

# THEORIES OF CREATION IN ANCIENT EGYPTIAN RELIGION

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## ABSTRACT

Theories of creation in ancient Egyptian religion consist of a set of religious ideas that emerged in each civilization as they appeared—similar to how they manifested in the Persian civilization, for example—to conceptualize the idea of creation and the origin of the universe. They concluded that the existence of cosmos and life is not merely a coincidence but is linked to nature. This led to reflections on life and the afterlife, recognizing that the universe must have a beginning. Several creation theories appeared, with the most famous four being:

- The Eye of Sun (Atum of Heliopolis),
- The Osirian (Hermopolitan) theory,
- The Memphis theory,
- The Theban (Theban) theory.

There are differences and similarities among them; for instance, the theory of the Eye of Sun assigned the creation of the universe to the deity Atum. The Memphis theory attributed it to the god Ptah. The Theban theory gave the deity Amun, who appeared during the Middle Kingdom and became Egypt's supreme god, the credit for creation. The Hermopolitan theory was somewhat different, attributing the creation to four gods headed by Atum—symbol of the primordial ocean—and described the process that made life possible.

All these are myths—forms of authority that comprehended existence and are part of the ancient Egyptian beliefs about the universe, its origin, and its history and culture. These myths should not be understood as efforts to logically explain the divine.

**Keywords:** Theories of creation – Ancient Egyptian religion.

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## 1. INTRODUCTION

Since ancient times, the ancient Egyptians have sought to uncover the secrets of the universe—how the Earth was created and how life began on it. Humanity did not remain passive in response to questions about the origins of the cosmos; rather, they did not leave their imaginations unchecked. Instead, they developed theories that analyze and explain the emergence of the universe. Thinkers and religious scholars managed to present different perspectives across four major cultural centers, each emerging in succession. These four centers were: **Ain Shams (Heliopolis), Hermopolis (the Hermopolitan theory), Memphis, Thebes, and Wasti.**

There was no greater force influencing human activity and thought more profoundly than religion, because religion served as a channel for fantasies and an attempt to interpret phenomena surrounding humans or anything difficult to comprehend. As a result, life and religion became intertwined.

These theories about the origin of the universe coincided with Egypt's political stability during the early dynastic periods. The cosmic gods began to occupy a significant place in people's hearts. Scholars and priests formulated ideas and perceptions about creation, each group of priests of a specific deity claiming that their god was the ultimate source of the universe. The most renowned Egyptian gods played essential roles in the creation of the cosmos, which led the ancient Egyptians to develop a variety of creation theories. I have chosen to study these theories under the title: "**Theories of Creation in Ancient Egyptian Religion.**"

### Objectives of the Research:

1. To clarify the theories of creation in ancient Egyptian religion.
2. To identify the texts that support these theories, found in ancient Egyptian religious writings.
3. To highlight the mythological aspects of these theories, as seen in other ancient religions.

### Research Problem

The main issues that this study aims to address are:

- What is the theory of creation?
- What is ancient Egyptian religion?
- How are the creation theories in ancient Egyptian religion detailed in their sacred texts?
- What is the conclusion of these theories within the religion?

- What are the similarities and differences between these theories?
- Did myths influence these creation theories within the religion?

### Scope of the Study

The focus is on analyzing and understanding the theories of creation in ancient Egyptian religion objectively.

## METHODOLOGY

The approach adopted is inductive, analytical, and inferential.

### Procedures

The study followed these procedures:

1. Attribution of sayings and theories to their original sources.
2. Clarification of terms and concepts requiring explanation.
3. Translation of proper names, places, and figures that are unfamiliar.

### Previous Research

To the best of my knowledge, there are no existing, objective studies specifically devoted to the theories of creation in ancient Egyptian religion that match this research plan.

### Research Structure

The research includes an introduction, a preface, two main sections, and detailed subdivisions as follows:

- **Introduction:** It covers the objectives, the problem, scope, methodology, procedures, previous studies, and the overall plan.
- **Preface:** This introduces the theories of creation, provides an overview of ancient Egypt, and discusses how this religion was formed, addressing the following topics:
  - **Topic One:** Definition of the theories of creation.
  - **Topic Two:** Definition of ancient Egypt.
  - **Topic Three:** How the ancient Egyptian religion was formed.
- **Main Sections:**
  - i. **Theories of Creation in Ancient Egyptian Religion**, including:
    - **Topic One:** Theory of "Aynu" or "On" (Ain Shams, Heliopolis).
    - **Topic Two:** The creation theory in Hermopolis (Hermopolitan).
    - **Topic Three:** The creation theory in Memphis.
    - **Topic Four:** The creation theory in Thebes.
    - **Topic Five:** Summary and conclusion of these theories.
  - ii. **Comparison of Creation Theories and the Role of Myths in Ancient Egyptian Religion**, including:
    - **Topic One:** Comparing the different creation theories.
    - **Topic Two:** The influence of myths on these theories and their role in shaping Egyptian religion.
    - **Conclusion:** Summarizing key results and making recommendations.
    - **Sources and References.**

## 2. THEORETICAL FRAMEWORK AND LITERATURE REVIEW

### Preface:

**In introducing the theories of creation, introducing ancient Egypt, and how its religion was formed, and it includes the following issues:**

#### Topic One: introducing creationist theories:

Before we begin to delve into the concept, we would like to point out that the term creation is a translation of the Western term *création*, whereas in Arabic the word creation means "making, appreciating and creating",<sup>1</sup> but true creation is the creation of things from nothing<sup>2</sup>.

There are differences in interpretations about creationism, but most assert that it was a divine entity that created the universe and life.

The definition in a nutshell is a theory based on the concept that a divine entity created the universe and life, including humans, animals and plants, from nothing or from raw matter, and it states that this creator created this universe in a relatively short period, often understood as in a very short period of time compared to current scientific estimates<sup>(3)</sup>.

<sup>1</sup> Ibn Manzur, *Lisaan al-'Arab* 15/1244.

<sup>2</sup> The universe is an event of events and an act, and everything that happens after it has not been, it must have a cause and an actor, and this evidence is a certain mental evidence, used by the general wise in their lives, in which man does not need to learn or study; and for this reason this evidence was one of the most widespread among believers in the existence of God the Creator. It will be elaborated at the end of this paper.

<sup>3</sup>Christopher, Williams March (2006).

It is formed through the actions of supernatural beings, the existence of reality, whether the whole reality of the universe, or merely a part of reality – an island, a kind of plant, a certain kind of human disposition, or a building<sup>4</sup>.

The monotheistic religions consider that the story of creation from nothing, unlike the myths told by other religions, is a true and literal story of the origin of the universe, and that other creation myths are just popular or religious distortions of this authentic story, and there is evidence that the origins of the creation story existed from nothing in the roots of ancient religions before the emergence of its mythological versions, and this narrative agreed upon in the three religions of Judaism, Christianity, and Islam, is an opposite narrative to it; The development of creation myths in ancient religions, but this claim goes beyond the point that these ancient myths are multiple and distinct, and the unity that unites them is the remnants of the creation story, which we find in the oldest religious texts clearly or confused, and here there is a problem when we start from the idea that the three religions were sent by Moses, Jesus and Muhammad, peace be upon them? Or are they formulas that renew the first religion that Adam spread among his children?

This is unanimous among the followers of those religions, and expresses their position, which is stated on the website of Anba Takla that the source of similarity between the story and the legend is that the origin of the story is one, whether the creation of the universe or man or the descent to earth or the flood ... Etcetera. Adam taught it to his children and grandchildren, and Noah and his sons spread it among their descendants, but as the days and times passed generations took it orally and added their perceptions to it, and it was legends.<sup>5</sup>

### **Topic Two: introducing ancient Egypt:**

Ancient Egypt had an ancient civilization in northeastern Africa, and the ancient Egyptian civilization was concentrated on the banks of the Nile in what is now the Arab Republic of Egypt, and the ancient Egyptian civilization followed the prehistoric era, merged around 3100 BC, according to the traditional Egyptian chronology with the political unification of Upper Egypt and Lower Egypt<sup>6</sup>, under the rule of Mina<sup>7</sup>, also called Narmer.<sup>(8)</sup>

### **Topic Three: How did the ancient Egyptian religion originate?**

It was natural that the first issue that occupied the thought of the ancient Egyptian man was the issue of explaining this natural world and the origin of its existence, as the Egyptian man was similar to all human beings at the dawn of history, as he was preoccupied with the issue of how this world came about. Who made it? What are the forces that control its movement and the movement of this world? How can these forces be satisfied and their evils avoided? How can its good be brought and its satisfaction obtained?<sup>(9)</sup>

The ancient Egyptians looked forward to all the elements of existence that surrounded them, and reached – after deep reflection – many results, the most important of which are:

- 1) There are many elements in existence that control the life and destinies of creation, in direct and indirect ways.
- 2) That each of these elements is ensured by a divine power that requires sanctification, and deserves worship.
- 3) These elements are interconnected with each other, and can all be traced back to one ancient origin.<sup>10</sup>
- 4) The Egyptian man began to tend to interpret all aspects of the universe religiously, as he considered the Nile as the embodiment of the god (Nun), the sun the god (Ra), the idolized sky (Note), and the idolized earth (Jab) <sup>(11)</sup> and he interpreted the sunrise and sunset as the journey of the god (Ra), the god of the sun, and that eclipses and eclipses are the obstacles facing this god, and he also interpreted the air as the limbs of the god (Amun) <sup>(12)</sup>.

After the pillars of religion were completed in prehistoric times, and through the doctrines of creation in the era of dynasties, this religion, like other parts of society, changes according to societal variables, as the content of religion changed according to periods of weakness and transitional ages, and in complete contrast in the era of the empire, as

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London: Situation Publishing J. "Archbishop of Canterbury backs evolution". Limited. .  
<sup>4</sup>6-5, Eliade 1964.

Anba<sup>5</sup> Takla website, question 280: Did he take the story of creation from the legends of the first? Archived at the Wayback Machine.

<sup>6</sup> See Encyclopedia of Ancient Egypt by Salim Hassan, 20/1-70.

Mina<sup>7</sup> (3200 BC): King appeared at the end of dawn, early morning of the history of Egypt, united the two parts of the valley strongly his right, and built a castle in memory of his victory at the Delta, known at the time as the White Castle, and then famous as "Memphis", which became since the beginning of the Old Kingdom the capital of the United Kingdom.

See/The Facilitated Arabic Encyclopedia, by Jalal al-Arousi et al., 2/1746.

See<sup>8</sup> the Egyptian civilization of Khazal al-Majidi 68.

<sup>9</sup> Mustafa, Philosophical Thought in Ancient Egypt, 23.

<sup>10</sup> Ibid. 24.

<sup>(11)</sup> Geb is: the god of the earth, the husband of Nut, the goddess of heaven. A member of the ninth Heliopolis, appearing as a human being with a composite crown surmounted in his head, and the duck representing part of his name as a phonetic sign.

<sup>12</sup> Cherni, Ancient Egyptian Religion 58.

there was a merger between many goddesses, especially the sun god (Ra), and perhaps the most important developments were the deification of the king's personality, where the king became (Ibn Ra - s3 ra), and represents Falcon (Horus) <sup>(13)</sup>.

### **Topic One: Theories of creation in the ancient Egyptian religion:**

There have been many theories of creation, and spread in ancient Egypt, and the most important and famous of these theories is what appears in the following sections:

#### **Section One: the theory of "Iono", or "On" (Ain Shams - Heliopolis):**

This theory is attributed to the people of the city of On or the city of Heliopolis (current Ain Shams <sup>(14)</sup>), and is the oldest known theory in explaining the emergence of existence, and this theory may date back to prehistoric times in the ancient Egyptian civilization, but the oldest recording of the text of this semi-integrated interpretation, found within a hierarchy (Marn Ra - Bibi II), that is, dates back to the sixth dynasty, around the twenty-fourth century BC.

The authors of this text have pondered the emergence of existence and the beginning of creation, and ended up saying an ancient past in which there was no earth, nor sky, nor humans, nor beings, but absolute non-existence, and agreed with those who preceded them that that absolute nothingness was occupied only by a water entity, infinite bone: that which they called (Nun), and they added that in a distant era appeared in this great water entity an eternal divine spirit, the creator of Atum, Atum is an Egyptian term that combines two opposites: the meaning of nothingness is a nickname for the emergence of its owner from nothing, and the meaning of comprehensiveness and completeness, a nickname for what they wanted to portray God with in terms of power and reverence <sup>15</sup>.

Atom first appeared on the top of that huge water island, and the symbol of the hill or hillock in hieroglyphic writing also meant a glorious appearance, a drawing of a limited elevation, from which the rays of the sun emanated upwards, so that the appearance of the Creator God was depicted for the first time <sup>16</sup>.

The god Atum appeared his first great appearance with his oneness on that hillock, or on that shapeless hyogenic until he created himself from the first two elements of existence, one of them male, and took care of space, air and light, and was known as (Shu), and the other female was charged with the matter of moisture and dew and was known as (Tafnut), and the two divine elements or spirits mixed, and mated - according to the ancient Egyptian expression, generating the rest of the great divine ninth; Two new, one male, and took care of the earth, and was known as Jeb, and the other female, and entrusted with the command of heaven, and was known as Nut.

At the beginning, heaven and earth were connected in body and spirit, until the Creator God authorized the dawn of life to emerge from between them, and he inspired Shu to separate them, so Shu lifted the sky from the earth, and raised it to the highest heights, and then filled the space between it and the earth, with the air and light that surrounded it. <sup>17</sup>

This was the first situation in which existence appeared, as there were only these great lords, and the form of existence in this way was prepared for the existence of living beings and man, so the creation was completed by the birth of the two former gods four others: two males, Osiris, who took care of the flood, fertility and growth on earth, and Set, who took care of the rains, thunder, and hurricanes, and two females, each of whom was associated with her husband, namely Isis, who was associated with Osiris, and Nephthys, who was associated with Osiris, and Nephthys, who was associated. Best, thus completing the great divine ninth, which is the origin of existence with all its worlds, living beings and inanimate objects <sup>18</sup>.

Many branches have emerged with the main doctrine, and the most prominent developments in it was that interpretation that linked its companions between the god Atum, and the god Ra, who was a god worshiped, and owed by many, forcing the people of the city of Un to renew their religious and philosophical belief, and to associate Ra

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<sup>13</sup> Christian \_ p229,london,flamarion,2007 Gifts from the Pharos \_ noplecourt, see / Personality of Egypt, Hamdan Gamal 54.

<sup>(14)</sup> Ain Shams is: a historical neighborhood, founded by the pharaohs, divided into Ain Shams East, and Ain Shams West, separated by the Cairo-Suez Railway line, and the subway line Marg - Helwan), and the Ain Shams area is located in the east of Cairo, overlooking Heliopolis, Matareya, and the city of peace, and follows the "Ain Shams West" neighborhood Matareya, which is one of the most familiar neighborhoods of Cairo, the capital of the Arab Republic of Egypt. It has many buried monuments. Consider/.geonames.org

<sup>(15)</sup> Atom: means his full or full name. He was considered the creator of the world and found himself, and he is the head of the ninth Heliopolis, and he was represented in human form on his head by a double crown, and he bears the scepter, and he merged with the god Ra, and was known as (Atom\_Ra). See / Shaheen; Alaa al-Din, Political and Cultural History of Pharaonic Egypt 250.

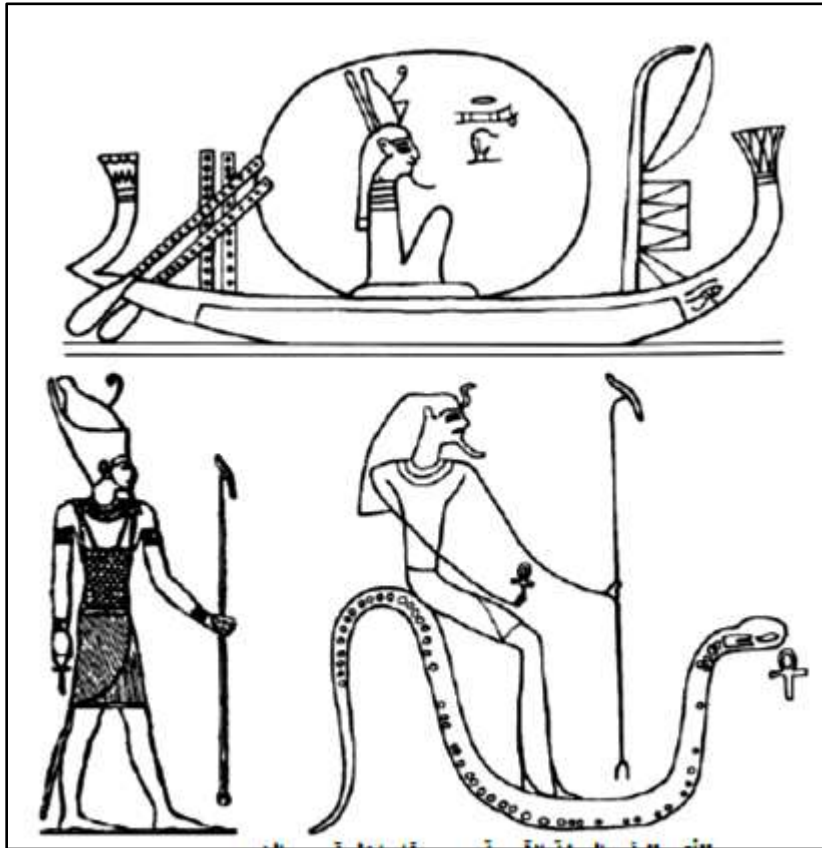
<sup>16</sup> Adolf, Arman, The Religion of Ancient Egypt, 88.

<sup>17</sup> Khazal al-Din al-Masri, 296.

<sup>18</sup> James Breasted, Dawn of Conscience 210

with Atom, and a text from chapter XVII of the Book of the Dead<sup>19</sup>, written between the 18-21 dynasties, has crossed this development; It states:

(I am the god Atum in his one and only sunrise, I came into existence in Nun, I am Ra who rose in the beginning, and ruled what he had done), so Ra began as if he were not a new god added to Atum, but Atum himself, and so the different interpretations of the solar doctrine continued to follow one after the other, depending on the development of the religious and political conditions that passed through the city of On, the original home of the theory<sup>20</sup>.



**"Atom" in human form, depicted inside the disk of the sun.**

**Atom sitting on the seventh hour snake of the book "Emmy Doat 21" <sup>(21)</sup>, "Atom" in its entirety**

This theory is the most important theory of creation; because it refers in its entirety to the absence of anything in the beginning, nothing exists except the eternal waters (N), and the god "Atom" (meaning perfect or complete) emerged from eternal water, which is the first creation. Atom was initially alone, bisexual, in the sense that he was the bearer of masculine and feminine qualities, and Atom found no place in the middle of these waters to stand on except the eternal hill emanating from the eternal waters.

It<sup>19</sup> is one of the most important religious books that dominated religious thought in the period from the 18-21st dynasties, consisting of 200 chapters, the chapters of the Book of the Dead were recorded on papyrus, the walls of the tombs of the New Kingdom and the 21st dynasty, coffins, shrines, mummies scrolls and some amulets. These texts were recorded in simplified hieroglyphic script and hieratic script, and the texts were sometimes provided with views. The Book of the Dead is primarily aimed at how to help the deceased get out of his grave By day, some chapters of the Book of the Dead changed from family to family. The Book of the Dead is the closest text that clarifies the Egyptian religious faith, and the extent to which it recognizes God, death, the hereafter and bliss in the hereafter, and therefore some scholars consider it a holy book considering its purpose, although its words were written by priests. See / Religions and Doctrines <sup>19</sup>3.

See<sup>20</sup> Yarrow Slav Cherny, Ancient Egyptian Religion 14.

(<sup>21</sup>) is a book in the other world um J Dawat, and consists of <sup>12</sup> hours be the hours of the night, has noticed the ancient Egyptian that the sun rises for 12 hours and sets like it, and the journey of the sun during the night 12 hours until the sunrise returns again in the underworld with bounties and rivers and the writers believe that this book has appeared since the reign of King Amenhotep I, although some attributed its first origins to the era of the Middle Kingdom. This book aims to: Describe the objects of the underworld, surround the deceased with otherworldly areas, and share the deceased in the journey of the sun god boat. See/Religions and Sects, 272.

The eternal hill did not have a specific shape; the texts of the pyramids depict<sup>22</sup> it as a simple slope hill and soon acquired the elevated shape with sloping, inclined or stepped sides, and the idea of an eternal hill can be derived from the mud hills that appear from the midst of the flood waters as they recede.



Atom created two elements: the first is male, which is Shu meaning air and space. The second: a female, Tafnoot, which ensured moisture.

And "shu" the sound that comes from the mouth if it blows, and the nose if it sneezes is married with "fnut", which is the sound issued by the mouth if it dregs or spits, and the result of this mating was the earth "h and the sky "tut". It is worth mentioning that the earth and the sky were a dam or a weft, and we see - here - that it was revealed to "Shu", the idol of the air, to immerse himself between heaven and earth, to separate them from each other, so that the sky is raised high, and the earth remains its place, and the space between them is filled with air and light.

(<sup>22</sup>) The texts of the pyramids, it was long thought that the pyramids are just graves, and that they are devoid of all writing and inscription inside them as they appear, until the archaeologists were able to enter the pyramid of Bibi I in Saqqara for the first time, in 1880 AD, and they found out that there were many texts inscribed inside it, so they followed the matter in other pyramids discovered, and the surprise was that they were in front of an integrated set of documents, so they translated them into several languages and printed them a number of times. These documents are known as the texts of the pyramids. These texts are written in the hieroglyphic language, and the walls of corridors, corridors and rooms of five pyramids in Saqqara, and the texts were written in a period of 150 years, that is, in the twenty-sixth century BC and a quarter of a century before it and a quarter of a century after it, and the importance of these texts is due to the religious information they contain, and because they talk about Egyptian beliefs since early times, and they are also a real document that has not been played by distortion and has not been intervened by switching, and most of what the texts address is related to the beliefs of the Egyptians, especially with regard to arithmetic And in the hereafter and in eternity after death, and in the monologues of the gods. The texts of the pyramids in the eras of the first transition and the Middle Kingdom were inverted to the tombs of some individuals, but overlapped with the texts of the sarcophagi, and the texts of the pyramids continued to be recorded in some tombs of members of the New Kingdom, where they were recorded on the walls of tombs and coffins. See/Religions and Sects, 281.



Then if "Jub" mated with "Tut", the result was:

- Osir: which represents the Nile that causes the fertility of the earth.
- and "Set" which represents the arid desert.
- And "Iza", which is the black land formed by the silt of the Nile after the flood, and is the main reason for the growth of the crop.
- The Nephthys<sup>23</sup> represents the wasteland that was blackened by the flooding of the Nile.

It is noted on the theory of creation "Ain Shams" that it is the oldest theory of creation on earth, and then its influence on religious thought in the region appeared after that, whether in the ancient country of Iraq or in the Torah itself.

By creating Shaw and Tefnut, Tom created a triad of one substance or essence. Tom is known in some texts as "great he-she" because according to this theory he created his offspring without a wife by uniting with his shadow or masturbating him.

The four deities of Jub and Nut, namely: Ozer, Set, Iza, and Nephthys, are considered deities of less status than the original four deities in this theory, namely Shu, Tafnut, Jeb<sup>24</sup>, Noot.

The proponents of Ra tried to link their idol with the idol Atum in order to consolidate their leadership in government through religion, and some texts expressed this, such as "I remained Atum when I was an individual, but you became Ra in its ancient manifestations".<sup>25</sup>

While this theory did not provide an explanation for other points, including:

- Is Atom, the one who created the gods, the one who created the "Nun" of the eternal ocean)? Or was it Annon who created Atom?
- Some texts mention that they were born on the eternal hill, while other texts mention that "Atom" remained in the waters of "Nun", and gave birth to his daughter and son, and took care of them for a period within the eternal waters, until they separated from him in the bushes of these waters, which made "Atom" send one of his eyes to search for them, and when "Shu" and "Tafnut" returned to him, his tears flowed from Joy, and perhaps humans then came from these tears.

As for this theory in ancient Egyptian texts, it has been mentioned and referred to in a number of ancient Egyptian texts, including, for example:

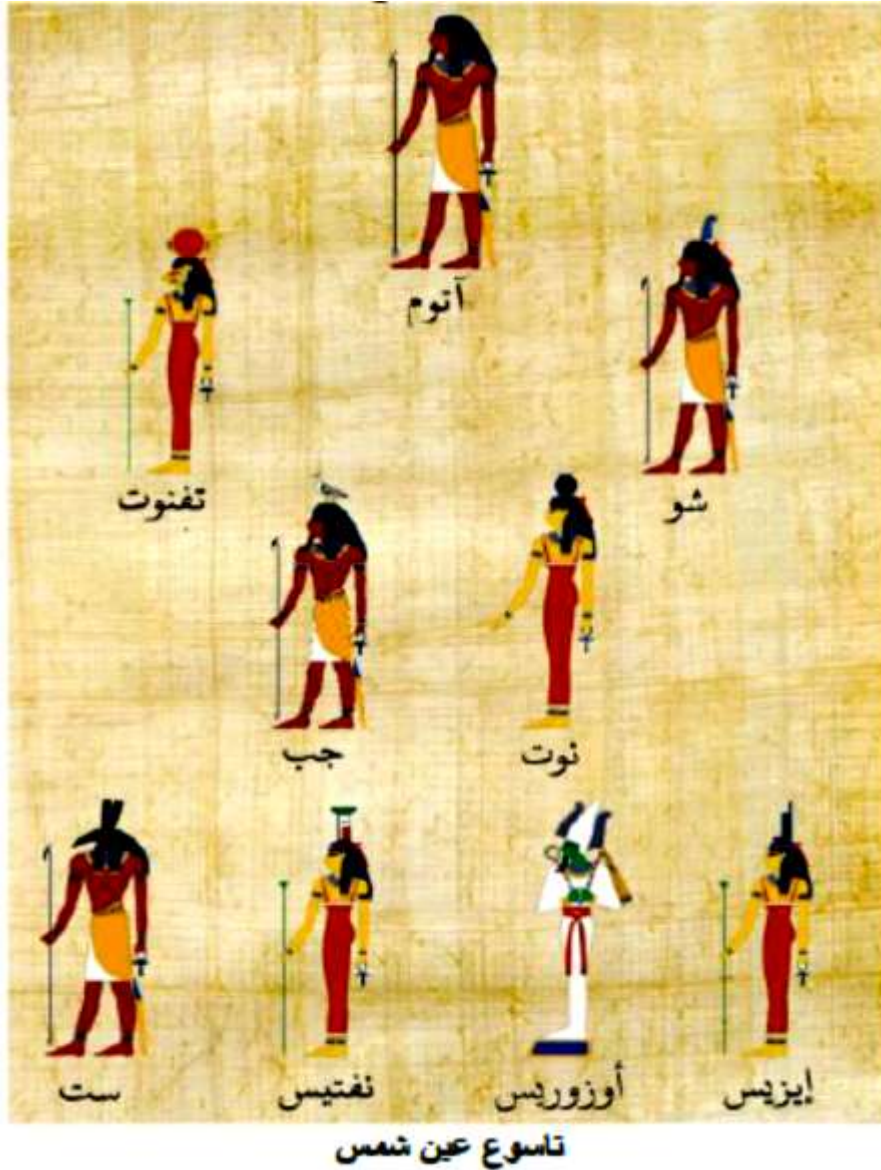
Al-Ahram texts, paragraph 600a: "O Atom, when I came into existence I came out in the form of a high hill, shone in the form of a stone of coffee bean, in the temple of the phoenix at Ono."

In the same texts, paragraph 527: "Atum began creation, where he ejaculated his semen in the spring of Shams with his hand, so that he could have the pleasure of ejaculation, and from here a brother and sister were born, namely Shu and Tafnut."

<sup>23</sup> Nephthys: sister of Ozer, Isis, member of the ninth Heliopolis, and one of the goddess protectors, appears in the form of a full female with her head above the marker. See Shaheen, Political and Cultural History of Pharaonic Egypt 251.

See<sup>24</sup> Yarrow Slav Cherny, Ancient Egyptian Religion 59.

<sup>25</sup> See Françoza, Dunant and Christian Zvi Koch, Gods and People in Egypt, 24-33, and see Ahmad Amin Selim, and Susan Abbas Abd al-Latif, A Study in Religious Thought in Pharaonic Egypt 78.



### Section Two: the theory of creation in the Ashmonin (Hermopolis):

This theory is more developed than the theory of "Ain Shams", as it attributed the origin of life and existence to eight elements or four natural pairs, known as "Al-Thamun", and from this name the city that emerged from the theory was called "The City of Al-Thamun" or "Al-Ashmunin".<sup>26</sup>

The conclusion of this theory is that the eight idols of the Ashmunin were four males and the same were females; the four males were in the form of frogs, and the females in the form of serpents, and we note that each pair of them represented one of the manifestations that prevailed in the world at the beginning and before the beginning of creation, as follows:

- Nun and the female Nunnit, representing eternal waters.
- Houh, and the female Houhin, represent emptiness and eternity.
- Cook, and the female Coquette, represent darkness.
- Amun, and the female ammonite, representing invisibility

It is worth mentioning that these eight are the source of creation and creation, and then ruled the world for a period of time and then moved to the underworld, yet their power continued to be a source of the flood of the Nile, and the rising of the sun on the morning of a new day<sup>27</sup>.

<sup>26</sup> François, Gods of Egypt 86.

Sir<sup>27</sup> Wallace, Gods of the Egyptians 138.





The following is noted on this theory:

- 1- The selection of deities with the heads of frogs and serpents was intended to choose bodies that could live between land and water.
- 2- The appearance of the frogs was chosen, for their appearance and skin, which suggests severe footing, as well as that they breed abundantly on the beach, which indicates the abundance of creation, and thus the architecture of the universe, which made the ancient Egyptian use the frog larva to symbolize the number hundred.

3. The Book of the Dead in the New Kingdom indicates that the creation of light, meaning the "sun god", was carried out by the eight ancient gods.

4- The theory of "Ashmonin" comes to integrate with the theory of "Ain Shams", the latter explained to us how the universe began with its elements, but did not shed light on the material and nature of the universe before creation, so the theory of "Ashmunin" came to explain this to us.

The Ashmunin theory used a set of distinctive words that refer to its eight idols, including darkness, nothingness, eternity and others, so that the texts of the sarcophagi remind us<sup>28</sup> of this in a text that says: "Where God lived when he was in infinity, nothingness, and apathy."

A text in the Book of the Dead says: "The eight have swam and formed the eternal egg in the darkness of their father, Nun<sup>29</sup>."

### Section Three: Creationism in Memphis:

This doctrine is attributed to the city of Memphis<sup>30</sup>, which was founded by King Mina, founder of the first dynasty in the history of ancient Egypt, to be the capital of unified Egypt and the seat of his king, and Memphis flourished at that time for its political status, and the city's thinkers kept pace with this prosperity of their city, so they tried to prove their superiority over other cities by saying: The temple of its god, the god Ptah<sup>31</sup>. Perhaps this belief is due to the middle place occupied by the city of Memphis since it was founded in about the thirty-second century BC, as a means of contract for each of the regions of the Delta and the regions of Upper Egypt, that is, between Upper and Lower Egypt,<sup>32</sup> and there is no doubt that the starting point in this doctrine will start from two things:

**The first is** to raise the status of their city and its local masters.

**Second:** Containing the two previous schools of thought by criticizing them at times, and interpreting them at other times, so that they become part of their own doctrine.

The sages of Memphis finally wondered about that orchestrated will that thought about creating the world, and organizing its affairs that that orchestrated will thinking beyond existence must have been thought and orchestrated before the order of creation itself was issued, and thinking and management must have preceded creation and reconstruction, so the philosophers of Memphis reached the assumption of the existence of a creator God<sup>33</sup> and that he had included the universe and beings under his care. , and drew m for all that the world has its destiny and actions. Based on the above, the exiles began to describe the god Ptah with new qualities that distinguish him from all lords, in an unprecedented way, so they considered him as the heart and tongue for all of them, and not the heart or tongue with something gods, there is no doubt that the heart and tongue control everybody, and the evidence exists in every chest and every mouth of lords, humans, cattle and reptiles alike, and if we ask them for the strongest evidence of the validity of what they say, they would say that what the eyes witness, the ears hear, and the nose smells is amounting to All of it goes to the heart, but the mouth is the one who speaks everything, as the philosophers of Memphis say."

Thus it is originally the heart (or (mind) sent by all the lords, but it is also an eternal tongue that has been repeated by what the heart has managed."

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Beginning<sup>28</sup> in the Middle Kingdom, the texts of the pyramids moved with some development to the inner surfaces of the sarcophagi, and became known as the "texts of the sarcophagi". The number of spells constituting the texts of the sarcophagi reaches 12 spells recorded throughout the era of the First Transition and the Middle Kingdom on the surfaces of the sarcophagi from the inside and outside, and on the chest of the preservation of visceral vessels, plates and papyri, and the aim of these texts was to ensure eternal life for the deceased. It has been influenced by some religious creationist theories such as the Ain Shams theory, and these To avoid the hard work of the afterlife in the field and elsewhere, both the gods Ra and Ozer played a balanced role in the doctrines of the sarcophagi texts. See/Religions and Sects, 283.

<sup>29</sup> See Paul Barger, *The Book of the Dead for the Ancient Egyptians*, 82, translated by: Zakia Tabbouz, Dar Al-Fikr, Cairo, 2004.

<sup>30</sup> Memphis or (from) (Nefer) in English: (Memphis) in Coptic: MEMAI in Greek Méubic: It was an ancient Egyptian city and the ancient capital of Inb-Hajj, the first province of Lower Egypt to be known as the North MHW. Its ruins are located near the modern city of Mit Rahina, 20 km (12) mi south of Giza in Greater Cairo, Egypt. Bard *Encyclopedia of Antiquities of Ancient Egypt* 694.

Ptah<sup>31</sup>: He is the most important god of Memphis. It was merged from an early age with the god Apis and Sukkar, and later with the god Tatnen (prominent land), and was represented in the form of a human with a bare head, putting his hand over his chest, and holding a mace, the Egyptians believed that he was the creator of artists, and the maker of pottery, and was considered their protector. See Shaheen, *Political and Cultural History of Pharaonic Egypt* 253.

<sup>32</sup> François, *Goddess of Egypt* 88.

<sup>33</sup> Mustafa, *Philosophical Thought in Ancient Egypt* 23.

This confirms the discovery of the philosophers of Memphis of the God of the Word, especially the word of God or the divine Word, which is the origin of existence, and the secret of the beginning of creation;<sup>34 35 36</sup> And these early Egyptians not only presented the idea itself, but also presented it considering that the origin of existence - in the eyes of the philosophers of Memphis - is the creator God Ptah, but how was that?

God thought with his mind or heart, and then he realized the creatures of the nature of each creature, and then he uttered the word with his tongue, so the creation was complete.

As for the aspects included in the exiled text other than the question of the interpretation of existence and the creation of the world, the most important of which is the moral aspect, that is, God is the one who determined from the beginning good<sup>37</sup> and evil and based on this determination determines the destinies of human beings, whoever does good or works with peace - according to the text - is given life, but whoever does evil and sins, deserves nothing but death and annihilation, and most of what this doctrine contained in the exile of the thought of metaphysical philosophers<sup>38</sup>.

This theory is the most profound theory, as it gives the idol "Ptah" Lord "from" credit for the process of creation, and all creatures are only a picture of the idol "Ptah", this idol, which was known as its human form, became at the head of the ninth consisting of it, and with it:

- Ptah is "Ta Tann", representing the high ground, perhaps an alternative to the eternal hill.
- Ptah "Noun",
- Ptah "Nunit", representing eternal waters.
- Atom.
- Hor, which is the heart of Ptah.
- Thoth, which is the tongue of Ptah.
- Nefertum, the son of Ptah is represented in the trinity of Memphis next to Mother Sekhmet.
- Snake.

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<sup>34</sup> Stephen Edelston Tolmin (25 March 1922 – 4 December 2009) was a British philosopher, author and educator. Tolmin devoted his work to the analysis of moral logic influenced by Ludwig Wittgenstein and throughout his writings he sought to develop practical arguments that could be used in assessing ethics behind moral issues. Tolmin Scientific Dialectic Model was one of his most influential works, especially in the field of rhetoric, communication, and computer science. It is a diagram that includes six interrelated components used to analyze argumentation, and was published in his 1958 book entitled "Uses of Argument". <https://ar.wikipedia.org>.

<sup>35</sup> Plato is: one of the most famous Western philosophers, encyclopedic, knowledge, Aristotle was born in Athens in about 427 BC, and is known as "Plato", which expresses the immensity of the body. He was raised in an educated aristocratic family that took care of his physical and intellectual upbringing, he began his life by learning from the sophists and from one of the students of Heraclitus, and then he met his teacher Socrates and stayed with him until the death sentence was issued to the teacher, which made him see corruption in the system of government and the need for philosophy to be the basis for this system, which prompted him to make his journey He traveled to Egypt and visited Euclid and learned from the priests of Ain Shams, and his travels lasted twelve years, after which he returned to Athens, his hometown, where he founded his philosophical school, and then interrupted to write and teach. He has many books in which he followed the style of dialogue due to its prevalence in his time, representing the personality of his teacher Socrates, and discussed many philosophical issues, such as existence, virtue, spirit, knowledge, love... His philosophy was characterized by the constant pursuit of comprehensive knowledge in order to reach the truth as a supreme goal. One of his most important books is the book "The Republic I", in which he talks about political philosophy in ten booklets, Plato died in 347 BC. <https://ar.wikipedia.org>

Philo<sup>36</sup> of Alexandria, or Philo of Alexandria, Hebrew: Ededia, born in 20 BC, died in 50 AD, as he was called Philo the Jew, was a Hellenistic-Jewish philosopher who lived in Alexandria at the time of Egypt as a Roman province. Philo used philosophical proverbs to align the Jewish sacred text, especially the Torah, with Greek philosophy. I followed his method. Jewish text interpretation practices and Stoic philosophy. His practices were important to some Christian bishops, but he was not popular among Rabbinic Jews (rabbinic or Talmudic Judaism). Philo adopted metaphors and lessons rather than a literal interpretation of the Jewish Bible. See/Brahmiyya and A. History of Philosophy 45.

<sup>37</sup> Adolf, The Religion of Ancient Egypt 92.

<sup>38</sup> François, Gods of Egypt 7.



Here are notes on Memphis's theory, namely:

- If other theories advocated the existence of a high knoll, on which the sun god stood, then "Memphis" is the knoll itself, among the images of the idol "Ptah" was "Ta" Tanun, meaning "high earth".
- Ptah was a spirit of the great infinite water entity, and he was also a spirit of the dry land.
- The heart, which is one of the images of "Ptah", and represented by "Hor" means the mind or understanding, while the tongue, which is also an image of "Ptah", and represented by "Thoth", carries out what the mind commands him to do.
- "Thoth" was the Lord of wisdom and justice one of the images of "Ptah", and therefore associated with him, and "Ptah" himself was the skilled and holy maker, and as a result of the association of industry (which Ptah represents), justice and represents (Thoth, the theory of "Memphis" advocated that justice is given to those who do what is loved, and injustice to those who do what is hated, and it is worth noting that the words "loved and hated" have been mentioned - here - for the first time in human history.
- Each of the theories of creation tried to provide an idea of how the heaven, earth or other elements were created, but the theory of "Memphis" came up with a thought that made creation a purely moral mental process that is not related to materialism from near or far.
- Memphis's theory tried to rob Atom, the lord of Heliopolis, of some of his characteristics, such as that Ptah is the heart and tongue of the ninth, and that Atom's lips and teeth that Shaw and Tafnut dribble were colonized by Ptah.
- For Memphis, Ptah, Ptah, was not just a creator of the universe! Rather, it is the cause and origin of all things.
- Memphis's theorists tried to attract Ozer and make him one of its regime.

#### Section Four: Creation theory in Thebes:

Relative to the ancient city of West, which is present-day Luxor<sup>39</sup>, which was known in ancient times as Wasit, meaning the city of the scepter, and the Greeks knew it as Thebes, while the Arabs called it Luxor and its philosophers were active, to mix between the ancient doctrines of the origin of existence, and how to create, in a new way that gave sovereignty to the greatest god of their city, the god Amun, and made their city the mother of cities and its master.

<sup>(39)</sup> Luxor nicknamed the city of the hundred gates or the city of the sun, formerly known as Thebes, is the capital of Egypt in the Pharaonic era, located on the banks of the Nile River, which divides it into two parts, the eastern mainland and the western mainland, and it is the capital of Luxor Governorate in southern Egypt, located between latitudes 25-26 north, 32-33 east, and away from the Egyptian capital Cairo about 670 km, and from the north of Aswan about 220.km, and south of Qena about 56 km, and southwest of Hurghada about 280 km, It is bordered on the north by the center of Qus and Qena Governorate, on the south by the center of Edfu and Aswan Governorate, on the east by the Red Sea Governorate, and on the west by the center of Armant and the New Valley Governorate, the nearest seaport to the city is Safaga Port, and the nearest airport to it is Luxor International Airport. <https://ar.wikipedia.org>

West's philosophers have portrayed that it is more deserving to be the oldest and greatest cities, and that it was the first thing that appeared on the first hill that reared its head from the water, that is, it is the origin of the earth, and the first home of creation, and if that is the god Amun will become as the god of this city is the first and greatest God, the creator of creation, and the Lord of the worlds, which is the beginning of existence.

This is what the philosophers of Medina expressed in an important text in which they said: "Amun existed from the beginning, without knowing his origin, for there was no god before him, or there was a god with him who could describe a form to him, and he did not have a mother who invented a name for him, or a child to give birth to him, and say: "Here I am", and the people said of him: That he (Tanine, the ancient Lord of Memphis), and that he is Amun who was issued by Nun, and that he is one of the guidance of all creatures, and that he has another image that he is the members of the eighth, and he is the one who created those who generated the sun from the first lords, and that he is the one who completed himself<sup>40</sup> () in the form of Atum, and that he was an individual body, and that he is the Lord of the worlds, and that he is the beginning of existence, and these multiple images that the god Amun took for himself, or that his followers imbued on him, were targeted - according to Dr. Abdul Aziz Saleh Proselytizing - with four claims:

- The Lord of the Sun, to whom the first lords entrusted their succession, was not Ra, or Ra-Atum, as the philosophers of On, claimed, but Amun-Ra, who originally reverted to the city of Wast alone.
- The conclusion of the order of Amun-Ra in the end combined the various manifestations of authority, power and reverence that other theorists in the cities of the Ashmonite Ono Memphis had previously assumed for all their lords.
- Although Amun-Ra seemed to people to be the successor of the first lords of creation, and the heir to the throne of them all, in fact it was the last outpouring of the ancient creator god (how much I spent), after he had worn one of the positions he had decreed for himself and himself.
- The ancient philosophers of Wast wanted to assure people that the divine spirit that they used to worship in the many temples of Wast was in fact only one spirit, and if there were many conditions, they all came from one, and rebounded to one<sup>41</sup>

In conclusion, the priests of this city claimed that the water entity Nun was in their city, and that the eternal hill from which it emerged is only Thebes itself, and they made Amun the creator god who created himself, and that he turned to the Ashmunin, and there he became one of its eight great gods, and even the Tayyibis had claimed that he created the eight great gods in it from himself, before he left Thebes, and then when Amun appeared in the Ashmunin, it continued for him Domination over them, and they were images of him, and in this last situation in the Ashmunin Amun became a partner in the creation of the sun, and even an image of the sun god at the same time, so the priests of Thebes called Atum (Amun-Ra).

As for the eight gods in the city of Ashmunin, they put the sun god in his new form as their successor, and then went out with him to the capitals of religion, which is Ain Shams, and they stayed there for a long time, where they made Amun a large chana in Ionu, then they returned to Ashmunin, where they confirmed to him his authority over it, and from there they set out for Memphis, where they made him its greatest god, and finally they returned to Thebes, where they settled in its lower world<sup>42</sup>.

This doctrine has remained the most famous and common among Egyptians,<sup>43</sup> perhaps due to two main reasons:

- He summarized all the previous theories, and considered them to stem from the heart of the Wasiti doctrine, considering that the god Amun was the first hidden, and the apparent other who was united with the god of the sun, and the god of all the earths.
- It was the closest to the perception of the ancient Egyptians in that historical era, and the people in it still did not imagine the existence of the Creator in the form of multiple lords headed by all the greatest God.

#### **Section Five: the conclusion of these theories:**

Because every beginning has an end, the ancient Egyptians understood this and believed in the existence of an end to the birth of this creation when they expressed this in the following text:

"I will destroy all that I have created, the earth will return to the noon, to the water, it will return as it has been since eternity, I who will remain with Osir, I will transform myself again into a serpent that the human beings do not know, and the gods do not see."<sup>44</sup>

<sup>40</sup> François, Gods of Egypt 8.

<sup>41</sup> Mustafa, Philosophical Thought in Ancient Egypt 43.

(<sup>42</sup>) Abdel Moneim Mujahid, Aspects of the Ancient Egyptian Civilization 48.

<sup>43</sup> See: Saqr, Muhammad Sanad, The Ancient Egyptian Religion 47.

<sup>44</sup> See Paul Barguet, The Book of the Dead of the Ancient Egyptians 85.

**Topic Two: a comparison between the theories of creation in the ancient Egyptian religion, and the role of myths on those theories, and it has two sections:**

**Section One: a comparison between the theories of creation in the ancient Egyptian religion:**

Despite the different narratives and polytheism, all creationism theories in the ancient Egyptian religion share several elements:

➤ **Eternal:** All theories begin with the idea of the eternal ocean or mechanical chaos, reflecting the belief that the universe began from . Disorganized state.

➤ **Divine Creation:** Creation is done by a god or group of gods, reflecting the idea that divine powers. n The universe is responsible for the genesis.

Each god had a specific role in the process of creation and organization, and these roles reflect the Egyptian understanding of the world and the universe, where every aspect of life is considered to be linked to a particular god.

**Section Two: the role of myths on creationism theories in the ancient Egyptian religion:**

➤ **Religion and worship:** These legends were an essential part of Egyptian religious beliefs; they were told in temples, depicted on walls, and used in religious rituals and rituals, reflecting the extent of their impact on daily life. Egyptians believed that gods played a direct role in their daily lives, and that their understanding of these myths could help them gain blessing and protection.

➤ **Philosophy and Society:** Egyptian philosophy and society were formed based on these myths, as concepts such as order, justice, and beauty were derived from these texts. It also influenced ethics and values, showing the extent of its impact on society. For example, the concept of "order and justice" was central to Egyptian life, as it was believed that maintaining Maat leads to peace and prosperity.

➤ **Arts and Architecture:** These myths are embodied in ancient Egyptian arts and architecture, where we see the embodiment of the goddess and mythological stories in statues and inscriptions, and temples and tombs were designed to reflect these beliefs, which shows their great impact on Egyptian architecture.<sup>45</sup>

**He concluded** that it is evidence that God. He is the Creator of this universe the so-called evidence of creation, which is: what is required by the occurrence of the things seen from the necessity of having a glory, because it is impossible for their existence and transition from nothingness to existence to be self-inflicted. This evidence is based on two premises and the result:

**First introduction:** creatures exist after they did not exist.

**Second Introduction:** Everything that exists after it did not exist must have a Creator.

**The result:** then, creatures have a Creator.

**Inference for the first introduction:**

**The same** occurrence of animals, plants, metal, rain, clouds, and so on is necessarily known, but it is witnessed that does not need evidence, but rather knows the evidence unless it is known by sense and necessarily and knowledge of the occurrence of these hadiths is a necessary science that does not need evidence, and that is known by sense or necessarily, either by telling the necessary science, or other necessary sciences. And the occurrence of human semen is like the occurrence of fruits from trees, and the occurrence of plants from the ground, And the likes. It is known by sense that the same fruit is an accident that exists after it has not been, as well as man and others.

**Inference for the second introduction:**

The second introduction is based on the so-called principle of causality. William Lane Craig, an American professor of philosophy, said of the evidence for this principle:

**First and foremost, it is at the heart of the inevitable reality that nothing can exist from nothing.**

**Second,** if things can actually come into existence without reason and from nothing, it becomes inexplicable how anything and everything can really not come into existence without reason and from nothing.

**Finally,** the first preamble is consistently validated in our experience. We therefore have the strongest motives to accept it."<sup>46</sup>

He based this introduction on three evidences:

- Failure to accept the principle of causality leads to the abolition of serious philosophical debate and resort to magic.
- Not accepting it makes it impossible to explain that things do not come into existence for no reason. Indeed, things do not come into existence for no reason.
- The principle of causation is continuously validated in our expertise.

This principle is anchored in the instinct of man, so the occurrence of an accident without a hadith caused by the knowledge of invalidity by the necessity of reason, and this is something that is based on the children of Adam, even boys, if the boy struck a blow and said: Who hit me? He said, "No one struck you, his mind did not believe that the blow was done without an actor." Therefore, if it were permissible to write or build or plant and so on without updating

<sup>(45)</sup> <https://www.anegypt.com>

<sup>(46)</sup> Great God is Good .14 Richard Dawkins of Arguments for God, in God is

it, the wise people would be either crazy or sophisticated like the denier of the intuitive sciences and the necessary knowledge. It is also known that it did not happen itself, and if it was non-existent before it happened, it was nothing;<sup>47</sup>

**The result:** creatures have a Creator who created them. Was she created without a Creator who created her?

This is abstaining from the beginning of minds. Or did they create themselves?

This is more abstaining, and he knew that they had a Creator who created them, which is God, and no one can deny it, so it is not possible for the true instinct to claim the existence of an accident without a modernizer who caused it, and he cannot say that he created himself.<sup>47</sup> Just as this evidence indicates the existence of God, it indicates that he is the creator of this universe.

### 3. CONCLUSION

The research concluded two important things:

**One of them is the results, the most prominent of which are the following:**

- The creationism of the ancient Egyptian religion reflects its understanding of the year, its desire to explain cosmic phenomena.
- Those theories were not just a myth but an essential part of their faith and philosophy, which influenced all aspects of their lives.
- Egyptian Genesis myths are characterized by placing the universe, the gods and man on one level of creation and do not differentiate between them.
- Ain Shams is the oldest creation theory on earth, and its influence on religious thought in the region has emerged after that.
- Ain Shams theory is the most important theory of creation, because it refers in its entirety to the absence of anything in the beginning, nothing exists except eternal waters (n).
- The theory of Ain Shams has been mentioned and mentioned in a number of ancient Egyptian texts.
- The theory of the ashmonin is more developed than the theory of "Ain Shams", as it attributed the origin of life and existence to eight elements or four natural pairs, known as "eighth".
- Ashmunin's theory used a set of distinctive words that refer to its eight idols, including darkness, nothingness, eternity and others, in which the texts of the sarcophagi are mentioned.
- Memphis's theory is the most profound theory, as it gives the idol "Ptah", the Lord of "Amun", credit for the creation process, and all creatures are only a form of the idol "Ptah", this idol, which was known for its human form, became on top of the ninth.
- The proponents of the Thebes theory declared that Amun would be the king of all lords, and unite him with the gods of the previous theories, and make him the ancient eternal source of them all.
- The theory of Thebes summarized all the previous theories, and considered them stemming from the heart of the Wasiti doctrine, considering that the god Amun was the first hidden, and the apparent other who was united with the god of the sun, and the god of all the two earths. It was also the closest to the perception of the ancient Egyptians in that historical era, and people still did not imagine the existence of the Creator in the form of multiple lords, all headed by the greatest God.
- All creationists in ancient Egyptian religion share eternity and divine creation.
- Each god had a specific role in the process of creation and organization, and these roles reflect the Egyptian understanding of the world and the universe; each aspect of life is considered to be linked to a particular god. The ancient Egyptians believed that there was an end to the birth of this creation.

**Second: Among the most important recommendations were the following:**

- Study the phenomenon of witches in the ancient Egyptian religion.
- Studying the role of priests in the Egyptian religion Qiddiya.
- Holding scientific conferences and seminars that study this religion from all aspects.

Finally, after we have advanced in this broad field, we hope that it will be accepted, and well received.

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See<sup>47</sup> Ibn Taymiyyah, Reply to the Logicians 253.

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