

M / The presence of Allah Almighty in the thought of the scientist Dr. Muhammad Saeed Ramadan Al-Bouti Streptococcal study

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Praise is to Allah, the Creator of creation from nothingness, and prayers and peace be upon our master Muhammad, the best of prayers, and upon his family and companions, a nation of loyalty and honor.

The importance of the topic lies in the importance of its scientific material, and there is nothing more important than a topic that deals with the existence of Allah Almighty, and the statement of its evidence for the whole people. They are the proofs that prove this, so my research came in response to these questions that some of those who do not believe in the existence of Him may have the innate nature that Allah Almighty has made us, the universe, and what is in it is evidence of the existence of Allah Almighty, the effect indicates the influence, and this research is divided into two demands: The first: the method of graduation from the highest, and it showed the invalidity of the preponderance without the weighted, and the invalidity of the sequence, the role, and the law of the attic. The two methods confirmed the existence of Allah and proved conclusive evidence.

In conclusion, I made all my efforts to produce my research in this way, so I ask Allah Almighty for success and payment.

Proof of ALLAH existence

Acknowledgment and belief in the existence of Allah the Exalted are one of the fixed things in human nature, and it is an obvious issue that only handicapped minds can imagine an effect without an influence, and a strike without a hitter. On the authority of Abu Hurairah, he said: The Prophet was prominent one day for the people, so Gabriel came to him and said: What is faith?: Faith is to believe in Allah: He said: What is Islam? Islam is to testify that there is no Allah but Allah.¹

Belief in the existence of Allah Almighty is the basis of all matters of belief, and this is what Dr. Al-Bouti explained by saying: Belief in the existence of Allah Almighty is the basis of all matters of belief, and from it branches the matters of the belief that the mind must awaken to reflect on and then believe in it. There is only one major truth, and it is the Essence of Allah Almighty, and it is impossible to comprehend the nature of the minor branching truths before they comprehend their source and their first origin. Whoever wants to know the universe must first know its Creator.²

Therefore, the existence of Allah Almighty is the starting point for knowledge of the rest of the issues of belief, and this cannot be achieved without realizing this principle in the souls, even though this matter has been embedded in human souls since Allah Almighty created humans from the beginning of our father Adam. {
ظهورهم ذريتهم وأشهدهم على أنفسهم ألست بربكم قالوا بلى شهدنا أن تقولوا يوم القيامة إنا كنا عن هذا غافلين؟}

In this noble verse, Allah Almighty has informed that He extracted the offspring of the children of Adam from their loins, bearing witness against themselves that Allah Most High is their Lord and their Sovereign, and that there is no Allah but He, and He, Most High, created them for this and formed them in Him.⁴

This matter, with its clarity, needs to be demonstrated and clarified, so we see Dr. Al-Bouti traveled with us in the world of scientific and logical values within a scientific method based on the significance of commitment⁵ and measurement⁶, to prove the existence of Allah Almighty based on this in two ways:

The first is the method of fusion from above, which is the method of knowing the various phenomena in the scientific balance, or it is called looking at the rational evidence from the strength of its indication and its indication of the existence of Allah Almighty.

The second: It is ascending from the lowest, that is: verifying the frequent sayings we have, beginning with the strongest sign and meaning, or it is called looking at the transmission evidence, and this is what will be clarified from the following demands:

The first requirement: the path of gradation from above.

Look at theories and see scientific theories, science of opinion, science of opinion, and good knowledge of scientific facts in the end, you do not need a truth, and it does not replace it, asking for proof Science, and these self-evident facts and innate principles that do not need proof and on which the evidence for the existence of Allah Almighty is based, which scholars have unanimously agreed on their necessity and that they are the same proofs of themselves, and on which we establish the direct proof of the existence of the Exalted through the sign of coherence are:

1. The weighting is invalidated without the weighted one.
2. The sequence is invalid.
3. Invalidity of the role.

Attic law. ⁽⁷⁾. 4.

Here are the facts:

First: Proof of the invalidity of the preponderance without the weighting:

The invalidity of the preponderance without the weighted is also called: the evidence of possibility.

The meaning of the invalidity of the preponderance without a weighted one was explained to us by Dr. Al-Bouti (may Allah have mercy on him) when he said: "If a thing is going on in a certain order, then it changes from its order and becomes transformed without the presence of any changer or transformer at all, then this is one of the obvious matters of invalidity, and all sane people know that the principle is the survival of what It was as it was, and it must be transformed from its previous state by a transformer and a tensioner imposed

He has this new situation and forgets his old condition (9). And after Dr. Al-Bouti (may Allah have mercy on him) explained that the meaning of the invalidity of the preponderance without a weight, he applied this proof or the truth to the issue of the existence of Allah Almighty, relying on the divisions of rational judgment. He stated that all the things and forms imposed in the mind can only be characterized by one of the three descriptions:

So what is the class by necessity: it is what the intellect refers to its non-existence ⁽¹⁰⁾, and what is characterized by its impossibility: what the mind makes its existence ⁽¹¹⁾, and what is characterized by its possibility: it is what the mind does not refer to its existence or its non-existence ⁽¹²⁾ ⁽¹³⁾, and he said: "And this universe which We see it as a whole, but it is of the type of the possible, meaning that the mind asserts that there is no impossibility of imposing its non-existence, and considers that it is possible that there are reasons for its exclusion from its origin without this necessitating a field that the mind does not accept. It is necessary, and everything that was this matter must have an external influence in which one side of the possibility is outweighed and the other side is removed from it, and this means that for this universe, which was in its origin capable of both existence and uncleness alike, must have a force outside it affecting it that has allocated it to the aspect of existence, and that Strength is the power of Allah Almighty ⁽¹⁴⁾

It becomes clear to us from that: that the universe is the possible, because it is in principle subject to both non-existence and existence, and that there is a force outside it that has allocated it to the aspect of existence, which is the power of Allah Almighty.

Despite the clarification of this fact, Dr. Al-Bouti (may Allah have mercy on him) mentioned an example of approximation to those who doubt this command.

Example: One of us claims that if he held the scale with the two pans from his delicate ring, and left the two scales in it with the same weight without any additional decrease in one of them or the effect of air or weight, and while the two pans were equal, then one of them outweighed and the other was lost without any additional weight or external influence he imagines mind, people will say - That's crazy -!! How to beat the scales without weight? Which makes them pity the mind of this person.

So to say that the continuous absolute nothingness suddenly turned into existence that interacts and reproduces without any external cause for this transformation is not less impossible and strange than the claim of the owner of the scale ⁽¹⁵⁾

The world was non-existent, and the non-existent is its place, i.e., before the existence of the world, it is more likely than existence, it would have preceded it. So to say that nothing has transformed into the existence of the world without a cause for this existence is false and it is impossible to make the claim of the owner of the scales impossible ⁽¹⁶⁾

. From the above, it is clear that saying that the absolute and continuous nothing suddenly turned into existence that interacts and reproduces without any external cause for this transformation is impossible.

In the most innovative model, the best system, and the most perfect image, it has been proven to us that the Creator of this universe is Allah Almighty, the Great Creator, so the inference of Dr. Al-Bouti (may Allah have mercy on him) with this evidence is in agreement with the theologians before him.

Second: Proof of the invalidity of the sequence

Before starting to elaborate on this fact, it is worth giving the linguistic and idiomatic meaning of the sequence.

1. Sequence language and idiomatically:

a. Serial language: a chain of connection of a thing with a thing, and a serial thing, i.e.: separating each other, including the chain of iron (17).

B. Idiomatically: "It is that the possible in its existence is based on a cause affecting it, and that cause is carried out to another cause affecting it, and so on without end (18).

This means that all creatures reproduce from each other to infinity, and this is false

And it was said sequence: It is the arrangement of infinite things (19).

So it becomes clear to us: that the sequence is the arrangement of something existing on another thing that is present with it? Arrange the second on the third, the third on the fourth, and so on until infinity.

2. The meaning of sequence and its examples: The meaning of sequence is explained to us by Dr. Al-Bouti (may Allah have mercy on him) by saying: He borrowed that all creatures reproduce from each other to infinity so that each of them is an effect of what precedes it and a cause of what follows it without following this last chain of the cause of the Necessary Existence It is she who gives the reproductive effect to the rest of those episodes ⁽²⁰⁾.

And after Dr. Al-Bouti (may Allah have mercy on him) explained that you are the meaning of sequencing and that it is impossible, he made a hypothesis and answered it about sequencing. He stated: If he supposes that the world is continuous by virtue of self-reproduction that has no beginning, then this assumption is incorrect and requires the possibility of sequencing, and this is invalid; Because the mind necessarily judges its impossibility, since the chain of possible creatures, no matter how long and long it is, the continuation of its length does not, in any case, deviate from its being possible. This long chain consisting of the links of each of them would not exist if the previous link gave it life and existence, and the one that gave it life as well. So, the links of the entire chain have no self-influence in any of them, no matter how long they are. In order to believe that they exist, we must wait for the appearance of the external influence that provided the chain with life, which in turn began to move from one link to another. Otherwise, one had to be certain of two things: Either this whole chain is missing. If the existence of that in which there is life is not proven, and either it does exist, but it follows finally from the Essence of Necessary Existence, it affects it and is not affected by anything.

As for the first matter, it is apparent invalidity. Because the good and the witnessing belies it, the world exists and the propagation of ills is something visible and tangible.

The second matter: It is certain that it must have a source of its own, endowing it with life and the ability to move, evolve, and procreate, so the aforementioned sequence has been invalidated ⁽²¹⁾.

From this hypothesis, it becomes clear to us: the invalidity of the sequence; Because the chain of possibilities, no matter how long it continues, must inevitably end to an end. These possibilities must have a creator who created them, which is Allah Almighty.

And in order to make this matter clearer, Dr. Al-Bouti (may Allah have mercy on him) as we know, cites 22 examples from reality to confirm what he said of invalidating the alleged sequence, and we will mention two of them for clarification.

Examples:

First example:

If there is a long arithmetic number and a large number of zeros are lined up in it, then it will be first of all to look at the first subjective number - that is: on the left - whose zeros are aligned to the right. If the eye does not fall on the number, the zeros have no arithmetic value; Because it is known that zero alone does not have a numerical value in itself, and the number is the one that has an intrinsic value within it, and it is he who gives life and value over the serial zeros on his right, so the series of zeros that did not end in a numerical number is devoid of any value but of any

meaning It is one of the meanings of existence, and the assumption of an infinite sequence in it does not change the nature of the situation and does not make it any value ⁽²³⁾.

Likewise, the possibilities must have an influence and a reason for their existence, and a subjective source that affects them and grants them life and existence. existence.

Second example:

If I stood before you conscious of a scientific fact, and when you asked me about the evidence, I mentioned to you a proof, and this proof is the same as an unknown claim that depends on proof, and you would not ask me about a proof

Your paradise is with proof the same as in relying on another proof, and thus you are denying me in my claim, even denying its existence at all.

All of the serial proofs that we have assumed that there is no end to it is nothing but a shadow awaiting its first origin. If that origin does not exist, then these shadows themselves do not exist, and then the alleged truth also does not exist ⁽²⁴⁾.

And after Dr. Al-Bouti, may Allah have mercy on him, explained the invalidity of the sequence with the previous examples, which a sane person cannot deny, he went on to mention what Sheikh Mustafa Sabri said in his speech about the sequence to confirm what he said about the invalidity of the sequence, he said: "If you say to an atheist: What is the reason for the existence of this being? who needs

An existing cause, he replied that it is the existence of another being that precedes it ... Then I said to him: What is the reason for the existence of that preceding being? He replied: It is the existence of a third being that is earlier in existence, and the example of the second is in the need for the existing cause, and he did not cut the chain of answer in this manner no matter how long and deep In the question, then know that this opponent deceives you, misleads you, and makes you plagiarize in his answers with what is not in the answer in anything, just as he deceives himself before you and misleads and justifies it, I mean that he is unable to show you a reason for the existence of that being that you asked him first about the reason for his existence, so he flees from the answer to your question without feeling that he is Yes, then he tries to conceal his escape from the answer by referring the matter to the darkness of a past that has no beginning, which you imagine to be a cause before a cause, then he continues in this imagination until you get from that a series of causes that have no beginning, there is nothing in that cause because there is no basis for it. Nor presence" ⁽²⁶⁾.

3. Evidence for the invalidity of the sequence: Dr. Al-Bouti (may Allah have mercy on him) mentioned one piece of evidence for the invalidity of the sequence. We will mention it first and then mention other evidence in support of what Dr. Al-Bouti (may Allah have mercy on him) said:

a. Among the evidence for the invalidity of the sequence is that it is undermined by sense and observation, and this is what Dr. Al-Bouti (may Allah have mercy on him) reached and explained by saying: The sequence is broken by sense and observation, and that is because we all know that there are creatures that have become extinct and have come to an end. A cause for what came before it and a cause for what comes after it, when these assets became extinct, how can they become loaned while they are a cause for what comes after them? When sense and watching indicated its extinction and not continuing to breed, we knew that the last episode

It has an effect only and not a cause like the previous one, and this is a violation of the alleged sequence system and its nature, and evidence that there is an external influence in addition to the sequence system ⁽²⁷⁾.

B. the sequence is invalid; Because it leads to the existence of endless Allah, each of which is equitable in occurrence, incapacity, and lack, and this is absolutely false; Because it is incompatible with the status of divinity from the power and the absolute rich since the impotent and the poor cannot be the creator of the wonderful world of perfection (28).

c. Proof of application: This evidence is one of the most famous and most powerful evidence for the theologians about the heroes of the sequence, and Taffeta Zani mentioned this evidence "and that he has to rely on everything that claims its finitude, and that if there is an infinite chain to a fortified cause - i.e. influential - it decreases from its finite end one So two sentences occur, the first: from the pure effect, and the second: from the one above it, then it applies between them. From the imperfect, the deficient must be severed by necessity and completeness, and it does not exceed it except by one more than what is supposed, so its finite is necessary because the excess of the finite is finite."

From the foregoing, it becomes clear to us: The validity of what Dr. Al-Bouti (may Allah have mercy on him) said regarding the invalidity of the sequence and that everything besides

Allah Almighty is created and accidental, and that his opinion came in agreement with what the scholars before him have said, and the evidence has been supplemented with examples from reality that make it easier for the reader to understand what the ancients wrote in this research.

Third: Proof of invalidity of the role Before starting to detail the proof of the invalidity of the role, it is worth giving the linguistic and idiomatic definition of the role:

1. Defining the role in language and terminology:

a. The role is language: the house of the thing revolves round and round and turned ⁽³⁰⁾.

Or it is “the continuation of a thing on what it depends on from one side or in a rank as (a) depends on (b).

And vice versa, or in ranks as (A) depends on (B), (B) on (C), and (C) on (A) ⁽³¹⁾.

B. Al-Dawr, idiomatically, is that two things are a cause of the other, by means of them ⁽³²⁾.

And it was said: It is the dependence of the existence of each of the two things on the existence of the other ⁽²³⁾.

From the linguistic and idiomatic definition, it becomes clear to us that their meaning is one, which is that the role ends with the first being dependent on the second, and the second upon the first, and this leads to the continuity of the thing on itself, i.e.: that two things, one of them, be a cause of the other, and this is rationally invalid.

2. Role divisions:

The role is divided into two parts, and this is what Dr. Al-Bouti (may Allah have mercy on him) mentioned when he said: The role is divided into two parts:

a. The authorized role: “If we say: that (a) depends on (b), and (b) at the same time depends on (a), or that the thing depends on itself in one regard, as if you say that the existence of (a) is dependent. on having (a)

. B. The implicit role: is to say: that (A) depends on (B) and (B) depends on (C), and (C) depends on (A). invalidity as well” ⁽³⁴⁾.

and both are invalid; Because both of them remain non-existent until an external influence comes.

3. The meaning of the role and its examples:

Dr. Al-Bouti (may Allah have mercy on him) explained to us the meaning of the invalidity of the role by saying: “The meaning of the false role: that a thing depends in the existence of the Absolute, or a specific adaptation of it to something else, except that this thing depends on that existence or conditioning and at the same time on that first thing. It is impossible, then, for this or that thing to exist or adapt, and you cannot find a sane person saying: Rather, they cooperated and created each other ⁽³⁵⁾.

After Dr. Al-Bouti (may Allah have mercy on him) gave us the meaning of light and that it is false, he mentioned to us examples of those who came to me, clarifying and refuting Jaman who said al-Dur

Examples:

1. If we suppose that there is a student who wanted to be dismissed in the College of Education, then it was said to him: That is contingent upon her being a meow in the official teaching profession, and when he tried to enter the teaching profession, it is contingent upon her being a graduate of the College of Education, then it is natural that He cannot achieve for himself either purpose as long as this is the case ⁽³⁶⁾; Because what led to the light and that each of the two things yearns for the other and it will be impossible to achieve.

2. The existence of eggs depends on the existence of chickens, and the existence of chickens depends on the presence of eggs, and the satisfaction that there is no way for this and that to exist except through this way, it is obvious that both matters remain supported until an external influence comes and the eggs exist and the role ends ⁽³⁷⁾).

He considers this nation mentioned by al-Bouti (may Allah have mercy on him) in which he clarified the invalidity of the role of righteousness to those who say that the cause of the occurrence of the world is self-interaction, so he said: “You're saying the self-acting means; it is the common cause in his positive self, meaning: that when he was in darkness The absolute non-existence was contingent on being born outside of the void of this, for if he was born and appeared in the arena of existence, he was prepared to become existence, and this is what happened. You can save in your head an atom of the mind

Design this speech ⁽³⁸⁾. In who of this: the world is neither itself nor the influencer of creation; If the scholar is upon himself and the conference is in finding concealment from that saying with the light, and this is false.

The impossibility of the role; It is obligatory for him to stand up for each of them and to be late for him, which is a combination of two mutually exclusive, and he is also obliged to advance each of them over himself, and his absence from it, which is clearly invalid (39).

From the foregoing: We find that Dr. Al-Bouti (may Allah have mercy on him) agrees with the speakers before him in the invalidity of the role.

Fourth: The law of mentality or final cause

Before delving into this question, it is worth giving an introduction and a definition of the final cause: an introduction:

This law, evidence, or fact is called the evidence of wisdom and consistency, or the evidence of care and invention; Because it is permeated by creatures as evidence of the existence of Allah Almighty, and Dr. Al-Bouti (may Allah have mercy on him) reminds us that this clear fact is another sure proof of the existence of Allah Almighty, which scholars call the “evidence of wisdom and consistency or cosmic order” and it is that which the Qur’an continues to direct minds to. In wonderful, backward ways that people of different levels and cultures understand⁽⁴⁰⁾.

Before entering into the details of this evidence in terms of definition, examples, and so on, it must be clarified that we mention this evidence. It does not mean that the existence of Allah Almighty and His actions are justified by teleological causes, and this is what Dr. Al-Bouti (may Allah have mercy on him) mentioned to us by saying: It is not the meaning of this phenomenon. In the universe on the existence of Allah Almighty, we attribute the actions of Allah Almighty to final causes, since none of the universe’s beings are real means to achieving specific goals with Allah Almighty, and if that were the case, this would lead to Allah Almighty’s description of impotence. In a specific organization that seeks important goals for man, knowing that Allah Almighty was and still is able to achieve these goals for him without the mediation of any aspect of the universe⁽⁴¹⁾

1. Definition of the final cause:

Dr. Al-Bouti (may Allah have mercy on him) defined it: It is the purpose that arises in the mind of a person and directs him to achieve it, and that pushes him to implement the means and reasons that lead him to that goal, or it is an expression of the intention that pushes you to achieve an action if it were not for this purpose in your mind and direction To achieve it when you did this specific work, your intention was this reason for its existence (42).

After Dr. Al-Bouti (may Allah have mercy on him) knew the final cause, he clarified this definition very close to the minds in order to understand its meaning. He stated the following: The purpose that was established in the mind is the cause to realize the means and causes; And because the purpose is in fact an end that a person aims at when he pursues causes, he called it: the final cause, and this reason is that in mental existence it precedes the implementation of means and causes, but in external and real existence it comes later than it.

For example: feeling the need for warmth, for it is a purpose that compels you to wear heavy clothes. Because it is the carrier of the action, and it is present in the mind before him, but it is realized outside after him⁽⁴³⁾.

The final cause was said: It is the external matter on which the existence of the effect depends in order to obtain it⁽⁴⁴⁾.

And it was said that the final cause: It is what is for the sake of creation, and it is an introduction to the effect of rationality and not existence, for example, the purpose of making the bed is to sleep on it, yet it is sensible and perceives before the existence of the bed, as for the actual sleep it takes place after the existence of the bed.

Or the cause of a thing if it is outside of it and for its sake, the thing is⁽⁴⁵⁾.

And it was said that the final cause: It is the purpose of the existence of a thing, for example, the cause of the existence of creation is the worship of Allah Almighty, and its example in the Qur’an is the Almighty’s saying: “And I did not create the jinn and mankind except that they worship”⁽⁴⁶⁾⁽⁴⁷⁾.

What Dr. Al-Bouti (may Allah have mercy on him) went to is in agreement with the scholars before him, for they denied the wisdom and reasoning in his actions, the Highest, the action is not arranged according to wisdom, but rather it is to the will of Allah Almighty, His will, glory be to Him, works without a cause, he did everything that he made and there is no reason for his making. Exalted be He, i.e.: Allah Almighty created creatures, not for a reason⁽⁴⁸⁾.

After mentioning the previous definitions, we must mention that the final cause is one of the types of the cause of Aristotle⁽⁴⁹⁾ who divided the cause into four types⁽⁵⁰⁾

The final cause is also defined in the purpose, end, or purpose that the movement produces to bring it out. The final cause is the statue itself; Because it is the purpose of money - the maker of the statue and the purpose⁽⁵¹⁾.

From the previous definitions, it becomes clear to us: that the final cause is the end, the meaning, or the purpose for which the action is issued by the subject, i.e., that it preceded the action in mental existence, and was delayed in the external, i.e.: in the result as in the manual of Dr. Al-Bouti (may Allah have mercy on him). The previous one (the need for warmth) and thus it became clear to us: that Dr. Al-Bouti (may Allah have mercy on him) agreed with his scholars, and that whoever denies the law of nature is considered suicide and misleads common sense and rational consideration

2. Examples of Necessary Existence

Dr. Al-Bouti (may Allah have mercy on him) mentioned examples in which there is definitive evidence of the existence of Allah Almighty. following:

a. If you looked at a vessel in which there were confetti of different precise machines, and when you contemplated them well, you began to realize the connection of harmony between these parts of the machines and discovered that each of them had a precise structural position over the other, so you began to collect these parts and compose them according to the structure designed on its basis. Every machine in its place is surprised by a gentle, monotonous sound that emanates in a steady movement from within those machines that have turned into an integrated device, and it is a time clock that controls the course of time and its movement, and then you realize that each of these precise machines has a specific partial goal that it wished to achieve and that their totality has a goal. One quality: controlling time, and you realize without a doubt that there is a mastermind behind pushing these precise machines to achieve that great qualitative goal.

B. If you assume that you entered one of the international airports, with your bags, and when you reached the closed glass door, you were surprised that it opened in front of you in an automatic movement, and if you passed it, it returned closed as it was, and this situation is repeated whenever another passenger approaches the door, and when you searched for the truth, it became clear to you: that the door It has a hidden device under it that is affected when someone passes from above it and opens it, it will criticize in your mind by virtue of the obvious that this device and its movement this final cause is to facilitate passage for the traveler who may not be helped by his hand because of the luggage he carries with him to push the door

Paying attention to what he will say to prove what he wants, he says: "If you move after that to look at the construction of this strange universe, you will see in the overlapping of its parts to each other, and in the overlapping of the parts of its parts, and in the overlapping of its minute atoms that do not dare correspond to the most accurate meanings that can be imagined, And I saw the small parts in it rushing to achieve specific goals by collapsing with the other parts, and then I saw the sum of the parts and molecules rushing towards achieving lofty qualitative goals within precise circumstances and conditions. all of them"⁽⁵⁵⁾.

And Dr. Al-Bouti (may Allah have mercy on him) moves to an example in which he mentions the accuracy of Allah Almighty's creation in the formation of the eye, and he says: "You contemplate in your seeing eye, and you will find it in its entirety and detail based on the most accurate laws of vision that scholars are still puzzled over in understanding it... but the eye was that black crust." The one under the column is colored black to confine the hard objects behind

It does not publish what happened in the light, but the context was limited so that the images gathered...⁽⁵⁶⁾.

And after all, what Dr. Al-Bouti (may Allah have mercy on him) gave of definition, clarification, examples, and evidence, he arrives at a conclusion and says: The emergence of the final cause in human devices and artifacts is definitive evidence of the existence of a manager who designed them in this way, as rigid devices cannot think of themselves towards specific goals. The appearance of the final cause in this greatest apparatus that is (the universe) in this strange appearance is definitive evidence that behind it is the orchestration of Allah pushing him on the path of these ends, and they are goals that cannot meet all human systems cooperating together to target the likes of it⁽⁵⁷⁾.

Through the examples cited by Dr. Al-Bouti (may Allah have mercy on him), it is clear that he followed the path of the theologians before him in representation and inference to reach proof of facts. Imam Abu Al-Hasan Al-Ash'ari inferred the existence of Allah Almighty in the accuracy of His creation and the perfection of man's creation, so he said: "The evidence for this is that man He who is extremely perfect and complete, was a sperm, then a leech, then flesh, blood, and bone, and we know that he did not transfer himself from one state to another, because we see him in a state of perfect strength and perfection of the mind. That is on the basis that in the case of his weakness and deficiency, he is unable to do that, because what he is capable of in the case of deficiency is more capable of him in perfection, and what he is unable to do in the case of perfection is incapable in the case of his deficiency.

He did not transfer himself from the state of youth to the state of old age and senility... because it is not permissible to transfer himself from one state to another without a carrier or a mastermind ⁽⁵⁸⁾.

Al-Maturidi states: We do not know writing without a writer, nor division except with a split, as well as assembly, movement, and stillness, so it is necessary in the totality of the world that it is a separate author, rather the miracle in the composition of the world is higher, so it is more deserving that it does not separate and unite only with another, then all that is in the witness from Composing and writing is more recent than what it was, so the whole world is like him (59), and he confirmed this meaning in another place, saying: The world and its attribute are not devoid of images, then it is not devoid of an image, like the rest of what is felt or its attribute and it does not exist by itself but by a resident (60).

From the above, it is clear to us: that Dr. Al-Bouti (may Allah have mercy on him) provided the proofs that alert the mind and call for sound belief, and refused to obstruct the mind from understanding, and refuted all the materialist theories that the atheists say (61) and which they were arrogant and insisted upon even though the evidence before them speak His existence, the Highest, said: This same delirium is one of the most eloquent proofs that speak of the existence of Allah Almighty, so the mind would not have been unable to be guided to the clearest of what is clear before it if the biography of understanding things was automatically and abstract, but it has failed to understand despite its existence and the existence of all The foundations of understanding, after a female companion inclined to atheism in the Essence of Allah Almighty and arrogant to contemplate, and this is the clearest evidence that this power is a measure

Hakim stopped it from producing in the head of this arrogance as a penalty for his arrogance, and to achieve the reason for his immortal punishment on the Day of Resurrection (62).

Dr. Al-Bouti (may Allah have mercy on him) in his book (The Lack of Illusions of Materialism and Dialectic) ⁽⁶³⁾ responded to the materialists and atheists.

3. The absence of the final cause from the actions of Allah Almighty

The actions of Allah Almighty are not justified by a cause or an end, for He is the Exalted, the Owner of the King, the interrogator of what He wills, He wills, He does, and if He wills He leaves His will and power, Glory be to Him, the whole matter. About the actions of Allah Almighty and these matters are listed as follows: 1. Among the attributes of the fixed meanings of the Almighty is the attribute of will, which contradicts compulsion and coercion to do what the Almighty does not want, and that the will of Allah Almighty is complete and untainted by any of the meanings of compulsion and carrying out what he does not want. The human being is imperfect and tainted by coercion and redress, but for God Almighty, it is complete completeness, and this is a clear fact but is it possible in this fact to say that Allah Almighty's actions are based on final causes like our own actions ⁽⁶⁴⁾.

We note here that Dr. Al-Bouti (may God have mercy on him) asks such a question to give an accurate answer with an example of that in order for it to be ingrained in the minds. He says: "It is not permissible for us to say that, because it is

It contradicts what has been proven that the attribute of the will in Himself, Glory is to Him, is a perfect and complete attribute and that it is not tainted by any compulsion or coercion. - as is the case of the final cause - this means that you say: Necessity is what made him rain, as it was the inevitable medium for vegetation, so the complete will is destined then to germination, as for rain, it is tainted by a great deal of necessity that contradicts the will. Saying with respect to all creatures that cause other than them ⁽⁶⁵⁾ Thus, Dr. Al-Bouti (may Allah have mercy on him) leads to a conclusion, which is that this belief or saying about the Creator, the Mighty and Sublime, is pure infidelity and that it contradicts the requirement of divinity, a clear contradiction ⁽⁶⁶⁾.

.2-One of his attributes is the perfect and absolute power, which necessitates that all beings are by his creation and formation. Otherwise, the perfect and absolute power would not have been true in relation to Him, the Most High, and that the Noble Qur'an has stated in more than one place that all beings are from His creation ⁽⁶⁷⁾, as in the Almighty's saying: (And He created everything and ordained it by predetermining it) ⁽⁶⁸⁾, meaning: He included His power in general ⁽⁶⁹⁾, and the Almighty's saying: ((He who created for you all that is on the earth)) ⁽⁷⁰⁾, Allah Almighty tells that He created for them whatever is on the earth All of them, and that the earth and the benefits it contains for the children of Adam ⁽⁷⁰⁾, and the Almighty's saying: "Have they not seen that Allah who created the heavens and the earth is able to create like them?" ⁽⁷²⁾ Among these noble verses, it is only true that Allah Almighty has created everything, And His power was directed to Him in the beginning without taking any intermediary or cause, and His Exalted existence was one direct cause, which is the power of Allah Almighty and His creation.

His actions and his creation, meaning that between Allah Almighty's ability and that cause are means and causes that are the direct influence in finding the end. Allah Almighty's creation is not related to it except through mediation and causing it, and it is in contradiction to those Qur'anic texts that are uttered in a definitive statement that Allah Almighty is the Creator. The directness of everything, as it is contrary to the attributes of Allah Almighty with absolute power⁽⁷³⁾.

3. Negative attributes and meanings indicate that Allah Almighty describes all attributes of perfection, and from Him all attributes of imperfection. If we say: that Allah Almighty's actions involve the final cause as is the case for us, this would necessitate saying that Allah Almighty is characterized by some defects and that He is perfect. These deficiencies are other than him (Allah is exalted above that greatly). Because whoever needs order and then cannot reach this command except by means of a specific tool that he uses, then he is deficient in two respects: the first: in that he needs that command, and the need is a branch of deficiency, and the second: in that he was not able to reach it with the help of others, this Like everyone whose actions are based on the final cause, how can it be correct for this reason to be based on something from the actions of the Creator, the Exalted, His Majesty⁽⁷⁴⁾.

4. Allah Almighty mentioned in His Great Book in a bright, miraculous statement that He, the Highest, created everything that you see existing, and broadcast in it The work that He wanted for it, meaning: that He created the Essence and gave it the Seybah also for what He willed of the Messianic, so He said: ((Our Lord said who gave Everything He created and then guided)⁽⁷⁵⁾ and said ((Glorify the name of your Lord

The Highest has created Him, He has perfected and He Who has decreed He guided⁽⁷⁶⁾, and this is a clear and definitive text that there is no cause in the universe except through His creation and creation, so how can it be imagined, with that, that in the midst of this great Creator are some of His creatures to achieve certain goals^{?!(77)}.

It becomes clear to us: that the actions of Allah Almighty are not justified by a cause, and this was confirmed to us by Dr. Al-Bouti (may Allah have mercy on him) with the conclusion he reached after his presentation of these matters, as he made it clear that Allah Almighty cannot be characterized by a final cause⁽⁷⁸⁾.

This was confirmed by the theologians before him, and I will suffice with Al-Iji's saying when he said: "The actions of Allah Almighty are not justified by the purposes for Him⁽⁷⁹⁾, and Al-Jurjani's explanation explained that it is not permissible to justify His actions, the Exalted, with any of the goals and teleological causes, and that His actions, the Highest, are subservient to the interests of the servants, benevolent and kindly⁸⁰⁾.

After Dr. Al-Bouti (may Allah have mercy on him) explained that the actions of Allah Almighty do not justify a cause and a purpose, he went to show that there are texts that illusion that the causes and purposes of Allah Almighty are proven, and the purpose of these texts is to use the mother of explanation, and (may Allah have mercy on him) touched on this issue so that there is no room Because of doubt or confusion, and he mentioned the verses that contain the mother's reasoning, and clarified them so that there can be no doubt after him, he mentioned the Almighty's saying: ((And I created the jinn and mankind only to worship them)), and the Almighty's saying: ((And We sent down water from the sky purifying for the sake of cleanliness. It is a dead town, and we give it to drink from what We have created more abundantly and forgetful a lot)⁽⁸²⁾. So the blame here is not as it appears, which we imagine from the real reasoning; Because if it were so, the matter would have necessitated that Allah Almighty will enjoin his divinity by people's worship of Him, and that is why I need it, so He created people for it, and the matter would have required that I need to revive the country with intentions and water the people, so it was not necessary to achieve this by raining, and it is evident that this conception It is impossible for Allah Almighty, for Allah Almighty does not need anything, He is the Creator of the cause and the effect and the link between them in terms of causation and causation as well⁽⁸³⁾.

And Dr. Al-Bouti (may Allah have mercy on him) mentions that the lam in these verses is an expression of the causal cause and not of the true cause, i.e., the will of Allah Almighty was learned by finding a man and assigning him the requirements of servitude to him, just as his will was destroyed by the rain, and with the growth of the earth, and that the first be a cause and the second a link. From purely his disgrace and his power, this meaning expresses a help to us humans who are accustomed to imagining the connection of things to each other in from the foregoing, it became clear to us: that there is no final cause in his actions, glory be to Him and His Majesty. After we knew and proved to us with evidence the negation of the final cause from His actions, it remains for us to know the difference between the affirmation of the system of the cause in the components, and its absence from the actions of Allah Almighty and this is what is between it We have the author of our research, Dr. Al-Bouti (may Allah have mercy on him), and the reason for mentioning this difference is that there are those who take great pride in denying the final cause of his actions.

The Almighty, He said: “Some researchers exalted the denial of the final cause of His actions, the Exalted, insofar as this illusion of tampering with His creation and actions, and tampering is impossible for Allah Almighty, and they always deny tampering with the justification of His creation and actions in accordance with the interest and benefit. Coordination, organization, and arrangement ⁽⁸⁵⁾.”

To answer this question, Dr. Al-Bouti (may Allah have mercy on him) said: “The denial of tampering with Allah Almighty is not by imposing the final cause in his actions. Allah the Mighty and Sublime, without these judgments and interests being a final motive that motivates him to these actions, and this is the reality. Allah Almighty willed to make for His various creatures wisdom and great interests. He was able to create those interests without them, but he wanted to alert the minds of the servants. Through this arrangement and physical organization, he indicated that the world is a creator and a mastermind, so they believe in him and their hearts are entrusted to him, and he was able to instill in their minds this belief in him without the help with any of the manifestations of the universe and without being based on some organization and coordination, but he wanted their faith to be the effort of the mind. They spend it to deserve the reward or the burden for their earning and their own effort, and he was able to neither cost them nor create them at all, and he would not lack anything if he had not created them and he did not create anything from this entire universe, but this is how he wanted, and he does not want to spend it and he does not ask what he does, and if you were to ask About the secret of every creation and will, then this means that you appreciate a final, motive cause For him, you search for it in the roots of composition, and this is what they proved to be contrary to ⁽⁸⁶⁾.”

So the universe is based in its approach and appearance on the system of the atom and there is no doubt, and in that, it wants to alert the minds to the existence of the Creator who is mastering it, and this negates the absurdity of His action, but this does not mean nor necessitate that Allah Almighty has mediated to achieve some of what He wants with some creatures, rather That the Almighty is the first and last intermediary, and He is the Creator of everything, even if He lorded it over some of them in creation, then it is an arrangement made only ⁽⁸⁷⁾.

.At the end of the hadith of al-Bouti (may Allah have mercy on him) about the negation of the final cause of Allah actions, he supported his words with what the scholar Mustafa Sabri said when the latter said: “Either to say that Allah Almighty’s actions are in vain and in agreement, if they are not justified by teleological purposes and causes, then they are a pure illusion.

Its origin is the fact that those who say this measure Allah Almighty against themselves, i.e., on the person who does not act except by the likely and the final cause. While the visionary human beings who work with fun and international passion work with it insofar as they need to think about the help of actions, in the justification of His actions, the Almighty means: that His actions do not remain on them; Because that is the case of thinkers of my race about matters that Allah, the Exalted, must be exalted, but it does not express with righteous action; Because final causes are what the agent builds his action upon in himself and thinks of it before man over action, and from here we said wisdom transcends his actions, and his actions do not say “wisdom.” This is the requirement of His perfection, Exalted be He, while we are in thinking, and not as something. If he objects that Allah Almighty causes the consequences of his actions without thinking, then he is like the cause of his actions himself. His knowledge was said to have done it, and this is thinking about the fault in particular, which the one who says reasoning cannot deny, may Allah be exalted be upon him, and we are in a p. The matter is with our eyes, we humans, as a result of actions for those ends, meaning, uh, if we are a young girl, and if a final cause follows it, and from here, it is taken as the evidence of Allah. The end is the existence of a fourth, although there is no relation to it in relation to the action of Allah Almighty, rather Objectives are located and the perpetrator is aware of the connection between those actions and objectives ⁽⁸⁹⁾.

The second requirement: the path of gradation from the bottom

This is the second method that Dr. Al-Bouti (may Allah have mercy on him) used to prove the existence of Allah Almighty for those who deny his existence, the Almighty, and this method is represented by the verification of the saying that has been mentioned to us. The strongest of these matters seemed to be an indication and indication that he reached the proof of the existence of Allah Almighty.

In this way, we are presented in a scientific treatise that is tilted in front of us, so that if we finish interpreting it, another message related to it will be revealed behind it, so if we finish analyzing and verifying it, I studied as a messenger of Allah so that we can grade these issues to the reality of the existence of Allah Almighty. (The Qur’an) was transmitted to us through the centuries from a certain source, Aram opened bitterness that froze in the form of this book, and we have to start investigating it according to the scientific method, to investigate the saying and the news. Because of the possibility of lying in his narration, this issue was verified, and it will enter into another issue, which is: Who did this book come from? It came on the authority of our Master Muhammad (peace be upon him) who appeared

during the sixth century AD, and when this issue was realized, he entered into another issue, that this book is not from a familiarity, nor does it touch me in any of it, but rather a revelation through

Gabriel (peace be upon him). Knowledge, and if we verify the phenomenon of revelation and that it was not an internal feeling that the Prophet (may Allah bless him and grant him peace), we find ourselves in front of the necessity or the existence of Allah Almighty⁽⁹⁰⁾.

This method can be illustrated by the following diagram:

If the Qur'an comes to us - the Prophet (may Allah prayers and peace be upon him) if the phenomenon of revelation is realized then it is under the presence of Allah Almighty

What will remain for us: that the evidence mentioned by Dr. Al-Bouti (may Allah have mercy on him) in the two ways is the legs and the existence of Allah Almighty, and they are evidence that contains savvy and easy consideration in certainty, and exhorting the opinions of thinkers for His Exalted Existence, everyone believes in His existence, the Exalted, by nature, and no one denies its existence except for Yin: Either he is arrogant like Pharaoh and Satan, or he is out of mind like a madman. no, right either; And with that, he is present in thought and reason. Know that you are from this person in front of another evidence for the existence of Allah Almighty. This is because if the mind is left alone, it will do its natural work of discovering facts and reaching through premises to conclusions; And there was no finder

great for this mind; He has absolute authority over his work and conduct. He can stop his work when he wants and prevent him from understanding the simplest facts at every moment. And when the human mind ceases to understand this self-evident and clear truth, especially after looking at its certain and conclusive proofs; If this strange inability falls from it, then it will confirm the Sunnah of Allah that is going on in His servants; It illuminates the way for the mind, whose owner is not arrogant about contemplating the knowledge of the truth from the beginning of the path. He did not prefer following his lusts to following the call of reason from the very stages of thought; He blocks the way for the mind that has been arrogant since the first step; So you see that after you understand every minute in the affairs of life, the different nature; And I put him in front of a real-time in which the presence of Allah Almighty, I found him in it like a madman who was floundered by Satan from touch. Then they will never be guided^{(91) (92)}.

This noble verse indicates that no one is more unjust to himself than he who preaches the verses of his Lord, but he neglects them and refuses to accept them. Their ears are like deafness, so they do not listen to it, and error has been decreed for them because of their mockery and disdain, and they will never be guided. Because guidance has an open heart that is ready to receive⁽⁹³⁾.

Conclusion

1-Acknowledgment and belief in the existence of Allah Almighty is one of the things that are fixed in human nature, and it is a self-evident issue that only handicapped minds that can imagine an effect without an effect hate it.

2- .Belief in the existence of Allah Almighty is the basis of matters of belief and this is what Dr. Al-Bouti explained.

.3-Dr. Al-Bouti adhered to two methods to prove the existence of Allah Almighty, the first of which is the method of gradation from the top, and the second: the method of ascension from the bottom as we explained in this research.

-4 - .Dr. Al-Bouti established the direct proof of His Exalted Existence by means of the indication of coherence.

.5-Dr. Al-Bouti presented the proofs that purify the mind and call for sound belief, and refused to obstruct the mind from understanding, and refuted all the materialistic theories said by the atheists.

-6 - .Dr. Al-Bouti explained that the actions of Allah Almighty are not justified by a cause or an end, for he is the Most High, Malik. He said what he wanted, if he wanted, he did, and if he wanted he left with his will and ability, and thus he denied the nullity reason for the actions of Allah Almighty.

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Mustafa Sabri: One of the Hanafi scholars, a jurist, speaker, researcher, of Turkish origin, birth, and origin. He was born in Tokad (1899 AD), educated in Caesarea in Anatolia, and set up a school in the Mosque of Muhammad al-Fatih in Istanbul, then he took over the Sheikhdom of Islam in the Ottoman Empire and emigrated to Egypt And he died in Cairo in 1954 AD. One of his books: The Position of Reason, Science and the World from the Lord of the Worlds, The Question of Translating the Qur'an, Successful Humans Under the Sultan of Destiny, and others. See: The Flags:

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Aristotle Thales: a famous Greek philosopher and teacher, born in (380 BC. AD), he and his teeth are considered Plato the most important among all the ancient Greek philosophers. He is the largest philosopher who explores all branches of human knowledge in the history of mankind as a whole and is distinguished by Plato's accuracy curriculum.

He completed the proofs and based on the aiming experiment and he was the author of almost all the science of logic, hence the title of the first teacher and the owner of logic. He died in (322 BC. AD). He authored many books and letters in all sciences, the books of the recipient, the natural, moral, metaphysical, and poetic books. Among these books are natural hearing, morals, animals, in the sky. See: Encyclopedia of Philosophers:

Dr. Abd al-Rahman Badawi, The Arab Foundation for Studies and Publishing, 1st Edition, (Beirut 1986 AD), vol. 1, p. 98-101; Dictionary of Philosophers: George Tarabishi, Dar Al-Talia, 3rd Edition, Beirut - 2006 AD); pp. 52-57.

The physical, motive, formal, and final cause. See The Story of Greek Philosophy, Ahmed Amin, Zaki Naguib Mahmoud, Dar al-Kutub al-Masryah, 1st edition, (Cairo - 1930 AD), p. 224.

See The Story of Greek Philosophy by Ahmed Amin and Zaki Najib Mahmoud, p. 225.

See The Greatest Cosmic Certainties: p. 89, 90; And whoever wants more, let him refer to the book of material evidence Al-Shaarawi.

See The Greatest Cosmic Certainties: p. 90, and whoever wants more should refer to Al Shaarawy's Book of Material Evidence.

See The Greater Cosmic Certainties: p. 91.

The Greatest Cosmic Certainties: p. 91.

The Greatest Cosmic Qubbiyat: p. 92.

See The Greatness of Cosmic Certainties: p. 93.

Al-Lama' in Refutation of the People of Dispersal and Heresy: Imam Abu Al-Hasan Al-Ash'ari (T.: 5330), authenticated and presented to him and commented on by Dr. Hammoud Ghoraba, Egypt Press, Dr. I, (Egypt - 1955 AD), p. 17, 18. (59) In view of Al-Tawhid: Muhammad bin Mahmoud, Abu Mansour Al-Matridi (T.: 1333), investigation: Dar Fathallah Khalif, House of Egyptian Universities, d. I, (Alexandria - D. T.), p. 117.

Al-Tawhid: p. 117-118.

Atheism: Language: The origin of atheism is the tendency and turning away from something, and before the tendency towards intention, and the hadd is called by this name because it is dug next to the grave. See Tahdhib al-Lughah by al-Azhari: Part 4, p. Al-Askari Linguistic Differences: Part 1, p. 228, The End in Gharib Hadith and Athar: Majd Al-Din Abu Al-Saadat Al-Mubarak Bin Muhammad Bin Abdul Karim Al-Shaibani Al-Jazari Ibn Al-Atheer Ann: 1959), verified by: Aher Ahmed Al-Rawi, Mahmoud Muhammad Al-Tanaji, Scientific Library, Dr.. Tay Sir and 1979 AD), vol. 4, p. 239.

Atheism by definition: Dr. International says: "Atheism does not mean anything. Choose from arguing with justice, regardless of the type of atheism and its impregnation, and whatever its predecessor or motives." Big Tech

Cosmic: p. 95; And it was said: It is the inclination towards Islam, and the denial of divinity and the rejection of its evidence, and it is of two types: the first: atheism of polytheism in Allah Almighty, which contradicts faith and invalidates, and the second: the acute "with reasons, which weakens the naked and does not invalidate it." See

- Al-Zahir in the strange words of Al-Shafi'i: Muhammad bin Ahmed bin Al-Azhari Al-Harawi, Abu Mansour (T.: 1370), investigative:
- Massad Abdul Hamid Al-Saadani, Dar Al-Tala'i, Dr. T., p. 248; Then Al-Manawi Al-Qahiri (T.: 1031 AH), World of Books, 1st Edition, (Cairo - 1990 AD), p. 288; Dictionary of Contemporary Arabic Language: Dr. Ahmed Mukhtar Abdel Hamid Omar (T.: 1424 AH), with the assistance of a working group, World of Books, 1st Edition, (Dr. M - 2008 AD), Part 3, pg. 1997.
- See The Greatest Cosmic Certainties: p.
- See: Refuting the Illusions of Dialectical Materialism: Dr. Muhammad Saeed Ramadan Al-Bouti (T.: 2013 AD), Dar Al-Fikr, 3rd Edition, (Damascus - 1985 AD). (64) See The Greatest Cosmic Certainties: p. 143.
- See The Greatest Cosmic Certainties: p. 144.
- See The greatest universal certainties: p. 144.
- See The greatest universal certainties: p. 145.
- Surat Al-Furqan: part of verse (2).
- See The Shines of the Gorgeous Lights and the Shines of the Archaeological Secrets to Explain the Shining Dura in the Contract of the Pathological Squad: Shams Al-Din Abu Al-Awn Muhammad Bin Ahmad Bin Salem Al-Saffarini (T.: 1188 AH), Foundation Al-Khafiqin, i), (Damascus - 1982 AD), Part 1, p. 153.
- Surat Al-Baqarah: part of the verse (29).
- See Jami' al-Bayan in the interpretation of the verses of the Qur'an: by al-Tabari, vol. 1, pg. 629.
- Surat Al-Isra: part of the verse (99).
- See The greatest universal certainties: p. 144.
- See The greatest universal certainties: pp. 144 - 145.
- Surat Taha: Verse (50).
- Surat Al-A'la: Verses (1-3).78) See The Greatest Universal Certainties: p. 145.
- See The Greatest Universal Certainties: p. 145.
- Al-Mawqif: Part 3, p. 296.
- See Explanation of the Positions: by Al-Jarjani, Part 8, p. 224. (1) Surah Al-Dhariyat: Verse No. (56)
- Surah Al-Furqan: part of verse 48 and verse 49
- See: See: The Greatest Cosmic Certainties: Pg. 145 - 149, and you can review it in detail in the book "Lami' Al-Anwar Al-Bahiya" by Al-Saffarini: Part 1, p. 328; See: Ruh Al-Bayan: Ismail Haqi bin Mustafa Al-Istanbul Al-Hanafi Al-Khilouti, Mawla Abu Al-Fida (T.: 1127 AH), Dar Al-Fikr, Dr. I, (Beirut - D.T.), vol. 9, p. 175-177; Tafsir al-Shaarawi al-Khawair: Muhammad Metwally al-Shaarawi (T.: 1418 AH), Akhbar al-Youm Press, d, i, (d. m - 1997 AD), vol.
- See The Greatest Cosmic Certainties: p. 146.
- The Greatest Cosmic Certainties: pg. 146, 147.
- The Greatest Cosmic Certainties: p. 147.
- See The Greatest Cosmic Certainties: Pg. 147 - 148.
- The Position of Reason and Knowledge from the Lord of the Worlds, Part 3, pg. 19; See: The Greatest Cosmic Certainties: p. 148.
- The Position of Reason and Knowledge from the Lord of the Worlds, Part 3, p. 114, 117; See: The Greatest Cosmic Certainties: p. 148.
- See The Greater Cosmic Certainties: p. 106, 105.
- Surat Al-Kahf: Verse 57.
- See The Greatest Cosmic Certainties: p. 109-107.
- See: The Collector of the Rulings of the Qur'an: Abu Abdullah Muhammad bin Abi Bakr bin Farah Al-Ansari Al-Khazraji Shams Al-Din Al-Qurtubi (T.: 671 AH), investigation: Ahmed Al-Baradouni and Ibrahim Atfayesh, Dar Al-Kutub Al-Masryah, Ta, Cairo 1964 AD), vol. 11, p. 7; In the Shadows of the Qur'an: Seyyed Qutb Ibrahim Hussein Al-Shazly (T.: 1385 AH), Dar Al-Shorouk, 17th Edition, (Beirut - 1912), vol. 4, p. 2279.