities confront us with a profound question: If God does not exist, then who has the power to break physical laws, to foretell the future and to provide cosmic assistance precisely when it is needed most? No blind force, no random process, and no abstract principle can account for such interventions. Only a Living, All-Powerful God who hears, sees, and responds can bridge the gap between the unseen and the seen.

Answered Prayers

ادْعُونِي أَسْتَجِبْ لَكُمْ

"…Call upon Me; I will respond to you…"[269]

This Divine promise from God is not a poetic abstraction, but a lived reality witnessed by countless people across generations. Millions of people can recount deeply personal instances when they have prayed - sometimes in desperation, sometimes in hope - and received an unmistakable response that comes directly from God. These are not vague coincidences but exact responses - illnesses cured, dangers

[269] Surah Ghafir 40:60.

averted, sustenance granted when every door seemed closed. For the Believer, answered prayers are living proof that God is not distant or detached but a reminder of Divine nearness. The One who sees and hears, responds to those who call upon Him with sincerity. The Prophet Muhammad ﷺ is reported to have said,

مَا عَلَى الأَرْضِ مُسْلِمٌ يَدْعُو اللَّهَ بِدَعْوَةٍ إِلاَّ آتَاهُ اللَّهُ إِيَّاهَا أَوْ صَرَفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا مَا لَمْ يَدْعُ بِمَأْثَمٍ أَوْ قَطِيعَةِ رَحِمٍ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ إِذًا نُكْثِرَ قَالَ اللَّهُ أَكْثَرُ

> "There is no Muslim who calls upon God with a supplication that contains nothing sinful or that would cut off family ties, but God will grant him one of three things: He will answer his prayer quickly, or store it for him in the Hereafter, or turn away from him an equivalent evil." The Companion said, "Then we will make more supplication!" He replied, "God is even more (generous)."[270]

This reveals that every sincere prayer is heard and answered in one form or another. Sometimes we witness the response, and sometimes it is stored in unseen mercy. But the certainty remains: no call to Him ever goes unanswered. The key is sincerity. A drought once struck Basra, and its people went out to perform *Salat al-Istisqa* (the prayer for rain). Among them was Muhammad ibn Sirin, one of the great scholars of the *Tabieen* (first generation after the Companians). They prayed repeatedly, but no rain fell. After the crowd dispersed, Ibn Sirin remained behind, saddened and introspective. He saw a slave, barefoot and half-clothed, standing alone in the open. The man raised his hands and prayed softly: "O God, all have returned disappointed except me. They asked You by their virtue; I ask You by my poverty. By Your mercy, give us rain!" Before he lowered his hands, the sky darkened and rain began to pour. Ibn Sirin was astonished. He followed the man as he sought shelter and asked, "Who are you, O servant of God?" The man replied humbly, "I am a slave belonging to one of your neighbours. I am nothing." Ibn Sirin said, "Would you allow me to purchase you from your master and set you free?" The man looked down and smiled sadly, replying: "No, O Ibn Sirin. The secret between me and my Lord has now been exposed. I no

[270] Tirmidhi no. 3573.

longer wish to remain in this world." That night, Ibn Sirin went to inquire about him and was told that the man had passed away shortly after the rainfall.[271]

"The secret between me and my Lord has now been exposed" captures the depth of sincerity - the man had lived unknown and unseen by people, yet entirely known to God. The Hadith, Islamic history and our lived experiences testify to the reality of answered Duas (supplications). From the Prophets and the Righteous to the ordinary Believers, the pattern is the same: every heart that turns sincerely to God finds a response. Our parents and grandparents can recall moments when they called upon God in need, and the impossible unfolded before their eyes. Each answered prayer testifying to God's closeness and powers.

Righteous Dreams

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ لَهُمُ الْبُشْرَىٰ
فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

"Indeed, for the Friends of God, there will be no fear concerning them, nor will they grieve. Those who believed and were fearing God. For them are glad tidings in the worldly life and in the Hereafter. No change is there in the words of God. That is what is the great attainment."[272]

Scholars distinguish between three types of dreams: those that are merely ramblings of the self, those that are cast by satan to disturb, and those that come from God. It is this third category, righteous dreams, that forms the subject of our discussion. *Ru'yah Salihah* (righteous, truthful dreams) are those in which a person sees events of the future - sometimes months or even years before the events unfold. These dreams may sometimes be explicit, unfolding exactly as the dreamer saw them. More often, however, they are symbolic, containing imagery and signs. They are usually glad tidings or warnings from God given to strengthen or prepare the Believer for what is to come. The companion Abu Darda (ra) asked the Prophet ﷺ about what are the "glad tidings in the worldly life" in the aforementioned verse. The Prophet ﷺ explained that

[271] Abu Nu'aym al-Isfahani, *Hilyatal Awliyah*. Ibn Jawzi, *Sifat as-Safwah*.
[272] Surah Yunus 10:62-64.

these are true dreams seen by a righteous Muslim.[273] The Prophet has also explained that these glad tidings form part of prophethood, though Prophethood has now ended. He ﷺ said, "Nothing remains of Prophethood except "glad tidings," and these are "righteous (true) dreams."[274] Examples:

1. The Qur'an begins the story of Yusuf with a dream, "He said, 'O my father, indeed I saw eleven stars and the sun and the moon; I saw them prostrating to me.'" (Yusuf 12:4). This dream was fulfilled 40 or so years later when his brothers and parents came to him in Egypt and honoured him.
2. Imam Bukhari's Mother's Dream. Imam Bukhari became blind as a child, and his pious mother prayed earnestly to have his eyesight returned. She slept and dreamt that Prophet Ibrahīm appeared to her and said, "God has restored sight to your son because of your abundant supplication." When she woke up, Imam Bukhari could see.
3. Author's Mother Dream. My mother and I were in the UK, while my brother had travelled to Pakistan. One morning, my mother awoke visibly distressed. She said she had dreamt of my brother covered in blood and in pain. Deeply worried, she insisted that we call him immediately. At the time, international calls required a phone card, so I bought one and made the call. My uncle answered. After a pause, he admitted that he had chosen not to tell us earlier to avoid causing worry, but my brother had undergone an operation to remove his appendix. How could my mother have dreamt of something that had truly happened, despite being thousands of miles away? There is no explanation other than that the One who knew of my brother's condition informed my mother.
4. Dream about Abu Umar al-Harbi. The Author was told by a friend of over twenty-five years, about an extraordinary dream that occurred during the Bosnian genocide (1992-1995). I'll summarise his words, "I was in Bosnia during the war, fighting alongside the Bosnian Muslim Army. One of the most difficult battles we faced was the *Battle of Karama*, where our mission was to capture a mountain known as "706," named after its height - seven hundred and six metres. I was part of the group led by Abu Umar al-Harbi. To speak

[273] Tirmidhi no. 2273.
[274] Sahih al-Bukhari no. 6990.

about Abu Umar is to speak about a man whose presence lifted everyone around him. He was deeply humble, always smiling, always helping others. People loved him for his gentleness and his devotion. That night, before the battle, we were seven in total - myself, Abu Umar, three Bosnians, one brother from Yemen, one from Jeddah, and a young man from Najd on his first operation. We were positioned only twenty-five metres from the Serbian bunkers. Between us and them was open ground - no trees, no cover. We could hear them talking in the night. That's how close we were. When the order came to attack, it was still dark. We began to crawl forward, careful not to trigger any mines. Before we could even take full position, they opened fire. Bullets tore through the air. I could hear them passing by my ears. In moments like that, you realise courage means nothing if God does not give you permission to move. You can't even raise your head without His will. I was frozen to the ground, pinned by the sound of bullets everywhere. Then, all of a sudden, Abu Umar stood up. Like a lion, he ran forward in the open, firing at the enemy bunker with his rifle. He had no cover, yet he charged without hesitation…I then saw him getting shot. When I ran forward, I found Abu Umar lying on the ground. The bullet had entered just above his forehead and come out from the back. His face was smiling. He looked as if he were sleeping. The Yemeni brother was beside him, crying, holding his body. I felt tears come to my own eyes. We had lost him. Later that night, after the battle ended, I heard something remarkable. A new brother who had just arrived from Najd had wanted to meet Abu Umar. He had heard so much about him but never got the chance to meet him. When he arrived at the front line, he was told that Abu Umar had been killed. He was deeply saddened and went to sleep that night. In his sleep, he saw Abu Umar in a dream. The next day, he came to me and told me what he saw. He said, "I saw Abu Umar standing before me, with a small wound on his forehead, just here." He described exactly how he got killed and pointed to the exact spot where the bullet had struck Abu Umar. I was shocked. No one had told him this detail. He said to me, "In the dream, I asked Abu Umar, 'How did you die?' Abu Umar told me, 'When the battle started, I ran toward the bunker. They were firing at me and I was firing at them. Then I was hit, and I fell backwards. I thought they had shot me in my heart because I felt pain deep in my chest. As I lay there, I felt something rising out of me — it started from my legs and moved upwards,

> slowly, until it reached my throat. I realised that my soul was leaving my body. When it reached my throat, I began to struggle and felt afraid. Then I heard a beautiful voice, a woman's voice, whispering in my ear, "Do not worry, Abu Umar. Do not worry." The sound of her voice calmed me completely, and my soul slipped out gently. Then I saw two women beside me. One of them placed her hand on my chest and said, "Stay." They lifted me up in the same position I had fallen, lying on my side, and began to raise me towards the sky. As I ascended, I looked down and saw my body lying on the ground. That's when I realised the bullet had entered my head, not my heart." When the brother finished telling me the dream, I was in awe. Every detail he described - the way he fell and got killed, the mark on Abu Umar's forehead - matched exactly what I had seen with my own eyes. He had never met Abu Umar, and no one had told him these things."

How can an atheist explain such dreams - visions that foretell future events and disclose hidden realities when no material explanation suffices? If humans are merely a product of random chemical processes, how can they access information that transcends time and sensory experience? Every verified true dream, especially those seen by the righteous and fulfilled in exact detail, stands as a challenge to atheism and a testimony to the existence of a higher, all-knowing Being who communicates with His creation. These occurrences, witnessed throughout history and continuing today, affirm that God is neither distant nor silent - He is near, responsive, and ever-present in the lives of the Believers.

True dreams are among the most profound signs of God's existence. They serve as reminders that unseen realities manifest within the lives of Believers. These dreams are not vague coincidences, but experiences that reveal metaphysical truths. Their true benefit is to strengthen *Iman* (faith); to realise that God shows a person something not so that they may know the unseen or predict the future, but so that their belief in *al-Ghayb* (the Unseen) becomes certain. They allow a person to live their faith not as something read in a book, but as something experienced in the real world.

Preserved Bodies of Prophets, Martyrs and the Pious

There are numerous well-attested accounts, reported by truthful and reliable witnesses across different times and regions of the Muslim world, describing the

bodies of Prophets, martyrs, and pious Believers being discovered years after their burial in a state of preservation, unchanged and untouched by decay. The sheer number, consistency, and geographical spread of these reports make them difficult to dismiss as mere legend or fabrication. In fact, such accounts bear a resemblance to the principle of *mutawatir* in hadith sciences: a narration transmitted by so many independent, trustworthy narrators in every generation of the chain that it becomes inconceivable for them all to have fabricated or mistakenly agreed upon a falsehood. These bodies have been discovered intact, preserved exactly as they were at the time of burial, even centuries after death. Their skin retains its colour, their flesh shows no sign of decay, and instead of being surrounded by the stench of death, their graves emanate the fragrance of musk.

How is such a thing possible?[275] How can a human body, which in life requires constant nourishment of food and water simply to maintain its mass, remain fully preserved after death when those vital processes have ceased? We know well what happens when a living body is deprived of sustenance: it weakens, shrinks, and withers away. Death accelerates this process, as the body is meant to decompose under natural conditions. By every known physical law, such preservation is impossible. Yet these bodies remain whole, untouched by corruption, in ordinary climates, not in the extreme cold of arctic conditions where freezing can artificially preserve flesh, but in normal environments where decay should have been inevitable.

The human being starts to decompose immediately after death. Minutes after death, it will go through four stages; autolysis, bloat, active decay, and skeletonisation.

Firstly, Autolysis (self-digestion) - As soon as blood circulation and respiration stop, the body has no way of getting oxygen or removing wastes. Excess carbon dioxide causes an acidic environment, causing membranes in cells to rupture. The membranes release enzymes that begin eating the cells from the inside out. Rigor mortis causes muscle stiffening. Small blisters filled with nutrient-rich fluid begin appearing on internal organs and the skin's surface. The body will appear to have a sheen due to ruptured blisters, and the skin's top layer will begin to loosen.

Secondly, Bloat - Leaked enzymes from the first stage begin producing many gases. The sulfur-containing compounds that the bacteria release also cause skin

[275] There are numerous examples where God has intervened directly. One striking example from the Qur'an is the story of the *People of the Cave* (Surah 18) whom God caused to sleep for more than three hundred years all the while preserving their bodies.

discoloration. Due to the gases, the human body can double in size. In addition, insect activity can be present. The microorganisms and bacteria produce extremely unpleasant odours called putrefaction. These odours often alert others that a person has died and can linger long after a body has been removed.

Thirdly, Active Decay - Fluids released through orifices indicate the beginning of active decay. Organs, muscles, and skin become liquefied. When all of the body's soft tissue decomposes, hair, bones, cartilage, and other by products of decay remain. The cadaver loses the most mass during this stage.

Fourthly, Skeletonisation - The skeleton has a decomposition rate based on the loss of organic (collagen) and inorganic components. Dr. Arpad A. Vass writes, "Decomposition is a complicated process, but is primarily dependant on temperature and to a lesser extent on moisture. In our studies we have worked out a simple formula, which describes the soft tissue decomposition process for persons lying on the ground. The formula is y=1285/x (where y is the number of days it takes to become skeletonised or mummified and x is the average temperature in Centigrade during the decomposition process). So, if the average temperature is 10 °C, then 1285/10 = 128.5 days for someone to become skeletonised."[276]

Body Decomposition Timeline

- 24-72 hours after death - the internal organs start to decompose.
- 3-5 days after death - the body starts to bloat and blood-containing foam leaks from the mouth and nose.
- 8-10 days after death - the body turns from green to red as the blood decomposes and the organs in the abdomen accumulate gas.
- Several weeks after death - nails and teeth fall out.
- 1 month after death - the body starts to liquify.
- 4 months after death - body has been reduced to skeleton.

Ibn Abi al-Izz writes in his commentary of *Aqeedah at-Tahawiyah*,

[276] Dr. Arpad A. Vass, *Beyond the grave – Understanding Human Decomposition*. Microbiology Today, Vol. 28.

وَحَرَّمَ اللَّهُ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ، كَمَا رُوِي فِي السُّنَنِ. وَأَمَّا الشُّهَدَاءُ فَقَدْ شُوهِدَ مِنْهُمْ بَعْدَ مُدَدٍ مِنْ دَفْنِه كَمَا هُوَ لَمْ يَتَغَيَّرْ، فَيُحْتَمَلُ بَقَاؤُه كَذَلِكَ فِي تُرْبَتِه إِلَى يَوْمِ مَحْشَرِه، وَيُحْتَمَلُ أَنَّهُ يَبْلَى مَعَ طُولِ الْمُدَّة، وَاللَّهُ أَعْلَمُ. وَكَأَنَّه - وَاللَّهُ أَعْلَمُ كُلَّمَا كَانَتِ الشَّهَادَة أَكْمَلَ، وَالشَّهِيدُ أَفْضَلَ، كَانَ بَقَاءُ جَسَدِه أَطْوَلَ -

God has forbidden the earth to consume the bodies of the Prophets, as has been narrated in the Sunan collections. As for the martyrs, it has been seen of some of them - after long periods following their burial - that they remained as they were, without change. It is possible that their bodies remain like this in their graves until the Day of Gathering, and it is also possible that they eventually decay after a long time. And God knows best. And it appears - God knows best - that the more complete the martyrdom and the more virtuous the martyr, the longer the preservation of his body.[277]

Body of Prophet Daniel

The Prophet ﷺ is reported to have said, "Verily, God has forbidden the Earth to consume the bodies of the Prophets."[278] During the reign of Caliph Umar ibn al-Khattab, the Muslims had expanded the borders of Islam northwards and captured huge swathes of land in Persia. One such place was Tastar (modern day Shustar, Iran). Anas ibn Malik says, "When they conquered Tastar, they found a man whose nose was one cubit long in a coffin, and they used to pray for victory and for rain by virtue of him. Abu Musa wrote to Umar ibn al-Khattab about that, and Umar wrote back, saying, "This man is one of the Prophets; fire does not consume (the bodies of) the Prophets and the earth does not consume (the bodies of) the Prophets…You and your companions should discuss the matter and rebury him in a place that no one knows except you two." He said, "So Abu Moosa and I went and reburied him."[279] Ibn Taymiyah writes, "When the grave of Daniel was discovered in Tastar, Abu Musa wrote to Umar ibn al-Khattaab about it, and Umar wrote back to him, saying, "During the

[277] Ibn Abi Izz al-Hanafi, *Sharh Aqeedah at-Tahawiyah*.
[278] Sunan Abu Dawud (1047), Sunan al-Nasa'i (1374) and Sunan Ibn Majah (1636).
[279] Musanaf ibn Abi Shaybah no. 33819.

day, dig thirteen graves, and bury him by night in one of them, and conceal the location of his grave, lest his grave be a cause of fitnah and confusion for people."

The Prophet Daniel had buried with him sixty sealed jars[280], some of them containing 10,000 coins each and scriptures. Khalid ibn Dinar reports that Abu'l-'Aaliyah said, "When we conquered Tastar, we found in the treasury of al-Hormuzan a bier on which was the body of a dead man, and by his head was a scripture of his. We seized the scripture and took it to Umar ibn al-Khattab (may God be pleased with him), and he summoned Ka'b, who translated it into Arabic. I was the first man among the Arabs to read it, and I read it as I read this Qur'an. I said to Abu'l-'Aaliyah, "What was in it?" He said, "It was about you, your affairs, your religion, your talk, and what will happen after that. I said: What did you do with the man?" He said, "We dug thirteen different graves during the day, then at night we buried him and we levelled all the graves, so as to conceal his location from the people, so that they would not exhume him." I said, "Why would people do that? He said: If rain were withheld from them, they would take his bier out and they would receive rain." I said, "Who do you think the man was?" He said, "A man called Daniyal." I said, "How long ago do you think he died?" He said, "Three hundred years ago."[281] I said: "Had anything of him changed?" He said, "No, except a few hairs at the back of his head, for the earth does not consume (the bodies of) the Prophets, and wild animals cannot devour them.[282]

Interestingly, aside from this miracle of the preservation of the body, the scripture that was found with the body also mentioned the Prophet Muhammad ﷺ by name. Ibn Taymiyyah writes in *Jawab as-Sahih* that the scripture contained the phrase "Arrows

[280] Mutarrif ibn Malik said, "I was present at the conquest of Tastar with al-Ash'ari. We came across (the body of) Daniyal in as-Soos. When the people of as-Soos were faced with drought, they would bring him out and pray for rain by virtue of him. We found with him sixty sealed jars..." (Musanaf ibn Abi Shaybah no. 33818)

[281] Ibn Kathir writes, "This is a saheeh isnad going back to Abu'l-'Aaliyah, but if the date of this man's death was recorded as having been three hundred years earlier, then he cannot have been a Prophet; rather he was a righteous man. That is because there was no Prophet between Isa ibn Maryam and the Messenger of Allah ﷺ, according to the text of the hadith narrated by Bukhari, and the period between them was four hundred years, or six hundred, or six hundred and twenty years. Or the date of his death may have been eight hundred years earlier, which is close to the time of Daniyal, if this was the Daniyal who once lived. Or he may have been some other man, either one of the Prophets or one of the righteous. But it is most likely that he was Daniyal, because Daniyal was taken captive by the king of Persia, and remained with him as a prisoner, as we have seen above. It was narrated with a saheeh isnaad going back to Abu'l-'Aaliyah that the length of his nose was a handspan, and it was narrated with a saheeh isnaad going back to Anas ibn Maalik that the length of his nose was a cubit. Therefore it is possible that this was one of the earlier Prophets, before the period mentioned above. And Allah knows best." Bidayah wa Nihayah vol. 2.

[282] Al-Bayhaqi, *Dalaa'il an-Nubuwwah*.

will be departing from bows and arrows will be stained with blood at your command, O Muhammad."[283]

Martyrs of Uhud

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ

"And think not of those who are killed in the way of God as dead. No, they are alive with their Lord receiving provision."[284]

Forty-six years after the Battle of Uhud, there was a flood which caused the bodies of the martyrs to be exposed. A number of the Companions of the Prophet ﷺ were found preserved and intact. Imam Malik narrates in his Muwatta,

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، أَنَّهُ بَلَغَهُ أَنَّ عَمْرَو بْنَ الْجَمُوحِ، وَعَبْدَ اللَّهِ بْنَ عَمْرٍو الأَنْصَارِيَّيْنِ، ثُمَّ السَّلَمِيَّيْنِ كَانَا قَدْ حَفَرَ السَّيْلُ قَبْرَهُمَا وَكَانَ قَبْرُهُمَا مِمَّا يَلِي السَّيْلَ وَكَانَا فِي قَبْرٍ وَاحِدٍ وَهُمَا مِمَّنِ اسْتُشْهِدَ يَوْمَ أُحُدٍ فَحُفِرَ عَنْهُمَا لِيُغَيَّرَا مِنْ مَكَانِهِمَا فَوُجِدَا لَمْ يَتَغَيَّرَا كَأَنَّهُمَا مَاتَا بِالأَمْسِ وَكَانَ أَحَدُهُمَا قَدْ جُرِحَ فَوَضَعَ يَدَهُ عَلَى جُرْحِهِ فَدُفِنَ وَهُوَ كَذَلِكَ فَأُمِيطَتْ يَدُهُ عَنْ جُرْحِهِ ثُمَّ أُرْسِلَتْ فَرَجَعَتْ كَمَا كَانَتْ وَكَانَ بَيْنَ أُحُدٍ وَبَيْنَ يَوْمَ حُفِرَ عَنْهُمَا سِتٌّ وَأَرْبَعُونَ سَنَةً

> Amr ibn al-Jamuh al-Ansari and Abdullah ibn Umar al-Ansari, had their grave uncovered by a flood. Their grave was part of what was left after the flood. They were in the same grave, and they were among those martyred at Uhud. They were dug up so that they might be moved. They were found unchanged. It was as if they had died only the day before. One of them had been wounded, and he had put his hand over his wound and had been buried like that. His hand was pulled away from his wound and released, and it returned to where it had been. It was forty-six years between Uhud and the day they were dug up.[285]

[283] Ibn Taymiyah, *Jawab as-Sahih*.
[284] Surah ale-Imran 3:169.
[285] Muwatta Malik, Kitab al-Jihad 20/50.

Jabir ibn Abdullah (ra) was one of those who went to exhume his father's body. He said: "We went forth and exhumed the bodies, finding them fresh and flexible…When a spade struck the finger of one of the bodies, drops of blood came out."

Caliph Umar ibn al-Khattab's body

In Sahih Bukhari, there is a report from Urwah ibn Zubair (ra) that he said,

فِي زَمَانِ الْوَلِيدِ بْنِ عَبْدِ الْمَلِكِ أَخَذُوا فِي بِنَائِهِ، فَبَدَتْ لَهُمْ قَدَمٌ فَفَزِعُوا، وَظَنُّوا أَنَّهَا قَدَمُ النَّبِيِّ صلى الله عليه وسلم فَمَا وَجَدُوا أَحَدًا يَعْلَمُ ذَلِكَ حَتَّى قَالَ لَهُمْ عُرْوَةُ لاَ وَاللَّهِ مَا هِيَ قَدَمُ النَّبِيِّ صلى الله عليه وسلم مَا هِيَ إِلاَّ قَدَمُ عُمَرَ ـ رضى الله عنه

> When the wall fell on them (i.e. graves) during the caliphate of al-Walid bin Abdul Malik, the people started repairing it, and a foot appeared to them. The people got scared and thought that it was the foot of the Prophet. No one could be found who could tell them about it till I (Urwa) said to them, "By God, this is not the foot of the Prophet (ﷺ) but it is the foot of Umar."[286]

Walid ibn Abdul Malik's reign was around 85 H - 96 H, which is approximately 65-70 years after the death of Caliph Umar ibn al-Khattab (ra). His body was still preserved and unchanged.

The Body of the Boy from the Story of *Ashab al-Ukhdud*

According to a number of scholars, the incident related to the "people of the Ditch" (*al-Ukhdud)* mentioned in the Qur'an occurred around the year 525 CE in Najran, South Arabia, as the site of a massacre of Christian Believers. This event is sometimes referred to as the massacre of the Najran martyrs. The king Dhu Nuwas laid siege to the inhabitants, and they were given an impossible choice - convert or die. Those who chose to believe were thrown into a burning ditch. The boy who was responsible for calling the people to Faith was killed by Dhu Nuwas. Around 110 years later, during

[286] Sahih Bukhari no. 1390c. Regarding Imam Bukhari's body - Ibn Kathir writes in *al-Bidayah wan-Nihayah*, "While he (Bukhari) was being buried, there spread from his grave a sweet smell, sweeter than musk. That remained for some days. Then light shone from his grave."

the reign of Umar al-Khattab, the boy's body was found preserved. In the narration of Tirmidhi,

قَالَ فَيُذْكَرُ أَنَّهُ أُخْرِجَ فِي زَمَنِ عُمَرَ بْنِ الْخَطَّابِ وَأُصْبُعُهُ عَلَى صُدْغِهِ كَمَا وَضَعَهَا حِينَ قُتِلَ

> "...It has been mentioned, that he was excavated during the time of Umar bin Al-Khattab, and his finger was at his temple, just as he had placed it when he was killed."[287]

Imam Qurtubi notes, "This is ruling (i.e. the outcome) with the martyrs of the previous nations who died in the way of God or defending the truth like their Prophets."

1973 Yom Kippur War

Dr. Muhammad Musa Shareef, born in Jeddah (Arabia), is a well-known scholar, pilot, author and T.V. personality in the Arab world. In the following video, Dr. Muhammad Musa Shareef explains how bodies were found in the Sinai desert unchanged and smelling of musk five to six months after the cease-fire of the 1973 war. He says;

> ...It was Ramadhan and it was the first time that the Jews heard takbir in Battle from the Arab Armies (who were essentially socialist governments). Some of them were given the Fatwah to break the fast as they were about to go to Battle, but some of them said, we want to meet God whilst fasting.
>
> I am narrating the following story from the mouth of someone who was there himself, hearing from directly, not through someone else. Ustadh Ahmad Jalbat (who now resides in Jeddah (Arabia) was a soldier in the Egyptian army and a participant in the Battle of 1973. Ustadh Ahmad Jalbat told us, "that during the "Battle of Ramadhan" we were burying soldiers quickly at the location where they were killed, soldiers from different cities, albeit Alexandria, Cairo, etc. The battle did

[287] Tirmidhi no. 3340.

not allow us to do more due to the intensity of the Battle. The intention was to temporarily bury them (not properly bury but just to lower them into the low ditch) and then when the situation allows to return the bodies to the towns of the dead for the proper burial." Dr Musa continues, "then the situation turned that there was a cease-fire and period of negotiation involving Kissinger and others which led to the a closure of the battlefield for more than 5 months. After this period, he (Ustadh Ahmad) goes back to the area to retrieve bodies. He said he would not draw back with his hands the dirt/dust from the graves except that there was an amazing smell, such that we thought we were in Jannah – it could not have been anything or anywhere else, we were in the desert. Finally, when we got to the bodies, absolutely nothing had changed of the dead body, exactly as they had been placed in the graves, their bodies (seemed) fresh, soft (as if alive) – and we know that a body starts to (considerably) decompose after 3 days, this was nearly six months later. He also saw bleeding still flowing from the bullet wounds...[288]

Shaykh Kishk

Shaykh Abdul Hamid Kishk (1933–1996), was a renowned Egyptian Islamic scholar and was one of the most influential voices in the Arab world in the 20th century. Blind from a young age, he memorised the Qur'an and was famous for his powerful Jummuah sermons. His lectures attracted huge audiences and circulated widely on cassette tapes throughout the Muslim world. Because of his outspoken criticism of corruption and injustice, he was imprisoned multiple times. Shaykh Nashat Ahmad, one of the students of Shaykh Kishk, recounts the following testimony:

...(Shaykh Kishk) awoke in the morning and as was his habit, prayed Fajr and sat remembering God. When the time for Duha came, he prayed Duha. Then his wife brought him food and he said, "Shall I tell you a dream? Last night I saw the Prophet, peace be upon him, and with him Umar ibn al-Khattab; and I fell dead between them; and the

[288] قصص تؤكد كرامات من الله في حرب رمضان 6 اكتوبر يوردها الدكتور محمد موسى الشريف https://www.youtube.com/watch?v=nZ_YWvNBjkw.

Prophet washed me with his own hands." She said, "Did you not teach us the Prophet's saying, peace be upon him, that if a man sees a dream he dislikes, he should not relate it, for it will not harm him?" He said: "Who told you that I dislike it? Rather, I long for it." His wife rose to get the children ready for Jumu'ah.... then he entered the bathroom and performed a full ritual bath, and he came out of the bathroom hastily, unlike his habit, and he prayed two rak'ahs, and he went into prostration and his prostration was long - and that prostration was the last prostration and the last breath. He met God prostrating....I ask God to envelop him in His vast mercy.

Indeed, with my own eyes I saw another sign with which I will conclude my talk. Thirteen years after the Shaykh's death, it was decreed for me to attend the burial of his brother Abdus Salam. It was the first time the grave was opened. I myself descended, and I saw this with my own eyes: I and the son Abdus Salam with me. The Shaykh's body and shroud were as if they had just been placed now. No change had come over the shroud - neither was it torn, nor had the body burst. Rather, the body was in the state in which it had been buried. All that affected the shroud was some soil on the part between his feet; as for the rest of the shroud, it was as it had been. And God knows, when I descended into the grave I smelled no odour from it except a pleasant fragrance; I saw no insect therein - an astonishing cleanliness. All that increased our love for the man. I ask God to gather me with him in Paradise. I ask God for us and him for a good ending. I ask God to envelop him in His mercy and to lodge him in His spacious gardens.[289]

Testimonies from War

There are also a number of reliable reports from wars describing preserved bodies found months, even years after dying - fresh, bleeding and emitting the scent of musk. Dr. Abdullah Azzam, professor of Islamic Shariah, was a prominent figure during the

[289] From the official Shaykh Kishk Youtube channel قناة الشيخ كشك - Video title "What did they find in sheikh kishk grave after 13 years of his death" https://www.youtube.com/watch?v=hkJ4W2kIL_Q.

Afghan-Russian war (1979-1989) and penned his seminal work, *Ayat ar-Rahman*,[290] documenting eye witness accounts from the conflict. He writes,

> I used to collect these accounts from the mouths of the fighters themselves, and I did not accept any report except from someone who experienced it with them or saw it with his own eyes. I followed these accounts and their number reached with me the level of *mutawattir*[291] and many times I would make the fighter swear an oath about the story, because they relate to the martyrs and their wonders…These are true stories, stranger than our imaginations and resemble myths of old…As for the men who narrated most of these stories, I think, and God knows best, that if *Bukhari* were alive he would have included them in his chains (i.e. they are so reliable)….It has now reached the level of *mutawattir* that many of the bodies of the martyrs do not decay… There is also textual evidence from the Hanafi and Shafiʿi jurists about this.

Testimonies recorded by Dr. Azzam:

- Abdul Majid Haji narrated to me: "I saw the imam of a village mosque after his martyrdom, seven months later, exactly as he had been except for his nose."
- Abdul Jabbar Niazi narrated to me: "I saw four martyrs after three to four months. Three of them were exactly as they had been, and even their flesh and nails remained. As for the fourth, part of his face had decayed. My brother Abdul Salam was martyred, and after two weeks we exhumed him, and he was exactly as he had been."
- An Imam narrated to me: "I saw the martyr Abdul Majid Muhammad three months after his killing exactly as he was, and his scent was like musk."
- Umar Hanif narrated to me: "One of the fighters with us was a memoriser of the Qur'an, and his name was Sayyid Shah. He was

[290] Thomas Hegghammer, *The Caravan*. Cambridge University Press.
[291] Meaning a large number of independent reports transmitted so widely that it becomes impossible to regard it as a lie.

devout, a worshipper, and a mujahid, and he was truthful in his dreams (his visions would come true exactly). He had many miraculous occurrences. Sayyid Shah was later martyred. After two and a half years, together with another commander of the front line whose name was Nur al Haqq, we went to exhume his grave. We opened the grave of Sayyid Shah and found him exactly as he was when we buried him with my own hands. What amazed me even more was that I found on top of him a black silk cloak which had never touched the soil or been buried in it. I touched it and found its scent was better than musk and amber."

- Fath Allah narrated to me: "One of the fighters with me, named Hakim, said: "We exhumed the grave of the martyr Pir Khan after seven months, and his body had not changed; his blood still smelled of musk."

Pious Grandfather

The author was told by a friend of over 17 years, a *Hafidh* of the Qur'an, about an extraordinary event involving his great-grandfather - a man known for his piety. According to local council regulations, graves were reopened after about seven years so that the space be reused for new burials. When the council workers dug up his great-grandfather's grave, they were astonished to find that his body had not decomposed and remained completely intact. Out of respect, they re-closed the grave and decided to leave it for another seven years before reusing it. However, when they reopened it after another seven years, they found the same remarkable sight: the body was still perfectly preserved and unchanged. Witnessing this, the council ruled that the grave should be left undisturbed permanently.

Introspection

For the atheist who believes life ends in soil and silence, all these accounts present a direct challenge. How can flesh defy nature's law of decay for months, even centuries, unless sustained by God? A living person begins to lose weight after a few days without food, yet these bodies remain the same for so long. Science can describe how decomposition works, but it cannot explain why these bodies remain preserved. The only coherent conclusion is that there is One who governs all laws and who, when He wills, can suspend them.

- How do you account for "true dreams" that foretell precise events before they occur involving details beyond the dreamer's knowledge? What is the most rational explanation, and why?
- When many people across generations report answered prayers, what is your best competing explanation? Coincidence or Divine response?
- If you interpret answered prayers as coincidence, what probability threshold would move you from coincidence to causation, and how would you estimate that threshold?
- If human bodies universally decompose through clearly understood biological stages, how do you explain multiple independent reports across centuries of bodies remaining completely intact?
- If these accounts were isolated, they could be dismissed as myths. But when the reports come from different regions, eras and witnesses, is it intellectually consistent to dismiss all of them?
- What natural mechanism could prevent the processes of autolysis, bloat, active decay and skeletonisation?
- If extreme cold, chemical treatment or environmental factors do not apply in these cases, what rational explanation remains for the preservation of these bodies, their flesh and even with the flowing of blood?
- Why do these preserved bodies consistently appear in contexts connected to Prophets, martyrs or pious individuals, rather than random people?

The cases surveyed here show a single thread: that there is a reality beyond the physical, one that is metaphysical in nature and is open to the *Unseen* by the will of God. At times the veil thins and what is usually hidden becomes evident. Answered prayers come with precision that denies coincidence. True dreams disclose what is beyond human capability. The bodies of Prophets and martyrs are found preserved despite what biology predicts. For the sceptic the most reasonable position is not

denial but honesty - what best explanation can be given for these incidents? To claim “unknown natural causes” is to name ignorance as an answer. To accept God’s existence and power is to accept the plain force of the evidence.

Manifestations of the Unseen are real. They are affirmed by Revelation, tasted by *Iman* (faith), and when God decrees, witnessed in the world. Whoever reflects without stubbornness will see that these manifestations tell us that life is more than matter and motion, that death is not the end, and that God is not distant nore silent - He is Living, All Knowing, and All Powerful. In the converging testimonies of history, there remains a clear conclusion - God, there is no doubt!

Chapter 13:
Who is God?

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا
فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

"He is Allah - the Creator, the Inventor, the Designer. To Him belong the most Beautiful Names. Whatever is in the heavens and the earth glorifies Him, and He is the Almighty, the All-Wise."[292]

Greatness of Allah

Allah is the Creator of the universe, the King of everyone, and the Lord of everything. He is the only one who deserves to be worshipped. He manages the affairs of all kingdoms. He commands and forbids, creates and provides, gives life and death, raises and lowers people, alternates night and day, and alternates victory and defeat amongst nations so that one nation rises and another falls. His knowledge encompasses all matters, counting for each and every creature, and enveloping them with His mercy and wisdom.

[292] Surah al-Hashr 59:24.

He hears all voices in their different languages and with their varied requests and pleas. One voice does not distract Him from hearing another, nor do their innumerable pleas confuse Him. The pleading of the needy beggars knocking at His door does not aggravate Him, nor do their questions annoy Him. He sees all things, the visible and the invisible. He sees the black ant crawling across a solid black rock in a pitch-dark night. No matters are hidden from Him, nor are secrets withheld from Him. He has knowledge of all that has occurred and all that is yet to occur. Everyone in the heavens and the earth beseeches Him for their needs. Every day He attends to His creation: He forgives sins, eases difficulties, relieves distress, mends the broken, enriches the poor, teaches the ignorant, guides the astray, directs the confused, and helps the desperate. He frees the captive, feeds the hungry, clothes the naked, and cures the sick. He accepts the repentance of the one who repents and rewards the one who does good. He aids the oppressed, humbles the tyrant, conceals faults, and calms fears.

He does not sleep, nor does sleep befit Him. The deeds of the night ascend to Him before those of the day, and the deeds of the day before those of the night. Light is His veil; were He to lift it, the splendour of His Face would burn all of His creation as far as His gaze reaches. What He possesses is not diminished by what He gives, for His right hand always remains full. On the Day of Judgment, the whole earth will be enclosed in the grip of His hand, and all the heavens will be rolled up in His right hand. Then He will shake them and say: “I am the King, I am the King. It is I who created the world out of nothingness, and I who will return it to how it was.”

If all in the heavens and on the earth, from the beginning to the end of His creation—mankind and jinn alike—were to be as pious as the most pious amongst them, this would not increase His sovereignty in the slightest. And if they all were to be as sinful as the most sinful amongst them, this would not decrease His sovereignty in the slightest. If all beings in the heavens and on the earth, human and jinn, living and dead, were to assemble in one place and ask Him, and He gave each one what they asked for, this would not decrease what He has by even an atom’s weight.

He is the First, before whom there is nothing. He is the Last, after whom there is nothing. He is the Most-High, and there is nothing above Him. He is the Most Near, and there is nothing closer than Him. He is the Most Blessed and Exalted. He is the most-worthy of being worshiped and remembered, the most deserving of being thanked and praised. He is the most compassionate of kings, the most generous of those who are asked, the most forgiving of those who have power, and the most just of

those who take revenge. With His knowledge comes wisdom, with His might comes forgiveness, and with His withholding comes wisdom.

None obeys Him except by His permission, and none sins except by His knowledge. When He is obeyed, He is appreciative. When disobeyed, He overlooks and forgives. His anger is always just. Every punishment from Him is just, and every blessing from Him is a favour. He is the closest witness and the nearest protector. He records the deeds and sets down the appointed times for all things. When He intends something to be, He only says to it: "Be," and it is.

He is the King who has no partner, the Unique who has no rivals, the Perfect Master who has no companion or child. He is the Independent who has no helper. Everything will perish except His Face. Every kingdom falls except His Kingdom. Every grace except His has its limit.[293]

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ

سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

"They have not estimated (the greatness of) Allah as He deserves to be estimated. While the earth entirely will be (within) His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him."[294]

Etymology: Allah

The name Allah is derived from the Arabic definite article al- ("the") combined with ilah ("deity")." Unlike other names of God that describe attributes (such as "The Merciful" or "The Creator"), "Allah" functions as a proper name. Its linguistic root is shared across Semitic languages: in Hebrew, *Eloah* (singular of Elohim) carries the same connotation, while in Aramaic, the language spoken by Jesus, the word *Alaha* refers to God. Pre-Islamic Arabs, including Jews and Christians living in Arabia, referred to God as "Allah," and to this day, Arabic-speaking Christians and Jews use the term in their liturgy and scripture. In the Arabic Bible, for instance, "Allah" appears as the translation of the Hebrew *Elohim*.

[293] Summarised from Ibn Qayyim.
[294] Surah az-Zumar 39:67.

Other Names:

الرَّحْمَنُ The Beneficent	الرَّحِيمُ The Merciful	الْمَلِكُ The King	الْقُدُّوسُ The Most Sacred	السَّلاَمُ The Source of Peace
الْمُؤْمِنُ The Granter of Security	الْمُهَيْمِنُ The Guardian	الْعَزِيزُ The All Mighty	الْجَبَّارُ The Compeller	الْمُتَكَبِّرُ The Supreme
الْخَالِقُ The Creator	الْبَارِئُ The Maker	الْمُصَوِّرُ The Fashioner	الْغَفَّارُ The Forgiving	الْقَهَّارُ The Subduer
الْوَهَّابُ The Bestower	الرَّزَّاقُ The Provider	الْفَتَّاحُ The Granter of Victory	اَلْعَلِيمُ The All-Knowing	الْقَابِضُ The Withholder
الْبَاسِطُ The Expander	الْخَافِضُ The Abaser	الرَّافِعُ The Exalter	الْمُعِزُّ The Honorer	الْمُذِلُّ The Dishonorer
السَّمِيعُ The All-Hearing	الْبَصِيرُ The All-Seeing	الْحَكَمُ The Judge	الْعَدْلُ The Just	اللَّطِيفُ The Subtle
الْخَبِيرُ The All-Aware	الْحَلِيمُ The Forbearing	الْعَظِيمُ The Great	الْغَفُور The Forgiver	الشَّكُورُ The Appreciative
الْعَلِيُّ The Most High	الْكَبِيرُ The Most Great	الْحَفِيظُ The Preserver	المُقِيت The Nourisher	الْحسِيبُ The Reckoner
الْجَلِيلُ The Majestic	الْكَرِيمُ The Generous	الرَّقِيبُ The Watchful	الْمُجِيبُ The Responsive One	الْوَاسِعُ The All-Encompassing
الْحَكِيمُ The All-Wise	الْوَدُودُ The Loving One	الْمَجِيدُ The Most Glorious One	الْبَاعِثُ The Resurrector	الشَّهِيدُ The Witness
الْحَقُ The Truth	الْوَكِيلُ The Trustee	الْقَوِيُ The Strong	الْمَتِينُ The Firm	الْوَلِيُّ The Protecting Friend
الْحَمِيدُ The Praiseworthy	الْمُحْصِي The Accounter	الْمُبْدِئُ The Originator	الْمُعِيدُ The Restorer	الْمُحْيِي The Giver of Life
اَلْمُمِيتُ The Giver of Death	الْحَيُّ The Ever Living	الْقَيُّومُ The Self-Existing One	الْوَاجِدُ The Finder	الْمَاجِدُ The Noble

الْواحِدُ The Unique	اَلاَحَدُ The One	الصَّمَدُ The Eternal	اَلْقَادِرُ The Omnipotent	الْمُقْتَدِرُ The Powerful
الْمُقَدِّمُ The Expediter	الْمُؤَخِّرُ The Delayer	الأَوَّلُ The First	الآخِرُ The Last	الظَّاهِرُ The Manifest
الْبَاطِنُ The Hidden	الْوَالِي The Governor	الْمُتَعَالِي The Most Exalted	الْبَرُّ The Source of All Goodness	التَّوَابُ The Acceptor of Repentance
الْمُنْتَقِمُ The Avenger	العَفُوُ The Pardoner	الرَّؤُوفُ The Compassionate	مَالِكُ الْمُلْكُ The Owner of All	ذُوالْجَلاَلِ وَالإِكْرَامِ The Lord of Majesty and Bounty
الْمُقْسِطُ The Equitable One	الْجَامِعُ The Gatherer	الْغَنِيُ The Self-Sufficient	المُغنِي The Enricher	الْمَانِعُ The Preventer
الضَّارَ The One who can harm	النَّافِعُ The Benefiter	النُّورُ The Light	الْهَادِي The Guide	الْبَدِيعُ The Incomparable
اَلْبَاقِي The Everlasting	الْوَارِثُ The Inheritor	الرَّشِيدُ The Guide	الصَّبُورُ The Patient One	

The 99+ Beautiful Names, known as *Asma'ul Husna*, represent the boundless and perfect attributes of Allah. Each name unveils a distinct aspect of His Divine nature - from His Mercy and Love to His Power, Wisdom, and Justice. Together, they form an expansive portrait of Allah's Majesty and Perfection, allowing Believers to know Him through the qualities He has revealed about Himself. These names are not only descriptions but gateways to understanding how Allah relates to His creation. When a Believer contemplates names such as *al-Ghafoor* (The Forgiving), they witness the vastness of His compassion and forgiveness manifest in their own lives. Likewise, names such as *al-Hakeem* (The All-Wise) and *al-Adl* (The Just) remind us that everything in existence operates under His perfect wisdom and fairness, even when our understanding falls short. Reflecting upon these Divine Names strengthens our *Iman* (faith) and deepens our relationship with Allah. By calling upon Him through His Names, Believers cultivate love, hope, and awe, connecting their hearts with the qualities that He loves to see reflected in His slaves.

In the Beginning

Some of the tribes of Yemen asked the Prophet ﷺ about the beginning of the world. He replied,

كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ غَيْرُهُ

"There was Allah and nothing with Him (or before Him)..."[295]

This Hadith establishes a fundamental truth. In the beginning there was only Allah. Nothing existed alongside Him and nothing preceded Him. All of creation came into existence after Him and only by His will. Allah is not part of the creation, nor subject to its limits. He is eternal, without beginning or end. The Prophet Muhammad ﷺ would supplicate saying:

اللَّهُمَّ أَنْتَ الأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ

"O Allah, You are the First, and nothing existed before You. You are the Last, and nothing will exist after You. You are the Most Apparent, and nothing more (apparent) than You. You are the Hidden, and nothing is more (hidden) than You."[296]

Attributes of Allah

To understand how the early generations of Muslim understood the attributes of Allah, we can look to Imam al-Tahawi's words in *al-Aqeedah al-Tahawiyyah*:

We say about the oneness of Allah, believing in the guidance of Allah, that Allah is one without any partner.	نَقُولُ فِي تَوْحِيدِ اللَّهِ مُعْتَقِدِينَ بِتَوْفِيقِ اللَّهِ إِنَّ اللَّهَ وَاحِدٌ لَا شَرِيكَ لَهُ
There is nothing like Him.	وَلَا شَيْءَ مِثْلُهُ
There is nothing that can weaken Him.	وَلَا شَيْءَ يُعْجِزُهُ

[295] Sahih al-Bukhari no. 3191.
[296] Sahih Muslim no. 2173a.

وَلَا إِلَهَ غَيْرُهُ

There is nothing worthy of worship but Him.

قَدِيمٌ بِلَا ابْتِدَاءٍ دَائِمٌ بِلَا انْتِهَاءٍ

He is the eternal without a beginning and eternal without end.

لا يَفْنَى وَلا يَبِيدُ

He will never perish, nor come to an end.

وَلَا يَكُونُ إِلَّا مَا يُرِيدُ

Nothing happens except what He wills.

لَا تَبْلُغُهُ الْأَوْهَامُ وَلَا تُدْرِكُهُ الْأَفْهَامُ

No imagination can fully conceive of Him. No understanding can fully comprehend Him.

وَلَا يُشْبِهُهُ الْأَنَامُ

He does not resemble any created being.

حَيٌّ لَا يَمُوتُ قَيُّومٌ لَا يَنَامُ

He is living and He never dies, always sustaining and never sleeping.

خَالِقٌ بِلَا حَاجَةٍ رَازِقٌ بِلَا مُؤُونَةٍ

He creates without a need to create, and He provides for His creation without any effort.

مُمِيتٌ بِلَا مَخَافَةٍ بَاعِثٌ بِلَا مَشَقَّةٍ

He causes death with no fear of consequences, and He resurrects without any difficulty.

مَا زَالَ بِصِفَاتِهِ قَدِيمًا قَبْلَ خَلْقِهِ لَمْ يَزْدَدْ بِكَوْنِهِمْ شَيْئًا لَمْ يَكُنْ قَبْلَهُمْ مِنْ صِفَتِهِ وَكَمَا كَانَ بِصِفَاتِهِ أَزَلِيًّا كَذَلِكَ لَا يَزَالُ عَلَيْهَا أَبَدِيًّا

He has existed with His timeless Attributes before His creation, which added nothing to His essence that was not already among His Attributes. As His Attributes were before creation, so will they continue forever.

لَيْسَ مُنْذُ خَلَقَ الْخَلْقَ اسْتَفَادَ اسْمَ الْخَالِقِ وَلَا بِإِحْدَاثِهِ الْبَرِيَّةَ اسْتَفَادَ اسْمَ الْبَارِي

It is not because He created the creation that He earned the name, “The Creator,” nor by His making it did He earn the name, “The Maker.”

لَهُ مَعْنَى الرُّبُوبِيَّةِ وَلَا مَرْبُوبَ وَمَعْنَى الْخَالِقِ وَلَا مَخْلُوقَ

He has the quality of Lordship without requiring anything to Lord over, and the quality of being the Creator without requiring anything to create.

وَكَمَا أَنَّهُ مُحْيِي الْمَوْتَى بَعْدَمَا أَحْيَا اسْتَحَقَّ هَذَا الِاسْمَ قَبْلَ إِحْيَائِهِمْ كَذَلِكَ اسْتَحَقَّ اسْمَ الْخَالِقِ قَبْلَ إِنْشَائِهِمْ

Just as He resurrects the dead after they first had life, He deserved this name before He brought them to life. Likewise, He deserved the name of “The Creator” before He produced them.

ذَلِكَ بِأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَكُلُّ شَيْءٍ إِلَيْهِ فَقِيرٌ وَكُلُّ أَمْرٍ إليه يَسِيرٌ لَا يَحْتَاجُ إِلَى شَيْءٍ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

This is because He has power over all things and all things are in need of Him. Every matter is easy for Him. He has no need of anything, for "there is nothing like unto Him, and He is the Hearing, the Seeing."

خَلَقَ الْخَلْقَ بِعِلْمِهِ

He created the creation with His knowledge.

وَقَدَّرَ لَهُمْ أَقْدَارًا

He decreed destinies for them.

وَضَرَبَ لَهُمْ آجَالًا

He set for them life spans.

وَلَمْ يَخْفَ عَلَيْهِ شَيْءٌ قَبْلَ أَنْ يَخْلُقَهُمْ وَعَلِمَ مَا هُمْ عَامِلُونَ قَبْلَ أَنْ يَخْلُقَهُمْ

Nothing was hidden from Him before He created them. He knew what they would do before He created them.

وَأَمَرَهُمْ بِطَاعَتِهِ وَنَهَاهُمْ عَنْ مَعْصِيَتِهِ

He commanded them to obey Him and He forbade them to disobey Him.

وَكُلُّ شَيْءٍ يَجْرِي بِتَقْدِيرِهِ وَمَشِيئَتِهِ وَمَشِيئَتُهُ تَنْفُذُ لَا مَشِيئَةَ لِلْعِبَادِ إِلَّا مَا شَاءَ لَهُمْ فَمَا شَاءَ لَهُمْ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ

Everything that occurs is according to His decree and will. His will is always accomplished. The will of the servants is only what He wills for them. Whatever He wills for them comes to be, and whatever He does not will for them does not come to be.

يَهْدِي مَنْ يَشَاءُ وَيَعْصِمُ وَيُعَافِي فَضْلًا وَيُضِلُّ مَنْ يَشَاءُ وَيَخْذُلُ وَيَبْتَلِي عَدْلًا

He guides whomever He wills. He protects them and secures them as grace. He leads astray whomever He wills. He humiliates them and He puts them to trial in justice.

وَكُلُّهُمْ يَتَقَلَّبُونَ فِي مَشِيئَتِهِ بَيْنَ فَضْلِهِ وَعَدْلِهِ

All of them go back and forth by His will, between His grace and His justice.

وَهُوَ مُتَعَالٍ عَنِ الْأَضْدَادِ وَالْأَنْدَادِ

He is Exalted beyond having opposites or partners.

لَا رَادَّ لِقَضَائِهِ وَلَا مُعَقِّبَ لِحُكْمِهِ وَلَا غَالِبَ لِأَمْرِهِ

None can repel His decree, amend His judgment, or overpower His command.

آمَنَّا بِذَلِكَ كُلِّهِ وَأَيْقَنَّا أَنَّ كُلًّا مِنْ عِنْدِهِ

We believe in all of this. We are certain that it is all from Him.

Allah's Nearness and Knowledge

Whether in the sky, the desert, or the depths of the sea, Allah is with you. Everyone else may leave; everything else may break, but Allah remains the most faithful and intimate friend. He sees you with His perfect vision, just as He sees all of creation. The Qur'an reminds us: "And with Him are the keys of the unseen treasures - none knows them but He; and He knows what is in the land and the sea. Not even a leaf falls without His knowledge, nor a grain in the darkness of the earth, or anything green nor dry but (it is all) in a clear book"[297] Allah is the light that inspires flowers to bloom, the power that causes mountains to rise and the Artist who paints colour into your eyes. The Prophet ﷺ taught us that Allah says: "I am as My servant thinks I am." Thus, a person who approaches Allah with hope and good expectations will find Allah treating him accordingly. If someone believes Allah will forgive him, guide him and answer his prayer then Allah will deal with him in that manner.[298]

Love of Allah - Journey of the Heart

Ibn al-Qayyim writes,

> "In the heart, there exists an anxiousness that nothing can calm but drawing nearer to Allah. In it is a desolate feeling that cannot be removed except by experiencing His Loving Company in solitude. In it is sadness that will not leave except with the joy of knowing Him and genuinely devoting oneself to Him. In it is a worry that is not made tranquil except by focusing on Him, fleeing from His punishment toward Him. In it is a fire of regret which cannot be extinguished except by satisfaction with His commands, prohibitions, destiny, and patiently gripping on to all that until the time it meets Him. In it is a strong desire that will not cease until He is the Only One Who is sought. In it is a hole that cannot be filled except by His Love, turning to Him, always remembering Him, and

[297] Surah al-An'am 6:59.
[298] If we seek His love, mercy, and compassion, those are the qualities that meet us in creation. Thus, when wronged, we should not only pray for justice, but also pray for mercy upon others, for Allah meets us with the qualities we extend to His creation.

> being sincere to Him. Were a person to be given the entire world and everything in it, that would never fill the hole."[299]

We do not worship Allah because Allah needs us, we worship Allah because we need Him. Prayer is not you reaching out for Allah, it is you responding to Allah, who first reached out to you. He is only One, yet you always forget Him; whereas He has billions upon billions of creatures and never forgets any one of them. It is only when our hearts submit to Allah that we can harvest the secret fruits of love that He planted within us. As the Qur'an says, "Whoever strives, strives only for his own soul, for Allah is entirely independent of all the worlds."[300] However far we may go, even millions of steps away, a single thought can return us to Him.

True peace and happiness can only come from knowing Allah. When the heart and mind submit to Him, life's burdens are lifted and placed in His care. Struggles are not punishments but means of growth. Consider the following parable of a butterfly: a young boy spent hours watching a butterfly struggle to get out of a hole in its cocoon. Seeking to be of help, the boy grabbed a pair of scissors and carefully slit the cocoon open to help the butterfly out. To the boy's surprise, the butterfly came out with shrivelled wings and spent the rest of its life bound to the ground. The boy did not know that the butterfly's struggle of digging its way out of its cocoon is the natural way of strengthening its wings enough for it to be able to fly. The butterfly does not fly despite its struggle out of the cocoon, but rather because of it. In the same way, our struggles are ultimately what strengthens us. Our blessings and trials are all interconnected. Allah only breaks to remake, and breakdowns often precede breakthroughs. Everything in your path is preparation for who you are meant to become.

[299] Ibn Qayyim, *Madaarij as-Saalikeen*.
[300] Surah al-Ankabut 29:6.

Meeting Allah - The Greatest Vision

Every journey of *Iman* (faith) begins with a question, a trembling doubt in the heart that whispers, *Is He there?* For the Believer who walks through the valleys of uncertainty, climbs the mountains of reflection, and submits to the path of surrender, the destination is not merely knowledge - *it is vision*. The final reward of the Believer in Paradise is the moment when the veil is lifted, and the eyes behold the One they once believed in without seeing. Allah says, "Faces that Day will be radiant, looking toward their Lord."[301] This verse, Ibn al-Qayyim explains is the crown of the verses about the Hereafter, for it describes not the beauty of Paradise, but the beauty that Paradise itself yearns for. He writes,

> "The greatest bliss in Paradise is not in its palaces, its fruits, or its companionship, but in the pleasure of looking at the Face of Allah. That is the moment when the hearts of the lovers are fulfilled, and all longing finds rest."[302]

The Prophet ﷺ said, "When the people of Paradise enter Paradise, Allah will say: 'Do you wish for anything more?' They will say: 'Have You not brightened our faces? Have You not admitted us into Paradise and saved us from the Fire?' Then He will lift the veil, and they will see Him, and nothing will be dearer to them than that vision."[303] That lifting of the veil - that moment beyond what words can describe - is the true culmination of all *Iman* (faith), all patience and all longing. The one who doubted His existence in the beginning of the journey, now sees with absolute certainty - not through proof, but through witnessing. "When the veils are lifted and the eyes behold Him, the joy that floods the heart will make it forget every pain it ever knew. The soul will say, 'This is what I was created for; this is what I was waiting for.'"[304] Every struggle, every dua (prayer) in the dark, every moment of doubt was but a step toward that vision.

And as the Believers stand before their Lord, overwhelmed by His light, they will finally understand that their entire journey - from doubt to faith, from faith to love,

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[301] Surah al-Qiyamah 75: 22-23.
[302] Ibn al-Qayyim, *Hadi al-Arwah ila Bilad al-Afrah*.
[303] Sahih Muslim.
[304] Ibn al-Qayyim, *Hadi al-Arwah ila Bilad al-Afrah*.

and from love to vision - was never about only finding proof of God's existence, but about being prepared to meet Him. In that eternal moment, there is no more questioning, no more longing, no more distance - only the unending radiance of His nearness.

The End of Doubt

We finally return to the question with which this book began - the question that God asks us in the Qur'an:

أفى الله شك

"Is there any doubt about God?"[305]

We reply, "No, our Lord - there is no doubt in You. We bear witness to Your Existence, Your Love, Your Power and Your Greatness:

O God, I make You witness,	اللَّهُمَّ أُشْهِدُكَ
And make witness the bearers of Your Throne	وَأُشْهِدُ حَمَلَةَ عَرْشِكَ
Your angels, and all of Your creation	وَمَلَائِكَتَكَ، وَجَمِيعَ خَلْقِكَ
that You are God	أَنَّكَ أَنْتَ اللَّهُ
there is no deity except You	لَا إِلٰهَ إِلَّا أَنْتَ
I was in the abyss of doubt -	كُنتُ فِي هُوَّةِ الشَّكِّ
Dark and confused.	ظُلْمَاءَ حَائِرًا
Yet beneath the despair,	وَلَكِنْ تَحْتَ يَأْسِي
A longing burned: to love You, to see You.	كَانَ يَتَّقِدُ شَوْقٌ: أَنْ أُحِبَّكَ، أَنْ أَرَاكَ
I sought the certainty of Paradise,	طَلَبْتُ يَقِينَ الْجَنَّةِ
Yaqin of meeting You there -	يَقِينَ لِقَائِكَ هُنَاكَ

[305] Surah Ibrahim 14:10.

You granted what I wanted -	فَمَنَحْتَنِي مَا طَلَبْتُ
And I fell in Love with You.	وَوُقِعَ قَلْبِي فِي حُبِّكَ
...Then I came to know:	ثُمَّ أَدْرَكْتُ
Words fail before Your Greatness,	تَخْذُلُ الْكَلِمَاتُ أَمَامَ عَظَمَتِكَ
No deeds can repay Your Grace.	وَلَا تَسْتَطِيعُ الْأَعْمَالُ جَزَاءَ فَضْلِكَ
Every question a road to You,	كُلُّ سُؤَالٍ طَرِيقٌ إِلَيْكَ
Every doubt, a door You opened,	وَكُلُّ شَكٍّ بَابٌ فَتَحْتَهُ أَنْتَ
Every cry of my soul was You calling Me.	وَكُلُّ صَرْخَةٍ مِنْ نَفْسِي كَانَتْ نِدَاءَكَ لِي
In that Eternal meeting,	فِي ذٰلِكَ اللِّقَاءِ الْأَبَدِيِّ
When the eyes behold Your Face,	حِينَ تَنْظُرُ الْعُيُونُ إِلَى وَجْهِكَ
The Believer will finally know:	سَيَعْلَمُ الْمُؤْمِنُ أَخِيرًا
God - there is No Doubt!"	اللهُ – لَا شَكَّ فِيهِ

END OF BOOK

فتقبل مني إنك أنت السميع العليم

Appendix A:
The Remembrance of God

Hearts That Live, Hearts That Die

1. God is present with the one who remembers Him: "I am with My servant when he remembers Me and when his lips move to mention Me."[306]
2. God, in turn, remembers the one who remembers Him. "Remember Me, and I shall remember you,"[307] is both a promise and an invitation.
3. Remembrance of God grants proximity to God. Nearness is measured by remembrance; distance, by heedlessness
4. God's remembrance of His servant precedes the servant's remembrance of Him. In every prayer, His awareness of us is greater than ours of Him.
5. Remembrance of God gives life to the heart. As one scholar said, "Remembrance is to the heart what water is to fish. What happens to a fish when it leaves the water?"
6. Through Remembrance of God, tranquillity descends upon the heart. A calm assurance settles within, beyond worldly explanation.

[306] Musnad Ahmad and Ibn Majah.
[307] Surah al-Baqarah 2:152.

7. Remembrance of God brings light into the heart. The more abundant the remembrance, the more radiant the inner light.

8. Remembrance strengthens both body and heart. The inner self grows resilient, and the body is steadied by calm purpose.

9. Through Remembrance of God, God endows the person with love for Him. Constancy in remembrance is the path by which the heart is opened to that love.

10. It pleases God, the Most-Merciful. Every utterance of remembrance is a humble offering of love and obedience that draws Divine pleasure.

11. Remembrance is the foundation of gratitude. To remember Him abundantly is to thank Him abundantly.

12. It is also the source of intimate friendship with God. The servant who continues to remember is drawn into Divine love.

13. Remembrance predisposes the servant to turn back to God in every state, whether in joy or in trial.

14. Remembrance of God drives away and breaks the influence of the devil. When a Believer's tongue and heart are alive with God's name, Shaytan finds no space to whisper his temptations.

15. It erases sins and repels them. Continuous remembrance shields the soul from returning to past wrongs.

16. When a person knows his Lord through Remembrance of God in times of ease, God will know and care for him in times of adversity.

17. Remembrance of God is the most effective means to repel His punishment. It is both shield and plea for mercy.

18. Nothing attracts blessings and repels wrath like remembrance. Strong Remembrance of God strengthens faith, and strong faith draws God's protection.

19. It polishes away the heart's tarnish, removing the dullness left by sin and neglect.

20. Remembrance of God removes the sense of estrangement between servant and Lord, restoring the closeness of loving servitude.

21. It nurtures *Muraqabah* (vigilant awareness of God) opening the door to *Ihsan*, where one worships as though seeing Him.

22. Constancy in remembrance protects from forgetfulness of God, which is the true cause of misery in this life and the next.

23. Remembrance of God removes the cares and worries of the heart. The soul becomes anchored in trust, and anxieties lose their grip.

24. It brings true joy and happiness to the heart. This is not fleeting amusement, but a deep, serene contentment rooted in the presence of God.

25. It is among the easiest forms of worship. The tongue moves while the body may rest, yet the reward is immense.

26. Remembrance of God plants trees in Paradise, each phrase a seed that blossoms into eternal beauty.

27. The most excellent of those who perform any act of worship are those who fill it with remembrance - whether fasting, praying, or making Hajj.

28. Hearts that remember live - hearts that forget die. The heedless heart suffocates in its own neglect.

29. The Remembrance of God, joined with tears shed in awe or love, grants a person shade on the Day of Judgement.

30. Scholars speak of a "Paradise in this world," a serenity known to those who remember God - a foretaste of the Paradise to come.[308]

[308] Edited from Ibn Qayyim, *Invocation of God* (*Wabil as Sayyib*).

Appendix B:
The Declaration of the Testimony

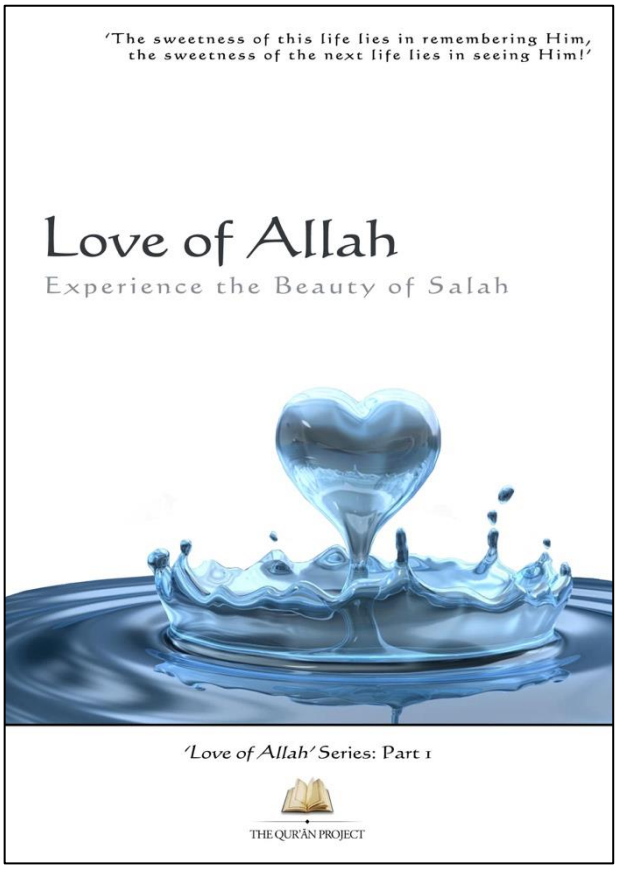
The Declaration of the Testimony (Shahadah)

To convert (or more accurately revert) to Islam and become a Muslim, a person needs to pronounce the below testimony with conviction and understanding its meaning - with other Muslims present, saying:

"Ash hadu anLa ilaha illa Allah
wa ash hadu anna Muhammadar Rasool Allah."

"I testify that there is none worthy of worship except Allah,
and I testify that Muhammad is the Messenger of Allah."

When a person repents and becomes a Muslim, all their previous sins are forgiven, "Islam wipes out what came before it." (Sahih Muslim)



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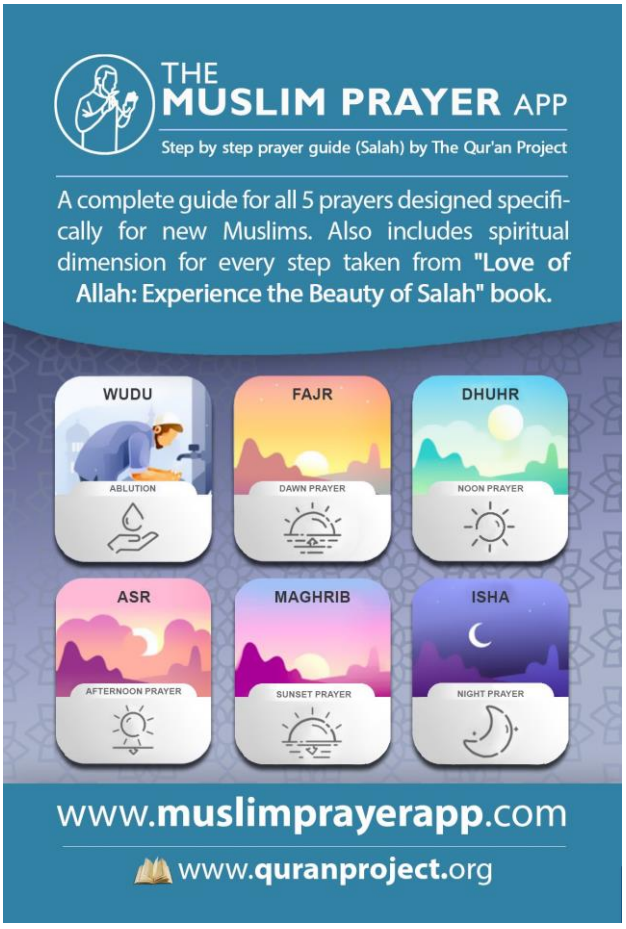

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