

Unveiling Mysteries against “God of the Gaps” through Scientific Breakthroughs: An Investigation on the Arguments of Human and Adamic Exceptionalism

Membongkar Misteri Terhadap 'God of the Gaps' melalui Penemuan Saintifik: Satu Siasatan terhadap Hujah Pengecualian Manusia dan Adam

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Article progress

Received: 4 November 2024

Accepted: 8 August 2025

Published: 30 November 2025

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Abstract: Darwin’s single idea, namely the evolution of species, is taking strong ground in every field of scientific research in contemporary times. From the quantum fluctuation of nothingness, scientists have investigated and tried to grasp the evolution of our current universe using an evolutionary perspective. Consequently, we are witnessing that the perception of “God of the Gaps” is being replaced by new scientific discoveries. Richard Dawkins wrote the book entitled, *The Ancestor Tale: A Pilgrimage to the Dawn of Evolution*. Dawkins showed in that book how the Pilgrimage of organisms took place on this planet, propounding the evolutionary perspective. All religions and ideologies are now affected by the evolutionary perspective. What would be the future implications for religions (especially Islam) if the notion of “God of the gaps” is filled up with experimental data? Will human exceptionalism and Adamic exceptionalism, along with creationism, be just sophistry for theologians and philosophers as scientific research progresses? This research uses qualitative methodology to understand the future ethical implications of Islam in secular narratives. The research finds that Islamic literature produces abstract and ambiguous literature regarding the evolutionary perspective. This research suggests that ambiguity in Islamic narratives can potentially hamper and create confusion among Muslim youths.

Keywords: Adamic Exceptionalism, Human Exceptionalism, Muslim Youth, Apostasy, Scientific Worldview, New Atheism

Abstrak: Dalam era kontemporari, evolusi spesies yang merupakan idea utama Darwin semakin ketara pada setiap bidang penyelidikan saintifik. Berdasarkan turun naik kuantum ketiadaan (quantum of nothingness), saintis telah menyelidik dan berusaha memahami evolusi alam semesta melalui perspektif evolusi. Kesannya, konsep "Gods of the Gaps" kerap digantikan dengan penemuan saintifik yang baharu. Richard Dawkins, dalam bukunya *The Ancestor's Tale: A Pilgrimage to the Dawn of Evolution*, menerangkan bagaimana ziarah organisma berlaku di planet ini dalam kerangka evolusi. Kini, semua agama dan ideologi tidak terlepas daripada pengaruh perspektif evolusi. Namun, apakah implikasi masa depan bagi agama, khususnya Islam, jika konsep "God of the Gaps" semakin diisi dengan data eksperimen? Adakah keistimewaan manusia dan pengecualian Adam, berserta konsep penciptaan, akan menjadi cabaran baharu bagi ahli teologi dan ahli falsafah seiring dengan perkembangan penyelidikan saintifik? Kajian ini menggunakan kaedah kualitatif untuk memahami implikasi etika Islam dalam naratif sekular pada masa hadapan. Dapatan kajian menunjukkan bahawa kesusasteraan Islam sering menghasilkan wacana yang abstrak dan samar-samar mengenai perspektif evolusi. Kekaburan dalam naratif Islam ini berpotensi menimbulkan kekeliruan dan cabaran pemahaman dalam kalangan remaja Muslim.

Kata kunci: faham kekecualian Adam; faham kekecualian manusia; belia muslim; murtad; pandangan alam sains

Introduction

The scientific worldview is trying to fill “God of the Gaps” to disprove all religious narratives as we have witnessed the trends of New Atheism after 9/11 attack. This research would try to go extra mile by asking the questions: can Islam be challenged also as the religion of falsehood fundamentally like other doctrines in the world? To what extent do Muslim Youths end up with skepticism due to the scientific worldview? It is rather pure and practical reasons of Kantian philosophy when we discuss about religions today. The principal (pure) reason of practicing religion merged into pragmatic philosophy nowadays. Muslims may identify themselves as merely cultural Muslims (Hasan& Mumtaz Ali, 2025). The core truth from the heart of global youths would be missing from all world religions, including Islam, due to the influence of the scientific worldview. According to new atheism, the truth about reality is that Allah never existed for real, rather it is just like a fictional character in literary works. Allah is mere delusion of homo sapiens, and this delusion has long evolutionary roots in our human psychology. That’s it. If humans could not make different sounds, give meaning to these sounds, give birth of different languages, create stories, they would never utter the name of Allah or God. Hence, stories are important to create such imagination of God in human minds.

If God is the false conception and human projection of Homo sapiens, what is the truth about our universe? Is it like Greek philosophical thought like the universe is eternal? Ghazali called these philosophers heretical. Can Muslim youths be silent then? Or should they ask? Can they challenge their religious scriptures and narratives if they think so? Or will they be labeled as heretical too? What is the problem actually? What went wrong between science and Islam? The universe is the result of one quantum event [There could be trillion of quantum events as hypothesis presumes (Kaku, 2021)]. That means nothing is real about transcendental reality like Allah, Day of Judgement, afterlife, heaven and hell. Quantum fluctuation in nothing is the cause of our existence as Lawrence M. Krauss explains in his book, *‘A Universe from Nothing’* by attacking all world religions. Dawkins and Krauss (2012) stress the fact evolution of our universe and species stating that people do not need to atheists to understand the evolutionary process of universe from Quantum fluctuation. Hawking also indicated same concern in his book when discussing about M theory and possibility of multiverses while negating the notion of supernatural explanation of Godlike figure (Hawking & Mlodinow, 2010). Pinkar (2002, p.2) states an interesting issue in the beginning of 21st century when he was talking about United States, “But the modern science of cosmology, geology, biology, and archaeology have made it impossible for a scientifically literate person to believe that the biblical story of creation took place. As a result, the Judao-Christian theory of human nature is no longer explicitly avowed by most academics, journalists, social analysts, and other intellectually engaged people.” Unfortunately, these scientific narratives do have implications in Muslim countries. Schulz (2025, p.93) mentions, “Since the late 2000s, the number of mostly younger people who publicly positioned themselves as critical of religion (or certain aspects of religion) has increased at an unprecedented scale through the emergence of certain blogs and other social media formats, such as the Mukto-Mona (“free thinking” or “free mind”) Yahoo Group which started in 2001 and later transformed into a moderated blog. This triggered counter-reactions and rising concerns among conservative-leaning Bangladeshis about an atheist threat to the moral and social order of society.”

Therefore, there is no intrinsic meaning for our existence as religions offer to us for thousands of years (Dawkins, 2013). Religions are to fool common people around the world with false promise. The meaning of our existence is just what we have created in our evolutionary brains. The God, the family bonding, the job, the responsibility, all are for us to make meaning in our brains. We can say that pragmatically till our death life is full of meaning. However, these are the illusion of meaning that we humans have successfully created. Unfortunately, whether we like it or not there is no external affairs intervening in this universe. Allah SWT is dead according to the scientific worldview.

In addition, according to the scientific worldview, the harsh truth is our current universe is the product of evolution for approximately 13.7 billion years. We are here by chance. We are lucky to be here and observe the universe (Tyson, 2017). The universe is very hostile to biology in fact. It is not the universe what has been created for us, rather we have evolved through adaptation for survival. Nobody wants failure, rather it is nature which force to fail the living creatures. We refer to it as fate. In fact, the religious narratives came up to change the narratives upside down. That means the complete opposite worldview from the scientific worldview. Religious worldviews never understood the universe, rather this is exclusively scientific worldview which understood the message of the universe. Where is the evidence? Nature is the evidence. Just look at nature. The universe has left the signature of evolution, and scientific community is continuously investigating, and the evidence speaks up against the very existence of Allah. This is not scientists, rather the universe itself is revolting against the religious narratives of creationism. The abstract religious

narratives really seem confusing as well as misleading for Muslim youths. This article would explore the literature of new atheism coming from the scientific worldview and its potential impact on Muslim youths.

Methodology and Limitations of this Research

The research uses a qualitative methodology. This research uses materials like contemporary academic discussions from books, articles, and internet resources to understand the crisis in academia related science and Islam topic. Then, some online resources are referred to comprehend the contemporary trend on Islam and science. The research uses a skeptical method. The content analysis will be done to fathom the problem of skepticism and cynicism among Muslim Youths due to the influence of the scientific worldview.

There is a limitation of this research. This research is based on secondary sources, and it is difficult to cover all the areas within this article. Hence, the research will be limited to understanding how the God of the gaps and the Missing links create tensions among academic scholars to affirm or negate Religions, which eventually may affect Muslim minds in the future.

Reviews of Literature

Hasan and Ali (2024) discuss how the scientific worldview is responsible for creating confusion among Muslim youths that ultimately leads to pessimism assuming perhaps there was never the existence of Allah in the universe and Allah is perhaps the mental creation of human beings and there is no existence of Allah outside of Human minds. To comprehend the inherent problem of Islamophobia and Apostasy in Bangladesh among Muslim Youths, let us look at the following diagram:

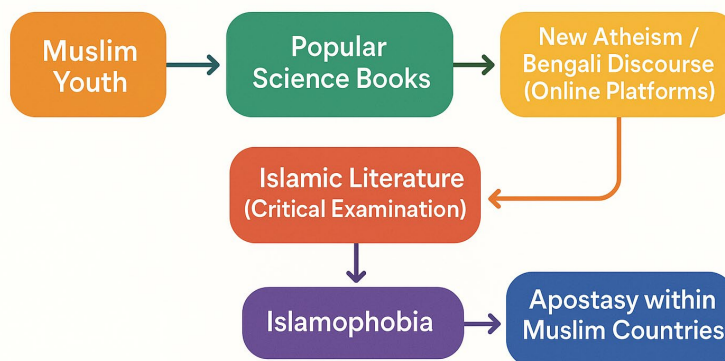


Diagram 1: How Islamophobia and apostasy may evolve among Muslim minds within Muslim countries from reading and watching contemporary literature on popular science, new atheism, and content related the critical attack on Islamic literature by ex-Muslims as experienced in the context of Bangladesh.

According to Ali and Hasan (2024), Muslim leaders in nations with a majority of Muslims should take strategic measures to deal with cultural Muslims who are inspired by new atheism. It is clear that these cultures may face difficulties when new atheistic concepts proliferate. Because Islamic information is not incorporated into the mainstream educational system, youth is especially susceptible to embracing such notions.

The very controversial evolutionary biologist Dawkins (2004) wrote a book entitled, “*The Ancestor's Tale: A Pilgrimage to the Dawn of Evolution*.” He discussed how complex species evolved starting from simple organisms over billions of years. Dawkins actively advocates for the public understanding of science. By using science, Dawkins asks his readers and followers to abandon traditional religious dogmatic beliefs and embrace science and reason. Dawkin’s critique of religions had a profound impact in Western academia in the 21st century. Evolution is not limited to biological science anymore. Each field of science has its evolutionary history, and all the fields of science are contributing to understanding how our present universe came into existence through the process of evolution.

Tyson et al. (2014) describe in their book, *“Origins: fourteen billion years of cosmic evolution”* how scientists came to learn the evolutionary history of our universe from the Big Bang. The universe left signatures of evolution and scientists can predict from the evidence that they had in their hands. Krauss (2012) wrote a book, *“A universe from nothing: why there is something rather than nothing”*. In this book, he clarifies how scientists learned that there is high possibility that the universe came into existence out of nothing. He dealt with the philosophical question why there is something rather than nothing. More importantly, he argues how the physical universe is self-sufficient to create itself without any external intervention from transcendental reality. Quantum fluctuation causes something to create out of nothing. The Large Hadron Collider (LHC) at CERN, scientists confirm the discovery of the Higgs field which is potentially giving mass to the elementary particle e.g. Higgs-Boson. This type of discovery gave confidence to new atheists for the conclusive decision about the universe not having any divine intervention.

Dawkins, Tyson and Krauss are strictly materialistic in explaining the nature of the universe and its entire process of evolution. The intervention of God is considered as delusional as Dawkins (2008) discussed in his book, *“The God Delusion”*. Dawkins challenged all the organized religions as having a false understanding of the reality of the universe. Militant Atheism came into existence with the advent of New Atheism through the combined efforts of Dawkins, Dennet, Hitchen and some other top scientists and educators in Western academia.

In theological discussion, it is noticeable that Muslim and Christian scholars try to formulate the new discourse in response to these new atheists. For instance, Malik (2022) in his article, *“Is evolution even possible in Islamic thought?”* discusses the views of contemporary Muslim scholars regarding evolution. Malik refers to his earlier book supporting adamic exceptionalism. He also refers to Yasir Qadi and Nazir Khan who are providing new interpretation in support of human exceptionalism. Malik shows the following chart for different views among contemporary Muslim scholars:

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	✓	✓	✓

Table 1 Four Different Stance by modern Muslim Scholars due to the influence of the evolutionary science
(Malik, 2022)

Among Muslim scholars, there are four different views, first one is creationism who think that Allah has created all the species in pair and evolution is false. Second category of Muslim academics think that evolution may happen with other species but not with humans. Third category of Muslim scholars think that Humans and other species may evolve, but not Prophet Adam (peace be upon him). The fourth category Muslim academics think that all the species including humans and Adam (PBUH) are created via evolution. Malik (2023) discusses science and evolution considering Islamic heritage.

Christian theologians have a long history of producing counterarguments. During the interview with Robert Lawrence Kuhn (Kuhn, 2020) Celia Deane-Drummond indicated about her recent research on Theo-drama in response to evolutionary perspective. Kuhn left 3 comments for teleological concern when dealing with the evolutionary perspective. Kuhn mentions towards the end of the documentary, “If God exists, here are three options. One, God intervenes to guide evolution in ways discoverable by science, I do not think so. Two, God intervenes to guide evolution but in ways imperceptible to science. If that’s possible by definition, it would be impossible to confirm. Three, God sets the laws of nature so perfectly that evolution would ultimately bring forth sentient creatures without God’s further intervention. If God exists, this would be my bet. But I would remain deeply dissatisfied and open to radical ideas not yet on my list I am sorry I do not have further clarity to get...closer to truth.”

From the above literature it is adequate to mention that “God of the Gaps” arguments by theologians seem fading away due to the new evidence for missing link in the evolutionary process of the universe and species. There are serious

tensions in global academia now if God is really playing dice with humanity or religious scriptures are simply human projection. The next section will discuss and clarify the concern between science and Islam.

Discussion

How this Heaven which we see, so wide and tall,
... what
Made the Creator, living
Through eternity, so recently decide to build
In Chaos. Once the work was begun, how soon
Was it complete? If it is permitted tell us
What we ask, not so we can get forbidden knowledge
...The sun seems to be fixed in its place in Heaven,
Held by your powerful voice, he can hear you,
And will wait longer to hear you tell
Of his creation, and the birth
Of Nature from the invisible depths:
Or if the evening star and the moon
Come rushing to hear you, then night will bring
Silence, and sleep will stand by to listen to you;
Or we can tell him to stay away, until you have
Finished your story, and you can be gone before morning.
(Milton, 2013, p.242-43)

Reading Milton, we can realize how during medieval time in the West, it was forbidden to ask some questions which may contradict biblical teaching. There has a conflict between science and religion for centuries in Western history.

Does Human curiosity eliminate the metaphysical reality that thousands of years our ancestors believed and wrote literature on it? The scientific worldview is going to be perhaps the major trend across the world with the advance of science and technology. As a consequence, the rise of atheism may be inevitable within Muslim Countries as Muslim youths also grow up with Hollywood culture and Popular science thoughts through books and social media. The cultural Muslims will be the ideal within Muslim societies (Hasan & Mumtaz Ali, 2025). Before delving into discussion, it is important to clarify two terms that theologians and scientists use when they discuss science and religion. These two terms are: 1. God of the Gaps 2. Missing links.

Albright (2013) states, “God of the gaps” refers to the argument that gaps in scientific knowledge are evidence for God's existence and direct intervention.” Then, the missing links (Cambridge dictionary ,2024) refers to “something that is necessary to complete a series or solve a problem”. For example, in the context of the evolution of Humans missing link refers as, “an animal that no longer exists or might never have existed and is thought to explain how humans developed from apes”.

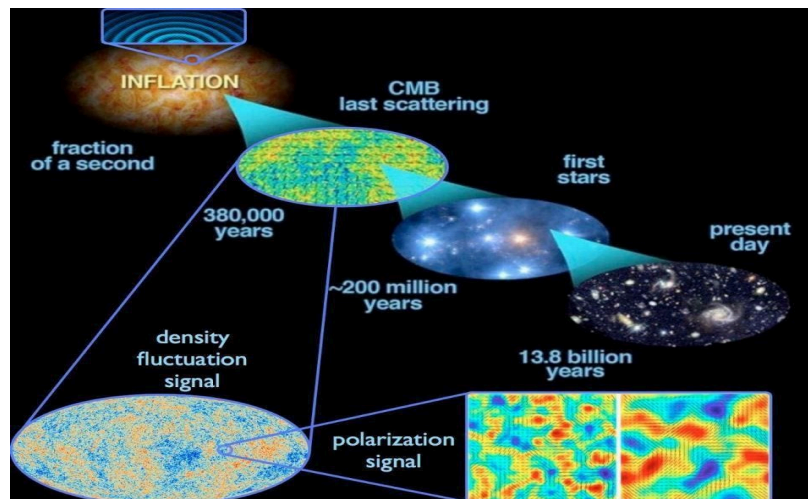


Figure 1 Evidence for the Evolutionary Universe from the Cosmic Microwave Background (The quantum fluctuations that could occur during inflation get stretched across the Universe.)
(Siegel, 2021)

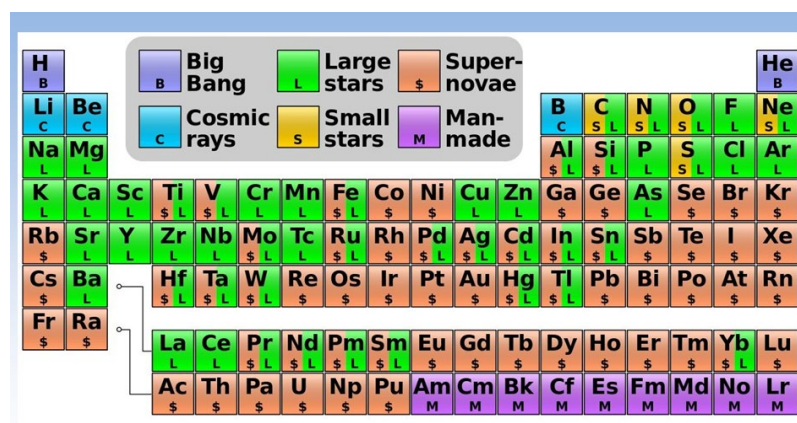


Figure 2 The periodic table reflects how chemical elements were formed at various stages throughout the 13.7-billion-year evolution of the universe.
(Burbidge et al., 1957)

Kaku (2006) discusses the chemical elements that were formed before the birth of our solar system. In our human body, we have these chemical elements that were formed before the birth of this pale blue dot. Bakar (2008) discusses the mystic term microcosm when he was referring to humans. In that book, he also hinted that there is serious tension between science and religion in contemporary context.

No doubt that there are numerous numbers of God of the Gaps and Missing Link for both sides of the arguments. The huge amount of literature about the universe is missing from our hands. For example, Bryson (2003, 342) made an interesting cynical remark, “No one knows how many species of organism have existed since life began. Thirty billion is a commonly cited figure, but the number has been put as high as 4,000 billion. Whatever the actual total, 99.99 percent of all species that ever lived are no longer with us. “To a first approximation,” as David Raup of the University of Chicago likes to say, “all species are extinct.” For complex organisms, the average lifespan of a species is only about four million years-roughly about where we are now.”

The same scenario of the unknown when we look at our universe (Sagan, 1980). The universe is also made of dark matter and dark energy, along with visible energy and matter. We can only observe the visible universe which reflects light. To cite an example, think about half-moon in the night sky. We can see only partial parts of the moon that reflect

light, and the rest are hidden in the darkness since light cannot reach other parts of the moon, but we do understand that the half-moon is not the complete moon. According to national geography (2024) only 5% of the universe is visible and the rest are made of dark matter and dark energy. Hence, the debate is always ongoing from both sides for “God of the Gaps” and ‘Missing Link’. This is clear polarization at this juncture. However, both sides come to agree that we know little about the universe. We humanity together is desperately trying to enhance our knowledge about our universe. The universe is stubbornly under no obligation to make sense to us.

When there are more missing links found with evidence to fill the gap to support evolutionary evidence for our universe, the cynical worldview about human existence may take ground among religious minds. As if narratives of evolution are exclusively for the proponents of the scientific worldview. Muslim youths are not out of this trend. Even Muslim scholars have divided in four categories due to the influence of modern science as Bigliardi mentions at ISTAC lecture [refer to table 1 and figure 2].

Harari (2015) in his book, “*Sapiens: A Brief History of Humankind*” summarized the entire history of the universe from secular perspective as shown in figure 4. He stressed how modern humans (Homo Sapiens) evolved from Homo Erectus. Tuttle et al. (2024) mentioned that Neanderthals (Homo neanderthalensis, Homo sapiens neanderthalensis) were changed or assimilated by early modern humans (Homo sapiens). This trend is noticeable in religious narratives among Muslim scholars.

In recent academic discussion on the topic, “Elements in Islam& Science” at International Institute of Islamic Thought and Civilisation (ISTAC_IUM), Bigliardi (2024, August 21) presented about adamic and human exceptionalism.

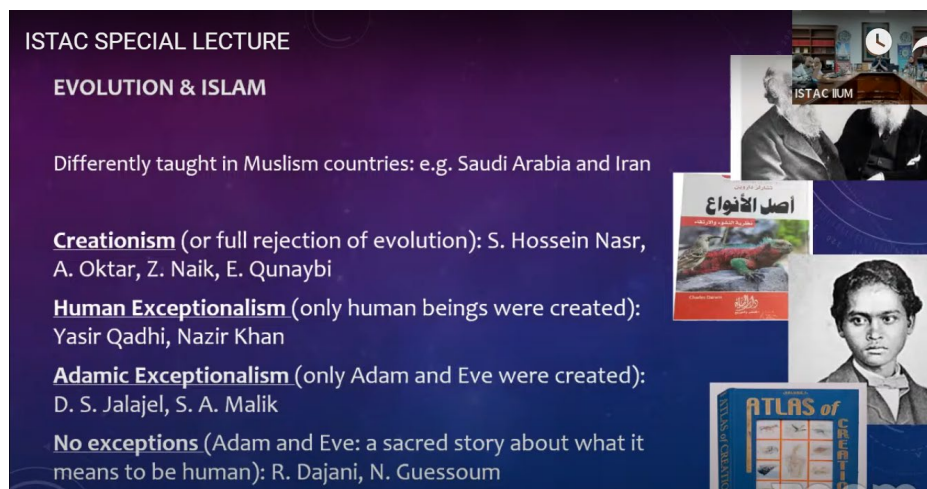


Figure 3 Bigliardi’s the One of Presentation Slides on the Origin of Homo Sapiens according to Muslim Intellectuals (Bigliardi,2024)

It is clearly distinguishable that scientific worldview and Islamic worldview both have different epistemological grounds (Hasan, 2025). However, among Muslim intellectuals there is no common ground in dealing with scientific worldview. For example, some academicians try to solve the problem of modernity through Sufism like Naqib al-Attas. Some academics end up with literal interpretations of the Quran like Zakir Naik. Some modern Muslim scholars are now trying to negotiate with the thought of scientific worldview using logic and scientific evidence as we can see in the works and activities of Yasir Qadhi, Shoaib Ahmed Malik, Hamza Andreas Tzortzis and so on. Some even claim the Quranic stories are, in fact, fictional and the characters of Adam and Eve are also fictional. This is perhaps going to be the major trend in the 21st century. They mainly go with human exceptionalism or adamic exceptionalism to defend Islamic worldview since they find scientific evidence in favor of the evolution of species and the universe. New qur’anic interpretation is quite noticeable as a result. The traditional methodologies for Quranic interpretation are being challenged now by modern scholars.

Moreover, the following month (September ,2024) ISTAC called for another expertise on this following area. Hacınebioğlu (2024) from Istanbul University delivered his speech on the topic “*Grounding by Reasoning: Establishing Knowledge and Belief through Logical Argumentation*”. This discussion of Hacınebioğlu was also relevant to Islam and Science topic. Basically, he tried to convince how to defend Islamic epistemology through logical argumentation. He stressed on definitions. He used the phrase ‘Definition of definition’. The academics are free to challenge the definition. Edward Said perhaps noticed that part in the late 20th century. As a result, we have seen terms like ‘decolonization’ used by academics. Science is not value-free and that’s why we have observed the development of new atheism from scientific worldview. The source of knowledge in Islamic worldview differs from scientific worldview. Azram (2012) states:

The Islamic conception of the sources of knowledge differs from the conception of materialistic atheists; which makes existence their only source and cannot conceive of a methodology of knowledge except that by which the realities of the physical universe became known. It also differs from the other religious metaphysical conceptions. The pivotal difference between Islamic concept and these other systems is that the latter establishes proofs from the observable universe for its claim that there is a second source of knowledge, i.e. revelation, while the materialists deny this reality, which is indicated by the source of knowledge they acknowledge, which places them in contradiction; the proponents of other religious metaphysical conceptions believe in sources for which they possess no trace of proof for their authenticity.

Epistemology can be one of the main root causes of skepticism and Cynicism for contemporary Muslim Youths; because the main source of knowledge in Islam is revelations whereas source of secular knowledge is materialistic and positivistic and it is hard for Muslim youths to reconcile when they have lacking in expertise in Islamic education. Even if some Muslim Youths have mastery in both fields, yet due to the evidential issues there might be trend to subscribe scientific worldview over Islamic worldview (Hasan, 2025). Scientific worldview, especially New Atheism, has successfully been able to inject this skepticism and nihilism tendency among some Muslim youths. As a consequence, there is a trend of apostasy among Muslims (Pipes, 2024). The problem with Hacınebioğlu’s challenge through definition is about asking the question about logical fallacy. In his speech, he wanted to mean that modern thought got logical fallacy, which is right to some extent, however, the point of the scientific worldview is more subtle, and it is nearly impossible to get rid away from skepticism by Muslim youths without proper education. For example, definition of definition creates more confusion and maybe the interpreters can be happy by winning in debate for the moments, however, as soon as Muslim youths return their home, the question remains embedded in mind does Allah really exist? Yaran (2003) participated all the contemporary arguments for the existence of God. The Eastern and Western scholars’ merge together for defending the existence of God in Academia. The billions of believers across the world still believe in some sort of deities, yet academia seems slowly moving towards a nihilistic worldview for the existence of Allah SWT. This is the real crisis for the world religions in the 21st century.

It is perhaps relevant to quote one hadith at this juncture. Muhammad (peace be upon him) stated, “Islam began as something strange and will go back to being strange, so glad tidings to the strangers.” (Sunan ibn Majah, Hadith Number: 3986). It is predicted that Muslim youths may develop same nihilistic tendency as Western scholars experienced in last centuries. For instance, Bertrand Russell mentioned in one interview:

Philosopher of science Wesley C. Salmon (1925-2001) created this version for a footnote to a 1978 journal article: If I recall correctly, Bertrand Russell was once asked if there were any conceivable evidence which could lead him to a belief in God. He offered something similar to Cleanthes’s suggestion. He was then asked what he would say if, after dying, he was transported to the presence of God; how would he justify his failure on earth to be a believer? “I’d say, ‘Not enough evidence, God, not enough evidence!’” (Flood, 2020).

The scientific worldview has a long history of evolution. Hasan and Islam (2024) referred the Avijit Roy’s portrayal of the development of the scientific worldview that took place over 2000 years in the Western literature starting from the Greek period. New Atheism is no doubt an ideological threat for all the world religions. It is mentioned about New Atheism:

the rise and influence of New Atheism represent a paradigm shift in the discourse on religion and belief

systems. Through their writings, debates, and public appearances, the Four Horsemen have propelled atheism to the forefront of public consciousness. Despite criticisms of the movement's confrontational approach, its long-term influence on public discourse and the intellectual landscape is undeniable. As New Atheism evolves, its impact and contributions to the ongoing dialogue between faith and reason will be of continuing interest. (Mohamad Fuad et al., 2023)

Moreover, corresponding to Chaucer's *The Canterbury Tales*, Richard Dawkins conveys forty "rendezvous points" where Homo Sapiens had to negotiate with evolutionary common ancestors over 4.5 billion years of our planet's history. Richard Dawkins (2004, p. 614) states, "My objection to supernatural beliefs is precisely that they miserably fail to justice to the sublime grandeur of the real world has to offer. I suspect that many who call themselves religious would find themselves agreeing with me...A distinguished elder statesman of my subject was having a long argument with a colleague. As the altercation came to an end, he twinkled and said, 'You know, we really do agree, it's just that you say it wrong' I feel I have returned from a true pilgrimage." This is a devastating twinkling representing all the belief systems across our planet. The Islamic worldview is definitely in the dangerous zone whether we like it or not. Azraf (1980) discussed in his book about science and revelation based on intuition as a source of knowledge. The revelation and mysticism are two problematic parts for the scientific worldview since new atheists negate any transcendental truth for the existence of God. So, all intuition comes from our brain and there is no external interference in our brain. Should Muslim youths be stubborn to negate their stance, or should they negotiate? This is an epistemological polarization (Hasan, 2025). In other words, Source of revelation has been eliminated in methodological naturalism and scientists must follow that methodology (methodological naturalism) and later due to the overlapping with philosophical naturalism, we see writings of Dawkins and other new atheist writers that eventually lead to develop cynical worldview among youths worldwide. Muslim youths and academics are not safe from this subtle problem in academia as well as in practical life to get influence from the implications that scientific worldview offers to the world (Malik, 2024). For example, the researcher (Md Maruf Hasan) published an essay in secularist blog in Bangladesh being in line with new atheist thought. It is crucial to quote the translation from that essay. Hasan (2025, July 9) wrote:

Now, my main argument is this: the religious leaders or philosophers of the past never really found complete answers to these complex questions. The level of cognitive evolution their brains had reached at that time allowed them to try and justify the idea of God—but the actual answers eluded them. And in many cases, they themselves became aware of the limitations of their thinking.

There is a hadith in Islam that says—if a Muslim ever begins to wonder, "*Who created Allah?*"—they should say, "*I seek refuge from the whispers of Satan.*" This hadith, which avoids engaging with logic, itself reveals that even the Prophet or religious philosophers had no real answer to this question. Because, in truth, there is no Satan at play here—this question arises naturally from our intellectual curiosity, and it was precisely this question that made them uncomfortable.

That is why 'ideal' or true philosophy has never remained confined within the boundaries of religious thought. In fact, until Nietzsche, philosophy kept searching for answers within its own framework. But the course of philosophy changed after the publication of Darwin's *On the Origin of Species*. Following Darwin's scientific explanation, Nietzsche wrote his seminal philosophical works—in which he famously declared the "death of God" and called upon humanity to create its own meaning.

Whether one likes science or not, it has gradually begun offering indirect but increasingly clear answers to the very questions that had long surrounded philosophy and religious thought. The truth may taste bitter, but accepting it is what frees us from a perpetual state of confusion.

This example shows how Muslim youths may raise skepticism about the very fundamental Aqidah of the Islamic Worldview. This is going to be an alarming concern within Muslim countries in the upcoming decades as science and scientific worldview are developing gradually.

Darwin (1857) shows the cynical way to look at nature and beauty that is devoid of mercy (Natural Selection) and beauty as mere deception of nature to attract insects for million years before the humans existed on this planet, as all animals and plants are nothing more than survival machine. There is no God's intervention during the evolution of species. In addition, Darwin (1871) displays how humans could evolve from other species, and he also discussed how Humans may invent God during these Millions [now we know billions] of years of evolution process. Browne (2006) mentions an interesting point about the internal crisis of Darwin due to his prediction from research:

Displaying extraordinary self-discipline, he worked intensively on these ideas in private. Only his wife Emma was aware of his general notions. She knew Darwin had religious doubts. Even before they married, she said. ‘My reason tells me that honest and conscientious doubts cannot be a sin, but I feel it would be a painful void between us.’⁵ She expressed the fear that science was leading him into ever-greater scepticism. Hesitantly, she suggested that Darwin’s doubts might prevent them meeting in the afterlife or belonging to each other forever. This letter was treasured by its recipient. ‘When I am dead, know that I have many times kissed and cried over this’, Darwin wrote on the edge.’⁶ There is every indication that by the time he was writing about natural selection in his notebooks – the same year that he married Emma – Darwin had dispensed with most formal religious structures while still believing in some supernatural force beyond human knowledge.

Ahmad and Butt (2025) show how the knowledge of contemporary biology has developed significantly since Darwin, yet the concept of evolution has always been relevant despite the arguments among biologists about which matter contributed more for evolution. It is not only the Darwinian natural selection model, or the New Darwinian model, or post discovery of reverse transcription model, or post discovery of epigenetics model rather all models are working together for the evolution of species. The entire Universe is going through the complex process of evolution since it began, as far as the current understanding of science is concerned.

In other words, methodological naturalism and philosophical naturalism overlap with each other, and skepticism and cynicism will not go away in the near future in academia when it is about transcendental reality. Pitafi and Mohd Nor (2022, p.126-127) mention:

No matter how much one tries to placate the rationalism surrounding the expression of trust, it sounds more and more convoluted with each attempt. Philosopher Thomas Nagel is famously known to have said, “It isn’t just that I don’t believe in God and, naturally, hope that I’m right in my belief. It’s that I hope there is no God! I don’t want there to be a God; I don’t want the universe to be like that.”¹ Although this is a quite different position that the “lack of belief in gods,” Nagel’s honesty is commendable that at least he extends the courtesy of trust to the unseen even when he wishes for that which is unseen to not exist.

Conclusion and Recommendations

It can be concluded that Muslim youths may develop islamophobia due to the influence of the scientific worldview. Muslim intellectuals and leaders must take necessary steps to reform education within Muslim countries. Islamization is necessary for national curriculum in each Muslim country to avoid the potential threat of Islamophobia among Muslim youths.

This research is important for future Muslim Academicians to explore more. With the development of science and technology, we have seen the development of the scientific worldview. Islamic Worldview was never challenged fundamentally like this before. During the medieval time, there was an attack from Greek philosophy, but scientific worldview seems far more dangerous than Greek philosophy because of its epistemological stubbornness. Experimental data and evidence are here from various scientific fields. The scientific Data and evidence are used to negate any religious doctrine across the world. Intellectual dishonesty is practiced by highly talented academicians. This problem is subtle and difficult to address and deal with.

This research predicts that Muslim youths may get affected once they realize what is going on between science and religion that new atheism is trying to portray. Though this trend is realized earlier in 20th century, but with the rise of new atheism, it seems the storm of apostasy in Muslim societies is on the way. Evidence speaks otherwise than the belief of common people. Or is the evidence really controlled by powerful narratives? The rise of cultural Muslims will be rampant, and the future is unpredictable when the skepticism enters in Muslim minds. The problem of assimilation with modern science cannot be ridiculed and negated completely as science and technology are being advanced every single day. Based on the above discussion. There are some recommendations for the following:

1. Muslim Countries should work collectively for the Islamization or the Integration of the Knowledge agenda as Max Weberian disenchantment is common phenomenon in every society due to the scientific advancement.
2. OIC or other Muslim organizations may contribute to developing new education policies within Muslim countries.
3. It is important to produce more literature on Islam and science and make available the translation works so that they can be taught in educational institutions.
4. Muslim scholars in their native language should actively engage in producing intellectual content in social media and other platforms for the Muslim youths.
5. Governments of Muslim countries should be open to implementing education policies based on the Islamization or Integration of Knowledge project.
6. There should be academic freedom for students and academicians so that they can express themselves. It will help the Muslim Government to identify the problem and produce an intellectual response accordingly.

Acknowledgement

I acknowledge the Mercy of Allah SWT for my very brief existence in this lovely pale blue dot. I give special thanks to the Orphan Boy of Makkah who sincerely delivered the strangest message on behalf of his Beloved Allah for the whole of humanity that humanity never knew or learned without Revealed Knowledge. Moreover, I would like to express my deepest gratitude to my beloved Supervisor, Professor Dr. Muhammad Mumtaz Ali, and my Co-Supervisor, Associate Professor Dr. Adibah Binti Abdul Rahim, from the Department of Usul al-Din and Comparative Religion and Philosophy, AHAS IRKHS, IIUM, for their invaluable guidance, support, and encouragement throughout my PhD journey. I am especially thankful for the academic freedom they granted me to pursue my research in the area of Islam and Science, a field I am deeply passionate about. Lastly, I am also sincerely grateful to the people and their institutions that generously supported me during my PhD studies for the sake of Allah SWT. They are, namely: Dr. Yaqub Mirza, the IIUM CPS Sejahtera Scholarship, ISRA @ INCEIF, and the IIUM Abu Sulayman International Student Fund. Their financial support played a significant role in making this academic endeavor possible.

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