

### Research Article

## Islamic and Scientific Worldview: A Few Important Characteristics

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**Abstract.** The very existence of Allah SWT is nothing more than fairytales. This notion may arise in the Muslim minds due to the influence of the scientific worldview in the 21<sup>st</sup> Century. Unregulated social media contents within Muslim countries are rampant nowadays and there are apostates from Muslim youths who create contents to spread atheism through different online platforms. There are translation works of popular science books by prominent authors that are also available in Muslim

Countries. The disenchantment of Islam from Muslim minds is slow and gradual process and it leads to pessimism, Islamophobia, apostasy and blasphemy. This research analyzes the deep-rooted problem with the scientific worldview, and it also uses critical thinking method to respond from the Quranic literature. This research finds that despite the dominance of the scientific worldview; the Quranic literature has the strength to pave an alternative way to defend Islam. In other words, the Quran has unique ways to defend its propositions. This research suggests that Muslim youths must develop critical thinking approach in light with the Quranic Worldview when encountering the scientific worldview.

**Keywords:** New Atheism, Scientific Worldview, Pessimism, Characteristics, Quranic Worldview

**Abstrak.** Kewujudan Allah SWT sering dianggap tidak lebih daripada kisah dongeng. Tanggapan sebegini boleh muncul dalam minda umat Islam akibat pengaruh *scientific worldview* pada abad ke-21. Kandungan media sosial yang tidak terkawal di negara-negara Islam kini begitu berleluasa, dan wujud golongan murtad dalam kalangan belia Muslim yang menghasilkan kandungan bagi menyebarkan ateisme melalui pelbagai platform dalam talian. Selain itu, terjemahan buku sains popular oleh penulis terkenal turut mudah didapati di negara-negara Islam. Proses penghilangan unsur kesakralan Islam dalam minda umat Islam berlaku secara perlahan dan beransur-ansur, sehingga membawa kepada pesimisme, Islamofobia, kemurtadan dan penghinaan terhadap agama. Kajian ini menganalisis permasalahan mendalam yang berkaitan dengan *scientific worldview*, dan turut menggunakan kaedah pemikiran kritis untuk memberikan respons berdasarkan literatur al-Quran. Dapatan kajian menunjukkan bahawa meskipun *scientific worldview* mendominasi, literatur al-Quran mempunyai kekuatan untuk membuka ruang alternatif dalam mempertahankan Islam. Dengan kata lain, al-Quran mempunyai kaedah yang unik dalam mempertahankan hujah-hujahnya. Kajian ini mencadangkan agar belia Muslim membangunkan pendekatan pemikiran kritis yang berteraskan *Quranic Worldview* ketika berhadapan dengan *scientific worldview*.

**Kata kunci:** Ateisme Baharu, *Scientific Worldview*, Pesimisme, Ciri-ciri, *Quranic Worldview*

## INTRODUCTION

There is a rise of Islamophobia among Muslim youths within Muslim countries. There is also trend of apostasy among Muslim youths. There are translation works of popular science books within Muslim countries. Hasan and Mumtaz Ali mentioned the implications of the scientific worldview.<sup>1</sup> In that article, it is evident that Muslim youths are also vulnerable to the scientific worldview causing pessimism among Muslim youths.

In 1985, the Royal Society officially published their policy for the public understanding of science. In 6.1, it was stated:

Scientists must learn to communicate better with all segments of the public, especially the media. Two recurring themes of the previous chapter on the media were, on the one hand, the scientist's mistrust, lack of understanding and often

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<sup>1</sup> Hasan, Md Maruf, & Mumtaz Ali, Muhammad (2025). Implications of the Scientific Worldview on Muslim Youths: An Analytic Approach. *REVELATION AND SCIENCE*, 2(1).

unwillingness and inability to communicate adequately with the journalist, and on the other hand the importance of a good rapport between scientist and journalist if science is to be properly and adequately represented in the media. This same good rapport is also needed with Parliament, the Civil Service and industry. Our group, though certainly not exclusively scientific, was a product of the scientific community, and so it is appropriate that our most direct and urgent message is for the scientists-learn to communicate with the public, be willing to do so, indeed consider it your duty to do so. <sup>2</sup>

Steven Pinker(2022) states:

The Judeo-Christian conception is still the most popular theory of human nature in the United States...only 15 percent believe that Darwin's theory of evolution is the best explanation for the origin of human life on Earth. Politicians on the right embrace the religious theory explicitly ,and no mainstream politician would dare contradict it in public. But modern science of cosmology , geology, biology, and archaeology have it impossible for scientifically literate person to believe that the biblical story of creation actually took place. As a result, the Judeo-Christian theory of human nature is no longer explicitly avowed by most academics, journalists, social analysts, and other intellectually engaged people.<sup>3</sup>

Due to policy implementation by Royal Societies on the public understanding of science, in English speaking countries, they were able to make seminars, conferences and other activities related public standing of science. In late 20<sup>th</sup> Century and 21<sup>st</sup> centuries , there is a trend of popular science books. The bookshop or libraries in major cities in Muslim countries , you may find this section. For example, if you live in Malaysia , and visit *Kinokuniya* at KLCC which is situated at the heart of Kuala Lumpur, you will find popular science section. Who are the authors for these books? One of them is Richard Dawkins. Richard Dawkins is an internationally best-selling author for popularizing science. From 1995 to 2008 , Richard Dawkins was the Charles Simonyi Professor of the Public Understanding of Science at Oxford University. His book , "The God Delusion"(2006) attacked Religions using science literature. By using science , these authors of popular science are fundamentally presenting a new worldview which is called the scientific worldview. There is a trend of New Atheism among Muslim youths within Muslim countries due to new narratives of popular science for world religions. Homo Sapiens invented religion for their survival in the jungle out of fear of being hunted by other animals. That's how the birth of religion perhaps started in the mind of homo-erectus, Homo-neanderthal and homo-sapiens thousands or million years ago. That's how popular science explained the birth of religious belief in human minds.

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<sup>2</sup> "The Public Understanding of Science (Policy)-The Royal Society ," The Royal Society, 1985, <https://royalsociety.org/-/media/policy/publications/1985/10700.pdf> , p.24.

<sup>3</sup> Steven Pinker, *The Blank Slate: The Denial of Human Nature in Modern Intellectual Life* (New York: Viking, 2002), p.2.

After the discovery of the CMB (Cosmic Microwave Background as fossil record of Big Bang) in 20<sup>th</sup> century, humans come to realize that it is not mystical light; rather, there are invisible lights (Only detectable by high-performance telescopes) that travel through our observable universe for approximately 13.7 billion years after the universe began from the quantum fluctuation of absolute nothingness.<sup>4</sup> The universe has been evolving physically since its early stage as far as modern science is concerned with the empirical evidence. Then, for our solar system, there is empirical evidence that it exists for around 4.6 billion years. Hence, in our home planet there was a chance for Chemical and biological evolution for the existence of all the species.

To grasp the inherent message of the scientific worldview and how science is used to develop a cynical worldview in contemporary academia. Bryson writes :

For sixty million silent years, the light from the star's spectacular demise traveled unceasingly through space until one night in August of 2001 it arrived at Earth in the form of a puff of radiance, the tiniest brightening, in the night sky. It was of course Robert Evans on his eucalypt-scented hillside who spotted it. "There's something satisfying, I think," Evans said, "about the idea of light traveling for millions of years through space and just at the right moment as it reaches Earth someone looks at the right bit of sky and sees it. It just seems right that an event of that magnitude should be witnessed."<sup>5</sup>

Richard Dawkins also wrote similarly but he indicated the evolution of Darwinian worldview on this planet. Dawkins states:

In the dark night I walked out along the south rim of the canyon, lay down on a low wall and gazed up at the Milky Way. I was looking back in time, witnessing a scene from a hundred thousand years ago-for that is when the light set out on its long quest to dive through my pupils and spark my retinas. At dawn the following morning I returned to the ,shuddered with vertigo as I realized where I had been lying in the dark, and looked down towards the canyon's floor. Again I was gazing into the past, two billion years in this case, back to a time when only microbes stirred sightless beneath the Milky Way. If Hopi souls were sleeping in that majestic hush they were joined by the rockbound ghosts of trilobites and crinoids, brachiopods and belemnites, ammonites, even dinosaurs.<sup>6</sup>

To understand the problem of this literature, imagine, a Muslim student at International Islamic University Malaysia. He is blessed with everything in his life. He is the son of a King, and he got the best education in his life. He has ideal parents

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<sup>4</sup> Md Maruf Hasan. "Quantum Nothingness and Mystery of Mysteries: Lawrence Krauss and Ibn Arabi on the Likelihood of Existence for Absolute and the Multiverses". (*International Journal of Research in Engineering, Science and Management* , 2024), 7 (6), pp. 120-25.

<sup>5</sup> B. Bryson, *A short history of nearly everything* (1st ed), (Broadway Books, 2003) ,p.35.

<sup>6</sup> Dawkins, Richard. *Science in the Soul: Selected writings of a passionate rationalist*. New York: Penguin Random House Audio Publishing Group, 2017,1.

who spend their life on Islamic values and principles. This student is also very well versed in Islam and Western ideologies. He is aware of Western hegemony and bias in Academia. Yet he is noticing a very subtle problem with scientific literature. He is obsessed with the scientific worldview. As a consequence, he gradually becomes an existential nihilist. One day, in the month of *Ramdan*, he went to pray morning (*Fazar*) prayer in congregation at central mosque of IIUM. In second *Rakaat* after performing *Ruku Sijdah*, the Imam (leader) stood up and started to pray by lifting two hands. *Musolli* (followers) also say '*Aamin*'. This student understands the Arabic; and he realized that the imam (leader) is crying when he makes supplication (*Dua*) about hellfire and sins. Suddenly his thought process activated due to his obsession with the scientific worldview. He started to lament with distorted thoughts like this inside his mind :

Alas! I wish I had an Allah! I want nothing from you except You. Put me hellfire at least to be aware that the universe had a Lord. Alas! Devil was better than my state because at least he knows with whom he had conflict (The very existence of Allah). Alas! I wish to see You for once before I become dust or nonexistence forever. I wish I had never existed and be aware of this knowledge and understanding. How could Prophets (peace be upon them) be all liars or delusional? How could the angels be just a lie? How could the Day of Judgement be just a lie? How could the hellfire and heaven be just false hopes for all of humanity? How could the belief and all the trust I put on my parents and Islam be all lies? How could that *Jinn* we knew as truth be just merely mental disorder (delusion) in our brain? How could Prophets (pbut) be just delusional? How could all we knew about supernatural be just mental creation of human minds? Alas! If Allah were the Truth! Alas! If these books were really revealed by Allah!

This sort of lamentation inside his mind may happen due to his obsession with the scientific worldview that New Atheism is trying to propagate thinking the very notion of Allah is nothing more than just fairy tales. There is a high chance of rising the existential nihilist Muslim youths among future generation due to the influence of science education and the scientific worldview.<sup>7</sup> Billal Philip exactly pinpointed this concern in the public lecture saying Muslim youths are leaving Islam.<sup>8</sup> At this very juncture Islamization or Integration of knowledge is becoming more and more relevant and serious agenda for Muslim community all over the world.

The scientific worldview influences the minds of youths worldwide in the 21<sup>st</sup> century. Haimila states:

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<sup>7</sup> Md Maruf Hasan, and Sayful Islam, "The Meaning of Life Inside Our Evolutionary Human Brain: The Clash of Understanding in Allahless Universe Between the Scientific Worldview and the Islamic Worldview", (*International Journal of Modern Developments in Engineering and Science*, 2024). 3 (2),p. 1-7.

<sup>8</sup> YouTube. (2024, March 26). Muslims are leaving Islam in record numbers. YouTube. <https://www.youtube.com/watch?v=M4TGPKK40aI&t=196s> accessed on 9<sup>th</sup> March 2025.

Scholars of nonreligion have noted that belief in science may function as a worldview, or a worldview belief, for individuals who do not believe in God (Coleman et al., 2019; Farias, 2013)...However, considering the widespread nature of science-based education and other authority of scientific institutions around the world (Qadir & Syväterä, 2021; Wellcome, 2018), it seems likely that also religious individuals rely on science in their beliefs and worldviews...much of prior work in the study of religion has approached 'belief in science' as belief in the epistemological superiority of science that has been expected to exclude religious and other supernatural belief. Studies that have shed preliminary light on the importance of science for other worldview functions, such as a sense of meaning, have generally focused on non-theistic and/or nonreligious individuals, leaving open the question of whether finding science important for one's answers to the 'big questions' extends to religious believers or not.<sup>9</sup>

This research will try to explore the philosophical foundations of Islamic and Scientific Worldview. Then, the article will look into some important Characteristics of the Islamic and Scientific Worldview. Then, it will explore the potential skepticism of Muslim minds around the defense mechanism for Islam by Muslim scholars. Moreover, the paper will analyse the impact of Scientific Worldview on Muslim minds. Before conclusion, the paper will have final thought on issue of Black Swan, Problem of Induction and Existence of Allah for whole Humanity.

## METHODOLOGY

The research practices qualitative methodology. The critical analysis was done based on history of science and philosophy of science to grapple the problem of potential subtle pessimism of Muslim minds due to influence of science and scientific worldview in contemporary context. The library research is used. The collection of data was based on secondary sources.

## Philosophical Foundations of Islamic and Scientific Worldview

The origin of Abrahamic religions is considered monolithic in nature. The very fundamental message of these religions is very clear to the majority population of the world. There is a Creator in the Universe. This creative mind is One. In Islam, the concept of *Tawhid* has been introduced to understand the oneness of a Creator and His authority on the cosmos.<sup>10</sup> Muslims mainly called this Creator as Allah. Allah is the Eternal. Nobody knows the actual nature of Allah as the Quran indicates that there is nothing like Him. This monolithic Allah revealed the Quran for the whole of humanity. In the Quran, it is also claimed that Allah has created this entire universe.

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<sup>9</sup> Roosa Haimila, *Beyond Scientific Worldviews: Belief in Science and 'Supernatural' Explanations in Science-Oriented Individuals* (Unpublished PhD thesis :University of Helsinki ,2023), p.10.

<sup>10</sup> Osman Bakar, *Tawhid and Science: Essays on the History and Philosophy of Islamic Science* (Lahore, Pakistan: Suhail Academy, 1998).

Then, Islam introduces the concept of afterlife. There is another life after death. There is a Day of Judgement for justice. Then, Allah will make it accountable to every single human being for his/her actions when he was alive on the Earth. After the decision is made, Humans are destined either in *Jannat*(Heaven) or in *Jahannam*(Hell). The other two Abrahamic faiths also have these sorts of characteristics regarding metaphysical reality.

It is clear now that Islamic worldview is established on the basis of metaphysical reality. In other words, this world is not the end, rather there is another world to meet Allah and be accountable of the day of judgment before humanity is destined either hell or heaven. Therefore, Islam urges for balancing *Din* and *Dunya* for all the Muslims who understand the very basic philosophical message of Islam. Islam is moderate and promote integration among worldly and spiritual lifestyles for human beings for the success of this life and afterlife since there is a sense of accountability in front of Allah SWT on the Day of Judgement is emphasized in Islam. Every single human being is welcome in the *Din* of Islam as homecoming for humanity.

Before we delve into scientific worldview, it is necessary to describe some background history related to science and its philosophy. Black Swan and the problem of induction is familiar among the philosophers of science.<sup>11</sup> There are realist and anti-realist arguments among the philosophers of science.<sup>12</sup> To understand modern science philosopher of science have different views than common people. Okasha states:

What is science ?...everybody knows that subjects such as physics ,chemistry and biology constitute science, while subjects such as art, music, and theology do not...but you may still think the question is relatively straightforward. Surely science is just the attempt to understand ,explain, and predict the world we live in? This is certainly a reasonable answer. But is it the whole story? After all, various religions also attempt to understand and explain the world, but religion is not usually regarded as a branch of science...Historians try to understand and explain what happened in the past, but history is usually as an arts subject not a science subject. As with many philosophical questions , the question 'what is science?' turns out to be trickier than it looks at first sight.<sup>13</sup>

In European context , modern science needs to understand in light of their history and conflict with religious authority like Church.<sup>14</sup> There are post-modern

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<sup>11</sup> Steven French, *Philosophy of Science (Second Edition)* (Boomsbury, 2016).

<sup>12</sup> Ibid, pp,129-142;pp,143-162; Samir Okasha, *Philosophy of Science: A Very Short Introduction* (New York: Oxford University Press, 2002), pp.58-76.

<sup>13</sup> Samir Okasha,p.1.

<sup>14</sup> Ibid, pp.2-17.

views and criticism of science also to extend the old debate whether we can know the absolute truth about the universe in the philosophy of science .<sup>15</sup>

In the West, after the fall of Aristotelian logics by scientific community, we have seen the rise of nihilist philosophers or hardcore atheistic writers like Nietzsche and Albert Camus and others. In the east, we have seen philosopher like Muhammad Iqbal in the early 20<sup>th</sup> century who got influence by Western philosophical thoughts and he produced his counter philosophy for Muslim ummah for defending their faith in challenging of the Western thought. There were other Muslim scholars also who defended Islam in their own way. Among them, Rashid Ridah, Muhammad Abduh, Hasan Al-Banna , Mawlana Mawdudi, Sayyid Nursi, Sayyid Qutub and some others.

In the end of 20<sup>th</sup> century , due to the influence of secular education, we have witnessed the secular writers among Muslim community like Salman Rushdie , Taslima Nasreen and others.<sup>16</sup>

After the 9/11, the pictures seems changed and there was a rise of Islamophobia in the West. As time passes, there were new trends of New Atheism which was based on the scientific worldview. Militant atheism which attacks intellectually not only Islam, rather every single religion in the world. Initially, Bush administration blamed Islamic civilization by indicating the works of Bernard Lewis or Huntington, but suddenly it backfired ideologically when four horsemen started publishing their works against every single religion in the world. The religion is source of God virus that affects the mind of Humanity for perhaps million of years.

The new narratives came into existence strongly. In 20<sup>th</sup> century , there were rise of atheism among religious community based on the popular science works. At the same time, there are significant writings started to come out from apostate Muslims attacking Islamic teaching. The rise of Islamic feminist, Islamic LGBTQ+ and some other interpretations were quite visible. This was like Dostoevsky's prediction of Karamazov. If God is dead, everything is allowed.

Palestine conflicts seems to be in favor of religious sentiment in recent time and it seems like tide in the sea, religions are again coming back. There were some apostate Muslims perhaps who may consider returning to their faith who took Islam as cultural and acted like cultural Muslims for last few years. Everything seems smooth so far . Is it possible in the minds of apostate Muslims who return to their faith to take Islam as serious as before when they were thinking that Islam is the monolithic religion. They took for granted during their apostacy period that Islam is man made creation from their minds and Islam is like other thousands of religions to survive in society level.

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<sup>15</sup> Ibid, pp, 120-134

<sup>16</sup> Ali Riaz (1995). "Taslima Nasrin: Breaking the Structured Silence." *Bulletin of Concerned Asian Scholars* 27 (1): 21–27. doi:10.1080/14672715.1995.10413071; A. Bradley & A. Tate, (2010). The new atheist novel: Fiction, philosophy and polemic after 9/11. Continuum.

In the post-religious world, how will Muslims recognize Islam? The maximum optimistic hope perhaps that like black swan after life will be the ultimate truth, but the general mental trauma that some intellectual Muslims in the west were experiencing after 9/11 attack;<sup>17</sup> and new atheist attack of religious belief would not fade away from Muslim minds those experienced the inherent contradiction between Islam and science. Something is very fundamental damage which was done by new atheistic thoughts in Muslim intellectual minds. Maybe they become from existential nihilist to optimistic nihilist inside and they perform as usual activities of Islamic rituals as they used to do during the time period when they felt themselves as cultural Muslims. It is like birds who wake up every morning and try to find food for survival till afternoon and the activities repeat till their death bed. What changes do they experience? They were machine but conscious survival machine.

Science is inductive in nature. That means based on the observational evidence they predict and propose theory, but if one day they find black swan in Australia instead of white swan. They have to break up the relationship with the theory like a boy and girl relationship. When someone found that his girlfriend got relationship with other, they break up the relationship. This is the problem of induction.

However, a realist like Richard Dawkins is not interested in anti-realist arguments to acknowledge any metaphysical fairy tales. No supernatural explanation is granted in the realm of science. The missing link will be filled up by future research, but there is no way to argue for the God of the Gap by anti-realist because that's anti-science. This is such a problematic zone in which anti-realists argue, but they themselves have no confidence in fear of new evidence from the scientific community tomorrow. Is there any solution for this problem? The answer is probably by accepting the realist arguments or to act stubbornly like religious people. For intellectual people it is really hard problem. It is true that the truth is not dependent on the arguments of realists, yet internal crisis, skepticism and confusion may arise out of nowhere as human minds are like unstable ocean during the storm.

The general phrase is used "Closer to truth". The best example in this case may be the one Nietzsche wrote. He said that there is a text and all the interpretations of it. Which interpretation is the closer to the truth. The realist argues for his/her argument and anti-realist argues for his/her argument. There is hard science like physics, chemistry and biology. Scientists have arguments for and against in their respective field. Based on hard science, we have observed the changes in social sciences as well. Despite in philosophy of science, these fields of social sciences are considered as pseudo-science. For example, Einstein General theory of relativity predicts that light should bend around the big object like the Sun due to space-time curvature. When experiments were done by experimental

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<sup>17</sup> Moshin Hamid, *The Reluctant Fundamentalist* (London: Hamish Hamilton, 2007).

scientist, the result would come out either right or wrong regardless of scientists background. In other words, a scientist can be Asian, African, European or any other places from earth, everyone have equal opportunity to test Einstein theory and the result would be same if the theory predict rightly about the universe. Obviously history of science shows how new model causes paradigm shift in science. Yet these are considered as science and scientist are welcoming for correcting their model based on more accurate understanding of the universe based on evidence.

However, the reasons social sciences are considered as pseudo-science because there are different interpretations are used by using text. For example, continental philosophy like Marxism and Freudianism, they look like scientific explanation of society, but as centuries passed and we have witnessed so many theories and interpretations of human society, psychology, economy and politics. Hence, hard sciences and social sciences are improving in their respective fields and realists claim that we are reaching closer to truth.

The current model of the universe is called the evolutionary universe which started from big bang and the universe is evolving since its beginning. New atheists use all hard sciences as realist and tried to claim that they are closer to the truth in terms of explanation compared to religious narratives. This is the time when religious worldviews got affected by dominant scientific worldview. Sciences are being used to attack all the world religions as false enterprise which has no basis on the truth about the universe.

Due to the technological development , we see the progress of science and the scientific knowledge. The word become truly global village and the scientific discoveries are being highlighted each time we find something new in the space. Scientists are hunting for extra-terrestrial life . All these discoveries are gradually affecting our religious worldviews due to influence of realist explanations about how the world actually works materialistically without any divine intervention. In other words, the universe is self-explanatory and there is no need any metaphysical interpretations or explanations that were given thousand of years.

Muslim countries are also adapting scientific knowledge and Muslims are also getting affected by scientific worldviews. That is why the agnosticism and atheism are gradually rising among Muslim countries. Then, there is Islamophobia, blasphemy and apostacy or we see the new trend in Islamic narratives like feminist interpretation of the Quran, because it is claimed that Islam was interpreted for Males only for thousand of years and this is time for women to get empowered by Quran by feminist type of interpretation. Then, there is LGBTQ+ types of interpretation of Quran as we have witnessed in the work of Irshad Manji. So, again Dostoevsky is back within Muslim countries in the 21<sup>st</sup> century. In other words, if Allah is dead, all are allowed. This is the contemporary concern that needs to be addressed and tackled properly by Muslim scholars and Muslim politicians to shape

the education policy for future Muslim Ummah. Next section will explore the main characteristics of Islamic Worldview.

### **Characteristics of Islamic Worldview**

There are a few main features of the Islamic Worldview. These are as follows:

1. Oneness of Allah (SWT): This is the very fundamental message of Islam. Our Lord is one and He is the creator of the Universe and everything as mentioned in the Quran.
2. Revelation: The Quran is revealed by Allah SWT to guide the whole of humanity towards Him.
3. Life after Death: There is a life after death according to the knowledge stated in the Quran. All of the people will be gathered on the Day of Judgement, and they must be accountable in front of their Creator.
4. Knowledge and Reason: Islam always encourages seeking knowledge to understand the universe in light of *Tawhidic* Paradigm. The Quran works as guideline for whole of humanity to investigate the natural world.
5. Balanced between spiritual and material life: Islam encourages a balanced life between worldly life and spiritual life as seen in the examples of the Prophet (pbuh) and his companions.
6. Purpose of Life: Islam also sets the goal for the whole of humanity. Humans are created by Allah SWT to be vicegerent of Him. Humans are supposed to worship only Allah SWT.
7. Justice and Equality: Islam makes sure to establish justice and equality in society as example was practically shown by the Prophet Muhammad (pbuh) in Madina.

### **Characteristics of Scientific Worldview:**

There are a few key features of the scientific worldview. These are as follows:

1. Speculation: this is the very important characteristic of the scientific worldview when they try to intervene in the discourse of metaphysical world.<sup>18</sup> It is bad because proponents of scientific worldview has no evidence at all regarding metaphysical reality that the Quran offers through revelation. Imam Ghazali also indicated same problem with the neo platonc thought that was popular in his time.
2. Empiricism: Instead of intuition or revelation, knowledge is gained by observation, sensory experience and experimentation. This philosophical foundation is used by the proponents of the scientific worldview to manipulate the young minds. Islam also encourages empirical evidence but not to eliminate the knowledge of the Quran rather to affirm the knowledge of the Quran.

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<sup>18</sup> Muhammad Mumtaz Ali, *Islamization of Modern Science and Its Philosophy: A Contemporary Civilizational Discourse* (Gombak: IIUM Press, 2016).

3. Rationalism: logic and reasoning are used to formulate hypothesis, then analyzing data and concluding. Like empiricism, rationalism is also referred by the proponents of the scientific worldview to predict different conclusions than religious worldviews. Islam asks to use rationalism to understand the universe in line with Islamic Aqidah.
4. Skepticism: Any hypothesis proposed must be questioned and tested. Doubt can help to progress and develop. However, the skepticism is used for the proponents of scientific worldview to create confusion about knowledge embedded in religious scriptures. The Quran uses skepticism to understand the knowledge and power of Allah SWT in the heavens and the earth.
5. Falsifiability: scientific theories must be tested and able to be proved right or wrong. For new atheists' religious claims like God and metaphysical world must be scrutinized and passed with falsification test method as specified in the scientific methodology. However, it is not necessary that only one methodology has to use to understand other fields of knowledge. For example, the chain of narrations (*Sanad*) is very important method by Muslim scholars to preserve the authentic Hadiths of the Prophet (pbuh). To enforce every knowledge should be scrutinized under falsifiable methodology is not appropriate for all knowledge.
6. Causality: It depends on cause-and-effect relationships instead of supernatural interpretation. With this principle, they try to eliminate the religious claims of miraculous events. However, it is noticeable that Imam Ghazali and David Hume went two different conclusions in the absence of the causality principle. There is subjectivity in the conclusion depending on the person's worldview.
7. Interdisciplinary: Physics, chemistry, biology, all are interconnected to have a deeper understanding about the universe and its reality. Basically scientific worldview extensively use all the knowledge to claim their stance against the metaphysical world. They see 13.7 billion years of history by interdisciplinary approach. However, in the book of Quran, Allah SWT uses an interdisciplinary approach to indicate that our Creator is one who has control of everything in the universe and the beyond the universe. His knowledge is encompassing everything.
8. Reductionism and holism: Science usually breaks down a complex system into small parts, and later science considers how these parts interact with each other holistically. The proponents of the scientific worldview use this knowledge to discredit divinity. However, The Quran indicates that the knowledge of small things to understanding holistically credit must go to Allah SWT who knows about what is visible and what is hidden in the Universe.

### **The skepticism around the defense mechanism for Islam by Muslim scholars**

The very first defense of Islamic defense for the existence of Allah came from Muhammad (pbuh). Obviously as far as written documents are concerned, we can

refer to Old and New Testament. The Quran was revealed to Muhammad (pbuh). Then, companions of Muhammad (pbuh) carried on the defense for Islam. As Islamic civilization went its peak time, we find so many Muslim scholars are defending Islam from their level best.

The translation of Greek philosophy into Arabic brought the new dimension. Imam Ghazali(d.1111) and Ibn Rushd produced some works based on Greek philosophical works.<sup>19</sup> Ibn Taymiyya also defended Islam encountering Greek Thought.<sup>20</sup> Ibn Arabi also defended Islam integrating knowledge with new platonic thought.<sup>21</sup>

Now we return to modern and post-modern time. This is literally new problem. This is no longer Greek philosophy, rather modern western thought based on scientific enlightenment in Europe. There is a history for battle between church and scientific community. We see the secularization process in Europe. It started to influence almost every corner of the world. The rise of Marxist countries also grew. Though Marxism is considered pseudo-science, yet we see the influence of Marxism in different countries. After experiencing Soviet Russia, the hope for Marxism seems to fade away. George Orwell's "Animal Farm" is the great example to understand the flaws of Marxism.

In Islamic World, we also experienced radical secularism in Turkey. We have witnessed the works of Rashid Ridha, Muhammad Abduh, Muhammad Iqbal, Sayyid Qutub, Maulana Mawdudi, Ismael Razi Al-Faruqi, Naqib al Attas, Sayyid Nasr, Osman Bakar, Ziauddin Sardar and some others. Some of the writings were motivated by political Islam, Sufi Islam and some other means. Their main goal was to encounter modernity. Obviously there is main stream types of Islam based on different sects of Islam. However, when it is about intellectual defense of Islam to encounter modern thought in Academia, we mostly refer to these common Muslim academicians.

After the revelation of the Quran, there are numerous types of Tafsir(explanation) based on the Quranic texts. Over 1400 years, the explanations are evolving based on this primary text of the Quran. Which explanation is the closer to truth that the Quran wants to address?

To cite an example, there is a Blackstone found in somewhere in the planet by researcher. In this Blackstone, we found signature of some words, "We love you".

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<sup>19</sup> Ghazzālī and Sabih Ahmad Kamali, *Al-Gazali's Tahafut al-Falasifah (Incoherence of the Philosophers)* (Lahore: Pakistan Philosophical Congress, 1963); and Averroës and Simon van den Bergh, *Tahafut Al-Tahafut = the Incoherence of the Incoherence* (London: Oxford University Press, 1954).

<sup>20</sup> Sobhi Rayan (2011). "Ibn Taymiyya's Criticism of the Syllogism." *Islam* 86, no. 1, pp. 93–121. <https://doi.org/10.1515/islam.2011.016>. ; Sobhi Rayan (2012). "Criticism of Ibn Taymiyyah on the Aristotelian Logical Proposition." *Islamic Studies* 51, no. 1, pp. 69–87. <http://www.jstor.org/stable/23643925>.

<sup>21</sup> Toshihiko IZUTSU, *Sufism and Taoism: A Comparative Study of Key Philosophical Concepts* (Berkeley: University of California Press, 1984).

Now this text carries meaning for sure as far as current humans are concerned. Now there can be multiple explanation based on the writing of this text. Firstly, is the writing is monolithic? If so, that means there is extraterritorial life outside our planet as the realist would argue. Anti-realist might refer to supernatural explanation. Then, the possibility of writing by contemporary humans who understand English is also high. Imagine in somewhere in African countries. Within one country sometimes they have 30 different languages. If they never learned English, it is impossible to read and understand this English text. They first need to learn 26 letters of English and then they have to start learning words and have to translate in their native language to understand the meaning. Then, gradually they will be able to come to decode the meaning "we love you". Then, the explanations of these texts are more complex tasks by academicians based on all the data they would collect. After the analysis all the data, the explanations they may bring and claim that this is the closer to the truth. Yet, it makes no sense to the sender of this black rock because the meaning that was created by these humans are not probably fulfilling the ultimate intention of that sender. Nietzsche's analysis of text and its interpretations may be understood in this juncture.

Muslim scholars for centuries did same thing and they thought their explanations are the closer to the truth, but in reality if we look at their methodologies of defense for Islam, the flaws are very clear. For example, the defense of Naqib al Attas about reality based on Mystical literature.<sup>22</sup> Now if we go back to earlier texts of Sufism, we find Ibn Arabi's defense of Islam from Absolute to arrival of 7 plane of existences. How do these Mystics got these explanations? If we look into more earlier, we can see Ikhwan al Safa also speaks about these plane of existence like Ibn Arabi. How do Ikhwan al-Safa got these explanations? They got these explanations from Greek Philosophy. Maybe we can return to Greek period by time machine, we can see maybe those thoughts they got from other heritage. Taoism got same types of plane of existence.

Hence, we can see the flaws of defending Islam by using mystic literature. Each scholar of Islam came and they have blended knowledge with Islamic teaching and gave their own type of explanation and they end up thinking this is the best explanation of the Quran based on the contemporary context. That's how interpretations of the Quran is evolving. The text, however, remains same. In the case of science, we have seen same trend, but in science the text is replaceable all the time based on new model and evidence. In other words, science is very unstable foundationally, yet realists like Richard Dawkins, Lawrence Krauss stubbornly claim that their explanations are the best explanation of the reality about how the world works. They have the authority to explain agreed facts of science and manipulate

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<sup>22</sup> Muhammad Naguib Al-Attas, *Islām: The Covenants Fulfilled* (Kuala Lumpur: Ta'dib International, 2023); Al-Attas, Syed Muhammad Naqub, *Islam and Secularism* (The International Institute of Islamic Thought and Civilization (ISTAC), 1993).

public understanding of science as the Companions of prophets did in religious narratives. Why does it matter ? Scientific Worldviews are gradually dominating other worldviews and ultimate goal is to completely disenchantment of the religions as cultural garbage. After 9/11, new atheist thinkers literally attack the God/Allah of Abrahamic Religions. They indicated 9/11 attacks motivated by the text of the Abrahamic faiths to kill thousands of innocent humans. Then, they extend the argument by indicating God of Abrahamic faith is a delusion and nothing more than fairy tales like Greek methodologies. Hence, all the Abrahamic scriptures should be treated as world literature. These religions got nothing to do with the divine or metaphysical truth, rather these religions are the best works of classical literature like we read English, French, American literature etc. These books are not fact based rather religious books are mythical stories. How do they justify this new atheism ? They returned to the science and its experimental results. They use model of evolving universe over 13.8 billion years and shows the Darwinian evolution by natural selection over billion years. That's how they came up with a model against anti-realist which eventually challenge the entire enterprise of world religions. Every religion is in endanger position ideologically based on scientific explanations that these new atheist thinkers are strongly advocating to attack all the world religions. It is not about Islam alone, rather every single religions are under attack as religious virus. The scientific literature via popular science or public understanding of science has been popularized.

The defense mechanism that Islamization of knowledge is doing via producing intellectual works based on the Quranic text. Naqib al-Attas also defending Islam through Sufi literature. There is no doubt that these works are necessary and doing excellent service for Islam. Yet there is fundamental subtle pessimistic trend encountering scientific worldview. For example, so far we have understood that new atheists are just giving one type of realist explanation of science based on scientific worldview by claiming the closer to truth. When as a student of knowledge, we look at the qur'anic texts, the Quran is very abstract about the creation of the universe and the creation of the species. The current model of evolving universe and species got more or less similarity with mystic literature, yet as mentioned earlier that the source is extremely problematic to accept since mystic literature is influenced and blended with other philosophy and religious doctrines. Also, literal and allegorical meaning of the texts are nothing more than interpretations from actual writer. Only Allah knows best when it is about his texts. Human interpretations with limited intellect and capability is never closer to truth because of the abstract thoughts. Hence, nobody is to trust in terms of explanations of the Quran and we can not trust our intellect due to its limited capacity. There is no method actually for the blind men to understand the elephant completely. That's why we always heard from Muslim scholars, "Allah knows best" after their answers

in question and answer session in seminars. Next section will turn into the potential impact of the scientific worldview in contemporary Muslim Minds.

### **Impact of Scientific Worldview on Muslim Minds:**

The Pew Research centre (2018) found that 23% of Muslims born into the religion in America finally leave it.<sup>23</sup> Pipes mentions referring to this survey:

...about 100,000 of them abandon Islam each year, while roughly the same number convert to Islam...In the U.S., ex-Muslims' motives for leaving vary. Asked what their "main reason" was for no longer identifying as Muslim, Pew found 25% had general issues with religion and 19% with Islam in particular. Some 16% said they prefer another religion, and 14% cited "personal growth." ...Apostates challenge their former faith in three principal ways: publicly leaving, organizing with other ex-Muslims, and openly challenging the Islamic message."<sup>24</sup>

The problem is it is not only happening in America, but Muslims are also leaving Islam all over the world.<sup>25</sup> Cottee states:

It does not address empirical questions like 'how many ex-Muslims are there in the UK or Canada?', 'What is the median age at which ex Muslims apostatize?', 'Are Shia Muslims more or less likely to apostatize from Islam than Sunni Muslims?', 'Are women more or less likely to apostatize than men?', 'Do ex-Muslims share certain characterological traits and drives?' It does not address these issues because empirically, right now, they are intractable. Apostasy from Islam is a potent stigma. Few people are willing to discuss it openly and honestly. Conducting large social surveys on apostasy would thus be deeply problematic from a practical point of view.<sup>26</sup>

While apostasy is a growing problem, because there is stigma in Muslim communities, it is difficult to do accurate sociological studies on the rates of apostasy.

The development of modern science and its dependence on reason and observable experience have contributed to a sense of pessimism and disillusionment with contemporary life. Many Muslim youths feel lost and cut off from a sense of higher purpose because they think that science has eliminated the wonder and

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<sup>23</sup> The share of Americans who leave Islam is offset by those who become Muslim. Pew Research Centre. JANUARY 26, 2018. <https://www.pewresearch.org/fact-tank/2018/01/26/the-share-of-americans-who-leave-islam-is-offset-by-those-who-become-muslim/> , Accessed on 2nd September 2023.

<sup>24</sup> Daniel Pipes, "100,000 Muslims Leave the Faith Every Year in USA." The Muslim Times, February 21, 2022. <https://themuslimtimes.info/2022/02/21/100000-muslims-leave-the-faith-every-year-in-usa/>. Accessed on 9<sup>th</sup> March 2025

<sup>25</sup> "Iman Protection Report 2024," Basira Education, accessed March 9, 2025, <https://www.basiraeducation.org/imanprotection2024>.

<sup>26</sup> Simon Cottee, *The Apostates: When Muslims Leave Islam* (London: C Hurst & Company, 2015),p.9.

mystery of life. Due to social media influence and the rise of Artificial Intelligence, the minds of Youths are filled with Western narratives. Islamic epistemology is missing in popular contents. Popular science writers like Richard Dawkins , Lawrence Krauss and others mix up Methodological naturalism with philosophical naturalism to appeal to their readers to subscribe the Scientific Worldview. As days are passing , these types of Western Narratives are being rampant within Muslim countries due to the unregulated social media contents.

### **Black Swan, Problem of Induction and Existence of Allah for the Whole of Humanity:**

So far we have understood that there is polarization between scientific worldview and all the world religions. In other words, God and Metaphysical realities are nothing more than fairy tales according to New Atheist thinkers like Richard Dawkins. Afterall, nobody believes that a demon or spaghetti monsters are working behind growing the trees. This similar argument is used to negate the existence of Abrahamic God.

We have discussed about text and problem of induction and gave the example of black swans. Obviously , this example only embedded with science as realist would argue. Yet, the Quranic text without any interpretations or explanations is giving some straight forward message that with translation the message meaning is clear. Again, even translation is not representing exactly the language written in Arabic. Despite it is necessary for the researcher to quote some verses from the Quran related Allah's existence, Afterlife as example of kind of black Swan which represents the reality as well.

The Quran states :

What are they asking one another about?  
About the momentous news,  
over which they disagree.  
But no! They will come to know.  
Again, no! They will come to know...

That Day is the 'ultimate' truth. So let whoever wills take the path leading back to their Lord.

Indeed, We have warned you of an imminent punishment—the Day every person will see 'the consequences of' what their hands have done, and the disbelievers will cry, "I wish I were dust." (Al-Quran 78:1-5;39-40)

Then in another place the Quran states,

"Now, what makes you deny the 'final' Judgment? Is Allah not the most just of all judges?"(Al-Quran 95:7-8)

The Quran states :

I do swear by the Day of Judgment!

And I do swear by the self-reproaching soul!  
Do people think We cannot reassemble their bones?  
Yes 'indeed'! We are 'most' capable of restoring 'even' their very fingertips.  
Still people want to deny what is yet to come,  
asking 'mockingly', "When is this Day of Judgment?"  
But when the sight is stunned, (Al-Quran 75:1-7)

If you notice, the strategic meaning of these Qur'anic text about the metaphysical reality. It is like reality and metaphyseal reality will merge together on the Day of judgment as Black swan example for the problem of induction in science. Indeed , in Quran got very appealing message towards whole of humanity :

"O humanity! What has emboldened you against your Lord, the Most Generous, Who created you, fashioned you, and perfected your design," (Al-Quran,82:6-7)

These verses need no explanations by scholars rather these verses are simple and self-explanatory for whole of humanity. When we look at the deductive arguments like all men are mortals, Muhammad is a man. Hence, he is mortal too. We have provided the problem with explanations with religious texts for thousand of years and it is evident that Muhammad(pbuh) asked to burned down his hadiths collection and Abu Bakar burned his personal collection too. As humans , Muhammad (pbuh) gave some opinions and he confesses this matter, but when it is the text that he received through revelation, he was very serious about it. The verses we mentioned earlier is self-explanatory about the metaphysical reality that the realists like Dawkins negated as fairy tales, but new atheists themselves aware of black swan as the problem of induction. That's is why Islamic worldview differs from every single worldview of the world. The Quran states, "Certainly, Allah's only Way is Islam.<sup>1</sup> Those who were given the Scripture did not dispute 'among themselves' out of mutual envy until knowledge came to them. Whoever denies Allah's signs, then surely Allah is swift in reckoning"(Al-Quran 3:19)

## CONCLUSION AND SUGGESTIONS

The critical questions in the 21st century regarding religion among youths perhaps like, is religion just an illusion? Or can it be formulated in different way? Is religion just a necessary lie to survive in society?

Islam steps forward to say no with a bold voice. Allah is the Truth. The after life is not a necessary lie rather there must be the day of judgement. There is no doubt about it. Unlike other religions, Islam has unique characteristics. Islam is universal and simple. Islam does not only show hope rather Islam allows people to inquire about the book and the universe to understand Islam. Nature and the revealed book both are from Allah. Hence, Islam never shy away to ask for investigation. Let's imagine a poor and uneducated man stole a diamond, and he went to market to sell it. He is wearing dirty dress in KLCC. Suddenly, the police

officers entered in that shop. The man was caught and put under investigation. The confidence is missing with that man, and he was imprisoned. On the other hand, imagine a rich man he went to shop with his diamond. He has all the legal papers and police officers entered in that store. They investigated the person, and he showed all the legal documents. He was confident to do so. The Quranic teaching is like that compared to other scriptures in the world. The Quran often challenges the people of the world. The Quran has a daring voice and the Quran never shy to speak up what needs to be said about humanity. At this juncture, the Quran is necessary for the people of the world when scientific worldview provides nothing but nothingness. Pessimism is there, and it is not easy to deal with certain individuals. The Quranic teaching asks not to stop at that point rather the Quran asks to investigate all the ideologies and compare with the Quranic teaching. The Quran calls for intellectual honesty when it is about metaphysical reality. No book in the world deals with metaphysical reality with such a strong voice like the Quran. The Quran uses logical arguments. There are over 1000 questions in the Quran and the Quran does answer all the questions. That's why the Quran has been revealed over 23 years of the Prophet's life.

Imam Ghazali and Muhammad Iqbal dealt with pessimism of scientific worldview in two different ways. Imam Ghazali identified scientific worldview and then he described how scientists can fall into error regarding faith out of rigidity.<sup>27</sup> Mathematical calculation and the result are fixed. As these mathematicians do, they tend to develop rigidness in their mind. This rigidness may lead them to fall into the trap of scientific worldview negating religion as a false entity. As a consequence, the sense of pessimism may develop among these intellectuals. Ignorant Muslim intellectuals lacking in idea in science may end up not understanding the deep-rooted problem. These ignorant Muslim scholars do not read and discourage reading science whereas Imam Ghazali was proponent of science, but he warns his readers about dangerous worldview that may raise during studying science by negating Islam.

Muhammad Iqbal on the other hand has dealt with theory of evolution and pessimism of modern man caused by Darwinism and modern science. Muhammad Iqbal tried to deal with real problem of pessimism from scientific worldview that may affect Muslim minds. His assumption was not in vain as 21<sup>st</sup> century is witnessing rapid changes with Muslim community.<sup>28</sup> Even Muslim scholars differ at their views

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<sup>27</sup> Hasan, M. M., & Ali, M. M. (2024). Pessimism from the Scientific Worldview: Examining a Critique of Islam. *International Journal of Research in Engineering, Science and Management*, 7(7), 1-17.

<sup>28</sup> Mumtaz Ali, Muhammad, and Md Maruf Hasan. "Muhammad Iqbal's Prediction on the Modern Science: A Response to the Scientific Worldview." *Payam-i-Iqbal Bahria Research Journal on Iqbal Studies (BRJIS)*.17–no. 1 (March 31, 2025): 1 ,4 ; HASAN, Md Maruf. Theory of Evolution is a

on the evolution of species now. Malik shows the following chart for different views among contemporary Muslim scholars:

**Table 5.1:** Four Different Stance by modern Muslim Scholars due to the influence of the evolutionary science

Position	Are non-humans a product of evolution?	Are humans a product of evolution?	Is Adam a product of evolution?
Creationism	X	X	X
Human Exceptionalism (HE)	✓	X	X
Adamic Exceptionalism (AE)	✓	✓	X
No exceptions	✓	✓	✓

Source: (Malik, 2022)

The crisis that modern writers faced in the West, it is entering within Muslim territories. The very existence of Allah is under question due to scientific worldview to confuse Muslim youth minds.

When the threat of New Atheism is within Muslim territory through translation works of popular science, the Quranic message regarding God, afterlife and day of judgement can be quite thought-provoking for Muslim Youths. Muslim Youths at the same time must have mastery for both sides to save themselves or herself from scientific worldview. To understand the problem is half of the solution. The very next thing is to find out how to deal with and cope up with the problem. Muslim youths individually are responsible to seek knowledge and stick to Islam.

Lastly, the researchers will suggest some key points that are necessary to prevent Islamophobia and apostasy among Muslim youths within Muslim community:

1. Education systems based on Islamization or integration model must be implemented in all Muslim countries since science-based education and the scientific worldview are on the rise.
2. There should be a common educational board for all the Muslim countries as a check and balance strategy for all the educational contents in schools, colleges and universities.

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Scientific Fact: A Response from Mystic Literature. International Journal of Advanced Research in Islamic and Humanities, [S.I.], v. 4, n. 3, 2022.

3. The syllabus should be upgraded and changed from time to time based on new scientific knowledge and understanding.
4. The students should participate in extra extra-curricular activities like debating and public speaking so that they can develop critical thinking skills to encounter themselves against other worldviews.
5. Muslim students should be encouraged to appreciate different point of views so that the intellectual discourse always be in academic environment.
6. To prevent Islamophobia and apostasy, Muslim countries should also produce Muslim scholars who will contribute to public discourse in media.
7. There should be an intellectual discourse culture in which Muslim youths can join for discussion and express themselves about their hesitations and concerns about Islam and other contemporary concerns related *Aqidah*

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