



THE UNSEEN SIGNATURE

A Short Journey from Doubt to God
and from God to Islam

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Author's Note

This book is written for the honest doubter, not the angry debater.

It is for the person who does not want slogans, pressure, or emotional manipulation. It is for the person who has looked at the stars and wondered why anything exists at all. It is for the person who feels that life is beautiful, painful, brief, and mysterious, and who quietly asks: Is there more than this?

Islam does not ask a person to bury the mind. It asks the mind to wake up.

The Qur'an repeatedly invites human beings to think, observe, compare, reflect, and return to the deepest question:

Can a world filled with signs be without a Sign-Giver?

This small book is a simple invitation. It does not claim to answer every question, but it aims to open the right door.

Chapter 1

The Night That Asks a Question



Figure 1. The night that asks why anything exists. Original illustration inspired by the Qur'anic invitation to observe the heavens (Qur'an 3:190).

Imagine a man walking alone at night.

The city is sleeping. The shops are closed. The noise of the day has disappeared. He looks up and sees the sky spread above him like a silent ocean. Stars are burning millions of miles away. Galaxies are moving. The earth is spinning. His heart is beating without his permission.

For a moment, he forgets his phone, his bills, his deadlines, and his arguments.

A question rises inside him:

Why is there something rather than nothing?

This question is not childish. It is one of the deepest questions ever asked.

An atheist may say, “The universe exists. That is enough.”

But is it enough?

If a person found a book in the desert, with chapters, sentences, grammar, meaning, and wisdom, would he say, “The book is just here. No further explanation is needed”?

If he found a house with rooms, lights, doors, water, and a system of heating and cooling, would he say, “This house explains itself”?

If he found a phone with a screen, circuits, software, and language, would he say, “Matter arranged itself, and no intelligence is needed”?

No reasonable person lives like that.

We look for explanations because the mind is made for truth.

The universe is not a small stone in the road. It is the totality of space, time, matter, energy, order, law, mathematics, life, consciousness, beauty, and moral experience. To say, “It is just there,” is not an explanation. It is a refusal to explain.

The Qur’an asks this question with striking force:

“Were they created by nothing, or were they themselves the creators?” (Qur’an 52:35)

This verse is short, but it shakes the mind.

There are only a few options:

Either we came from nothing,
or we created ourselves,
or we were created by something beyond us.

Nothing cannot create anything.
A thing cannot create itself before it exists.
Therefore, existence points beyond itself.

The world is not silent. It is speaking.

Chapter 2

The Universe Cannot Be Its Own Explanation

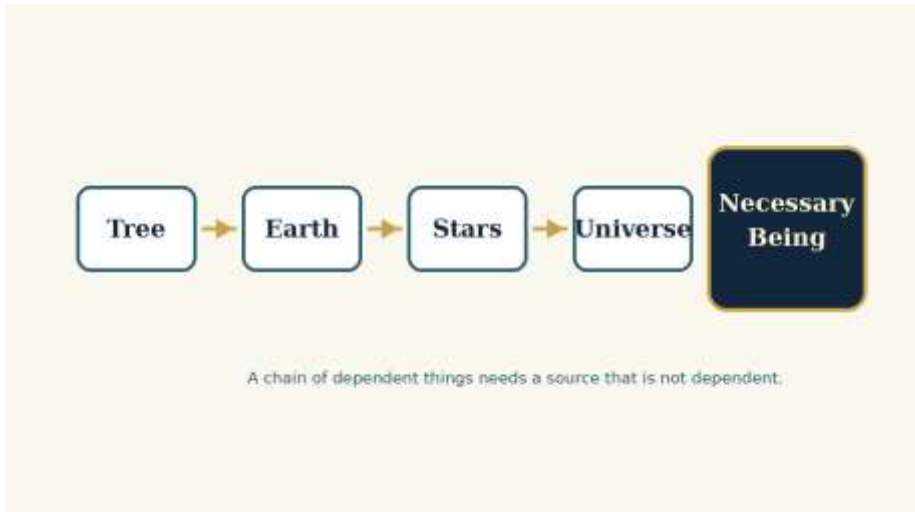


Figure 2. Contingency and dependence. Original logical illustration based on classical contingency reasoning (Al-Ghazālī, 2000; Reichenbach, 2022).

Everything around us is dependent.

A child depends on parents.

A tree depends on soil, water, sunlight, and air.

A building depends on builders, materials, design, and location.

A planet depends on forces, conditions, and laws.

A human body depends on organs, oxygen, food, cells, and countless invisible processes.

Nothing in the universe says, “I exist by myself, through myself, and for myself.”

Everything says, “I was given existence.”

This is the heart of the contingency argument. A contingent thing is something that exists but does not have to exist. It

could have been different. It could have failed to exist. Its existence needs an explanation.

You and I are contingent.

The earth is contingent.

The sun is contingent.

The galaxies are contingent.

The universe, as a collection of dependent things, is also in need of explanation.

A collection of needy things does not become independent simply by becoming large.

A thousand borrowed books do not become an owned library.

A thousand mirrors do not create their own light.

A thousand dependent beings do not become the source of existence.

If everything is dependent, there must be a reality that is not dependent.

That reality must be necessary. It cannot not exist. It does not receive existence. It gives existence. It is not carried by the universe. The universe is carried by it.

This is what Muslims mean by Allah.

Not a man in the sky.

Not a force inside nature.

Not an idol made of imagination.

Not a limited being among other beings.

Allah is the Necessary Being, the eternal Creator, the One upon whom everything depends while He depends on nothing.

The Qur'an expresses this with unmatched clarity:

“Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent.” (Qur’an 112:2–4)

This is not mythology. This is pure metaphysics in the language of worship.

Chapter 3

The Beginning Is a Door

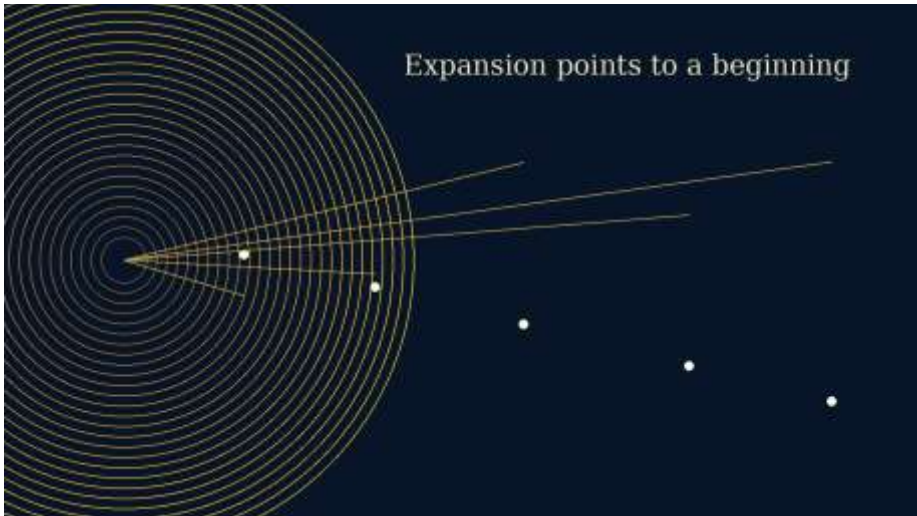


Figure 3. Cosmic expansion and the question of a beginning. Original illustration based on modern cosmology (Bennett et al., 2013; NASA, n.d.).

Modern cosmology strongly supports the idea that the observable universe has a finite past. According to the standard cosmological model, the universe has expanded from an extremely hot and dense early state approximately 13.8 billion years ago (Bennett et al., 2013; NASA, n.d.).

This does not mean science has proven every theological claim. Science studies the physical universe. It measures, observes, and models. But when science tells us that space, time, matter, and energy are not eternal in the ordinary sense, philosophy naturally asks:

What explains the existence of the physical universe itself?

The famous form of the argument is simple:

Whatever begins to exist has a cause.

The universe began to exist.

Therefore, the universe has a cause.

But this cause cannot be just another physical object inside the universe, because the universe includes physical objects. It cannot be made of space and time if space and time themselves are part of what began. It must be beyond the system it explains.

The cause of the universe must be powerful enough to bring the universe into being.

It must be beyond matter, because matter is part of the universe.

It must be beyond time, because time belongs to the created order.

It must be independent, because dependent things cannot explain all dependence.

It must possess will, because a beginning requires a decisive act rather than an eternal mechanical chain.

This is close to what Islamic theology has said for centuries.

The world is not eternal in itself. It is created. It is sustained. It is not God, and God is not the world.

The Qur'an does not give a laboratory formula. It gives the deeper meaning:

“Allah is the Creator of all things.” (Qur'an 39:62)

The universe is not God.

The universe is a sign.

Chapter 4

The Fingerprint of Order

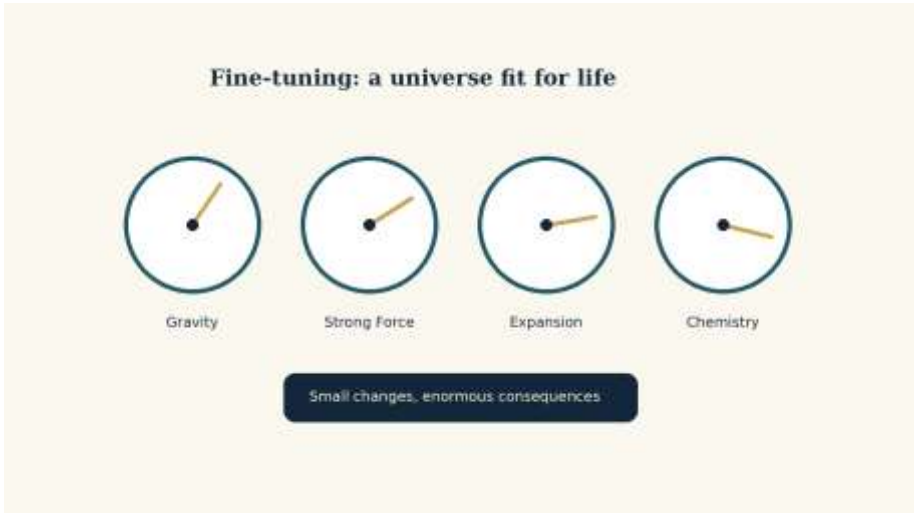


Figure 4. Fine-tuning as a sign that invites explanation. Original illustration based on contemporary fine-tuning discussion (Friederich, 2017).

There is a strange fact about reality: it can be understood.

The universe is not chaos without grammar. It follows patterns. Mathematics works. Laws of nature are stable enough for science to exist. The human mind, made of matter, can understand stars, atoms, cells, and galaxies.

This is not a small detail.

If the universe came from blind irrationality, why should it be so deeply rational?

If the mind is only a survival machine, why should it be capable of discovering invisible mathematical truths?

If reality has no intelligence behind it, why is it written in a language intelligence can read?

Fine-tuning makes the question even sharper. Contemporary philosophers and scientists debate the exact

interpretation of fine-tuning, but the basic observation is serious: many features of the universe appear to fall within a narrow range that permits complex chemistry, stars, planets, and life (Friederich, 2017).

If gravity were much different, stars could not form as they do.

If the forces inside atoms were different, chemistry would collapse.

If the early universe had been wildly different, life would not appear.

A universe fit for life is not proof by itself in the mathematical sense, but it is a sign that invites explanation.

Suppose a man enters a hotel room in a foreign country. On the table he finds his favorite tea, his childhood photograph, a book in his language, and a note written with his name. Would he say, “What a lucky accident”? Maybe once. But if every room, every hallway, every key, and every sign is arranged with meaning, chance becomes a very weak explanation.

The Qur’an asks us to read the world in this way:

“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for people of understanding.” (Qur’an 3:190)

The world does not force belief like a mathematical equation. It invites belief like a thousand doors opening in the same direction.

Chapter 5

The Human Soul Is Not an Accident



Figure 5. Consciousness and inward awareness. Original illustration reflecting the philosophical difficulty of reducing first-person experience to matter alone.

Now leave the stars and look inside yourself.

You are not only a body. You are aware that you are aware. You experience love, guilt, beauty, hope, shame, longing, regret, and moral responsibility.

A machine can process information. But does it know the pain of betrayal?

A calculator can compute numbers. But does it seek forgiveness?

A camera can capture a sunset. But does it feel wonder?

A brain scan can show activity. But can it show the first-person taste of sorrow?

Consciousness is one of the hardest problems for materialism. We can study the brain, and we should. But

describing brain activity is not the same as explaining inner experience.

There is also reason.

If all human thoughts are only the accidental products of blind physical forces, why should we trust them as truth-seeking? If a belief exists only because it helped an organism survive, that does not automatically mean the belief is true.

Islam gives a more complete picture.

The human being is physical, but not merely physical.

The body is dust, but the person is not only dust.

The mind reasons, the heart recognizes, and the soul longs for its origin.

The Qur'an says:

“We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth.” (Qur'an 41:53)

The universe outside you is a sign.

The world inside you is also a sign.

You are not a cosmic accident looking for imaginary meaning.

You are a created soul remembering the One who created you.

Chapter 6

The Moral Law Written in the Heart



Figure 6. Moral direction and accountability. Original illustration based on the moral argument for God and Qur'an 16:90.

Every human being complains about injustice.

Even the person who denies objective morality becomes angry when betrayed, robbed, insulted, or oppressed. He may say morality is only social preference, but when wronged, he speaks as if justice is real.

This is revealing.

If morality is only personal taste, then saying “murder is wrong” is no stronger than saying “I dislike bitter coffee.” If morality is only culture, then no culture can be judged from above.

If morality is only survival, then cruelty becomes acceptable whenever it benefits survival.

But deep down, we know better.

Torturing an innocent child is not merely unpopular. It is wrong.

Racism is not merely unfashionable. It is wrong.

Betrayal is not merely inconvenient. It is wrong.

Objective moral values point to a moral source beyond human opinion.

Islam teaches that God is not only power. He is also justice, mercy, wisdom, and truth. The moral law is not floating in the air. It is rooted in the nature and command of the One who made us.

This is why Islam joins belief and action.

Faith is not just saying, “God exists.”

Faith is living as if God sees.

The Qur’an states:

“Indeed, Allah commands justice, excellence, and giving to relatives, and forbids immorality, wrongdoing, and oppression.” (Qur’an 16:90)

This one verse is a civilization in a sentence.

Islam does not ask humanity to worship power. It asks humanity to worship the Lord of justice and mercy.

Chapter 7

If God Exists, Revelation Makes Sense



Figure 7. Revelation as guidance and mercy. Original illustration based on the Islamic concept of divine guidance through prophets.

Some people say, “I can believe in God, but why religion?”

The answer is simple: if God created human beings with purpose, then guidance is not strange. It is expected.

A manufacturer sends instructions with a machine.

A teacher gives a syllabus to students.

A government posts laws for citizens.

Parents guide children because love does not remain silent.

If God made us, knows us, and will judge us, then revelation is not irrational. It is mercy.

Reason can tell us that God exists. It can recognize many moral truths. It can see that life has purpose. But reason alone cannot answer everything with certainty.

How should we worship God?

What happens after death?

What does God forgive?

What does He love?

What is the straight path when desires, cultures, and interests conflict?

For this, humanity needs revelation.

Islam teaches that God sent prophets throughout history. Their central message was one: worship the One God and live righteously.

Adam, Noah, Abraham, Moses, Jesus, and Muhammad, peace be upon them, were not founders of competing brands. They were carriers of one divine call across different times and peoples.

Islam does not begin with Muhammad, peace be upon him. Islam means surrender to God. In that sense, Islam is the religion of all true prophets.

The final message came when humanity was ready for a preserved, universal guidance.

Chapter 8

Who Created God? The Question Beyond the Question

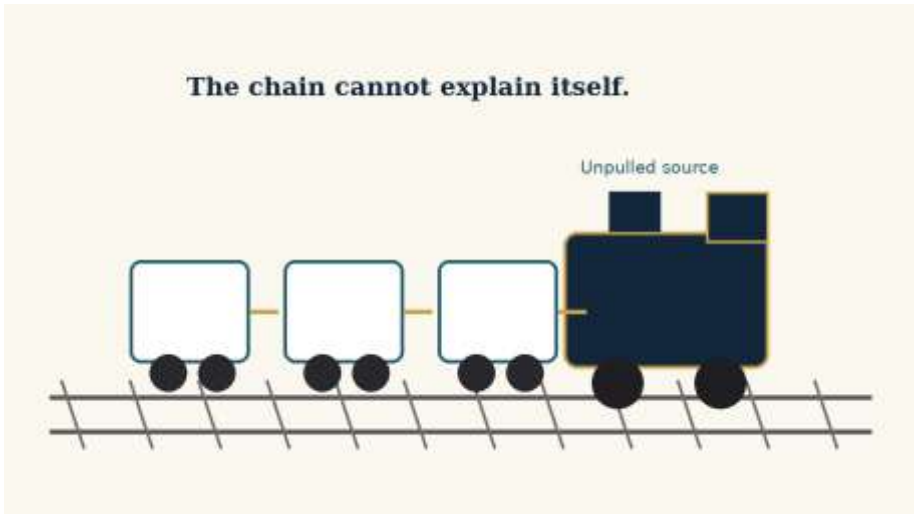


Figure 8. The unpulled source. Original illustration using the train analogy for dependent causes and the Necessary Being.

One question often appears in the mind of a sincere seeker:

If everything needs a creator, then who created God?

At first, the question sounds powerful. It seems to turn the argument for God back against itself. But when we examine it carefully, we discover that the question rests on a misunderstanding.

The argument is not that everything needs a creator.

If everything needed a creator, then God would also need a creator, and that creator would need another creator, and the chain would never end. Nothing would ever begin. Nothing would ever exist.

The real argument is different:

Everything that begins to exist needs a cause. Everything dependent needs an explanation.

God does not begin to exist. God is not dependent. God is not one object among other objects. God is the eternal source of all objects, all causes, all time, all space, and all existence.

To ask, “Who created God?” is like asking, “Who wrote the author of all writing?” or “What is north of the North Pole?” The words can be spoken, but the idea is confused.

A created God is not God.

A dependent God is not God.

A temporary God is not God.

A limited God is not God.

God, by definition, is the uncreated Creator. If something made Him, then He would not be God. He would be another creature in need of explanation.

This is why the Qur’an describes Allah with perfect clarity:

“Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent” (Qur’an 112:2–4).

This is not a weak answer. It is the only answer that stops the endless chain.

Think of a train. One carriage is pulled by another carriage. That carriage is pulled by another. We may keep asking, “What pulls this one?” But if every carriage is only being pulled by another carriage, the train will never move unless there is an engine that is not pulled in the same way. The engine explains the movement of the carriages.

The universe is like the carriages. Everything in it is carried, moved, caused, changed, and dependent. God is not another carriage inside the train. God is the reality by which the whole train exists and moves.

Or imagine a row of lights. One light receives power from another wire, and that wire receives power from another source. If every part only borrows power, there must finally be a source that does not borrow power. Otherwise, there would be no light at all.

Created things receive existence. God does not receive existence. God gives existence.

This is where many people make a mistake. They imagine God as a very large creature, sitting somewhere inside the universe. Then they ask, "Who made Him?" But Islam does not teach that God is a giant object inside space. Space itself is created. Time itself is created. Matter itself is created. God is not contained by the universe. The universe is dependent on Him.

A computer may imagine that every intelligent thing must be made of circuits, screens, codes, and processors. If a computer could think, it might ask, "Which computer created the human being?" But the human being is not another computer. The human being belongs to a higher order of reality than the machine.

In the same way, created minds often imagine God as if He must be like creation. But God is not like us. He is not a body, not a machine, not a force trapped in nature, and not a person limited by weakness. He is beyond comparison.

The Qur'an says:

“There is nothing like to Him” (Qur’an 42:11).

This does not mean God is irrational or unknowable in every way. It means He is not measurable like a stone, not born like an animal, not aging like a human, and not dependent like the universe.

A person may say, “But we have never observed an uncreated being.”

That is true. But we have also never observed the universe creating itself. We have never observed nothing producing something. We have never observed a dependent thing becoming independent by itself. Observation shows us the opposite: things inside the universe are caused, limited, changing, and dependent.

From observing the created world, reason concludes that there must be a reality beyond the created world.

We do not see gravity with our eyes, but we see its effects. We do not see the human mind directly, but we see its thoughts and choices.

We do not see love under a microscope, but we recognize its signs.

We do not see the Creator with physical eyes in this life, but we see the marks of creation everywhere.

A painting points to a painter.

A law points to a lawgiver.

A message points to a mind.

A universe points to the One who gave it existence.

But can reason alone tell us everything about God? No. Reason can take us to the door. Revelation opens the door wider.

This is why prophets matter.

Human beings are limited. We entered this world without choosing our birth. We will leave it without choosing our death. We did not design our bodies, choose our parents, set the laws of physics, or command our hearts to beat before we were born. Even our knowledge is surrounded by ignorance.

We know a little, forget much, misunderstand often, and die before learning most of what exists.

So it is not humility to pretend we are unlimited. It is honesty to admit that we are limited.

If God created us, then He knows the purpose of our existence better than we do. A phone does not define its own purpose. A medicine does not write its own prescription. A student does not create the whole school system. An employee in a company may have intelligence, effort, and skill, but he is still responsible to the higher authority. If he says, "I will do whatever I want, ignore every instruction, reject every policy, and still demand reward," the company will not call this freedom. It will call it rebellion.

Human life is far more serious than a workplace. God is not merely a manager, and worship is not office labor. But the example helps us understand something simple: position matters. The servant is not the Lord. The created is not the Creator. The limited does not command the Unlimited.

True freedom is not doing whatever desire demands. True freedom is knowing the One who made us and living according to the purpose for which we were made.

We also know about God through prophets. The prophets were not ordinary claimants of power. They were known for truthfulness, sacrifice, moral courage, patience, and consistency between speech and action. They did not call people to worship themselves. They called people to worship the One God.

A liar usually seeks wealth, status, pleasure, or control. The prophets endured rejection, poverty, persecution, exile, and danger. Their lives were signs of sincerity. Their message was not convenient, but it was pure: worship the One who created you and return to Him before you die.

Among them, Muhammad, peace be upon him, stands as the final messenger. His honesty was recognized even by his opponents before revelation. His life joined truthfulness, mercy, courage, worship, forgiveness, leadership, and humility. He did not claim divinity. He did not ask people to bow before him. He taught them to bow before Allah alone.

So when revelation tells us that God is uncreated, eternal, and unlike creation, this is not a random statement. It comes through a chain of prophetic truth, supported by reason, history, moral character, and the deep structure of reality itself.

At the end, the question “Who created God?” teaches us something important. It shows that the human mind naturally searches for causes. That is good. But the search for causes cannot continue forever among dependent things. It must arrive at the One who is not dependent.

God is the end point of explanation, not because thinking is forbidden, but because endless dependence explains nothing.

If every door opens into another locked room, and no room has an exit, no one escapes.

If every borrower borrows from another borrower, and no one owns anything, no one has money.

If every cause depends on another dependent cause, and there is no independent source, nothing exists.

God is not a gap in knowledge. God is the ground of all knowledge.

God is not the last item in the universe. God is the reason there is a universe.

God is not created, because whatever is created is not God.

The mind can ask many questions, but wisdom knows the difference between a deep question and a mistaken one.

“Who created God?” is mistaken because it treats the Creator as if He were creation.

The better question is:

If everything in the universe is dependent, changing, limited, and temporary, what is the eternal reality that gives it existence?

Islam answers:

Allah.

The First without beginning.

The Last without ending.

The Creator without creator.

The One who gives existence to all, while needing nothing from all.

To recognize this is not the death of reason.
It is reason finally reaching its proper horizon.

**And when reason reaches that horizon, the heart knows
what to do:**

It bows.

Chapter 9

Why Islam?

All major religions contain serious moral and spiritual concerns. A fair Muslim should recognize truth wherever it appears. But Islam has a unique claim: it presents pure monotheism with final revelation in a way that is clear, universal, preserved, and practical.

Islam's first gift is clarity about God.

God is One.

God is not born.

God does not die.

God does not become hungry, weak, ignorant, or helpless.

God does not need a partner, image, race, nation, or incarnation.

God is near without becoming creation.

God is majestic without being distant.

This protects the heart from confusion.

Islam's second gift is direct access to God.

There is no priestly class required for forgiveness.

No inherited sin blocks the newborn child.

No human blood is needed to make God merciful.

No race owns salvation.

No nation monopolizes divine love.

A sinner can raise his hands in the darkness and say, "My Lord, forgive me," and the door is open.

Islam's third gift is balance.

It is spiritual without rejecting the body.

It is rational without becoming cold.

It is moral without becoming harsh.

It is legal without losing mercy.

It is personal without becoming selfish.

It is communal without erasing the individual.

Islam does not ask a person to leave the world completely.

It teaches him how to live in the world without becoming its slave.

Islam's fourth gift is continuity.

It does not insult the prophets of earlier traditions. It honors them. Muslims love Moses and Jesus, peace be upon them.

A Muslim cannot be a Muslim while rejecting them as prophets of God.

But Islam also corrects what it sees as later theological confusion. It returns the seeker to the simple prayer of Abraham: worship the One who created the heavens and the earth.

The Qur'an says:

"Say, He is Allah, One." (Qur'an 112:1)

This is the center of Islam.

Simple enough for a child.

Deep enough for a philosopher.

Pure enough for the heart.

Chapter 10

The Qur'an: A Book That Looks Back at You

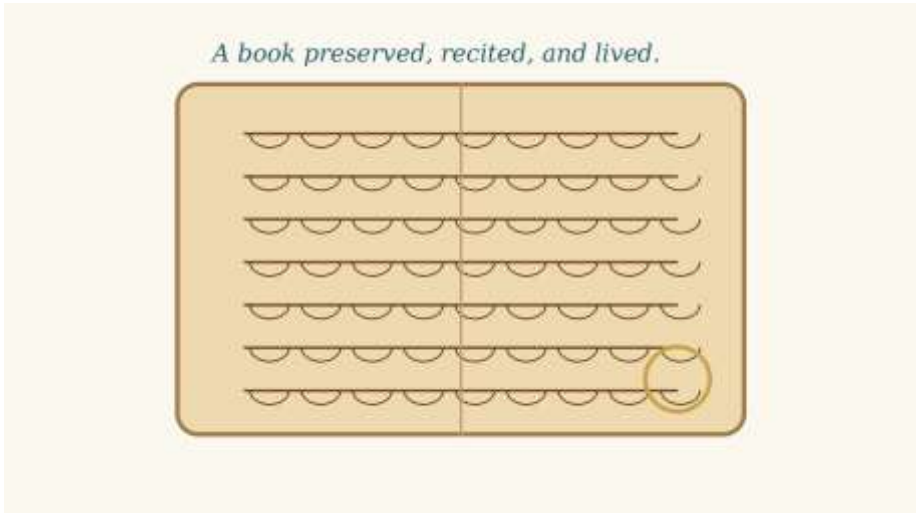


Figure 9. Preservation and recitation. Original illustration inspired by early Qur'anic manuscript discussions, including the Birmingham manuscript (University of Birmingham, 2015).

The Qur'an is not written like a normal human book.

It does not begin with a biography of the Prophet. It does not move like a textbook. It speaks as command, reminder, warning, mercy, argument, story, law, prayer, and light.

It does not merely give information. It addresses the reader.

Sometimes it asks: Where are you going?

Sometimes it warns: Do not be deceived by the world.

Sometimes it comforts: God is near.

Sometimes it challenges: Bring your proof.

Sometimes it opens the sky: Look at creation.

Sometimes it enters the heart: You know the truth, but you turn away.

The Qur'an's historical preservation is also one of its remarkable features. Early Qur'anic manuscripts, such as the Birmingham Qur'an manuscript, have been radiocarbon dated to the early Islamic period, with the parchment dated between 568 and 645 CE with 95.4% confidence (University of Birmingham, 2015). This does not by itself prove divine origin, but it strengthens the historical seriousness of the Muslim claim that the Qur'an has been preserved with extraordinary care.

The deeper miracle of the Qur'an, however, is not only ink on parchment. It is the way the book continues to awaken people across languages, cultures, and centuries.

A man may open the Qur'an to judge it, then find that the Qur'an is judging him.

It asks him why he is ungrateful.

Why he wastes his life.

Why he follows desire while calling it freedom.

Why he fears people but forgets the Lord of people.

Why he demands signs while living inside signs.

The Qur'an does not flatter the ego. It heals it by breaking its false throne.

Chapter 11

Muhammad, Peace Be Upon Him: The Final Messenger

A message should be judged not only by its words, but also by the life of the one who carried it.

Muhammad, peace be upon him, did not begin as a king, philosopher, poet, or military ruler. He was known among his people for honesty. He lived in a society marked by tribal pride, idol worship, exploitation, revenge, and moral disorder.

Then he called them to one God.

He challenged idols.

He defended the weak.

He condemned arrogance.

He taught accountability after death.

He raised the status of women in a harsh society.

He joined worship with charity, belief with justice, and law with mercy.

His message transformed Arabia and then changed world history.

But the most attractive thing is not only the scale of his success. It is the purity of his mission.

He did not ask people to worship him.

He did not claim divinity.

He did not make his tribe the center of salvation.

He did not present Islam as an ethnic religion.

He stood as a servant and messenger of God.

The Qur'an says:

“Say, I am only a man like you, to whom it has been

revealed that your God is One God.” (Qur’an 18:110)

This is prophetic humility.

The final messenger does not block the road to God. He shows the road.

Chapter 12

The Attraction of Islam

Islam is attractive because it speaks to the whole human being.

To the mind, it says: think.

To the heart, it says: remember.

To the body, it says: worship.

To society, it says: establish justice.

To the sinner, it says: return.

To the arrogant, it says: bow.

To the oppressed, it says: God sees.

To the rich, it says: give.

To the poor, it says: your worth is not your wealth.

To the lonely, it says: God is near.

Islam gives life a rhythm.

The day is not empty; it is marked by prayer.

Wealth is not private greed; it carries the right of the needy.

Hunger is not meaningless; fasting turns it into discipline.

Marriage is not merely desire; it becomes mercy and responsibility.

Death is not disappearance; it is return.

Islam turns ordinary life into worship when done sincerely.

A smile can be charity.

Feeding a family can be worship.

Seeking knowledge can be worship.

Removing harm from the road can be worship.

Speaking truth can be worship.

Forgiving someone can be worship.

This is not a religion of one hour a week. It is a complete way of seeing.

The believer does not become perfect. Muslims are human beings, and human beings fail. But Islam gives a map, a medicine, and a direction.

The map is revelation.

The medicine is repentance.

The direction is God.

Chapter 13

Freedom Through Surrender

Many people think surrender means slavery.

In Islam, surrender to God is freedom from false gods.

The modern person may not bow to stone idols, but he often bows to invisible ones: approval, money, status, desire, ego, entertainment, fear, ideology, and public opinion.

A person who cannot say no to his desires is not free.

A person who needs applause to feel alive is not free.

A person who sells truth for comfort is not free.

A person who knows what is right but follows the crowd is not free.

Islam begins with liberation:

There is no god but Allah.

This means nothing deserves ultimate worship, obedience, fear, love, or hope except the One who created you.

It is the most revolutionary sentence in human life.

It removes the crown from every false master and returns it to the true King.

When a Muslim bows in prayer, he is not lowering himself before creation. He is refusing to bow before creation. He is saying with his body what the soul knows:

I belong to God.

I need God.

I return to God.

No human being owns my soul.

This is surrender, and this is freedom.

Chapter 14

The Problem of Suffering

The hardest question is not always intellectual. Sometimes it is wounded.

“If God exists, why is there suffering?”

This question should never be answered with cold words. Pain is real. Tears are real. Graves are real. A mother’s grief is not a puzzle for philosophers to play with.

Islam does not deny suffering. It gives suffering a frame.

First, this life is not paradise. It is a test. A test is not meaningless because it is difficult. Its difficulty may be part of its purpose.

Second, suffering can awaken what comfort buries. Many people remember God more sincerely in weakness than they ever did in ease.

Third, not all suffering is punishment. Some suffering purifies. Some raises. Some exposes injustice. Some gives human beings the chance to show patience, courage, mercy, and sacrifice.

Fourth, final justice is not in this world. If there is no afterlife, then countless crimes remain unanswered. The murderer and the murdered may both become dust, and the universe says nothing. Islam refuses this moral darkness. God will judge with perfect knowledge.

The Qur’an says:

“Do the people think that they will be left to say, ‘We believe,’ and they will not be tested?” (Qur’an 29:2)

Suffering is not proof that God is absent. Sometimes it is proof that the human soul was made for a world where suffering does not have the final word.

That world is the Hereafter.

Chapter 15

Did Humans Evolve Without God? The Story Behind the Story

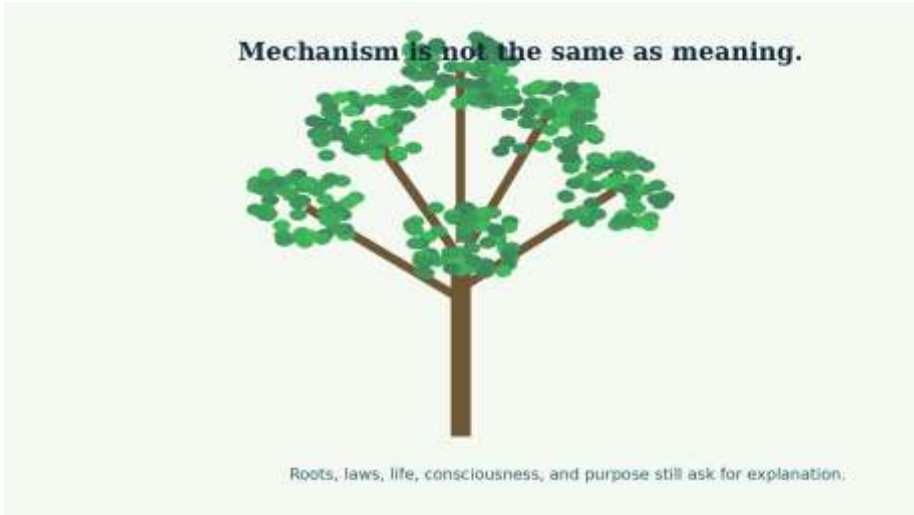


Figure 10. Biological mechanism and ultimate meaning. Original illustration based on evolution education and human origins discussions (National Academies of Sciences, Engineering, and Medicine, 1998; Smithsonian National Museum of Natural History, 2026).

A child once asked his father, “Where did this beautiful garden come from?”

The father replied, “The seeds grew, the rain fell, the sunlight came, the soil carried minerals, and the roots spread under the ground.”

The child listened carefully, then asked, “So there was no gardener?”

The father smiled and said, “You have learned how the garden grows. You have not yet asked why there is a garden, why seeds have power, why soil gives life, why sunlight feeds leaves, and why all of this works together.”

This is where many people become confused about evolution.

They hear that living things developed through biological processes, then they conclude: “Therefore, there is no God.”

But this conclusion does not come from science. It comes from a philosophy added to science.

Science may study how living things change over time. It may examine fossils, genes, anatomy, natural selection, mutation, adaptation, and migration. These are serious fields of knowledge and should not be mocked. The Qur’an does not ask us to be afraid of studying nature. It asks us to look deeper.

The real question is not only:

Did biological change happen?

The deeper question is:

Why does nature have the power, order, information, and law-like structure that allow life to develop at all?

A recipe may explain how flour, water, yeast, and heat become bread. But the recipe does not remove the baker.

A map may explain how a traveler reached a city. But the map does not remove the planner of the road.

A software update may explain how a phone changed. But the update does not explain why there is code, a system, electricity, and intelligence behind the machine.

In the same way, evolution, even if accepted as a biological process, does not explain existence itself. It does not explain why there is a universe, why there are laws of nature, why matter has life-producing potential, why DNA

carries information, why consciousness appears, or why human beings ask moral and spiritual questions.

Evolution may describe a path.

It does not explain why there is a path, a traveler, a destination, and a world in which paths are possible.

Atheists often say, “Humans evolved by chance.”

But this sentence is too simple.

Modern evolutionary science does not say that everything happened by pure blind luck. Genetic mutations may occur without aiming at the needs of an organism, but natural selection is not pure randomness. It is a filtering process. Some traits help survival and reproduction in certain environments, and those traits become more common over time.

So even in biology, “chance alone” is not the full story.

There is variation.

There is selection.

There is inheritance.

There is environment.

There is law.

There is structure.

There is astonishing biological information.

Chance may shuffle letters, but it does not explain why there is an alphabet, a grammar, a page, a reader, and a universe where meaning can exist.

Suppose a man finds a library in the desert. Some books are old. Some have changed through copying. Some pages have been edited, damaged, or rearranged. A historian may study how the manuscripts developed over time. That is useful.

But if someone says, “Because the books have a history, no intelligence stands behind language,” he has not solved the mystery. He has avoided it.

The history of a thing does not cancel its deeper explanation.

A human body may have a biological history. That does not mean the human being is meaningless. A rose may grow through soil, water, and sunlight. That does not mean beauty is an illusion. A baby may develop through stages in the womb. That does not mean the child has no Creator.

In fact, the Qur’an itself invites human beings to reflect on stages of development:

“What is the matter with you that you do not attribute to Allah due grandeur, while He has created you in stages?”
(Qur’an 71:13–14)

The existence of stages does not trouble faith. Stages may be part of divine wisdom.

Islam does not teach that God must only create instantly in ways we cannot study. God creates through command, but He also creates through means. He sends rain, but clouds are involved. He provides food, but farmers plant seeds. He heals, but medicine may be used. He creates human life, but parents are involved.

Using means does not make God absent.

If a king sends a letter through a messenger, the messenger does not replace the king.

If an architect uses workers, the workers do not replace the architect.

If God creates through processes, the processes do not replace God.

This is one of the strongest answers to atheistic misuse of evolution: a mechanism is not a maker. A process is not a purpose. A law is not a lawgiver. A biological pathway is not the ultimate source of life.

The atheist may say, “But humans share similarities with animals.”

Islam does not need to deny similarity. The Qur’an tells us that living things are connected by water, earth, life, need, and createdness. Similarity does not prove sameness of worth.

A palace and a prison may both be made of bricks, but they do not have the same meaning.

A poem and a shopping list may both use letters, but they do not have the same beauty.

A human body may share biological features with other creatures, but the human being carries a moral and spiritual burden unlike any animal.

The human being asks, “What is truth?”

The animal seeks food.

The human being asks, “What is justice?”

The animal avoids pain.

The human being buries the dead, writes poetry, repents, worships, studies galaxies, and cries over moral failure.

This is not merely biology. This is personhood.

Islam teaches that the human being is honored not because his body has no earthly material, but because God gave him a special rank, moral responsibility, and spiritual capacity.

The Qur'an says that Allah honored the children of Adam (Qur'an 17:70). It also says that the human being was created from clay and given a soul by divine command (Qur'an 15:28–29).

This means Islam looks at the human being with two eyes:

One eye sees the earth.

The other eye sees the breath of God's command.

The body reminds us of humility.

The soul reminds us of dignity.

A Muslim does not need to turn science into an enemy. But he also does not need to surrender theology to every materialist interpretation of science. Science can study bones. It cannot measure human sacredness. Science can compare DNA. It cannot tell us why murder is evil, why truth is noble, or why the soul longs for eternity.

A microscope can show cells, but not purpose.

A fossil can show form, but not final meaning.

A gene can carry information, but it cannot explain why information exists in a rationally ordered universe.

The real weakness of atheistic evolution is not always in the science. It is in the philosophy built on top of the science.

It quietly moves from:

“Life developed through natural processes,”

to:

“Life developed without God.”

But that second statement is not a scientific discovery. It is a worldview.

No fossil has the words “without God” written on it.

No DNA strand says, “There is no Creator.”

No laboratory experiment proves that existence is purposeless.

No bone fragment announces that revelation is false.

These are interpretations, not observations.

A believer can say: if life developed through stages, then those stages exist by the will, knowledge, power, and wisdom of Allah. If human bodies have a biological history, then God is still the Creator of the laws, materials, possibilities, and final human dignity. If science discovers a mechanism, then it has discovered one of the ways God governs His creation.

The Qur’an does not present the world as dead machinery.

It presents the world as an ordered sign.

The sun rises by law, yet it is a sign.

Rain falls through a process, yet it is mercy.

A child grows in the womb through stages, yet it is creation.

Seeds split underground through biology, yet they are signs of resurrection.

Why should human development be different?

The deeper Islamic question is not merely, “What biological route did God use?” The deeper question is, “What is the human being for?”

Atheistic materialism can describe survival, but it struggles to explain sacredness. It can describe reproduction, but not why chastity, loyalty, and family should be morally meaningful. It can describe brain activity, but not why a person should sacrifice his life for truth. It can describe

death, but not why the heart refuses to believe that love is only chemistry.

Islam gives the missing chapter.

Human beings are not animals who accidentally became religious.

They are souls placed in a biological world for a moral test.

We are made from earth, so we should not be arrogant.

We are given spirit, so we should not live like beasts.

We are limited, so we need guidance.

We are responsible, so we will be judged.

We are weak, so we need mercy.

We are honored, so we must not sell ourselves cheaply.

The question is not whether the human body has a history.

The question is whether the human being has a Lord.

Islam answers yes.

Allah is the Creator of matter and life, body and soul, process and purpose, nature and revelation. He is not threatened by biology, because biology itself exists by His command. He is not removed by evolution, because evolution, if true in any form, would only be a created process inside His creation.

A brush does not remove the painter.

A pen does not remove the writer.

A womb does not remove the Creator.

A process does not remove the One who gives the process existence.

The atheist sees the dust and says, “This is all we are.”

Islam sees the dust and says, “Be humble.”

The atheist sees human intelligence and says, “It is only survival.”

Islam sees intelligence and says, “Use it to know your Lord.”

The atheist sees death and says, “The story ends.”

Islam sees death and says, “The test ends, and the meeting begins.”

So the believer does not fear the study of human origins. Truth cannot harm truth. But the believer refuses to let a partial explanation pretend to be the whole explanation.

Human evolution, even if discussed scientifically, cannot answer the greatest human questions:

Why does anything exist?

Why is the universe ordered?

Why is life possible?

Why is consciousness real?

Why is morality binding?

Why does the soul seek eternity?

Why should a human being live for truth rather than appetite?

For these questions, bones are not enough. Genes are not enough. Nature is not enough.

We need revelation.

And revelation tells us that the human being is not an orphan of the cosmos. He is a servant of the Merciful, created with purpose, honored with responsibility, and invited to return.

The body may remind us of the earth beneath our feet.

But the soul reminds us of the heaven above our head.

Chapter 16

Questions an Honest Atheist May Ask

Who created God?

This question misunderstands the argument.

Everything that begins to exist needs a cause. Everything dependent needs an explanation. God, by definition, is not a dependent created thing. He is the necessary reality. Asking “Who created the uncreated Creator?” is like asking, “What is north of the North Pole?” The question uses words, but the concept is confused.

Is religion against science?

No. Science studies how the physical world works. Religion explains why the world exists, what life means, how we should live, and where we are going. Conflict appears when science is turned into materialist philosophy, or when religion is interpreted without wisdom.

Islamic civilization historically produced scholars, physicians, mathematicians, astronomers, and philosophers because studying creation was seen as a way of appreciating the Creator.

Why are there many religions?

The existence of many answers does not mean there is no true answer. There are many medical opinions, but disease is real. There are many maps, but destinations are real. There are many claims about God, so the seeker must examine which one is most coherent, preserved, universal, and morally transformative.

Islam says the original message was one, but human communities differed, forgot, changed, or mixed truth with error. The Qur'an presents itself as a final criterion.

Are Muslims always good representatives of Islam?

No. Muslims are judged by Islam; Islam is not judged by every Muslim's failure. A hospital is not false because some doctors are careless. A law is not unjust because some judges are corrupt. A religion should be judged by its authentic teachings and best examples, not by the worst behavior of those who claim it.

Does Islam force belief?

The Qur'an states: "There is no compulsion in religion" (Qur'an 2:256). Faith must be sincere. A forced sentence on the tongue is not faith in the heart. Islam invites, argues, warns, and reminds, but true belief cannot be manufactured by pressure.

Chapter 17

The Door

At the end of the journey, the question is not only, “Does God exist?”

The deeper question is:

What will I do if He does?

If God exists, then life is not random.

If God exists, then your soul matters.

If God exists, then truth is not created by society.

If God exists, then death is not the end.

If God exists, then gratitude is not optional.

If God exists, then guidance is the greatest mercy.

And if Islam is true, then the door is open now.

You do not need to be perfect to turn to God.

You do not need to know everything to begin.

You do not need to erase your past before asking for forgiveness.

You do not need a priest, race, tribe, or ceremony to be heard.

You need sincerity.

The first step into Islam is the testimony of faith:

I bear witness that there is no God worthy of worship except Allah, and I bear witness that Muhammad (Peace be upon him) is the Messenger of Allah.

This sentence is small enough to say in one breath, but large enough to rebuild an entire life.

It is not the end of thinking. It is the beginning of seeing.

Chapter 18

Two Lives: One Under the Sky, One Under the Lord of the Sky



Figure 11. Two ways of reading life and death. Original conceptual illustration based on the chapter's worldview comparison.

Imagine two men standing beside a grave.

Both are silent.

Both know that one day they will be carried to a place like this.

Both have loved, feared, worked, lost, smiled, and cried.

But they do not see the grave in the same way.

One says, "This is the end. The body returns to dust, and the story is over."

The other says, "This is not the end. This is a door. We belong to God, and to Him we return."

The difference between them is not small. It changes the meaning of life.

Atheism is not only an idea in the mind. It becomes a way of seeing. It tells a person that he is the product of blind matter, that no Creator intended him, that no final judgment awaits him, that no paradise is promised, and that death closes every account.

Some atheists are kind people. Some are honest, gentle, and thoughtful. This chapter is not written to insult them. It is written to ask a serious question:

Which worldview gives the human being a more complete life?

A person may say, “I evolved through natural processes.”

Even if someone accepts a biological history of the human body, that does not mean he must reduce himself to an animal without sacred worth. The real problem begins when a person says, “I am only an animal. I have no soul, no Lord, no final purpose, and no meeting with God.”

This is not science. This is a philosophy of reduction.

Science may study the body.

It cannot measure human dignity.

Science may study the brain.

It cannot weigh the soul.

Science may describe survival.

It cannot explain why truth is worth dying for.

Islam does not humiliate the human being. It honors him.

The Qur’an says that Allah honored the children of Adam. This honor is not based on money, race, tribe, beauty, or power. It is based on the fact that the human being is

created by God, known by God, addressed by God, and responsible before God.

Atheistic materialism often begins with a low view of the human person: you are matter, appetite, biology, and accident.

Islam begins with a higher view: you are a servant of the Most Merciful, made from earth but called toward heaven.

This difference shapes daily life.

The believer wakes up and knows that the day is not empty. Morning is not merely the start of another struggle for money, food, and survival. It is a new trust from God. The first light becomes a reminder. The first prayer becomes a meeting. The first breath becomes a gift.

The atheist may also enjoy morning, but his worldview cannot finally explain why gratitude is owed. He may feel thankful, but thankful to whom? He may admire the sunrise, but if there is no Giver, beauty becomes a moment without an address.

Islam gives gratitude a direction.

The believer does not only say, "I am lucky."

He says, "Alhamdulillah."

This one word changes the soul. It means: praise belongs to Allah. My life is not self-made. My body is not self-owned. My family is not guaranteed. My food is not merely purchased. My heartbeat is not under my command. Everything is gift before it is possession.

Gratitude makes a person gentle.

When a believer eats, he remembers the Provider.

When he earns, he remembers accountability.

When he succeeds, he remembers humility.

When he suffers, he remembers patience.

When he sins, he remembers repentance.

When he dies, others wash him, pray over him, bury him with dignity, and ask Allah to forgive him.

Islam surrounds life with meaning from birth to burial.

A newborn is welcomed with prayer.

A child is taught mercy.

Parents are honored.

Relatives are joined.

Neighbors are protected.

The poor are not forgotten.

The dead are not thrown away as waste.

The body of a deceased Muslim is washed with respect, wrapped with simplicity, prayed over by the community, and returned to the earth with dignity.

Even death becomes an act of human honor.

A purely materialist worldview struggles to explain why a dead body should be treated with sacred respect if the person is only finished matter. Of course, many atheists still respect the dead, but Islam gives that respect a deep foundation: the human being belongs to God, and the body that carried a soul is not treated like trash.

Religion does not make a human being less human. True religion teaches him how to be fully human.

It teaches him to lower his eyes when desire becomes dangerous.

To control anger when revenge feels sweet.

To care for parents when they become weak.

To give charity when greed whispers, "Keep everything."

To forgive when the ego wants victory.

To pray when loneliness becomes heavy.

To repent when guilt becomes dark.

Atheism can tell a person to behave well, but it cannot finally explain why he must obey goodness when no one is watching, no judgment is coming, and desire is stronger than duty.

Islam says: God sees.

This single belief protects the hidden life.

Many people are good in public. Religion trains the soul to be honest in private. The believer knows that the camera of society may be off, but the knowledge of Allah is never absent.

This gives morality a root deeper than reputation.

The believer also has hope.

Hope is not a small thing. A human being cannot live on bread alone. He needs meaning when life breaks. He needs a reason to continue when loss enters the house. He needs a light when doctors have no cure, friends have no answer, and the night becomes long.

Atheism may offer courage, but it cannot offer paradise.

It may offer therapy, but not ultimate forgiveness.

It may offer distraction, but not eternal reunion.

It may offer acceptance of death, but not victory over death.

Islam gives the heart a horizon beyond the grave.

This does not mean every believer is always happy or every atheist is always sad. Life is more complex than that. Believers can suffer depression, and atheists can experience joy. But Islam gives sorrow a direction. It places pain inside a larger story. It tells the believer: your tears are counted, your patience is seen, your injustice will be judged, your loss can be restored, and your Lord is near.

The Qur'an says:

*“Surely in the remembrance of Allah do hearts find rest”
(Qur'an 13:28).*

This does not mean life becomes free from pain. It means the heart finds an anchor in the storm.

Without God, loneliness can become metaphysical. A person may have people around him and still feel alone in the universe. With God, even silence is not empty. The believer can whisper in the dark and know that he has been heard.

This is why prayer is not only ritual. Prayer is rescue.

The atheist may stand alone with his thoughts.

The believer stands before the Lord of the worlds.

The atheist may say, “No one knows what I carry.”

The believer says, “Allah knows.”

The atheist may say, “No one can repay what I lost.”

The believer says, “Allah is just.”

The atheist may say, “My past has ruined me.”

The believer says, “Allah forgives.”

The atheist may say, “Death will take everything.”

The believer says, “Death will take me to the One who gave me everything.”

Islam also creates community.

Religious life is not only private feeling. It gathers people into shared worship, shared meals, shared sacrifice, shared celebration, and shared responsibility. Eid is not only a festival. It is the joy of obedience. Ramadan is not only a hunger. It is a school of self-control. Jumu'ah is not only a weekly gathering. It is the reminder that human beings need God together.

A person who removes God from his life may still have friends and family, but he loses a sacred language that joins generations. He may stand outside the rhythm that gave meaning to his grandparents, parents, children, and community.

Islam connects the individual to a living chain.

The child learns to say Bismillah.

The mother prays through tears.

The father earns with responsibility.

The family breaks fast together.

The community gathers in prayer.

The dead are remembered with supplication.

The living are reminded of the Hereafter.

This is not backwardness. This is belonging.

Modern life has produced crowded loneliness. People are connected by screens but separated in soul. They can speak to thousands and still feel unknown. They can travel far but not know where they are going. They can entertain themselves endlessly but still fear silence.

Islam gives the soul a home.

It tells the human being:

You are not an accident.

You are not ownerless.

You are not worthless.

You are not forgotten.

You are not alone.

Everything around you is already in surrender to God in its own way. The sun does not rebel against its path. The moon does not refuse its orbit. The trees do not reject their season. The animals live within the order given to them. The stars move in obedience to the law placed upon them.

Only the human being is given the frightening honor of choice.

He can remember or forget.

He can bow or turn away.

He can live as a grateful servant or as a lost consumer of temporary pleasures.

The tragedy of atheism is not that every atheist is immoral. That is false and unfair. The tragedy is that atheism gives moral behavior no eternal home, suffering no final justice, beauty no divine source, gratitude no true Receiver, and death no open door.

Islam gives all of these.

It gives dignity to the body.

Purpose to the mind.

Purity to desire.

Direction to freedom.

Mercy to weakness.

Discipline to strength.

Hope to suffering.

Honor to family.

Meaning to death.

And nearness to God.

The believer does not merely exist. He is entrusted.

He does not merely eat. He gives thanks.

He does not merely love. He loves for Allah.

He does not merely suffer. He is purified.

He does not merely die. He returns.

This is the practical beauty of faith.

A life without God may still contain moments of pleasure, kindness, and success. But it is like a beautiful sentence with no author, no purpose, and no final chapter.

Islam gives the sentence its Author.

It gives the journey its destination.

It gives the wound its healing.

It gives the heart its Lord.

And when the believer places his forehead on the ground in prayer, he is not losing dignity.

He is finding it.

Because the highest place of the human being is not when he stands proudly before creation.

It is when he bows sincerely before the Creator.

Conclusion

The Signature Was Always There

The universe is not empty.

The soul is not meaningless.

Morality is not an accident.

Beauty is not a trick.

Reason is not a mistake.

Death is not the final page.

Everywhere we look, there are signs.

Above us: order.

Within us: longing.

Around us: dependence.

Before us: death.

Behind us: gifts we never earned.

Inside revelation: a voice calling us home.

Islam is not asking you to kill the mind. It is asking you to stop using the mind only for small things.

You use reason to choose a career, buy a house, protect your health, and plan your future. Use it also for your soul.

Ask honestly.

Read sincerely.

Pray even if you are unsure.

Say, "God, if You are real, guide me."

The sincere seeker is never far from God.

Sometimes the door has been open for years.

We were only facing the wrong direction.

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