

Check for
updates

Research Article

Section: Philosophy & Religion

Published in Nairobi, Kenya
by Royallite Global.

Volume 5, Issue 3, 2024

**Article Information**

Submitted: 21st March 2024

Accepted: 29th May 2024

Published: 21st June 2024

Additional information is
available at the end of the
article<https://creativecommons.org/licenses/by/4.0/>

ISSN: 2708-5945 (Print)

ISSN: 2708-5953 (Online)

To read the paper online,
please scan this QR code**How to Cite:**Al-Hadlaq, A. M. (2024). The
centrality of God in human
knowledge. *Research Journal in
Advanced Humanities*, 5(3). <https://doi.org/10.58256/4jvsar54>**The centrality of God in human knowledge**

Afaf Muhammad Al-Hadlaq

Department of Islamic Studies, College of Education in Alkharj,
Prince Sattam bin Abdulaziz University, Saudi Arabia.* Corresponding author: a.alhadlag@psau.edu.sa <https://orcid.org/0009-0001-8471-6860>**Abstract**

The present study aims to study the inadequacy of human thinking strategies and knowledge to prove the existence of God. It highlights the contributions of early Muslim scholars in organizing human knowledge and addressing its challenges. These scholars emphasized the importance of basing cognitive perceptions on the knowledge of God and the central role of belief in His existence in cognitive research across various disciplines. This research explores the importance of God in the acquisition and development of knowledge. It focuses on the relationship between individual cognitive research, encompassing scientific, experimental, and ethical domains, and the fundamental principles that underlie it. Additionally, it examines the possibility of establishing a moral framework that is not reliant on religious beliefs. Furthermore, the research investigates the coherence of the atheistic perspective on the natural world, particularly in its utilization of scientific methods to uncover truth without considering the existence of God.

Keywords: atheism, centrality, God's existence, knowledge, moral framework

Public Interest Statement

The significance of the present study lies in the fact that the current study follows a philosophical approach for explaining the centrality of God in the human knowledge. Depending on the theories of the centrality of epistemology would contribute largely to proving the centrality of God in the universe. There has been a growing interest in understanding the sources of intuitive and theoretical knowledge within certain fields of study, such as the philosophy of experimental and ethical science. Another aspect that demonstrates the significance of the present study is that it reflects the flaws and thinking problems related to the non-religious system that lacks a coherent and valid epistemological framework, which is necessary for logical and clear thinking. In addition, it also highlights the necessity of integrating critical thinking to the Islamic thought. Islamic thought requires extensive critical analysis to address existential issues arising from various perspectives within the Islamic worldview.

Introduction

It is apparent that Islam, with its regulations and unpretentious religious stance, places significant importance on knowledge and science, and has bestowed scholars with elevated status, provided they maintain a reverent fear of Allah in their dealings with His devotees. Under the guidance of divine revelation, the Muslim scholars have conscientiously endeavored to acquire knowledge while confronting the intricacies and difficulties associated with it. Their objective has been to devise a systematic approach that enables Muslims to utilize this knowledge efficiently, thereby preventing them from becoming disoriented or perplexed. A thorough analysis reveals that a significant number of these scholars place critical emphasis on the foundational significance of grounding all cognitive concepts in the knowledge of God. The importance of recognizing God's existence in the inception, progression, and development of knowledge is underscored, as is the centrality of God in all domains of knowledge. As per the argument of Ibn Taymiyah (1995), the source of divine knowledge is intrinsic and indispensable, permeating our spirits to an even greater degree than the elementary mathematical principles governing the addition of ones into two. Alternatively stated, this knowledge is intrinsic and instinctual, and its presence is not contingent upon extraneous influences. The universe attributes its creation to God. It is more deeply ingrained in the human soul than the fundamental innate principles that underpin all other theoretical knowledge, which, in turn, lack God Almighty as its foundation and existence, contradicts the statement that all knowledge and science derive in some way from the knowledge of God, the initial pillar in its logical construction.

The Muslim scholar's belief in the existence and nature of God is supported by the accuracy of his research and the reliability of his findings. Through his study, he has come to a firm conviction that Allah, the Almighty, is the ultimate source of knowledge and the creator of the universe. This understanding serves as a strong defense against atheism and skepticism, as it refutes any doubts or uncertainties about the fundamental principles and components of faith.

Research problem

The belief in God is a prominent matter in human consciousness, stemming from the innate desire of individuals to understand and connect with their Creator. However, it is important to explore the relationship between the cognitive perceptions formed by humans through their intellectual exploration of existence and various aspects of life, and the concept of God's omnipotence and supreme power. Therefore, the present study is mainly concerned with establishing the methodological framework for understanding knowledge in two ways: comprehensively, considering the entirety of existence, and

specifically, focusing on specific fields such as empirical science and ethics. The main question addressed is: What is the relationship between the inherent human feeling of inferiority and inadequacy and the significance of God's recognition?

In terms of ethics and moral: How did objective values come into existence and who is their creator?

How unchanged are they?

How are objective values given such effectiveness and supremacy for the human existence? Is this moral knowledge considered both objective and independent in case of excluding God, the creator and of the moral knowledge?

In terms of the experimental knowledge: Is the experimental methodology, which the West has long been known for its strictness and has been considered a source of pride for its culture, autonomous from the idea of believing in God? Is the experimental methodology coherent and well-constructed if it excludes God existence? Do experimental sciences support the claim of the atheist that God does not exist? Are there any inconsistencies in the knowledge framework that aims to encompass all aspects of human, social, psychological, legal, and other forms of knowledge?

Objectives of the research

Present study aims to achieve the following objecting

1. Create a detailed and accurate framework that describes the fundamental concept of knowledge and its source, while also explaining its essential characteristics.
2. Illustrate a distinct understanding of the correlation between the cognitive perceptions developed by people via their cognitive investigations into all aspects of existence and many domains of life, as well as the connection between God Almighty. Additionally, enlighten the individuals with knowledge about the extent and boundaries of this relationship.
3. Examine how the connection between cognitive vision and religion influences the philosophy of natural and ethical sciences, and assess the cognitive science perspective on religiosity in regard to these consequences.
4. Analyzing unfounded or implausible connections in alleged knowledge.
5. Researchers in cognitive thought were intrigued by the opportunity to investigate current issues that directly affect the Muslim community and significantly influence them.

Review of Literature

After conducting an extensive investigation, the studies that have comprehensively addressed the issue of the centrality of God in the foundation of knowledge are scarce and inadequate. However, I did come across some books that discussed certain aspects of research which I found useful. It is important to note that these studies differed in their presentation and purpose from what I intend to achieve. The studies are as follows:

Firstly, the books focused on the theory of knowledge and the fundamental innate principles. They presented and clarified these concepts, with a particular emphasis on the perspectives of both Muslim and Western philosophers. Some notable examples include:

“The Theory of Knowledge: A Comparative Analysis of Contemporary Islamic Thinkers and Western Philosophers” by Dr. Mahmoud Zidan, published in the first edition in 1433H at the Library of

Al-Mutanabbi, explores the historical and philosophical understanding of innate principles among these two intellectual traditions.

Secondly, there are books that outline the perspective of cognitive psychology regarding the connection between God and cognitive thought mechanisms. These books affirm that faith is a result of human cognitive functions that have developed through natural selection for other objectives. Some notable examples include:

An important book Authored by Tremlin, (2010), which is entitled, “*The cognitive underpinnings of religion: Exploring the relationship between the human mind and religious beliefs*”.

The Limitations of the Study

The objective limitations of the Study: the present research focus on examining the correlation between intuitive thinking and theory, as well as the stability of this correlation in relation to belief perception. However, these studies did not specifically investigate or take into account this particular research question.

The Methodological limitations: This research employs an analytical and deductive technique to establish the precise correlation between different disciplines of knowledge, as well as their connection to the concept of a higher power.

The Scientific Significance: This research focuses on examining the correlation between the belief in God and the extensive knowledge foundation that was not addressed completely by previous studies. It aims to give a comprehensive analysis of the fundamental philosophical questions and the perspectives of both Muslim and Western philosophers.

Research methodology

For the current study, I shall employ an integrated methodology that encompasses:

The descriptive technique involves providing a comprehensive overview of the knowledge foundation’s structure and accurately characterizing the completed structures based on it.

An analytical method involves examining the connection between the fundamental principles and the theoretical frameworks developed for cognitive vision.

The deductive technique is used to determine the precise connections between different disciplines of knowledge and their connection to the presence of a higher power.

The critical approach involves objectively scrutinizing the elements of this theoretical knowledge base through scientific critique, taking into account the principles of Islam.

The Centrality of God in the inherent knowledge framework.

The belief in God is a prominent matter in human consciousness, arising from the innate desire of individuals to understand their Creator and rely on Him. However, what is the connection between the cognitive perceptions formed by humans through their intellectual exploration of various aspects of existence and the Almighty God? The meditator demonstrates the strong connection between the overall cognitive perceptions that arise from innate and rational motives, and God Almighty, who is

the ultimate goal and outcome. The present study is mainly interested in reviewing these motives and unveiled their coherence, which ultimately leads to faith in God. Conversely, when these motives are directed towards anything other than God Almighty, they become erroneous and contradictory. The purpose of these treatments is to highlight the limitations of human knowledge about God and its inability to achieve logical coherence without considering Him. Otherwise, these treatments do not uncover or reveal anything hidden. Allah is the omnipotent and all-knowing g who possesses complete knowledge of everything before it is revealed. Shahrastani (1425) stated that this knowledge is not based on a set of theories supported by evidence, but rather it is proven by our innate understanding and the intuitive concept of the wise creator. He says, “I possess knowledge via my Lord, and my understanding is not derived from worldly matters (beyond all conventional knowledge)”, (121p). We can understand world and things only from our recognition of Allah, the Omniscient, the All-Knowing, the All-Merciful. Ibn Alqyum argues that insightful people can recognize God through his creation. We can know God either through his creation or through him the creator. The Qur’an is replete with truth and purpose, and it serves as a testament to the Prophet’s (S) divine connection. Almighty God Said, “Is there any room for scepticism regarding Allah’s revelation to them?” (Ibrahim Chapter, 10). What stronger evidence could there be than this? How does it conceal its appearance? Ibn Qayyim al-Jawziyah (1416) argues that how one can demand evidence from the very embodiment of proof.

Human beings possess innate concepts and primary knowledge that form the foundation for all theoretical knowledge. The sciences that individuals acquire through research and reflection must be rooted in these fundamental principles. al-Jurjānī (1983) argues that knowledge cannot be obtained solely through intuition or contemplation, as this goes against the principles of science and observation. Knowledge must be acquired through research and careful consideration. At the same time, it cannot be a mere hypothesis that is accepted without being tested by other methods. This approach would result in two contradictory outcomes: an endless cycle of cause and result and a situation where the validity of something depends on what that thing itself depends on.

Furthermore, these principles are crystal-clear that needs no evidence to prove their validity. . Proving these principles necessitates a logical sequence or a cause –effect relationship, both of which are prohibited, as previously mentioned. Questioning these principles requires the use of sophistry and a lack of certainty in all knowledge and science. All knowledge originates from these fundamental principles, which are related to God. These necessary sciences pave the way for the theoretical sciences, which encompass all fields of study that lack contemplation, investigation, and logical reasoning, and are solely focused on the necessary sciences.

The essential knowledge referred to here is innate knowledge, which is acquired without external influence or conscious effort. It is a type of knowledge that is inherent within us and cannot be denied or separated from our soul. Similarly, the knowledge that the world possesses is unquestionable and free from doubt or uncertainty, even when it is experienced in solitude. The user’s text is incomplete (Ibn al-Wazīr, 1994; al-Rāzī, 1998).

Abī Ya‘lá (1990) argued that these principles include what is normal, the impossibility of meeting the two opposites, and the impossibility that object can be in two places at the same time, and the part is smaller than the whole, and the mathematical equations, such as one minus two.

Ibn Taymīyah) 1995) argues that “the ending result of the evidence derived from knowledge agrees well with the common sense. That is to say, it is not necessary that science should lead to a new science. That is to say, the theoretical premises are always proved by the theoretical theories. The idea of circularity of the theoretical and human knowledge is groundless; as such a type of knowledge runs

in a vicious circle that has neither beginning nor an ending. Therefore, there had to be a divine intuitive knowledge created and established by God which establishes and creates all types of knowledge.

Ibn Taymīyah (1991) argues that the innate principles may have suspicious and uncertain data such as the Sophist suspicions, which is similar to the uncertain data existing in the human and intuitive sciences, such as the suspicions mentioned by AlRazi. We have addressed such suspicious and uncertain sciences in a different context. The suspicions in these sciences cannot be answered by proof because the objective of the proof is to deny or prove the possible suspicions. If there is any doubt about it, then there is no need for reconsideration and verification, and therefore one who denies the abstract and human knowledge cannot be debated unless he acknowledges the truth. If he is stubborn refusing to accept the truth, he will be punished until he changes his mind. Similarly, if he is wrong, either for erroneous reasoning or for his inability to understand these sciences, he should be treated as per the conditions of science to be met and the absence of obstacles. If he is unable to do so for corruption in his nature, he is treated with natural medicines or prayers, sophistication, orientation, etc. (or else he is left behind.)

These primary principles provide comprehensive understanding of God Almighty and have two implications:

The first aspect is the genesis and formation of the universe, a general implication:

These principles assume the existence of two valid inquiries:

Firstly, how did humans acquire and obtain it?

Secondly, how do humans agree on these presuppositions? From where do these axiomatic assumptions derive their inherent and unquestionable value?

The previous section demonstrated that the essential justifications and knowledge are inherent in the human soul from the start, and are not acquired through learning, education, or external sources. Consequently, there is no logical or rational explanation for these questions. Instead, these principles were created by God and instilled within the souls of individuals, who have always possessed them. People have not agreed on such presuppositions nor did they learn or discuss them among themselves. However, these sciences are inherent in their souls and hearts. However, for those who have a lack of faith in him, they will repeatedly express their disbelief and scepticism towards him. These absolutes can only be accessed by the complete presence of Allah Almighty. This is a universal indicator that is supported by fundamental principles. All human understanding is derived from these principles, which are inherently incomplete without God. This demonstrates that all cognitive conceptions must rely on a belief in God as essential and coherent.

When all conceptions of knowledge deviate from the path of truth by disregarding the necessary principles, they contain logical fallacies and cognitive difficulties that are difficult to understand. As a result, many atheists have chosen to reject these fundamental principles in order to avoid their obligations of faith in Almighty God. This highlights the profound meanings and significant implications of the following verse: “to Him return all affairs (for decision). This verse suggests that the original knowledge not only confirms the existence of God and his absolute objectivity, but also provides explicit evidence of God’s existence and the Day of Judgment. We will further explore this in the second requirement, as guided by God’s will.

The Centrality of God in the original knowledge

There are fundamental principles that are inherently obvious and carry greater importance in guiding knowledge towards Allah Almighty and its intrinsic meaning. These principles form the basis of all knowledge, extending beyond the realm of the Almighty, and serve as the ultimate purpose of all theoretical knowledge research. Any deviation from this path leads to contradictions and inconsistencies when seeking knowledge from sources other than Allah Almighty. These ideas demonstrate the dual significance of God's centrality in the early epistemological framework, as well as the individuals who espoused these ideals.

The principle of causality asserts that every event or phenomenon in the universe has a cause that explains its existence. Without a cause, the event or phenomenon would not occur. Denying this principle contradicts the fundamental need for explanation and understanding in all aspects of life (Swinburne, 2005, p.64).

The principle of causality is formulated as a renowned proof of creation and serves as a means to acquire information about God. It stands as one of the most prominent pieces of evidence for the existence of Allah Almighty and encompasses two well-known premises.

Firstly, the universe is brought into being from a state of absolute nothingness.

Secondly, every creation is brought into existence and formed.

The result comes from these two premises that Allah Almighty is the Creator of this universe and its origin after non-existence. Scholars have worked extensively to prove that fact that God is the creator of the universe out of nothing. Ibn Rushd. (1964) argued that Sunah and Quran have come to assert the idea that Almighty God is the creator of the universe. God is the creator of the animals, plants, and heavens. God has existed life in the inanimate objects. The second principle entails that that every invention has an inventor. It is true from these two principals that universe has an inventor therefore it was a duty on those who wanted to know God the right to know him to know the essence of things created by God.

Asserting the certainty of the creative limitless power of God, Ibn Taymiyah wrote: "It is a logical deduction that any action must be done by an actor, which is an inherent and universally recognized truth, even among children. If a youngster is discovered misbehaving, they are likely to respond with the question, 'Who will punish me?' If he were informed that no one had struck you, his mind would not comprehend the occurrence of the strike without an actual event, but he was aware that the incident must have occurred based on an actual event. When someone is physically harmed, they should express their pain by crying until the person who caused the harm faces consequences and recognizes the authority and fairness of the rules they have established.

The evidence of creation and causality is manifested through the combination of causal evidence and sensory observations. The principle of causality, being an inherent and essential principle, is necessary for inference. Without invoking this principle, we cannot attribute the existence of the universe to God Almighty. Initially, he acquires knowledge of the Lord in an abstract manner, and subsequently, through his essential nature and instinct.

The Effect lacks the Cause

The principle of causality is closely connected to the principle of the lack of impact to influence. According to this principle, all effects in the universe are a result of the mastery in creation and the care for creatures in their livelihood and walks of life. The actor responsible for these effects must possess

full knowledge, great power, wisdom, and mercy. However, if the influential entity has no effect, this principle is not applicable. This pattern of reasoning is determined by mental necessity and intuitive principles. Allah Almighty has narrated the story of the hoopoe who worshipped and He argued for the validity of the hoopoe's belief in God as evidenced by the following verse: "so they do not prostrate to Allah, who brings forth what is hidden within the heavens and the earth and knows what you" (Al-naml, 25). When a nomadic person is questioned about how he came to know his Lord. He answered, the waste is a reference to an animal, and the step is a reference to the walker. The heaven with its stars; all of which indicate the existence of the creator.

This theory is articulated in a renowned evidence that captivates Islamic scholars, namely, **the guide of care and perfection**. This guide is based on the notion that the existence of management, judgment, and expertise in the world implies the presence of a sagacious and competent power. This premise encompasses two fundamental assumptions:

Firstly, the universe exhibits a remarkable degree of perfection in all of its components.

Secondly, this level of expertise can only be achieved by a skilled, wise, and knowledgeable creator. The essence of this guide lies in the ability to create beings in the most flawless manner, while also taking into account their interests and making sound judgments. The integrated system within beings, which includes the consideration of their interests and judgments, reveals the intention of the intelligent Creator and their remarkable wisdom. He firmly rejects the notion of happenstance and mindless conformity, as expertise is not achieved without deliberate decision-making. Every scientific discipline in the universe serves as a reliable testament to the system and points to the benefits and rewards that are abundant, much like clusters of fruit hanging from the branches of a tree (al-Nürsī, 2015)

Al-Ghazālī, A.(1995) argues that the existence of a well-ordered and well-organized world, which contains various miracles and signs, demonstrates the power and will of Allah Almighty. He further asserts that every act of judgment is the result of a powerful agent, and the world itself is a righteous act. Those who possess insight will perceive the light amidst darkness. Do you possess the knowledge of your actions? We assert that the mind deems this as a need. I have faith in him without any substantiating proof, and the wise are unable to refute him.

This guide is founded on the idea of causality and the influence of sensory perception, specifically focusing on an inherent principle that must be deduced rather than assumed. We cannot embrace the notion of the absence of influence in the universe, which is essential for mental necessity, without leading us to the existence of God Almighty. God is the ultimate source of knowledge, both in its abstract form and in its indispensability and essence.

The non-sequential principle

One of the most well-known ancient doubts raised against faith is the attempt to challenge the existence of the Almighty Creator by questioning who created Him. This suspicion involves a significant logical fallacy, as this question is essentially meaningless, similar to asking about the taste of air or the fourth dimension. This question pertains to the requirement of a series of actors and causes, where an actor can create another actor and continue to act endlessly. However, this sequence is seen unacceptable by wise individuals because it necessitates an actor without any preceding actor. The perpetuation of

this sequence merely exacerbates ignorance when it terminates at the initial actor, as it intensifies the necessity and absence of the primary source that did not occur, namely Allah Almighty.

Ibn Taymīyah (2015) argues that the idea of the sequence of the actors and the creators is groundless. It is nonsensical to think of God within the principle of the endless sequence that each creature has a creator and so on, which is not applicable to the Almighty God super power.

Ibn Taymīyah (2015) argues that the only explanation for accidents, executions, and endless possibilities—some of which are known and others of which are uncertain—is that there is a creator who resides beyond the bounds of this natural universe, without shortcomings or dependence. The author is not out of date, nonexistent, or constrained by the boundaries of existence and nonexistence. Nothing merely exists on its own; everything also includes things that have never existed before or now, things that are absent from their creator, and things that simply do not exist at all.

The question of who created God is a matter of epistemology, as it is part of an infinite regress of causation. Each answer to this question leads to another question of who created God, perpetuating an endless cycle. This creates a barrier to human knowledge and contributes to ignorance and confusion. It goes against a fundamental principle to avoid organizing actors and causes in a sequence, as this assumption of sequence is linked to the nonexistence of the world. Therefore, the Prophet advised a specific treatment for those who experience these obsessions, stating, “Satan comes to one of you and asks: who created this?” Who is the creator of this? He inquired about the creator of your deity. When one is imbued with the Holy Spirit, they possess the ability to assist God (or the devil) and deliver humanity from the malevolence of the demon. It is important to conclude this section by stressing that the cognitive perceptions that proceed from the motives of the basic innate principles cannot reach any conclusion except to Allah Almighty, and this is decided by the scholars of Islam in their research on issues of knowledge. al-Jawzīyah (1995) argues that “the knowledge of God, the knowledge of God, the knowledge of his names and qualities, and his actions is considered one of the most prestigious sciences .” God is the ultimate truth, and the Lord of all things. Nothing is complete without God. Science is only complete when it is integrated with God. God is the creator of everything and everything in this world depends on his will and his existence. There is always something missing and incomplete without God’s existence.

The Centrality of God in the foundation of theoretical knowledge: The centrality of God in the Existential Cognitive Structure.

The sense of the teleology of existence dominates the human souls from time to time, and the feeling of the need for meaning of this life is pressing on all human beings, and the most severe of these feelings is the fear, the loss of existence and its instinctive deity poured into the formation of man youth. Man is distinguished by spiritual fear of alienation from nature. Such a type of fear is not a biological fear that surrounds the animal, but a spiritual, cosmic fear connected with the mysteries of the human existence. Man perpetually suffers from fear until his existence is charged with a heavenly-looking state, in a phenomenon that has remained elusive to the abstract materialistic explanation. Man is always looking for the superior power to worship; therefore, he might worship the lowest creatures such trees or stones in relation to it until he finds God. Man naturally suffers from an existential fear, which guides him to Allah himself. This is the reason why God is so merciful and so he is so kind to you that he is the only one who can be merciful to you and he is the only one who can be merciful to you. (al-Jawzīyah 1995) sates that human’s heart is not satisfied with anything but Allah (Almighty).Hear’s diseases are only

recovered by resorting to God.

The pressure of the human instinct always guides human's soul to the existence of God. His existence cannot be denied except for the injustice and arrogance. Almighty God said: "they rejected them, while their [inner] selves were convinced thereof, out of injustice and haughtiness. So see how the end of the corrupter was" (Almal, 14). Ibn Taymīyah (2015) argued that "the origin of divine science is innate and it is more firmly established in the souls than the principle of mathematical science or the principle of natural science. The sign of instinct to the Creator is stronger than that of intuitive principles, because instinct is one of the necessary sciences inherent to him, unlike mental sciences. However, it is possible for many individuals to either forget about these innate things or be unable to imagine them. Therefore, the term "reminder" is used to define the Creator, as He serves as a reminder for these innate things that humans may forget. This is exemplified in the following verse, "Do not be like those who have forgotten Allah, so He made them forget themselves. (Alhashr, 19)"

Al-shihristani argues that people knows God by instinct and by mind. God is innate into human mind and cognition. There is no need to use or proof to recognize God because he is there in our minds and hearts. Denying the existence of God cannot be justified or explained.

In this context, it is necessary to examine the profound implications of the name "Allah Almighty" (the guide). The literal interpretation of this esteemed name signifies the need for guidance and its importance to humanity, as well as its connection to truth. Additionally, there is an underlying connotation that suggests Allah is the ultimate source of guidance and knowledge, and that all existence and origins rely on Him.

The Centrality of God in the Ethical Epistemological Framework

Human beings are inherently compelled to adhere to certain standards and values that govern their actions and shape their lives. These include principles such as honesty, justice, and mercy, while also necessitating a rejection of behaviours that contradict these values, such as lies, betrayal, and injustice. These moral and ethical principles are deeply ingrained and resistant to change, as they have been firmly established since the creation of the universe. The concept of truth is independent of human existence and applies universally to material reality. It remains constant regardless of the presence or absence of mankind. Similarly, values such as justice, generosity, mercy, and courage are not bound by time, place, or belief. The presence of these absolute values assumes valid inquiries into their essences and sources.

The primary inquiry is whether this knowledge may exist without God, as Western human philosophies assert, or as Darwinian atheism concludes.

Thinking deeply over the nature of such values, one discovers that the essence of these values are known by validity and reliability. If they were not so, individuals would lack the criteria to assess their own actions and the actions are not to be disregarded of others. This is because all of humanity's actions, which contribute to their individuality and the development of civilization, are rooted in these values. There is almost no society that disagrees that justice, honesty, and integrity are praiseworthy qualities that should be cultivated, while injustice, dishonesty, and treachery are undesirable traits that should be avoided (and that the principles of justice, honesty, and integrity)

If it is determined that such morality is attained in its ultimate objective state, we may inquire about its origin and the foundation upon which it is built. However, man cannot be the source of this morality, as man came into existence after not existing and will eventually perish. Man is a mortal being, whereas these values remain constant. As human opinions and beliefs are constantly changing and unstable, these values are fixed and resistant to change. The only option left is to acknowledge that Allah is the Almighty who possesses the essential qualities of objectivity, absoluteness, and stability. This is due

to His absolute power and knowledge. It is impossible to attain such moral knowledge except through Allah Almighty. It is not only God's creation.

Ibn Taymīyah (2015) argues that God possesses knowledge and understanding of divine matters, and will actively engage in carrying out those matters. This implies that a true man is not merely someone who possesses knowledge and understanding, but rather someone who actively applies that knowledge and understanding. Similarly, a true God is not merely a being who claims to be divine, but rather a being who actively demonstrates divine qualities. The Lord is the ultimate authority and ruler over all, serving as the origin and foundation of all existence. This is the evidence and proof of the initial and original subjugation of the slave (who fears him) and the ultimate return to him in the understanding of the latter. This was the path of direction and his methodology.

In one of his debates, Christian philosopher William Lynn Craig (2011) argues that belief in God is necessary for the existence of moral knowledge. He claims that God provides a solid foundation for morality, allowing for the construction of objective moral values and duties. Craig (2011) further suggests that without God, there would be no reason to assert the objective validity of ethical principles developed by wise individuals on Earth. Removing God from the equation would result in only primitive beings surviving on a small planet, devoid of any transcendent moral principles.

The humanist philosophy in the Western world faced significant contradiction when it elevated man to a divine status, despite the fact that man is a relative and changeable being. Additionally, it emphasized that morality is independent of man, even though true morality can only exist if there is a belief in an absolute power that serves as its foundation and source al-Misīrī, ‘ (2002) introduced the concept of “the Hidden God” to explain that certain values cannot exist in the physical world unless they challenge materialism. He argues that humanism in the West, which emphasizes absolute moral values and the ability of humans to surpass their natural and physical limitations, is an expression of the hidden God. According to him, materialistic individuals unconsciously seek the sacred through these values, even though they lack a material foundation. (HUMH).

The root of the problem lies in the material mind's incapacity to create a moral framework that goes beyond surface-level social conduct. While the material mind can assess and define relationships, it lacks the ability to make an unbiased and definitive moral judgment when it comes to approving or disapproving morally. Contrary to the materialist viewpoint that underpins general Western thought, modern Darwinian evolutionary thought has rejected the concept of absolute ethics. In their research, Darwinian biologists Michael Ross and Edward Wessell argued that absolute morality is false and illusory, stating that “Morality has long convinced us that it is of objective reference.” From an evolutionary perspective, we observe that there is no moral justification in the conventional sense. Our belief in virtue is just a result of our adaptation to increase our reproductive success. Therefore, the foundation of morality does not rely on the will of God. Our understanding of morality is merely an illusion created by our genes to encourage collaboration, and it does not have any external foundation.

Nevertheless, embracing this evolutionary perspective, which rejects the existence of any definitive moral understanding to avoid any connection to the supernatural, comes with significant consequences. It has resulted in the erosion of a moral compass, leading to the acceptance of atheism as a justification for various deviant behaviours across all cultural and religious traditions, under the guise of relativism and the rejection of religious authority. One such example is the acceptance of incest. Engaging in sexual activities with animals, as long as their rights are not violated, is a topic of discussion. However, atheist biologist Richard Dawkins, among others, argues that the condemnation of rape and

the legal prosecution of individuals like Hitler should be taken into account.

The evolutionary perspective argues that moral advancement is dependent on biological advancement. However, the truth is that moral superiority is linked to the suppression of certain natural instincts. According to this view, “religious taboos” serve as a tangible representation of this idea, making morality seem supernatural and often devoid of tangible progress. What are the societal advantages of providing care for disabled individuals, even if it leads to significant financial burden for nations and offers little chance for their full recovery? What are the requirements for allocating funds to provide food for the impoverished? Many of the ethical principles of utilitarian materialism contradict the absolute moral values upheld by religions. This is because material morality is based on the compromise between humans and the physical world, with survival being the ultimate goal. ‘Alī ‘Izzat. (1999) argues that intelligence and power are the fundamental mechanisms in this struggle for survival. In this context, the concept of “winning” in materialism does not refer to moral superiority, but rather to strength and adaptation to the laws of nature. Therefore, the voice of nature promotes a ruthless and unsympathetic approach, as Nietzsche suggests with his idea of “conquering the weak and ascending on their bodies.” Nietzsche simply applied biological laws to human behaviour, leading to a logical conclusion that rejects love and mercy, and instead justifies violence and hatred.

The Centrality of God in the experimental knowledge

In the eighteenth and nineteenth centuries, there was a strong inclination to highly value experimental natural science as the sole path to truth, while dismissing other approaches as mere myths. However, this mindset changed with the widespread adoption of the positivist method, which extended beyond the realm of natural and experimental sciences, and relied on abstract empirical analysis to evaluate meanings. The judgment of the entity disregarded significant components due to its inherent inertia, which cannot be analysed within the framework of its positivist logic.

Many philosophers of science were drawn to reevaluate the methods of experimental science and their effectiveness in determining absolute truth and producing error-free results. Their critique of the notion and the scientific process persists. Many believed that the scientific positivist trend is simply a manifestation of the inclination to idolize science as a new form of faith, given its highly dependable capacity to offer solutions to all inquiries. It was also recognized that natural science, like any other human creation, is susceptible to external influences beyond its own domain. The scientific reputation of the discipline of experimental techniques, characterized by its dedication to impartiality and strict adherence, is sometimes overstated. These conclusions are crucial, but the fundamental questions regarding the foundation of empirical methodology and its connection to belief in God have only been sporadically addressed in the realm of philosophy of science. Is this methodology, which the Western world has long embraced for its strictness and attributed the virtues of its civilization to, inherently separate from faith in God? Does it function effectively and logically without relying on such faith? Does the scientific evidence support the atheist assertion of its crudeness? Are there any inconsistencies in the knowledge framework that attempts to encompass all aspects of human, social, psychological, legal, and other forms of knowledge?

These questions are not widely discussed in Western academic circles. They are theological issues that have no impact on experimental science since the secularization of science in the seventeenth century. Many modern philosophers of science attempt to disprove the idea that theoretical empirical knowledge relies on necessary sciences and instead argue that it is solely based on personal experience. However, this perspective is challenging to support. Instead, reason naturally extends itself in the pursuit of empirical knowledge, its techniques, and all other forms of human understanding. This strong link

is evident to those whose hearts have been enlightened by God's first revelations and wisdom. Ibn Taymīyah (1991) argues that experimental knowledge is among the miracles of God; they represent the way to know and worship Him, and the acquisition of God knowledge would be obligatory. God is the truth and anything else is devoid. The higher knowledge is to know God and to know his name, the knowledgeable. al-Jawzīyah (1995) highlight the existential relationship between the knowledge of Allah and the universe. The knowledge of Allah's names is considered the most superior form of knowledge, surpassing all other knowledge, including knowledge of creation. He possessed a clear understanding of his actions, their purpose, and their consequences. The act of enumerating the commendable appellations serves as the foundation for comprehending all knowledge, as it necessitates and pertains to the acquisition of information.

Natural empirical knowledge and its methods rely on a firm belief in the existence of God as a fundamental basis. It also depends on understanding God as a coherent framework for knowledge, regardless of whether this understanding is shared by its pioneers or sceptics. This can be understood at two primary levels:

Firstly, the experimental scientific methodology

The experimental method is based on scientific observation, formulation of hypotheses, and drawing conclusions from them. These conclusions are then tested to determine their credibility. This methodology relies on intuitive principles that are essential for evaluating all aspects of the process. These principles include the principle of identity, which states that the same thing is the same thing, the principle of non-contradiction, which states that something cannot be both true and false at the same time, and the principle of causality, which is extensively used in the experimental method. Additionally, the principle of lack of effect and the principle of abstention from making unwarranted assumptions are important. These innate principles cannot be directly tested or proven, as they are based on other theoretical knowledge. However, they play a crucial role in ensuring the integrity of the experimental process. If there is a lack of evidence, it becomes imperative to disrupt the continuity in the chain of evidence, as previously elucidated, due to the prohibition of the sequential connection between the actors and the causes, as we have already experienced.

Since the intuitive principles cannot be tested by of experimental procedures hind, one should think unconsciously about the existence of God. Humans are unable to provide evidence or draw attention to these principles, but they intuitively recognize their necessity. However, there is another indication that supports the existence of these principles, which is not dependent on human perception or any other relative factor. The foundation of this methodology on God is based on the principles of absolute existence, absolute power, absolute wisdom, and absolute knowledge. These principles are essential for the launch and comprehensiveness of this methodology. It is an undeniable reality that God's existence is crucial to this methodology, regardless of one's ignorance or lack of faith in its realization.

However, certain axiomatic principles possess a unique persuasive force based on inherent understanding of God, compelling opponents to deviate only through deceptive speech and obstruction. One such principle is causality, which the Sheikh of Islam referred to in relation to Allah Almighty, stating that while we may not fully comprehend Him, we acknowledge His power and the effects He bestows upon us. The Qur'an asserts that it is a manifestation of God's existence and that everything exists inside God's presence, who is also present in the Kingdom of God.

Secondly, the level of interpretations and experimental applications.

The explanations provided by experimental scientists regarding the universe and life have significantly increased since the modern scientific renaissance. These explanations vary between hypotheses, probabilities, and prevailing theories. However, a group of atheists believes that these human interpretations of science can support their atheistic arguments by suggesting the absence of a creator or Supreme Being in the universe. While believers may disagree with this perspective, it is commendable to acknowledge and support the pursuit of scientific knowledge in the name of advancing our understanding of the world, regardless of one's belief in the existence of God. Upon examining their question, it becomes evident that their responses are hasty and their reasoning paths are flawed. Despite extensive scientific experimentation, it has not definitively proven or disproven the existence of a Creator. These assertions compel us to consider a deeper significance beyond the mere neutrality of scientific interpretations, which do not explicitly acknowledge the divine origin of life. Can scientific explanations be predicated on the absence of belief in God, even if they do not require evidence of God's existence or consideration of his abilities and timeline? This would imply that these interpretations can stand on their own without relying on belief in God and can maintain logical consistency. Do you abandon the concept of knowledge discontinuity and inconsistency if you disregard God as the foundational premise of your introduction? One could argue that the experimental interpretive process is devoid of any consideration for God throughout its various stages. This begins with the experimental technique, which we have previously addressed as being reliant solely on axiomatic assumptions that do not take into account the existence of a higher power. By seeking the causes and refraining from the existence of explanatory consequences without God's command, we can achieve cognitive coherence. Science has the ability to explain the phenomena of the universe and life, but it requires an inspiring and wise teacher who can create the universe in a precise and explainable manner, filled with endless wonders and boundless kindness. Swinburne (2010) argues that we can learn about God from God himself. Swinburne acknowledges that science does provide explanations, but he supposes that there is a God who reveals to us the mystery behind science's ability to explain. Swinburne argues that the success of science in revealing the highly organized nature of the natural world supports the belief that there is a deeper purpose behind this order. He asserts that God is the most plausible explanation for science's ability to explain phenomena effectively.

The models demonstrate that the empirical understanding based on a divine entity serves as the blueprint for the precise regulation of the cosmos in contemporary physics. The gradual revelation in this field of knowledge reveals a remarkable panorama, illustrating that the forces governing the universe are intricately balanced and tightly controlled. This intricate balance allows the universe to sustain life. Recent research has further indicated that numerous fundamental constants in nature, ranging from the energy levels of carbon atoms to the rate of expansion of the universe, possess values that are finely tuned to support life. Even the slightest alteration in any of these constants would render the universe inhospitable to life and incapable of sustaining it. This method of comprehension is highly effective, and it is solely by virtue of God's benevolence and compassion that numerous individuals will attain insight. Even the renowned astronomer and mathematician Fred Hoyle, a prominent atheist, acknowledged that the initial principles of fine-tuning he uncovered during his era had profoundly impacted his atheism. These principles were compelling enough to convince him that it appeared as though "a superior intellect had intervened in the realms of physics, chemistry, and biology" and that "there are no random forces

in nature that are worth discussing.”

However, when discussing high levels of fine-tuning, theoretical physicist Davies (1984) suggests that if the ratio of the strong force to electromagnetism were to change by one part in 1610, the formation of stars would become impossible. Additionally, the ratio between the electromagnetic force constant and the gravitational force would need to be precisely balanced. If the quantity increases by one unit from 4010, only diminutive stars can exist. Conversely, if the quantity decreases by the same magnitude, only colossal stars can exist. It is imperative for the cosmos to have both diminutive and colossal stars, as the latter generate crucial ingredients for life through their thermonuclear furnaces. Small, long-lasting stars are crucial for the survival of the planet. The accuracy required to accurately aim at a coin placed at the farthest end of the observable cosmos, which is around 20 billion light years away, is emphasized by Paul Davies.

There is only one witness to the evidence of fine-tuning that has impressed scientists and led Paul Davies to describe the cosmic design as “terrible.” However, this fine-tuning is not considered a complete scientific explanation, as it is only based on its cause, which is Allah Almighty. He is a devout follower of God in his approach to scientific discovery, specifically through the use of experimental methodology. His theoretical predictions are based on intuitive principles that are ultimately rooted in God. However, scientists struggle to fully comprehend God’s interpretation of these principles. The principle of stringent control applies universally to all experimental scientific explanations, demonstrating that such explanations can only be grounded in Allah Almighty and are only consistent with their facts when they adhere to the path of trust in God.

This viewpoint was recognized by numerous empirical scientists, including physicist Whittaker, who asserted: “There is no justification to presume the pre-existence of matter and energy prior to the occurrence of the Big Bang, nor is there evidence of a sudden interaction between them. Therefore, what sets apart that particular moment from all other moments in infinite time? The simplest thing is to assume a creation out of nothing, that is, the intervention of the creative divine to create the universe out of nothing. After thinking about the expanding universe, Edvard Milne concludes: “the first cause of the expansion of the universe is up to the reader to understand it, but the idea of understanding the creation of the universe is incomplete without God.” Meditating on the nature of the universe and the harmony of its wondrous atoms into a single crucible and an integrated system leads many scientists to believe in God as the only Creator. These urgent ideas are not all scientists, but the atheist of them have taken on themselves to try and ignore them, and it is their admiration for While defining biology Richard Dawkins could not ignore the existence of God. He defined biology as the study of the complicated issues that gives us a conclusion that it is designed for achieving a certain goal. He cannot ignore the meaning and significance behind our existence in this life as well as the innate feeling that there is a superpower behind such a great design. “And they belied them (those Ayat) wrongfully and arrogantly” (Alnaml, 14) and at the same time they, “those who dispute concerning the signs of Allāh without [any] evidence having come to them” (Ghafer, 56).

I concluded his research by emphasizing that our discussion focused on the experimental methodology and its various applications, as well as its connection to God in all its aspects. Connecting all types of knowledge to serves as the foundation for all human knowledge, because all types of knowledge draw inspiration from God.

Conclusion

The abundance of divine compassion and mercy will effectively lead you through this process, enabling you to discover numerous outcomes. There is a strong correlation between general cognitive perceptions rooted in natural motives and a sound mind, with God Almighty being the ultimate goal and outcome. This is due to the fact that without knowledge of God and the logical consistency that comes with acknowledging His existence, these cognitive perceptions would be incomplete and lacking coherence. The fundamental principles, which are inherently absolute, can only be established through the absolute existence of Allah, who is all-powerful and all-mighty. This concept is universally applicable to all principles, and all human knowledge is derived from these principles, which are inherently dependent on the existence and absoluteness of God. This demonstrates that all cognitive conceptions must rely on the belief in God as an essential and coherent foundation. These epistemological perceptions stray from the prescribed route of the Almighty, as necessitated by certain principles. They even encompass logical fallacies and cognitive issues that cannot be ignored. There exists a variety of principles that extend beyond the previous understanding of directing knowledge towards Allah Almighty and towards a meaning in itself that conveys the foundation of all knowledge beyond the realm of the Almighty, and encompasses all theoretical knowledge research towards its ultimate goal, which is Allah Almighty and All-Powerful. The cognitive research exposes the paradox and incoherence that arise when applied to various contexts, such as the principles of causality, absence of impact, improbable weighting, and non-sequential abstention in actors and causes. The absence of inherent divinity serves as a compelling impetus for the pursuit of knowledge, aimed at attaining a connection with the Supreme Being and engaging in devotion. This pursuit cannot be negated or refuted except through acts of injustice and hubris. Moral values are the principles that are inherent in the existence of God and serve as the foundation for their objectivity and expression. The experimental interpretive process is devoid of any consideration of God at every stage. It begins with an empirical methodology that relies solely on axiomatic principles that are not grounded in the existence of God. The interpretive results can only be intellectually coherent if one seeks to understand their causes by connecting with God and refrains from accepting their existence if God has not ordained them. In order to elucidate the capacity of science to comprehend the phenomena of the cosmos and living, it necessitates a teacher who is both motivating, sagacious, and well-informed. The establishment of the foundation of the experimental methodology and its practical applications to God in all its aspects is the primary focus. This is because all fields of knowledge seek to draw inspiration from this methodology and incorporate it into the human sciences based on a rigid positivist logic. The methodology and its applications are rooted in a belief in God, and nothing else. God possesses omniscience and has knowledge of the prophet.

Suggestions and Recommendations

Upon concluding this research, I propose the following recommendations:

Increasing awareness in educational institutions and nurseries by emphasizing the importance of knowledge in all its disciplines, with a focus on the belief in God and the understanding of God's role in acquiring knowledge. This includes recognizing the central role of God in the pursuit of knowledge across various fields, as well as acknowledging the necessity of God's presence in the initiation, continuity, and development of knowledge.

The educators highlight the contradiction and inconsistency of knowledge when faith in God is excluded as a fundamental basis. They also educate their students about the shortcomings of the atheistic cognitive framework, emphasizing its inability to achieve logical coherence. Furthermore, they emphasize that the atheistic beliefs of certain experimental scientists do not provide justification for their scientific interpretations, nor do their discoveries align with their atheistic cosmic perspectives.

The Muslim scholar is directed to prioritize the belief in God as the central focus of their pursuit of knowledge. This is done to ensure that their research is grounded in the correct foundation, and to enhance the credibility of their findings when utilizing other research methods. Additionally, they are encouraged to introspect and align their intentions with the surrender to God, in order to attain a state of absolute certainty.

Funding

The author extend their appreciation to Prince Sattam bin Abdulaziz University for funding this research work through the project number (PSAU/2023/02/26272).

Author Biodata

Dr. Afaf is an assistant Professor of Religious Studies at College of Education, Prince Sattam bin Abdulaziz University

References

- ‘Alī ‘Izzat. (1999). al-Islām bayna al-Sharq wa-al-Gharb, Maktabat al-Shurūq al-Misīrī, ‘A (2002) al-‘Almānīyah al-juz’īyah wa-al-‘almānīyah al-shāmilah, ‘Abd-al-Wahhāb al-Misīrī, Dār al-Shurūq, al-Ṭab‘ah al-ūlá, al-Qāhirah
- al-‘Umayrī, S (1995) Zāhirat Naqd al-Dīn fī al-Fikr al-gharbī al-ḥadīth. Maktabat al-Riyād, al-Riyād
- al-Jawzīyah (1995). Miftāḥ Dār al-Sa‘ādah., Dār al-Kutub al-‘Ilmīyah – Bayrūt
- al-Ghazālī, A.(1995) al-iqtisād fī al-i‘tiqād., Dār Iḥyā’ al-Turāth al-‘Arabī – Bayrūt
- al-Ghazālī, A.(1995) al-iqtisād fī al-i‘tiqād., Dār Iḥyā’ al-Turāth al-‘Arabī – Bayrūt
- al-Jurjānī, A. (1983). al-Ṭab‘ah al-ūlá, Dār al-Kutub al-‘Ilmīyah, al-Ṭab‘ah al-ūlá Bayrūt
- al-Shahrastānī (1425). nihāyat al-iqdām fī ‘ilm al-kalām. Dār al-Kutub al-‘Ilmīyah – Bayrūt
- Ibn Rushd. (1964) al-kashf ‘an Manāhij al-adillah li-Ibn Rushd. Dār al-Kitāb al-‘Arabī – Bayrūt
- Abī Ya‘lá (1990). al-‘Uddah. ibn Jāmi‘at al-Imām Muḥammad Sa‘ūd al-Islāmīyah
- Ambasciano, L. (2018). An unnatural history of religions Academia, post-truth and the quest for scientific knowledge. Bloomsbury Publishing
- Atran, S., Henrich, J. (2010). The evolution of religion How cognitive by-products, adaptive learning heuristics, ritual displays, and group competition generate deep commitments to prosocial religions. Biological Theory, 5(1)
- Augros, R. M., Stanciu, G. N. (1984). The new story of science mind and the universe 151”.
- Barrett, J. L. 2012. The study of children’s religious belief: Born believers. Simon and Schuster has a total of 77
- Benesh, E. The year 2005. The Causal Argument provides evidence for the existence of God. Christian Evidences is a book that explores the evidence supporting the Christian religion. Oxford University Press.
- Barrett, J. L. (2012). Born believers The science of children’s religious belief. Simon and Schuster 77
- Benesh, E. (2005). The Causal Argument Proves God Exists. Christian Evidences Christian Evidences, 64. Oxford University Press.
- Collins, F. S. (2006). The language of God A scientist presents evidence for belief ,Simon and Schuster
- Davies, P. (1988). The Cosmic Blueprint New Discoveries in Nature’s Creative Ability to Order the Universe, Siman and Schuster, 1988 82
- Davies, P. (1997). Physics and the Mind of God. In Mathematical Undecidability, Quantum Nonlocality and the Question of the Existence of God Springer, Dordrecht 390
- Davies, P. C. W., Davies, P. (1993). Mind of God The Scientific Basis for a Rational World , Simon and Schuster 81
- Davies, P. C (1984). ,God and the new physics. Simon and Schuster .82
- Dawkins, R. (1996). The blind watchmaker Why the evidence of evolution reveals a universe without.
- Ibn al-Wazīr (1994). al-‘Awāṣim wa-al-qawāṣim., Mu’assasat al-Risālah lil-Ṭibā‘ah wa-al-Nashr wa-al-Tawzī’, Bayrūt
- Ibn Qayyim al-Jawzīyah (1416) Madārij al-sālikīn. Dār al-Kitāb al-‘Arabī – Bayrūt
- Ibn Taymīyah (2015) Minhāj al-Sunnah. Dār Iḥyā’ al-Turāth al-‘Arabī – Bayrūt
- Ibn Taymīyah, Majmū‘(1995) al-Fatāwá Majma‘ al-Malik Fahd li-Ṭibā‘at al-Muṣḥaf al-Sharīf, al-Madīnah al-Nabawīyah, al-Mamlakah al-‘Arabīyah al-Sa‘ūdīyah.
- Ibn Taymīyah (1991). Dar’ Ta‘āruḍ al-‘aql wa-al-naql, Jāmi‘at al-Imām Muḥammad ibn Sa‘ūd al-Islāmīyah, al-Mamlakah al-‘Arabīyah al-Sa‘ūdīyah
- Jastrow, R. (1978). God and the astronomers. New York: Norton
- Lennox, J. C. (2009). God’s undertaker Has science buried God?. Lion Books. 80

- Monton, B. (2009). Seeking God in science an atheist defends intelligent design. Broadview Press 300
- Nagel, T. (2012). Mind and cosmos why the materialist neo-Darwinian conception of nature is almost certainly false. Oxford University Press 188, 528, 531
- Nagel, T. (2012). Mortal questions. Cambridge university press 464
- Plantinga, A. (2011). Where the conflict really lies Science, religion, and naturalism. OUP USA 79
- Rosenberg, A., McIntyre, L. (2019). Philosophy of science A contemporary introduction. Routledge 265
- Ruse, M., & Wilson, E. O. (1986). Moral Philosophy as Applied Science. Philosophy, 61(236), 173-192.
- Swinburne, R. (2004). The existence of God. Oxford University Press.
- Swinburne, R. (2010). Is there a God?. Oxford University Press 145
- Thornhill, R., & Palmer, C. T. (2001). A natural history of rape: Biological bases of sexual coercion. MIT press.
- Tremlin, T. (2010). Minds and gods: The cognitive foundations of religion. Oxford University Press.
- Wilber, K. (2001). Eye to eye: The quest for the new paradigm. Shambhala Publications