



Issue (1): Fall 2023 AD - 1445 AH  
issued by Baratha Center for Studies and Research  
Eitiqad.barathacenter.com

## Atheism

The Opponent of Science  
and Adversary of Reason

- » Editorial - Atheism in its Deceptive Evidence
- » Why West Turn to Atheism?
- » Methodology of New Atheism: Critical Study of Methodological Origins of New Atheism
- » Criticism of Philosophical Bases of Contemporary Atheism
- » Criticism of Scientific Bases of Issue of Denying Allah Existence in Contemporary Atheism
- » Atheistic Thinking, its Motives in Contemporary Arab World
- » There is a God: How the World's Most Notorious Atheist Changed His Mind?!



# Atheism

## The Opponent of Science and Adversary of Reason

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Issue (1): Fall 2024 AD - 1445 AH

ISSN:  
 : 3005-9577

**Eitiqad**  
& Religion's Philosophy  
For Kalām Studies

issued by:

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A quarterly peer-reviewed journal concerned  
with studies of contemporary issues related  
to faith, theology and philosophy of religion  
[www.barathacenter.com](http://www.barathacenter.com)  
[Eitiqad.barathacenter.com](http://Eitiqad.barathacenter.com)  
[Eitiqad.magazine@gmail.com](mailto:Eitiqad.magazine@gmail.com)



Baratha Center for  
Studies and Research  
Beirut- Baghdad

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**Eitiqad**  
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Eitiqad magazine, for theological studies and philosophy of religion, is a peer-reviewed quarterly magazine, issued by the "Baratha Center for Studies and Research" in Beirut and Baghdad. It is concerned with studies of contemporary issues related to faith, theology and philosophy of religion. Because it presents genuine Muhammadan visions in these areas, it is concerned at the same time with approaching the doubts and problems related to these topics, and discusses them with an objective, rational approach.

## ■ Magazine Message:

The magazine seeks to achieve many goals, which we summarize as follows:

- ▶ Spreading genuine culture on contemporary issues in faith, theology, and philosophy of religion.
- ▶ Confronting contemporary suspicions raised by the West related to these issues, especially the movements of atheism, skeptics, and agnostics.
- ▶ Criticizing of contemporary Arab thought according to the “Westerners” who represent an extension of Western thought and its suspicions.

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## ■ Atheism in its Deceptive Evidence

Editor – in – chief  
Dr. Mohammad Mahmoud Mortada

Contemporary atheism is defined as an intellectual movement denying the existence of a Creator, and considers matter to be eternal, and that scientific facts support its belief. It can be said that atheism, in the sense of denying the existence of Allah (Almighty), was not a prominent phenomenon in ancient history, but rather, what was prevalent was the exact opposite, I mean polytheism and the belief in multiple gods, and that those who denied the Creator were a small number of individuals, and they did not form a reliable group.

However, the spread of polytheism instead of atheism can be attributed to the incompatibility of atheism with common sense. While polytheism is due to man's many doubts, and the confusion between what is divine and what is not. In addition, many Western studies that investigated ancient religions did not differentiate, perhaps they deliberately did not differentiate between the terms: God (meaning the Creator) and Lord (meaning the Master) in the texts or the drawings they analyzed. I do not think we need to return to the various texts of ancient religions that spoke of one Creator God, placing Him at the top of the pyramid of "gods," while they made "gods" for natural phenomena and their power's elements, although we believe that they meant lords, not gods. The Holy Qur'an referred to this fact in the Almighty's saying: {and if you ask them: «Who has created the heavens and the earth,» they will certainly say: «Allah.»} [Al-Zumar: 38]. The Qur'an also referred to examples of these polytheists from the sect of the «Dehriyyun», and mentioned some of their controversy. Allah Almighty said: {and they say: There is not but our worldly life; we die and live, and nothing destroys us except time. And they have of that no knowledge; they are only assuming.} [Al-Jathiya: 24]. In the modern era, the first atheists began to identify themselves using the word "atheist"



in the 18th century during the Age of Enlightenment. It can be said that the first explicit book on atheism was «The System of Nature» by the materialist philosopher «Baron Döllbach» (d: 1789). The phenomenon of atheism began to take a clearer form in Western thinking, especially at the end of the nineteenth century and then the twentieth century.



Atheism, although not rationally justified, there are several factors that contributed to its emergence. The dominance of superstition and magic in the Middle Ages, as well as the Inquisition that the Church announced its formation, helped in a negative reaction against religion. However, we believe that this matter would not have led to the emergence of a major atheistic movement, had it not been for the secular movements opposed to religion taking advantage of the conflict that broke out between the church and the secular movements, which deliberately escalated the situation to exclude religion from people's lives. The hostility and estrangement between the Church and science reached its peak in the nineteenth century AD, especially with the scientism positivism movement, which considers that experimental science can achieve what a person needs, and limits knowledge to experimental science. Auguste Comte (d. 1857 AD), the first founder of logical positivism, emerged at the forefront of the movement, which claims that scientific explanation can replace belief in the Creator.

Then the liberal movement came, which contributed to raising the slogan: «Every man is his own god.» This movement does not give any importance to divine law if it contradicts the provisions of "democratic voting." Hence, atheism has become permissible and even protected due to the freedom of opinion, just as what will happen at a later stage with the issue of anomaly sexuality.

Between the weakening of religion under the pretext of some actions of churchmen, and scientism and positivism movements, a sweeping movement arose in Europe under the name of "humanism", in the European Renaissance, by some philosophers, who claimed that they wanted to highlight the fundamental value of man's life in this worldly life apart from his spiritual life, or his aspiration to the afterlife, in clear hostility and defiance of the religious concept, especially the church. But this movement developed in the context of the spread of a movement of philosophies that sanctified and deified mankind, while deliberately rejected religions that they were accused of dividing people.

In the midst of these philosophical currents, features of "scientific" studies began to emerge, the most prominent of which was the theory of evolution,

which considered that living beings are in continuous evolution based on the foundations of natural selection and the survival of the best, and thus species arise from one another. In this context, the human species comes from animal species. Thus, it denies the process of creation from God. The theory states that life existed on Earth by chance. The theory represented the first work that paved the way for scientific atheism, and neglected the teleological causality in Western philosophy [Shams al-Din Balut, Darwin and the Theory of Evolution, p. 14 et seq].

Economic theories, especially the writings of Karl Marx (d. 1883 AD), were not in the best condition. Marx's doctrine has a doctrinal character, claiming that the life that people live is limited to materialism, with no soul, resurrection, god, or afterlife, and the emergence of religions was an act of the rich to confuse the poor. [«The Communist Manifesto», Marx and Engels, p. 10 - «The Story of Civilization», Durant, vol. 38, p. 137]. It is not surprising that someone wrote that "atheism is a natural part of Marxism that is inseparable from it" [Mohammad Rashad Dahmash, Marxist Thought in the Balance of Islam, p. 81].

After that, it was the turn of feminism to make its impact by spreading a destructive thought that incited women to break free from the restrictions of marriage, and seeking to break up the family by claiming that it is a prison for them. Since its inception, feminism has clearly been a movement against religion, and in particular the Islamic religion, so Helen Gardner said: «Moses, Confucius, Mohammad, Paul, Abraham or Brigham Young, assert that their faith came directly from Allah, and that He was in personal contact with one or all of those favored persons, this is a fact which can have no authority over us unless their teachings are in harmony with our highest thoughts, our noblest aims, and the purest meanings of life. Who among them can withstand the test?» [Gardner: Men, women, and goods and other lectures, p15].

In the Arab and Islamic world, Nawal Al-Saadawi (d. 2021 AD) had declared a war on Islam and its principles, when she said: "The laws derived from religions are all human political efforts, and they contain many injustices, especially for women. It is necessary to reject the heavenly laws and adhere to the dictates of the earthly laws represented by international agreements because they are more just than the religious laws". [Al-Hiwar Al-Mutamaddin (Civilized Dialogue). Issue: 6848].



Away from the philosophical theories that were proposed and interpreted as flaunting atheism, such as «blind total will» theory by Schopenhauer (d. 1860 AD), which caused a wave of suicide among young people. Or the views of

Nietzsche (d. 1900 AD) and his denial of the idea of divinity, or his search for God, and then his famous cry about the death of god: "We killed him, you and I... God is dead... and we are the ones who killed him" [Nietzsche, *The Gay Science*, p. 132]. In addition to Freud (d. 1939 AD), who considered religion a psychological illness and a disease from which society suffers, and that the idea of God is a human invention since ancient history [Freud, *Moses and Monotheism*, p. 179 AD]. Aside from all these theories, which will not stand up to criticism, it is clear that the spread of atheism in recent years has a huge and powerful media campaign behind it. This phenomenon cannot be dealt with superficially, or neglected, especially if we place it in the context of a bad campaign targeting our Islamic societies, seeking to destroy the family and moral values, to effeminate our youth, to degrade the chastity of our women, to sever our spiritual relationship, and staying away from everything that could represent an effective element in our steadfastness and cultural material and spiritual advancement.



Hence, we cannot belittle atheism and those behind the attempt to spread it, due to the significant negative effects it can have. The most important of which, in brief, are:

1. Mankind is born to ask questions, especially those related to his final destiny and path. There is no doubt that the answers to these questions, and the behavior that results from them, will differ radically between those who believe in Allah, the Creator, the Wise, and those who do not believe. The inevitable result of atheism is that mankind falls prey to absurdity and decline. Suicide would be strong for this group. The fate of Ismail Adham and Sarah Hijazzi is not far off in our Arab and Islamic world. As in the West, Albert Camus (d. 1960 AD) expressed what an atheist was thinking when he said: "There is only one serious philosophical problem, and that is suicide. The judgment of whether life is worth living or not is the answer to the fundamental question of philosophy". [Camus, «The Myth of Sisyphus», p. 11].

Absurdity is a prominent feature in atheist existentialist philosophy, and its features can be easily observed. We may borrow the words of Jean-Paul Sartre (d. 1980 AD) to demonstrate it, as someone who lived absurdity: "The word absurdity was written with my pen... In fact, everything I was able to write later was summed up in this basic absurdity". [Sartre, *Nausea*, pp. 182-183].

2. There is a lot of tendency towards evil among the atheist. The reason for this is mainly due to the absence of a higher supervisory authority that is aware of everything in the human conscience, especially since atheism is accompanied by the denial of the existence of another world where there is

judgment and punishment. His interests are limited to meeting his personal material needs, even at the expense of others, as long as the main driver is the rule of survival of the best and strongest.

3. Theorists of atheism linked their belief to the concept of absolute freedom, which in turn was linked to do desires without restrictions. Therefore, we see that the most famous advocates of atheism were advocates of absolute sexual freedom. The words of the atheist Lawrence Krauss represented a milestone, morally, to which an atheist can descend when he claimed, in his debate with Hamza Tzortzis, that «there was no wrong with incest». [Krauss, Incest is not clearly wrong, YouTube].

Atheist leader Dawkins does not object to incest and child rape in his famous tweet, but rather, he went further when he considered that sexual harassment of children is a terrible thing, but its harm is less - as he claims - than the harm caused by upbringing a child on religion. [Huff post Dawkins, Pedophilia Remarks Provoke Outrage].

4. Atheism was the result of limiting knowledge to empirical knowledge. It seems to us that it is a trend in which the aim is to exclude knowledge and rational evidence of the existence of the Creator, the Master and the Wise. Talking about the existence of Allah has become a talk outside the scope of science.

In the face of these dangers, can we stand idly by in the face of this misleading and deceptive movement? It is misleading to claim that believers must provide evidence of the existence of Allah, while what is required of them is to provide evidence of His non-existence, as long as the innate desire of mankind undoubtedly tends to believe, and the conclusive rational evidence supports it. The deceiver falsifies scientific research to claim that there is no Creator. It is clear that whoever looks at the writing of atheists will conclude that their scientific research contradicts science in its definitive evidence of the existence of the Creator, while their philosophical investigations, which should be based on reason, place themselves as an opponent to it.

Because of this, and in these particular circumstances, "Eitiqad" magazine is to meet an urgent need within Islamic societies. We do not claim uniqueness, but we are, at the same time, striving to enter into this confrontation taking place between the movement of skeptics about the content of religious studies, and the movement of faith, especially in studies with a rational aspect, such as theology and philosophy of religion, and the sensitive issues that arise from them, which can affect the sound construction of the Islamic society in both its theoretical and practical aspects.

**Allah knows best. Praise be to Allah, Lord of the worlds.**

# Why West Turn to Atheism?

**Dr. Mahmoud Kishana**

Egyptian Researcher and Writer, Lecturer at Cairo University - Khartoum Branch

## ■ Abstract

In this research, we try to answer a fundamental question: Why did the West turn to atheism?

The answer to this question is through two main axes: the first axis is about the formal, undeclared reasons that pushed the West to atheism. The second axis is about the real, fundamental, undeclared reasons that led them to this trend. In light of these two axes, the research analyzes these reasons, and presents the appropriate rational and religious criticisms of them.

## Keywords:

Atheism - Reason of Atheism - The West - Contemporary Western Thought.



# Methodology of New Atheism: Critical Study of Methodological Origins of New Atheism

Sheikh Hussein Ibrahim Shams Al-Din

PhD student in sociology - Lebanese University

## ■ Abstract

New, or contemporary, atheism is one of the qualitative shifts that appeared at the beginning of this century in the atheism movement, which is distinguished in many aspects from old or traditional atheism. These include the epistemological, value, and methodological aspect.

This article shed light on the new aspect that characterizes contemporary atheism, which is the methodological aspect in how the new atheists formulate their inferences and proofs, and the most important methods they rely on to convey their atheistic ideas.

After examining the most important aspects of methodology adopted by the new atheists, which were sometimes represented by a commercial marketing method in using information, and sometimes by using a lifestyle based on secularism to judge the values of religion, we moved on to criticize these aspects and point out the most important aspects of their shortcomings.

## Keywords:

New Atheism, Methodology, Science, Secularism.



# Criticism of Philosophical Bases of Contemporary Atheism

**Dr. Mazen Raslan Abu Dayyah**

Assistant Professor, Department of Philosophy, Lebanese University

## ■ Abstract

The aim of this study is to explain the factors for the emergence of contemporary atheism and its most important philosophical bases, through modern and contemporary philosophical models (Marx, Nietzsche, and Comte).

We can claim that contemporary atheism has philosophical and cognitive roots. We cannot address this phenomenon in isolation from the cognitive and metaphysical questions raised by the materialistic trends that paved the way for atheism. The study reached several conclusions, including: The problem of atheistic philosophers is not with God, but with religions as a system, especially Christianity. This was reinforced by the practices of some church men. These philosophies could not provide evidence to deny the existence of Allah, and they also called for anarchism.

## Keywords:

Atheism - Polytheism - Secularism - Nietzsche - Empiricism.

# ■ Criticism of Scientific Bases of Issue of Denying Allah' Existence in Contemporary Atheism

## -Theory of Evolution as a Model-

**Sheikh Yasser Bashir**

Postgraduate Student in Theology at Al-Muṣṭafa International University

### ■ Abstract

This article discusses the theory of evolution, and explains its three parts. The first is the genetic mutation in all living organisms, the second is the survival of the best or natural selection, and the third is reproduction, which ensures the transmission of this new gene to subsequent generations. Then the article addresses three problems that played a major role in clarifying the theory. The article discusses also the most important narratives about impulsive creation in various religions. Judaism believed in impulsive creation and also specified a time for the beginning of creation, and so did Christianity due to its belief in the Old Testament. As for the Islamic religion, it believed in what the Qur'an mentioned, which is man was created in his movement form since Allah (Almighty) created him. The article also talks about the approach that was proposed in the sciences of jurisprudence and the sciences of Qur'an regarding dealing with the religious text, and distinguishes between the apparent and the content, and how to deal with each of them.

The conclusion is that the apparent meaning of Islamic religious texts speaks of impulsive creation, and we cannot deny this unless there is conclusive evidence to contradict it.

### Keywords:

Theory of Evolution, Natural Selection, Best, Apparent and Content, Impulsive Creation.





# Atheism, Illusion of Exclusion Religion Critical Reading of Most Prominent Contemporary Atheistic Issues

**Dr. Hatem Karim Al-Jayashi**

Iraqi researcher and professor of Islamic philosophy, Ahl al-Bayt  
International University – Iran

## ■ Abstract

The atheism discussed here represents a late stage that included many parts, unlike previous atheism. For this reason, the researcher clarified the mental and logical imbalances in which the followers of these movements floundered, including the deism movement, which is considered one of the most dangerous types of new atheism, because it positioned itself as a middle ground between religion and atheism. This type of atheism was also introduced in a manner commensurate with this study, in order to inform the gentle reader of the bases and starting points of this atheism, which the movements belonged to it have taken them as starting points for their doctrines and ideas, and to clarify the approach followed by them, as well as to clarify the deistic conception of God. After that, the evidence was comprehensively criticized for most of the movements that they brought to support their thought and their cognitive doctrine.

You will find these matters and others, gentle reader, in the study there.

## Keywords:

Deism - Natural Religion - Common Sense - Atheism - Denial of the Prophets.



# Atheistic Thinking, its Motives in Contemporary Arab World: Critical Study

**Sheikh Dr. Jadallah Tawfiq Ahmed**

PhD in Jurisprudence and Principles, and Researcher in Contemporary Thought

## ■ Abstract

Polluted and unstable environments represent a fertile ground for epidemics and diseases. This is not limited to nature only, but extends to the intellectual, social and cultural communities. Every human community that is disturbed by crises and conflicts becomes vulnerable to scourges and diseases. The phenomenon of atheism spread in the contemporary Arab world falls within this context, as it is a disease that has infiltrated our reality as a result of the crises that we are suffering from on multiple levels. The spread of atheism in our societies was the result of the recent weakness of resistance to it. Throughout history, atheism was a personal choice, but it was not an intellectual movement with clear features, or a propagating institution with its advocates and goals.

## Keywords:

Atheism - Contemporary Arab Thought - Ismail Adham, Abdullah Al-Qassimi, Mohammad Al-Mazoghi



# Effects of Atheism on Family, Society

Princess Nemat Al-Ameer Ali Harfouch

Researcher in Islamic humanities – Lebanon

## ■ Abstract

The issue of the family constitutes a pivotal issue in the field of social studies, and the ideological aspect is considered an important one in the field of its formation. Since it is the first block of society, its disorder is reflected in the disorder of society, and vice versa. Because society faces a dangerous phenomenon, namely the phenomenon of atheism, this article focuses on researching the effects of atheism on the family and society, indicating that atheism has produced a number of deviant movements, tendencies and ideas, which have harmed the concept of the family, its formation and harmony, and undermined its role in society. The article also showed the difference between the divine, monotheistic vision of the family, and the atheistic vision that believes in freedom of relations between the sexes and the freedom to choose one's sexual identity, where instinct replaced innate nature, and the value system collapsed, which was reflected on the individual and society with the spread of the culture of individualism, benefit, and materialism. Human society became a society without a soul, and the family, instead of providing spiritual housing and moral stability, has become a source of anxiety, turmoil, and lack of security and safety.

## Keywords:

Atheism - Contemporary Atheism - Family - Society - Sunnah of succession.

# Imams' Approach to Confronting Atheism

Sheikh Hussein Jaafar

MA in Islamic Theology, Al-Muṣṭafa International University, Qom – Iran

## Abstract

The atheism existing today in our societies is not a new phenomenon, but rather, it is a phenomenon that goes deep into history. With the rise of Islam, for example, this religion encountered a phenomenon known as heresy, which can be considered the equivalent of contemporary atheism. The Imams, peace be upon them, have confronted this phenomenon by demonstrating the strength of their evidence and the goodness of their explanation, and following a clear Quran methodology based on adopting wisdom, good preaching, and arguing in the best way. In addition to this general approach, contemplating the Imams' words, peace be upon them, guides us to a number of methods they adopted in discussing atheists. These methods include: Scientific prestige, increase clarification and explanation, taking into account the situation of the addressee, Pascal's Wager, positive shock method, moving the addressee from denial to agnosticism, leaving the dispute to the opponent, accurate reading and familiarity with other people's words and personalities, and pay attention to the form of the speech. Given that the phenomenon of contemporary atheism and heresy share a number of main principles; it is possible that we can benefit today in confronting atheism from these methods, in order to raise the banner of truth and Islam.

## Keywords:

Contemporary Atheism - Heretic - General Approach - Method.



## Between Anthony Flew's Non-religiosity, Nicholas Wright's Religiousness

- Court on Matter of Revelation-

Sheikh Hashem Al-Dika

MA in Islamic Philosophy, Al-Mustafa International University, Qom – Iran

### ■ Abstract

The great importance given to the issue of revelation and general prophecy, and its repercussions on thought and behavior, in addition to the problems directed by non-religious people to this doctrine, prompted us to address them, through analysis and criticism of the proposal presented by Anthony Flew as a skeptic of revelation. Because the religion that Flew discussed is Christianity, we had the opportunity to investigate its most important doctrines and discuss them on a rational and historical bases.

This research briefly studies the evidence established by Anthony Flew, professor of philosophy at Oxford University, and Nicholas Wright, the Bishop of Durham, and investigated the doctrines they arrived at. The first was a representative of the "non-religious" and the second was a representative of the church. The research concludes the necessity of revelation and prophecies, and questioned some of the basic doctrines of the Christian religion.

### Keywords:

Christ, - Revelation - Embodiment - Bible - Resurrection.



# Mahdist Matter in light of Theological Interpretations

## Comparative Analytical Study

**Dr. Arkan Al-Khazali: Assistant**

Professor at Al-Mustafa International University - Qom – Iran

### ■ Abstract

This study deals with a new method of explaining Mahdism in theological interpretations, by presenting a comparative study of what is stated in the texts of theological interpretations, analyzing and discussing them, in order to reach their true meaning.

Among the most important results obtained:

1- Theological schools agree on the matter of the appearance [Zuhur] of the Mahdi at the end of time.

2- Referring to the Muṭazilism, Ashʿarism, and Shiite schools, it became clear that there are differences that originate from the school's belief in the rule of divine kindness, and similarities that are due to the adoption of some texts that talk about Mahdi [Imam Mahdi, peace be upon him] at the end of time.

The study required relying on several approaches, the most important of which are: the descriptive approach, the analytical approach, and the critical approach.

### Keywords:

Mahdist Matter - Theological Interpretations - Shiites - Ashʿarism - Muṭazilism.

## Reading in a book



# There is a God: How the World's Most Notorious Atheist Changed His Mind?!

Reviewed by: Dr. Nabil Ali Saleh

Syrian writer and researcher

## ■ Abstract

Anthony Flew, author of the book "There is a God," in which he presents his experience in reaching the belief in the existence of a Creator of the universe and life, after about five decades lost in atheism, searching and wondering about the meaning of life and the reason for existence, even though he grew up in a Christian family, but he chose to search alone on the journey of reason, science, investigation, and contemplation, until he reached a firm conviction that there is a Creator, Existent, and God of this universe, basing his long journey on many rational and scientific considerations. It is clear after reviewing this book - which deserves to be read and reviewed well - that the experience of its author is a rich, important and vital experience, not only for the writer and those around him, but also for everyone who wants to engage his mind with awareness and contemplation, with the aim of finding significance for himself in this life, based on the value of contemplation and thinking of various parts of the universe and existence, and contemplating Allah's verses, their causes, and their wonderful, precise organization.

## Keywords:

God - Creator - Existence - Religion - Faith - Holy - Life - Science - Philosophy - Mind.