

GENETICS AND EVIDENCES OF THE EXISTENCE OF THE CREATOR

¹Emad Hmad Abdallah, ¹Abdull Rahman Mahmood, ^{1,*}Mohammed Sabbar Taha,
¹Shafi Jumaah Hammadi, ¹Ahmed Khalid Rashid Alani, ¹Mohammed Abdulhameed
Sleibi, ¹Ahmed Qasim Najm, ¹Jaffary Awang, ¹Mazlan Ibrahim Muhamad Razak Idris,
¹Ahmad Yunus Mohd Noor.

¹Department Usuluddin dan Falsafah, Fakulti Pengajian Islam, Universiti Kebangsaan Malaysia,
43600 UKM Bangi, Selangor, Malaysia. Tel: 6011-2828-6055.

*Corresponding author

ABSTRACT

The problem of the subject lies in finding the logical evidences that prove the faith reality that the creator exists, and prove that the practical reality does not contradict with the faith reality. The study aims to explain the relationship between genetics and the religious texts in the context of proving Allah's existence, and study the evidences of the presence of the creator, the purpose evidence, the custody evidence, the variation evidence, and the general guidance evidence. The study adopted the inductive approach of the texts and the analytical critical approach to prove the existence of the creator through the evidences and proofs that Allah used as mental signals to indicate His existence to us. The study concluded that genetics and its precise and well organized content indicate the presence of a splendid creator of the universe. It also concluded that it is mentally impossible for genes to exist uselessly, and that this knowledge places the human mind on the right track in viewing the evidences that indicate the creator's existence.

Keywords: Genes, Inheritance, Evidences, Existence, the Creator.

1.0 INTRODUCTION

Believing in Allah is the most profound fundamental in a genuine belief. Allah placed a lot of great evidences in this universe to indicate His existence. Those evidences refer to His Majesty beginning from atom to galaxy; all indicate the All Wise and the Almighty who created them. Allah created people with the belief in Him and the certainty about His existence. However, Satan was able to deviate many and drive them astray. Thus, they do not believe in this

Great Creator, or they doubt His existence claiming that science did not support His existence. Can science deny the existence of Almighty Allah?

With the advances in knowledge and technology, scientists were able to set the evidence against the disbelievers and proved that genuine knowledge and authentic religion do not contradict each other, they rather support one another.

There are so many evidences in the Qur'an that call for contemplating the creation of Allah and the human soul. These are great Qur'anic signals that the Creator of the universe and man is showing us his existence by urging us to contemplate His creation such as the creation evidence, the purpose, the wisdom, the custody, and variation and other evidences that indicate the existence of the Great Creator.

2.0 GENETICS AND THE EXISTENCE OF THE CREATOR

Believing in the existence of Allah is one of the key ideological fundamentals and is the core of Islam. It is the main element placed first in the unknown affairs that Allah praised the believers for. Allah says: "AlifLaamMeem. That is the (Holy) Book, where there is no doubt. It is a guidance for the cautious (of evil and Hell). Who believe in the unseen and establish the (daily) prayer; who spend out of what We have provided them." (Quran, Al-Baqarah: 1-3). The issue of Allah's existence is one of the grand beliefs of the universe and whoever denies it, denies himself the path to other unknown matters. Thus, doubting the existence of Allah is one of the violation of the Islamic creed, and is considered a demolition to its very fundamental principal.

Normal minds cannot realize many of the creed issues such as the attributes of Allah and deeds, the Hereafter, resurrection, the Paradise, the Hell and others which the mind can comprehend their reality. However, that does not nullify their existence. The inability of the mind to realize them is due to lack of knowledge of learning them as knowing something is derived from the perception about it. Imagination cannot be but based on material input which is not possible when it comes to talking about ideological unseen issues. Issues of the unseen matters are recognized by the mind as the mind does not deny them. The possibility of their existence comes because man has knowledge of their existence or the existence of similar matters, or one of their components, or something that is superior to the first matter. Hence, Allah gave examples in the Qur'an for proving issues of the unseen so that minds will realize the possibility of their existence and so He used this life to indicate the existence of the life in the Hereafter, and the creation of man to indicate the creation of Heavens and Earths, and the revival of a dead land after the rain to indicate the Resurrection after death and so on (Hasan, 2006).

The fundamentals of a genuine religion for which Allah ascended a book and sent messengers have evidences that prove it and indicate it. The prophet explained those evidences in the best

way and showed people the mental and reliable evidences through which they can identify the divine requirements, and through which they learn how to prove the Lordship to Allah, His Oneness and Attributes, His prophet's honesty, and the Hereafter and others which can be identified by mental evidence and can even be explained by mental evidences. Though many affairs are known by means of honest narration, the prophet explained the mental evidence that indicate them. Therefore, he combined both audible and mental approaches. Evidences from the Qur'an and Sunnah for the fundamentals of religion are not merely through narration (Ibn Taimiyyah, 2005).

Al-Qazuini: knowing Allah is one of the issues that minds can attain because man resorts to His God when he is in hard times for assistance and stares into the sky supplicating to his lord requesting from his Creator assistance. This also is true about children and non-humans (Al-Qasmi, 1984).

The proof for this is what Allah says in the Qur'an: *"Do ye then feel secure that He will not cause you to be swallowed up beneath the earth when ye are on land, or that He will not send against you a violent tornado (with showers of stones) so that ye shall find no one to carry out your affairs for you?"* (Qur'an, al-Israa': 68).

The issue of Allah's existence has become a scientific humanitarian issue as scholars in every time can find evidences of their authenticity using all types of academic evidences. Messengers were sent to people who did not know this truth. Allah says: *"If indeed thou ask them who has created the heavens and the earth and subjected the sun and the moon (to his Law), they will certainly reply, "God". How are they then deluded away (from the truth)?"* (Qur'an, al-'ankabout: 61), at our time today, apostasy widely spread, and has been presented as a scientific phenomenon as they used proofs of their claims. Thus, it is obligatory upon scholars to explain the scientific evidences that prove the reality of Allah's existence in every field of knowledge so that they become new approaches for indicating monotheism (Khafaji, 1986).

The Holy Qur'an has its own way of proving the belief in Allah by drawing attentions to the evidences and proofs that rely on facts furnished by scientific experiments, and mental and intellectual requirements, the evidences from the knowledge of the universe, and the evidences and proofs that rely on outcomes of the mental fundamentals and permanent intellectual balances that exist in sound human instinct and minds as the grand issues of belief have their scientific mental evidences. The way of the Holy Qur'an for proving them relies on drawing people's attention to those mental and scientific evidences (Al-Maidani, 1987).

Allah says: *“See they not how God originates creation, then repeats it: truly that is easy for God. Say: “Travel through the earth and see how God did originate creation; so will God produce a later creation: for God has power over all things.”* (Qur’an, al-`Ankabout: 19-20).

This Qur’anic text calls for scientifically tracing how creation began. It is used as proof for the need of creations for a Creator who created them, and brought them to existence as they did not exist before and that this Creator who began creation is able to resurrect it after death and after bodies vanish (Al-Maidani, 1987).

Allah’s says: *“Do they not look at the sky above them?- How We have made it and adorned it, and there are no flaws in it?”* (Qur’an, Qaaf: 6), Where He urges us to use every material, intellectual, inductive, and experimental approach and every scientific exploratory that traces in depth the phenomenon, and not just looking into phenomenon (Al-Maidani, 1987).

Allah praised scholars as they believed in His Oneness: *“There is no god but He: That is the witness of God, His angels, and those endued with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise.”* (Qur’an, Aal-Imran: 18).

Monotheism, though known by means of instinct and divine and prophetic legitimacy, it is also known by examples which serve as mental measures (Ibn Taimiyyah, 2005).

Al-`Ujairi, in his book “Milishia al-Ilhad”, pointed to the importance of explaining the relation between the revealed knowledge and natural sciences (Al-`Ujairi, 2014), which is a call to manipulate mental and natural knowledge for serving the revealed knowledge.

3.0 EVIDENCES OF THE EXISTENCE OF THE CREATOR

There are many evidences and proofs that may be used for proving the existence of Allah and our interest in this study is the evidences related to genetics that indicate the existence of a splendid Creator, All Able and All Knowing.

Some of these evidences include evidence of the creation, evidence of the purpose or wisdom, evidence of custody, evidence of variation, evidence of general guidance, and other evidences that may be adopted for proving the existence of Allah through the knowledge of genetics.

a). The Evidence Of Creation

Some of the indications of the creations to the Creator is the evidence of creation and innovation. This refers to the innovation of core of existing matters and bringing them into existence after they were once non-existent. This evidence is basically based on the

knowledge that these creations came into existence as they have no eternity (Al-'Arifi, 1998).

This evidence is known in European languages as the universal evidence as it is the oldest evidence among others. The evidence states that creations must have a creator and the existence of matters relies on the existence of another (Al-'Aqqad, n.d).

Incidents must have a doer and this is depicted by the human instinct, and it has been rooted that knowing others is by knowing their effects and it is logical that the Creator is known through His effects and signs of His abilities. What a nice saying it was when one Bedouin answered the question of al- Asma`i who asked him: how did you know your lord? He said: "A dung indicates a camel, a trace indicates a walk, a sky with towers and an earth with broad passes, do not they indicate the All Knowing and the All Aware". Great scholars who search in life and creations realize Him which is indicated by this verse: "*Were they created of nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, they have no firm belief.*" (Qur'an, al-tur: 35-36), this evidence is known among scholars as the law of cause. This law states that a matter of possibility does not occur by itself as its nature does not have the cause to exist and it cannot cause itself to exist as it cannot give what it does not have (Al-ashqar, 1999).

The reality of monotheism, as depicted by Ibn al-Qayyim, is not accomplished without having the causes that Allah made as requirements for their causes in terms of fate and Shariah (Ibn al-Qayyim, 1994).

There is no effect without a causer of the effect which is the concept of the law of cause which means that each tool must have a maker, and a every change must have a causer and whoever denies the relation between causes and causers in this world, he indeed denies the creator and nullifies wisdom and knowledge.

The puzzle of life befuddled many scholars. The president of The International Society for the Study of the Origin of Life Antonio Lazcano declared that he is unable to comprehend and identify how material gained life saying: it is logical and scientific matter that we must recognize that life would not have existed without a hereditary mechanism, but how did the nonliving material acquire this mechanism? We do not know! (Sherif, 2011).

Alexander Oparin, Institute of Biochemistry in Russia, after he spent 37 years in researching the origin of life and whether it was possible to create the first cell through chemical experimentation, declared that life cannot start from nothing, or that it could be

created from a chemical reaction and spontaneous reproduction, and that knowledge cannot go beyond the boundaries material (Albuti, n.d).

George Wald, winner of the Noble Prize for the origin of life says: though that was a shock to our scientific thinking in the beginning, I must confess that there are cleverness and design of building this universe so that it could be suitable for life, its development and continuation on our planet. The more complicated issue is the establishment of life itself (Sherif, 2011).

Those scholars recognize that the origin of life is unknown and that they only study life phenomenon and that this life witnesses a power that brought them. Dr. Merritt Stanley Koonjdn says: everything in the universe witnesses the existence of Allah and indicates His Ability and Majesty, and we the scholars analyze and study phenomenon of this universe even by using the inferential approach, we do nothing but observe the effects of Allah and His Majesty. That is Allah whom we cannot reach through scientific material means alone. But we see His signs in ourselves and in every atom in this universe. Sciences are nothing but studying the creation of Allah and the effects of His Ability (Clofromonsima, n.d).

Genes and their content of precise information require great deal of commands to function smoothly within a single pattern. Constructing protein for example is the function of ribosomes as they collect such proteins to construct peptides from Amino acids. One of the chains of RNA molecules participates in constructing proteins as duplicate copies of the nucleotides bases that make up a certain protein code from the DNA in a process known as duplication are made. This process leads to the production of a new molecule of the RNA, the messenger that passes outside the cell and passes through a process called braiding. Once the RNA messenger arrives at the cytoplasm, the ribosomes merge with it. Therefore, it works as a template for linking among amino acids in the protein in a process known as (translation), and then the amino acids are transmitted to the ribosomes by short RNA molecule known as transmitter RNA. The constructed proteins enter the endoplasmic reticulum to the hollow through the membrane endoplasmic reticulum as they are ended in a final process before they are passed to other places such as Golgi apparatus which are collected from membrane vesicles that are laid to be distributed through the cell. Sugars may be involved in this process in a process known as glycosyl correlation. Newly synthetic proteins are subject to strict quality monitor and if any defect of any type is detected, they are labeled by special molecule so that they will be exposed to quick decay. After the new proteins are created, they need to reach to their final destination in the cell among billions of protein

molecules that are created and decay continuously. Some proteins may need to go through one or more membrane barriers before arriving at the place they perform their functions (Kaloing, 2015).

Thus, can a sound person say that this process including all its complications took place in their own, or can one say that the cell realizes by itself and guides all these complex processes. Who gave the order to the cell to construct proteins? Who instructed the protein to go through paths to its specific destination? Who instructed to terminate each protein that is not made according to the desired traits? All of this leads us to recognize that this universe has a moving drive that is aware of every detail.

Almighty Allah told the truth when He said: *"he Unbelievers say, "Never to us will come the Hour": Say, "Nay! but most surely, by my Lord, it will come upon you;- by Him Who knows the unseen,- from Whom is not hidden the least little atom in the heavens or on earth: Nor is there anything less than that, or greater, but is in the Record Perspicuous:"* (Qur'an, Saba': 3).

b). Evidence of Purpose

The evidence of purpose or the evidence of wisdom considers the creations as evidence to the existence of the Creator and adds that these creations indicate the purpose of creating them. For example, planets in the sky move and stop accordingly. The elements of material compose and decompose, and are useful for life when they are combined and scattered, and they are compliment to the function of one another. One who learns the precise structure required for the eyes to do their function will be unable to credit that to nature. The same goes for the other senses that vary according to the variation of living things (Al-'Aqaad, n.d).

Some scientific concepts may be used in the ideological field, such as the concept presented by the specialist in biochemistry field, Michael Behe in his book (Sunduq Darwin al-Aswad), under the title: (Irreducible Complication) whose concept states that complex structure that require the existence of parts that consistently work together where a defect in any of its parts leads malfunction of the whole system. This indicates that they were found at once which requires the existence of a creator and it is not true that they evolved from simple to more complicate forms (Al-'Ujairi, 2014).

The ever advancing knowledge, the basic molecular of life is not becoming any less complicated compared to previous decade. It radically grows more complicated as time goes by, and the more it grows more complicated, the more the concept of the clever creator grows stronger (Behe, 2014).

The Qur'an describes the uncertainty of those who look for any reason that drives them away from recognizing the existence of Allah through the creations, and so it describes their uncertainty and the inability of their associates to rival Allah in creation no matter how much they try, Allah says: *"Say: "Who is the Lord and Sustainer of the heavens and the earth?" Say: "(It is) God." Say: "Do ye then take (for worship) protectors other than Him, such as have no power either for good or for harm to themselves?" Say: "Are the blind equal with those who see? Or the depths of darkness equal with light?" Or do they assign to God partners who have created (anything) as He has created, so that the creation seemed to them similar? Say: "God is the Creator of all things: He is the One, the Supreme and Irresistible.""* (Qur'an, Al-Ra'd: 16).

This verse and other similar verses represent explicit texts that the Almighty Allah is the Creator of everything, and it is only Him who creates the creations, and that human mind no matter how much it tries to find an alternative to recognizing Allah's ability to create is in no vain *"He Who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of (God) Most Gracious. So turn thy vision again: seest thou any flaw? Again turn thy vision a second time: (thy) vision will come back to the dull and discomfited, in a state worn out."*(Qur'an, al- Mulk: 3-4).

The Qur'an reaffirms this fact by saying: *"O men! Here is a parable set forth! listen to it! Those on whom, besides God, ye call, cannot create (even) a fly, if they all met together for the purpose! and if the fly should snatch away anything from them, they would have no power to release it from the fly. Feeble are those who petition and those whom they petition!"*(Qur'an, al-Hajj: 73).

Allah indicates the insignificance of idols and those who worship them. The Almighty Allah referred to those who supplicate to them as idols. These idols still exist to this date but with different titles under the names of science, liberation, thinking and freedom of expression as way of skipping the recognition that Allah is the lord.

How could someone like Haeckel bragged saying: bring me air, water, chemical components, and time and I will create you a human!! The president of the American Academy of Sciences in New York Chrissy Morrison replied to him saying that Haeckel ignores genetics and life itself because the first thing he will need to create a human is particles that he is unable to see. Can he anyway create genes and their sequence and structures so that he will give it life? Despite all of this, this attempt of one billion attempts. If we assume that Haeckel succeeded in the attempt, he will still not consider it a coincidence, but he would rather credit it to his genius (Morrison, 1992).

In this conversation, Morrison proved the shallowness of Haeckel's knowledge, and proved from a scientific point of view Morrison's theory failure.

Dr. Edward Luther Kessel states that scientific researches throughout the recent years added some new evidences to the existence of Allah beside the conventional philosophical evidences, and there is no doubt that these scientific breakthroughs played vital role in proving the existence of Allah (Klofer, n,d).

There is a sensitive point that is ignored here; the dominant appearance of design greatly influences the burden of proving. The overwhelming appearance of the design places burden on the one who denies the existence of clear evidence. For example, a human who guessed that idols in the Easter Island, or drew the four American presidents on the peak of Rushmore was a result of illogical forces for which he bears the burden of proving this claim. In these examples, the positive evidence on design exists so that everyone may see it in the teleological order of parts that produced the picture. Any intuitive evidence for claiming that the pictures were a result of illogical processes- probably the urge that constructed it from random theoretical forces that have no meaning – has to clearly explain that this expected illogical process may lead to this work. In the absence of such clear explanation, one has the right to logically prefer the design (Behe, 2014).

The major problem that encountered materialists is what is known as Morphogenesis as life is neither a mere complex chemical reaction that ends in constructing proteins necessary for life; nor is it coded information that is transmitted by inherited traits to generations. The bigger problem is how this information is built in an actual structure i.e. transferring the abstract information into a real existence? Writing a whole dictionary about man with details does not transfer this information into a real human with flesh and blood (Sherif, 2011).

Dr. F. H. Mtram, lecturer of physiology in London University says that: the existence of genetic traits and attributes in a germ does not add to the presence of parts of a plane in the various materials a plane is made of (Farghal, 1998).

Dr. F. H. Mtram confirms the problem of formation that differs from the genetic traits. Who constructed these parts in a single body, it is Allah the Creator.

The Holy Qur'an more than once affirmed that the Allah is the only Creator. Allah says: *"God is the Creator of all things, and He is the Guardian and Disposer of all affairs."*(Qur'an, al-Zumar: 62), Allah also says: *"Such is God, your Lord, the Creator of all things, there is no god but He: Then how ye are deluded away from the Truth!"*(Qur'an, Ghafir: 62), Allah also says: *"hat is God, your Lord! there is no god but*

He, the Creator of all things: then worship ye Him: and He hath power to dispose of all affairs.”(Qur’an, al- An`am: 102)

All these verses confirm that – the Holy Qur’an’s logic – that Allah is the only Creator of all things in the universe and that is he is Almighty.

c). Evidence of Custody

One of the evidences of the existence of Allah is the evidence of custody. Ibn Rushd explains the evidence of custody: this is like when a human sees a tangible matter that is placed in a certain way, in certain amount, and in certain position to serve the benefit of that tangible matter and the desired purpose, and without that form, position, and amount, the benefit will not have existed in that matter. Thus, its appearance, position and amount that benefit (Al-`Arifi, n.d).

How is it possible for one who does not have life to make up of non-living things a living thing? Living things have some traits that differentiate them from others. Some of these traits include that those living things have a purpose and a goal in their structure. This objective is to reserve its existence, which is a matter that did not exist in the non-living material from which it was created. Aristo noticed this philosophical correlation between life and purpose. Thus, he defined life saying that: a thing must have a purposes for living, and the second trait that accompanies life is the ability to reproduce which is a different trait from the first one. The third trait that is related to life is the coding system and information processing that exist in all forms of living things (Sherif, 2011).

The coding system is a system that links between two things or between two systems using codes. Information of how a cell functions and the traits of a living thing that will be passed to the next generations are carried on genetics that rotate with one another to construct what is known as chromosomes in the nucleus of a cell where there is coded information using symbols of four characters namely: Adenine, Guanine, Cytosine, and Thymine that packed in various mathematical order to express collecting the information carried by the nucleus of a cell. These chemical compounds construct the DNA.

Coded information are transferred from the genes that exist in the cell’s nucleus to bodies in an external cellular liquid outside the nucleus known as ribosome where information is transferred by a nucleic acid, RNA, which is very similar to electrical wires in transferring electricity.

Through this information transferred by the RNA and the DNA to the ribosome, these ribosomes will encode and understand the content, and will construct the amino acids

which will join one another to construct proteins that carry out most of the cell's functions (Sherif, 2011).

Contemplating all these aspects, in case we understand the mechanism of RNA and DNA and the ribosomes materially, it would not be possible for us to know how the non-living material the coding mechanism and processing the information with all the complication.

Can those who support the coincidence theory explain scientifically and logically through which we can identify how a non-living material get life? And it carries out a very complicated and precise coding function? And it builds up a network for sending and receiving of all this information in a non-stop process?

These creations did not come of nowhere "*Were they created of nothing, or were they themselves the creators?*" (Qur'an, al-Tur: 35). Thus, these creations must have a creator who has power, wisdom and ability. Materialists claim that material comes with power; and when asked about this material, he has no answer and states that its reality is unknown. Therefore, he differed with other in the name and agreed with all that these creatures came from an existing power which is unknown, which the believers refer to as Allah (Al-Qasmi, 1984), Allah says: "*Thou seest the mountains and thinkest them firmly fixed: but they shall pass away as the clouds pass away: (such is) the artistry of God, who disposes of all things in perfect order: for he is well acquainted with all that ye do.*"(Qur'an, Al-Naml: 88)

d). Evidence of Variation

Allah created for every creature what identifies its identity for example an animal is different from human. Humans also vary from one to another in terms of some attributes that Allah granted to each individual. For example, man is similar to animal at the moment when the sperm and the egg meet and merge to construct a zygote. This coalition is the construction base from which other cells in the body are created in a repeated way similar to the same first cell from zygote (Ra'id, 1995).

These traits are what is known as genetic imprint that exist in all the body cells since the early moments of fertilization and remains unchanged along his life and after his death. Studies showed the ability of these genetic traits to survive for long periods of times without changing as biologists carried out an operation for removing some cells from the skin of mummy that was traced back to more than 2500 years ago, then they implanted such cells in a field of bacteria. They went back to their traits and it was possible to identify them and their origin (Al-Rifa'I, n.d).

Individuals have some differences such as height, weight, and color. Scientific studies proved that about 99.5% of the DNA is identical among individuals, and the remaining is different among humans and that this part highly differs in the repetitions of base pairs among individuals. The studies illustrated that it is not possible for two genetic imprints to be totally identical for two persons in the world, and cannot be similar except in the case of identical twins resulting from the split of a fertilized egg. Researchers confirm that genetic traits of a genetic imprint are identical in a single person in all cells and body tissues. Hair cells for example have the same genetic imprint of the nails cells or the red or white blood cells. Also, the genetic imprint taken from skin cells are identical to cells taken from urine or mucus or saliva as any part of human tissues has the same unique genetic imprint that distinguish it from other individuals. Scientific studies reaffirmed that genetic imprint totally differ in a single family. Children's imprint is different from the father's, and they are not similar at all (Al-Rifa'i, n.d).

Despite the great similarity in genetics which is up to 99.5%, the difference among genes and genetic imprint of each person are determined by this tiny percentage 0.5% by which people differ from one another and which are not identical and not similar for any two persons in the world except for identical twins. All this indicates a guided power that moves these genes to determine their identity of every person and to give him the traits that distinguish him from others. Do the genetics have the ability to differentiate themselves with the unique traits, and who created this variation despite the great similarity in genes in general? Who gave these genes the traits of each person?

These creations did not create themselves and did not come of nowhere, "*Were they created of nothing, or were they themselves the creators?*" (Qur'an, al-Tur: 35), this is a Qur'anic evidence creations did not create themselves and material did not have the ability to determine one another and they are unable to do so. Thus, there must be an effective power that does that which is known among believers as Allah.

The one who brought humans out of nonexistence to existence is the one who is able to make humans different from other humans. Allah says: "*We have indeed created man in the best of moulds*" (Qur'an, al-Tin: 4).

Imam al-Tabari says the best say regarding this is to say the meaning is "We have created man in the best and the fairest appearance (Al-Tabari, 2000).

Indeed, Allah created man in the best and most beautiful look and gave every individual unique trait. The reason for this is because each gene in average consists of 10,000 nucleotides and that the sequence is different from context to another and from gene to

another. Each three of them represent a coded symbol which is responsible for producing one amino acid, and if the number of amino acids in human is 20, then the four nitrogen bases produce 64 genetic codes with three for each amino acid i.e. $4 \times 4 \times 4 = 64$. This means that there are some genetic codes in the human body more than he needs, or that some amino acids are more than the genetic codes (Shkardah, 1999).

e). Evidence of General Guidance

One of the evidence for Allah's existence through genetics is the evidence of general guidance. Guiding creatures to their benefit and survival and reservation is one of the great signs that indicate the existence of a creator. Genetics and the precise creation and wisdom and harmony among functions indicate the existence of the wise creator who guided these tiny creations to work precisely and wonderful harmony that humans are unable to realize the amount of wisdom involved in the creation of Allah. Providing evidence of creation and guidance is the reliable way of the great prophets – peace be upon them. Allah told us about Ibrahim – peace be upon him: *"Who created me, and it is He Who guides me"* (Qur'an, Shu'ara': 78), and when Pharaoh asked about the Lord: *"(When this message was delivered), (Pharaoh) said: "Who, then, O Moses, is the Lord of you two?" He said: "Our Lord is He Who gave to each (created) thing its form and nature, and further, gave (it) guidance."* (Qur'an, Taha: 49-50), Moses's answer was: *"(When this message was delivered), (Pharaoh) said: "Who, then, O Moses, is the Lord of you two?" He said: "Our Lord is He Who gave to each (created) thing its form and nature, and further, gave (it) guidance."* (Qur'an, Taha: 49-50), the meaning of the verse is that Allah created everything in the form that is best for it, this verse is similar to the verse: *"Who hath ordained laws. And granted guidance;"* (Qur'an, al-A'la: 3), The reason why this method was used to prove the existence of Allah was because it contains lots of wonders and abnormalities (Al-Razi, 1999).

Almighty Allah is the one who fated the sperm to carry this great amount of information and guided it to the egg to merge with it, thus, making zygote so that the first cell will be produced out of this mergence that carries the characteristics of the father and the mother making up a new creation that carries traits from the parents.

These evidences and others indicate that this universe has a creator who is splendid, and that they did not exist in their own. A creator was needed to move them which is Allah. Denying the creator after having seen all these evidences is a kind of stubborn and represents a denial of the mind and the wisdom evidences. Recognizing the creator is better for the mind, soul and heart in explaining universal phenomenon than denying them for which there is no any scientific or logical interpretation that may be accepted.

Genetics is the science that is based on a scientific view of the presence of genes, sequence, and effects on the body. Saying that genes move themselves is some sort of scientific defect that does not come out of knowledge and lacks a profound base that could be trusted. All that scientists see of matters that the mind cannot imagine in genetics because of wonderful creation and the quality performance are evidences that a splendid creator is the one who created all of this. Allah says: *"Say: "Who is the Lord and Sustainer of the heavens and the earth?" Say: "(It is) God." Say: "Do ye then take (for worship) protectors other than Him, such as have no power either for good or for harm to themselves?" Say: "Are the blind equal with those who see? Or the depths of darkness equal with light?" Or do they assign to God partners who have created (anything) as He has created, so that the creation seemed to them similar? Say: "God is the Creator of all things: He is the One, the Supreme and Irresistible!"*" (Qur'an, al-Ra'd: 16).

Dr. George Earl Davis, naturalist and head of the Department of Atomic Research at the US Navy in Brooklyn and a specialist of solar radiation and geometric and natural visuals was right when he said: Each particle in the universe witnesses that Allah exists" (Klofer, n.d) . This supports what Allah said: *"There is no god but He: That is the witness of God, His angels, and those endued with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise"* (Qur'an, aal-Imran: 18).

Honest is who said: in every movement and quietness there is witness for Allah And in everything He has a sign that indicates that He is one (Abu al-'Atahiyah, 1986).

4.0 CONCLUSION

Through the study, it is possible to leverage inputs of modern sciences for the service of the religion. Genetics and its contents and details indicate the existence of a splendid creator and it is mentally impossible that genes were found coincidentally because their nature and structure and their precise system refuse the concept of no creator or that this happened by accident. This knowledge places the mind on the right track to see the evidences that indicate the presence of the Creator.

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