

The Religion: the Ultimate Destination of the Human Beings (An Analytical Study)

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Abstract:

The purpose of this investigation is to analyse the necessity of the Religion in the human life as an essential segment of human prosperity. Religion is the path that takes human beings to their ultimate destination. Logic demands that whatever one's goal in life, there should be a means for reaching that goal. Man is dependent on so many things for the maintenance and preservation of his life. The body and all its constituents, the soul and all its strengths and sensitivities were not created by humans. Similarly, those things which are essential for the preservation and maintenance of life were neither created nor purchased by him as they came into existence long before he was born. Careful observation will reveal that there is a deep and strong inter-connection between man's abilities and the system of the universe. For example, the eye has a relationship with the sun, the ear with the atmosphere. Without light the eye cannot see. Sound is carried through the air to reach the ear. Oxygen is essential for maintaining all bodily functions. This article consists of introduction, research methodology, data description and conclusion.

Key Words: religion, Psychology, atheism, spirituality, Sufism, nature

Introduction:

Although people of every day and age needed religion, yet in my opinion, that need is far greater today than it has ever been before. The true and essential aim of religion is to guide man into becoming a servant and a manifestation of God. God's attributes should become the touchstone for our moral values and should be imbibed in every aspect of our lives. The situation of the world today is not hidden to the wise and learned people. Not only are God's attributes and virtues ignored, His very existence is denied. The need for, and the glorious teachings of religion are swept aside by those who would have mankind follow only the deceptions of the human mind.

"My religion is exceptionally basic. My religion is thoughtfulness."¹

Religion is characterized by the Oxford Dictionary as "The faith in and love of a superhuman controlling force, particularly an individual God or gods."²

The humanist Durkheim, in his fundamental book *The Elementary Forms of the Religious Life*, characterized religion, as a "brought together arrangement of convictions and practices comparative with sacrosanct things"³ Basically, religion is the connection between the individual and the heavenly which depends on the conviction that there exist some extraordinary substances which made and oversee the world. The source of religion is lost in the cloud past of human advancement and is accepted to have grown step by step with the development of people from their primate precursors. It is an interesting element of humankind however a few primates are known to show pre-moral estimations of energy about the stylish, hesitance, compassion and sympathy for different individuals from the sort, and so forth which are viewed as pre-emptive strides of otherworldliness which breeds religion.

Research Methodology

In this research paper, the narrative research method is used.

Data Description

Why well-known people come to religion in the context of thought, spirituality and psychology

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This is the question that seems to bother the disgusted mind of modern religion. A rational thinker finds it very strange how people are attracted to religion. He does not understand that materialism in an age where everything is decided on the basis of profit and loss in a purely logical manner, what is the need for any heavenly guidance? In fact, it is not a new question that has been asked of religious people, nor is it a question that religious people have never answered. Well-known scholar Fethullah Gulen in his book "Islam and the Present" Set the title.⁴

Why is atheism so popular?

Since atheism refers to the denial of God, its promotion is closely related to the death and decay of spiritual life, but there are other reasons for its spread. At the intellectual level, atheism is the denial of God's existence and non-acceptance of it. The question is, how did religion get involved in human life? How was this religion born? Who is the creator of this religion? The most important question is, did the human mind create a god according to its needs? Or is there really a God in this universe? Although the known history of this world tells us that the simple majority of this world has always been a follower of religion, people were religious, people are religious and evidence shows that people will remain religious.

The movement is not a very old matter. The mind that emerged from the dark ages of the church sought its survival in the separation of religion from society, but despite its best efforts, it could only do so by separating religion from the state. But was that really possible? Do we see the revival of Christianity in the West, even though it requires research?

David Barton is a leading American social activist who believes that the state and Christianity should be reunited.⁵ The matter is not as simple as it seems. In fact, religion is a matter from which it is impossible to get rid. It is part of human nature and human nature. The more force you suppress religion, the more power Emerges with it. The more you shake the foot, the more it grabs the foot. The closer you seek it, the closer it gets. If you think about it, it seems that the question is not why people are attracted to religion, but the question is that. Why are "these" people attracted to religion? Who are these people? The famous people of the world who have all the luxuries in life, wealth is the slave of their house, they are successful according to all the standards of materialism which are considered as the standard today. Saeed Anwar, Inzamam-ul-Haq, Hashim Amla, Imran Tahir or other such people whether they belong to other religions who have been returning to their own religion or have come closer to religion, what is the reason for this? The mind will find many material reasons for this.

It will analyse it again and again in the laboratory of its logical mind. It will try to find any incidental evidence to find the logic of these well-known people coming to religion. When such a personality is presented to him, does he try his best to prove in such a way that such people are suffering from mental disorders and their personality is suffering from character failure? They will find an accident, they will find an incident, they will try to find an external means, why did Muhammad Ali Clay come to Islam?, Because the rights of blacks were violated, so in response. Why did Muhammad Yusuf convert to Islam?, Because he belonged to the oppressed poor class of society. Why did Junaid Jamshed convert to Islam?, Because he was suffering from psychiatric disorders. Why did Inzamam-ul-Haq come to Islam?, Because there was a Tablighi Jamaat behind it.

Why do these people come to religion? It is very difficult to deviate from the nature of religion as it is a characteristic of human nature, because it is not possible to deviate from one's own nature. The human intellect, its consciousness, its ability to draw conclusions from things and nature slam never leads to the wrong path. It is not unreasonable to point out here that the religion of Islam claims to attract pure nature to it. It is not a religion of inferiority and ignorance, but it claims that it is addressed only to those who have knowledge and intellect. Consider how scholars belonging to other religions were attracted to Islam in the name of research, that a department called "oriental studies" came into being, although apparently it is the knowledge of Orientalism, but its In fact, the religion has been the study of Islam.⁶ Ali ibn Ibrahim al-Numla (who has an accurate knowledge of the Orientalists) says that in my opinion the Orientalists are the non-Muslim intellectuals (whether they live in the East or in the West), the cultural beliefs of the Muslims, and Research etiquette, whether it is a Muslim group or nation living in the East or in the South, whether speaking Arabic or non-Arabic.⁷ Maulana Shibli Nomani has divided the Orientalists into three categories:

1. Orientalists unfamiliar with the Arabic language and literature, the history of Islam and their sources, whose knowledge is not direct, but who take help from translations and use assumptions and assumptions.
2. Orientalists who are familiar with the Arabic language, literature, history, and Islamic philosophy, but are not familiar with religious literature and arts such as Asma al-Rijal, the principles of tradition, the ancient literature and traditions.

3. Orientalists who have studied Islamic sciences and religious literature, but have not been able to get rid of their religious prejudices. They use prejudice, narrow-mindedness and slander about Islamic sciences.⁸

Montgomery Watt is a well-known Christian missionary and mentions the Holy Prophet with great reverence but tries to downplay the experience of revelation by calling it Creative Imagination.⁹ In his book, the German thinker Paul Schmidt, in his book, cites three things as the cause of the glory of Muslims, and emphasizes the efforts to overcome and eliminate them.¹⁰ The religion of Islam, its beliefs, its moral system and the ability to build brotherhood among people of different races, colours and cultures, Physical resources of Islamic countries.

Increasing numerical strength of Muslims

Thus, after mentioning the real foundations of the power of the Muslims, he writes: "If these three forces come together, Muslims become brothers on the basis of faith and they start using their natural resources properly, then Islam will emerge as a great force that will lead to the destruction of Europe and There will be a danger that the power of the whole world will fall into the hands of Muslims." ¹¹ While these thinkers are not Muslims, there are other factors that can attract them to the study of Islam and Islamic sciences. One of the major factors is that Islam itself has the scientific and intellectual foundations so that people with knowledge can be attracted to it. Although it is for criticism and commentary, it would not be wrong to say that the most talked about topic in the world today is religion in general and Islam in particular. Tea houses, private parties, social media circles, Gallup service, well-known blogs and websites, wherever you go, the conversation will be about religion or Islam. Now let us analyse some of the myths that people are attracted to Islam due to psychological problems, mental and intellectual defeat and sudden accidents due to shocking circumstances and events.

Although this cannot be termed as such a major defect, if a close example is given, the mother of Imran Khan, a well-known political leader and former sportsman of Pakistan, will go to Khaliq-e-Haqiqi after dying of cancer. Meet and this incident affected Khan's thinking to such an extent that he declared jihad against cancer. And this is just one example, otherwise, if research is done, most of the great things that have happened in the world that have changed the course of nations have been influenced by circumstances and events. But religion is not just an accidental or accidental matter; it is a purely intellectual and spiritual matter. Not much, now we are talking about some personalities who were not influenced by circumstances and events but were attracted to religion on pure intellectual and scientific basis. In his book, *The Bible, The Quran And Science*, Dr. Maurice Bocaille has quoted dozens of verses from the Bible that are contradictory, contradictory to scientific theories, and do not meet the standards of research and criticism. No statement was found that contradicted the accepted rational and scientific ideas.¹² A scientific study of the Qur'an concludes that it is not possible for a person from the seventh century AD to make the various statements in the Qur'an that date back to that time.

They did not have and about which a final opinion was formed after centuries of research. In my opinion, no human justification of the Qur'an is possible. Muhammad Asad was born in 1900 to a Jewish family in Australia. His grandfather was a Jewish scholar (rabbi). Muhammad Asad's real name was Lippold Voice. From 1922 to 1925, Lippold travelled to Egypt, Jordan, Syria, Turkey, Palestine, Iraq, Iran, Central Asia, Afghanistan and Russia as a correspondent for German newspapers. He took a closer look at Muslim culture and studied Islam. In 1926, he converted to Islam at the hands of an Indian Muslim in Berlin and changed his name to Muhammad Asad. He lived in the Arabian Peninsula for about six years. The Kingdom of Saudi Arabia was established in his presence. There he married an Arab woman who gave birth to Talal Asad. He came to India in 1932. He stayed in Amritsar, Lahore, Srinagar, Delhi and Hyderabad Deccan. He had long meetings with Allama Iqbal on the laws of the proposed state of Pakistan. Under the influence of Iqbal, he wrote his famous book "Islam at the Cross Road" and then published an English magazine called "Arafat" in which ten issues were published, Started English translation of Sahih Al Bukhari. Five sections were published that he was arrested at the beginning of World War II for being a German citizen, The battle over the release bearing".¹³ We find a similar example of Pekthal.

Pekthal's Islam was not the Islam of contemporary sentimentality but it was the result of a pure intellectual and scientific movement which was followed by careful study and reflection. Of course, Islam affects the intellect.¹⁴ We record here an incident which happened to Allama Inayatullah Khan Mashreqi while he was studying in England. He says that 1909 is mentioned. It was a Sunday and it was raining heavily. When I got out of work, the famous Church Astronomer Professor James Janes was walking towards the church with the Gospel in his armpit. When I approached him, he greeted me and said, "What do you want?" I said, "Two things, the first is that it's raining hard and you have your umbrella under your arm." Sir James Janes smiled and pulled the umbrella. " Then I said, "Secondly, a city man like you is going to church for worship."

Professor James Janes paused for a moment at my question and turned to me and said, "Have tea with me this evening."¹⁵ So I arrived at his residence at four o'clock in the evening, and at exactly four o'clock Lady James came out and said, "Sir James is waiting for you." When I went in, there was tea on a small table.

The professor, lost in thought, said, "What was your question?" And without waiting for my answer, the creation of the celestial bodies, its wonderful system, the infinite distances and distances, their intricate paths and orbits, as well as the interconnectedness and the storms of light, give my believing details that my heart belongs to Allah. He began to tremble at this arrogance. His own condition was such that the hair on his head was straight. The double state of surprise and fear was evident in the eyes. His hands were trembling and his voice was trembling with the awe of Allah's wisdom. He said, "Inayatullah Khan! When I look at the deeds of God's creation, my being begins to tremble at the glory of God, and when I bow before God in the church and say: "You are so great. "So every particle of my being becomes my companion. I find immense peace and happiness. I get a thousand times more fun in worship than others, say Inayatullah Khan! You understand why I go to church. " Allama Mashreqi says that this speech of Professor James created a strange chaos in my mind. I said, "Sir, I am very impressed with your soul-stirring details. I have memorized a verse from the Qur'an in this regard. May I present it if I have permission?" He said, "Of course!" So I read this verse.¹⁶

وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ. وَمِنَ النَّاسِ وَالدَّوَابِّ ۖ وَأَلْوَانُهُمْ كَذَلِكَ ۖ إِنَّمَا يَخْشَى اللَّهَ ۖ
مِنَ عِبَادِهِ الْعُلَمَاءُ. 17

"And similarly in the mountains there are white and red streaks with a variety of shades and there are deep black (streaks) as well. And likewise there are various colours among men and beasts and animals. So only those of His servants who have knowledge (of these realities with a vision and outlook) fear Him. Surely Allah is Almighty, Most Forgiving." Upon hearing this verse, Professor James said, "What did he say? Only scholars fear Allah? Surprising, very strange, this is what I have learned from fifty years of continuous study, who told Muhammad (peace be upon him)?" Tell me? Does the Qur'an really have this thing? If so, write down my testimony that the Qur'an is an inspired book. Muhammad had read it, he could not have known this fact by himself.

Surely Allah Almighty had told him. Very good! Very strange.¹⁸ If the concept of God is spoken and the subject of research is the essence of God, whatever the path, philosophy, science, religion, then this is the natural feeling that a forest, a desert, a desert, then a distant island, an uncivilized person who Forced by natural necessity to be a captive of a god, why do we need to be a god? After all, the human race that once lived in the mountains is the most modern man who hoisted a flag on the moon is a captive of a god. Why is this feeling of existence traversing the centuries and still trapping the dominant majority in its net, nations, tribes and geographical boundaries? Is it a fallacy to think that there is a God, free from the shackles of time? After all, why has the group of atheists always been so few and the biggest mention among them has been God, that is, even if they do not want to, the mention of it is through denial.¹⁹ The question has long been posed as to why mankind has been convinced of the concept of God as a whole, then when it became acquainted with the human psyche and its natural way of thinking, it became clear that man is at ease Running towards the great realities of the universe, if explained to him in a simple and easy way, his mind easily absorbs them. The tragedy of modern times is that they saw the only way to succeed in getting rid of religion and God completely, which created a vacuum.

Strangely enough, these modern societies where ancient religions are trying to get rid of them, their romance grew day by day with conservatism. Somewhere ancient Maya civilization is being discovered, somewhere Egyptian ihrams are being dug, and somewhere there is interest in the prophecies of Nass Tra Dames. Somewhere the End of Times is his favourite subject; somewhere the West speaks of convergent religions, somewhere of monotheism. Surprisingly, in these liberal and secular societies, festivals like Holi, Diwali, Basant, Christmas, Easter, Thanksgiving, Halloween, Saturnalia and Valentine's Day are celebrated at the official level and if research is done on the basis of all these festivals then religious Beliefs appear to work behind the scenes. Fake religions such as Sufi circles and "scientology" are also created.²⁰ The main reason is that the religion of man is a natural need of man. You chase him a million times. He will not leave you. On the other hand, it cannot be denied that the preaching parties and religious figures have also played a major role in attracting people to religion, with reference to today's preaching parties and religious figures, if it is criticized that they are well-known personalities.

They lay their hands on them and attract them to religion when they are most vulnerable, but the best thing is that they attract people when they are most in need. On the other hand, if conveying the message of religion to well-known personalities is such a great crime, then this has also been the case with the Prophets (peace and blessings of Allaah be upon them). But this is not a modern matter, but the objection to the Prophets and their work is a very old matter. It is a matter of great pleasure that this party, which is considered to be far from peace and violence, is also a thorn in the side of Western civilization and liberals.

This is exactly what a Pakistani columnist, Dr. Khalid Sohail, wrote in his article "Preaching effects on the creative mind ... A psychological review of Junaid Jamshed and other celebrities."²¹ Junaid Jamshed was deeply impressed by Maulana Tariq Jameel, Who is a famous leader of Tablighi Jamaat.

The Jamaat believes in adhering to strict religious principles. He says women should wear hijab and burqa. And stay indoors. Women are not allowed to drive or work. This Jamaat is against all kinds of arts. Music, dance, painting and acting are evil deeds for him. It is interesting to note how the Tablighi Jamaat turns a psychological problem into a religious one.

They instantly turn a simple act of human daily life into a great sin. And then they put pressure on people to come to Allah. Attend the Tablighi Jamaat. And think of your eternal life. As a psychotherapist and philanthropist, one believes that preachers and enlighteners have very different views on worldly matters. According to the Tablighi Jamaat, life revolves around good and bad, right and wrong, sin and reward, and halal and haraam. "

“الان فى الجسد مضغة اذا صلحت اذا صلحت صلح الجسد كله واذا فسدت فسد الجسد كله الا وبى القلب“

22 There is an organ in the human body, if it becomes righteous then the whole body becomes righteous and if it becomes corrupt then the whole body becomes corrupt then be aware that it is the heart. Hazrat Sahl bin Abdullah Tastri, who held a privileged position among the leading Sufis, says:

اصولنا سبعة اشيء التمسك بكتاب ه اللّ والاقْتداء بسنة رسول ه اللّ صلى ه اللّ عليه وسلم واكل الحلال وكف الاذى واجتتاب المعاصى والتوبة واداء الحقوق 23.

"Our seven principles are complete adherence to the Holy Quran, following the Sunnah of the Prophet, not allowing anyone to harm oneself, avoiding sins, repenting and asking for forgiveness, and paying one's dues." This statement of Sheikh Moinuddin Ajmeri is recorded in the history of Ajmer. "O people, whoever of you abandons the Sunnah of the Messenger of Allaah (peace and blessings of Allaah be upon him) will be deprived of the intercession of the Messenger of Allaah (peace and blessings of Allaah be upon him). One of the conditions of a Wali is that he should follow the Messenger of Allah (sws) in his words, deeds and beliefs.²⁴

In fact, to see spirituality as separate from religion is nothing but a modern fallacy. No matter how much you try to create spirituality, the most accurate and real way is nothing but religion. Then, if we talk about psychological references, it is clear that whenever a person reaches the extremes of material phenomena, his spiritual death occurs, and the only way to live from this spiritual death is to face the real Creator. Let the head be bowed. Most of the well-known people who have the ability to think must return to their origin and this fact has been pointed out by Hazrat Muhammad Mustafa (peace be upon him).

Abu Huraira narrates that people are like gold and silver ore. Those who are good in Jahiliyyah are good even after accepting Islam, when they gain an understanding of religion. And souls are flocks. Then those who knew each other are friends in the world and those who were separated there are also separated here.²⁵

Functions of Religion

The discussion on the presence of a 'Divine being', or 'the Creator', has been a subject of discussion for a very long time with no decisive outcome. In any case, the presence or non-presence of God has little to do with religion because, in any case, religion certainly exists. Religion isn't just the confidence on the presence of a God yet additionally all the gear that follows those convictions. It is a whole worth framework, a lifestyle. A couple of its significant capacities and their importance in the current day situation are referenced underneath.²⁶

Harmony and non Violence

"Religion brings to man an internal quality, profound light, and unutterable harmony."²⁷

The reason for religion is generally respectable and doesn't just indicate to make a general public of resilience yet in addition endeavours to keep up harmony in the brains of the supporters. It attempts to guarantee that individuals get used to their reality and reality; giving them any expectations of a superior future, frequently through photos of existence in the wake of death or paradise. The socialists, particularly Engels and Marx excused this capacity of religion as insignificant and marked religion itself as the "opium of poor people", however in doing as such; they sabotage this most significant capacity of religion.²⁸

It gives an objective to aimless lives causing them to accept that their lives really mean something and that human presence is neither lone nor silly. This harmony permits individuals to lead their life following what they believe is good and would prompt them being honoured and adored by God.

This desire for interminable salvation props individuals up and is one of the most significant elements of religion without which, existence with every one of its hardships, could get intolerable. It reinforces the individuals and permits them to make moral, frequently benevolent, choices. Most strict writings are carefully against brutality and abuse. The 10 charges of the Christians states-"Thou shalt not slaughter."²⁹

Jainism and Buddhism have peacefulness as one of their standard principles. Be that as it may, these, some time ago respectable standards have been misshaped through the understandings by the 'god-men' throughout the hundreds of years. A case of this was found in Christianity for a decent piece of the eleventh thirteenth Century where the idea of 'just' or defended wars was set up. The individuals who battled for the sake of God were perceived as the Milites Christi, warriors or knights of Christ.³⁰

The Crusades were a progression of military battles that occurred during the eleventh through thirteenth hundreds of years against the Muslim Conquests. Initially, the objective was to recover Jerusalem and the Holy Land from the Muslims and bolster the blockaded Christian Byzantine Empire against the Muslim venture into Asia Minor and Europe appropriate. In 1095, in a gross presentation of interpretative forces and, control of Holy messages, Pope Urban II, at the Council of Clermont, raised the degree of war from bellum iustum ("simply war"), to bellum sacrum ("blessed war"). Thus, slaughtering of individuals got legitimized as well as was viewed as an ethical obligation; an assistance to God!³¹

Profound quality and Social Control

"Religion is the thing that shields the poor from killing the rich."³²

Religion is without a doubt one of the best methods for social control plaguing all through all exercises of our being. Religion, directly from our introduction to the world, controls our activity and points of view. Through its ceremonies and lessons, it imparts inside us an arrangement of convictions and customs which hinders our psyche to different thoughts and the risk of social activity through reproaches, analysis, and blacklist guarantees adjustment to this, fairly inflexible, conviction framework.

Our feeling of ethical quality is gotten from our folks and encompassing society, who thus, are affected by religion to choose what is 'correct' or 'wrong', however, in all actuality, the idea of 'right' is an ever-changing, relative idea. There can be no uncertainty that a solid relationship exists among religion and profound quality. In the expressions of Mathew Arnold, "Religion is profound quality contacted with feeling."³³

MacIver accepted that religion and ethical quality are synchronous just as correlative. He in this manner expressed "We can't state that either the strict or the ethical code started things out similarly as we can't state that specially went before profound quality or law. Moral codes have arranged the route for the propagation of strict convictions. Strict codes have firmly strengthened with their powerful authorizes the overarching ethics of the gathering."³⁴

Conclusion

It is evident that though the moral purpose of religion was indeed to play a very necessary and useful role in the society, and it has been empirically seen that it has often succeeded in its purpose and logical interpretations of its tenets by people who have religious power and authority and are said to be 'men of God'. Regardless of these depravities, notwithstanding, religion keeps on having an indistinguishable impact in human life for it brings solidarity and social request, internal and outward harmony and congruity, and in particular, an expectation and feeling of direction! In present occasions of outrageous pressure and merciless rivalry where increasingly more are prepared to forego all qualities and ethics to accomplish their concept of 'achievement', religion attempts to ingrain high ethics and offers comfort to the hurt. Degenerate understanding of religion and visually impaired confidence of its supporters have done a lot of mischief to humankind, however all things being equal, religion communicates something specific of adoration and profound quality to a few of its devotees.

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