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# Science in the mirror of civilization

(part One)

Enlightenment about "Darwin's Trial" by Phillip E. Johnson

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَدْ رَزَقَنا عَمَلًا

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## **introduction:**

in the year 1859, the birth of Evolution took place. It was during this time that Darwin unveiled his renowned work, *The Origin of Species*. Ever since its emergence, influential scientific communities have propelled it to the forefront of media and education. Many debates were waged between the so-called evolutionists, including Darwin, Huxley, Hegel, and others, who wholeheartedly embraced the philosophy of evolution as a unified doctrine, and those who later came to be known as creationists. The latter group, which constitutes the majority, firmly believes in the existence of a Creator who fashioned the universe and governs it with meticulous planning and boundless power. It appears that during that era, evolution enjoyed the upper hand in terms of propaganda dominance and influence in pivotal decision-making centers. Consequently, from the late nineteenth century until the end of the twentieth century, evolution was enforced in educational curricula worldwide, with no exceptions. It was regarded as the ultimate scientific truth by all public educational institutions across the globe. Since then, evolution has persisted as a staple subject in public schools and has been presented as an indisputable reality in the media, aptly termed "evolutionary facts."

From a scientific perspective, how does one define evolution in comparison to the alternative concept of creation? And where does intelligent design fit into this equation?

Darwinism was the pioneer in introducing the term "evolution" in its present meaning. According to Darwinism, all living organisms have undergone an evolutionary process driven by either undirected or deliberate natural forces.

This process occurs through gradual material mechanisms, commencing from non-living entities.

when biologists engage in discussions about "Evolution," their intention is not merely to discuss change, but rather to explore a transformative process that unfolds without any specific direction or purpose. This notion of evolution emphasizes the absence of any influence from higher intelligences, making it clear that the creation of life is not guided by any supernatural mind. According to believers in Darwinism, human beings are mere accidents, devoid of any intentional design.

Evolution, as understood in modern scientific circles, not only dismisses the principles of creation sciences, but also rejects the very concept of creation itself. In the eyes of evolutionists, the process of evolution is entirely natural and material, governed by chance mechanisms that are filtered through the lens of natural selection. This definition unequivocally asserts that evolution is devoid of any intelligent or purposeful direction.

On the other hand, those who adhere to the belief in creation view Creation Sciences as a means to scientifically validate the literal interpretation of creation as described in religious texts. These individuals firmly assert that intelligent design is responsible for the existence of living organisms, attributing their creation to a deliberate and purposeful force. Indeed, some creationists, drawing inspiration from sacred texts, maintain that the universe was brought into being in a span of six days, no more than ten thousand years ago. They argue that any subsequent evolution, if it did occur, was limited to minor and inconsequential modifications, rather than fundamental changes.

The individual who has faith in the concept of "creation" is someone who frequently supports the "modernity of the Earth". They attribute the existence of fossils to the flood that took place during the time of Noah, may peace be upon him. These individuals, known as creationists, hold contrasting beliefs to the theory of evolution and reject the idea of evolution as a proven fact.

In the legal proceedings of 1982, during the Arkansas case, the District Court declared teaching "creation science" as unconstitutional because it essentially reinstates the concept of "Genesis" from the Holy books, which implies that teaching these subjects in America has a religious influence.

On the other hand, the theory of intelligent design is a scientific concept that acknowledges the possibility of intelligent reasoning playing a significant role in the origins of the universe, life, and its diversity. Supporters of intelligent design believe that the design inherent in nature can be explored experimentally, particularly in living systems. Intelligent design is a conscious movement that aims to enable scientific researchers to investigate testable intelligent causes that challenge natural explanations provided by spontaneous and undirected mechanisms, which currently dominate the educational system in various scientific fields concerning the origins and evolution. The theorist Professor William Dembski from Baylor University described the theory of intelligent design as follows: "Intelligent design is the idea that certain features of the universe and of living things are best explained by an intelligent cause, not an undirected process such as natural selection."

This concept highlights a fundamental difference between natural spontaneity and intelligent reasoning. While natural processes may lead to random arrangements, intelligent reasoning is necessary to create meaningful patterns,

like words and sentences. In order to convey a meaningful sentence, one requires intelligent reasoning. This distinction has been embraced and argued by proponents of intelligent design over the past decades.

Furthermore, the design hypothesis for the unbiased eye is an objective and approach that seeks to study the nature. It represents the interaction of innate mind with observed data. Ultimately, it suggests that there is more quality and truth in the hypothesis that living systems appear to be designed according to a purpose.

Intelligent design scientists are currently engaged in the development of innovative methodologies and the pursuit of objectivity to test and verify the hypothesis that the existence and diverse elements of life may be attributed to an intelligent cause. Their endeavors encompass not only the presentation of affirmative evidence that supports the hypothesis, such as the presence of intricate systems and encrypted codes, but also the exploration of avenues that ruled out alternative hypotheses rooted in naturalistic concepts like chemical evolution, Darwinian theory of evolution, and various emerging theories proposing mechanisms of self-regulation.

It is crucial to note that intelligent design, in accordance with its definition, should not be confused with creation science. Intelligent design merely serves as a hypothesis, a means to investigate the direct causes of past events based on observation and data analysis. It does not derive from any religious text and does not seek to validate any particular religious perspective on creation. It acknowledges the possibility of being refuted by new evidence that may emerge in the future. It is akin to a broad tent under which one may find a multitude of hypotheses, religious or otherwise, coexisting peacefully.



Intelligent design does not propose anything beyond life and its diversity being the product of an intelligent agent with the capacity to manipulate matter and energy. It does not inherently contradict the concept of Biblical creationism or any religious tradition, including Islamic or Native American beliefs, as it does not delve into the specifics of creation, the why and how. This is not due to any intentional concealment of a hidden agenda, but rather because the available data does not provide definitive answers to these profound questions.

The central focus of intelligent design is to address a fundamental inquiry: Is life a result of purposeful direction or mere chance? Does life exhibit evidence of intentional design or is it a consequence of random molecular motion? While intelligent design scientists may contemplate the role of higher powers in the origin of the universe and life itself, they primarily seek to explore the question of directed versus undirected life.

During the past two centuries, despite the media dominance and control of decision-making positions by evolutionists, serious discussion and scientific debates have continued between both parties at all levels through the scientific and judicial arenas. The United States has often been the leader in these debates and advocacy. While Europe was contributing to this in a shy and limited way, as it clearly and officially adopted, from the beginning, evolution as the only scientific approach in the official scientific institutions and bodies in all its countries. As for the Islamic world, despite the frankness of the existing conflict between the Islamic religion and these naturalistic ideas, the objection to Darwinism and evolution remained merely an individual, personal, and not institutional, objection. Universities and scientific and institutional bodies in most Islamic and Arab countries alike have adopted

these views as they are, through imitation and emulation, without clear scrutiny or criticism, just as they adopted most of the sciences that came from the West and translated them into the Arabic language. Although it would have been better for the nation to point out what might be wrong, in the name of pure science and knowledge, as is happening now in the West, especially since such proposals touch the core of heavenly beliefs, we have not noticed any reactions over the past two centuries, except for some timid comments here and there.

It is useful to present, even if only small paragraphs, showing the philosophy of evolution and the official naturalistic evolutionary point of view on evolution and science by some of the pillars and legends of evolution in order to clarify the extent of the disagreement and contradiction between these propositions and religions. This explains the importance and necessity of paying attention to what the Western world preceded us in... Recognize the biased approach to those beliefs. Philosopher and paleontologist Teilhard D. Chardin " Is evolution a theory, a system, or is it a hypothesis? It is more than all of that - it is an axiom to which all hypotheses, theories, and systems must submit, and must satisfy it in order to be intellectually acceptable and correct. Evolution is a light that illuminates all truths, it is a path that all lines of thought must follow. This is evolution. Evolution, in short, is the God we must worship. It is the one who will admit us to Paradise."

It was a completed Pledge by commitment to natural outlook that was clearly observed by the scientific institution in America, where the representative of the institution speaking Professor of Genetics at Harvard University Richard Lewontin announces: " We side with science despite the apparent absurdity of some of its fundamentals, despite its failure to deliver on many of its

extravagant promises in the areas of health and life, and despite the tolerance of the scientific community toward stories without evidence, because we have a prior commitment and a commitment to naturalism. . It is not that the methods and institutions of science somehow force us to accept a physical explanation for some phenomenon in the world. On the contrary, we are motivated to do so because we have a prior commitment to naturalism to create an investigative apparatus and a set of concepts that produce physical explanations, however counterintuitive they may be. , no matter how confusing it may be for those who are more mature. Moreover, materialism is an absolute issue, because we cannot allow the divine foot to cross the door.”

Kansas State University biology teacher Scott Todd opined, "Even if all the data point to an intelligent designer, such a hypothesis should be excluded from science because it is not natural."

The famous science writer, Robert Wright, explained that naturalism "is one of the 'unwritten rules of scientific conduct that requires adherence' and even the weakest teleological overtones [of design] are scrupulously avoided. The rule here requires acceptance because those who break it will be subject to insult and ridicule, loss of employment, rejection of their research from scientific journals, and expulsion from the scientific institution.”

The failure to give the subject appropriate attention has prompted some of the Arabic writers who claim to be knowledgeable to declare in one of the most important and widely circulated magazines in our Arab world and decide that evolution is a pure fact about which there is no doubt. One of them who was fascinated by evolutionary philosophies wrote: “What is important is that most of the controversy now is not about whether evolution actually occurred

in the past and will happen in some way in the future, or about the areas of that evolution, but rather it revolves around how this evolution occurred in the past? And how it happens.” "Now? And it will happen in the future." It tells us that evolution is something beyond doubt, but rather it is the absolute scientific truth by which the universe proceeds. He also writes, “If biological evolution has led, according to traditional Darwinism, to the progress of all types of living organisms, including rational creatures with all their characteristics and cognitive capabilities, then evolutionary development is concerned, in addition to that, with cultural and technological growth as a factor that helps the progress and advancement of the human race in a rational, conscious, and planned manner, and with greater speed.” What was happening in the past under natural selection, and tremendous progress has been achieved in the length of the life span, on the one hand, and progress in labor productivity, scientific knowledge, and social, political, and economic organizations, on the other hand.”

Here we must ask those in charge of scientific and cultural institutions in our Arab world: What is the difference between what this writer said and what Teilhard De. said above. Should we accept such statements without any evidence? Or should we not be content with silence and let the flaw of these allegations be exposed, as is happening now in the rest of the countries in the world?

### **Objections to Darwinism in America:**

According to Gallup, the opinion polls conducted over the past two decades (Table 1) reveal that a significant number of Americans have faith in various forms of divine intervention, although they may not know it by the expression

Intelligent Design. Nearly 80% of respondents believe in a higher power, although their expressions of this belief may vary. Furthermore, almost half of those surveyed adhere to the belief that the Earth is young, as described in the book of Genesis, while the other half subscribe to the concept of "faith" or "directed evolution" under the guidance of God.

If we consider the definition of evolution as "change over time," it becomes apparent that belief in God and belief in evolution are not mutually exclusive. One may firmly believe in God and also see His hand in the process of evolution. However, it is crucial to emphasize that the definition of evolution becomes of utmost importance if one interprets evolution as an act of development orchestrated through non-directed mechanisms and unplanned accidents, then it becomes challenging to reconcile this notion with the idea of a divine being. It would be akin to God as an individual throwing dice without any specific intention or desired outcome. So, if we attribute the random process of evolution to God, it, by definition, yields results that lack a specific goal and unintended mechanisms. This brings forth the conflict between believing in a "directed" or "non-directed" process simultaneously. Professor Kenneth Miller delves into this dilemma:

As Kurt the wise points out, the danger lies not in evolutionary biology being inherently incompatible with Christianity, as most scholars might assume. Instead, the real threat arises from the chilling prospect that the hypothesis of evolution might succeed in convincing humanity of the nonexistence of any purpose in life and the absence of a grand design in the universe. Those who believe in a God who "rolls dice" are closer to deists than to theists. A deist is someone who is happy that there is a God who may have created matter and the laws of nature, but then took a hike and hasn't been seen since.

Such a God whose role is “to let the chips fall where they may” does not intervene in the natural world; He set the ball in motion and then disappeared, leaving evolution to play the role of true “creation.” But this is not the view of belief in God adopted by the most widespread monotheistic religions (Christianity, Judaism, Islam).

Year	Creation Science <sup>b</sup>	Theistic Evolution <sup>c</sup>	God-Guided Process <sup>d</sup>	Atheistic (or Diestic) Evolution <sup>e</sup>	No Opinion
1982	44%	38%	82%	9%	9%
1991	47%	40%	87%	9%	4%
1993	47%	35%	82%	11%	7%
1997	44%	39%	83%	10%	7%
1999	47%	40%	87%	9%	4%
2001	45%	37%	82%	12%	6%

Table 1

Some endeavors have been made to reconcile science and religion by defining them as separate and distinct entities. One concept argues that science's purpose is to uncover the truth about the natural world, while religion deals with personal spiritual experiences. However, these attempts actually exacerbate the issue rather than solving it, as science and religion often intersect when seeking answers to fundamental questions, such as the origins of humanity. Faith in a higher power, namely God, requires a different approach than scientific inquiry, as it involves a sense of purpose. Science, on the other hand, claims that purpose and design and mechanisms serving it are mere delusion without attributing it to any higher power involvement. A recent example of the depth of the problem is the decision adopted by the Presbyterian Church in the United States of America, which stated that

“evolution” is a consistent contract with “God the Creator.” The problem here is that no definition of evolution was mentioned in the rationale for this decision.

If, for the Presbyterian Church, evolution means “directed change over time,” then the statement may be accurate, but if evolution means “blind, undirected, and unintended change,” then the statement is not logically consistent with religion. The deistic evolutionist denies the existence of evidence of design in nature. For him, belief in God in the absence of design cannot be based on “natural revelation,” that is, through natural evidence indicating the Creator. According to the Christian scriptures, design cues are evident in nature. As a result, the deistic evolutionist remains dependent only on his personal spiritual experience as the basis for his theistic belief. Logically, it would be almost difficult in this case to distinguish the evolutionary deist from the strict Darwinist. The theistic design advocate, in contrast, who believes that life was determined in some way or another will find support in intelligent design theory.

Richard Dawkins comments: “The attempt to confuse naturalism with theism is just a sophisticated attempt to attract the theological lobby and bring them to our site, and then put creationists in the opposite space. It is good policy but intellectually it is shameful.”

In the United States, objections to evolution first emerged in the form of an official institution and a legislative authority, within one of the American states, Tennessee, at the onset of the previous century. In 1920, the state of Tennessee enacted a law prohibiting the teaching of evolution, accompanied by a symbolic enactment. The governor of the state signed the law on the

condition that the executive authorities were aware that coercion would not be used to implement it. Henry Fairfield Osborn, the director of the American Museum of Natural History, spoke on behalf of evolution at that time. Osborn relied on the infamous Piltdown Man fossil, which purportedly involved a British lawyer discovering part of a skull, followed by the discovery of another part in the same location a few years later, and eventually the jaw. Paleontologists in Britain, representing the Darwinian machine, conducted fascinating studies on this skull and estimated its approximate age. After generating significant interest and eliciting substantial response from scientists, it became evident that the fossil actually belonged to one of the ancestors of humans. Ironically, these bones, now known to be fraudulent, were eventually exposed as belonging to an orangutan. The lawyer had taken the skull of that primate, made fabricated alterations to it, and then presented it to scientific organizations that were deceived and misled for numerous years. In his arguments, Osborn also took pride in what was thought to be a fossilized ancestral tooth, highlighting the significance of this discovery made by paleontologist Harold Kwock at Mr. Bryan's residence in Nebraska. Subsequently, it was revealed that the tooth belonged to a species within the pig genus.

Based on the two previous evidence by the director of the American Museum Osborn, it is clear that, until the date of the trial in 1920, the proponents of evolution had no better arguments than these to prove their evolutionary claims. It is no secret that these arguments invoked by Osborn were not only flimsy, but also a deception by which in case of Piltdown man , the lawyer who presented the skull tried purposely to deceive fossil anthropologists. The trick went as far as all anthropologists decided that the skull belonged to



human ancestors, whereas their motives and disagreement was about the size and weight of the brain. A disagreement between two scientists in Britain who studied the skull bones about the size of the brain erupted and they eventually arrived at some kind of mutual agreement after both scientists made some concession to each other. During that time, these scholars should have paid more attention to investigating the reality of source and age of those bones before they looked up the size and weight of the brain. What shunned them from that investigation can be explained by two reasons: first, those interested scholars were all evolutionary proponents. By devoting their prejudices, that has blinded them to the possibility of being deceived in case of that skull . They were tricked because they focused only on their preconceived belief that these bones belong to human ancestors. At the same time, scientific community during that period were so rigid in their evolutionary orientations that, unfortunately, they did not allow Unfriendly hands, no matter what, to investigate those bones. This made it clear that the survey of these bones by any other neutral party for more than a quarter of a century has been severely forbidden. The other reason was the tempting incentives employed to discover any subject evidence that could advance the search of human ancestors in evolutionary perspective. The rewards were so staggering to any researcher.

The other evidence on which Osborn based upon had been discovered in Nebraska and had been a canine tooth determined that it originated from one of mankind's ancestors and the alleged subject was later named Nebraska man. What draws attention in these perspectives is the extent to which the proponents of evolution relied upon just to construct an entire edifice claimed to be an ancestor of mankind from just no more than one tooth on which they build all that narrative. One wonders if in these days a similar claim has been

presented. Will the scientific community become convinced and take it seriously? Presumably they won't do that. If they do so, the issue will indicate the extent of the decline to which science has reached. Science should remain neutral and scientific research should in no way be subject to partisan and biased personal views and opinions. Unfortunately, this did not seem clear to the observing eye in the past, and it does not yet seem encouraging, even these days. Although great progress has been made, it still requires a lot of effort and challenge.

However, subsequent to Tennessee trial, due to the pervasive influence of evolutionary hegemony on the various facets of science and scientific institutions worldwide, coupled with the stringent evolutionary perspective held by evolutionists, the potential for any breakthrough by creationists became increasingly arduous. Nevertheless, during the mid-twentieth century, numerous scientists in America articulated critical viewpoints that directly addressed the essence of evolution. Notably, the scientist Goldschmidt was among those who vehemently criticized the neo-Darwinist theory of evolution, particularly with regard to the mechanisms they employed that posit evolution occurring through significant leaps or mutations. Despite these objections, the complete dominion of evolutionists over scientific and executive institutions remained unaltered. However, signs of the emergence of scientific institutions dedicated to reevaluating and studying evolution began to manifest in America during the 1960s. These institutions approached evolution from a perspective that acknowledges religion and the truths elucidated in sacred texts as being in harmony with science. The proponents of this scientific movement came to be known as "Creationists."

Subsequently, in response to Darwinism , a distinct institution known as "Intelligent Design" also emerged.

Creationists have played and continue to play a prominent role in reinvigorating scientific orientation and purifying science from the impurities and inadvertent errors often committed by esteemed scientists who embrace the tenets of evolution, presuming the validity of said hypothesis. Consequently, advocates of intelligent design have actively engaged in conducting distinguished scientific studies. These studies have been disseminated through courses and research papers on both national and global scales. Moreover, towards the end of the previous century, they began asserting their right to equal treatment in comparison to evolutionists. This demand stems from their belief that they possess scientific evidence to substantiate the validity of their conclusions.

Through the unwavering efforts of creationists, the legislative authorities in the state of Louisiana issued a decree in the 1980s, calling for the following: since evolutionary science is being taught in public schools, schools must also afford equal consideration to what is commonly referred to as "creationism." It is important to note that their objective was not to suppress the teachings of evolution, but rather to ensure a fair hearing for their perspective.

Supporters of evolution, as represented by the National Academy of Sciences in America, which comprises esteemed scientists with significant influence, raised objections to this decree. The academy presented itself to the court as *amicus curiae*, asserting that creation sciences do not adhere to the fundamental characteristic of science, namely its reliance on natural explanations. Due to the absence of scientific research supporting creation

through supernatural means, the academy characterized the efforts of creationists as primarily aimed at undermining the theory of evolution.

Justice William Brennan, speaking on behalf of the court's majority opinion, deemed Louisiana's legislation unconstitutional. He clarified that the legislation was conspicuously advancing a religious perspective, specifically the notion of a supernatural power being responsible for the creation of the human race. Such religious advocacy is prohibited in classrooms and public schools according to the American Constitution.

In defense of the legislation, Judge Antonin Scalia argued that individuals in Louisiana, including religious Christians, have the right, from a secular standpoint, to be informed about any scientific evidence challenging the theory of evolution taught in schools.

Consequently, despite legitimate scientific objections to evolution, the Louisiana legislation was invalidated. The state was not given sufficient opportunity to clarify the practical implications of equal treatment. Additionally, creationist scientists put forth the argument that the teaching of evolution itself had a religious agenda, specifically negating the belief in a supernatural force behind the creation of humanity. However, their perspective was disregarded.

**Can it be said that the court's decisions were fair and accurate in light of these circumstances?**

Within these arguments, the terms "science" and "religion" may be misplaced. The definition of science provided by the National Academy of Sciences, which was adopted, asserts that creation sciences are not genuine science due

to their failure to rely on natural explanations. This definition, however, is incomplete and biased. The Academy maintains that for science to be considered authentic, it must exclusively rely on natural explanations. In essence, the Academy suggests that nature and its constituents form an interconnected entity, and science must be based on empirical sensory means within the confines of nature. Otherwise, the Academy categorizes it as beyond the realm of science. In other words, the Academy's definition is exclusively materialistic, negating all metaphysical or transcendent assumptions. This highlights a distinct disparity between the religious understanding of science, as represented by the teachings of faith traditions, and the materialistic understanding embodied in the Academy's definition.

The religious comprehension of science does not exclude, but rather accentuates, in conjunction with the knowledge possessed by the academic community regarding empirical material science, the belief in the transmitted sciences that originated from the divine entity or were conveyed by the prophets and messengers sent by the divine entity. However, two conditions were stipulated for the acceptance of a copy, namely, the certainty of evidence and the certainty of significance. This implies that any speech originating from the divine entity or His Messengers must first be irrefutably substantiated. The certainty of evidence entails emphasizing the credibility of the individual who transmitted the source until we reach the ultimate source, which is the divine entity or His messengers. For instance, in Islam, there exists a comprehensive field of study pertaining to the narrators of the Prophet's sayings and the evaluation of their veracity and accuracy in conveying the sayings. As for the definitiveness of the meaning, it is related to the clarity and precision of the meaning, to the extent that no divergence

exists among individuals regarding the significance of the meaning. If this circumstance is met, then Islam, and I firmly believe that all other celestial religions, recognize that what is conveyed in this manner is knowledge, and indeed, it is the most precise knowledge of all. In Islam, all Muslims maintain the belief that the most authentic book is the Book of the Divine Entity, which is the Holy Qur'an, and that the truths encapsulated within it are unequivocally true. The Divine Entity designates each distinct sentence within it as an "Aya," which in Arabic signifies evidence and proof. Therefore, the verses of the Holy Qur'an serve as evidence and proof. But evidence and proof for what? In summary, it substantiates the following:

Firstly - The Divine Entity is alive and He is the Creator of the universe and the orchestrator of all aspects within it, whereby everything within this universe is subjected to the will of this benevolent Creator.

Secondly - The universe, with all its intricacies, was purposefully created by the Divine Entity in accordance with a specific plan and for a specific objective, and it was not created without purpose. The Divine Entity stated, "Did you think that We created you without purpose and that you would not be returned to Us?" (Al Mo,omenoon).

Thirdly - Living organisms are fashioned based on a distinct blueprint and exhibit a comprehensive and distinctive creation that does not encompass any arbitrary natural evolution or progression in accordance with the claims of Darwinian evolution.

Fourth - God, the Exalted and the Most High, possesses precise and comprehensive knowledge of all the intricacies of the cosmos, encompassing

both its past and future. The Almighty has substantiated this knowledge by providing tangible signs and scientific evidence within these verses, often predicated on cosmic and natural phenomena, thereby refuting the contentions put forth by proponents of evolution. These verses embody scientific inquiry that substantiates the occurrence of creation through supernatural power, contradicting the assertions made by evolutionists who claimed such an event to be implausible. These tangible indications have been corroborated by geological and geographical discoveries, as alluded to in the Holy Qur'an and other celestial scriptures, such as the narrative of the great flood, which transpired during the time of the esteemed Prophet Noah, and whose authenticity is affirmed by impartial and unbiased historical analyses. The remnants of the ark, upon which Prophet Noah and his followers sought refuge, found atop Mount Arat in Turkey, further corroborate the veracity and precision of this event. This also encompasses the account of the people of the venerable Prophet Lot, who transgressed against the Divine Creator and were subsequently subjected to a celestial punishment involving peculiar stones. The remnants that still exist within the cities of these people attest to the narratives of the inhabitants and correspond with geographical and archaeological facts near the Dead Sea. Satellite imagery further illustrates the precise locations of these cities, as mentioned in the Holy Qur'an and other celestial scriptures. In terms of geological studies, they indicate that the earth in this vicinity, adjacent to the Dead Sea, has undergone a reversal in its stratification, and the presence of sulfur stones originating from elsewhere corroborates the assertions made in the celestial scriptures.

Fifth - God Almighty is the originator of the universal laws in all their manifestations and the one who has orchestrated the universe to conform to these laws.

In regard to His knowledge of the cosmos and its laws, the verses also attest to His cognizance thereof, as well as His control and establishment of said laws. One of the noble verses that alludes to this knowledge is found in Surah (Yasin), where the Almighty states, "It is He who made fire for you from the green tree, so you kindle from it." Here, God Almighty explicitly clarifies that it was He, not nature or evolution, who created fire from trees. However, a quandary arises from the preceding noble verse, wherein God Almighty specifies that fire is derived from green trees, even though it is commonly known that firewood (i.e., dead wood devoid of moisture and life) and not green trees (which possess life and moisture) is utilized to ignite a fire as fuel. The Holy Qur'an was revealed to a community residing in the desert more than fourteen centuries ago. These people were aware that fire could only be kindled with firewood, not green grass. Therefore, the mention of "green trees" in the Holy Verse must refer specifically to "green plants" and not firewood or wood. The intention of God Almighty is to demonstrate that He created fire through the utilization of green plants in a particular manner, and later provided an explanation of its purpose. The noble verse signifies that God, who is Blessed and Almighty, created fire from the components of green plants for the purpose of fuel. The previous interpretation can only be correct if understood in the following manner: God Almighty made the green tree a reservoir of fuel, from which fire can ignite. How can a green tree serve as a fuel tank? The answer is evident: God informs us in the noble verse that in trees, He has stored solar energy through the use of green matter (chloroplasts)



and the construction of organic matter. Through this, the meaning of the noble verse becomes apparent: God Almighty, through the process of photosynthesis, has made green trees a reserve and fuel for humanity to utilize as an energy source. It is worth noting that the noble verse was revealed over fourteen centuries ago to guide people. It is now evident that green plants serve as the primary store of vital energy and are the sole known natural method in the universe through which elements are transformed into organic materials. This reaffirms God's absolute knowledge and His role as the creator of the universal laws, as stated in the noble verse. Thus, it can be inferred that the verses of the Holy Qur'an serve as material evidence supported by natural explanations. They represent scientific research that demonstrates creation through supernatural power, highlights the power of God Almighty and His involvement in the universe, and confirms the continual nature of His work in this universe. There is no spontaneous, natural mechanism in this universe that can explain the origin of photosynthesis and chlorophyll in green plants. The process of photosynthesis, with its complex molecular structure within the plant cell, is irreducible. This means that all elements of the complex must be present simultaneously for the task of storing organic matter and generating energy to be performed. If any molecule within the complex is missing, the photosynthesis process will fail. This implies that the entire complex must be present at once, or else the entire process will be rendered ineffective. This phenomenon is not compatible with the theory of evolution, as the formation of complexes in this manner contradicts the gradual process that evolution entails. The simultaneous emergence of these complexes here implies the occurrence of miracles, a concept that Charles Darwin himself revealed. The construction of these complexes is attributed to the divine power of God, who is referred to as the Almighty. If the formation of these complexes through

mutations and natural selection is deemed impossible, it would contradict the abilities attributed to these mechanisms. If God Almighty has demonstrated this capability and provided a scientific explanation for it 1400 years prior to our knowledge of the mechanisms involved in photosynthesis, can this not be considered compelling evidence for God's ability to be an intelligent designer that aligns with the existence of the Creator? The Holy Qur'an contains numerous profound examples that resemble this scenario.

The National Academy of Sciences in America, in accordance with its determination that science must rely on natural explanations, has implicitly and intentionally dismissed the concept of creation, the existence of a Creator, and the teachings found in divine scriptures. At best, it has considered these matters to be beyond the scope of scientific inquiry.

If the primary characteristic of science is to rely on natural explanations, then it logically follows that scientists have adopted material experimental methods as the natural means to provide explanations regarding the existence of this world and its phenomena. However, upon closer examination of the principles of evolution, we find that the rules based on repeated mutations and natural selection, as well as the adopted natural explanations, have failed to offer any substantial evidence supporting the notion that different species have evolved from one another. In Darwin's time, due to the lack of empirical evidence for evolution in nature, he relied solely on artificial hybridization as a form of evidence that could be analogously applied to the mechanisms of evolution in nature. It is well known among informed researchers that artificial selection through animal breeding is a deliberate and intelligent process that operates based on design mechanisms requiring intelligence. Therefore, Darwin's choice of this example was flawed, and his comparison between the workings

of nature and artificial hybrid selection was an incorrect analogy. Despite all this, even the processes of hybridization and artificial selection in and of themselves have not demonstrated any form of transfer or transformation between different species. Organisms that underwent selective hybridization remained within the same group without any development or alteration of the species. This clearly indicates that the process of artificial selection, as exemplified by Darwin, has shown that modifications within species occur through intelligent design guided by human intelligence. In the present era, proponents of evolution have persisted in their arduous efforts to provide evidence for the occurrence of evolution in nature and its subsequent development. Unfortunately for them, their most notable accomplishments in proving the operation of evolution in nature are merely two weak examples that are commonly found in biology textbooks.

The initial example pertains to moths in Britain, whose hues oscillated between light and dark contingent upon varying factors of air pollution. Evolutionists deemed this color fluctuation as evidence of the influence of natural factors in instigating modifications at the species level. Subsequently, they posited an erroneous analogy that this modification must ultimately lead, through the compulsion of natural factors and the passage of time, to alterations in the species that subsequently result in the genesis of a novel species. It is evident, even to a fledgling biology student, that moths persisted as moths, bearing the aforementioned color characteristics from the outset. No changes or developments occurred apart from a color modification that had no consequential impact on inducing any progression, as enthusiasts had hoped. This prompted the public to query the President of the National Academy of Sciences in America regarding the justification for the continued

dissemination of this fallacious narrative about moths lies in biology textbooks, despite its fallacious implications!

The subsequent example focuses on the beaks of the finches beings inhabiting the island of Galapagos, where the elongation of their beaks at a certain point was considered evidence of evolution. However, what sort of evolution is this? The finches remained unchanged, and the genetic population was the underlying cause of the emergence of larger beaks. This entire matter merely constitutes a shift in genes within the genetic population, devoid of any beneficial evolutionary consequences. Consequently, the observed evidence fails to substantiate any form of evolution in the generation of new creature types. Fossils, which serve as a comprehensive historical record, have confirmed the absence of this purported evolution, as all extant organisms, as indicated by fossils, abruptly appeared in their current form without any significant alterations occurring over the years, as exemplified in the Cambrian era.

If proponents of evolution have presented a biased definition of science that asserts the exclusive utilization of natural investigative methods, thereby negating divine powers, then these very natural investigatory methods have demonstrated the inadequacy of evolution and Darwinism in generating any form of diversity or species change through mutations and natural selection. Consequently, the definition of science and experimental scientific methods as established by evolutionists and the academy have proven that assumptions such as mutations and natural selection cannot be relied upon to substantiate the genesis of any living organisms or the subsequent diversification. If science is to derive its credibility by exclusively relying on natural explanations as stipulated by the official academy, then these natural explanations, in and of themselves, have

demonstrated the fallacious nature of the hypothesis of mutations and natural selection in furnishing any evidence of evolution, rendering that hypothesis merely a collection of philosophical opinions. The matter means that the approach taken by official scientific bodies such as the National Academy of Sciences in defining science was a wrong approach when they neutralized religious explanations and made them not science, and then presented evolutionary theory as science without any scientific support or evidence presented, that is by adopting the same natural explanations that it established as a rule. Naturalistic explanations, as defined, are confined to elucidating observable physical phenomena, but they are incapable of comprehending unseen phenomena. However, this does not imply that unseen or metaphysical phenomena are non-existent due to the limitations of naturalistic methodologies, as adherents of materialistic naturalism have concluded. Rather, these phenomena are unknown and concealed, beyond the reach of naturalistic explanations that are confined to the material realm. Nonetheless, there are natural indications that allude to and guide these imperceptible capacities. Through scientific investigations, these latent abilities can be explored and scrutinized via naturalistic explanations, exemplified by the mechanisms governing energy stabilization in photosynthetic organisms, which were highlighted in the Holy Qur'an as a scientific marvel. This natural phenomenon is elucidated through naturalistic explanations. Its mention in the Holy Qur'an 1400 years ago attests to the profound knowledge possessed by the Divine Creator regarding this scientific phenomenon, predating the understanding of proponents of naturalistic doctrines by over a millennium. This underscores the fact that scientific naturalistic explanations, contrary to the assertion made in the academy's definition, can provide explanations, albeit with a naturalistic nature. Moreover, they furnish evidence and

elucidations that substantiate the existence of imperceptible forces through their manifestations, rather than by their direct essence. Conversely, we have demonstrated that both the traditional and contemporary Darwinian hypotheses have severely faltered in providing an accurate explanation based on the impact of natural selection on mutations when subjected to scrutiny through natural mechanisms.

The appropriate course of action in this scenario entails reiterating a comprehensive and precise definition of science as the pursuit of truth wherever it may lie, free from closed-minded and biased preconceptions. While science must rely on naturalistic explanations when appropriate, it must not dismiss or exclude the authoritative teachings brought forth by the divine scriptures, which possess definitive evidence and significance, as elucidated earlier.

The appropriate methodology for validating religious sciences and subjecting them to testing involves investigating religious data that can be explored through natural explanations. By examining the degree to which these data align with or contradict experimental science, as exemplified in the previous verses of Surah (Yasin), one can establish their validity. The concurrence of these data with experimental sciences serves as evidence for the credibility of the assertions made in ancient holy books, which predate contemporary scientific and technological knowledge. This substantiates the scientific marvels present in these revered texts, affirming their divine origin. Consequently, experimental science plays a pivotal role in investigating the veracity of the presentations made in these holy books, impartially seeking the truth without any biases or exclusions.

Stephen J. Gould, an evolutionary scientist affiliated with Harvard, challenges the notion that “evolutionary science contradicts religious beliefs”. This prompts a crucial question: why do biologists frequently engage with religious sciences that fall outside their specific field of expertise? If the heavenly books revered by believers clearly and definitively express certain propositions, such as the belief in God Almighty as the Creator of the universe, the creation of distinct species without any arbitrary or spontaneous mechanisms, and the soul as a divine command not reconcilable with natural selection, mutations, and evolutionary absurdities, then what kind of religiosity remains for evolutionists to pursue?

If believers are instructed to have faith in these fundamental principles, and if worship can only occur through this certitude, then how can religiosity coexist with a concept of evolution that is based on undirected natural mechanisms, as asserted by Gould? How can a believer simultaneously acknowledge that God created all creatures and espouse the belief that natural evolution, with its random and irrational mechanisms, is responsible for their existence? How can a believer be certain that all living beings were created separately by God while also accepting that creatures gradually emerged in the universe through a random and undirected process driven by natural selection, a notion that Darwin vehemently asserted as being not accompanied by any form of miracle? Finally, how can a believer adhere to the teachings of the Holy Qur'an, and other Holy books which declare that the soul is the essence of human life, while also subscribing to the idea that concepts like survival of the fittest and natural selection serve as the secret to life?

How can a person of faith reconcile the belief in God's intentional creation of humanity and the subsequent accountability for their actions, with the

seemingly chaotic and purposeless nature of evolution? Is it possible to merge these contradictions?

It is evident that Gould's denial of the incompatibility between evolutionary science and religiosity was not a sincere assertion. Judge Philip Johnson rightly clarified the understanding of evolution when he stated that considering natural evolution as science and supernatural creation as religion is equivalent to deeming the former as reality and the latter as mere imagination. Johnson further argued that when scientific teachings, specifically evolution, are presented as indisputable facts, any opposing views, such as creationism, are automatically discredited.

However, we must question the validity of the National Academy of Sciences' decision to exclude creation sciences from the realm of science due to their reliance on supernatural explanations. As Justice Philip Johnson astutely pointed out, this definition of science by the Academy places proponents of creationism at a disadvantage, as they are unable to present their arguments in the face of the scientific establishment's claims. This approach may serve the purpose of winning a lawsuit, but it fails to satisfy those who genuinely believe that God played a role in the creation of human beings or those who acknowledge the potential fallibility of certain aspects of evolutionary theory.

Does the reliance on natural explanations as a fundamental characteristic of science inherently represent truth and correctness while contradicting the possibility of error?

The methodological naturalism explanations, which forms the basis of scientific inquiry, asserts that all phenomena can be explained through the



laws of cause and effect, as observed in fields like chemistry and physics. This approach dismisses concepts of design or teleology in nature as invalid. Essentially, it implies that the hypothesis of design is not a valid option, as methodological naturalism approach here, is not based on evidence but rather a priori assumptions. Consequently, it suggests that we are mere products of natural phenomena and lack any inherent purpose or design.

By the removal of the design element, the Naturalistic philosophy effectively eliminates any supernatural explanations for any natural events. It is evident, therefore, that naturalism according to its definition is not a deduction based on empirical observations, but rather a philosophy influenced by a specific perspective. It assumes the preexistence of certain reasons and disregards all other relevant explanations.

While naturalism is often perceived as a doctrine or philosophy in practice, many scientists argue that it is simply a component of the scientific "methodology" and not truly a philosophical doctrine. In this context, it is referred to as naturalistic methodology rather than philosophical naturalism. This is the approach that science has adopted, according to evolutionists, in their investigation of nature, excluding any non-physical forces as potential explanations for any observed phenomena.

This perspective was recently acknowledged by John Rennie, the editor of *Scientific American*, who stated that the central principle of this methodology is naturalism. Whether it is called philosophical naturalism or the methodology of naturalism, the effect of this doctrine is believed to lead not only scientists but also the general public to reject the idea of life being designed by a creator.

However, there is substantial evidence that suggests the opposite. For instance, evolutionists base their theory of evolution on randomness as a fundamental law of nature. According to evolutionists, randomness is the mechanism through which nature determines and influences the development of living organisms. Yet, none of them have provided an explanation for the origin of this randomness that is scientifically acceptable. The law of gravity, on the other hand, is a well-established law in nature, supported by repeated scientific experiments. Can the validity of randomness be proven through a similar scientific experiment, as is the case with gravity? What if the concept of randomness does not exist in this universe? If natural explanations cannot be substantiated by accurate observations and rigorous experiments, they amount to nothing more than baseless assertions. All claims of evolution, from beginning to end, rely solely on mere assumptions. There is still no evidence whatsoever to support any of this presumed evolution.

The academic community has asserted that the reliance on natural explanations is an essential characteristic of science. Has it been tested whether Darwinian evolution qualifies as science based on these natural explanations? If it has not been examined whether this assumption represents a valid scientific hypothesis, then it should have been revealed explicitly. Such disclosure should be made in a clear and accessible manner. Accordingly, acceptance of such hypothesis should be willingly given and not legally binding. This statement ought to be suitable, elucidating the influential role that the assumption of naturalism plays in the credibility of historical interpretations put forth, as well as how this assumption impacts the choice and examination of data. The absence of any mention of design mechanisms in science textbooks and other writings concerning evolution and its processes

clearly reveals the disclosure regarding the bias of naturalism against the concept of origin and design.

The theory of Intelligent Design claims that the discovery of design can be made through experimental means. Many individuals perceive the revelation of design as an intuitive process that occurs without the necessity for deep intellectual contemplation. This belief has been present for centuries, dating back to William Paley's book on Natural Religiosity. Paley, during an outing in the countryside, observed that while stones on the ground were often disregarded as natural objects formed, a pocket watch found on the lawn led to the conclusion that it must have been designed due to its complex system and intricate parts. However, this conclusion may be universally accepted as a reasonable one, because during the investigation he will discover that the clock, unlike the stone, consists of complex systems that connect its parts and needs a designer to design it. It consists of multiple precisely designed parts that interact together to accomplish a task with one purpose: to tell the time. While this scenario is easy to imagine, and this conclusion would not be possible for any reasonable person to challenge, Paley did not reach that conclusion through direct, step-by-step scientific steps. He simply recognized that it is designed. Even if Paley were to come across a cellular phone on the land, he would still conclude that it was designed, despite not having knowledge of its specific purpose. This can be compared to the sensation caused by a Coca-Cola bottle falling from the sky, which led individuals in an African tribe to attribute it to the actions of gods. The human mind then, has the ability to "feel" the creative activity of the mind, although this intuition may always accurately determine whether something is man-made, this raises questions about the applicability of this intuition to the field of biology. Gene

Myers, a principal scientist at the Human Genome Project, expressed his astonishment at the engineering of life, considering it to be a highly complex system that appears to have been designed with tremendous genius.

However, we must question the accuracy of Myers' intuition. Could his mind, and by extension our own, be deceived? Is it possible that our intuition is erroneous and that the perceived design in living systems is merely an illusion, as evolutionary biologists argue? Is there a method to verify or validate our intuition?

If we aim to scientifically ascertain whether an entity or an occurrence has been intentionally fashioned, it is imperative that we possess more than mere intuition. In order to achieve this, we must establish a formalized and systematic approach to the matter. This is precisely how the exploration of design commenced with the esteemed William Dembski. In his publication entitled "Design inference," Dembski outlines a methodology for detecting design using a technique he terms "Filtered Reveal on Design." This methodology logically indicates that there are solely three plausible explanations for any given case, pattern, or object (regardless of its temporal context): coincidence, necessity (natural law), and design.

Under the assumption of the natural hypothesis, which posits that coincidence and necessity are the sole forces at work in life and its diversity, while the design hypothesis simultaneously allows for the possibility of all three explanations playing a role, the scheme of revealing design essentially endeavors to identify evidence that supports design while simultaneously rejecting the influence of both chance and necessity.

There is a method that Dembski suggests as a potential application. It involves initially questioning whether the model under investigation exhibits an independent function, structure, or purpose that conveys a meaning or significance distinct from the individual elements that contribute to the construction of said model. For instance, in the case of the word "Design" as a model, it conveys a meaning that is independent of the individual letters that comprise it. Dembski refers to this concept as "specificity." Conversely, if a word lacks this independent meaning, such as the word "sidgne," it consequently lacks the required specificity and, therefore, cannot support a design conclusion.

The subsequent step is to determine if the distinct style or significance of the model can be explained through the operation of natural laws or systems. For example, does the exemplary model necessarily have to exhibit a specific form? An instance of this is the combination of chlorine with sodium to form salt. The specific shape of the salt atom formation is dictated by necessity. If this is the case, then it is not possible to infer design from it. Alternatively, if there is no necessity involved, we move on to the final step, which involves determining whether the model could have arisen by chance.

If the exemplary model is relatively basic, to the extent that coincidence can reasonably account for it, then there is no possibility of inferring design from it. However, if the complexity of the model is such that it cannot be explained by chance, then it is justifiable to conclude that design is at play. In order to make inferences about design, it is necessary to consider not only the existence of complexity but also specification (Privacy) and not a potential interpretation through necessity.

"Khdthshshsplashes" serves as an example of a complex model of writing, but it lacks specification and does not possess any discernible meaning. Similarly, the regular pattern of waves on a beach lacks complexity. On the other hand, the word "Design" is a custom model, consisting of only five letters, yet it exhibits sufficient complexity that confidently leads to the inference that it was purposefully intended rather than being a mere coincidence. Conversely, a specific title for an individual, such as "FYDr," may be complex and customized, but it does not necessitate both. Therefore, it can be concluded that this title represents no genuine design. This discussion is remarkable as it should aid the reader in comprehending the three factors at play: chance, necessity, and design.

Proponents of evolution assert that all organisms originated from a single common ancestor, potentially bacteria or other such entities, as evolutionary changes gradually transpired within these microorganisms over vast spans of time, eventually resulting in the diversity that is presently observed, culminating in the emergence of human beings. Such assertions cannot be accepted without empirical evidence, as they would otherwise fall within the realm of philosophy, sorcery, or illusions. The realm of physical scientific evidence adheres to established principles acknowledged by the scientific community, including observation and experimentation.

Returning to the aspect of observation, in order to substantiate the occurrence of evolution, the researcher must primarily revert to observation and ascertain whether there is any evidence in nature that aligns with this presumed progression. There are two methods of observation:

The first method entails observing the evolution of organisms that currently inhabit the earth and discerning any indications of this evolution. It is acknowledged that evolution, according to the claims of evolutionists, is an ongoing natural phenomenon. This implies that regardless of how one examines living organisms, there should be tangible evidence within these organisms that signifies this evolution. More explicitly, living organisms should exhibit distinct morphological and functional traits that demonstrate the ongoing process of evolution. Consequently, three conditions must be fulfilled by living creatures.

Firstly, these traits resulting from evolution must be novel characteristics that did not exist in the ancestors of these creatures. The existence of these characteristics in any ancestral individual of the species signifies the antiquity of these traits and the absence of renewal and accumulation.

Secondly, these characteristics must be clearly discernible. The absence of these characteristics indicates their nonexistence within the species.

Thirdly, these characteristics must exhibit progressive changes within the same species. The absence of gradual changes indicates one of two possibilities: either constancy, which is incompatible with evolution, or a genetic leap, which is also incompatible with evolution. The question at hand is whether there exists any type of living organism in earth that possesses new, clear, and distinct characteristics that exhibit a graded progression.

For instance, let us consider mammals as an example. These animals possess tens of thousands of distinct genes. In order to substantiate the process of

evolution in this field, there must be animals of multiple species, not just a single species, in which the three discernible effects of evolution manifest within each species: the emergence of new morphological traits that are absent in other members of the species (due to the influence of alleged mutations). Furthermore, there must also be a gradation and diversity in morphological characteristics, such that a minimum of one hundred noticeable gradations and diversities exist within the confines of a single species (attributable to the substantial number of genes possessed by these animals). This gradation of characteristics must indicate the trajectory of evolution towards the purported new species. If this is indeed the case, no true transformation filling the criteria in any living being was noticed. This implies that these living creatures must have been intelligently and definitively designed according to a distinct plan, each unrelated to the others. The assertions made by proponents of evolution regarding the absence of intermediate organisms due to their inability to adapt could potentially serve as a justification for the disappearance of one, two, or even three progressive categories within a single species. While, the perpetual and continuous absence of all intermediates, without any groups of interstitials whatsoever, despite the fact that the new positive traits must be preserved through natural selection, signifies the nonexistence and lack of these groups. Consequently, assuming their existence without observational evidence is erroneous, and the theory built upon the presumption of their existence is incongruous with natural field observations. Therefore, the theory positing the evolution of organisms from the simplest to the most complex via gradual progression is fundamentally flawed. Hypotheses lacking empirical evidence are merely philosophical in nature and cannot be considered scientific hypotheses.



Evolutionists put forth two phenomena as evidence for the evolution of genetic traits: the first being what they refer to as vestigial organs. According to evolutionists, these are organs found in the bodies of creatures that have been inherited from their ancestors. These organs are deemed to have no functional role or benefit. For example, evolutionists claim that humans possess approximately three hundred organs or tissues that serve no purpose and can be discarded, such as the appendix. However, modern scientific evidence has demonstrated the significant functional roles of all these organs, debunking the notion that they are dispensable. The appendix, for instance, being “vestigial” serves as a vital center and an organ responsible for generating defensive immune elements that support the body's immune system.

The second phenomenon is what evolutionists refer to as "Junk DNA" Evolutionists contend that the percentage of active genes compared to the total nucleotide elements does not exceed ten to twenty percent, with the remaining portion representing worthless and useless remnants of ancestral DNA. This proposition, however, necessitates scientific evidence to substantiate it. Contemporary scientific investigations have proven that these forms of DNA, which are not contained within the content of all genes, actually encompass functional elements of utmost importance in both gene expression and the resulting genetic trait. This is achieved through components of DNA known as intron and exon. The former determines the site at which gene transcription commences, while the latter determines the termination site of transcription.

In addition to various other components, these components serve as locations for acquiring additional replicas that resemble the original genes. They play a role in inhibiting the disassembly that occurs to the original gene during its

involvement in protein synthesis, thereby decelerating the pace of this disassembly when it presents itself as an alternative to the disassembled gene, which ultimately aids in augmenting protein synthesis. Scientists continue to unveil novel functionalities of these elements on a daily basis.

Despite their refutation, the aforementioned examples unequivocally indicate that they do not serve as evidence of evolution, but rather as a circumventive endeavor to refute design. Design necessitates precision, regularity, and information programming. If additional organs or genes are discovered that lack functionality, as claimed, then this is viewed by evolutionists as an absurdity that contradicts design. This can be referred to as an "inference through negligence," which constitutes the most unfavorable method of inference, explicitly rejected by the scientific community.

Regarding the second approach, it involves examining fossil records and noting the occurrence of gradual diversification in characteristics and transitions between species. The fossil record serves as a testament to the history, diversity, and existence of life on Earth. The investigation of various fossils and geological eras dates back to Darwin's time and persists without interruption to this day. Many evolutionists have excelled in these studies, and their research has exhibited a clear bias towards evolutionary hypotheses. However, researchers during Darwin's era were unable to locate the alleged transitional organisms in these fossils, commonly referred to as "missing links." When questioned about the absence of these intermediary creatures, Darwin attributed it to the incompleteness of the fossil record at that time. Nevertheless, the persistent absence of these intermediary beings, despite the diligent search by biased researchers, indicates that they were absent in the first place. After nearly two centuries, ongoing paleontological studies have

unquestionably completed the construction of the fossil record with all its constituent fossils. Interestingly, the absence of transitional forms in fossils further confirms the nonexistence of such intermediary organisms and exposes the fallacy of the theory proposing their existence. When confronted with these observations, evolutionists have provided justifications, claiming that these intermediary animals were unable to adapt, which led to their extinction. However, the justifications provided are insufficient to adequately explain the absence of fossils for these alleged organisms, assuming they did indeed exist.

Field observations and analysis of fossil records, as well as the examination of the Cambrian era, have unequivocally demonstrated that distinct organisms were created independently, devoid of any semblance of the presumed gradualism posited by Darwin's theory of evolution. Fossils have meticulously documented the existence of various types of living creatures, which, despite being claimed by evolutionists to originate from ancient times, display no discernible differences in form from their present-day counterparts. If anything, this indicates a remarkable stability and continuity in genetic characteristics over extended periods of time.

What piques interest in this subject matter is the proclivity of evolutionists to predominantly rely on the examination of fossils of terrestrial creatures, rather than those inhabiting coastal regions. The latter possess a distinct advantage as they are more likely to be promptly buried by the action of waves upon death, thereby transforming into authentic fossils and preserving their integrity. The fossil record of marine organisms near coastal areas is considerably comprehensive. Through meticulous studies spanning centuries, this record has consistently demonstrated the absence of any significant shifts

that would support the concept of evolution leading to the emergence of new species. Instead, it has revealed that living organisms maintain their form with minimal, inconsequential alterations. In contrast, land organisms rarely produce complete fossils due to their exposure to predation and erosion. Hence, the fossil record pertaining to them remains incomplete and unsuitable for inference. What raises suspicion is that evolutionists frequently rely on this incomplete and inaccurate record, deliberately avoiding the use of the accurate marine record, as it contradicts their data. The former allows them to assert that their fossil record is incomplete due to the destruction of evidence.

Turning to experimental methods employed to substantiate evolution, it is worth noting that for thousands of years, humans have domesticated various wild animals such as birds, dogs, horses, cows, goats, sheep, among others. Through extensive hybridization, they have sought to breed species with desirable traits. While these experiments were not conducted with the explicit intention of confirming or refuting Darwinism, Darwin and his contemporaries utilized the results of such hybridization as analogical evidence for the process of evolution, given their inability to provide empirical evidence through direct observation in the natural environment. These scientists relied on the emergence of characteristics in these hybrid animals that were absent in their ancestors, believing them to be new traits indicative of species evolution and transformation. In fact, even Darwin himself conducted deliberate directed hybridization experiments (known as artificial selection) on birds, dogs, and certain plants, yielding distinct traits that were absent in the ancestors of the organisms under investigation. However, during that time period, Darwin and his supporters lacked knowledge and awareness regarding heredity and its intricacies, particularly

with regards to recessive traits that do not manifest in parents but appear in subsequent generations. The field of genetics was not discovered until many decades after Darwin's demise. Consequently, the early evolutionists fell into a self-imposed predicament due to their fervent desire to achieve a scientific breakthrough. Judge Philip Johnson eloquently articulated this by stating: The expeditious publication of *On the Origin of Species* in anticipation of Alfred Russel Wallace's similar hypothesis, the resulting contradictions, and the overwhelming triumphs, are all thought-provoking concepts that warrant recollection.

Nonetheless, the early evolutionists themselves had personally and experimentally observed that when domesticated animals return to their natural state, the specialized hybrid traits swiftly deteriorate and vanish. The remaining creatures revert back to their original wild form. This observation should have led them to conclude that species stability prevails and that evolution and diversity should follow a specific course. However, they disregarded this outcome and paid minimal attention to it.

What artificial selection truly exemplifies is the deliberate reduction of genes from the initial gene pool, allowing certain traits to manifest, which may prove advantageous to those who engage in hybridization for specific purposes. However, these processes did not benefit the hybrid animal species, as the enhanced visible traits acquired were advantageous solely to the hybridizer, yet detrimental and disadvantageous to the species itself. For instance, the crossbreeding of a male horse and a female donkey results in generations of mules that possess distinct characteristics such as their appearance, high endurance, and good resilience, all of which are improvements over their predecessors. However, the outcome is rather astonishing, as these animals

are sterile and incapable of reproduction. Even the most skilled and experienced breeders have limitations when it comes to achieving diversity through crossbreeding. The hybridization of indigenous animals did not result in the production of new species in the sense of separate entities, as per the commonly accepted definition of a new species, which requires the new hybrid groups to be sterile when mating with the original groups, yet capable of mating and reproducing with each other. Consequently, the esteemed French zoologist, Pierre Grassé, deduced that the outcomes of artificial selection serve as compelling evidence against Darwin's hypothesis. Grassé stated, "Despite the immense pressure exerted in artificial selection, such as the elimination of any pair that does not conform to the chosen standard, and over a millennium of directed hybridization, no new species has emerged. These results derived from hybridization do not contradict scientific data but rather align with it."

Correct scientific research demonstrates that the genetic population remains unchanged in its composition within the confines of a single species. In scientific terms, this implies that hybridization signifies a process of reducing the genetic population towards a specific set of genes. If evolution is indeed a factual occurrence, then continuous hybridization will inevitably result, through mutations and natural selection, in the emergence of a new distinct category of hybrid organisms, following these intentional and repeated hybridization processes. However, if evolution is incorrect, the resulting hybrid organisms will exhibit indications that they belong to the same species as the ancestors from which they originated, and that the incidental alterations are merely modifications within the genetic population elements of the species. The aforementioned scientific prediction unequivocally clarifies that

these hybrid animals consistently remain within the confines of the species and its composition, so much so that when they are commonly hybridized with other members of the genetic population, the shared dominant characteristics resurface and the recessive features vanish.

Through the examination of serology, hemoglobin, blood proteins, fertilization between relatives, and other comparative studies, it has been demonstrated that the strains persist within the same specific framework of a particular species. The reality is that artificial selection leads to the development of tangible physical forms and encompasses all the diverse forms that genes can offer, but it is incapable of constructing an innovative evolutionary process. Consequently, both directed experiments (hybridization through artificial selection) and undirected experiments (ordinary hybridization) have undeniably indicated that Darwinian evolution, based on its random mechanisms, is an alleged assumption that is refuted by empirical evidence. These experiments have also revealed that the recessive genetic traits obtained by hybridization experts and researchers were originally present in the genes of the species itself, in the ancestors of the hybridized organisms, without any novelty added. In fact, selective selection is restricted to the variations inherited within the genetic population. Over a certain number of generations, the capacity for diversification diminishes. Consistency among creatures is the prevailing characteristic of the process of reproduction and growth. This, of course, substantiates the findings of fossil studies, where organisms appear in the fossils in the same form as their current existence. In reality, the results indicate that genes, which serve as the genetic code for every organism species, are distinctly separate and independent from other species.

This reaffirms the role of intelligent design, which generated

the gene system in all living organisms. This is not a subjective viewpoint or an imaginary classification, but rather a well-considered reality, even if it is in disagreement with the views of Darwinists. They do, however, raise some points, as Darwinists attribute the failure to produce a new species to a lack of sufficient time.

The belief held by evolutionists is that humans have engaged in the hybridization of dogs for a relatively short period of a few thousand years. In contrast, nature has had the advantage of millions, or even hundreds of millions, of years at its disposal. This response, however, appears to lack seriousness and can be seen as an attempt to evade the existing and observable truth. If the claims made by evolutionists were indeed accurate and serious enough, it would not be expected for many of the creatures present in the current era to bear no resemblance to the fossilized remains of organisms that supposedly lived hundreds of millions of years ago, as evolutionists contend. Additionally, there is a highly significant point that evolutionists tend to overlook, and it revolves around the creation of new genes and their integration into the genetic framework of an original organism. Regardless of whether we consider millions, billions, trillions, or even an infinite number of years, these durations would not provide a sufficient explanation for the spontaneous formation of new genes from nothingness. The creation of new genes necessitates the involvement of an intelligent designer. Without the presence of this intelligent designer, the creation of a new gene becomes utterly impossible. Evolutionists, however, believe in the possibility of a new gene emerging through modifications to an existing gene within the genetic code of our ancestors. They argue that this modification can occur due to errors in reading, duplication, or attachment of certain segments of DNA.



According to their claim, this modification can happen randomly in nature, and they may have even been successful in inducing it deliberately in their experiments. They refer to this transformation as a mutation. The term "mutation" is what Darwin initially used to call it "variation". Evolutionists define "mutation" as alterations that occur randomly in genes and are almost always detrimental, leading to clear negative effects on the organism. They propose, without providing any substantial evidence, that these mutations can, to a small extent, bring about improvements in terms of the organism's survival and reproduction. However, regardless of the supposed cause of these artificial mutations, they merely represent distortions at the DNA level and nothing more. They are akin to medical conditions that arise when a person's body becomes ill due to certain harm. These conditions present themselves as diseases based on their observable characteristics. Genes, in essence, are the genetic traits corresponding to these apparent characteristics. This raises the question as to why it is referred to as a disease when symptoms manifest in observable traits, but when they appear in genetic genes, evolutionists label them as mutations and attribute to them an intelligent capacity that bestows positive characteristics upon the species. Every living being is susceptible to contracting diseases . Why do proponents of evolution reject the notion that genes should undergo any deformities as a result of a disease factor? Is cancer not a genetic-level damage? This disease manifests as a defect at the DNA level, which the organism's body does not leave unattended. Similar to any disease that affects an organism, it addresses it directly through mechanisms that vary depending on the organ and the specific case. To combat these DNA-level deformities, a complex enzymatic system was created by an intelligent designer in the living organism. This repair system consists of multiple intelligently effective enzyme systems.

Each system operates in response to the emerging distortion, aiming to either completely eliminate the distortion or partially remove the damage without fundamentally altering the gene. If this system fails to make the necessary adjustment, it will activate another system to eliminate the affected cell, ensuring the overall harmony of the organism's body. In such cases, the formation of a new beneficial gene (mutation), as evolutionists claim, through a random mechanism becomes impossible. Numerous laboratory experiments have been conducted on various living organisms to induce mutations, resulting in distortions at the level of observable characteristics linked to the affected genes. Scientifically, no positive mutation, as claimed by evolutionists, has been successfully created experimentally. Although this can be rationally deduced, new genes cannot spontaneously emerge. What occurs in experiments is a distortion that affects an existing gene, similar to how cosmetic doctors use compounds like silicone to address wrinkles. This process corrects an observable feature without impacting its essence. Similarly, gene distortions do not lead to the creation of entirely new traits that did not already exist; rather, they result in hereditary pathological defects. The existence of a new gene is contingent upon one condition only: creative design by an intelligent designer. Neo-Darwinists have conducted qualitative experiments at the DNA level over the past half-century, causing significant distortions in numerous genes. However, they have been unable to create even one new real mutation, specifically referring to a new and beneficial genetic trait. If intelligent design, represented by humans in this case, is incapable of creating a new advantageous genetic trait, can alleged randomness produce such a mutation?

The research centers and laboratories dedicated to the development of beneficial mutations faced failure, resulting in their closure due to the depletion of allocated funding and the inability to achieve any successes, even on a limited scale, in this particular field.

Humans have had the opportunity to witness firsthand the direct distortion or mutations at the gene level caused by the release of radioactive materials from atomic reactors into various living organisms. The radiological effects on the genes of exposed organisms were solely harmful and resulted in distortions, encompassing the complete meaning of this term. Despite the billions of damage inflicted upon diverse organisms, no mutations occurred in a positive sense. The consequences of the radiation leaks, reminiscent of the tragedies in Hiroshima, Nagasaki, and Chernobyl, manifested as deformed births, newborns with missing organs, stillborn and underdeveloped fetuses, and the onset of cancer. Consequently, the outcomes of genetic modification present themselves as damages that manifest in morphological characteristics, taking the form of pathological denaturation. While it is true that such characteristics may have manifested in a relatively short span of time, as evolutionists argue, nature still possesses an extensive future ahead. However, the direct exposure of genes to an immense amount of leaked radioactive material, an extraordinary event, undoubtedly necessitates the creation of positive mutations if there is any possibility of their occurrence. In such a case, it would be expected that evolutionists would be the first to disseminate this news and broadcast it through various channels. Nevertheless, the absence of these positive mutations undeniably serves as evidence for the impossibility of their occurrence according to the purported random mechanism, regardless of the time it takes. Ultimately, all the experiments conducted within this

context were only able to yield distortions and genetic-level harm, which were manifested as congenital deformities in fetuses.

Darwinists argue that domesticated plants have been cultivated to interbreed with each other but cannot fertilize with parent plants. As a result, this achieves the desired standard for a new type. This assertion cannot be considered as evidence of evolution for two primary reasons:

Firstly, what has been achieved is the outcome of experimental manipulation and not a spontaneous occurrence. There exists a fundamental distinction between a deliberately designed artificial experiment and an alleged instance of spontaneity.

Secondly, the experiment itself was conducted under specific conditions, employing the principle of intelligent design, which denotes human design and control over the experiment. Consequently, the results obtained violate the aspects of spontaneity and randomness. The presence of intelligent design in the experiment renders it unacceptable as evidence of randomness. For the experiment to be deemed credible, it must be conducted in a manner that fully aligns with the conditions of spontaneity and randomness.

The concept of "randomness," as defined by proponents of evolution, necessitates that the emergence of new species aligns with the principle of chances through natural selection. Consequently, in order to substantiate the creation of a new species from an evolutionary standpoint, the experiment must be meticulously devised to ensure that the conditions conform to those of randomness and implementing the mechanism of natural selection during the mating process of these distinct species. Subsequently, the

spontaneous generation of a new species would arise from such interbreeding within individuals of the same species, rather than between two different species of living organisms, as empirical evidence suggests. This is due to the fact that evolution fundamentally relies entirely upon the progression of the same species and not on the interbreeding of different species.

By definition, a "biological species" simply denotes a group capable of interbreeding. In the case of bacteria, for instance, the ability of humans to divide a group capable of interbreeding into two or more separate groups that are incapable of interbreeding with each other does not serve as evidence that a similar process, over time, can give rise to a new model in accordance with a random mechanism. This primarily hinges on the experimental design that was implemented. If we eliminate the influence of human intervention (such as an intelligent designer) within these experiments, the inquiry at hand remains connected to the principle and methodology of the experiment:

Was the experiment conducted at the reproductive level in these organisms in the same natural manner in which mating transpires within the same organisms? Or was it executed in a distinct manner and encompassed additional elements that were not present in the traditional approach? Was the hybridization carried out in a purposeful and directed manner, or was it left to occur spontaneously and without guidance? Did the hybrid experiments exclude certain outcomes that do not align with the evolutionary perspective, or were all results considered?

Darwinists attribute the inability to produce a new species to a lack of time. While humans have only selectively bred dogs for a few thousand years, nature has had millions, or even several hundred million, years at its disposal.

Even if we were to consider the notion of several billion, or even an infinite number of years, the emergence of life must have a purpose, and the underlying reasons are inherently religious in nature. Relying on the passage of extensive periods of time for an event to occur necessitates a nonsensical transformation that the intellect cannot fathom. It represents a complete squandering of time, space, and occurrence. What has failed to transpire in hundreds of years cannot reasonably be expected to occur in trillions of years. Could not natural selection have identified a means to expedite this wasted time (billions of years) and achieve success within a shorter timeframe that would enable humans to bear witness? Why did natural selection not opt for an alternative method of selection that would grant humans a lengthy lifespan, thereby allowing them to observe these transformations from their very inception?

Why does natural selection exhibit a biased preference for Darwinian data, thereby consistently aligning its outcomes with them and refusing to entertain any contradiction with Darwinism, which is fundamentally a spontaneous approach? How did evolutionists manage to rationalize the origin of life, as they claim, billions of years ago, when the current human being, who is supposedly the sole witness, analyst, and conscious observer of these alleged developments, only emerged several thousand years ago? What is the rationale behind the existence of all these other creatures who are oblivious to their surroundings, fail to comprehend the changes that have transpired and are occurring, and remain unaware of the supposed evolution that occurred billions of years before the arrival of humans? Would it not be logical to assume that if evolution is indeed true, all creatures would possess at least some level of awareness regarding their existence and evolution? Amongst all

these creatures, only humans possess such awareness, albeit arriving quite late, as described by Darwinists. It is almost as if their arrival or non-existence is inconsequential when comparing the duration of their limited existence to that of the creatures who first came into being. Would it not be reasonable to believe that these primitive creatures, rather than a latecomer like humans who have witnessed nothing, possess the awareness and reasoning to document ancient and contemporary history? Furthermore, when humans breed dogs over a few thousand years, were they capable of achieving a single mutational transformation that could be deemed acceptable within the framework of alleged Darwinian evolution, even though the process had to occur randomly (according to Darwinism) in order for it to be plausible?

Prior to Darwin, the role of randomness or undirected mechanisms in the evolution of the universe and living organisms was not acknowledged by anyone. Randomness is a concept coined by Darwin and the evolutionists. They did not provide scientific evidence for its existence; instead, they treated it as an assumption without empirical support. Unless proven with concrete evidence, this notion remains unsubstantiated. If proponents of evolution and this particular perspective wish to consider evolution a reality based on randomness, they must furnish experimental scientific evidence that establishes the existence of randomness as a genuine scientific concept. The manner in which evolutionists approach other viewpoints, regardless of their origins, is evidently biased. The decision of the Academy, which represents the fundamental inclination of evolutionists, can be likened, as Judge Philip Johnson noted, to a scenario in which the defense attorney of a criminal is prohibited from presenting his argument unless he provides evidence about the identity of the perpetrator, even though that is not his responsibility. The

same party that advocated for the separation of religion and science was eager to employ its scientific understanding as a foundation for expressing opinions about religion...The literature surrounding Darwinism is replete with conclusions that run counter to religious beliefs. These conclusions include the notion that the universe originated without any conscious design or purpose, and that human beings emerged through a random natural process that bestowed no particular attention upon us. Importantly, these statements are not presented as subjective opinions, but rather as logical deductions based on the principles of evolutionary believe. Another characteristic that gives evolutionary believe a quasi-religious aura is the apparent fervor with which Darwinists seek to propagate their worldview. By asserting that the average uneducated individual readily embraces the factual basis of their evolutionary hypothesis, they view it as a moral imperative to proselytize their beliefs. Judge Philip Johnson cites an excerpt from Richard Dawkins' book "The Blind Watchmaker" as compelling evidence of the ideological and religious dimensions of Darwinism and evolution. In this excerpt, Dawkins contends that Darwinism has made it intellectually feasible for individuals to embrace atheism. Furthermore, he asserts that anyone who disavows belief in Darwinism must be either inattentive, unintelligent, mentally unstable, or even malevolent. Although Dawkins expresses a preference not to employ such derogatory language, his statement suggests a pronounced bias and prejudice.

Dawkins' puritanical and biased stance towards Darwinism and evolution is readily apparent. His exclusionary and prescriptive approach is clearly evident in the aforementioned paragraph. Who conferred upon Dawkins the authority to determine who is sane and who is insane? By what means has he been



granted the power to forcefully impose acceptance of Darwinism upon others? Does Dawkins possess irrefutable evidence to validate the correctness of Darwinism and evolution, thereby rendering opposing viewpoints invalid and misguided? Or is his stance merely an expression of zealotry towards a particular opinion, belief, or philosophy?

In conclusion, must scientific disciplines such as Darwinism or any other field be predicated upon assumptions and claims lacking empirical evidence in order to be considered legitimate? Does this conform to the perception of science within academic circles? If this is indeed the prevailing view of science in academia, must everyone acquiesce and conform to this definition? It is evident that such a definition of science is inherently biased and incomplete.

### **Evolution,**

Commonly understood as the process of things changing over time, encompasses a wide range of phenomena. This includes the evolution of automobile designs, political systems, computer programs, and even interpersonal relationships. The concept of evolution applies not only to inanimate objects, but also to living systems. We observe that living organisms undergo significant changes throughout their lifecycle, from a fertilized egg to a fetus, then to a child, a teenager, and finally to an adult. Furthermore, the evolution of various species is not limited to the natural world, but also extends to cultivated breeds of dogs, cats, and livestock, which have been intentionally developed through artificial hybridization and selective breeding. The question that arises from these observations is not whether things change, but rather what causes these changes to occur.

In the past, the notion of "artificial selection" was introduced to explain the intentional breeding of organisms. This concept, coined by Charles Darwin in his book "On the Origin of Species" in 1859, argues that if humans are capable of producing significant changes in animal forms through planned breeding within a relatively short period of time, then it is reasonable to assume that similar changes can occur in nature given enough time and the presence of environmental factors that favor the survival and reproduction of certain individuals within a population. Darwin recognized that life forms and their body plans can undergo gradual changes over long periods of time, as evidenced by the fossil record, which displays a remarkable diversity of extinct species. However, the question of what drives these changes remained unanswered. Darwin and his successors proposed that natural mechanisms, devoid of any intelligent or directed influence, along with chance events, are sufficient to explain the observed diversity of life and the origin of species.

The National Association of Biology Teachers, in 1995, provided the following definition of evolution: "The diversity of life on Earth is a result of evolution, an unpredictable, purposeless, and long-term process that involves genetic modification through natural selection, chance events, historical factors, and environmental changes." This definition emphasizes the complex nature of evolution as a natural process that operates without any predetermined goal or direction.

However, it is important to critically examine the term "evolution" and its various interpretations. Justice Johnson argues that the term is highly flexible and can be used to convey multiple meanings, ranging from non-controversial statements about bacteria developing resistance to antibiotics to metaphysical claims about the absurd mechanisms and forces that supposedly led to the

evolution of the human race. Given this inherent flexibility, the term evolution can be misleading and prone to deception. It is therefore crucial to clearly understand the intended meaning and avoid superficial interpretations. Johnson refers to the views of Colin Patterson, a prominent paleontologist at the British Museum of Natural History, who suggests that both evolution and creationism are forms of cognitive deception that ultimately provide no substantial information. Johnson further notes that prior to Darwin, the main objection to creationism was the lack of a known mechanism for the process of creation.

In summary, the concept of evolution encompasses a wide range of phenomena, from the evolution of inanimate objects to the changes observed in living systems. It is based on the idea of natural mechanisms, chance events, and environmental factors driving the diversity of life over long periods of time. However, it is important to critically analyze the term "evolution". Creationists merely alluded to the "truth" of Creation and passively accepted a deliberate disregard for interpreting the genuine significance of creation. However, according to Patterson, Darwin's theory of natural selection is now also facing criticism for obvious reasons. Its continuing validity is not certain. Evolutionists increasingly adopt the language of creationists by referencing a "fact" without offering an explanation of its meaning. Patterson made a noteworthy remark: "We can identify something vague and label it as 'evolution.'" However, this is merely a superficial designation. The crucial question is not solely whether scientists have reached a consensus on this label, but rather how much they comprehend about the intricate emergence of living organisms such as humans. Johnson sought an alternative perspective from Irving Kristol, a theorist and sociologist with a particular interest in

identifying obscure philosophies. Kristol's observations indicated that the Darwinian theory elucidates the development of complex life through minor genetic mutations and the principle of "survival of the fittest." However, this theory is only applicable to diversity within the confines of a single biological species. When it comes to Darwinian evolution, which posits the transformation of one species into another, it remains a "biological hypothesis," rather than an established reality.

Based on the aforementioned points and the current state of affairs, Johnson concludes that religious creationists are not far from reality when asserting that contemporary evolutionary teachings possess an unjustified anti-religious tone, particularly since evolutionists have failed to present clear evidence or a comprehensive definition of evolution.

It is evident from the above that Judge Philip Johnson's intention was to highlight the criticism leveled by evolutionists against creationists, namely that the latter base their scientific explanations on miraculous or supernatural factors, which are typically associated with believers in divinity. On the other hand, supporters of the materialist doctrine of evolution solely adhere to the belief in matter and insist that scientific explanations for any phenomenon should be grounded in materialistic principles. However, when they themselves articulate their understanding of evolution, which supposedly offers a materialistic scientific explanation for existence, it becomes apparent that their explanations are incomplete, muddled, and ambiguous, and may even border on imaginative explanations divorced from reality. If this is indeed the case, then the unwavering zeal of evolutionists for their doctrine in the absence of conclusive evidence is, as Judge Johnson perceives it, a form of anti-religion and unwarranted bias. Judge Johnson contends that both

explanations concerning the origin of living beings – the divine explanation put forth by creationists and the evolutionary explanation proposed by evolutionists – are on equal footing in their failure to provide an accurate explanation based on natural justifications that reveal the mechanisms by which living organisms were created.

Judge Johnson derived his conclusions from the writings of Harvard University Professor Stephen J. Gould, a renowned figure in the field of evolution. Gould firmly refuted the existence of any significant anti-religious bias in evolutionary reference books, asserting that such biases were no different from those found in other scientific disciplines. Furthermore, he emphasized the enduring importance of Darwinian selection in comprehensive theories of evolution. Gould linked evolution to a natural fact, drawing a parallel with the established heliocentric model of the Earth revolving around the sun.

In response to Gould's assertions, Judge Johnson remarks on his familiarity with the evasive responses often encountered when challenging the hypothesis of evolution. Those outside the scientific community who question the absolute reliability of the evolutionary hypothesis are often met with admonitions against such inquiries.

Judge Johnson suggests that Professor Gould either did not fully acquaint himself with the content of the reference books on evolution or disregarded the biases present within them. It is undeniable that a significant portion of scientific literature, across various specialized fields, has been influenced by evolutionary biases. Unfortunately, there appears to be a pervasive trend among influential figures in scientific communities worldwide to introduce

evolutionary biases into all areas of knowledge. Among the different branches of science, biology remains the most profoundly impacted by evolution and subject to its influence. Judge Johnson finds it peculiar that Gould's stance on evolution is characterized by a rigid and dogmatic approach. By asserting that "evolution is also a natural fact, just as it is proven that the Earth revolves around the sun," Gould's statement elicited a strong reaction from Judge Johnson, prompting his aforementioned response.

Rather than evading the matter by offering concise statements, Gould ought to have explained why and how evolution is considered a natural fact. The heliocentric model, for instance, was substantiated by Galileo's scientific evidence, leaving no room for doubt. Subsequent empirical evidence has further confirmed this model. Did Gould provide similar scientific evidence to support his claim that evolution is a natural fact? Are these the principles that guide scientific inquiry, criticism, and dialogue? Gould seems to assert that evolution is an untouchable concept, immune to criticism or challenge. Does this not resemble a form of religious reverence for texts? However, there is a clear distinction to be made. Religious texts derive their sanctity from a divine source, free from error. Evolution, on the other hand, was conceived by fallible human beings, and the potential for error cannot be dismissed. Judge Johnson penned a statement wherein he cited the opinions of evolutionists who claim that disagreements regarding evolution are merely matters of detail, such as the timeline or the specific mechanisms by which the evolutionary transition transpired. These discrepancies do not indicate a crisis, but rather signify healthy creative phenomena within the realm of evolution. In any case, there is absolutely no room for doubt regarding what is referred to as " Fact of Evolution."

The prejudice of evolutionists towards the supposed "fact" of Evolution compels others to blindly accept it. This raises a significant question about the concept of axioms. Postulates are facts that cannot be proven but are relied upon to construct hypotheses. For instance, the postulate that the shortest distance between two points is a straight line. Similarly, the postulate that two parallel lines never intersect. However, the supposed "fact" of Evolution cannot be taken for granted and necessitates empirical evidence to substantiate it. The transformation of one organism into another cannot be assumed unless we directly observe an instance of this alleged evolution. Judge Johnson remarks on this matter, stating that there is a conspicuous absence in explaining the extent of fundamental transformations that can occur. The assertion that humans evolved from fish is an unsubstantiated statement. The only reason the fish story appears credible is due to the scientists' belief that they comprehend how a fish can evolve into a human without any miraculous intervention.

Judge Johnson's statement accurately captures what is required. Material evidence is necessary, as claimed by evolutionists, to establish the validity of their assertions. Otherwise, their claims would be similar to the criticisms they level against creationists.

There is a notable lack of consensus among evolutionists regarding the mechanisms through which evolution operates, and various theories have been proposed to explain these mechanisms. The absence of agreement among evolutionists regarding a common mechanism for evolution is of utmost significance to those of us who wish to ascertain the extent of scientists' knowledge about "evolution." Therefore, Justice Johnson opines:

"The formulation of a theory elucidating the workings of evolution is inevitable, particularly when countless evolutionists insinuate in their writings that absurd material mechanisms are responsible for our existence. Evolution, as defined by scientists, is a mechanical process. Hence, what is the significance of the term 'fact'? Will it retain its value in the absence of the mechanism? Undoubtedly, it will become completely enigmatic. We shall examine the evidence to determine if there are known mechanisms capable of bringing about the large-scale transformative changes posited by the evolutionary hypothesis, such as the transition from single-celled bacteria to complex plant and animal organisms, from fish to mammals, and from apes to humans." If these mechanisms of neo-Darwinism are incapable of fulfilling their intended purpose, and if there exists only what Gould and Kristol previously referred to as "a conglomeration of conflicting hypotheses" rather than explicit alternatives, then it can be inferred that scientists lack any substantial understanding of the evolutionary processes responsible for significant advancements. It is important to acknowledge the potential for differentiation between "The truth of evolution" and Darwin's theory.

In a more lucid context, if, after two centuries, proponents of evolution still lack a consensus regarding the mechanisms through which evolution purportedly operates in the natural world and the transformation of organisms across distinct species, and instead rely on a multitude of hypotheses seeking appropriate solutions, it follows that the claim of the infallibility of evolution is unfounded and should not be zealously embraced as observed. Darwin's theory remains merely a theoretical construct devoid of empirical evidence.

**Queries regarding evolution:**



Within this framework, Judge Johnson presents several crucial inquiries:

-Was Darwinism founded on sound scientific evidence, or does it represent another manifestation of fanaticism? Can Darwinism and evolution present compelling evidence for the existence of natural mechanisms facilitating the evolution of humans and other creatures from microbial ancestors, and ultimately from non-living matter? This becomes especially pertinent when considering the pronouncement by the National Academy of Sciences that reliance on natural explanations constitutes the most fundamental characteristic of science.

- Is it justifiably assumed that scientists possess a certain knowledge that the Creator played no role in the creation of the universe and the diverse life forms within it?

- Is it feasible that certain phenomena, while potentially excluded from the purview of the natural concept of science, may still reflect reality, or is the notion of "non-scientific" merely indicative of insignificance or lack of any meaning? Given the unwavering support for natural evolution within the scientific establishment, would an external observer even entertain the possibility that this officially endorsed doctrine could be fallacious?

According to Johnson, the objective of the discussion is to elucidate the concepts employed by contemporary evolutionary hypotheses, the significant claims they make about the natural world, and the fundamental points of contention between natural evolution and creation.

In addressing his inquiries, Judge Johnson commences with an examination of Darwin's writings, identifying three foundational pillars of Darwinism that

are interconnected and form the bedrock of Darwin's theory. He then proceeds to explicate the concept of mutation, subsequently delving into the perspectives and assumptions of neo-Darwinists, stating:

"In his publication, Darwin addresses three interrelated themes:

Firstly, the notion of species constancy is debunked, thereby demonstrating the emergence of new species throughout the extensive historical epochs of the Earth via a natural mechanism known as 'Descent from lineage with modification'."

The second concern is that the process of evolution can be expanded to encompass all forms of life, as all living organisms have descended from very few common ancestors, potentially of microbial origin.

The third concern, which distinguishes Darwinism, is the notion of "natural selection" as the driving and effective force that facilitated the remarkable biological complexity previously attributed to the hand of a Creator.

"Survival of the fittest" is the driving force proposed by Darwin as a substitute for the guidance of a Creator.

Neither Darwin nor his successors insisted that natural selection accounts for all evolutionary processes. In the introduction to the first edition of his book "The Origin of Species" (1859), Darwin stated, "I am convinced that natural selection has been the main but not the exclusive means of modification." He later expressed regret for overlooking this observation, acknowledging the poor judgment.

On the other hand, Darwin's stance on the significance of alternatives was ambiguous. One of these alternatives, as he perceived it, was described as follows: "The diversity that manifest to us as the result of our ignorances as if it were spontaneous." Does this imply that it did not occur spontaneously, but rather its seeming spontaneity was a consequence of our ignorance? If this was Darwin's intent, then it suggests that the occurrence was not spontaneous, implying intentionality. Any intentional diversity indicates the involvement of intelligent agency. Is this what Darwin intended?

How can we ascertain the feasibility of such evolution? Darwinian evolution posited two fundamental elements. The first, termed "diversity" by Darwin and now referred to as "mutation" by contemporary evolutionists, is characterized by changes that occur in genes and manifest randomly. Although these mutations are often deleterious, resulting in apparent harmful effects on the organism, they can, to a small extent, confer survival and reproductive advantages.

Organisms typically produce abundant offspring, a portion of which reach adulthood. Those individuals that achieve this milestone will in turn produce their own offspring, while others, less fortunate, do not. Through this ongoing process, wherein certain members of a species survive due to variations, specific traits can proliferate within the population, serving as a foundation for further cumulative improvements in subsequent generations. Given sufficient time and the occurrence of favorable mutations, complex organs and patterns of adaptive behavior can gradually emerge without the necessity of any preexisting intelligent design.

It is evident in the preceding paragraph that if mutation is excluded due to its recent endorsement by evolutionists, what remains delineates Darwin's philosophy of evolution. According to him, diversity is unequivocally linked to the observable traits that will manifest in the progeny fortunate enough to reproduce more and produce a greater number of offspring. This essentially encapsulates the essence of Darwin's philosophy of evolution. However, upon scrutinizing the scientific knowledge that emerged subsequent to Darwin's time, particularly in the field of genetics, and superimposing it onto Darwin's understanding of the mechanism of evolution, researchers can effortlessly ascertain that the diversity Darwin was referring to pertains to the genetic traits that will manifest in subsequent generations. These traits, when considered collectively, embody the amalgamation of recessive and dominant traits that result from the genes carrying those respective traits. Together, they represent what is known as the genetic population within individuals of a single species. It is understood that the genetic population within individuals of a single species is a stable population that is incapable of presenting novel or innovative genetic or morphological traits. Consequently, based on this premise, Darwinian evolution was merely a process of hybridization, whereby recessive traits manifest within the species when interbreeding occurs, similar to the homogeneity observed in consanguineous marriages where recessive and often pathological genetic traits manifest. Conversely, when mixed or polyclonal marriages take place, dominant genetic traits emerge, which are typically prevalent among individuals of the species. Therefore, what we are discussing here and what Darwin intended in his concept of evolution is nothing more than hybridization and the emergence of genetic traits that are inherently present in the genes of the species, with no occurrence of any form of evolution, diversity, or instability in the species. Darwin's lack of

knowledge regarding genetics at the time, and his discovery of new traits resulting from hybridization, led him to believe in the immutability of species. Darwin had the opportunity to rectify his erroneous hypothesis of evolution, which he had formulated, when he conducted hybridization experiments on birds, allowing birds carrying recessive traits to mate with birds possessing dominant traits. The outcome was a complete disappearance of the recessive traits in the subsequent generation, with all members of the generation reverting back to carrying common dominant traits. This phenomenon can be attributed to the constancy within the confines of a single species, which contradicts the notion of impermanence and instability that Darwin postulated within species. In reality, the evolution that Darwin advocated was not evolution at all, but rather a mere hybridization of recessive traits that manifested abruptly.

"mutation" as employed by contemporary evolutionists serves as a generic term denoting a collection of mechanisms that evolutionists posit as sources of genetic diversity, and through which natural selection exerts its influence.

The assemblage encompasses various types of mutations, namely point mutations, chromosome duplications, gene duplications, and a combination thereof. It is crucial to emphasize that diversity ought to be stochastic in nature. It is more conceivable to envision innovative evolution through the capacity to guide the process by utilizing the appropriate mutation at the opportune moment. Nevertheless, the inflexible genetic theory insists that there is no such creative capacity directed towards mutations, thereby necessitating that organisms be shaped according to the dictates of blind nature, i.e., natural selection.

In the words of Douglas Futoyama: "When Darwin penned *The Origin of Species*, he was unable to furnish compelling instances of natural selection. Instead, he introduced an analogous form of artificial selection, which breeders of animals and plants employ to enhance the traits of indigenous species of organisms.

Artificial selection diverges fundamentally from natural selection, as it incorporates a principle of intelligent planning and design. However, Darwin's objective in his theory, as he expounded in his experiment, was to substantiate that absurd natural processes could supplant intelligent design."

Futoyama failed to accurately characterize Darwin's contributions. In the hybridization process on which he relied, Darwin never presented a form of artificial selection akin to natural selection. According to the evolutionary perspective, selection necessitates the emergence of novel genes that were not initially present in the species, and this did not occur in Darwin's hybrid experiments. All that Darwin demonstrated through hybridization was merely selection for recessive genetic traits that already existed within the gene pool of the species. Therefore, it must be underscored that proponents of evolution often interpret meanings in a manner that aligns with their viewpoint, without attaching significant importance to scientific veracity.

Building upon the aforementioned, the esteemed French zoologist Pierre Grasse concluded that the outcomes derived from artificial selection bestow compelling evidence against Darwin's hypothesis: "Despite the immense pressure exerted through artificial selection (such as the culling of any pair that fails to conform to the standard set by the breeder) over a span of a thousand years, no new species has arisen."

In sum, the sole assertion that can be made regarding natural selection is that the organism that engenders the greatest number of offspring must possess the requisite fitness to do so. A recurring theme indeed.

The renowned philosopher in the realm of science, Karl Popper, once articulated, "Darwinism does not, in fact, constitute a scientific hypothesis, as natural selection is an ill-defined explanation that can be applied to anything, thereby failing to provide an explanatory framework."

The contemporary neo-Darwinian synthesis emerges from the notion of the gene pool, a mathematics-centered discipline that elucidates how the proliferation of a minute number of mutations can swiftly propagate throughout a population. These provided data are conjectures embedded within the theoretical framework and do not represent observed discoveries in the natural world. Mathematicians, by nature, conceptualized it as "anything that engenders a greater number of offspring for an organism and its progenitors as compared to other identical, competing organisms within the same species." This concept is inherently constrained within species.

It is implausible to solely rely on theoretical mathematical principles when examining any natural phenomenon, particularly the transference of genetic traits amidst individuals of a given species. Scientific observation necessitates meticulous statistical monitoring to track the emergence of novel traits within a species, rather than a theoretical computation of the likelihood of their manifestation, which is often pursued by proponents of evolution. Suspicion and conjecture offer no substantial aid in uncovering the truth.

According to Patterson, the hypothesis can be logically inferred in the following manner: 1) All organisms must engage in reproduction. 2) Genetic diversity is inherent in all organisms. 3) The impact of genetic diversity on reproduction varies. 4) The variety of genetic diversity that positively influences reproduction will prevail, while those lacking such influence will fail and experience changes in the organisms.

Patterson's emphasis lies in establishing the occurrence of certain forms of natural selection within the theory, rather than providing an extensive explanation or generalizing the concept of evolution. In fact, the theory does not encompass the notion of organism transformation. The range of genetic diversity may remain narrow, and the successful survival of a species may entail maintaining its existing characteristics. However, if less fit organisms succeed in multiplying, a species may undergo greater changes that could potentially lead to subsequent extinction. Nevertheless, it is crucial to note that this pertains to an already existing genetic population and does not result in the creation of any new species. The stability and constancy of a species are upheld.

The primary characteristic of fossil species is their stability, indicating an absence of change. Numerous "living fossils" have remained unchanged for millions of years. All the mentioned points can be attributed to the genetic population of a species, excluding the emergence of any new mutations. The discussion remains confined to the characteristics within a single species and does not contribute to the alleged process of evolution.

### **Natural selection as a scientific theory:**



The modern synthesis of neo-Darwinism emerges from the concept of natural selection as a scientific hypothesis. Natural selection is the process of choosing, resolving, and making choices based on practical and unintelligent process. It is exemplified by the behavior of a river, which follows the path of least resistance, or the formation of crystal salts, where sodium ions and chloride ions have no choice but to come together. Similarly, gasoline, oxygen, and a spark have no other option but to explode. The term "natural selection" is a backhand of evolution, and its widespread use contributes to the prevailing confusion that is characteristic of this topic. Pierre Grasse was not positively impressed by these forms of dialectic. In his conclusion on evolution and natural selection, he summarizes that evolution is simply an observation of demographic facts, fluctuations in genetic patterns, and geographic distributions. The species in question often remain unchanged for long periods of time, as evidenced by ancient species that have remained unchanged for millions of years. The fluctuations observed resulting from circumstantial conditions in species and prior modifications to the genome, do not prove evolution. This finding is so shocking and true that it raises a new problem: why do people, including respected experts, believe that evidence of fluctuations within species supports the hypothesis that natural selection can engineer miracles and create complex structures like the eye and the wing?

The classic example of Kettlewell's moth experiment is often cited as illustrating the power of natural selection. However, it is important to note that this example does not explain the origin of species or their diversity. The experiment only demonstrates a change in the ratio of brown to white butterflies, while both colors were present initially. It is naive to believe that

Kettlewell's moth experiment supports the ambitious claims of Darwinists regarding the evolution action in the field.

**Natural selection is a philosophical necessity:**

The US National Academy of Sciences has communicated to the Supreme Court that science must be grounded in natural explanations rather than relying on concepts that are beyond human comprehension. As a result, contemporary scientists categorize any supernatural biological ability, which is non-physical in nature and aims to drive organisms towards increased complexity or improved cognition, as unacceptable and excluded. In order to provide a comprehensive explanation for biological complexity, science must focus on what remains after accounting for exceptions. Among the remaining alternatives, natural selection stands out as the most prominent and perhaps the sole remaining option.

In this scenario, some individuals may conclude that Darwinism must undoubtedly be true. For these individuals, the objective of any new investigation would solely be to elucidate the workings of natural selection and resolve any issues stemming from minor anomalies in certain natural phenomena related to the evolutionary hypothesis. They would perceive no necessity to test the hypothesis itself, as there is no viable alternative against which it can be tested. Any individual questioning the credibility of the hypothesis could easily be dismissed by referencing T. H. Huxley, a devoted follower of Darwin, who used to challenge skeptics in Darwin's era by asking them: "What alternative do you have?"

However, the pressing question that arises is: What are the true limitations of natural selection's operation? The answer lies in the fact that if selection is to operate, it can only do so by acting upon the diversity of genes within a single genetic population, as evidenced by hybridization processes. Consequently, any new apparent characteristics remain confined within the boundaries of a single species and do not lead to the emergence of new species. Alternatively, selection may operate on mutations, which is a hypothetical concept lacking scientific validation. A beneficial mutation would involve the creation of a new gene, but this has not been substantiated scientifically. No new mutation has been observed to be experimentally induced or naturally occurring. All the discussions within the realm of genetics in the scientific community are nothing more than distortions and detrimental effects. The issue lies in the absence of gene creation, implying the absence of genuine mutations. Therefore, the matter of natural selection at the level of mutations remains speculative and hypothetical rather than a scientifically established fact.

It is evident, therefore, that there exists intellectual coercion and a deliberate suppression of any opinions, beliefs, or perspectives other than evolution. The goal is to single out evolution as the sole principle that represents the scientific explanation for the origin of the universe, life, and their ultimate destiny. In other words, by simplifying the subject matter to a logical framework, the analysis can be summarized as follows:

Natural selection is the primary scientific explanation for the emergence and evolution of species. Other explanations are deemed invalid in light of this. The comparison between natural selection and artificial selection has been unquestioningly accepted by esteemed scientists. They were not concerned with the deceptive nature of "repetition of meaning" and "deductive logic"

mentioned earlier. These fallacies continued to persist and yield results. It is evident from their interpretations that they justified the interpretation of other phenomena by relying on these falsehoods. They argued that species unable to compete are destined to avoid extinction, as there is no qualified competitor in their environment. Darwinists have devised a flexible auxiliary system that can seemingly explain any critical possibility. For instance, the concept of living fossils, organisms that allegedly remained unchanged for millions of years, poses no problem for Darwinists. They assert that these organisms failed to evolve due to the absence of necessary mutations or because of developmental constraints. It is also suggested that these organisms were already well-adapted to their environment. In essence, they did not evolve because they did not desire to evolve. One manipulative aspect of Darwinists' approach is the phenomenon of warning alerts displayed by certain animals when predators are nearby. These animals sacrifice their own safety for the sake of the group. It is difficult to understand how selfish natural selection can promote the evolution of self-sacrifice when it operates to ensure survival for the fittest. Darwinists attribute this paradox to "group selection," whereby an organism sacrifices itself to preserve its genes. By shifting the focus of selection to either the group or gene level, Darwinists can explain traits that contradict individual organism selection. However, an important question arises: how can collective selection override selfish genes at the genetic level, considering that individual genes select for their own benefit through natural selection? It is crucial to acknowledge that all of this is purportedly achieved through random and undirected natural forces. It is evident that evolutionary thinking exhibits a significant double standard that cannot be ignored. Its proponents can only provide justifications but lack scientific and moral-ethical credibility.

If the matter is nothing more than natural and random selection, as evolutionists claim, then living creatures that are not rational or conscious should not emit any warning cry to alert others when danger approaches. They must not breastfeed or feed her young when they are hungry and leave them to die because all of this is beyond the limits of the absurdity and chaos that advocates of evolution are capable of, and it is impossible to justify the tendency to pay attention to another being of the same species. This tendency, which can only result from a miracle, is described as an instinct that was implanted by a conscious, creative ability in the souls of those creatures, so that they can perform the role for which they were created. God Almighty has detailed this phenomenon for us in the Holy Qur'an in the noble verse: "And there is not an animal on the earth nor a bird that flies with its wings except nations like you. We have not neglect anything in the Book." Being nations requires the existence of tight ties and relationships between their individuals created by the All-Knowing and Almighty.

The example of the supporters of evolution in their explanations (collective selection) is like the king who argued with Abraham about his Lord. God Almighty said, "Have you not seen the one who disputed with Abraham about his Lord about God giving him the kingdom when Abraham said, 'My Lord is the one who gives life and causes death.' He said, 'I give life and cause to die.' Abraham said, 'For God brings the sun from the east, so bring it from the west.' Then he who disbelieved was astonished. And God does not guide the wrongdoing people." Al-Baqarah (258).

God's creation of creatures is the creation from nothingness and the restoration of life to a dead soul. As for what that plaintiff claimed, it was his ability, through what he was enabled to do, to shed someone's blood or forgive

him. This justification that he presented, like the justification of (collective selection), does not go beyond the limits of sophistry that does not rise to the level of a scientific response.

If we assume that Darwinism is in principle true, then it is generally reasonable for the hypothesis to be modified as necessary so that it matches the actual observed facts. But the problem is that the modification systems in this theory are extremely flexible, so that by accompanying their use with the theory, it becomes difficult to imagine a way in which Darwinian claims can be tested using any experiment whatever, due to the many modifications and changes that have occurred , if we exclude that, the entire issue becomes just a maneuver and an evasion.

In the statement in which Judge Johnson explained Darwin's understanding of the mechanism of natural selection, which has come to represent a model for evolutionists' understanding of the way in which evolution occurs, "Living organisms usually produce offsprings that are larger in number than can reach adulthood. Those offsprings that gain that opportunity will also produce other offspring from them, while the rest of the matters remain neutral among those that were not so lucky. Through the continuation of this process in which some individuals of one species survive through differential selection, a specific trait will spread in that species, and it can become the basis for additional cumulative improvements in subsequent generations."

It is evident that Darwin attributes the entirety of this phenomenon to a random mechanism that is not grounded in any teleological nature or specific objective. There exist two matters of significance that merit discussion within this Darwinian comprehension: The initial matter pertains to the process of

offsprings production and the emergence of a desirable characteristic, as well as its acquisition by the majority of individuals within subsequent generations of the species. It is feasible to employ a statistical term within this context, specifically the term "normal distribution". As is commonly understood within the realm of standard statistical populations, the distribution of the population can be characterized by a model that closely resembles the bell-shaped model. This model is applicable to all populations with a standard characteristic. If the total population is divided into smaller groups, each group will exhibit the bell-shaped model, which bears a striking resemblance to the original model of the population, albeit with a slight discrepancy that may arise from a deviation in the mean and the distribution of individuals within a given sample around the mean. A certain characteristic within a given society must conform to the bell-shaped distribution in terms of its distribution. In a specific group within society, this characteristic has the potential to proliferate to such an extent that it becomes the prevailing trait. It is plausible that this trait subsequently gains prevalence among all members of society at large. Let us consider the example of human heights for illustrative purposes. The average height for the entirety of human society is approximately 170 cm for males and 155 cm for females. However, it is worth noting that when human societies are divided into regions, the average height increases. For instance, in Scandinavian countries, the average height reaches 185 cm for males and 170 cm for females. In China, the average height is 165 cm for males and 150 cm for females. Thus, there may be a variation in average height among members of different societies, yet this does not undermine the underlying principle. Excessive height may not necessarily confer an advantage within the human species, particularly when it approaches the realm of gigantism, just as extreme shortness bordering on

dwarfism can be detrimental. Thus, moderation remains the most essential quality, as it is observed that the majority of individuals within the human sample are situated in close proximity to it. From a biological standpoint, this signifies that contrary to Darwin's belief regarding a shift in the statistical population towards one of its extremes, the return to natural appearances indicates that the statistical population as a whole consistently strives to center itself around the mean. This reaffirms the concept of central tendency and steadfastness within individuals of the species, rather than the shift that Darwin postulated. This represents the first point of consideration. As for the second point, which Darwin asserts as the catalyst for the formation of new species, it posits that this new characteristic, such as excessive height in our example, will supersede average lengths and ultimately lead to gigantism. However, this gigantism may potentially be accompanied by various other hereditary ailments that serve to bring the situation back to equilibrium.

In any event, these ostensible characteristics are all original, present as genuine genes within the gene pool of the species, as is evident in our exemplification, albeit potentially in restricted and non-dominant quantities. Should it happen to become prevalent, this does not imply the emergence of a novel trait that was not initially present. However, in all instances, it represents a shift in traits. Consequently, the trait that will assume dominance in that species is essentially a genuine trait inherent in the species itself, and it will not engender any sort of transformation towards a new species, as Darwin misconstrued the matter. It is comprehensible why Darwin committed an error in this regard. He lacked a familiarity with genetics and heredity, leading him to believe that the emergence of a recessive or suppressed trait was tantamount to a novel trait manifesting in the species. Based on this, he



established the principle that species are immutable, but he erred in doing so. Nevertheless, the primary culpability at this specific juncture lies with the neo-Darwinists, who have apprehended the reality of genes, heredity, and dominant, repressive, and recessive traits, yet still adhere to the principle of species immutability. The non-stability of the sort that neo-Darwinians still embrace implies the inevitability of novel genes being generated repeatedly and continuously in all living species. The predicament lies in the fact that the spontaneous formation of a new gene is utterly impossible. The rationale behind this is clear. When we speak of a gene, we are referring to precise information that will bestow upon the living organism a discernible positive characteristic, from which the organism will derive benefit by employing it in consonance with the remainder of its apparent traits. Asserting that some haphazard or spontaneous mechanism introduces millions of genetic anomalies and fortuitously yields a positive trait, known as a mutation, is as impracticable as the reverie of an indolent student aspiring to become a doctor materializing into reality. Randomness is entirely at odds with the formation of organizational information. Organized features necessitates an intelligent, rational design in order for it to transpire; otherwise, it is unattainable. Numerous distinguished scientists and social scientists have expounded upon this subject, with one of them contending that the conception of life and the proliferation of organisms through randomness, as evolutionists assert, is analogous to the spontaneous creation of a Boeing plane from an assortment of discarded remnants in a scrapyard. The truth of the matter is that the diversity we observe in the various life forms is infinitely more intricate than the aforementioned example. Darwin posited non-constancy in species solely due to being deluded that recessive traits constituted new traits in the species. Nevertheless, Darwin, as well as others, noted that following hybridization

procedures and the manifestation of recessive traits (and new traits, as Darwin apprehended them), when different species are left to reproduce autonomously without guidance, they revert to their wild, dominant traits that they possessed prior to hybridization (central tendency).

Darwin observed this phenomenon in avian species and he should have expressed an attention to ascertain its underlying cause. Does this phenomenon not serve as compelling evidence for the stability of species? Considering the concept of Darwinian evolution within the context of a single species, such as humans, it is universally accepted by proponents of creationism and evolution that all individuals have descended from a common ancestor. Although there may be discrepancies in the finer details, this point remains undisputed. By examining the distinct morphological characteristics among various populations, one can identify notable dissimilarities in facial features. The yellow race tends to exhibit a relatively shorter stature, with a light brown complexion, dark hair, and generally smooth skin. Their noses possess a slight flattening, and their eyes are positioned distinctively, often with darker pupils. In contrast, individuals of the white race tend to be taller, possess a lighter complexion, blonde hair, and either smooth or slightly curly texture. Their noses and lips are narrower and more refined, and their eye color typically tends to be lighter. The black race is characterized by a robust and elongated physique, dark skin, curly black hair, flattened noses and lips, and very dark eye color. These three races originated from a common ancestor before diverging into distinct populations. These variations represent the entirety of the changes that have occurred in modern humans since their existence until the present day. Despite these alterations, humans have perpetually maintained their fundamental identity without transforming into a

new species. These modifications solely manifest as superficial traits that do not facilitate or lead to a species change. These traits are encoded within the genes at the DNA level and were initially present in the shared ancestor of the mentioned races. However, following their physical and temporal separation, as well as the mating between relatives within the same lineages, these recessive and latent traits became evident, leading to the emergence of distinct races. Nevertheless, humans have remained humans, continuing to interbreed and produce subsequent generations without any alteration or separation or new species formation .

Regarding species differentiation in any kind, there is an absence of compelling evidence to support such a notion. This brings us to the second aspect addressed by Darwin, which posits that the process of evolution can be extended to encompass all forms of life. The example pertaining to humans serves as a universal illustration applicable to all creatures, without exception. When individuals from different populations are separated by time and space, and those more related engage in interbreeding, the recessive traits that were previously concealed within the genetic pool become evident in the form of distinct races or colors. However, it is crucial to emphasize that survival and stability of species is universal phenomena. The support for this claim is derived from the recurrence of common original traits when organisms engage in interbreeding, as demonstrated through experiments conducted on various animal species.

The explication provided by Judge Johnson in his elucidation on the concept of evolution, as cited by proponents of evolution, can be restated with some modifications as follows: Darwinism and evolution, at their utmost explanatory limits, do not surpass the boundaries of genetic diversity resulting

from the genes already present within the pool of genetic population of a particular species. While it may elucidate the diversity of races and colors, subsequent to the separation of the term "evolution," it is incapable of explaining the existence of distinct speciation. The diverse life forms were not produced by the purported evolutionary process, but rather by the skillful design of the wise Creator with a distinct design.

Based on this premise, we can proceed to the third matter, which is the most distinctive aspect of Darwinism, namely, the notion that the entire process of evolution was guided by "natural selection."

The operation of natural selection is predicated on the previous premise and solely manifests through the selection of mates during mating. Such selection does not necessitate extravagant expressions like natural selection and survival of the fittest, as propagated by Darwin and adopted by proponents of evolution. The role of what Darwin termed as "natural selection" is limited to the realm of instinct in various living creatures, in contrast to the rational choice of a spouse in human marriage, which is exclusive to humans, the sole rational beings. It is evident that mate selection in humans or instinctual behavior in animals does not warrant the fervent disputes and endless arguments between advocates of intelligent design and proponents of evolution. The issue, as it is evident, is of lesser significance compared to the conflicts that humanity has endured for nearly two centuries, during which both sides have expended futile effort and time that could have been better allocated to genuine scientific research, resulting in fruitful scientific accomplishments. The consequence of natural selection merely manifests in the diversity of observable morphological traits within a single species.

"It is apparent that manifestations of maladaptation in evolution can be attributed, according to the theory of evolution, to inaction or the inability to exploit an opportunity that might otherwise be available," Justice Johnson wrote, "and, when all arguments fail, they are simply ascribed to 'chance'."

Darwin wrote: "If it could be demonstrated that any part of the structure of any species is exclusively formed for the benefit of another species, it would invalidate my hypothesis."

The individual who articulated this sentence was none other than Darwin himself, who asserted that he never once made the claim that natural selection was the sole mechanism of evolution.

Frequently, those who follow Darwin's ideas discover a lack of seriousness in his proposals and his avoidance of presenting a comprehensive and definitive proposition. One possible explanation for this is his cultural and educational background, which was marked by indifference and a series of academic setbacks and fluctuations. Many of his university studies were left incomplete, as he himself acknowledged, which contributed to his hesitancy and uncertainty. Thus, he initially considers natural selection to be the primary mechanism driving evolution, only to later retract and state that it is not the exclusive mechanism. It is evident that he lacks confidence and certainty in his assertions about the workings of natural selection and its true role, leading him to withdraw from asserting its mechanism of action. This sets him apart from his contemporaneous scholars, who were more assertive and precise. His ongoing hesitation clearly indicates a significant deficiency in his educational attainment, which perpetually leaves him uncertain about the validity of his data. Consequently, interested readers often find themselves compelled to

offer solutions to many of his incomplete arguments, as numerous evolutionary researchers and others have done by providing explanations, suggestions, and additional support to elucidate their interpretation of what is believed to be his intentions. Naturally, such ambiguity in his proposals distances his views from the rigorous scientific method.

If we consider that natural selection, as previously mentioned, is not the exclusive mechanism for evolution despite being the most prevalent one, as Darwin affirmed, the crucial question then becomes which alternative mechanism, in the absence of natural selection, assumes responsibility for causing evolution?

As is widely acknowledged, natural selection necessitates randomness and purposeless mutations. The situational environmental factors then come into play to facilitate the process of selection. The answer to the mentioned question must fall into one of the following two categories:

1- Spontaneous mutations in the absence of natural selection: In this scenario, the organisms that emerge as a result of the evolutionary hypothesis will be inferior and less capable of adapting compared to the organisms that arise through selection. They will possess an equal chance of survival to those lower beings from which they originated, or they may even be inferior to them. According to the tenets of Darwinian evolution, these organisms will not be superior to their ancestors. This is due to the fact that natural selection will not be present to capitalize on any spontaneous positive advantages that may surpass those of the parent organisms. Consequently, these advantages will be insignificant and inconsequential in the absence of selection. In such a case, these organisms will be destined for extinction, just like the ancestors

that came before them. The ultimate outcome of this hypothesis is that we persist within the same framework as the ancestral organisms, devoid of any form of evolution. Consequently, it can be logically deduced that the assertion of spontaneous mutations in the absence of selection is unfounded and will not yield any tangible results in accordance with the principles of evolution.

2- Non-spontaneous mutations in the absence of natural selection: require an intelligent mechanism to account for their occurrence. If these mutations were truly non-spontaneous, they must have been directed mutations, representing the introduction of new genetic information at the gene level. Hence, they do not truly qualify as "mutations" as per the Darwinian definition, which posits that mutations occur without any directed influence on gene transformation. Instead, these non-mutational transformations can only be attributed to genetic innovations brought forth by an intelligent designer.

With the invalidation of the first classification encompassing spontaneous mutations in the absence of natural selection, we are left with the sole viable classification, which necessitates the presence of an intelligent design that introduces gene modifications. Although Darwin does not explicitly acknowledge it, his statement implies that the alternative must be intelligent design, as no other undirected mechanism exists to facilitate evolution. In general, all adaptation phenomena in living organisms that involve limited gene-level modifications are disciplined, precise, and directed, resulting from a selective reductionist mechanism rather than spontaneous occurrences. Thus, they are inherently intelligently designed. This may align with Darwin's previous argument denying natural selection as the exclusive mechanism for evolution. However, the extent of the influence of each mechanism, natural selection or selective reductionism, in the field remains to be determined.

This phenomenon is macroscopically observable and falls squarely within the realm of scientific inquiry. Upon thorough examination of all adaptive natural phenomena attributed to natural selection, it becomes evident that these phenomena share a common characteristic of selective reductionism – they do not arise spontaneously but rather result from a directed selective mechanism. Numerous examples serve as evidence, such as the development of antibiotic resistance in certain bacteria. To qualify as natural selection, multiple mutations must occur, from which natural selection chooses based on certain criteria. At the bacterial level, what we observe is a specific and singular alteration in a particular strain of bacteria, occurring at the DNA level within a specific location. This alteration leads to a modification in a distinct receptor, resulting in the obstruction of the specific antibiotic's binding to said receptor. Consequently, the antibiotic becomes unable to penetrate the bacterial cell, ultimately resulting in the development of antibiotic resistance. The process that transpires in this scenario adheres to a reductive and selective mechanism. This mechanism specifically selects a particular strain from a multitude of different bacterial strains for the occurrence of the mentioned modification. The process is deemed reductive as it narrows down the focus to this specific DNA site, causing the specific alteration and nothing else. Given that this process is a reductive selection process, it necessitates the involvement of an intelligent designer to oversee its design. This stands in contrast to natural selection, which occurs spontaneously. From that, it can be deduced that reductive selection, directed by an intelligent designer within the realm of nature, accounts for the entirety of natural adaptive phenomena, leaving no room for natural selection to be responsible for any observable occurrences. In other words, the notion of natural selection cannot be



substantiated or inferred through scientific examination of natural phenomena. Consequently, it remains a mere hypothetical assumption.

Darwin posited that natural selection does not exclusively serve as the mechanism of evolution. Empirical evidence supports the assertion that the only plausible alternative to natural selection is intelligent design, as facilitated by the mechanism of reductive selection and other intelligent mechanisms. This implies that “if it can be demonstrated that any structural aspect of any organism has been exclusively formed for the purpose of benefiting another species, it would invalidate Darwin's hypothesis”. It is clear that what Darwin meant by his previous expression was teleology. If we dismiss the claims made by Darwinists regarding the origin of specific structures in organisms through natural selection, it logically follows that any structures not produced by natural selection must have been exclusively formed through intelligent design. Since these structures were brought into existence by intelligent design then, they must have been intended to benefit another species, thereby completely undermining Darwin's hypothesis. This approach is entirely consistent with the observations found in nature and perfectly aligns with them. Conversely, the evolutionary approach lacks this consistency. For instance, upon examining the food chain within the animal kingdom, one would identify three categories of animals: herbivores that solely rely on plants for sustenance, carnivores that exclusively consume meat, and omnivores that consume both. The arbitrary nature of evolutionary claims suggests that plants must have evolved in a manner that does not necessitate other species benefiting from them as a food source. This assumption originates from the belief that plants were initially came into being without purpose or intent to benefit other species, as posited by Darwin.

However, this portrayal does not align with reality. By observing the herbivores, it becomes evident that these plants serve as the initial and exclusive source of sustenance for these animals. Additionally, plants also function as nourishment for fungi and bacteria that are unable to directly benefit from photosynthesis. Thus, contrary to Darwin's assertion, it is apparent that these plants were created with the purpose of benefiting other species. Let's suppose that these plants in order to protect themselves and in line with the concept of natural selection due to their incompatible genetic composition, were formed through a mechanism that renders them toxic and unsuitable for any other organisms. Consequently, these dependent organisms will be unable to survive due to the absence of suitable nourishment. The same principle that applies to plants is also applicable to herbivores, which serve as the sole source of sustenance for carnivorous creatures. Without existing exclusively for the purpose of providing sustenance to these carnivorous animals, carnivorous existence in this planet would be untenable. In conclusion, green plants have specifically existed to provide sustenance for other organisms that rely on them for nourishment, just as herbivores have specifically existed to provide sustenance for other carnivorous animals. Thus, there is unequivocal evidence that everything in this universe exists with a distinct intention and a specific purpose. It is the duty of a rational individual to investigate and comprehend this intention and purpose.

Hence, the crucial question that merits careful examination is: Which organs in living organisms were formed, as asserted by Darwinists, through natural selection, and which were formed through intelligent design? To answer this query, it is necessary to establish a criterion of differentiation that enables us to categorize the various organs and components. Darwin's hypothesis of

natural selection posits that randomness is an essential condition that cannot be disregarded. Therefore, it is justifiable to assert that any organ or component within any organism, ranging from single-celled entities to humans, that is superfluous, lacks functionality, proves ineffective, or is entirely useless, is a product of evolution and natural selection. Conversely, any organ, regardless of its form or size, that possesses a specific functional attribute, or “specified complexity according to Bill Dembski” provides a benefit, or holds importance for the organism or other living entities, signifies an organ endowed with purpose, thus is the outcome of intelligent design.

Having established the mentioned conditions, the subsequent step is to select an organism and perform an experiment, which we claim to be scientific, in order to ascertain the number of organs or components that align with the category of natural selection and those that align with the category of intelligent design. Let us consider humankind as our example. It is evident that humans are the most intricate of all living organisms, a fact acknowledged by both creationists and evolutionists alike. If we consider the apparent formal traits and assess their benefit, with the objective of facilitating the task, it can be asserted that every duplicate organ with a consistent and symmetrical position between the two sides of the body signifies an organ that undeniably emerged from a design. This is due to the fact that consistency is never compatible with randomness. Therefore, the feet, legs, buttocks, chest, palms, arms, shoulders, cheeks, nostrils, eyes, eyebrows, eyelids, lips, temples, skull bones, and their contents all possess a symmetrical nature. For reasons of coordination and functionality, these organs cannot have originated randomly and thus, they are the product of intelligent design. By examining the remaining non-duplicate organs and evaluating them based on the vital

functions they perform, which indicate a purpose and objective that is not arbitrary, it can be concluded that all the organs in the entire human body are functional organs with a purpose and a spectrum. Therefore, they are organs resulting from intelligent design. Consequently, it can be firmly asserted that the entire human body has been intelligently designed, just like all creatures without exception. The subsequent question that arises is: What is there left for evolution and natural selection to design? The answer is unequivocally nothing at all! That goes hand in hand with Judge Philip Johnson's statement "Natural selection is an other meaning for death"

At this juncture, we direct the question to the proponents of evolution, pondering whether it is possible to provide evidence that any part of the structure of any organism was solely formed without the intention of achieving any goal or benefit, be it for the same species or another species. If such evidence cannot be presented, evolution may merely remain a hypothesis rather than substantiated claims. The Almighty God states in the Holy Qur'an, "Do you think that We created you in vain and that you will not be returned to Us? So exalted is God, the True King. There is no god but He, Lord of the Noble Throne."

When Darwin wrote his renowned book, *The Origin of Species*, he did not adopt a decisive stance in the claims and hypotheses he put forth. In numerous instances, he contradicted himself by presenting hypotheses and subsequently presenting conflicting opinions, as elucidated above. His theory of evolution constitutes one of the most significant pieces of evidence of the absurdity that he presented. Through this theory, he sought to demonstrate his abilities and capabilities. However, in reality, it merely embodies a false illusion and deception that defies any straightforward rational and scientific analysis. An

example of his tactics that must be mentioned is his previous statement, which we reiterate: "If it were possible to prove that any part of the structure of any type of organism was formed exclusively with the aim of benefiting another species, this would invalidate my hypothesis." In general, as expounded above, every living creature in this universe was created with a purpose and a benefit from which other creatures derive advantages, until the matter culminates in mankind. All creatures on this earth were created with the intention of attaining benefits for mankind. Darwin desires to establish this segregation as a manifestation of absurdity, utilizing the justification that it does not yield any advantages to other species. The inclination towards sophistry on Darwin's part is not concealed in this context, as he presents examples and counterexamples, exploiting them to substantiate his assumptions. At this juncture, revisiting Darwin's query, albeit with a rephrasing, "Would his hypothesis be deemed acceptable if it cannot be proven that any component of an organism's structure was exclusively developed for the purpose of benefitting another species?" The question arises as to whether the divergence in the characteristics of morphological and textural structures in creatures is indicative of randomness or if it indeed presents unequivocal and substantiated evidence of intelligent design.

Conversely, can the identification and correlation in the characteristics of morphological and histological structures in creatures be perceived as evidence that refutes the notion of evolution? The negation of evolution cannot be deduced through the proof demanded by Darwin, and the inability to furnish evidence does not serve as proof that evolution is an incontrovertible fact and an established science. If a specific tissue or organ in a creature is exclusively formed so that it may benefit a creature of a distinct

species, it signifies, from a genetic standpoint, that these two creatures are genetically very closely related—a scenario akin to contemporary medical examples of organ transplantation. The greater the congruity in the genetic structure of the transplanted organ, the greater the probability of acceptance by the recipient's body, thereby minimizing the occurrence of any immune reaction when there is a complete match in tissue. This kind of compatibility is only observed in two circumstances: either the donor and recipient are identical or they are genuine twins. Apart from these instances, organs from within the same species are more readily accepted by the recipient's body compared to situations where the donor's kind differs from that of the recipient. In essence, Darwin, in light of his prior rationale, contradicts himself and undermines his hypothesis of evolution. Evolution necessitates the existence of a form of communication and formal, functional, and even identical tissues among diverse creatures, given their shared origin, as asserted by contemporary proponents of evolution, contrary to Darwin's previous line of reasoning. They deduce the relationship between different organisms based on the similarity in genes. For example, they contend that chimpanzees are the closest relatives to humans due to 98% of their genes being similar to human genes. On this basis, Darwinian evolution, in opposition to Darwin's preceding assertion, mandates that a portion of any organism's structure be exclusively developed with the intention of benefiting another type, as the transition to a new type presupposes the evolution of certain genes while others remain unaltered, thus necessitating their exclusive existence to serve the purported new species. However, the variation in immunity between different species, and even within the same species, serves to invalidate any notion of exclusive advantage sought by contemporary evolutionists. This holds true even in cases where immunosuppressants are employed to abolish

immunity, as such measures do not eliminate the independence and immunological and qualitative differentiation between organisms.

It is of utmost importance to highlight the scientific fact, which is consistently overlooked by evolutionists, that the similarity observed among living creatures, whether in terms of their apparent morphology or their genetic makeup at the level of chromosomes and genes, merely underscores shared characteristics without necessarily implying a biological connection. Establishing biological kinship necessitates providing experimental scientific evidence and observations that demonstrate the transformation of an organism from one species to another—an endeavor that remains unproven. At best, it can be likened to assembling spare parts with similar designs, nothing more. Thus, the presence of water in all living organisms, constituting no less than 70% of their structure, does not justify claims of biological kinship, as water is a universal component of their composition.

Darwin was right, acknowledged the separate origins of beings, indicating his recognition of a distinct design. However, despite being aware of the existence of an intelligent Designer for this universe, he refrained from acknowledging it. His mental absurdity stemmed from his adherence to a philosophy that demanded the absence of any purpose or goal for the universe. Acknowledging a purpose or goal raises a pivotal question: Why does the universe exist, and what is the purpose behind its existence? Unfortunately, Darwin's choice of example, which highlighted design, was misguided and led him to erroneously negate the notion of purpose.

### **The arguments put forth by evolutionists:**

The arguments put forth by evolutionists often rely on tactics of evasion, maneuvering, and avoiding the crux of the matter, as highlighted by Judge Philip Johnson. When cornered and faced with compelling arguments, Darwinists tend to resort to such tactics. Johnson provides an example to illustrate this point: "Why would natural selection, the supposed mechanism responsible for the evolution of all bird species from inferior ancestors, produce species in which females prefer males decorated with trimmings with potentially life-threatening attributes? Shouldn't the female peacock have evolved to prefer males with sharp claws and large wings?" This demonstrates the presence of preconceived biases within the proponents of Darwinism that hinder their ability to objectively assess contrasting examples in nature.

Julian Huxley once wrote, "It is possible to expect improbability as a result of natural selection, since we can accept the paradox that whenever a condition arises in excess in improbability, it may be taken as evidence of the effectiveness of natural selection." According to Johnson, this criterion implies that the hypothesis of natural selection has nothing to fear from factual evidence that contradicts its fundamental premise. This suggests that mutations must first introduce favorable innovations before natural selection can subsequently encourage the emergence of new traits. (What Justice Johnson meant in his previous statement is that evolutionists first formulate judgments and hypotheses according to preconceived templates, and then resort to observations and methods and use them to conform to their preconceived templates.) Darwin's unique contribution was to provide a seemingly persuasive mechanism that elucidated the plausible means by which the necessary transition between different species could occur. This



mechanism, unlike previous explanations, did not rely on divine guidance, mystical forces, or any other factors that were not currently operative in the natural world. Darwin was particularly concerned with the possibility that his hypothesis would be forced to incorporate abrupt "jumps" - sudden leaps in which a new species would inexplicably emerge within a single generation.

**sudden leaps:**

It is worth noting that Darwin did not propose a specific mechanism for how changes in organisms arise or are transmitted to subsequent generations. While Gregor Mendel's groundbreaking discoveries in genetics were made during Darwin's lifetime, Mendel's work (published in 1866) did not gain widespread recognition and appreciation until it was rediscovered in 1900. It was not until around 1950 that the field of genetics, along with paleontology, microbiology, biochemistry, embryology, and the Darwinian evolutionary hypothesis, had progressed sufficiently to merge together into a cohesive and comprehensive theory. Hence, the term "neo-Darwinian synthesis" accurately describes the modern theory of evolution. This theory posits a common origin for all organisms, with genetic variations arising from random mutations, and these variations being selected for by random environmental factors. The Darwinian process can be conceptualized as a series of filters that refine the members of a population, selecting individuals who possess traits that are suited to withstand the pressures of their environment. Just as a river lacks the ability to choose its course, life follows whatever direction is permitted by natural laws and chance.

Leaps (or what are commonly referred to as massive systemic mutations) are generally regarded by the majority of scientists as being theoretically

impossible, for good reasons. Living organisms are intricate assemblages of closely interdependent components, and these components themselves are complex. It is unimaginable how these components could undergo harmonious changes as a result of spontaneous mutations. In one succinct word (a word used by Darwin himself), leaps equate to miracles. (The key components of complex systems are highly intricate and must be constructed simultaneously.) In essence, these leaps in transformations that occur within living systems, leading to the emergence of different types of organisms, which evolutionists attribute to a multitude of simultaneous mutations, should not be considered as a distinct concept from the notion of independent creation.

Even the abrupt appearance of a single complex organ, such as an eye or a wing, necessitates supernatural intervention. Darwin vehemently rejected any evolutionary hypothesis of this nature: "If I were convinced that such additions were necessary for the theory of natural selection, I would discard it as if it were mere rubbish... I would not give any credit to the theory of natural selection if it required miraculous additions at any stage of its ascent."

Darwin comprehended that the distinctive characteristics of his hypothesis were characterized by an unwavering commitment to materialism, added to it the scientific nature, as affirmed by evolutionists. This "scientific" approach did not necessitate any mythical or supernatural forces that were beyond the realm of scientific inquiry. To establish a comprehensive material hypothesis, Darwin expounded upon intricate properties and substantial transformations by postulating that they were the cumulative result of numerous minuscule steps. He eloquently stated, "Natural selection operates solely through the preservation and accumulation of these minute genetic modifications, each of

which confers advantages for the overall sustenance of the organism." T Huxley voiced his objection. From the outset, Huxley did not offer his support for Darwin's assertion concerning gradualism, cautioning him through a well-known letter, "By adopting the principle of gradualism without any leaps or exceptions, you have burdened yourself with unnecessary complexities." Huxley's advice was indeed accurate, as it is scientifically and practically implausible for natural selection to solely function in evolution, from an evolutionary perspective, through the cumulative mechanism of exceedingly small genetic modifications, as Darwin claimed. This is due to justifiable reasons that we shall elucidate. However, Darwin's perspective was not without merit. The leaps in purported mutations unmistakably entail miraculous occurrences and necessitate the intelligent capacity that Darwin seeks to refute in his hypothesis. The construction or modification of numerous components often necessitates a complex interplay with other intricate structures in order to fulfill their intended purpose. How could such intricate structures be formed through "minute genetic modifications, each of which is beneficial for the overall sustenance of the organism"? The initial step in the development of a novel system, such as vision or the ability to fly, for instance, does not necessarily confer any advantages unless the other necessary components required to perform the task are simultaneously available. Stephen J. Gould posed a question. "The intriguing query is, what purpose does a 5% eye serve?" He postulated that the initial components of the eye might have served a different function other than vision. Richard Dawkins responded, "An ancient organism possessing a 5% eye could have certainly utilized it for something other than vision, but it appears more plausible to me that it served a purpose related to 5% vision." Dawkins misconstrued the intent of Gould's question. Gould was referring to the

organic structure of the eye, encompassing its tissue-skeletal composition, without which the attainment of vision with its perfected structure would be unattainable. On the other hand, Dawkins distorted the meaning to focus solely on sight and vision. It is evident that these two phenomena are entirely distinct. Gould's statement is accurate, while Dawkins' interpretation is erroneous and evasive. If the eye has undergone minimal evolution, it must have independently evolved on multiple occasions. Ernst Mayr asserted that it must have evolved independently at least 40 times, a circumstantial requirement that compelled him to state that "a complex organ can potentially evolve repeatedly and collectively under the appropriate conditions, provided that such evolution is indeed feasible." Because this implies that in order for complexity to occur, it necessitates a deliberate and purposeful direction, with a goal in mind, that ultimately culminates in the creation of a visual organ, such as the eye. This approach, which involves selective reduction and is driven by teleology, is essentially nothing short of a miraculous phenomenon that demands the meticulous planning and creativity of a divine creator in order for it to unfold in a gradual manner that resembles the act of creation itself.

However, the question arises as to why many of the primitive creatures that still coexist with us have not evolved their eye shapes into more advanced and sophisticated forms. Renowned biologist Richard Dawkins openly admitted his perplexity when encountering the squid, a species that has existed for hundreds of millions of years yet has failed to develop a lens for its eye, despite possessing a retina that seemingly calls for such a simple yet specific modification. This observation brings forth an urgent inquiry regarding the

peculiar and questionable selectivity exhibited by the alleged process of evolution across different species.

In the context of Darwinism, it is postulated that bird feathers should have evolved from the cortical layer of reptiles. However, envisioning intermediate forms that bridge the gap between reptilian scales and avian plumage becomes a challenging task, as such transitional forms are not evident in trace fossils or among extant organisms.

Another noteworthy predicament resides in the unique structure of the avian lung, which diverges significantly from the anatomy of any conceivable evolutionary precursor. According to Danton “Contemplating how this respiratory system could plausibly emerge gradually from the traditional vertebrate design becomes an exercise that transcends ordinary imagination. This is especially true when considering that the maintenance of respiratory functions is of utmost importance for the survival of an organism, to the extent that even a minor disruption in its operation can swiftly result in death.”

Moreover, the functionality of feathers as an organ of flight hinges on the seamless fit between the hooks and wings. Similarly, the avian lung can only fulfill its role as a respiratory system if the bronchial system that traverses it, along with the pulmonary alveoli that supply the peribronchial system with the necessary air, are fully developed and capable of operating in a harmonious and integrated mechanism.

The acceptability of incremental scenarios depicting the evolution of complex systems largely depends on personal biases and subjective judgment. It becomes a matter of principle and ideology. In reality, such scenarios merely

amount to speculative hypotheses. In the fossil record, both bird wings and bat wings appear fully formed, lacking any evidence of gradual development. Furthermore, no experimental proof has been able to substantiate the feasibility of the gradual development of both the wing and the eye.

The absence of historical paleontological evidence and experimental data pertaining to these matters is presumably what renowned paleontologist Stephen Jay Gould had in mind when he remarked, "These stories, as per the traditional approach of natural evolutionary history, fail to provide any conclusive evidence."

Darwin himself wrote, "If it can be demonstrated that any existing complex organ could not have been formed through a series of successive and significant modifications, then my hypothesis would undoubtedly be invalidated."

One of the distinguished scientists from the mid-twentieth century who reached the conclusion that the theory had unquestionably collapsed was Professor Richard Goldschmidt, a German-American geneticist who taught at the esteemed University of California, Berkeley. Goldschmidt gained fame for presenting a challenge to neo-Darwinians, where he compiled a comprehensive list of intricate structures, ranging from mammalian hairs to hemoglobin, that he firmly believed could not have been constructed through the gradual accumulation and selection of minor mutations.

Goldschmidt's ultimate deduction was that Darwinian evolution could only be deemed consistent with the diversification observed within the confines of a single species. In contrast, Grace, another scientist, postulated that evolution

outside of this framework must have occurred in a single leap, facilitated by the occurrence of significant mutations. Goldschmidt acknowledged that an excessive number of large-scale mutations would almost always yield a futile and maladaptive creature. However, he hypothesized that, in rare instances, a fortuitous accident might lead to the emergence of a "desired-for monster," which would be the inaugural organism of a new species, possessing the capability to thrive and reproduce. (Nevertheless, it is crucial to ponder upon the conundrum of which pair this creature would procreate with???). The Darwinists responded to this imaginative proposal with vehement sarcasm and bitter derision, a response that Goldschmidt recounted as follows: "This time, I was not only no longer seen as insane, but almost as if I had committed a criminal act."

The intricate and interdependent nature of the simultaneous and overlapping functions of organs, tissues, and molecular structures within a single system is so complex that it necessitates the presence of these constituent elements within a unified and fully functional system, operating in tandem. For example, in the hemostasis system, numerous internal and external factors are produced by distinct organs, such as the liver and human tissue, despite their distant relationship. These factors act as links in a connected chain, where the activation of one factor triggers the activation of the subsequent factor, and so forth, until the process culminates in the formation of a fibrin complex and the initiation of coagulation. The absence of any one of these clotting factors directly impacts the effectiveness of the entire hemostasis system, rendering the achievement of efficient blood clotting impossible unless all the factors are compatible and synchronized. An instance of this is the hereditary disease hemophilia, which arises due to the absence of factor VIII and is observed in

certain members of the British ruling family. Clinically, this disease is characterized by incessant bleeding upon exposure to wounds or trauma. It is caused by the presence of a recessive sex-linked trait, and if this trait is homozygous in females, the female fetus will not be able to survive. On the other hand, males are always affected by the disease. In the case of multi-zygotic females, the presence of the dominant healthy trait ensures their well-being. As exemplified by the aforementioned scenario, the mere absence of factor eight, out of the twelve factors involved, leads to the failure of the entire hemostasis system. This principle applies not only to the hemostasis system but also to an infinite number of diverse systems within the human body and all living organisms. Such systems cannot be easily explained by simply stating that they came into existence through a gradual mechanism of accumulated mutations. These systems are characterized by the fact that their complex elements either emerged all at once or did not come into existence at all. Any interpretation that contradicts this assertion is an interpretation that is laden with a significant amount of personal bias and inaccuracies in articulating an opinion. It is imperative to acknowledge that this issue transforms into a matter of exhibiting bias towards an ideological principle, adhering to preconceived templates, and succumbing to preconceived notions. Such a stance undoubtedly runs contrary to the very essence of scientific inquiry, even in accordance with the fundamental definition of natural evolution. The undeniable reality of these systems emerging instantaneously ultimately refutes the validity of the principle of the gradual mechanism of accumulated mutations, as postulated by Darwin himself. Consequently, this undermines Darwin's theory in its entirety, as he himself admitted when he repeatedly stated, "If it were possible to provide evidence that any existing complex organ could not have been formed through successive substantial



modifications, my hypothesis would inevitably face failure." It is important to note that the presence of these complex organs, which are abundant in various living organisms, has been extensively demonstrated.

The alternative path that presents itself to us within the framework of the evolution proposed by Grise involves considering that evolution in these complex cases necessarily occurred in one monumental leap, facilitated by the occurrence of significant mutations. At this juncture, it becomes imperative to pose thought-provoking questions: If one is confronted with a problem and has two options for solving it, which option should be chosen? The first option, which adheres to the rule of reason, entails an easy and straightforward approach that directly leads to the desired outcome without any evasion or circumvention. On the other hand, the second option is characterized by its innovative and complex nature, devoid of methodological characteristics. Invariably, rational individuals would opt for the first option and dismiss the second option. The same line of reasoning applies to Grice's hypothesis mentioned earlier, in which he concedes that numerous large-scale mutations would almost always give rise to an un-adapted and hopeless monstrosity. However, he posits that in rare instances, a fortuitous accident might produce a "hoped-for monster" that would serve as the inaugural organism in a new species, possessing the potential to thrive and procreate. This interpretation, as put forth by Grice, stands in stark contrast to the viewpoint of creationists who argue that a designing entity endowed with intelligence meticulously crafted this complex organ according to a well-thought-out plan. It is crucial to note that Grice's explanation cannot be deemed correct or scientific. How is it possible for mutations to accumulate in a random manner, resulting in over twenty thousand qualitative and advantageous mutations occurring

within a single moment and manifesting in a specific developmental trajectory? Furthermore, this event must be recurrently replicated billions of times across all organisms, consistently transpiring across time and space whenever a complex system comes into being. According to Grice's claim, this (rare) occurrence must be replicated to such an extent that it becomes a regular phenomenon. Verbalizing such assertions can be considered scientific only to the same degree that paranormal phenomena can be deemed ordinary occurrences. The proponents of the theory of evolution have found themselves in a complex predicament that is reminiscent of the one in which they criticized the supporters of the creationist approach. They accused the creationists of explaining phenomena through miracles, but now they themselves resort to supernatural explanations. Furthermore, they attempt to impose their viewpoint on educated individuals and the general public, while simultaneously rejecting and denying any opposing perspectives. Now, let us turn our attention to the hypothetical Grace Monster, which is said to have emerged as a result of extensive mutations that occurred simultaneously and harmoniously. The proponents of this concept claim that this mythical being represents a new species distinct from its ancestral species. Consequently, it would not be capable of reproducing with the ancestral species since it is, by definition, a new species. As Judge Philip Johnson astutely questioned, "With which pair will it mate?" Yes, with which pair indeed? Will the mutations fortuitously produce "another hoped-for monster" at the same time, which would be the second creature of the new species and possess the ability to mate and reproduce with the first creature?

Both Grace and Goldschmidt, in their respective approaches, aim to provide a rational explanation for the origin of complex organs and the abundance of

such organs in existence. However, this viewpoint must be reexamined and analyzed in order to yield scientific benefits. Primarily, this perspective dismisses the possibility that complex systems can be constructed through the accumulation and selection of small mutations, as demonstrated by Goldschmidt. This notion has been deemed scientifically untenable, as explained by numerous scientists, including Dr. Behe in his book "Darwin's Black Box."

Grasse's evolutionary logic implies that evolution necessarily occurred in one sudden leap, brought about by a sequence of massive mutations. Grasse outlined several significant conditions for this development. Firstly, he stipulated that this transformation must occur in a single leap. Secondly, it requires the presence of substantial mutations. And thirdly, it necessitates a significant stroke of luck. Let us consider the first condition by way of analogy. Imagine someone raising a turtle, leaving it overnight, and waking up the next morning to find a small bird in its place. Would it be accurate to claim that the turtle transformed into that bird? The condition of transforming in one leap is akin to transforming a turtle into a sparrow.

It is both scientifically impossible and mentally unsound, given the lack of evidence and logical reasoning. Isn't the only correct alternative to the occurrence of a highly improbable event, such as a leap in evolution, the creation of an entirely new creature? This creation would require the confirmation of the existence of a new species, which in itself is a rare phenomenon. If this is indeed the case, and it is irrefutable, then intelligent design becomes the sole plausible mechanism for such a transformation.

Now, let us consider the second condition: the coincidence with the presence of massive mutations. Regardless of the arguments put forth by evolutionary

theorists, who propose the possibility of spontaneous formation of new genes from existing ones (known as mutations), or the creationists' contention that such a process is impossible, the essence of the matter remains the same. The occurrence of massive mutations in an organism is equivalent to the emergence of entirely new genes that bear no resemblance to their predecessors. These new genes subsequently give rise to new morphological characteristics that define the organism's shape and form. To elaborate further using our previous example, this entails a qualitative transformation of a turtle into a bird, solely through the alteration of the turtle's genetic makeup. It is important to note that there is no experimental scientific mechanism that can account for the formation of a vast number of favorable new genes (known as positive mutations) that would accumulate and lead to the emergence of formal characteristics capable of transforming one species into an entirely new and distinct species. If the directed mechanism of scientific exploration, guided by the rationality and intelligence of human experience, is incapable of achieving such a feat, then it is only logical to conclude that mechanisms attributed to randomness would be even more inadequate and feeble in their attempts to bring about this transformation. Therefore, isn't the only correct alternative to accept the creation of new genes in order to align with the presence of massive mutations, even though the likelihood of such mutations occurring is infinitesimally small? And if this is indeed the case, as it undeniably is, then intelligent design stands as the only viable mechanism to account for this phenomenon.

Moving on, we encounter the third condition: good luck. According to the logic of evolutionists, luck is presented as a random alternative to intelligent design, providing the means to combine specific genes in such a way that a

certain species is transformed into an entirely different species. The crucial question here, adhering to the conventions of evolutionism, is whether proponents of this theory genuinely believe that sheer luck, in abundance, can facilitate the combination of thousands of diverse genes, ultimately resulting in the formation of a new organism with characteristics distinct from its ancestor. Is there some inherent truth about this abundant luck that grants it the astonishing ability to surpass even the concept of miracles? Science has firmly and conclusively refuted the possibility of such abundant luck, as claimed by evolutionists. Moreover, the complexity lies in the fact that this supposed abundant luck must always be readily available whenever a living organism of functional complexity is formed, effectively rendering it an ordinary phenomenon. Yet, by all scientific and rational standards, such a notion is undeniably impossible.

Therefore, given the lack of evidence, logical reasoning, and the insurmountable challenges posed by the three conditions of evolution, it is clear that the claim of evolutionists cannot be substantiated and must be regarded as scientifically unsound.

In conclusion, when Grasse articulates his thoughts regarding the three conditions that must coincide in order for any evolutionary process to occur in the context of complex organs, it is evident that he is eloquently discussing the concept of creation through intelligent design. His words imply that the convergence of these conditions is not a mere coincidence, but rather a deliberate manifestation of an intelligent designer. This notion is further emphasized by Judge Philip Johnson's profound statement on the matter, wherein he contemplates the implications of Goldschmidt's assertion that complex components with shared connections

in animals can be synthesized through a simultaneous series of extensive mutations. Johnson suggests that Goldschmidt's proposition aligns with the principle of a miraculous phenomenon, one that cannot be explained solely by genetic hypotheses or experimental evidence.

Despite the prevailing beliefs of neo-Darwinists, who still adhere to the notion that mutations arise from random errors during the transcription of the DNA genetic code, it has become increasingly evident that these purported random errors are incapable of generating even a single new gene, let alone a significant number of genes required for the construction of a complex organ within a living organism. The crux of the matter lies in the discernible and pathological distortion that occurs at the genetic level, resulting in observable abnormalities. This phenomenon has been observed in creatures inadvertently exposed to radiation as well as in intentional experiments conducted on various organisms, which deliberately induced abnormalities at the gene level. In all instances, the outcomes were consistently characterized by apparent pathological and distorted traits, with no occurrence of a genuinely new gene.

To illustrate the improbability of spontaneous protein formation, Scientist Axe performed calculations pertaining to the formation of a small protein consisting of 120 amino acids. His findings revealed that the number of possible synonyms during the construction of this protein is equivalent to 10 raised to the power of 77 protein synonyms that can be derived from the same amino acids composing this hypothetical protein. It is mind-boggling to comprehend that this astronomical figure is tantamount to the total number of atoms comprising the Milky Way Galaxy, multiplied by two. In a scientific context, this signifies that for every biologically active protein formed, there are 10 raised to the power of 77 inactive and non-functional proteins.

Therefore, it can be inferred that in order for this functional protein to have materialized, a selective reduction must have been orchestrated by an intelligent designer to achieve its specific form. This realization prompted Justice Johnson to eloquently express that to believe in the possibility of such an absurd event reconstructing a single complex organ, like a liver or a kidney, is akin to attempting to obtain a design for a digital clock by recklessly hurling an old clock at a wall.

After their unsuccessful attempts to promote the hypothesis of numerous significant mutations, the neo-Darwinists resorted to a new hypothesis, namely limited mutations, which are characterized by their minuscule nature, allowing them to go unnoticed. In the words of Richard Dawkins, a renowned scientist, it is important to acknowledge that the majority of mutations studied in genetics laboratories are, in fact, substantial mutations, as geneticists would not be able to detect them otherwise. The mutations that we are referring to here are mutations that have a damaging effect on the animals that possess them. However, if these necessary mutations are too small to be easily observed, then it implies that there must exist a significant quantity of them, potentially in the millions, within the appropriate species. These mutations would then come into play when they are needed, effectively contributing to the long-term project of constructing the organ, which we refer to as "complex". Richard Dawkins, in his hypothesis, is emphasizing the importance of the existence of a limited number of mutations that are repeated across successive generations, undergoing modifications and accumulating in a cumulative manner, ultimately resulting in what is allegedly known as evolution. At first glance, it may appear that this process is simple and easily achievable, but upon closer examination, it becomes apparent that it is, in fact,

impossible, much like evolution driven by significant mutations. In addition to the numerous obstacles that hinder the occurrence of such a process with multiple mutations, there is also the challenge of ensuring a continuous direction of mutations between successive generations. What Dawkins and the neo-Darwinists are discussing is essentially a random mechanism, devoid of any conscious or intentional control. If there is any doubt regarding the impossibility of achieving this false assumption, let us consider the following scenario: Imagine a blind watchmaker, similar to the one Dawkins proposes, who, without any knowledge of the names or locations of cities and without any assistance from anyone, decides to embark on a journey to visit all the capitals of Europe. The only condition is that the itinerary must follow the sequence of city names according to the alphabet! It becomes evident that it would be more logical for any rational individual to revert to the hypothesis of mutations with significant leaps rather than follow the path advocated by Dawkins and the new evolutionists, who propose the idea of cumulative mutations. Judge Johnson, upon careful consideration, has come to the realization that the claims made by proponents of cumulative Darwinian evolution hinge on several factors: Firstly, the existence of a limited number of desirable mutational transitions required for the development of complex organs and systems. Secondly, the repetition of these limited and desirable mutational transitions only in the appropriate place and time. Thirdly, the effectiveness of natural selection in preserving these limited improvements. Fourthly, the stability required to facilitate the accumulation of beneficial traits. And lastly, the availability of sufficient time. In fact, as Justice Johnson points out, some mathematicians have attempted to calculate the probabilities associated with the alleged development proposed by Darwinists. The report on this matter was noteworthy not only due to the challenging nature of the



calculations for mathematicians but also because of the manner in which Darwinists responded to these calculations and provided justifications for their claims. For instance, mathematician D. S. Olm expressed the opinion that it is highly improbable for the eye to have evolved through the accumulation of small mutations. This is primarily because the number of mutations required would have to be extremely large, while the time available since the emergence of organisms does not seem to be sufficient for these mutations to occur. Mr. Peter Medawar and C. H. Eddington, both supporters of evolution, their defense against Olm was based on the argument that he was conducting his studies in a reactionary manner. The fact that, in their opinion, the eye has evolved is a fact, and on this basis the mathematical difficulties are superficial.”

In response to this evolutionary perspective, Judge Johnson offers his comments, expressing that "Darwinists endeavor to be rational, yet they perceive Olm's presentation of an equation that seemingly proves the feebleness of gravity, incapable of preventing our expulsion into the vastness of space."

As Justice Johnson aptly observes, the debate grew contentious following the conclusions drawn by French mathematician Schitzenberger, who asserts that "there exists a substantial gap within the neo-Darwinian hypothesis of evolution, and we firmly believe that this gap is of such a qualitative nature that it cannot be overcome using current biological concepts... The challenges presented by both the massive mutations and small mutation hypotheses are so immense that we may anticipate the emergence of alternative endeavors aimed at finding a middle ground that reduces the obstacles faced by both parties."

In an effort to bridge the divide between the two hypotheses, Stephen J. Gould attempted to reconcile them. In 1980, he presented a scientific paper introducing a "novel and comprehensive hypothesis," in which Gould sought to revive Goldschmidt's ideas by elaborating on the concept of his monstrous being. Gould clarifies that Goldschmidt did not intend to suggest the sudden and immediate appearance of a fully formed new type of organism through massive mutations. According to Gould's interpretation, Goldschmidt's notion aligns with the "core principles of Darwinism." Gould proposes that the type of genetic change he believes both he and Goldschmidt had in mind involves mutations occurring at the gene level, specifically those regulating fetal growth. Gould postulates that "the minor changes that manifest during the early stages of fetal development accumulate over time and result in significant differences in adults." Justice Johnson emphasizes that it is indeed incumbent upon evolutionists to acknowledge Gould's hypothesis, as he sees no other viable path that can bridge the gap between the two conflicting assumptions.

Gould further expounds on his support for Goldschmidt in a major article published in the scientific journal *Biology*. In this article, he boldly declares the death of the neo-Darwinian theory. He posits that the deterministic stage in the evolution occurrence, particularly the leap from one species to another, necessitates an evolutionary process distinct from the mere accumulation of minor mutations. He advocates for a concept of "Emergence by leaping," which entails a wholly new design.

However, Gold's aspirations were decidedly disappointed once more. Ernst Mayr, the most esteemed neo-Darwinist currently alive, asserted that Gould had grossly misrepresented Goldschmidt's theory when he disclaimed

Goldschmidt's support of the implausibility of a substantial systemic mutation within a solitary generation. As an instance, Gould referenced Sheinwolf's suggestion, which was endorsed by the individual in question, that the initial bird emerged from the egg of a reptile... Richard Dawkins expressed severe criticism towards Goldschmidt in his publication "The Blind Watchmaker," censuring Gould for attempting to resurrect his ideas. For Dawkins, the "Goldschmidt problem...has proven to be no problem at all" as the gradual development of intricate structures presents no quandary. What Dawkins appears to imply with this proclamation is that the progressive evolution of adaptive complexities is a logical possibility, and he contends that there is no greater evidence of this than the extant occurrence of such events, as he asserts. Dawkins utilizes the bat, with its remarkable sound wave system, as a concrete exemplification of what he believes natural selection can accomplish in the formation of sophisticated systems. He likens this sound wave system to the contemporary radar technology employed in human societies. However, conversely, it can also be deduced from this same example that the sound wave system serves as clear substantiation of the existence of the "watchmaker" (i.e., the designer). According to Johnson, "Dawkins was correct in asserting that if Darwinists can create a bat, they can create anything. However, what he failed to elucidate is whether Darwinian evolution can truly achieve such a feat." What Dawkins essentially presents is a simplification and trivialization of the supernatural, as he endeavors to persuade the reader that the paranormal is a concept that should be accepted without profundity or intricacy. Science does not desire Dawkins to expound upon the mechanism by which he observes a specific event, rather it seeks to ascertain whether said event is genuinely feasible and whether it aligns with the scientific methodology that Dawkins himself has accepted. Dawkins

discovered that this would be implausible without resorting to what could be referred to as moderate mutation leaps, which are "mutations that may have a substantial impact, yet are not structurally intricate." According to Dawkins, "It is plausible to believe that a solitary serpent possessing half a dozen vertebrae not found in its ancestors could have originated from a solitary mutational mutation." Consequently, Judge Johnson arrived at the following conclusion: "Gould presumed what he wished to presume, and Dawkins found it effortless to believe whatever he desired. However, presumption and belief alone are insufficient to serve as the foundation for providing a scientific explanation of the concept of evolution."

Judge Johnson inquires: Is there a means by which we can substantiate that the hypothesis of mutations in genes governing embryonic development may furnish us with the necessary means to bridge the gap in evolution?

Living organisms that appear very different in adulthood are in some cases very similar during their early embryonic stages, as Hegel had previously thought. Therefore, there is generally acceptance of the idea that a simple but fundamental change in the program regulating growth may direct the growth of the fetus in an unusual direction. In principle, this is the kind of change we can imagine that human genetic engineers might one day be able to direct, if this type of science continues to advance at the same pace it has recently. Suppose that, following an extensive research program, scientists were able to change the genetic program of a fish embryo so that it grew into an amphibian. Is it possible for this hypothetical feat of genetic engineering to prove that amphibians in fact evolved, or at a minimum could have evolved, in a similar way?

No, he will not be able to do that, because both Gould and others who hypothesized growth by large mutational leaps are talking about random changes, not changes that were deliberately planned by a rational person like a human, or rather by (divine) power.

Johnson concludes: “Those who propose development by large mutational leaps have to achieve, not to say that there is an alternative genetic program governing growth, but to provide evidence that an evolutionarily important innovation can be produced by random changes and not (by intelligent design) at the level of regulation of the genes. ”

Even if evolutionary geneticists hypothetically resorted to introducing selected genes from species and were able to insert them into the genetic blueprint of other species, all they will have done if they succeed in their experiments will be nothing more than transferring originally existed genetic characteristics between species, and this certainly means that they did not install a new gene that did not originally exist, and this does not support evolution in any direction, even though the entire process is led by humans, and they will of course remain within the framework of intelligent design and not randomness.

The prevailing assumption in evolutionary perspective seems to be that there are speculative possibilities without any experimental confirmation. These principles represent, in the arena of statement, what Waddington, Medawar, and Mayer relied on when challenged by mathematicians in their defense, claiming: Nature must have provided what evolution she had to offer, otherwise evolution would not have occurred. Their words mean, and always through what Judge Johnson sees: “If evolution must require large leaping

mutations, then those large mutations must be possible to occur, and if large leaping mutations are impossible, then evolution must cast them aside and not take them into account.” ”.

Accordingly, and based on everything mentioned previously, we can say without any reservation that evolutionists do not have any verified scientific evidence about evolution. They make hypotheses and then rely on them to justify their point of view. These hypotheses, in themselves, need evidence from science to be based on. It is clear that the evidence is either non-existent, or that science confirms that the hypothesis itself is invalid. Despite all this, they rely on these wrong assumptions, and this is called in science based on prejudices, blocked ideas, and wrong foundations. Also, when they present their justifications for supporting evolution, they resort to contradictions and discrepancies according to their need for evidence. If their idea requires some specific evidence, they use it. If the opposite is what they see fit, they have no objection to concealing or denying that evidence. This method of arbitration is not based on any scientific rules, even if they are based on the materialistic concept of science. In science, one cannot accept a thing and its opposite as identical or as describing a single situation, because such mechanisms violate the most basic principles of the rules of science, which are that it is not permissible to describe a certain phenomenon and its opposite with the same description. For example, you say the moon is light and dark, or snow is cold and hot. If we are allowed to define this behavior of theirs, it is an elusive behavior. Based on the above, Judge Johnson concludes the following:

Materialist scientists do not hesitate to express disdain towards their creationist counterparts who attribute creation to a Creator that employs

supernatural energy, which is presently impossible to observe and validate. If the evolution principles were to rely on mysterious directing forces or genetic transformations that are impossible, then a materialist philosopher, such as Charles Darwin, would have disavowed evolution and deemed it as nonsense. Therefore, employing purely scientific and materialistic logic, it has been unequivocally demonstrated that evolution, as a theory, is predicated upon enigmatic guiding forces and genetic transformations that are implausible. Consequently, it is not founded on purely materialistic scientific principles or regulations, in accordance with the definition of science as articulated by the distinguished American National Academy of Sciences, which upholds the necessity for scientific explanations to be based on natural occurrences. Accordingly, both evolutionary sciences and creation sciences, in the opinion of Johnson according to the Academy, have failed to attain the status of science.

However, there exists a distinction between evolutionists and creationists in this regard. Evolutionists themselves are represented by the National Academy of Sciences, where all members of the academy adhere to evolutionary thought, methodology, and belief. Conversely, creationists lack representation within this institution. Their thoughts, approaches, and beliefs are evidently contrary to the academy's perspective, which embodies the ideas of evolutionists. If the evolutionists accept the definition stipulated by the Academy of Science, recognizing that all its members are evolutionists, then creationists assert that science should not be constrained, as the academy did, by solely relying on natural explanations. This, in itself, constitutes a reduction and limitation of the true concept of science. Rather, it exhibits bias and deviates from the comprehensiveness of the notion of science. It is evident

that there exist numerous cosmic phenomena in nature that cannot be explicated solely by physical, natural explanations, as asserted by the academy representing the ideas of evolutionists. The mind, the soul, and psychological states in humans, as well as instinct in animals, cannot be comprehensively explained by natural, materialistic means, neither currently nor in the future, as claimed by the evolutionists, regardless of their efforts to find justifications or assumptions. The natural sciences can only furnish physical explanations for natural phenomena that possess a materialistic nature. Regarding the phenomena that surpass the boundaries of matter, natural sciences are utterly impotent and incapable of providing a satisfactory elucidation. Adherents of creationism maintain that these extraordinary phenomena, which lie beyond the realm of nature, are scientific in nature and their explication is not derived from material science. Rather, their foundation rests upon divine texts, on the condition that irrefutable proof and definitive meaning are established, as previously expounded. Otherwise, a gateway to deceit and sorcery would be opened, an entry point accessible to any who so desires. Although supernatural attributes and phenomena resemble miracles that elude comprehension by material science, the Almighty Creator has graciously bestowed material evidence and proofs, the natural scientific interpretation of which can be employed to validate their veracity and the truth of their existence. Amongst these supernatural phenomena, and indeed the most paramount and masterful of them all, is the existence of the Almighty God. The Almighty God has not endowed any human the ability to perceive Him. The Almighty God proclaimed "Eyes do not perceive Him, while He perceives eyes." However, the Almighty God has substantiated His existence and His role as the Creator and Controller of the universe through material and scientific means. How is this achieved? The Almighty God has



dispatched messengers and prophets, who, despite being human, have all attested to the truth of God and His status as the creator and overseer of this universe in its entirety. One may inquire: What evidence substantiates the veracity of these messengers and prophets, and the claims they make? The answer is manifestly clear to all who seek certainty; namely, that every prophet or messenger sent to their respective people was fortified by miraculous, supernatural material evidence that first verifies the veracity of their claims and attests to the fact that they were sent by the Creator to convey a message to rational human beings. Our primary source of reference shall be the Holy Qur'an, as Muslims hold firm belief that it is the utmost veracious book upon the face of this earth, divinely revealed by the Exalted and Most High God. Among those individuals mentioned in the Holy Qur'an, as well as in the Torah and the Gospel, is the Prophet Moses: The Almighty God supported him with a collection of visual, material evidence in the form of miracles, thereby confirming his prophethood and validating his role as a divinely appointed messenger, entrusted with a message to be delivered to humanity. The account of Moses, peace be upon him, is recounted in the Holy Qur'an in Surah Al-Qasas, thus establishing its absolute certainty and conclusiveness. Let us now scrutinize these physical manifestations in sequence and assess them from a scientific perspective, subsequently ascertaining whether proponents of evolution possess any objections to these indications. The Prophet Moses, was born during a time when the Pharaoh of Egypt, known as Ramses II, had made the decision to kill all children born that year among the children of Israel in Egypt. Ramses II is a well-known historical figure, not an ambiguous one. This particular Pharaoh had a dream in which he foresaw a child from the children of Israel usurping his throne. To prevent this, he ordered the killing of all Israelite children born during that

year, and keep the others born the next year alive, and so forth. Moses, peace be upon him, was born during this year of massacre. His mother placed him in a small raft on the Nile River and left him there. The child drifted along the Nile and was eventually found by Pharaoh's servants. They brought him to Pharaoh, who, at that time, had no children of his own. Pharaoh's wife decided to raise Moses as her own and proposed to Pharaoh that they adopt the child. Pharaoh agreed to this proposal. These events raise important questions for those who study evolution: What is the likelihood of a child surviving if he is placed in a river like the Nile? 1- What is the probability that he will be discovered and brought specifically to Pharaoh? 2- What is the probability of Pharaoh not having any living children at the same time? 3- What is the probability of Pharaoh (Ramses II), who fears the Israelites will overthrow his throne, accepting the adoption of this child? If we evaluate all these possibilities according to the principles of probability, it becomes evident that such a natural occurrence cannot happen by chance alone. Instead, there must be an intelligent design that governs this process. If this story is to be interpreted as it suggests, it implies the existence of a higher power that bestows greater care than what humanity possesses. This power is the one that controls human destiny, as well as the fates of all other creatures. This story is recounted in the Holy Qur'an and has also been recorded in the Torah. It is likely that some of these details are also documented in the historical records of the Pharaohs. Moses, peace be upon him, is a well-known and verified historical figure, and it is certain that he was raised in Pharaoh's household. This serves to confirm the accuracy of the story's details for those seeking certainty. Following these events, God Almighty stated in the Holy Qur'an that He prohibited Moses, peace be upon him, from being breastfed in order to reunite him with his mother. This raises the question: What is the likelihood

of a hungry fetus refusing to breastfeed without its mother's breast? Undoubtedly, this is an impossibility unless it is orchestrated by intelligent design through a divine providence that surpasses human limitations. The Qur'anic account continues, with Moses, peace be upon him, growing up and delivering the heavenly message of guidance to Pharaoh and his people and to the people of Moses. With that message, God also lends his support to Moses through the bestowal of supernatural abilities. It is through these powers that Moses is able to transform his staff into a formidable serpent, capable of swallowing other creatures and objects. However, when Moses retrieves the serpent, it reverts back to its lifeless state as a mere stick. Furthermore, God Almighty grants Moses the ability to alter the color of his hand, changing it from its natural state to a pure, white hue.

What are the likelihoods of a lifeless stick undergoing a transformation from inert wood to a living snake that slithers and consumes, as purported by proponents of evolution?

What are the probabilities of an individual's arm changing its pigmentation from a wheat-like tone to a brilliant white shade?

Surely, these extraordinary occurrences can only transpire in the presence of an intelligent creator, one who is responsible for designing the universe and establishing its laws. It is this same creator who possesses the power to govern these laws and alter them as will, as demonstrated by the transformation of a stick into a snake and subsequently back into a stick.

The tale of the snake-formed staff was witnessed by many individuals among the subjects of Pharaoh (Ramses II) during his reign including the Pharaoh

himself. On two separate occasions, Pharaoh encountered Moses and witnessed this miraculous event. The first instance occurred when Moses approached Pharaoh to guide him, prompting Pharaoh to demand proof of Moses' prophethood from his Lord. In response, Moses cast his staff, and the second occasion took place when Pharaoh and his people challenged Moses, accusing him of being a magician. In defiance of Moses, the people gathered with Pharaoh's magicians, all of whom were privy to this awe-inspiring miracle.

God Almighty proclaims in Surat Ash-Shu'ara: "Pharaoh said, 'Who is the Lord of all worlds?' Moses answered, 'The Lord of the heavens and the earth and everything in between, if only you have certainty.' Pharaoh then turned to those around him and asked, 'Will you not listen?' Moses continued, 'Your Lord and the Lord of your forefathers.' Pharaoh retorted, 'Indeed, your Messenger who was sent to you is insane.' The Lord of the East and the West and everything in between responded, 'Indeed.' You used to possess understanding.' Moses declared, 'If you take a deity other than me, I will surely place you among the prisoners.' Pharaoh inquired, 'Have I come to you with a clear sign?' Moses replied, 'Present it, if you are truthful Pharaoh inquired.' And so, Moses cast down his staff, which transformed into a visible serpent. He unveiled his hand and it was white to the onlookers. Pharaoh warned, 'He said to the people around him: "This is a knowledgeable magician He will surely expel you from your land with his magic, so what do you command?' His people advised, 'Detain him and his brother and send gatherers to the cities. They will bring to you every skilled magician.' As a result, the magicians assembled on the appointed day and it was announced to the people..." And the people were addressed, inquiring if they had gathered together. It was suggested that

they may follow the sorcerers if they were to emerge victorious. Consequently, when the sorcerers arrived, they requested Pharaoh to grant them a reward should they prove triumphant. To this, Pharaoh responded affirmatively, asserting that they would then be among those brought near. Moses instructed them, saying, "Cast forth that which you intend to cast forth." Subsequently, they cast down their ropes and staffs exclaiming, "By the might of Pharaoh." They confidently proclaimed that they would indeed emerge victorious. In response, Moses cast down his staff, which miraculously seized and consumed their conjurations. Witnessing this extraordinary occurrence, the magicians prostrated themselves in submission. They declared, "We believe in the Lord of the Worlds, the Lord of Moses and Aaron."

The Holy Qur'an, the Torah, the Bible, as well as the historical accounts of the Egyptians, and perhaps the annals of the Pharaohs, bear witness to the veracity of these events. If such is the case, how can proponents of evolution elucidate these miraculous signs, these supernatural phenomena? No explanation can be proffered unless there exists an entity possessed of the capacity to alter and manipulate the laws of nature, and this can only be conceivable if the one who manifests such power is the creator and designer of nature.

The Qur'anic discourse continues, with God Almighty recounting numerous signs that were sent to Pharaoh's people, including locusts, lice, frogs, and blood. Let us consider the phenomenon of blood, which is attested to by the testimonies of the Children of Israel: God Almighty chastised the people of Pharaoh as a consequence of their obstinacy, disbelief, and cruelty by causing the water they sought to drink to transform into blood before it could reach their mouths. How can advocates of evolution elucidate this extraordinary

occurrence? The only plausible explanation is that the creator of water is none other than God Himself, the Blessed and Almighty, who governs the laws of nature. He instantaneously transmuted the properties of the water into a blood-like substance, serving as a sign for the people of Pharaoh and a testament to those who seek truth in the aftermath, as these events are recounted in the Holy Qur'an, specifically in Surah Al-A'raf. The Qur'anic narrative proceeds to recount the exodus of Moses, peace be upon him, and his people from Egypt to Palestine. Pharaoh (Ramses II) assembled his soldiers and pursued Moses and his people with the intent to annihilate them. When the two parties converged at the shores of the Red Sea, God commanded Moses to cast his staff into the sea, and lo and behold, the sea parted, creating a passageway devoid of water for Moses and his people to traverse. Once again, we witness the staff performing an action that was not originally intended for it. The Torah documented the event of the parting of the sea, and it is also plausible that the records of the Pharaohs, if they were veracious in their recording, would have documented that occurrence. Nevertheless, the matter does not necessitate their testimony, as there exists something greater and more precise than their testimony, namely evidence that serves as an indication left by the Almighty God himself, attesting to the occurrence of this event, and we shall delve into it later. The Qur'anic narrative then continues as Moses and his people traverse the dry land between the two ends of the water, and Pharaoh reaches that passage between the waters and follows the people of Moses along the same path. As the people of Moses cross the sea and safely reach dry land, and at the moment when Pharaoh and his soldiers are in pursuit, before they reach dry land, the water closes in on them, just as it had originally been, and they were all subsequently drowned. The Almighty God stated: "So they pursued them, rising. And when the two groups saw each other, the

companions of Moses said, 'Indeed, we are overtaken!' [Moses] said, 'No! Indeed, with me is my Lord; He will guide me.' So We inspired to Moses, 'Strike the sea with your staff,' and it parted, and each portion was like a great towering mountain. And We advanced thereto the pursuers, and We saved Moses and those with him, all together. Then We drowned the others. \* Indeed, in that is a sign, but most of them were not believers. \* Indeed, your Lord is indeed the Mighty, the Most Merciful.\*” Then, the narration from the Quran continues, and the Almighty God addresses us regarding the subsequent event of drowning the others. "Undoubtedly, within this occurrence lies a sign, however, the majority of individuals failed to exhibit belief. Verily, your Lord is indeed the Mighty and the Most Merciful". At this juncture, it is imperative that we pose a question to the proponents of evolution. How do these proponents explicate the numerous miraculous incidents that transpired during the crossing of the Children of Israel? Can these events be dismissed as mere happenstance? It is inconceivable for a rational individual to assert that they transpired by chance, for these events are meticulously arranged and organized, thereby indicating the presence of an intelligent design that orchestrated them. It was the very same entity who commanded the sea to part, with the water separating, only to reunite once more. This extraordinary procedure can solely be executed by the Creator of the universe, who governs these universal laws. The only recourse for evolutionists is to refute the veracity of the event and attribute it to mythology. Nevertheless, there exist three additional factors that substantiate the authenticity of the event. Firstly, the historical narration and documentation undertaken by the Jews, who are descendants of the Children of Israel. They have dutifully passed down the accounts of this history to successive generations, and they remain steadfast in their certainty regarding its occurrence, as evidenced by their annual

commemoration of their liberation from Pharaoh. Secondly, as previously mentioned, there exists evidence that serves as a presumption. The Almighty God did not permit this matter to be denied by those who reject it, without the existence of tangible evidence attesting to the occurrence of this monumental event. Scientists have conducted a study utilizing satellites to survey the Red Sea, and during this survey, they discovered a site located at the sea's edge that contains remnants of a multitude of chariots used by the ancient Egyptians, as well as traces of bones and hooves of a significant number of horses. These findings indicate that an entire army, along with its equipment, perished in the depths of the Red Sea. This evidence can be classified as material evidence that the Almighty God has provided for us, further corroborating the authenticity of the incident and the reliability of the Quranic narration concerning the events of that time. However, there is a third factor that represents the most compelling evidence, which can potentially serve as proof of the existence of the Creator and the magnificence of His actions, as well as His omniscience encompassing the past, present, and future. The heavenly books that God has bestowed upon humanity through His messengers are books of guidance. This implies that within these texts lies something that can be inferred from worldly sciences, serving to confirm the divinity of God. In contrast to the existentialist perspective, which denies the existence of any intentional design within this universe, God must present scientific evidence in His sent books that indicates He is the creator of this universe, through extrapolation of certain verses. Hence, God Almighty in the Holy Qur'an, when recounting the tale of Pharaoh's drowning, stated that Pharaoh had professed his faith in God, but God did not accept this late faith from him after the sins, atrocities, and injustices he committed against the people. God Almighty said, "And We took the children of Israel across the



sea, but Pharaoh and his soldiers pursued them in transgression and hostility. Until, when drowning overtook him, he said, 'I believe that there is no god but the one in whom the children of Israel believed, and I am one of the Muslims.'" \*Now that you disobeyed before and were among the corrupters,\* today We will save you with your body so that you may be a sign for those behind you.\* Indeed, many people are heedless of Our signs". The mentioned verse serves as the evidence and scientific proof, implying that God Almighty will save Pharaoh with his body to demonstrate the truthfulness of God. How can this be? God Almighty drowned Pharaoh and stated that He would save him with his body. This implies that He saves the body, but takes away the soul, leaving it as evidence of the authenticity of the events and miracles that occurred during Pharaoh's life. This confirms the historical narrative of the event, preventing skeptics from doubting its credibility. The entire story has now become clear. God brought Pharaoh's body to the seashore without it being consumed by fish or sea animals, disintegrating, or decomposing. He ensured that those who recognized the body among the ancient Egyptians were present. Then the body was mummified like other Pharaohs and buried. These noble verses were revealed to the Messenger of God, Muhammad, may God bless him and grant him peace, one thousand and four hundred years ago, while the power of the Pharaohs had vanished a thousand years prior. Neither the Messenger of God nor his contemporaries knew what had happened to this Pharaoh's body or its fate. They were unaware of the story or even the Pharaoh's name, except for what God Almighty mentioned in the Holy Qur'an. This continued until the French discovered Egyptian antiquities one thousand and two hundred years after the Messenger Muhammad 's death as they began excavating the mummies of the Pharaohs. Despite the thefts that specifically targeted the tombs of the Pharaohs, including the invaluable

treasures they housed, these mummies remained completely intact. In more recent times, towards the end of the previous century, the mummy of one of the pharaohs was discovered. It was the most comprehensive and well-preserved mummy in comparison to the others. It was subsequently revealed that the possessor of this mummy was one of the ancient pharaohs, specifically Pharaoh Ramesses II. Referring back to the Israeli records, it was suggested that Ramses II was the same Pharaoh Moses encountered, although there were some doubts regarding the possibility of two contemporary Pharaohs in relation to Moses, peace be upon him, namely the Pharaoh of Resurrection and the Pharaoh of Exodus. Consequently, in the early 1980s, France borrowed the mummy of this pharaoh to carry out further studies on it. In France, the mummy received the reception befitting a king and was met with a red carpet. It was then transported to the research center where extensive studies were conducted. Scientific research has revealed a high percentage of salts in the mummy, which corresponds to the theory that the deceased met his end by drowning in the sea. X-ray images also indicated the presence of remnants of marine organisms in the mummy's stomach, further confirming the assumption that the body was indeed discovered in the sea. Thus, through meticulous scientific studies conducted on the body belonging to Pharaoh Ramesses II, it has become evident that the Pharaoh met his demise through drowning, aligning precisely with the noble verses in the Holy Qur'an that mention only one Pharaoh, whom God Almighty preserved along with his body, now represented by the aforementioned mummy. Historical evidence also supports the fact that Moses, peace be upon him, lived during the reign of Ramesses II, thus solidifying the entire narrative. This mummy now stands proudly in the Egyptian Museum as an authentic testament, unequivocally substantiating the truthfulness and accuracy of the entire story of Moses and

Pharaoh as conveyed in the Holy Qur'an. This serves as a confirmation of God Almighty's eternal knowledge of what occurred, by recounting the events of the story with such intricate details, as well as His assurance to preserve that lifeless body so that it may serve as a witness, a companion, and a lesson for us even after the passage of over three thousand years. The preservation of this body in the safest, most meticulous, and complete manner among its contemporaries for the current generation further demonstrates that God Almighty governs the course of the universe, and that the universe adheres to His command, will, and laws without any deviation. Given all of this, is it conceivable, in light of everything, with any possibility, that circumstances would align in this manner by plain chances and that the Messenger of God, Muhammad, may peace and blessings be upon him, would have appeared one thousand and four hundred years ago to present to us, through the Holy Qur'an, an account of the story of Pharaoh and Moses with such precision, and then the truth would become evident one thousand four hundred years after the demise of The Messenger, peace and blessings be upon him, and even more than three thousand years after the submersion of that Pharaoh, possesses a credibility that is unparalleled by the credibility of those who recounted or were aware of the event. How can proponents of evolution elucidate all of this? If proponents of evolution are incapable of explaining these lucid verses, then they must concede that behind their definition of creation science "it fails to represent science because it lacks the primary characteristic of science: its reliance on natural explanations." firstly - they have proffered a restricted definition of science by excluding the transmitted sciences from God Almighty and His Messengers, "that necessitate definitive evidence and meaning", which provide knowledge that surpasses in accuracy and validity any other form of sciences. Secondly - they have arrogated to

themselves the authority to define what is scientific and what is non-scientific, at a time when they restricted their definition of the scientific to the material, as evidenced by their repudiation of the sciences of creation as sciences. Thirdly - They have denied the truth upon which the universe, existence, and the welfare of the human race are founded, namely the truth of the existence of the Noble Creator as the designer, guide, and controller of this universe with all its events and intricacies. Fourth - They have beguiled people, knowingly or unknowingly, over the past two hundred years with claims that are far removed from any scientific method or logic. Evolutionists have failed abysmally in adhering to what they purported to be the constitution of science when they were unable to explain evolution based on what they claimed were natural explanations. We have demonstrated that one of the most significant and accurate approaches that proponents of creationism resort to and rely upon is the transmitted knowledge that originated from the Creator, Blessed and Most High, or from His messengers. God Almighty has made it explicit in His heavenly scriptures that were revealed to the three nations that He is the Creator of everything and that He created mankind and all creatures. Evolution is not mentioned in the Holy Qur'an or in any of the heavenly scriptures. Hence, it can be affirmed that the truth of creation carries definitive significance and definitive evidence. This implies that there is no doubt that God Almighty created creatures separately, each species separately, as corroborated by fossils and remains in the Cambrian era, without any form of alleged evolution, which is predicated on mutations and natural selection posited by proponents of evolution.

Since the Almighty God has unequivocally communicated in His celestial scriptures that He has created beings as a distinct creation, it is imperative to

have unambiguous evidence that supports this distinct creation without any suspicion or doubt and with absolute lucidity. The Almighty God has graciously commanded mankind to investigate this creation rather than the concept of evolution, which is entirely incongruous with the perfection of the power and existence of the Almighty God. The Almighty God stated, "Say, 'Travel through the earth and see how creation began.'" This serves as a reference from Him, the Blessed and Most High, to the directive of researching through observation and experimentation, i.e., through material science, which, according to evolutionists, is grounded in natural sources. It is widely acknowledged that the natural evidence that should indicate creation is the creatures themselves or the fossil remnants they have left behind, as exemplified by the case of Pharaoh's corpse. Both creationist scientists and evolutionists have extensively conducted research studies on fossils in various geological strata. Judge Philip Johnson observed these endeavors and penned the following statement: "But evolution, in the end, is a subject that deals with history. It seeks to tell us what happened in the past. From this standpoint, what we can cite are fossils."

### **Fossils:**

Fossils: It has predominantly been assumed that the existence of fossil remains from extinct species is imperative to substantiate evolution, and it is not widely known that the individuals most opposed to Darwin are not the clergy but rather experts in paleontology. In the early nineteenth century, the prevailing geological theory was the "catastrophic accretion theory," formulated by the brilliant French scientist Cuvier, who pioneered the science of paleontology. Cuvier believed that the geological record provided a model

of historical events that encompassed a massive extinction of creatures, followed by stages of creation in which new life forms emerged, without any evidence of evolutionary manifestations. During Darwin's era, Cuvier's hypothesis was superseded by another hypothesis, uniformitarian geology, developed by Darwin's esteemed friend, Charles Lyell. Lyell expounded that the presumed natural phenomena were not the result of a catastrophe but rather the outcome of the gradual and substantial action of natural forces operating on a daily basis. However, a keen observer of nature would discern that various living organisms that die naturally typically undergo disintegration and decomposition due to various factors, ultimately transforming into dust. Hence, it is plausible that after the passage of numerous eras, no significant trace of fossils would remain. Nevertheless, the existence of standing tree fossils or intact vertebrates, or even impressions of soft tissue in fossils, must indicate that these organisms underwent sudden death rather than a gradual demise. Numerous geological features corroborate such observations in fossils, implying that Cuvier's interpretation may hold greater significance than Lyell's interpretation, which has been widely accepted and adopted.

Geological investigations conducted by both proponents of evolution and proponents of creationism have demonstrated that fossils have unequivocally indicated the presence of a complete separation of species, with the absence of any form of evolutionary progression between distinct creatures. However, the advocates of evolution, despite recognizing these findings, did not acknowledge that this constituted evidence of creation, as if their difficulty lay in acknowledging creation while praising evolution. They contended that there were missing connections that needed to be unveiled. Judge Johnson pursued this matter and stated, "T. H. Huxley, who had often secretly warned

Darwin that such a hypothesis, which had no evidence indicating the existence of transitional intermediate creatures, should have made room for assuming the existence of major leaps. According to Darwin, "the connections between discontinuous species that coexisted at a given period are broken off due to the lack of the ability to adapt." Nevertheless, the crucial query arises: What if these essential connections were not only lost in our current world but also in the fossil records of the past? What geologists have unearthed are species and groups of species that appeared suddenly instead of appearance as a chain of evolutionary connected living organisms."

Darwin's defense is that "the links between discontinuous species that existed during a specific period have been severed due to the absence of adaptability." This proposition may be admissible provided that we discover, at least once, a continuous form of link between the ancestor and the purportedly new species originating from said ancestor. With regard to the severance of all forms of connection between diverse types of creatures, this undoubtedly signifies the nonexistence of these connections altogether. Dr. Behe presented a compelling analogy to counter Darwin's defense. He posited a barrier, a narrow trench, separating his residence from his neighbor's abode. Then, on the following day, he discovered his neighbor in his garden. The natural assumption is that the neighbor leaped over the trench and into the garden. Behe subsequently posited that the width of the trench was widened to six meters. However, he observed that his neighbor had still managed to reach the garden, so he inquired as to how that was accomplished. The neighbor responded that he had jumped across the trench. In this instance, Behe posits that in order to ascertain that the neighbor genuinely leaped over such a wide trench, the neighbor must demonstrate that he is a skilled athlete capable of

jumping six meters. Behe altered his assumption for a third time. This time, he made the trench thirty meters wide, and once again, he observed that his neighbor had successfully reached the garden. At this point, Dr. Behe underscores the necessity of a logical explanation clarifying how the neighbor was able to traverse such a wide trench. If the neighbor asserts that while crossing, protrusions emerged from the ground and he was able to jump onto them, with each step returning to a flat surface, and so forth until he reached the garden, this is either an unreliable account or akin to miracles that are highly unlikely to have occurred to this neighbor. Thus, Behe concluded that the severance of all forms of connections between different species of ancestral and subsequent creatures indicates that Darwin's justification by stating, "The connections between discontinuous species that existed at a certain period have been severed due to the absence of the ability to adapt." It is very akin to the neighbor justifying his presence in the garden by suddenly protruding from the ground and then disappearing. Judge Johnson continues: "There is no explanation as to how amphibians could have evolved a reptile by reproduction, through Darwinian-style descent. There are numerous significant features in which mammals differ from reptiles. In addition to the jaw and ear bones, they encompass all the crucial elements of the reproductive systems. As we observed in previous instances, the disparity in one skeletal feature between two distinct species does not necessarily signify any evolutionary alteration. The existence of similarities in different types of organisms, which are beyond the realm of what is possible in common ancestry, merely directs attention to the fact that structural similarity is not imperative for a common ancestry to be predicated upon it. The notion that mammals in general evolved from reptiles in general, through extensive leaps along various evolutionary lines, is not congruous with Darwinism. Darwinian



transformation necessitates a solitary line emanating from the ancestral origin.” According to a 1990 article by Peter Wollenhofer in which he appraised evolution as an authorized commissioner, he observed that it was unfeasible to ascertain that the so-called Archaeopteryx, a fossil that evolutionists assert lies between reptiles and birds, was indeed the progenitor of present-day birds. Wollenhofer concludes, “This correlation cannot be deemed of actual value.”

### **From primates to humans:**

Certainly, what occurred in actuality, as customary, is that the hypothesis was initially accepted, and then the evidence bolstering it was discovered and interpreted, through the measures that were taken to explore the “missing links” necessitated by that hypothesis. The query presented by these sequential events is whether or not the Darwinian imagination played a pivotal role in constructing the evidence that was proffered to substantiate the Darwinian theory.

Applied anthropology, the study of human origins, is a discipline that has been influenced predominantly by abstract factors throughout its history, surpassing any other recognized branch of science. From the time of Darwin's arrival until the present, the "origin of man" has been acknowledged as a cultural phenomenon that necessitates empirical verification, and the individual who produces credible fossil evidence for the missing link is rewarded with an overwhelming fame. The demand for evidence was so immense that it resulted in one of the most astounding deceptions, the "Piltdown Man", which was zealously guarded by authorities, preventing any

examination by unsympathetic hands, thereby offering a valuable service to evolutionists over a period of forty years.

The psychological atmosphere surrounding the examination of human-related fossils is strikingly reminiscent of the reverence shown towards relics in the Middle Ages. This condition was articulated by a sociologist during his observation of the rituals associated with the handling of fossils purportedly linked to humans, declaring, "The process seems to me as if it is a form of ancestor worship." The depiction of fossils by individuals yearning to physically connect with their ancestors must be meticulously scrutinized, akin to a letter of recommendation penned by a mother advocating for her son's professional prospects.

In his book *The Evolution of Man*, Lewin presents numerous instances of the personal prejudice that permeates research into human origins, leading him to conclude that this field of study is unmistakably and consistently influenced by the subjective imagination of humans. Put simply, "it means that what we see is what we want to see unless we conduct our investigation with utmost care and impartiality," as Justice Johnson eloquently states. Paleontologists have been highly critical of each other's work, with their intense rivalry contributing to the personal bias evident in their judgments. However, the question they debated was which group of fossils serves as the most reliable candidate for narrating the story of human evolution, rather than whether such a transformation from primates to humans was confirmed or substantiated by said fossils.

Those individuals who have committed their lives to exploring the "truth" of human evolution from primates categorize those who question this accepted

premise (the veracity of evolution) as creationists, thereby dismissing their opinions as irrelevant. Solly Zuckerman, one of Britain's most influential scientists, expressed a disheartening view of the professional standards employed within the human sciences, considering them akin to psychological hysteria. He further noted that the audacious hypotheses regarding human origins are so extraordinary that it is inevitable to question whether there remains any semblance of science within this field. Zuckerman's methodology is based on the premise that researchers in human evolution must prioritize avoiding weaknesses such as the Piltdown hoax, And Nebraska Man, in his pursuit of not discovering fossils that can be declared as human ancestors through uncertain evidence." Judge Johnson concludes, "The unquestionable absence of plausible fossil evidence for human evolution." Hence, scientific materialistic evidence clearly indicates that the balance of creation is accurate and that claims of evolution in humans or other diverse creatures are merely baseless. We summarize this evidence as follows: 1- The absence of any evidence in fossils showing the emergence of any intermediate organisms connecting ancestral organisms to the alleged living organisms they evolved from, as claimed by evolutionists. 2- The sudden and distinct appearance of various types of creatures in fossil records without any progression (during the Cambrian era). 3- The lack of any signs or indications of evolution among current creatures, as all living creatures appear to be in their final form. 4- The absence of intermediate organisms between supposed ancestral organisms and the organisms claimed to have evolved from them by evolutionists. 5- The absence of a large and diverse number of living organisms, which evolution necessitates, compared to the limited number of different types of living organisms that actually exist in nature. 6- The apparent stability in species and the reversion of hybrid creatures to their original wild forms after

hybridization ceases. 7- The interdependent interaction of living organisms, ensuring the existence of a food pyramid where species benefit from each other in a regular nutritional cycle. 8- All living organisms possess an optimal systemic and functional model that achieves the best possible outcome based on their species' structural characteristics. The evident formal and structural coordination and organization of all living creatures, demonstrating the ingenuity of design. 10- The intricate and precise functional structure of all living creatures, requiring a level of expertise, ingenuity, precision, design, and achievement far greater than any system designed by a human in the universe.

### **Molecular biology and evolution:**

**Biological information:** Living systems are characterized by the presence of vast amounts of information, such as DNA. There is no known physical or chemical law or process capable of producing information with significant properties. Complexity may arise, but not information systems. Semantic, qualitative, or meaningful properties cannot arise from inanimate objects or energy alone. The only force known to us that can generate meaningful signs is the mind. For example, the sequence of letters "ndsign" has no meaning. However, when the letters are rearranged into a "design," they acquire new meaning and information derived from the mind, not any other source. Astronomer Paul Davies explains this:

Snowflakes possess information arranged in a specific order based on hexagonal shapes; however, these patterns lack any semantic element and hold no significance beyond their own structure. Conversely, biological information, as a defining characteristic, is replete with meaning. DNA serves

as a repository for the instructions necessary to construct a functional organ. It functions not only as a blueprint but also as an algorithm for a bespoke, predetermined product. Snowflakes do not symbolize or indicate anything, while genes certainly do. In order to comprehensively expound upon the concept of life, it is imperative to not only identify the source of free energy or negative entropy to provide biological information, but also to comprehend the process by which meaningful information originates. The crux of the matter lies not only in the existence of information, but also in its specificity, which reveals the hidden truth.

Judge Johnson addresses the realm of molecular biology and its connection to evolution, stating: According to a recent article review by Roger Lewin, the hypothesis that determines the emergence of new species by charting the continuous accumulation of mutations during the evolutionary stage encounters a significant predicament. The available data appear to be insufficient to offer any explanation. As per the eclecticists, it fails to satisfy any explanation put forth by the naturalists.

Individuals adhering to the Darwinist perspective deem it imprudent for anyone possessing knowledge of molecular evidence to still dare to question the concept of "evolution." This concept refers to the gradual, natural progression of life forms through descent from a common lineage, accompanied by emergent modifications, gradually evolving from quasi-cells to humans.

If the sole objective was to elucidate the diversity within a molecule, there would be little reason to doubt that neutral mutations could accumulate and give rise to a pattern with molecular connections. The real predicament lies in

elucidating how these molecules integrate within organisms that must have evolved from their ancestors into subsequent forms, together with their associated molecules. Common ancestors and transitional links remain hypothetical phenomena, conspicuously absent in the fossil record, despite meticulous and purposeful research. Furthermore, science lacks awareness of any natural mechanisms capable of effectuating the substantial changes in form and efficiency required to fulfill the Darwinian scenario.

Molecular biology exacerbates the challenges posed by scientific data, indicating that molecules themselves constitute integral components of complex machinery and necessitate the interdependent collaboration of all these immensely intricate parts to fulfill their functions.

The challenge of elucidating the plausibility of the evolutionary development of living structures through mutation and selection becomes increasingly formidable as we progress towards a heightened level of complexity. Consequently, molecular evidence fails to substantiate either the veracity of a shared lineage or the sufficiency of Darwinian methodology. Recently, scholars have unearthed in their investigations (in the year 2016) that within all living organisms, numerous genes exist that severely deviate from the genes presumed to be their progenitors (orphan genes). As elucidated by the French microbiologist, Didier Raoult, hailing from the University of Marseille, "the purported precision regarding the common origin within the evolutionary tree as a model signifying evolution has been extensively challenged." The fundamental concept posits that all living organisms originated from a solitary common source... a notion that starkly contradicts our current understanding. Analyses conducted on bacterial genes demonstrate that between 10 and 15% of the genes in each species do not align

with those of other ancestral species, thus constituting genes with disrupted lineages that must have arisen from "gene creation."

In truth, the examination and scientific scrutiny of Darwinism through molecular evidence have not even transpired. As elsewhere, the purpose was to find substantiation for the theory that was presumptively accepted from the outset of the inquiry. The genuine scientific query, which has never been posed, pertains to whether molecular evidence, when evaluated devoid of any Darwinian bias, tends to confirm Darwinism in its entirety.

Based on data from molecular biology, the ensuing conclusions can be drawn:  
1- Despite the numerous opportunities presented by radiation exposure and laboratory experiments, there is a conspicuous absence of evidence for the occurrence of mutations, with deformities manifesting instead. 2- The presence of exceedingly meticulous repair systems at the chromosomal and genetic levels precludes the occurrence of mutations as posited by evolutionary assertions. Thus, the alleged mutations cannot serve as a catalyst for evolution or account for the observed diversity in living organisms.

### **Origin of life:**

Darwin's theory of natural selection rests upon the supposition that variations in life forms evolve gradually over protracted periods through the accumulation of minuscule changes. However, the fossil record refutes this expectation. To commence, existing evidence suggests that the genesis of living cells transpired almost instantaneously (within a few million years) after the Earth attained a temperature conducive to sustaining life, despite initial scientific projections that it would require several billion years for life

to originate. The advent of bacterial life coincided closely with the Earth's temperature cooling below boiling, implying a sudden rather than gradual emergence of life. The "Cambrian explosion" similarly documented the rapid appearance of over forty novel and distinct life forms around 550 million years ago, with the foundational blueprint for major species manifesting almost simultaneously and in direct contravention of Darwinian theory. Stephen Gould and Niles Eldredge posited the "punctuated equilibrium" as a means to reconcile this discrepancy. Unfortunately, it fails to provide any explanation. It merely assumes that evolution took place in a sporadic and unpredictable manner, without any witnesses. It suggests that animals underwent rapid changes, leaving little time for fossilization or resulting in too few "intermediate" organisms being preserved as fossils. However, this is merely wishful thinking rather than actual evidence. Furthermore, there are no known biochemical mechanisms that could account for sudden and large-scale changes in the genome. In both scenarios, whether it is a gradual or sudden emergence of life over time, the matter can be comprehended through the theory of intelligent design. This theory considers that intelligent design does not concern itself with the rate of change, but rather with overseeing the development of life. Intelligent design does not assert that the emergence of species occurred without any evolutionary process. Instead, it argues that evolution alone is inadequate to explain the full range of diverse life forms.

Judge Johnson proceeds to discuss the conditions necessary for the emergence of life and the physical and chemical factors associated with it:

"The study of biological evolution is just one facet of a vast natural endeavor, which seeks to provide an explanation for everything from the purported cosmic explosion to the present, while deliberately excluding any role for a



Creator. If proponents of Darwinism were to exclude the Creator from the equation, then proponents of Creationism, as they assert, must present a natural explanation for the origin of life."

The primary challenge in explaining the origin of life lies in the extraordinary complexity of all living organisms. Darwinian selection, even in theory, fails to offer any mechanism that can account for the existence and reproductive capabilities of living organisms, as well as the production of members of their respective species.

The challenge in chemical evolution lies in discovering a chemical process that can result in the formation of chemical bonds to such an extent that reproduction becomes possible, thereby enabling natural selection to begin.

There is no justification for believing that life has the inherent ability to spontaneously arise when the right chemical elements happen to be present in an organic soup. Although certain compounds within living systems can be replicated using highly advanced techniques, even the most intelligent scientists cannot create living organisms from amino acids, sugars, and similar components. Therefore, how did this supposed transformation from a pre-living soup to a living cell occur prior to the existence of scientific intelligence? The simplest organisms capable of independent life are bacteria, which are incredibly complex structures despite their minuscule size, to the point that they make spacecrafts appear antiquated.

Even if we assume that something much simpler than a germ cell could initiate Darwinian evolution, such as a DNA or RNA molecule, the possibility of this

complex molecule assembling itself by chance remains incredibly unimaginable, even if it had billions of light-years to attempt such a feat.

The fortuitous assembly of any intricate entity by “chance” is completely a “natural” way of saying that it is a “miracle .” Darwinists find no necessity for a scientific elucidation of this miracle. At most, they are compelled to confront this quandary through philosophical discourse. It is evident to Darwinists that life does exist, and if the sole plausible explanation for its existence lies in natural processes, then any obstacles encountered in explaining its origins may not be insurmountable.

According to the Darwinian perspective, the principle commences with the existence of its meaning, namely ourselves, and operates in a reactionary manner. If the essential conditions for the development of life are nonexistent, then we must not be present to opine on the subject. In the realm of infinite time and space, even exceedingly rare events must occur at least once, and it is inevitable that we find ourselves in the realm of existence, where the requisite set of fortuitous circumstances for our existence happens to overlap.

Richard Dawkins, granted the Darwinian license to transform loss into gain, perceives the failure of scientists to artificially generate life in their laboratories as an inspiring development. Dawkins states, "So, after all that, scientists have been unable to simulate the great leap forward, either." If the creation of life were a matter so effortlessly attainable that scientists could achieve it, then it would be conceivable for nature to repeatedly engender life on Earth, in addition to the potential for life to emerge on planets situated within the range of radiation”. Judge Johnson remarks, "If the reader suspects that Dawkins was not serious when he made this argument, he is probably

right. When it becomes necessary to rely on an argument like this, experimental work must have reached a very bad track." According to a statement made by Dawkins, laboratory experiments in evolution would be of no utility or any benefit.

Thus, there must be a means by which the concept of evolution can be expanded to such an extent that it permeates the boundaries of molecules within the genetic system. In contemporary organisms, DNA, RNA, and proteins are deemed to engage in mutual activities, some of which are contingent upon the presence of others. Previously, the most prominent contender was the "naked gene" or the "RNA First" hypothesis, positing that life began when the RNA molecule was capable of self-replication, commencing with the organic compounds present in the prebiotic soup. Biochemist Claus Dawes affirms, "This hypothesis surpasses the scope of approach by all biochemists and molecular biologists who daily confront experiments related to the realities of life. This, undoubtedly, serves as ample justification to dismiss this theory." Gerald Joyce concluded his comprehensive examination of evolution in 1989 by highlighting "a dearth of significant empirical data."

The limited progress achieved in experimental endeavors, as declared unattainable by Dawkins, proved so disheartening that leading evolutionary scientists turned to computer simulations, wherein they overcame experimental obstacles by employing hypotheses that align with their objectives. In Science article published in 1990, the current state of computer research was summarized as "spontaneous self-organization." This concept is rooted in the logical proposition that complex, dynamic systems tend towards a state of spontaneous fine-tuning, even in the absence of selective pressures.

However, this proposition seems to contradict the well-established second law of thermodynamics, which asserts that uniform energy will inevitably deteriorate into disorder or, at best, "decay." Therefore, if the computer simulation model possesses any realism or validity, it necessitates a thorough reevaluation.

There is unquestionably no doubt that Francis Crick played a pivotal role in the discovery of the structure of DNA. He possessed a profound understanding of the immense intricacy of cellular life and, consequently, the extraordinary challenge of elucidating how life could have emerged within the purportedly available timeframe on planet Earth. Thus, he postulated that conditions may have been more favorable for life to arise on a distant celestial planet. While this proposition may shift the quandary of life's origin from Earth to another planet, it does not offer a definitive solution. Building upon this notion, Crick formulated a hypothesis termed "directed sperm banking." Or "panspermia". Undoubtedly, as a committed irreligious individual, Crick would be disheartened by any scientist who ceases scientific inquiry and attributes the origin of life to a Creator through supernatural intervention. However, his "directed sperm bank" hypothesis essentially conveys the same idea: the existence of a supernatural Creator who brought forth creation.

Drawing from the comprehensive and simultaneously marvelous encyclopedic summary provided by Judge Johnson, he arrived at an exceedingly accurate conclusion himself: "Scientific investigations pertaining to the origin of life are akin to a tightly shut door, as if God had reserved this subject exclusively for Himself." From the aforementioned, it becomes evident, through all scientific and experimental evidence, that the emergence of life from nothingness or inanimate matter is impossible. Life necessitates a

Creator to bring it into existence, and this Creator must possess immense power to enable the existence of life. Judge Johnson's aforementioned conclusion, despite not being acquainted with the contents of the Holy Qur'an, is unequivocally harmonious with its teachings: "And they ask you about the soul. Say, 'The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little.'" The soul bestows life upon these lifeless entities, endowing them with their recognizable attributes. It is abundantly clear that imbuing inanimate matter with life, whether through experimental methods or random evolutionary processes, is presently and will forever remain unattainable. The reason for this is evident: neither human beings nor nature possess the key to life or the means to access it.

The comprehensive summary of the current scientific position on this subject, as presented by Judge Johnson, serves as the scientific conclusion. It is evident that God Almighty, through His miraculous verse, presents a practical challenge to humanity and their limited knowledge until the Day of Judgment. He declares that the key to life lies in the fact that the soul is from the command of the Lord, which implies that it is not given or accessible to humans but rather preserved by God Himself. Judge Johnson has arrived at this very realization through his knowledge. At the conclusion of this noble verse, God Almighty reminds mankind of the limitations of their capabilities by stating that they have been granted only a little knowledge. This highlights the need for scholars to humbly recognize the boundaries of their abilities. God Almighty emphasizes that He is the Grantor of knowledge and the One who knows its extent. Thus, He indicates that the knowledge bestowed upon humanity is only a small portion.

Based on the mentioned, we can deduce the following evidence that affirms creation and refutes evolution:

1- The presence of a counter system in the creation of organisms contradicts the claim made by evolutionists. The first creatures to inhabit Earth should have been those capable of benefiting from photosynthesis, providing nourishment for subsequent organisms. This implies a complex organization from the very beginning, with more intricate beings preceding simpler ones.

2- The remarkable precision and stability of all universal laws in the physical, chemical, and biological realms with the act of intelligent designer have facilitated the emergence and continuity of life on this planet. There is no evidence indicating the spontaneous emergence of life on Earth or any other observable planet.

Judge Johnson has ensured the exclusion of any possibility of life originating without a magnificent Creator who brought it into existence. Consequently, he echoes the sentiments of the scientist Crick, stating: "When a scientist of Crick's caliber feels compelled to seek confirmation of the origin of life in the outer space, an achievement deemed unattainable, it is time to reassess whether the field of pre-biological evolution has reached a conclusive end." Indeed, it has reached an irrefutable and unalterable conclusion, raising significant doubts regarding the validity of evolution as an acceptable scientific hypothesis.

Continuing his inquiry into the perspectives of evolutionists concerning the origin of life, Judge Johnson presents his investigations in relation to such matter. He writes:

In his publication titled "In Seven Signs of the Origin of Life," E. J. Karen Smith elucidates the Darwinian concepts that expound upon the evolution in the pre-biological era. He states, "Life is the outcome of evolution." The indispensable element in evolution is natural selection. This means that the goal of an organism is to maintain its life, compete, and reproduce for its own species in the face of other organisms." Thus presented, natural selection does not represent something that has happened to life, but rather "the defining characteristic of that life."

But what if Darwin was wrong, and natural selection did not have the amazing creativity that Darwin and his supporters endowed it with? At that point, pre-biological science will have failed to envision the problem, and the effort will be doomed to be as futile as the efforts of medieval alchemists trying to turn lead into gold.

Everyone uses the phrase intelligent communication when describing protein synthesis: messages, programmed information, languages, information, coding and decoding, libraries. Why does evolutionist not take into account that life, as it clearly appears, is the product of creative intelligence?

Science with this understanding of intelligent design will not reach its end, because the task will continue to be to decipher the linguistic codes through which genetic information is communicated, and, in general, to investigate how the entire system works. What scientists will lose will not be an inspiring research program, but the illusion of total domination over nature. They must confront the possibility that beyond this natural world there is an additional reality that transcends science.

But Karen Smith's answer to the above is that he is committed to the unjust rule adopted by the majority, "which is the spell (Self-acting natural forces) that Darwin began and which will return to explain the origin of life."

Confronting that possibility (that there is a Creator of the universe), as stated in the previous paragraph, is certainly not acceptable to him."

Here we must ask: If natural selection is the defining characteristic of life, as Karen Smith presented, then why cannot life be induced experimentally by using matter from inanimate objects or by reviving dead matter of living origin using that alleged natural selection? God Almighty expresses in the Holy Qur'an (Through him, the living emerges from the dead and the dead emerges from the living), so can natural selection do something like this!!!! Abraham, peace be upon him, challenged Nimrod and said to him, as stated in the Holy Qur'an, "My Lord is the one who gives life and causes death." Nimrod's response in his argument to Abraham was, "I give life and cause death." Nimrod's intention behind this was that he would order one of them to be killed and leave the other to remain alive. What kind of nonsense like this? When Abraham, peace be upon him, described God Almighty's power over life and death, he described giving life to inanimate objects and taking life away from the living. Most likely, Nimrod understood this, but he liked to highlight his intelligence and cleverness. But his intelligence and wisdom betrayed him when Abraham, peace be upon him, challenged him with a material issue that could not bear philosophy, when he said to him (God brings the sun from the east, so bring it from the west if you are of the truthful ones). God Almighty made clear to us the position of that philosopher at the time. God Almighty said (Then he who disbelieved was astonished. And God does not guide the unjust people.)



Natural selection is a philosophy; it has nothing to do with science at all. If Karen or any other evolutionist is confident that natural selection works miracles, then he has the experimental challenge to present his recipe however he wants. But if he is unable, and he is most certainly unable, then he must fully acknowledge that his theory, and the theory of Darwin before him and the supporters of evolution after him, are nothing but a mere deception that does not have any evidence and does not deserve to be called anything but mere allegations.

Through the previous analyses, we can deduce the subsequent evidence that validates the notion of creation and dismisses the concept of evolution: 1- The coexistence of living organisms in a manner that ensures the presence of a food pyramid where species mutually benefit from one another in a consistent nutritional cycle. 2- Every living organism, each endowed with the optimal systemic and functional model that accomplishes the most favorable outcome based on the structural characteristics associated with its species. 3- The apparent formal and structural harmony and arrangement of all living creatures, which signifies the brilliance of design. 4- The intricate and accurate physiological structure of all living creatures, which necessitates expertise, ingenuity, precision, design, and an achievement that surpasses any system created by a human in the entire universe by millions of times.

### **The ultimate refinement of the universe:**

Numerous astrophysicists and cosmologists have long acknowledged that the universe appears to possess a sense of "refine" and is "precisely engineered" (which can be considered synonymous with "designed"), referring to the existence of exceedingly precise and intricately balanced mathematical

constants embedded in the laws of physics. The force of gravity, the mass of the electron, the charge of the proton, and so forth, possess specific actual values. If these laws were even slightly different from their current state, not only the existence of life would be impossible, but rather nothing (that holds any significance) would exist. Martin Rees concedes that there are only two satisfactory explanations for such exact regularity: either through intentional design or the limited possibility of predicting that our universe may be just one among an infinite number of independent parallel universes, thereby making the existence of our "fine-engineered" universe more plausible. Committed to his naturalistic perspective, in order to evade the conclusion that affirms design, Martin Rees must resort to the existence of evidence pertaining to multiple unseen and undetectable universes. He suggests that we should regard Earth as merely a minuscule planet in the solar system, orbiting a diminutive star in the vicinity of one of the billions of medium-sized galaxies amidst countless asteroids. However, evidence has shown that Earth's position in the universe is remarkably unparalleled. Thus, the evidence derived from the "fine discipline" of the universe and the location of Earth favor and prioritize design. In addition to these indications and evidence of intelligent design, there are discoveries that fail to support the counter-theory, thereby further reinforcing the position of design.

*Judge Johnson once again assumes his jurisdiction as a judge*, and after elucidating the case, clarifying the evidence presented by both parties, explicating the points of disagreement with utmost precision, explaining the concepts and terminology of evolution with accuracy, identifying the flaws in those concepts, and elucidating the areas where errors lie within that hypothesis, the time has now arrived for him to deliver the appropriate judicial

verdict for this case. Judge Johnson states: "The Arkansas legislature has enacted a law mandating 'balanced reciprocity between creation science and evolutionary science.' " However, opponents raised their grievances to the judiciary in the Federal District Court, arguing that this legislation had been deemed unconstitutional. Consequently, the platform was established in a manner that rendered the struggle entirely unequal.

The legislation proposed in Arkansas, which was advanced by creationists, was the product of amateur activists lacking a clear understanding of how to garner support beyond their narrow conservative framework.

As a result, devout religious individuals have encountered a coalition of groups willing to defend science (solely in its materialistic sense) and groups advocating for a libertarian model of religiosity. This coalition not only comprised prominent institutions, scholars, and educators, but also national American liberation unions, as well as numerous figures and organizations representing the mainstream of Christian and Jewish faiths. Moreover, this coalition was aided by a team of elite lawyers, as one of the largest and most reputable law firms volunteered to offer its services.

These experts, well-versed in handling significant cases such as this, skillfully selected and prepared scientific and religious leaders to provide expert testimony, thereby portraying creationist science as something preposterous and unworthy of serious consideration.

Thus, the biased naturalists emerged victorious in the case within a Happy New Year.

Justice Everton commenced by delineating science as "anything accepted by the scientific establishment," specifically referring to the official scientific establishment. However, this definition in and of itself failed to provide explicit information. The judge proceeded to identify five essential characteristics of science: (1) it must adhere to natural law, (2) it should be explicable by natural law, (3) it is subject to empirical testing, (4) its conclusions are not definitive, and (5) it must be open to criticism.

According to Judge Everton, creation science does not meet these specifications as it is rooted in the supernatural and therefore cannot be tested. It cannot be mistaken or "explained by natural law."

To illustrate the non-scientific nature of the assertions made by creationists, the judge quoted the following passage from the words of creationist scientist Diwan Gish: "We do not know how God created creatures, what mechanisms He employed, as God utilized a process that does not operate in the natural world today." Consequently, we attribute divine creation to a special act of creation. Through current scientific investigations, we are unable to uncover any information regarding the mechanisms employed by the Creator in bringing about creation."

Simultaneously, Justice Everton vehemently dismissed the creationists' argument that "belief in a Creator while simultaneously accepting the scientific theory of evolution is entirely incompatible with religion." He deemed this viewpoint as "antagonistic toward the religious perspective of many."

Philosophers and scientists specializing in the field of science have identified several flaws in Judge Everton's definition and have suggested that Ross and other experts have fallen in the philosophical trap presented by evolutionists. Creationists, however, argue that scientists, at the very least, are not receptive to criticism regarding the fundamental aspects of their work, including their assertions about evolution. Moreover, scientists previously investigated phenomena, such as gravity, whose effects and implications they were unable to explain using natural law. Ultimately, critics have highlighted that creation science presents its own empirical arguments, such as the concept of a young Earth, the occurrence of a global flood, and the idea of special creation. These arguments contradict the viewpoint of mainstream evolutionist scientists, as defined earlier. How can these scientists claim that the opposing viewpoint is definitively incorrect while simultaneously asserting the claim that it's unmistakable?? The definition proposed by Ross-Everton has failed to satisfy philosophers, yet it has garnered favor from the scientific community. This approach encapsulates the manner in which many scientists evaluate their projects, thereby making it a foundation for determining the inclusion and exclusion criteria for scientific endeavors.

Given the existence of a powerful Creator, it is plausible for Him to instantaneously create things, accomplish creation within a week, or facilitate an evolutionary progression spanning billions of years. The Creator may employ methods that lie beyond the purview of science or, at most, mechanisms that are only partially understood through scientific investigations. The primary essence of creation does not hinge on its temporal relationship or the specific method chosen by the Creator to bring about creation. Rather, it pertains to the essence and purpose underlying this design.

In simpler terms, a "creationist" is merely an individual who believes that the world, especially humans, were purposefully designed and exist with a specific intent. Presenting the topic in this manner, the fundamental question that arises is:

Do mainstream scientists oppose the notion that the natural world was fashioned by a Creator with a specific intention? If they do, what is their basis for this opposition? Justice Everton was convinced that "creation" (in the general sense of design) is compatible with "evolution" as a scientific concept. The judge either misconstrued this point or was misled. When evolutionary biologists discuss "evolution," they are not alluding to a mechanism that was or could have been guided by supernatural energy (i.e., the Creator). By evolution, they mean natural evolution, which is an entirely material process devoid of purpose or conscious direction. George Gaylord Simpson defined "the meaning of evolution" as follows: Although many details remain unresolved and awaiting explanation, it is evident that phenomena aimed at elucidating the history of life can be accounted for through purely natural means or physical factors. These terms can be misconstrued. It is inherently explicable based on diverse reproduction within the population (which represents the primary factor in the contemporary understanding of natural selection) and through the intricate interplay of the well-established process of inheritance.... Man is the product of a natural process devoid of any purpose that did not take his production into consideration (the "man" asserts .... it did not take into account its production "repeated statement").

Simpson's intention, as he elucidated, pertains to the prospect of elucidating the phenomena of life solely through natural means. Specifically, it involves the complete removal of any divine impetus that may have a role in

accomplishing any task related to the existence or creation of beings. In terms of his explanation of this phenomenon, which is based on heterogeneous reproduction in the population, his objective is to highlight the presence of a gene pool within every type of organism. According to his assertion, through a random mechanism, certain genes from this pool are selected and prevail in the inheritance of specific characteristics, leading to the differentiation of species in an illogical manner devoid of purpose or any need for guidance. This perspective reflects the prevailing understanding of natural selection in contemporary times. Simpson does not hesitate to assert that the entire process is nothing more than an absurd interplay of the well-known genetic process. However, it is crucial to note that this viewpoint is incorrect and invalid. The reason being that the genetic population within a single species is an organized and species-specific population. In other words, the genes carried by each individual of a species form a highly precise information system that is exclusive to that species and does not extend to any other. This information, encoded in the form of genes, constitutes an exceedingly intricate system that cannot, under any circumstances, be the result of randomness, spontaneity, chaos, or any form of absurdity embraced by evolutionists like Simpson. To comprehend the enormity and precision of this complexity, one need only consider that each human possesses no fewer than twenty-three thousand genes, distributed among the chromosomes in every nucleus of the body's cells. These genes serve as a code that provides information to the cellular systems, enabling the construction of the protein system which, in turn, manifests as the observable morphological expression of those genes. Through a sophisticated and meticulous process, the formal expression of these genes is achieved, resulting in discernible characteristics that distinguish humans from any other creature. It is naive to assert that these significant

phenomena in the history of life, as exemplified by the genetic process in humans and other creatures, can be explained solely through natural means or material factors. It is inconceivable to propose that random and absurd material factors can give rise to twenty thousand genes, each specialized in a specific phenomenon, and when combined, culminate in the creation of a complete human being. Such an explanation borders on wild imagination or peculiar delusion. If we were to set aside scientific knowledge and present an analogous argument to a child or any member of the general public: Suppose that a factory engages in the production of computers, necessitating a meticulous and sequential process comprising twenty thousand stages in order to achieve the correct completion of said computer. In light of this, an individual asserts that the computer we hold in our hands was spontaneously created without any intelligent capability or design of any nature. It is certain that a child would label the person providing such an analysis as either foolish or deranged. This represents one aspect of the issue at hand. On the other hand, it is important to note that for every gene found within humans or other living creatures, there exists a corresponding set of genetic elements that collectively represent the genetic population of the species mentioned by Simpson. For instance, the color of the iris in the human eye exhibits a range that encompasses jet black, blue, green, and hazel. The presence of this gradation of colors necessitates the existence of a number of genetic elements that exceeds twenty within the human population. It is crucial to clarify that this does not imply the presence of all these genes in a single individual, but rather the existence of a specific gene, such as blackness in one person, blueness in another, and so forth. In actuality, each gene locus possesses a pair of counterpart genes inherited from the mother and father, which compete to ultimately determine the final morphological trait exhibited by the individual.



The fusion of these chromosomes, known as zygotes, originating from both parents during the process of fertilization is what bestows upon the individual their genes and consequently the morphological characteristics by which they are distinguished. However, an essential question arises: is it true that man, as Simpson and his proponents claim, is the product of a natural process lacking a purpose that did not take into consideration his creation? In other words, is this combination, alongside the formal characteristics possessed by humans and other beings, achieved through genes in accordance with a random mechanism, as asserted by Simpson? Alternatively, is it accomplished through a precise mechanism and intelligent design? To put it more lucidly, is the mingling of zygotes during the fertilization process a random occurrence, or does it transpire as a deliberate process planned in accordance with intelligent design? Numerous indications suggest that the process could only be meticulously controlled by an intelligent designer who oversees its execution. To substantiate the notion of intelligent design in the inheritance of traits, one can proffer one of the simplest forms of evidence. Randomness aligns with chaos or absurdity. If we were to entertain the notion that the act of mating is the outcome of absurdity, it would imply that the percentage of males in any given society or nation does not correspond to the percentage of females. In other words, we would witness a recurring and persistent imbalance between males and females across generations. One generation would exhibit a male-to-female ratio of 4:1, while another generation would display the opposite scenario. The consistent proportion of males to females in all societies and across generations provides clear evidence of an intelligent and creative force that governs the reproduction process. Randomness, which is a concept favored by evolutionists but lacks supporting evidence, stands in direct opposition to regularity. Any organized phenomenon cannot and should not

be attributed to randomness in any manner. The regularity in the number of births, consistently maintaining relative agreement between the proportions of males to females throughout the ongoing history of humanity, serves as proof that there exists an intelligent and divine regulation of reproduction for all living beings.

Justice Johnson proceeds with his evaluation by stating: "It is important to note that Simpson's viewpoint was not unrelated to his scientific understanding. On the contrary, he was essentially expressing the Darwinian concept of 'evolution'. According to the Darwinian perspective, which represents the prevailing trend in science, 'the Creator does not engage in any specific action during evolution.'"

In another section of Simpson's work, where he elucidates the connection between naturalism and non-religion in explaining evolution, he states: "Scientific naturalists do not necessarily reject the 'existence of God' as a first cause that eludes comprehension, but deny God's direct involvement in nature or human affairs. Nevertheless, the origin of the universe and the underlying principles driving its history remain unexplained and beyond the reach of science. This is where the concealed role of the first cause, known to both philosophers and religious individuals, is revealed. I argue that it will never be known to any living human being. We have the freedom to worship God as we desire, if we so choose. However, true comprehension is beyond our reach. Therefore, the possibility of a 'religious' or 'directed' evolution must be dismissed, as it conflicts with the principles of naturalism embraced by Darwinists."

Simpson's doctrine, in his definition of God from the perspective of evolutionists, aligns with the beliefs of Aristotle and other ancient philosophical doctrines which assert that God merely serves as the first cause of the created world. According to this doctrine, the world, once created, operates independently and self-sufficiently, without any active involvement from God. This philosophical core was extensively debated during the Middle Ages by numerous Muslim scholars and others, who demonstrated its fallacies and inaccuracies. These scholars argued that such a philosophy necessitates denying the attributes of God, contradicting the concept of divinity as it is presented in the heavenly religions. The notion of Deism, and the notion of Divinity, are two concepts that express the Creator, who is Blessed and Most High. Deism necessitates, among other aspects, the act of creation and creating something out of nothing, while divinity necessitates, among other aspects, legislation, commands, and prohibitions. The proposition made by Simpson in the understanding of the Creator by evolutionists is, at best, merely a superficial definition of Deism in which he denies the most crucial characteristic of deism, which is the Creator's creation of beings. Furthermore, he omits from the attributes of the Almighty Creator, Divinity in its general and specific sense, which necessitates the concept of commands, prohibitions, laws, and the obligation for rational beings to adhere to them. Thus, humans are subject to an assignment. The proponents of evolution have derived their understanding of the Creator God through the philosophy of Aristotle and other philosophers. However, if they had truly investigated the truth, it would have been more suitable and effective for them to derive their knowledge of the Creator and His attributes through the messages and messengers sent by the Creator, who is Blessed and Most High, to humanity. A philosopher like Aristotle may possess knowledge in naturals, but he certainly does not possess

any knowledge in ethics, as it is not his area of expertise. Instead, it is the exclusive domain of the apostles. Aristotle was neither a sent messenger nor a prophet, and thus, the message did not reach him. Therefore, it would be preferable for him to refrain from claiming knowledge of God Almighty and His attributes. The supplication of evolutionists, as demonstrated by Simpson through his definition of God as the first cause, citing philosophers, particularly Aristotle, is akin to seeking guidance from a blind person in determining the path. On this basis, Simpson's statement that scientific naturalists do not necessarily oppose "the existence of God" is false because when he elucidates in his definition of God that God is "the first cause," this is indeed Aristotle's statement and not the statement of God that is found in His heavenly books. The attributes of God Almighty are encompassed in His beautiful names mentioned in the Holy Qur'an. Therefore, this explanation given by Simpson and attributed to supporters of evolution is completely incongruous with anything stated in the three heavenly messages. Defining God solely as the first cause is a clear denial of the attributes of God conveyed through His heavenly messages. Denying these attributes necessitates a negation of the essence. Hence, whoever worships God according to this evolutionary definition is akin to worshipping nothingness, as Simpson himself stated, "(The first cause) is unknown, and I claim that it will not be known to anyone." Such an individual is essentially worshipping nothingness, and as a result, scientific naturalists who support evolution inevitably oppose the existence of God, even if they claim otherwise. In regard to his assertion, "The first reason is unknown, and I contend that it shall remain unknown to any living individual." Perhaps he is correct in his discussion of the initial cause. However, God, whom the faithful are acquainted with, as the celestial scriptures have clearly elucidated, with His most exquisite appellations and

His exalted attributes, is an indisputably known deity in accordance with those attributes that have reached us and whose meanings we have comprehended; this contradicts his assertion that He is unknown. Given that God Almighty is known, Simpson proceeds by stating, "It is feasible for us to worship Him, each according to our own inclinations, if we possess the inclination to do so." This is an unacceptable declaration, and the rationale behind this is that by doing so, the essence of divinity has been eradicated, necessitating reliance on laws, teachings, commands, and prohibitions whose ultimate source is the Creator, who is Blessed and Most High, rather than personal whims or innovation, as Simpson contends. Worship is an endowment, not a mere diligence, in accordance with the directives of the Creator.

In conclusion, Simpson's repudiation that evolutionists inherently oppose the existence of God is fallacious. They do not truly acknowledge God, and if they do acknowledge a deity, it is solely a deity derived from their delusions that denies attributes and most certainly not the God that believers venerate.

### **Naturalism:**

Occurrences, arrangements, or entities may also manifest through "necessity." A necessary occurrence is an event that must transpire under the influence of the laws of chemistry and physics. Salt crystals serve as an exemplification of a pattern assembled solely by necessity without any direct input from the intellect. When the solution of sodium and chlorine reaches saturation, the positively charged sodium ions will be attracted to the negatively charged chlorine ions, thus forming salt crystals. Similarly, the river traverses its path across the continent in accordance with the dictates of the law of gravity and

the existence of matter (such as water, rocks, etc.) as it manifests itself. The rainbow that emerges when white light is passed through a prism is the outcome of the interaction between electromagnetic radiation and the specific shape of the glass. In all of these instances, the pattern that materializes has been "caused" as a result of natural and consistently replicable behavior exhibited by matter guided by natural law.

Naturalism posits that the entirety of the natural world is a closed realm governed by material causes and ends that are impervious to external influence. Naturalism not only refutes the existence of God, but it also denies the existence of any supernatural power that impacts natural phenomena in the same manner as they claim evolution does. Additionally, it denies any interaction between the Creator and natural beings such as ourselves.

This assertion is unquestionably erroneous. From what source do the adherents of this doctrine determine the absence of this communication in a matter they are unfamiliar with and lack scientific evidence to substantiate their claim? They base their perspectives on materialistic matters, so why do they involve themselves in matters that have no relevance to them and defame God with matters of which they have no knowledge? According to the Holy Qur'an, God Almighty has issued a challenge to the proponents of this assertion through a verse in which He affirms the reality of communication between God and human beings. God Almighty states, "And they did not regard God as He truly deserves to be regarded when they said, 'God has not sent down anything to a human being.' Say, 'Who sent down the Book that Moses brought as a source of enlightenment and guidance for the people?' You will turn it into mere paper. You disclose it and conceal it extensively, and you have acquired knowledge that neither you nor your ancestors

possessed. Say, 'God,' and then leave them engrossed in their frivolous activities." If they are sincere in their claim, then they must accurately explain who sent down the Book that Moses brought as a source of light and guidance for the people. As for their denial of any supernatural capability that has an impact on natural events, God Almighty proceeds in the Holy Qur'an to respond to them and belittle their abilities when compared to His own. God Almighty states: "O people, a proverb has been presented to you, so listen to it. Verily, those whom you invoke besides God will not create a fly, even if they were to combine their efforts to do so. And if a fly were to take something from them, they would not be able to retrieve it . The seeker and the sought are both weak. \* They have not regarded God as He deserves to be regarded. Verily, God is Powerful, Almighty."

In this noble verse, God Almighty issues a public and direct challenge to those who deny God's ability to create, demanding that they present, in a scientific experimental manner consistent with their evolutionary approach, the creation of a fly from nothingness. This is a challenge not from human beings, but rather a challenge through direct communication with them from their Creator, whom they deny. He urges them to put into practice what they claim to be the ability of evolution to bring about creation. And He challenges them that they will be unable to do so. Furthermore, He challenges them to retrieve the waste that flies might take away from them, emphasizing that they will not be capable of doing so, and the challenge will persist. Ultimately, if their knowledge is limited to worldly and materialistic matters, then why do they dare to engage in matters of which they claim to have no knowledge, such as the absence of any supernatural capability that has an impact on natural occurrences due to their ignorance and lack of knowledge? Therefore, God

Almighty stated in the subsequent verse, elucidating His omnipotence and their lack of knowledge: "They have not accorded God the estimation befitting His exalted status. Verily, God is Omnipotent and Mighty."

Scientific naturalism upholds the same naturalistic principle by postulating that science solely investigates the natural realm and serves as our sole means of acquiring knowledge. A deity who refrains from instigating any change and whose essence remains beyond reasonable comprehension holds no significance in this context. Once again, these assertions amount to calumny against God devoid of any substantiating evidence.

For practical purposes, the following terms, as per Justice Johnson, can all be regarded as synonymous in both meaning and connotation: scientific naturalism, scientific evolutionary doctrine, and scientific materialism.

All of these terms affirm that scientific inquiry, in accordance with their definition of science, serves as the exclusive or, at the very least, the most rational gateway to knowledge, and that the natural or material realm represents the sole reality. In other words, that which science cannot investigate from a natural standpoint cannot, consequently, embody the truth and lies beyond its purview.

According to Judge Johnson: "(Something is not real). As long as the concept of naturalness remains nothing but certain to Darwinians, given that their entire scientific framework rests upon it, despite their violation of one of the scientific tenets they have embraced, namely the acceptance of criticism, then the concealment of the Creator from the universe becomes self-evident." These are the fundamental tenets of Darwinism. The first two tenets in Judge



Everton's definition epitomize science's allegiance to the natural doctrine, while the remaining three tenets demonstrate the adherence to empirical principles.

A devout follower of the empirical doctrine, well-versed in its tenets, emphasizes the necessity for conclusions to be buttressed by observations and experiments, and does not hesitate to renounce any belief, regardless of its sanctity, if it fails to align with experimental evidence.

The terms "natural" and "experimental" are often erroneously conflated by researchers, but they are not synonymous. In the case of Darwinism, these two fundamental principles are in direct contradiction.

The contradiction arises because "Origin" (as per evolutionary Darwinism) is scarcely more empirical than the creation narrative positing a supernatural power emanating from the Creator. Natural selection undoubtedly exists, but no one possesses evidence to support the notion that it can accomplish anything, even in the smallest measure, resembling the formative processes attributed to it by Darwinists.

Fossil evidence in its entirety serves as a testament to the fact that whatever "evolution" may be, it did not occur as a result of a gradual process of change that proceeds along a continuous path, as asserted by the proponents of Darwinism. When it comes to elucidating the transformations transpiring in communities, Darwinism represents an experimental doctrine. "When the focus is primarily on the emergence of complex living organisms, it is merely a matter of philosophy."

It is worth noting that even when elucidating the modifications transpiring in communities, Darwinism assumes the role of an empirical doctrine solely when it raises the issue of genetic population and justifies diversity through the resulting effects. However, when Darwinism seeks to explain diversity through mutations, the matter no longer remains an empirical doctrine due to the lack of significant evidence, but rather it reverts back to being a philosophy.

Judge Johnson concludes: "If the empirical principle were the sole reliable value, then Darwinism, long ago, would have embraced evolution with limited transformations, which would have no substantial philosophical or religious implications. However, such limitations did not lead evolutionists to adhere to the principle of creation, even within the minimum boundaries of that concept (where evolution, according to them, corresponds to absurd randomness that contradicts creation). Instead, it resulted in the entirety of what the influential scientific establishment has actually provided since 1859, in terms of limited, insignificant details, after being swept by a wave of enthusiasm and believing that it had substantiated the narrative of "creation" through the implications of evolution.

If Darwinism were to embrace the fundamentals of the experimental doctrine, then perhaps there would be hope for Darwinists to eventually find a natural explanation for everything, but they would have to concede in advance that they had made a grave error. However, they have not yet made this acknowledgment, and the reason for this is that the empiricism at stake "the empirical principle" does not represent the primary approach of evolutionists. What holds utmost importance for them is the preservation of a philosophy

rooted in a naturalistic worldview, along with the aura surrounding "science" as the sole fount of all significant forms of knowledge.

Without Darwinism, naturalism would lack the capacity for Darwinian creation in the most explicit sense of the evolutionary narrative. Abandoning such a crucial matter could prove disastrous for the Darwinian establishment, and it would open the floodgates to all sorts of erroneous predictions and mystical beliefs (at least from the perspective of naturalists) that attempt to bridge the gap by perpetuating ideas derived from the core of Darwinism. In order to avert such a catastrophe, advocates of naturalism must strive to safeguard the principles of the scientific method as per their defined understanding, in a manner that precludes any dissenting viewpoint.

In order to accomplish this objective, the subsequent crucial measure entails the introduction of "science" in accordance with their specified definition, denoting it as synonymous with truth, while designating "non-science" as the equivalent of fantasy or illusion. Consequently, the data yielded by scientific pursuits will be cunningly conveyed in order to refute objectionable arguments that were initially considered invalid by proponents of evolution. Given that scientific naturalists are the ones establishing the parameters, critics who demand tangible evidence to substantiate the Darwinian hypothesis ought not to regard their request with seriousness. It is evident that these critics lack comprehension of the workings of science. This does not necessarily imply that adherents of scientific naturalism engage in intentional deception. On the contrary, they have been influenced by naturalistic assertions to such an extent that they solely perceive what aligns with their preconceived notions.

From Darwinian extrapolations, it becomes unmistakable that the presence of intelligent design in this universe is so palpable that even an atheist cannot overlook it. Nevertheless, from an alternative standpoint, these individuals arrogantly persist in refuting the presence of scientific evidence supporting the existence of a designer. What renders this stance a telling exemplification of the naturalists' mindset is their consideration of all critical points. What may initially appear as evidence for the existence of a Creator and Designer is subsequently dismissed as lacking any evidentiary value. The rationale behind this lies in the fact that scientific evidence for phenomena beyond the purview of natural laws would contravene the principles of science. Consequently, the cumulative outcome of the aforementioned discourse is that we, the denizens of this world, are recipients of a message devoid of a sender.

Conversely, the evidence employed to substantiate the concept of "evolution" (which may denote nothing more than limited evolution coupled with the presence of natural correlations) is employed to automatically undermine any possibility of design. Consequently, the notion of "the will of the Creator" is a concept that has been widely discredited beyond the realm of scientific inquiry. In any case, for a scientific paradigm that embraces naturalism, any realm outside the domain of "science" lies beyond the realm of truth.

Recognition of the limitations of science has been duly emphasized, thereby transitioning the concept to the limitations of reality. For the adherents of scientific naturalism (secularism), the concept of the existence of a truth beyond the framework of science is utterly inconceivable. This pattern of thinking, according to Judge Johnson's comprehensive statement, has been established through the utilization of overseers tasked with developing scientific curricula, who have worked diligently to construct

preexisting templates that organize the concepts pertaining to directing scientific research methods on a broad scale. Refer to Darwinism and Evolution within the scale of Science, "Paradox within the theory of evolution."

### **The limitation of the material interpretation of the universe and creatures:**

The evidence for the theory of design consists of evidence of compatibility with design, as well as evidence against the theory of naturalism. And as mentioned earlier, when there are only two possible explanations, evidence against one of them is evidence in favor of the other. Perhaps the most significant and compelling indication of design is simply the presence of design in living systems. This evidence can be explored through intuition, which is signified by the investigating for example an arrow or may be the human eye. This is the evidence that convinced Aristotle, Socrates, Plato, Copernicus, Galileo, Newton, Bacon, Paley, and Einstein of the existence of design in this universe. Until recently, the concept of design was clear as the principle of science. This intuition led Richard Dawkins and Jim Myers, the current leaders of evolution, to recognize design in biology. In the realm of plain science, the most obvious and simpler interpretation of an event is usually accepted, but it may be challenged by alternative interpretations when new data is presented. Until such data refute the original hypothesis (and not through mere suggestions, hints, or desires), the hypothesis should not be abandoned. For thousands of years throughout recorded history, the hypothesis of design was universally accepted by humanity, and the purpose of science was not to discover how the world came into existence, but rather to understand how this created world functions. In the mid-eighteenth century, Hume questioned the logic of inferring design, but he did not provide an

alternative. Darwin presented an alternative through his theory of natural selection. Many of his contemporaries (and those who shared similar beliefs) were either wholly ignorant or unaware of the true complexity of life, which made it easier for Darwin to propose his theory. However, contemporary science, especially in the latter half of the twentieth century, has revealed the intricate function and complexity of the cell (as well as the cosmos), which boggles the mind. These discoveries have prompted scientists to reconsider the objective foundations of Darwin's theory and his supporters. Therefore, it is evident that the conclusions reached by Judge Johnson, through careful examination and analysis of all ideas, beliefs, and developmental methods, indicate the existence of a clear misconception among supporters of evolution. This misconception suggests that there is a natural mechanism in this universe, driven by spontaneous random actions, which led to the existence of this universe and all its creatures. The problem with this misconception is that supporters of evolution have become so entrenched in it that they are unable to see beyond it or engage in meaningful debate. They have embraced these claims and have gone to great lengths to protect them from criticism. As a result, they have become entangled in scientific and historical errors for over two centuries. They became determined to defend their theory of evolution and have formulated preconceived ideas to support it. They established them as an axiom entity that is exempt from the scrutiny of reason or logic. The intricate structures that necessitate an abundance of information, require a well-thought-out design, something that every wise individual seeks. This principle applies to any engineering system, as it is widely recognized that the intricate and engineered nature of living organisms far surpasses the complexity of systems devised by humans. However, proponents of evolution argue that these systems came about spontaneously, while simultaneously

acknowledging that human-engineered systems require deliberate and intelligent design. This contradictory line of thought reveals the confusion and flawed reasoning that has led to their current conclusions.

The interpretations surrounding the origins of life based on "natural law and luck" fall short of what is necessary in light of recent discoveries regarding the intricate nature of cellular complexity. Biochemist Michael Behe asserts that many biological mechanisms within living organisms are "irreducibly complex," meaning they are systems that inherently consist of multiple interconnected components that contribute to their fundamental functionality. Removing any single component would cause the entire system to cease functioning and collapse. The concept of being "irreducibly complex" dictates that the system cannot gradually evolve from a simpler form while maintaining its functionality. Behe cites the bacterial flagellum as an example of such a complex biological system. This system consists of a high-speed rotor that propels a flagellum, enabling bacteria to move towards food or away from danger. According to Behe, this intricate mechanism requires at least forty protein molecules for assembly and operation. It is believed that this complex system was present in the most primitive cells and could only function if all its components were present simultaneously. Dr. Behe argues that natural selection cannot account for the emergence of this machine in the alleged early stages of life, as this system operates under isolated and primary conditions. Therefore, the isolated components lack any inherent value in terms of inciting Darwinian natural selection, as they do not possess survival traits that would allow for selection among alternatives. This is due to the absence of alternatives within a pristine environment, which would enable later selection based on the presentation of improved models that is more

superior to the original one. According to Behe, it is not possible for irreducibly complex system to be spontaneously produced directly in preliminary systems through slight, successive adjustments from a predecessor systems. This is due to the fact that if any complex system lacks any of its component, it will be unable to function by definition. It is an Integrated irreducibly complex biological system. The existence of such a system would pose a significant challenge to the theory of Darwinian evolution. Natural selection can only choose from systems that are already operational, and if a biological system cannot be gradually and spontaneously formed, it is certain that it originated as a fully integrated unit.

It has been demonstrated that natural law and coincidence alone are insufficient for the assembly of basic protein units, so it is even more impossible to explain the existence of highly complex, integrated, multi-component molecular machines found in single-cell organisms. The shortage of an intelligent mind like of human to realize, document, plan, and direct the arrangement and coordination of events in these biologically complex structures renders the mechanisms of coincidence and necessity inadequate and limited in their ability to play a creative role.

The mistake made by proponents of evolution is that they treat concepts such as chance and necessity as absolute and unassailable truths. They define science exclusively based on natural phenomena, thereby automatically excluding the possibility of a creative creator who designed the universe with intelligence. Have they considered the limitations of this approach? Certainly, this axiom they proposed lacks certain evidence. However, many natural phenomena cannot be explained solely through natural means, both now and in the future. Humans will never be able to provide a comprehensive



explanation for such phenomena, including consciousness, intelligence, memory, gravity, and others, due to the inherent limitations of our material capabilities. One of the common mistakes made by proponents of evolution is their rejection of any non-material interpretations within the realm of science. As a result, any interpretation of creation by an intelligent Creator is dismissed as false. But have they considered the consequences of this exclusion? They have also failed in this regard. When one contemplates the vastness of the universe, it becomes clear that humans are merely limited components within it. Claiming that the world of matter is the only true reality and that everything else is an illusion is equivalent to asserting that humans have created universal laws. There exists a vast disparity between the act of creating law and the act of exploring law. While it is within man's capacity to recognize a law within this vast universe, it would be preposterous to claim that he is the one responsible for its creation. No individual in this vast universe possesses the ability to prove that the world of matter is the sole existence within this universe. Evolutionists have come to comprehend that the sensory world varies even among different creatures. The level of sensory perception varies between each distinct creature. Human vision, in terms of its scope, extent, sharpness, and nature, stands in stark contrast to that of animals or insects. This discrepancy exists on a physical sensory level. How can we possibly explain the world a materialistic perspective, despite the limited material capabilities we possess? The evolutionists have put forth the notion of randomness and have, albeit groundlessly, embraced it. Randomness is a claim that lacks any supporting evidence. The verifiable facts contradict it. Ascribing any phenomenon to randomness is a notion that remains unsupported and unverified by scientific evidence. The evolutionists' reliance on this unfounded concept of randomness renders their arguments invalid and

leads to numerous methodological errors. One of the errors committed by the evolutionists is their adoption of certain ideas and their unwarranted conviction in them, despite rejecting the definitive nature within the correct scientific method as defined by Judge Everton Bruce. This represents one of the many contradictions that plague their thinking. Among their errors are their tendency to hold contradictory ideas, their willingness to adopt and then abandon ideas, and their attempts to reconcile conflicting notions, even in the realm of natural material phenomena. This is evident in their acceptance of the hypothesis of transformation in nature from simple to complex forms, despite their acknowledgement of the second law of thermodynamics, which asserts the opposite. Another error they commit is that when faced with a fallacy in their claims, instead of acknowledging the error, they strive to find new justifications to explain this fallacy, often resorting to naive explanations. An example of this is Dawkins' assertion that the inability of scientists to generate simple life forms in their laboratories is evidence of spontaneous life emergence. Another error they commit is their inclination to leap ahead in their analyses, as demonstrated by scientist Crick when he realized that life could not arise spontaneously in our planet, leading him to claim that it originated from another planet. Selectivity in the presentation of evidence is yet another mistake they make. When evidence supports their viewpoint, they readily present and utilize it as substantiation. However, if evidence contradicts their opinions and allegations, they conveniently conceal it entirely. An instance of this is the case when scientist Gould relied on the interpretations of scientists Goldschmidt and Greese to explain evolution through leaps. Subsequently, scientist Mayer refuted Gould's interpretation of Goldschmidt's opinions, stating that Gould had misconstrued them, as

Gould's hypothesis of embryonic mutations was subject to experimentation and therefore easily disproven. Therefore, it can be easily refuted, thus it is preferable to maintain the explanations ambiguous rather than disclosing the truth.

**Judge Johnson and Teilhard:**

Justice Philip Johnson revisits the observations of evolutionists: Teilhard states, "Is evolution a theory, a system, or is it a hypothesis? It surpasses that - it is an axiom to which all hypotheses, theories, and systems must conform. They must meet its requirements in order to be intellectually acceptable and accurate. Evolution is a source of enlightenment that encompasses all truths, it is a path that must be pursued." All lines of reasoning must adhere to it. This is evolution. Evolution, in brief, is the Deity whom we must revere. It is He who will grant us entry into paradise." If Teilhard does not believe in God, and takes evolution as his Supreme Being, then why does he cite terms from the divine religion that he used to sanctify evolution? Isn't this clear evidence of Teilhard's involuntary submission to that great Deity? What kind of blind fanaticism is the fanaticism that Teilhard holds without any scientific evidence whatsoever, when he defines evolution as an axiom that mandates all hypotheses, theories, and systems to conform to it? Who granted Teilhard the authority to be the custodian not only of science, but of the universe with its systems and laws, assuming evolution is true! So what if evolution was imposed without any scientific evidence to substantiate it? Moreover, what if evolution is completely erroneous, to the extent that scientific evidence based on experimental methods has proven otherwise! Teilhard and other evolutionists have the right to embrace whatever they desire, regardless of whether their belief is true or false, supported or refuted by evidence. However, what is not their right, nor the right of

anyone else, is to curtail human thought, as he states, "It is a path that all lines of reasoning must follow," and to seize human volition to think. God Almighty is the one who possesses the right, by virtue of His attribute as the Creator, to prohibit human thought as He pleases, yet He has not done so. The Exalted and Most High has declared, "And say, 'The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve.'" He has abstained from restricting thought for any human being, regardless of their intellectual capacities, and He even commanded His Prophet this in the Noble Verse, out of recognition of the value of the intellect He created and the freedom of thought in man. God Almighty has the power to direct thought in the manner He desires, and that is not arduous for God, the Blessed and Most High, for He is the One who created creatures and guided them by instinct. Thus, God Almighty has stated, addressing his prophet as an education to all humanity: "And if your Lord had willed, everyone on earth would have believed. So, would you compel the people until they become believers?" However, it is noteworthy that God has bestowed upon mankind the gift of free thought. This is evident from the fact that individuals such as Teilhard have chosen to adopt atheism as their belief system. In expressing his atheistic views, Teilhard resorted to using profane language and spreading blatant falsehoods. For instance, he wrote, "Evolution is the one who will admit us to Paradise," which can only be viewed as a self-inflicted harm. It is perplexing to ponder the kind of paradise he envisions when his perspective on evolution is tainted by sickness. How well does Teilhard truly comprehend the concept of Paradise until he delves into a discussion about it? In his writings, he asserts, "Evolution is a light that illuminates all truths." It raises the question of which truths exactly Teilhard is referring to.

Judge Johnson, in his analysis, offers his own perspective, viewpoint, and inquiries related to the notion of evolution by quoting Teilhard and those who preceded him. He states: "Darwinian evolution is, indeed, a fictional narrative that seeks to explain our existence and our arrival in this world. In other words, it serves as a creation myth. Consequently, it serves as the foundation from which we can contemplate how we ought to live and what we should value. According to this perspective: Initially, due to a lack of scientific knowledge, humans attributed natural phenomena such as weather and diseases to supernatural beings. However, as humanity acquired the ability to predict and control natural forces, these notions of malevolent spirits were discarded, making way for a more sophisticated religion that acknowledged the presence of a rational Creator governing this world. In due course, remarkable scientific discoveries have been made, leading modern man to comprehend that he is the product of a purposeless and apathetic natural process. This realization resulted in the "exclusion of God," which some regarded as a cause for deep regret, while others viewed it as liberation."

However, liberation from what exactly? If blind nature has somehow engendered the human species, endowing it with the capacity to govern the world wisely, and if this power had gone unnoticed due to superstitious beliefs, then the pursuit of human freedom and happiness should be unhindered and limitless. This was the underlying message conveyed by the Manifesto of Humanity in 1933.

Nonetheless, the hypothesis that an aimless nature has produced a world governed by irrational forces may render human rights and freedom illusory. In such a scenario, the right to govern and control will be vested in the hands of those who utilize and manipulate science.

Whether adherents of Darwinism adopt an optimistic or pessimistic stance, what remains certain is that the general public will be indoctrinated to perceive the world through the lens of naturalists (secularists). It is imperative for people to learn to regard science as the sole authoritative source of knowledge and the sole means of improving or even preserving human conditions. This prescribed curriculum implicitly imposes an ideological indoctrination program in the guise of public education.”

Thus, humanity has been subjected to a baseless deception in the name of science, which has persisted and continues to exist for nearly two centuries. Therefore, Judge Johnson concludes with the following fact: "Darwinism, in no circumstances, can be exempted from the application of comprehensive experimental tests that are required by science, just like any other theories." Darwinism and evolution do not possess a sacred status that surpasses all other hypotheses and theories. The acceptance of any proposition should only occur once it has been proven through the employment of experimental methods. This is particularly applicable to evolution as it pertains to natural phenomena and elucidates events associated with the existence and living organisms. It is only logical that evolution and its current state of affairs undergo rigorous testing through experimental scientific methods. If the results align with the principles of experimental science, then it is deserving of acceptance. However, if it violates the principles of experimental science, it is more prudent to dismiss it and refrain from citing it, except as evidence of a deception that has persisted throughout the history of science.

**Fossil evidence and the distortion of facts:**

Returning to the subject of experimental tests, Judge Johnson presents a summary of the evidence provided by fossils and the explanations and analyses put forth by evolutionists in relation to the revelations made by those fossils, as stated by Johnson: "The reputation of the scientist Keufer is currently in decline. Despite being referred to as the Aristotle of biology in his time, he was the true founder of the modern sciences of general anatomy and fossil study. He recognized the impossibility of evolution due to the interconnectedness of the fundamental organs in animals. Any alteration in one part necessitates a corresponding change in all other parts, making a significant mutational shift unattainable. Gould's remark was, "We cannot deny Keufer's conclusion today, but we do not agree with his logical premise concerning the close interrelationship between all components. Evolution is a blending of various patterns, progressing to varying degrees in different structures. The parts of an animal are generally distinct, allowing for transformation to occur." This conclusion was not derived from any experimental evidence, but rather from optimistic speculation: "It must be so, otherwise evolution would not have transpired." Gould's indications inspired him to devise a method to test his hypothesis of "mixed evolution," by transplanting the organs of one animal into another and studying the resulting outcomes.

The tragedy of Agaziz is depicted by Gould in his article "Agaziz on the Galapagos Island" in "Chen's Teeth and Horse's Thumb." As Gould elucidates, "The Swiss-born scientist and Harvard professor was undoubtedly the most prominent and influential naturalist in nineteenth-century America. He was a distinguished scientist and a figure of social interest to nearly all those with a scientific inclination. However, Agaziz's summer of fame and

fortune transformed into a winter of uncertainty and alcohol addiction, as his bias towards his ideal principles prevented him from endorsing the Darwinian theory."

With repulsive irony, the most significant work presently alluded to by Agassiz is the taxonomy, which he published in 1859, the year that people recollect as the year of "the origin of species". Futurama's dismissal of Agassiz demonstrates how eager the Darwinists were to accept intermediate forms, even solitary ones, as evidence of their case". Paleontologist Agassiz insisted that living organisms are divided into distinct species, based on evidence indicating completely separate plans of creation, among which no intermediate forms could exist.

Douglas Dewar was regarded as a pioneer of the opposition creationist movement in Britain in the 1930s. He expounded on the extent of the Darwinian bias at that time to such an extent that they were threatening to outshine every critic of Darwinism in those days. He wrote, "Biologists have allowed themselves to be dominated by philosophical concepts of evolution. They have warmly welcomed the hypothesis and dedicated themselves to searching for evidence in favor of evolution. It is therefore not surprising that it has become a hypothesis generally accepted by biologists. It was therefore natural and in their extreme enthusiasm, they describe this hypothesis not only as the most useful of all existing ones, but as the law of nature." In the 1980s, we find the head of the American Foundation, Professor Marsh, stating, "I prefer not to hear any discussion that opposes evolution, because doubting evolution means doubting science, and science is another name for truth." After this approach was adopted, evolutionary explanations were incorporated into every discovery. The facts that were incongruous with them became a



type of puzzle that, according to those who embraced evolution, must have a time to be solved. Gould's philosophical thesis in "The Amazing Life" is the least captivating of his book, even though it has received a significant amount of publication. He asserts that he did not anticipate the hypothesis of evolution to achieve the feat it accomplished the second turn (in the example of humans). The reason being that it progressed through factors of chance rather than through declarative evidence supported by proof. The portrayal of evolution representing progress, leading to the emergence of (higher) forms of living creatures such as humans, was appealing to many Darwinists. This stereotype helped make evolution acceptable even to groups of believers, as it represented a natural version of the divine plan.

Bawden and Stephen J.: Gould, conclude: the cunning philosopher and anthropologist Teilhard D. Chardin may have engaged in forgery for which he deserves punishment. Bowden provided evidence indicating that there is grounds for doubt regarding the discovered fossils of Jaffa Man and Beijing Man, which established what is called today (Homo erectus). A spokesman for the American Association for the Advancement of Science responded to previous criticism of falsification by stating that the 100 million fossils that have been identified and dated "constitute 100 million facts that indicate that evolution can in no way be open to doubt." "Everything can be contested, especially when money is involved. Sometimes individuals intentionally utilize money in order to give relevance to their statements." stated Alan Mann, a professor of paleontology and human history at the University of Pennsylvania.

In Denton's publication titled "Evolution, Theory in Crisis" (1985), Denton put forth a proposition suggesting that molecular evidence indicates the

existence of discrete natural groups, which aligns more with the religious perspective rather than the Darwinian viewpoint. This, in turn, raises inquiries about the concept of continuity over time. The Darwinian response to this proposition is that the presently observed discrete groups originated from distant common ancestors through continuous evolution. However, it begs the question whether the Darwinian assumption is a mere philosophical priority or if it is substantiated by concrete evidence.

In an article authored by Daniel Fairbank, an evolutionist, regarding the genetic maps of various vertebrate animals, including mammals, birds, and fish, the writer asserts that contemporary technology pertaining to gene arrangement has provided an extensive amount of data accessible to researchers worldwide. The article contends that this data strongly supports the evolutionary perspective, encompassing the evolutionary sequence, the common ancestors of all living organisms, and the occurrence of evolution through minute mutations in conjunction with natural selection over extended periods of time. As the author of the article believes, these data confirm the accuracy of lineage distribution in the evolutionary tree. Biologist Daniel, in agreement with this viewpoint, stated, "The results derived from numerous large-scale experiments based on DNA analysis have definitively validated the veracity of evolution." An exemplification of such data is presented in the accompanying table, which compares the 146 amino acid sequences of Beta globin (a component of hemoglobin) in various known animal species. It is worth noting that human beta globin is identical to that of chimpanzees, differing only at one location from that of gorillas. However, the disparity slightly increases in red foxes and polar bears, then horses, mice, chickens, and salmon, respectively.

The percentage agreement in beta-globin among different species:

S	CH	rat	horse	bear	Dog	Fox	Gor	Chm	Hum	
49.7	69.2	81.5	83.6	89.7	89.7	91.1	99.3	100.	100.	Human
49.7	69.2	81.5	83.6	89.7	89.7	91.1	99.3	100.	100.	Chimp
49.0	68.5	80.8	82.9	90.4	90.4	91.8	100.	99.3	99.3	Gorilla
49.7	72.6	80.1	80.8	95.2	98.6	100.	91.8	91.1	91.1	Red Fox
49.0	71.2	79.5	80.1	94.5	100.	98.6	90.4	89.7	89.7	Dog
48.3	71.9	82.9	80.8	100.	94.5	95.2	90.4	89.7	89.7	Polar Bear
46.3	67.8	76.0	100.	80.8	80.1	80.8	82.9	83.6	83.6	Horse
49.7	65.8	100.	76.0	82.9	79.5	80.1	80.8	81.5	81.5	Rat
54.4	100.	65.8	67.8	71.9	71.2	72.6	68.5	69.2	69.2	Chicken

100. 54.4 49.7 46.3 48.3 49.0 49.7 49.0 49.7 49.7 Salmon

It can be concluded that the same outcomes would emerge if any of the thousands of other genes and proteins were tested. The gene responsible for cystic fibrosis in humans, when mutated, is nearly indistinguishable from the corresponding gene in chimpanzees. Nevertheless, it exhibits less similarity to the gene found in orangutans, baboons, lemurs, mice, chickens, and fish. Furthermore, the gene accountable for producing the hormone Libin, which is involved in fat metabolism, only differs in five locations between humans and chimpanzees."

The previously mentioned study, conducted by an evolutionist, offers valuable research material for comprehending the thought process of these evolutionists and identifying the flaws in their conclusions.

1- The author, primarily, endeavors to deceive the reader by utilizing contemporary technology in genetic studies to present what appears to be relevant and unquestionably credible information. Regrettably, this method serves as a means to convey potentially erroneous or inappropriate results if in the possession of unscrupulous individuals, despite the abundance of data available.

2- Subsequently, the author proceeds to provide a sweeping generalization wherein all objections raised against evolution are refuted, relying on the purported findings derived from the aforementioned data. The author asserts, "The article posits that these data unequivocally support the evolutionary perspective, encompassing the evolutionary sequence and the existence of

common ancestors." However, countering objections cannot be accomplished through the use of vague language, as employed by the author. Numerous opponents of evolution have presented countless research papers contradicting these claims, and the author, in possession of these studies' outcomes, affirms their validity. Employing such a generalized approach merely serves as a ploy to divert attention, akin to the strategies employed by celebrities during prestigious award shows. The data presented by the author does not substantiate the evolutionary standpoint nor do they prove the existence of common ancestors among all living organisms, or the occurrence of evolution through minute mutations and their harmonious interaction with natural selection over extensive periods of time. The purported small genetic mutations between different species are conspicuously absent from fossil records and observations. In fact, monumental and intricate chromosomal changes between species are evident. Present-day organisms do not exhibit any intermediate forms, neither in their physical structure nor in their genetic makeup, between what is presumed to be predecessor organisms and their ancestral counterparts. The absence of these intermediate organisms, along with their modified genes, serves as direct scientific experimental evidence confirming that these alleged mutations are merely speculative and illusory, lacking substantial evidence.

3- Consequently, the author arrives at a definitive conclusion that "the outcomes derived from numerous large-scale experiments conducted through DNA analysis have irrefutably substantiated the existence of evolution."

Jumping to conclusions without conducting a thorough investigation is a manifestation of distorting the facts, as the findings proclaimed by the author

may be incongruous or fail to align with the intended meaning that the author seeks to establish as true.

4- When the author proceeds to analyze the data, he articulates, "It is noteworthy that the human beta-globin aligns with that of chimpanzees, differing only in one location from the beta-globin of gorillas. However, the disparity slightly increases in red foxes, polar bears, horses, and mice." Additionally, the writer mentions "chicken, then salmon." The objective of the writer is to highlight that the progressive divergence in the structure of globin across diverse living organisms corresponds to their evolutionary advancement. This observation is consistent with the gradual suppositions initially posited by proponents of evolution. Consequently, the writer contends that these variations in the globin structure substantiate the graduated progression advocated by earlier evolutionists pertaining to the evolution of distinct species. This observation indicates to the writer that evolution, with all its mechanisms, is an incontrovertible reality.

Upon careful examination of the preceding data, one would immediately discern the existence of an actual gradient in the proximity of the globin structure, as illustrated in the accompanying table, ranging from chimpanzees to fish. The author elucidates this continuum through the presence of a kinship relationship based on a shared ancestry, which manifests in degrees of proximity, as presented in the table. Is this explanation accurate? Does the similarity or identity in the structures of any chemically vital elements between two organisms suffice as evidence of their common lineage?

If we were to rephrase Fairbank's question as follows: Among the animals under investigation, which include humans, chimpanzees, gorillas, as well as

other creatures such as foxes, dogs, bears, horses, mice, chickens, and fish, which species would have the most similar genes? Without any exertion, even without the individual in question possessing expertise in genetics or biology, they would confidently respond that the genes of chimpanzees and humans are often more closely related to each other than the genes of the other species. Similarly, they would assert that the genes of dogs and foxes are also frequently more closely linked. Their response would undoubtedly be accurate. It is within the realm of common sense for a person, with their discernment, to easily differentiate between creatures or objects that bear the greatest resemblance and to readily identify the locations of those similarities. The general appearance of the heads of monkeys is more akin to that of humans than to the heads of dogs or bears. Henceforth, it is simple for an individual to deduce, through the comparison of apparent characteristics, that genetic traits, also due to morphological likeness, ought to be more akin among creatures that share greater resemblance. However, this does not necessarily constitute proof or evidence of shared lineage. The substantiation that validates the common ancestry between any two living organisms, based on empirical science, solely rests on proof derived from the observation of conspicuous signs of gradual transformation, either visually or through the examination of fossils. The most notable exemplification presented by Darwinism, purportedly substantiating evolution, is the alteration in the size of beaks in finches inhabiting the Galapagos Islands over the course of time, attributed to environmental influences and spatial isolation. As for the contentions against what is posited as the most compelling evidence of evolutionary processes in the field, they are as follows:

- 1- The sole pertinent factor is that research has demonstrated that solely the beaks of these finches have increased in size by 4%, and no other changes have occurred in these birds. So where is the meaning of evolution in the transformation of species that Darwinism speaks about, in relation to limited, visible adaptation phenomena where the finches began as finches and ended as finches!!
- 2- The enlarged beaks that emerged in subsequent generations, due to alterations in food types induced by drought conditions, are in fact recessive genetic traits that already existed in the genetic makeup of the original finch species, and are not novel genetic characteristics that were abruptly created. This inevitably implies that the matter does not constitute evolution, but rather a mere shift in the existing genetic traits present within the genetic population of the finches.
- 3- When the Grant family from Princeton University continued their study for several subsequent years, floods ensued on the islands after a prolonged drought, resulting in the demise of the large-beaked finches and the islands reverting to tropical forests. This, once again, facilitated the proliferation of small-beaked finches. If this bears any significance, it indicates a phenomenon of persistent shift towards the norm (central tendency), akin to the reemergence of wild traits in hybrid dogs after being allowed to naturally interbreed. The phenomenon of central tendency, whereby species consistently tend towards a central state, serves as evidence of stability within the species and refutes the concept of evolution, which necessitates a continuous enhancement of transforming traits.
- 4- Fossils have also illustrated the absence of any intermediate organisms that would substantiate the gradual progression of traits during the



transition between species. Studies in this regard reveal that living organisms of various types abruptly emerged in their current form, without any form of gradual progression. If the evolution upon which the notion of similarity in genetic structures has not been proven by the documentary of the fossil record, and rather studies appear to substantiate the contrary, namely direct and instantaneous emergence of the species, then how can these matches in the chemical structures of genes be considered as confirmed evidence of evolution?

The author of the article asserts, "It should be duly noted that the human Beta-globin is indistinguishable from that of chimpanzees, differing solely in one specific location from that of gorillas.... This study posits that identical outcomes would ensue if any of the myriad other distinct genes and proteins were subjected to examination." "The gene, when mutated, resulting in cystic fibrosis in humans, closely resembles the corresponding gene in chimpanzees, albeit being less akin to the gene in orangutans..."

In the preceding statement, the writer commits substantial scientific fallacies that would not be committed by a biologist specialized in the field, which shall be refuted: The assertion that, in the view of evolutionists, chimpanzees are the closest in lineage to humans does not necessarily imply that they are indeed the closest. Humans and primates, as distinct entities, represent two disparate categories of living organisms. This signifies that, according to evolutionary rationale, the development of chimpanzees necessitates the occurrence of numerous substantial spontaneous mutations progressively throughout the course of this evolution. These mutations should manifest morphological characteristics discernible in successive generations. These intermediate beings must exceed millions in number across a myriad of

distinct species, a prerequisite for the observation of evolution through common descent among extant organisms and in the fossil record. Regrettably for proponents of evolution, none of these hypothetical creatures have ever been observed alive, nor have fossil analyses substantiated their existence, despite the abundance of such investigation. When considering the identity or similarity of genes in order to infer a shared lineage, one must rely on corresponding observations in the biological realm; otherwise, these assumptions remain mere illusory deceptions devoid of factual basis. The absence of requisite signs and evidence of evolution between distinct species constitutes conclusive and indisputable proof that such evolution has not transpired.

Hence, we can deduce from the resemblance or congruity in the forms of these genes that this resemblance merely pertains to a chemical similarity, from which it is impossible to deduce or infer anything additional, as Daniel Fairbank did when attributing biological kinship to said resemblance.

It is equitable to revert to the morphological and functional characteristics of these animals and visually compare them with one another, in order to ascertain the extent of morphological and functional difference or divergence among the animals under investigation. Attached herewith are pictures of the various types of these animals, encompassing multiple variations of each type, meticulously selected for morphological comparison at the end of this research.

It is evident that the animal most resembling a human is the chimpanzee. This fact is undisputed, whether by proponents of evolution, creationists, or even casual observers who take notice of the appearance of said animal. The

attached pictures demonstrate that chimpanzees are capable of assuming an erect position. It is discernible from said pictures that they are capable of bipedal locomotion. The configuration of their digits bears a closer resemblance to those of a human from any other mammal. This resemblance in appearance is evident in the attached illustrations and is gradual among the various kinds of primates, commencing with the chimpanzee, followed by the gorilla, then the orangutan, and finally the macaque monkey. However, the shape also exhibits slight variations as we progress from one kind to the next. When we examine monkeys, which possess tails, the formal traits become further distant from those of humans, as is clearly evident in the attached illustrations. All of these monkeys concur that their hand and fingers bear the closest resemblance, among all living organisms, to the shape, grip, and fingers of a human hand. It is widely recognized that genes are responsible for determining the morphological characteristics of living organisms. If two organisms possess greater similarity in their morphological characteristics, it is logical to presume that their genes are also more similar. This subject does not necessitate complexity or profound analysis. For instance, foxes and dogs, as depicted in the attached illustrations, exhibit numerous formal, physiological, and functional resemblances. What becomes surprising is that the genes of these respective animal types, which possess similar morphological attributes, exhibit a divergence in their gene structure and bear a greater resemblance, in terms of structure, to the genes of other animals that share distant morphological characteristics, such as fish, rather than to the genes of animals that are more closely related to them in form or function. If we refer back to the previous chart, it is evident from the attached illustrations that foxes and dogs are among the most similar animals. This morphological resemblance, as depicted in the attached illustrations, surpasses the

morphological similarity that is readily observable between a human and a chimpanzee. Consequently, it is logical and reasonable to expect that the results presented in the chart concerning the structure of the unique globin in both animals would yield a closer match. If we employ the analytical approach of the author (Fairbank), it should result in 100% identity. However, the actual result is 98.6%, which is lower than the degree of similarity between a human and a gorilla, which stands at 99.3%, as indicated in the aforementioned chart. Despite the fact that foxes and dogs are both canids and exhibit greater similarity in morphology and function than gorillas and humans, the disparity in globin structure remains greater in these animals. This indicates that while morphological and functional similarity among creatures necessitates a resemblance in genetic structure, it is not obligatory for that structure to be identical. Moreover, if there is some degree of match in the structure of a protein between different types of creatures, it does not prove that these types share a common lineage and origin. It also does not indicate the degree of kinship, as asserted by the writer and his fellow evolutionists.

On the contrary, when making reference to the enclosed photographs of chimpanzees and other primates, it becomes evident that the configuration of the foot in these primates is distinctly dissimilar to that of humans. In terms of shape, it bears resemblance to a primate's clenched hand, unlike that of humans. It is plausible to deduce, based on this observation, that the purpose of the foot in primates varies from its function in humans. The pivotal inquiry is as follows: Does the gene responsible for foot shape in these primates, including chimpanzees, possess a complete genetic identity of 100% with the gene responsible for foot shape in humans? They certainly do not coincide.

The same applies to the genes responsible for hair distribution in primates and humans. The same applies to the gene that confers humans with their fingerprints, while neither primates nor any other creatures possess such fingerprints on their digits. Shifting focus to the structure of beta-globin for hemoglobin, it is apparent that chimpanzees bear a closer resemblance in terms of physiology to humans than to fish, which inhabit water and respire in a manner that starkly contrasts with humans. It is unequivocal that the consistency of beta globin in primates differs from that in fish and is more akin to that in humans. However, the crucial question at present is as follows: Does the convergence or divergence in the structure of genes imply that there must exist a common origin and lineage between these visually similar beings? Such a deduction is not supported by the data, nor is it substantiated by observable evidence. Hence, it can be deduced from the aforementioned that the level of similarity in the structure of beta-globin is primarily attributed to the natural physiological performance of the organism, in accordance with its manner of existence and survival. If two distinct types of living organisms exhibit comparable physiological performance, such as their respiratory mechanism, it is highly probable that the composition of beta-globin will exhibit a greater resemblance. Conversely, divergence in the physiological performance of different creatures will result in a divergence in the structure of beta-globin, as is evident in the case of fish, which possess a distinct respiratory system, as well as chickens, as mentioned by the author, which are avian creatures with lungs that differ from those of mammals. Genetic structural convergence is intricately linked to functional performance and is unrelated to kinship. A cursory glance at the enclosed table unmistakably reveals that the greater the divergence in morphological characteristics and associated respiratory functional performance among animals, the greater the

divergence in the structure of beta-globin. This is entirely correlated with the respiratory physiology of these animals, based on their shapes and ways of existence. The primate and the human share this similarity, as do the fox, the dog, and to a lesser extent, the bear. As for the horse, it differs significantly in both morphology and function from the monkeys, dogs, and other animals listed in the table. Chickens, on the other hand, belong to the avian category and possess a more distant respiratory system, similar to fish. The accompanying table presents data that correspond to this distinction in morphology and physiology.

Contemporary evolutionists, particularly those who discuss molecular biology and genetics, generally operate under the assumption of a postulate brought about from their Darwinian predecessors.. They assert that if the morphological characteristics of different organisms are more alike, it is indicative of a closer ancestral relationship. Therefore, after the horizons of genetics have opened up to them, if evolutionary geneticists can demonstrate that the genes in hands, to be more matching in those living organisms that were formally assumed by their previous evolutionists, to be more closely related, then this will undoubtedly establish evolution as an indisputable fact for both them and all of humanity. Unfortunately, they have mistakenly conflated superficial resemblance and functional performance with actual lineage. They establish their foundation with preconceived mental frameworks, impose their desired conditions, and subsequently validate their experiments by aligning their results with their preconceived notions. In other words, they claim that if one is wearing a coat, then the coat must be black. However, the act of wearing a coat has no bearing on its color, just as the similarity of gene structures does not establish a shared lineage. Does the statement "your coat must be black" .....

scientifically prove that the coat is indeed black? Certainly not. Rather, one must conduct an experiment comparing different colors to establish that the coat is truly black. Similarly, the similarity in gene structure among organisms that display the highest degree of morphological resemblance does not prove their kinship, unless the morphological similarities and their connection to actual lineage ties are proven simultaneously. It is certain that apparent morphological characteristics do not provide evidence of any kinship between species, and making such assumptions necessitates scientific verification. The same principle applies to similar or even identical genetic structures, as they cannot serve as evidence of a shared origin. Such an assertion requires proof as well. In the case of morphological characteristics, proof is attained through experimental evidence that conclusively demonstrates the evolution of vital organs of one organism into the organs of another organism. The same methodology applies to genes. Proof necessitates scientific evidence that genes, which exhibit identical form and function, were transferred from one type of organism to another during the course of evolution. The missing link among various forms of biological entities and the distinct separation of species, with the absence of continuity among them, whether in living organisms or in fossils, presents conclusive and irrefutable evidence that different species originated independently. This is precisely what Agaziz and Cuvier emphasized over a century ago. Regrettably for advocates of evolution, both in present and past, there exists a scientific field known as immunology. This discipline thoroughly eliminates the notion of the transmission of physical traits, represented by organs, or genetic traits, represented by chromosomes. Whether it pertains to organs or even genes, the immune system is a fully specialized system that exists within every living species. Its purpose is to safeguard the entire species from any form of contact,

mixing, interaction, or even fusion with any other species, regardless of their nature. Even within a single species, the immune system also safeguards against such mixing. What this system unequivocally affirms in various living organisms is the independence and separation of species, as well as the autonomy of each species from one another. This reality is elucidated in numerous verses of the Holy Qur'an, which emphasize the distinct creation and independence of each entity. The Almighty declares in verse 45 of Surat An-Nur: "God created every living creature from water. And among them are those that walk on two legs, and among them are those that walk on four. God creates as He wills. Indeed, God has power over all things." Furthermore, the Almighty states in verse 99 of Surat Al-Isra: "Have they not observed that God, who created the heavens and the earth, is able to create someone like them and has appointed for them a term about which there is no doubt, yet the the wrongdoers refused to do anything but disbelieve?" The heavens and the earth, as inanimate and non-living entities, with their vast mass, diversity, and remarkable physical and chemical properties, were initially created independently, as indicated in the verse. So, if it is feasible to acknowledge that God is the Creator of these beings separately, why do they deny the role of the Creator's benevolent hand in the creation of biological creatures? . Even though the blueprint for engineering all entities necessitates an intelligent designer, as acknowledged by Simpson and other proponents of evolution. Darwinism and Evolution, from its inception to its culmination, endeavors to negate the Creator's involvement in the creation of living beings. Once again, reflecting upon the creation of the heavens and the earth, their creation from nothingness necessitates the presence of a supernatural ability that served as the cause for their existence. It is arduous for evolutionists to assert that the heavens and the earth emerged from nothingness. Despite the reliance on the



cosmic explosion theory and the representation of negative energy by the quantum theory, the existence of this intelligent supernatural ability that caused the emergence of the heavens and the earth is universally acknowledged. Without this ability, the heavens and the earth would not have come into existence. The occurrence of a non-existent negative or positive vibration is merely a virtual vibration that cannot be accepted. The heavens and the earth, being physical and chemical compounds, as well as molecules and masses, represent vast structures in terms of size, composition, area, and elements. These structures are subject to various physical and chemical laws within this vast universe. By recognizing the extraordinary intelligent ability that created this universe, we have begun to address the problem of evolution that was later posed by Darwin and his supporters. It is indeed true that this universe, with its mechanisms and means of survival, is governed by precise physical laws that have been identified and defined by scientists, such as gravity and positive and negative forces. However, the essence and true nature of these forces, including gravity and charges, remain ambiguous to all. It is evident that these forces are what maintain the interconnectedness and coherence of the universe. Let us hypothetically assume the disappearance of any of these forces. The consequence would be the disintegration and demise of the elements of the universe. At this juncture, the crucial question arises: Who sustains these diverse forces in order for the universe to persist as it is? The notion of self-mechanism cannot be accepted, as it is inconceivable that nothingness can generate existence. The entity that has possessed and continues to possess these powers since eternity is the same supernatural power that brought this universe into being. Thus, there is a continuous control exerted by this supernatural ability over the entire universe. This continuity has been established by God Almighty Himself in the Holy Qur'an, as stated

in the noble verse: "God withholds the heavens and the earth lest they pass away, and if they do pass away, no one will hold them back after him. Indeed He is Forbearing and Forgiving" (Fatir 41). This approach affirms that the Creator, who is Blessed and Most High, possesses a constant and uninterrupted dominion without any doubt. This dominion encompasses the control of all the aspects of the universe, contrary to certain perspectives in evolutionary thought that assert that the Creator initially created the universe and established its laws, and then left it to operate independently. In Surat Al-Furqan, verses (2) and (3), God Almighty demonstrates His dominion over the universe by virtue of His ownership of it. God Almighty proclaims in the second verse that "He, to whom the dominion of the heavens and the earth belongs, has neither taken a son nor has any partner in His dominion. He has created everything and has decreed its destiny." Therefore, the verse emphasizes the necessity of ownership, which entails control. This control solely belongs to God Almighty. He further clarifies in the same verse that He did not take any offspring, ensuring that the one governing the universe remains supreme and is not equated with any deity. Additionally, He affirms the denial of a partner in His dominion as a means to solidify this notion. God Almighty created the heavens and the earth, with their physical properties as inanimate objects, and solely control them. This would contradict the subsequent evolutionary assumption. This is due to the absence of the philosophy of subjectivism or nihilism in bringing about the variation in living beings. Evolution attributes transformations to random mechanisms, yet randomness does not exist. Therefore, the entire matter lies solely in the hands of God, the Creator. This is evident throughout the noble verse, which emphasizes separate creation even in relation to each individual creature, stating "He created everything and determined it with exact determination."

In the third verse of Surat Al-Furqan, God Almighty (And they have taken gods below Him who do not create anything while they are created, and they do not possess for themselves harm or benefit, nor do they possess death, life, or resurrection.). Darwinism, evolution, randomness, and natural selection are all empty terms, devoid of any power, as elucidated by the noble verse. They do not possess the ability to create or bring about any harm or benefit. They lack control over death, life, or the resurrection that follows. All evolutionists, without exception, insist that there is no life after death. However, the concept of life after death undermines evolutionary thought at its core, as it necessitates the presence of intelligent design to reconstruct living beings exactly as they were originally. The revival of life after death requires a written memory that contains a blueprint of the forms and structures of creatures during their existence. This, in turn, necessitates the existence of an exceptionally skilled intelligent designer who can recreate the lineage of the creature after its demise. Therefore, the notion of life after death contradicts the claims of evolutionists like Gould and others, who argue that evolution does not contradict religious teachings. In fact, evolution outright denies the concept of resurrection after death, whereas all heavenly religions consider it an essential tenet of faith. In conclusion, it can be said that what evolutionists do is that they revolve in a vicious circle.

In actuality, numerous scientists have presented recent studies that provide evidence of the fact that the same gene, possessing a completely identical structure, leads to completely distinct morphological characteristics in various types of organisms. This implies that the gene, which possesses an identical structure and bestows the monkey with its hind brain, is the very same gene that grants the insect its antennae. Consequently, there exists no correlation

between the structural identity of the gene and the identity of morphological characteristics across species. Therefore, it is not possible to employ the structural identity of genes, as evolutionists have done, as evidence to deduce the relationship of kinship and lineage among these creatures.

As demonstrated by numerous scientific studies, the genes responsible for a specific morphological trait are not situated on the same chromosome in different types of creatures too. Hence, the distribution of genes that confer similar or identical formal characteristics to different species presupposes that among the most similar creatures, those genes are distributed and positioned in the genetic map in closer proximity to one another than in the less similar species of creatures. However, the distinct distribution of these genes on chromosomes among different species negates the existence of this regularity in distribution, and thus denies the possibility of inferring the similarity of genes as evidence of kinship. Concerning ongoing studies in this regard, they suggest the potentiality of direct or programmed genetic modification occurring in numerous simple creatures such as bacteria, or complex ones such as fish, in the form of reductive selection at the gene level. This allows for the possibility of a new configuration of the gene emerging in just one generation, with the intention of creating a specific adaptive pattern that is suitable for the surrounding natural conditions, ensuring the creature's adaptation to said conditions. An exemplification of this phenomenon is the recent study conducted on two Galapagos finches, which revealed that these finches were able to alter the structure and shape of their beaks, in one generation, in accordance with environmental needs. This contradicts the principles of evolution based on mutations and natural selection, which necessitate prolonged periods of time, as well as the requirement for

environmental factors to take the initiative, as opposed to design, where the organism itself takes the initiative by examining the environment with its sensors and making the necessary adjustments. These studies comprehensively invalidate all assertions and allegations that establish a connection between the similarity or identicalness of genes among different types of creatures, and the connection as evidence of kinship by lineage among said creatures. All that genetic similarity affirms is an indication of the existence of an apparent and relative morphological similarity among different types of living organisms, and nothing more than that. Therefore, the structure of hemoglobin bears no relation to the relationship of kinship and common origin, which the writer attempted to insert into his analyses without the slightest justification. Likewise, the generalization from which the writer commences when he states, "This study finds that the picture is the same if any of the thousands of other different genes and proteins were tested," is not applicable. What he intends to convey is that the presence of various genes and proteins indicates a progression that signifies kinship, which in turn signifies evolution. However, this viewpoint is a generalization that represents an exceedingly peculiar perspective and an erroneous deduction. In conclusion, molecular biology and genetics vehemently refute the existence of any kinship and lineage between distinct types of living organisms. Rather, what it merely indicates is the existence of certain chemical quotations within the molecular structures of genes, amidst the diverse architectural plans of various types of living organisms. If this is indeed the case, then the primary concern raised by Daniel Fairbank and evolutionists pertains to the issue of chemical borrowing in the construction of the genetic blueprint.

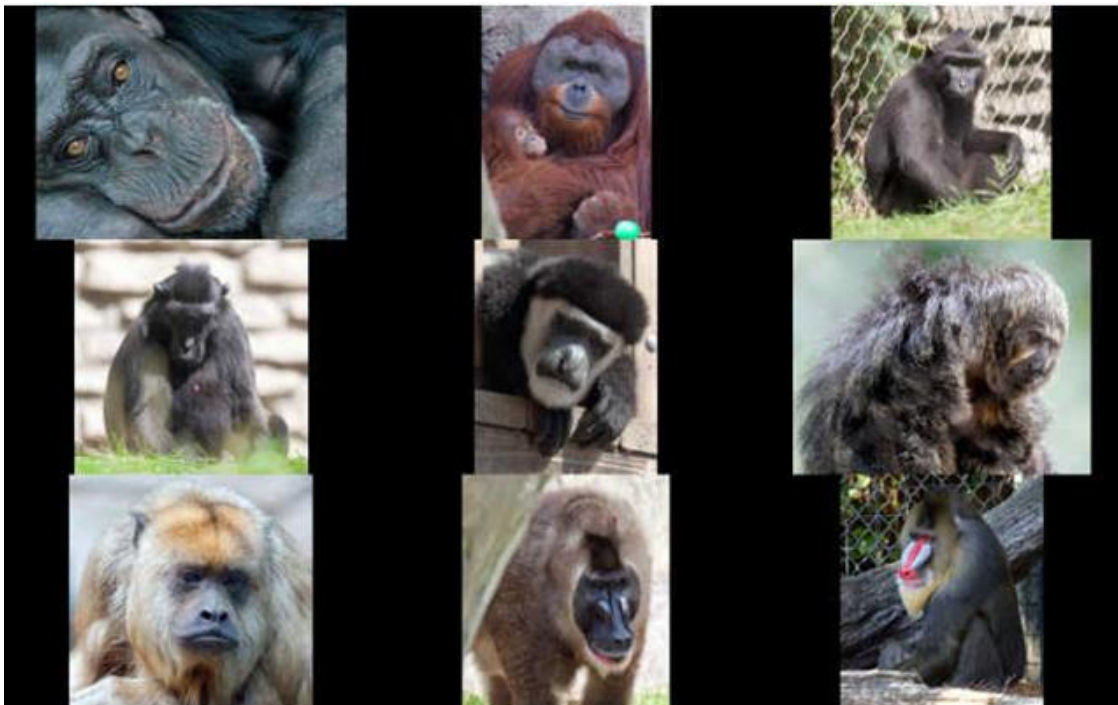
**Evolution and experimental scientific evidence:**

These were indisputable facts presented by paleontologists, geneticists, and biologists, and monitored by Judge Johnson, all of which affirm that evolution is incongruous with experimental scientific evidence.

Through the aforementioned, we provide a visual representation of the distinct types of mammals currently observed in nature, with the intention of deducing, based on the evident macroscopic images of these creatures' varying forms, the validity or fallacy of the alleged evolutionary hypothesis. The chronological presentation of these different types of mammals was classified according to the table attached above which Daniel Fairbank presented and used to prove his alleged view of evolution:

1-Photos showing primates as claimed by the evolutionary hypothesis:

**A- Photos of the faces of primates:**



## B- Pictures representing body shapes of types of primates:

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It is evident that these creatures exhibit a morphological and functional resemblance to humans. However, it is crucial to note that this resemblance is confined to their respective species and does not extend to the level of kinship and common ancestry as discussed by proponents of evolution. The similarity between these animals and humans remains considerably distinct from the resemblance observed between various types of monkeys (specifically primates) and other types of monkeys (known as tailed monkeys), as depicted in the images provided below.

The above mentioned images illustrate diverse species of primates, all of which are seemingly terminal entities. None of these species can serve as an intermediate creature for another species. There is a notable disparity in terms

of shape and size among the characteristics of these animals, necessitating an unequivocal differentiation in the origin of each species from one another.

Contrary to the assertions of evolutionists, these animals do not demonstrate an evolutionary progression. As illustrated by the images, there is a conspicuous absence of morphological gradation between a baboon and an orangutan, or between either of them and a macaw, or between the latter and a gorilla, or between a gorilla and a chimpanzee. Each of these races possesses distinct facial and cranial features, skull size, as well as limb and body shape and size. These differences scientifically infer independence and refute the purported evolutionary progression.

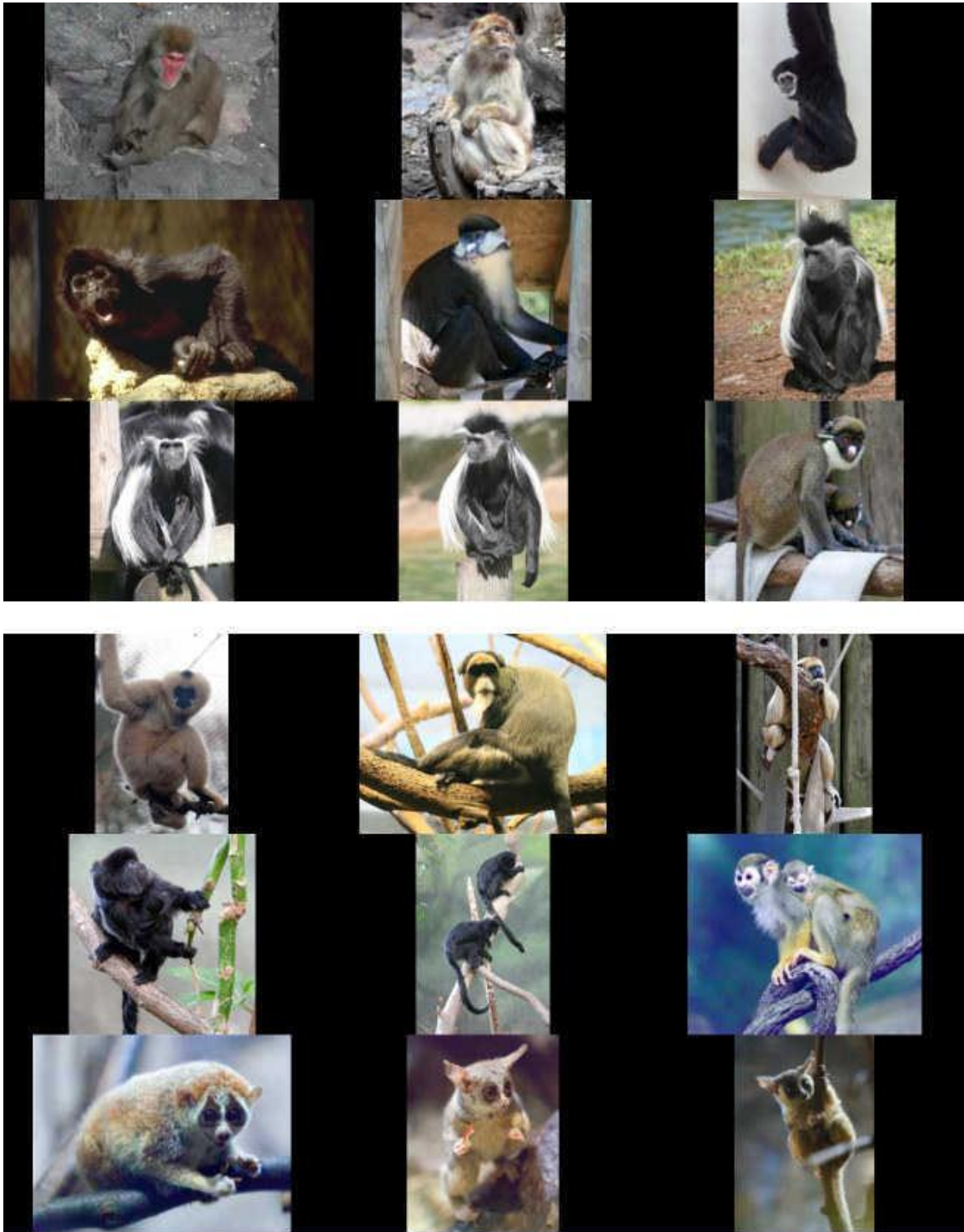
## **2- Pictures showing morphology of tailed monkeys (monkeys):**

### **A- Shapes of the faces of tailed monkeys:**





**B- Various body shapes of tailed monkeys: (monkeys)**

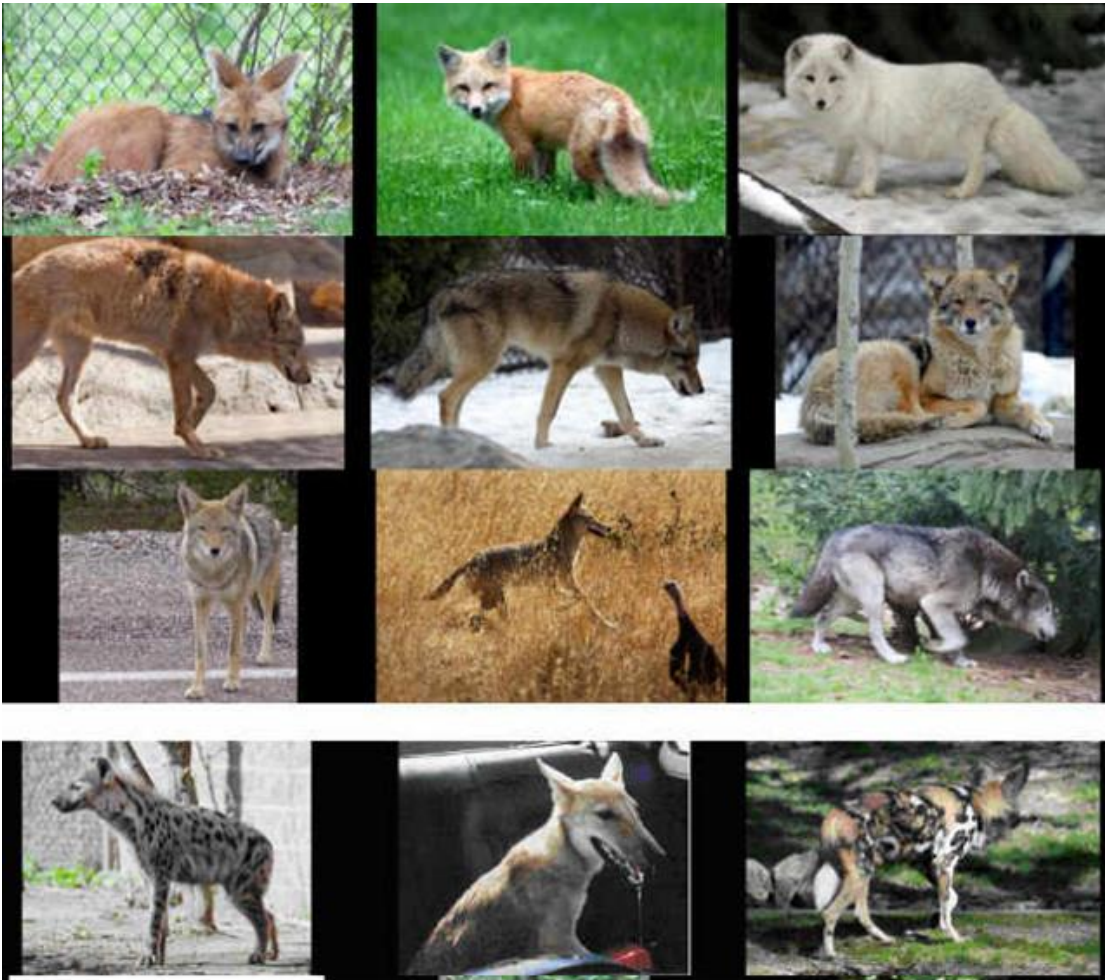


### 3- Pictures of canids:

#### A- Shapes of the faces of canids



## B- Various body shapes



Despite the clear similarity between different strains within the boundaries of a single species, the extreme variation in form that we see between species, as shown, for example, between canids and apes or canids and bears, and the absence of any intermediate transitional forms, living or from fossils, indicates and confirms that these species they came completely separate, and there is no doubt that they are of completely different origins from each other. For example, all canids walk on their four legs. They generally have front and back legs of similar length. They are often carnivorous. The ends of their legs are similar, and they do not have palms that have fingers similar to those of

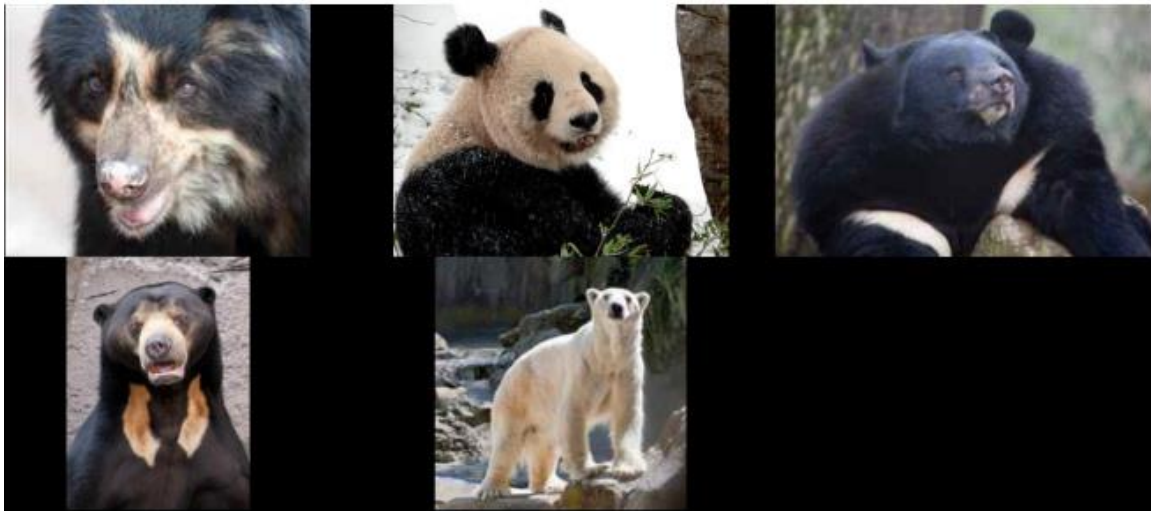


monkeys. While monkeys are more capable of erection, the articulation of their hind legs with the rest of the torso helps them to achieve an erection more. They are eaters of everything. They have flat palms and feet, with both of which they can grasp different objects.

#### **4- Pictures of different types of bears:**

As for bears, they differ from canids and monkeys as well, in that their front legs appear shorter than their back legs. They are characterized by their ability to have an erection more than canids due to the presence of articulation between their hind limbs and their torso, which helps them achieve this erection. They differ from each other in their diet according to their different types. The polar bear is a carnivorous animal. While pandas are completely herbivores. As for most other types, they are considered to eat everything.

#### **A- Pictures of the faces of these animals:**



## B- Various body shapes



**5- Pictures of forms of horses, ruminants, and ungulates:**

**A- Pictures of the faces of these animals:**





**B- Various body shapes**





All of the previous animals are completely herbivorous, most of which are ruminants. It has four legs that are similar in shape and length and end with hooves. It walks on its four legs.

## 6- Pictures of huge mammals:

### A- Pictures of the faces of these animals:





**B- Various body shapes**



**7- Pictures of hoofed animals (tapirs and pigs):**

**A- Pictures of the faces of these animals:**



**B- Various body shapes**



8- Pictures of rodent shapes:

A- Photos of the faces of these animals:



ب- صور لأجسام تلك الحيوانات:





## 9- Photos of anteaters, marsupials, and armadillos

### A- Photos of the faces of these animals:

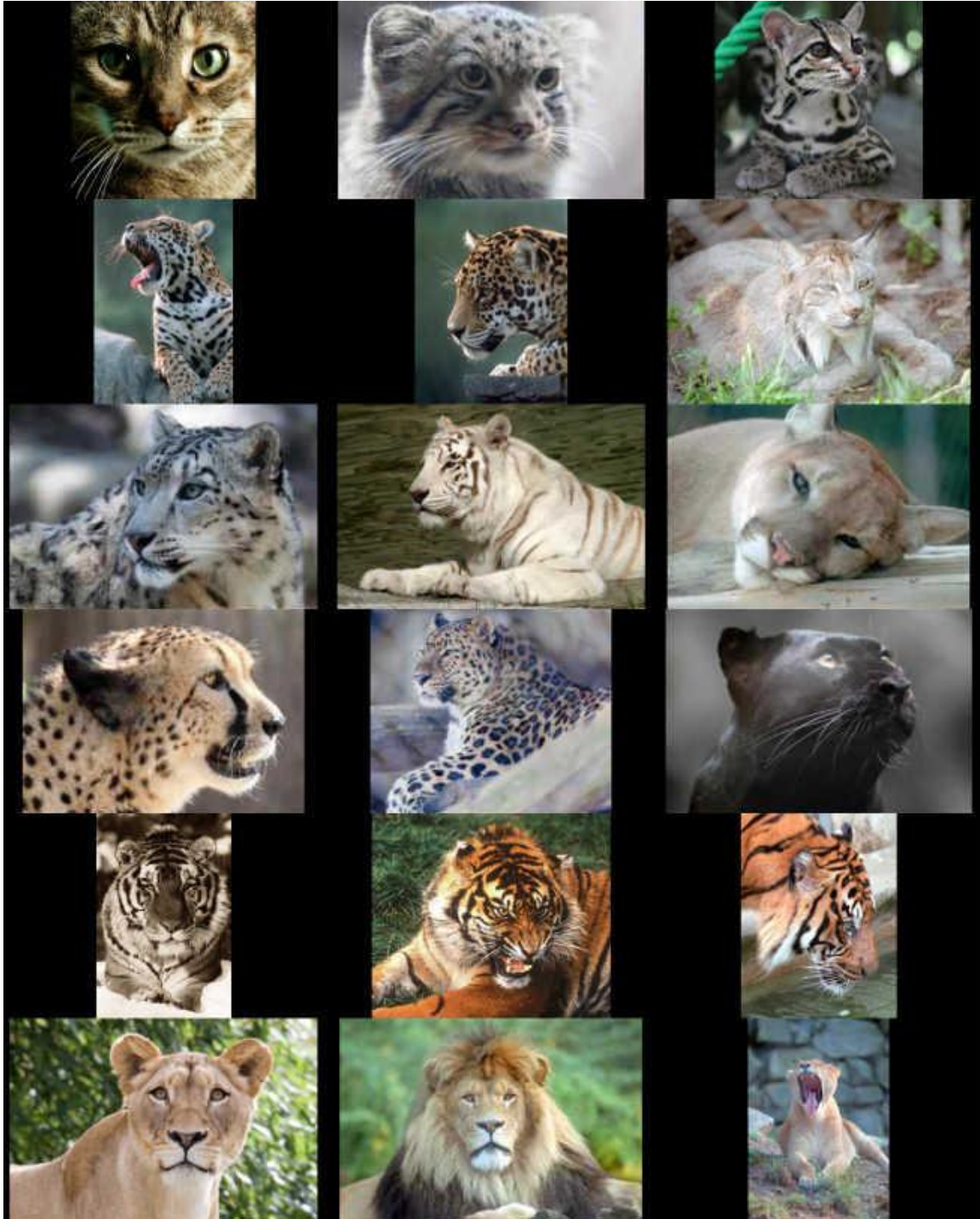


### ب- صور لأجسام تلك الحيوانات:



**10- Photos of various types of cats:**

**A- Photos of the faces of these animals:**





**B- Various body shapes**



## 11- Photos of marine mammals:

### A- Photos of the faces of these animals:



ب- صور لأجسام تلك الحيوانات:



Returning to these attached pictures, it is evident that the mammals as a collective do not surpass a few thousands in quantity kind. The evolutionary approach proposed by evolutionists necessitates the existence of an infinite number of distinct groups of these mammal animals. These vast numbers of groups are imperative for the occurrence of gradual evolution. Furthermore, these groups should embody intermediate entities between the original species and the new species. It is essential that these groups display a systematic progression in their morphology and functions, which stands in contrast to the compositional trend observed in those types of animals. Comparative evidence reveals a world of discontinuous natural groups, contradicting the Darwinian perspective that relies on the principle of continuity and gradual accumulation of traits over time. The complete persistence of absence of these

hypothetical intermediate organisms in all different mammalian species, classes, and groups poses a major explanatory dilemma for evolutionists. Even the molecular explanations put forth by Fairbanks, which pertain to the degree of similarity in genes or proteins between different species and types of animals, fail to address this issue satisfactorily. These explanations do not account for the fact that genes, in terms of their location on the chromosomes, are not organized according to an identical mechanism that corresponds to similarity and morphological closeness that represents a real kinship. If evolution truly occurred with a common origin, as evolutionists assert, then the positioning of genes on the chromosomes would need to be symmetrical in correspondence to the degree of similarity. However, such symmetrical distribution of genes is not reflected in the gene distribution chart. Furthermore, if similarity exists while intermediate organisms do not exist, then this similarity merely represents a structural resemblance that cannot be linked to any form of related evolution through common lineage.

The Darwinian response that the currently observed discontinuous groups emerged through continuous evolution from distant common ancestors lacks tangible evidence to support it. Fossils have not provided any genuine evidence indicating the existence of these multiple and accumulated transitional taxa. Likewise, living evidence in those mammal animals has not revealed the presence of these intermediate creatures. Instead, only genetic leaps, complete final forms, and a complete rupture in continuity have been observed. In essence, this matter can be likened to a quotation in the model of the genetic blueprint, wherein certain genetic structures resemble similar engineering spare parts used by different car manufacturing companies. On the other hand, the recently discovered virgin genes (Amorph Genes) present

a new and significant predicament for evolution and its proponents. These genes are entirely novel, distinguished in their structure, characteristics, and morphological products from any previous genes. Moreover, they constitute over 8% of the total number of genes within a given type, and this percentage continues to increase. The question that is pondered upon by proponents of the theory of evolution is the origin and acquisition of these genetic codes that contain informational data, as well as their potential reflection in accordance with the principles of evolution. This is particularly challenging considering that the existence of information systems often necessitates the involvement of an intelligent designer.

A spokesperson for the American Association for the Advancement of Science responded to criticisms regarding the invalidation of certain fossil models by asserting that the existence of 100 million fossils, which have been meticulously identified and dated, unequivocally confirms the undeniable veracity of the theory of evolution.

However, even if evolutionists were to possess a hundred million purported fossils that supposedly substantiate the theory of evolution, as claimed by the spokesperson, such a quantity merely represents an insignificant number in light of the stringent requirements for validating the theory. In order to ascertain the certainty of evolution, it would be imperative to observe an infinite number of intermediate organisms that are currently alive. Many scientists are perplexed as to how proponents of evolution can present a hundred million fossils as evidence, yet fail to provide a single transitional and intermediate living creature that substantiates their hypothesis. Scientist Cuvier, along with others who share his viewpoint, have come to the realization that the concept of evolution is inherently impossible. This is due



to the fact that the fundamental organs of animals are intrinsically interconnected, meaning that any alteration in one part necessitates a corresponding change in all other parts. Same applies to each gene in the molecular level that any alteration in one base may effect different genetic information that the series in the gene sequence provides. Mere mutations cannot significantly achieve any transformation. Consequently, any singular mutational transformation at the molecular level within a gene cannot be considered feasible or effective in isolation. In such cases, it would signify a defect that would either be eliminated or repaired by the DNA enzymatic repair systems present. Living organisms are intricate systems comprising of interconnected mechanisms that operate in a complex and precise manner. The occurrence of a genetic mutation in a specific location necessitates simultaneous transformations to occur in other locations, and this must be performed with exceptional precision and regulation in order to achieve the desired transformation, as affirmed by scientist Cuvier. If such a transformation were to occur, it would constitute a genetic leap that would require an extraordinary level of intelligent design. The current observational evidence indicates that genes are formed through intelligent and non-random regulatory mechanisms, with the purpose of facilitating adaptation in response to environmental factors.

In conclusion, we emphasize the commendable and praiseworthy stance of the paleontologist Agaziz, who maintains that living organisms are distinct and separate entities, based on evidence demonstrating the presence of completely independent creation plans. According to this perspective, the existence of intermediate forms is implausible. This viewpoint aligns with the truth, as

exemplified by the depicted mammal animals above, which strongly support the creationist standpoint and contradict the theory of evolution.

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