



Implications of the Scientific Worldview on Muslim Youths: An Analytic Approach

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ABSTRACT:

There is a trend of Islamophobia within Muslim societies nowadays. The scientific worldview can be one of the root causes of Islamophobia. Muslim youths may develop nihilistic tendencies about our universe due to the influence of the scientific worldview. It is noticeable that New Atheism in the 21st century is one of the variants of the scientific worldview promoting the notion that Allah/God as no trace in the creation of the universe. Hence, all religious scriptures should be negated as the ultimate source of truth, and these scriptures should be treated as literary masterpieces in world literature at most. Popular science books as well as Hollywood culture may influence Muslim youths to subscribe subconsciously and consciously to the scientific worldview instead of the Islamic worldview. This research uses qualitative methodology. Library resources and internet resources would be utilized to comprehend the influence of the scientific worldview among Muslim youths. This research suggests that some early and contemporary Muslim scholars reacted to the scientific worldview and these responses can help to formulate new responses against New Atheism. This research would help to understand the inherent link between scientific worldview and Islamophobia among Muslim Youths.

Keywords: Islamophobia, Scientific Worldview, Muslim Youth, New Atheism, Apostacy, Evolution

ABSTRAK:

Terdapat trend Islamofobia dalam masyarakat Islam pada masa kini. Pandangan dunia saintifik boleh Terdapat trend Islamofobia (kebencian kepada Islam) dalam masyarakat Islam pada masa kini. Salah satu punca Islamofobia ialah pandangan dunia saintifik. Belia Islam mungkin mengembangkan kecenderungan nihilistik tentang alam semesta kita kerana pengaruh pandangan dunia saintifik. Adalah ketara bahawa Ateisme Baru pada abad ke-21 adalah salah satu daripada varian pandangan dunia saintifik yang mempromosikan tanggapan bahawa Allah/Tuhan/Vogoban tidak mempunyai kesan dalam penciptaan alam semesta. Oleh itu, semua kitab suci agama harus dinafikan sebagai sumber kebenaran utama, dan kitab suci ini harus dianggap sebagai karya agung sastera dalam kesusasteraan dunia. Buku sains popular serta budaya Hollywood secara *sedar atau tidak mungkin mempengaruhi belia Islam pada sudut dunia secara saintifik tetapi tidak menurut agama Islam. Penyelidikan ini menggunakan metodologi kualitatif. Sumber perpustakaan dan sumber internet akan digunakan untuk memahami pengaruh pandangan dunia saintifik dalam kalangan belia Islam. Penyelidikan ini mencadangkan bahawa beberapa sarjana Islam awal dan kontemporari bertindak balas terhadap pandangan dunia saintifik dan respons ini boleh membantu untuk merumuskan respons baharu terhadap Ateisme Baru. Penyelidikan ini akan membantu untuk memahami hubungan yang wujud antara pandangan dunia saintifik dan Islamofobia di kalangan Belia Islam.

Kata kunci: Islamofobia, Pandangan Dunia Saintifik, Belia Islam, Ateisme Baru, Murtag, Evolusi

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1.0 Introduction:

Allah never exists. This realization gradually affects Muslim youths and leads to Islamophobia. Imagine in the very fresh good morning, a Muslim youth enters at the central library of International Islamic University Malaysia. He has his library Carrel room for two weeks to do research. He has his own favorite coffee bottle. He only drinks fresh water by filling up the bottle from the water machine. This fresh water is the blessing from Allah SWT. This message is delivered by Allah's messenger, Muhammad (peace be upon him). This is the Islamic Epistemology from the Islamic worldview. This Muslim youth is quite aware of the Islamic Worldview since he grew up with this worldview.

However, there is another worldview that is affecting this Muslim youth. For instance, the water is being refined by that water machine to be drinkable for people. The universe is very hostile to all biology living on the earth and other corners of the universe. It is us, biological organisms, who learn to adapt and survive with the universe. The event of drinking fresh water of this Muslim youth is relational to the evolution of the universe over 13.7 billion years and it is about adaptability for survival with the universe, not the mercy of any transcendental Truth. The message carried by prophet Muhammad (pbuh) regarding the existence of Allah is negated by the scientific worldview and New Atheism (Militant Atheism) emanated to attack all the existing classical and modern ideologies using the scientific worldview.

Islam is considered as the only religion of Truth. That's how Muslim youths are being taught in Muslim societies till today. Islam ideologically faced so many challenges after its birth from the time of prophet Muhammad (peace be upon him). The classical atheism was there along with other world religions.

However, after the modern period in Western literature, we are witnessing the birth of New Atheism which comes from the scientific worldview. New atheism differs from classical atheism (Mohamad Fuad et al., 2023). New atheism is definitely new challenge for Islam. Can Muslim youths be affected by new atheism? Would Muslim youths develop Islamophobic attitudes due to the influence of the scientific worldview? Is there any possibility for Muslim youths to renounce Islam thinking Islam is the religion of delusion that new atheism promotes?

Schulz (2025, p.93) states:

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.

To relate above quotation, Hasan (2023) states in English blog Muktomona about his reflection regarding new atheism:

I clearly realized that the atheism that new atheism is talking about is not coming from philosophical pessimism rather there is sufficient reasons for not believing in any divine entity. Richard Dawkin's The 'The God Delusion' obviously a good book to read on this. Each time I think about Cosmic Calendar, and I relate with Avijit's claim that God could not

waste such enormous matters and energy just to create this tiny planet. Trillions of galaxies are out there, and they are abandoned empty, and all are created for these humans? Such an especial creature we are. Really? Are you kidding me? I reflect on myself.

Since there are translation works of new atheism across Muslim countries and there are also movements based on freethinkers there is high chance that Muslim youths will be affected in upcoming time due to the influence of the scientific worldview. Mumtaz Ali and Hasan quoted Haimila in this regard as thus:

The scientific worldview affects the minds of contemporary youths worldwide in the 21st century. Haimila(2023, p.10) states:

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.

Now what about potential Islamophobia that may rise from the influence of new atheist thoughts? Hasan and Mumtaz Ali (2024) mention how free thinkers' bloggers were killed in Bangladesh in last decade and most of these bloggers were from Muslim family background. In other words, these bloggers grew up learning Islamic teaching and they left Islam and started to criticize Islam via blog and social media platforms. They are still active today. For example, the researcher (Md Maruf Hasan) was able to publish some works in this freethinker blog site(*Muktomona*) by keeping align with the thought process of New Atheists for understanding the process of islamophobia from scientific worldview. In his recent essay Hasan quoted from Dawkins's book in which Dawkins(2017, p.1) 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 sightlessly 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.

This quotation appeals for Dawkin’s realism which is based on evolutionary history of the universe and our species on this planet. When researcher uses this new atheist’s quotation and criticized Islamic literature, the editors of *Muktomona* accepted and published the essay at their official website. It is necessary to translate into English from that blog that researcher wrote criticizing Islamic literature and contemporary narratives in Muslim countries. Hasan (2025a) states:

Richard Dawkins frames his ideas in a poetic style because the “Poetry of Reality” reveals a natural beauty far more awe-inspiring than the religious myths we were taught as truth, though they are not. As we contemplate our expanding universe—with trillions of stars and planets drifting across distances of trillions of light years—it raises the question: how can religious scriptures, written just a few thousand years ago and filled with flawed stories, still be accepted uncritically? A critical reading reveals that many myth-like tales have found a place in religious texts, often disproved by modern science. For instance, the hadith about Dajjal in Sahih Bukhari describes a man encountering a beast on an island who claims to be the Antichrist—a bizarre narrative still believed simply because it is scriptural. In *The People vs Muhammad* (2015), J.K. Sheindlin presents a psychological critique of Muhammad’s life, suggesting possible mental health issues and even speculating about diseases like syphilis, though I do not personally agree with all his interpretations. However, the value lies in his critical engagement with Islamic literature—something rarely tolerated in Muslim-majority societies. If Islam were of divine origin, such contradictions

would not exist; yet modern science reveals many inconsistencies, prompting some scholars to defend only the Qur’an while rejecting Hadith. Similarly, Muslim feminists reinterpret verses to fight for their rights, which itself indicates the incompatibility of religious texts with contemporary values. Only science can gradually guide students from darkness to light, making freedom of expression in universities increasingly vital.

Islamophobia from Muslim minds may develop gradually from the influence of new atheist writings (Hasan,2025c, May 10& Hasan, 2025d, May 13) , but the intellectual attack on Islamic literature (to some extent world religions) may reach at its intense peak at the end by contemporary Muslim youths (Hasan, 2025b, May 18) and that’s why we see bloggers were killed in Muslim majority country like Bangladesh and many of them were from Muslim Family background. Again, this is very subtle, yet very serious concern that Muslim politicians and scholars are yet to concentrate properly. There are two types of death of God. The first one was sociological that Nietzsche was addressing in his works. This happens due to scientific progress as disenchantment that Max Weber described in detail in his works. All countries are affected by this modernization process. Muhammad Iqbal also learned that, but something more serious problem might arise in future Muslim minds as spiritual genocide via modern science that Iqbal never dare to utter in his works (Mumtaz Ali and Maruf Hasan, 2025). Allah is Dead. This is about high possibility of literal non-existence of Allah as nothing more than fairy tales as Richard Dawkins and New Atheists were trying to propagate after 9/11. Since the publication of Dawkins work, “*The God Delusion*”, there are numerous literatures have been produced attacking Abrahamic

God in the West. During Oxford debate between Richard Dawkins and John Lennox (2017), Dawkins emphasized how Science can burry God from every single sphere be it the origin of Universe or origin of life like Charlese Darwin. Dawkins also mentions during this debate that Darwin solve the most complex problem, and almost all people thought God created the nature before Darwin, but Darwin shows otherwise. For Dawkins, Darwin gave the hope to never give up searching for the truth in light of science. Hence, the materialistic narrative based on science that Dawkins and other popular science writers propagatate may affect Muslim youths gradually since science stream knowledge and narratives are rampant in unregulated social media in which Muslim youths spend most of their time for new information.

This research will highlight some contemporary literature along with classical literature on Islam and science to understand the potential impact of the scientific worldview on contemporary Muslim minds, especially youths.

This research is qualitative. Library research has been adopted. Internet resources would be used also. The content analysis will be done as well. The limitation of this research is that the researchers depend on secondary data and translation work.

The article explores, firstly, if the theory of evolution is delinquent for Muslim Youths or not. Then, it will try to understand how New Atheism (Militant Atheism) evolved from the Scientific Worldview after 9/11 attacking all world religions. Finally, the article would investigate how Muslim scholars from classical period till contemporary time responded to the scientific worldview. It is hoped that responses from Muslim scholars can help formulate new and critical responses to new atheism.

2.0 Is the Theory of Evolution Delinquent for Muslim Youths?

Despite the science vs religion debate till 20th century, the concern revolved around mostly in secularism and agnosticism. Darwin's evolutionary thought for species requires more empirical evidence from all sectors of science. His theory was at the level of hypothesis despite having some evidence that was collected by Darwin and Alfred Wallace (Hasan,2022). The earth has approximately 4.5 billion years of history which was unknown during the time of Darwin. Only knowledge they learned that the earth is much older than 6000 years old as specified in the biblical narratives. This was the point of skepticism for Darwin and others during that time. Hence, it is normal for Darwin to die as an agnostic. Darwin (2015) responded to John Fordyce in 1879 as thus:

[My] judgment often fluctuates.... Whether a man deserves to be called a theist depends on the definition of the term ... In my most extreme fluctuations I have never been an atheist in the sense of denying the existence of a God. — I think that generally (and more and more so as I grow older), but not always, that an agnostic would be the most correct description of my state of mind.

Each field of science has developed enormously since the time of Darwin. However, his theory has still huge influence till today despite having some flaws. The evolutionary perspective is used in different fields of science.

In late 20th century, Darwin's thought has influenced the writers in Muslim world. The ban book of Salman Rushdi hinted at this subtle point. In his literary works, "*The Satanic Verse*" Rushdi (1988) utters as thus:

"Ha! Ha! Yes, sir, you could say. A humble foot soldier, sir, in the army

of Guard Almighty." Oh, _almighty_ guard, why didn't you say. "I am a man of science, sir, and it has been my mission, my mission and let me add my privilege, to visit your great nation to do battle with the most pernicious devilment ever got folks' brains by the balls." "I don't follow." Dumsday lowered his voice. "I'm talking monkey-crap here, sir. Darwinism. The evolutionary heresy of Mr. Charles Darwin." His tones made it plain that the name of anguished, God-ridden Darwin was as distasteful as that of any other forktail fiend, Beelzebub, Asmodeus or Lucifer himself. "I have been warning your fellow-men," Dumsday confided, "against Mr. Darwin and his works. With the assistance of my personal fifty-seven-slide presentation. I spoke most recently, sir, at the World Understanding Day banquet of the Rotary Club, Cochin, Kerala. I spoke of my own country, of its young people. I see them lost, sir. The young people of America: I see them in their despair, turning to narcotics, even, for I'm a plain-speaking man, to premarital sexual relations. And I said this then and I say it now to you. If I believed my great-granddaddy was a chimpanzee, why, I'd be pretty depressed myself."

Bradley et al. (2010) wrote a chapter under the title , "*Salman Rushdie and the Quarrel over God*" to show how Salman Rushdie is actually advocating ideas of New Atheists to challenge the idea of Allah of Islamic literature. The Darwinian view did affect earlier generation of Muslim writers as we see Islamophobia in the works of Rushdie and Taslima Nasreen.

The real reflection of lost young Muslim youths indicated by Rushdi due to Darwinian

influence came perhaps later. Ibn Warraq (2003) mentions three separate cases. In this paper, two cases will be mentioned. Firstly, Warraq describes a 17-year-old Muslim youth:

...It would also be a very comical occasion if this same 17-year-old Figured out that Adam (alai his salaam) and Eve might have just been the first two homo sapiens to have been given free will and human souls. My hermeneutic quest was preempted by a khutbah I heard that summer. When the imam referred to the hadith that said the prophet Adam was sixty cubits tall, with no hint of suppressed amusement, a profane voice descended upon me: "This is all fucking absurd."... I never returned to that masjid or any masjid again. But indicative of why religion is so successful at persisting, despite my melancholy state, I still, incredibly, harbored hope that some heresy would save me from having to stare the universe straight in its nonface.

As for 2nd case, Ibn Warraq (2003) states Nadia's (Moroccan Muslim Girl) statement:

I left Islam for the simple fact that the religion is not logical, and I am by nature a very logical person. My parents were Moroccan immigrants to the United States... It did not take me long to fall in love and marry a young man of my age... He did not like me listening to love songs. And he almost fainted when I explained the theory of evolution to him. He began to preach to me about what Islam truly was... To my utter shock, I found out that it was I who didn't have a clue about Islam. Islam slowly transformed itself in front of my eyes from a benign, comforting faith to a demoralizing, vindictive cult. I kept trying to

reassess my view. But the more I read the Koran, the more I realized that God could never have written those words.

Hence, the phenomenon of Islamophobia does exist among Muslim youths due to the influence of the scientific worldview. Next section would try to portray an overview for New Atheism.

3.0 New Atheism: The Rise of New Thought from the Scientific Worldview

Even if the literature of Salman Rushdie and two case studies of Ibn Warraq are ignored, the topic was still being more relevant when New Atheism (Militant Atheism) in the West started to ascend after 9/11 attack. The works of new atheists started to take ground gradually. All the world religions were attacked at the first place as dangerous virus affecting the brains of Human beings over thousands of years.

Firstly, Sam Harris (May, 2004) published and attacked world religions in his book *“The End of Faith: Religion, Terror, and the Future of Reason”*. In January 2006, Richard Dawkins published a documentary as *“The Root of All Evil?”*. The following September, Dawkins (2006) published his book, *“The God Delusion”* based on his documentary and vehemently argued against God’s intervention in the creation of the universe. In late 20th century, Dawkins published his famous book *‘The Selfish Gene’*, the attack on world religions was not as vehement as he did in 2006.

Also, Dennett (2006) published his book, *“Breaking the Spell: Religion as a Natural Phenomenon”* attacking all world religions. Christopher Hitchens (May 2007) published another book entitled, *“God Is Not Great: How Religion Poisons Everything”* which attacking the world religions. Obviously, the attack in the 9/11 contributed to influence writing such works.

However, researchers would emphasize the scientific worldview. The epistemology that new atheists used was different than religious epistemologies. The great example would be the works of Krauss after the discovery of the God particle in the Large Hadron Collider at CERN, Switzerland. Krauss (2012) published his book, *“A Universe from Nothing: Why There Is Something Rather Than Nothing”* after the discovery of the God particle out of nothing. Hence, his book would naturally be influential to subscribe to the scientific worldview.

This is possible to argue that those works are biased literature to give birth of new ideology based on science and reason. However, what is the problem that may cause trouble to Muslim Youths for apostacy? Next section would explore the potential root cause for the evolution of New Atheism.

4.0 Searching for the Root Cause of New Atheism

If we read through the literature of the world religions and philosophy of the past until the modern scientific revolution, it seems like classical atheism is related to the argument like, the problem of the evil or suffering in the World. The philosophy of pessimism to Arthur Schopenhauer is related to suffering and the problem of evil. Nietzsche popularized nihilism through his works for human condition in the absence of transcendental truth.

Nevertheless, this research argues that it will be highly mistaken if new atheism is associated with classical atheism. At least, in the 19th century and 20th century, if we consider Marxism, Freudianism, even Darwinism, all can be jam-packed into the category of classical atheism. For example, Nietzsche could be blamed as sadomasochist. Marx can be blamed as pessimist atheist due to his introspective experience with society.

Looking into evolutionary psychology and other theories, Freud also can be classified within classical atheism. Darwin's agnosticism also relevant to classical atheism, if not right. This is because during their time most of their hypothesis or theory were lacking in enough evidence. After 9/11 attack, the reactions from New Atheist writers also somehow can fall into that category of classical atheism.

With the development of advanced telescopes, the large amount of scientific evidences are coming in the hands of scientists. The previous example of Krauss book after the discovery of the Higgs boson fundamental particle from Higgs field gave floor to subscribe the scientific worldview. The new Atheism movement takes advantage for their narrative at this juncture. In each field of science are being overlap with evidential data. Now the understanding of our observable universe is depending on evolutionary perspective from absolutely nothing without any external intervention from God. To understand what that means, let us read the abstract of Jastrow and Rampino (2008):

Origins of Life in the Universe trace the evolution of the Cosmos from the Big Bang to the development of intelligent life on Earth. Conveying clear, concise science in an engaging narrative it maps the history of the Universe for introductory science and astrobiology courses for nonscience majors. What is the origin of the Universe? How do stars and planets form? How does life begin? How did intelligence arise? Are we alone in the Cosmos? Physics, chemistry, biology, astronomy, and geology are combined to answer some of the most fascinating questions in science and create a chronicle of events in which the swirling vapors in the primordial

cloud of the Universe evolved over billions of years into conscious life...

It is evident that all fields of science are necessary to understand the evolutionary universe. New Atheism takes advantage of these scientific narratives. Later section, the readers can see how Qutb formulated his argument to take advantage from the scientific narratives. Jastrow and Rampino (2008, p.267) further mention one important aspect when discussing the origin of life:

The newly formed Earth must have been a sterile body. The intense bombardment that accompanied the origin of the planet would surely have melted Earth's surface and vaporized its early oceans. Yet we have geochemical evidence that life may have existed on Earth as early as 3.8 billion years ago. Therefore, either life came here from somewhere else, or life originated on Earth out of non-living chemicals. Advances in science in recent decades have uncovered facts about the nature of living organisms that lead for the first time to a possible scientific explanation of the origin of life. It now appears likely that the first living creatures on Earth evolved spontaneously out of the inert chemicals that were common on the planet in the early years of its existence.

In part V, Jastrow and Rampino (2008, p.337-63) discussed how evolution of intelligent life happened starting from mammals. Hence, the entire picture of the universe is understood in light of evolution. New atheism has epistemological ground with the science and scientific worldview. This strategy makes militant atheism successful enough to convince readers. Let us look into Figure 1 to grasp the idea of gradual evolution of something from nothing:



Figure 1: The Modern Scientific Depiction of the Evolutionary Universe Using the Cosmic Calendar. Source: (*Cosmic calendar*, 2024)

Firstly, in the psychology of new atheists, these scientific narratives about evolutionary universe must have strong influence to attack all the world religions after 9/11 attacks. Hence, it can be said that the problem of evil does influence classical and new atheism. However, the new atheism tends to incline more towards scientific narratives about the evolutionary universe.

Similarly, Muslim Youths may fall into same loophole since they are also educated following secular syllabus. Hence, Islamophobia among Muslim youths is inevitable. The problem of evil can be great contributing factor, but mostly the scientific narratives about evolutionary universe and ideology of new atheism also can play significant role for Islamophobic attitudes among Muslim youths.

Secondly, Islamophobia is not enough among Muslim Youths, the apostacy may rise as well. As it is mentioned earlier that Darwin's

time it was about agnosticism due to lack of empirical evidence, but now it is about militant atheism because in the minds of new atheists, due to evidential scientific data, the thinking pattern might look like this: the universe came into existence out of nothing, and it evolved and there was no external intervention. Hence, all the world religions and ideologies are principally wrong, and this is the duty to spread science and reason only for new world order negating all world religions and ideologies. That's why we can see new thoughts in world literature challenging Marxism and other modern ideologies. For example, Liu Cixin (2014) utters in his novel, "*The Three-Body Problem*" through one character (professor of theoretical physics):

Should philosophy guide experiments, or should experiments guide philosophy?" Ye's sudden counterattack shocked those leading the struggle session. For a moment

they did not know what to do. “Of course, it should be the correct philosophy of Marxism that guides scientific experiments!” one of the male Red Guards finally said. “Then that’s equivalent to saying that the correct philosophy falls out of the sky. This is against the idea that the truth emerges from experience. It’s counter to the principles of how Marxism seeks to understand nature.” Shao Lin and the two-college

students. Red Guards had no answer for this. Unlike the Red Guards who were still in junior high school, they couldn’t completely ignore logic.

Hasan at al. (2024) also provides some reflection on this novel from Islamic Perspective.

Let us look at Figure 2 for further understanding about our universe based on the scientific paradigm.

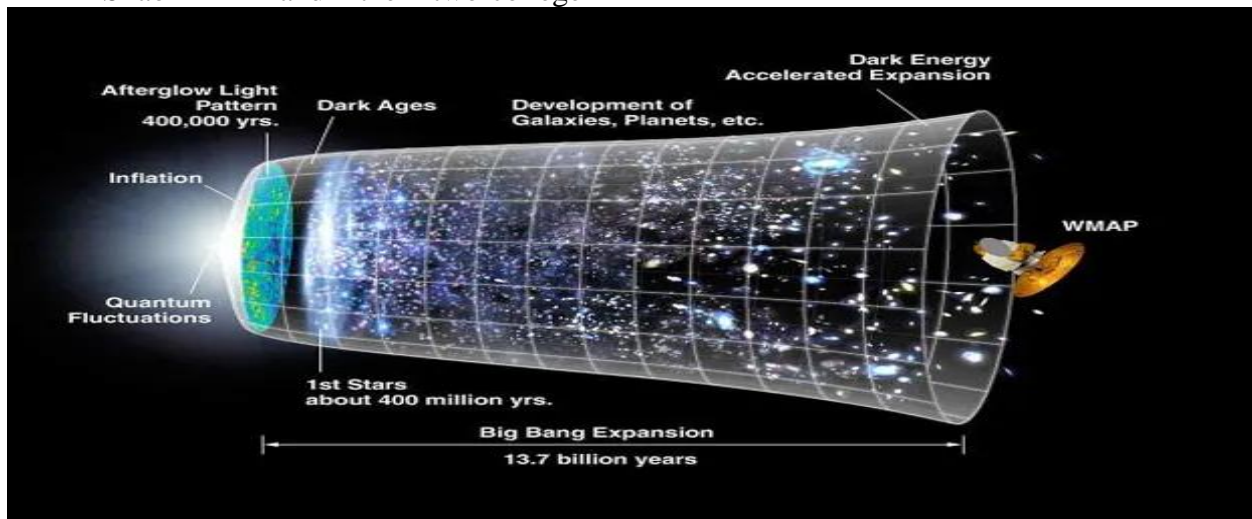


Figure 2: Timeline for the expansion of the universe from Quantum Fluctuation of Nothing. Source: (*Big bang*, 2024)

Before the end of this section, this is interesting to mention Bryson’s conversation with Harding about Genetic studies. Bryson (2003, p.465) states:

So genetic studies aren’t to be trusted? “Oh you can trust the studies well enough, generally speaking. What you can’t trust are the sweeping conclusions that people often attach to them.”... “I think both sides have done a bit of a disservice to science by insisting that it must be one thing or the other. Things are likely to turn out to be not so straightforward as either camp would have you believe. The evidence is clearly starting to suggest

that there were multiple migrations and dispersals in different parts of the world going in all kinds of directions and generally mixing up the gene pool. That’s never going to be easy to sort out.”

In fact, in every field of science it has the same concern. There are lot of unsolved issues, yet we are rushing towards ultimate prediction of to be or not to be. Next section would turn into investigation on the works of Muslim Scholars how they dealt with the science and modernity which may help to formulate, if not clear, an ambiguous answer against the scientific worldview.

5.0 Some Reactions from Muslim Scholars against the Scientific Worldview

In medieval time, Muslim theologian like Ghazali (d.1111) argues against Greek philosophical ideas. The field of science was not enriched like modern science. Yet Imam Ghazali understood and sort out some key concerns about those practicing science. That is relevant for those practicing modern science today. For instance, Watt and Ghazali (1953, p.33-35) state indicating the arrogance/stubbornness that may arise by teaching and learning science:

This embraces arithmetic, plane geometry and solid geometry. None of its results are connected with religious matters, either to deny or to affirm them. They are matters of demonstration which it is impossible to deny once they have been understood and apprehended. Nevertheless, there are two drawbacks which arise from mathematics. (a) The first is that every student of mathematics admires its precision and the clarity of its demonstrations. This leads him to believe in the philosophers and to think that all their sciences resemble this one in clarity and demonstrative cogency. Further, he has already heard the accounts on everyone's lips of their unbelief, their denial of God's attributes, and their contempt for revealed truth; he becomes an unbeliever merely by accepting them as authorities (bi'l-Iaqlid a1- mab), and says to himself, 'If religion were true, it would not have escaped the notice of these men since they are so precise in this science'. Thus, after becoming acquainted by hearsay with their unbelief' and denial of religion, he draws the conclusion that the truth is the denial and rejection of religion.

How many have I seen who err from the truth because of this high opinion of the philosophers and without any other basis ...The second drawback arises from the man who is loyal to Islam but ignorant. He thinks that religion must be defended by rejecting every science connected with the philosophers and so rejects all their sciences and accuses them of ignorance therein. He even rejects their theory of the eclipse of the sun and moon, considering that what they say is contrary to revelation. When that view is thus attacked, someone hears who has knowledge of such matters by apodeictic demonstration. He does not doubt his demonstration, but, believing that Islam is based on ignorance and the denial of apodeictic proof, grows in love for philosophy and hatred for Islam. A grievous crime indeed against religion has been committed by the man who imagines that Islam is defended by the denial of the mathematical sciences, seeing that there is nothing in revealed truth opposed to these sciences by way of either negation or affirmation, and nothing in these sciences opposed to the truths of religion.

Imam Ghazali was right to identify the problem of Muslim minds while practicing science subjects. As mentioned earlier, this is more relevant for modern science today. One of the root causes for the rise of contemporary Militant atheism from the scientific worldview is perhaps accuracy (with empirical evidence) which creates stubbornness and leads to spiritual crisis later on.

For instance, even though Newton was not accurate in demonstrating the exact nature of Time and Space, until the Einstein's

model of the relative notion of time and space came it, Scientists were sticking to believing in the mechanical universe of Newton. The latter affirmation of scientific evidence negates the first affirmation. Only new empirical evidence can discard previous empirical evidence. The epistemology of science is strict and coherent at this juncture. This worldview may affect other spheres of lifestyles as we see among new atheists. In Russian Literature Anton Chekhov (1889) mentions similar characteristics in his short story in which a medical Professor utters as thus:

Unfortunately, I am not a philosopher and not a theologian ...Just as twenty, thirty years ago, so now, on the threshold of death, I am interested in nothing but science. As I yield up my last breath I shall still believe that science is the most important, the most splendid, the most essential thing in the life of man; that it always has been and will be the highest manifestation of love, and that only by means of it will man conquer himself and nature...In the middle of my lecture tears suddenly rise in my throat, my eyes begin to smart, and I feel a passionate, hysterical desire to stretch out my hands before me and break into loud lamentation. I want to cry out in a loud voice that I, a famous man, have been sentenced by fate to the death penalty, that within some six months another man will be in control here in the lecture-theatre. I want to shriek that I am poisoned; new ideas such as I have not known before having poisoned the last days of my life and are still stinging my brain like mosquitoes. And at that moment my position seems to me so awful that I want all my listeners to be horrified, to leap up from their seats

and to rush in terror panic, with desperate screams, to the exit. It is not easy to get through such moments.

In the early 20th century, Muslim philosopher Muhammad Iqbal (1920/1983, p.131) understood the same problem and reacted to modern science as such,

“Modern science lacks this old wine in its cup,

Its nights are not loud with passionate prayer.”

Mumtaz Ali and Maruf Hasan (2025) deal with Iqbal’s thought on modern science and his appeals for future generations to subscribe only *Tawhidic* paradigm. As for Egyptian Muslim Scholar Sayyid Qutb, he made an “even if” argument when he discussed about the theory of evolution to utilize the narratives of scientific literature to support Islamic epistemology. Qutb uses the premises of the theory of evolution on behalf of the Islamic worldview using his “even if” argument. Qutb critique of the scientific worldview was worth mentioning at this juncture to encounter new atheism. Sayyid Qutb (2000, p.49-50) states:

Even if we suppose this theory [evolution] to be correct, despite the axes that already are cutting at its very roots, all the supporting evidence merely indicates that evolution is following a path determined by a transcendent Will, without any role for randomness or chance. Evolution is one of the laws of motion operating in this universe, and, as we stated earlier, the natural laws governing motions within the universe are within fixed orbits around fixed axes.

In any case, neither "the scientific method" nor "factual truths" guided the thoughts of Darwin. He did not guide us toward the secret of life,

nor did he give a scientific explanation for its appearance. He was trying his best to avoid any reference to God. A scientific mind would immediately recognize that the existence of life implies the existence of the One who invented it. And the direction of its development in harmony with its environment implies that its Originator had a Will and a plan, was aware of what He was doing, and was capable of translating His Will into the reality of existence. But Darwin could not acknowledge this, because he had revolted against the Church and was running away from the God of the Church. He therefore ascribed the evolution of life forms to "Nature," which, according to him, has limitless powers. He then tried to give the false impression that nothing, absolutely nothing, is fixed and permanent. All his research was confined, however, to the development of life forms after they had already emerged, and so in no case could have been applied universally to everything.

Qutb's critique was reflected in the work of Popper as well. But Popper refers to Francis Bacon for propounding the scientific worldview. Popper and Notturmo (2016) states, "Bacon was the prophet of the secularized religion of science. He replaced 'God' by the name of 'Nature'."

Again, to what extent then new atheism differs as they claimed. The answer is simple: New atheists have more empirical evidence from the scientific narratives to propound their worldview to influence youths across the world. Muslim intellectuals have still lack of engagement for such area compared to new atheists.

It is also visible now that there are some contemporary Muslim scholars trying to reconcile evolution and Islam for counter argument against new atheism. Shoaib Ahmed Malik is one of them. His recent book was "*Islam and Evolution: Al-Ghazālī and the Modern Evolutionary Paradigm*" (2021). In his letter to Editor, Malik mentions, "I was initially in the no exceptions camp but have since changed my stance to believing that Adamic exceptionalism is the best alignment one can maintain in light of the respective methodologies of science and al-Ghazālī's Ash'arite framework. Subsequently, this book has evolved as much as I have".

It is also evident that the arguments of new atheism are concerning among contemporary Muslim intellectuals. Freedom of expression must be ensured for Muslim scholars in Muslim higher education in Muslim societies so that they can formulate answers for bookworm Muslim youths. Hence, it seems Muslim intellectuals need to engage with contemporary debates so that Muslim youths have a clear picture of the Islamic worldview. The lack of engagement from Muslim intellectuals would lead Muslim youths astray. For Example, the researcher wrote an essay in *Muktomona* and they published it in which Hasan (2023) wrote, "I took psychology of religion and History and Philosophy of Psychology as audit course this semester. One thing I noticed is that lecturer covered all the major theories of psychology in classes till cognitive psychology.

However, teacher seemed to avoid evolutionary psychology in Class with few superficial sentences. I was just checking *Muktomona* online library and I found something like '*Bibortonio Monobiggan*'."

The point is, Like Imam Ghazali, Muslim teachers must address the concerns equally and then they can produce answer as Imam Ghazali did. Superficial words to avoid

serious topics are not appropriate in teaching in this time when youths have their gadget in their hands. The result would go from Islamophobia to apostasy which is never expected in Muslim societies.

Moreover, Osman Bakar in his recent essay discussed about contemporary higher education system within Muslim Societies. He praised for the rising number of Islamic universities in modern Muslim societies. There is an emergency for upholding Islamic epistemology to reduce risk of Islamophobia and apostasy among Muslim youths. Bakar subtly pinpointed the core problem with Muslim higher education discussing about epistemology and he urges the integrate *Tawhidic* Epistemology in Muslim Education. Bakar (2024) states:

Since the core problem of Muslim higher education is basically epistemological in nature, as is true generally of higher education in the global community, it is most appropriate to speak of the fitting role of Islamic epistemology. From the Islamic perspective, the most pertinent epistemological principle to the attempt to address the outstanding problems in Muslim universities is the epistemological idea contained in the first pillar of Islam. This pillar asserts the two testimonies of the Unity of God and the Muhammadan apostleship. Those scholars are right to say that the two testimonies are statements of knowledge. As such, they deserve to be treated as epistemological principles, indeed the two most fundamental ones. Traditionally, these twin principles serve as the most fundamental sources of all other epistemological ideas, both theoretical and applied. Inasmuch as the two principles and their derivatives constitute the core

content of Islam's *tawhidic* teachings, we may refer to the resulting body of knowledge as *tawhidic* epistemology.

This *tawhidic* epistemology is presented here as instrumental to the success of the quest of the modern Muslim university to secure the best higher education curricula integration model possible. By the best curricula integration designable we mean first and foremost that it is coherent, sound, and of great practical utility.

Now the problem is why is Islamization or integration necessary at first place when most students are concerned about their career after their graduation? In fact, Majority of the university students are perhaps still unaware about epistemological conflict with the scientific worldview that new atheism promotes. Only some Muslim youths are affected perhaps. In Dostoyevsky's (2024) words, "I swear, gentlemen, that to be too conscious is an illness - a real thorough-going illness." Should we keep students ignorant of this concern then? Again, the secularism that the intellectuals promoted till 20th century is radically different than secularism that Militant Atheism promotes by new atheists. New Atheism is very subtle and dangerous not only for Muslims but also for every single ideology that has risen so far as this research paper argues. Should all university students be well informed about this core issue? There is a positive side of knowing the truth. The crisis moments in life can help to be stronger.

For instance, The *Tawhidic* message was negation and affirmation like there is no God(negation) except Allah(affirmation). Rumi produced great mystic literature after his learning experience with his teacher, Shams Tabrizi. Imam Ghazali's works are also relevant to understanding the positivity for crisis moments in life. German philosopher Nietzsche revisited and criticized harshly the entire philosophical

literature of the West when he learned that God never exist and, therefore, all traditional religious moralities were principally untruth. He negated moralities and he affirmed later on by introducing his new morality. He had negation and affirmation through his great philosophical works that are appreciated till today. In addition, Pakistani philosopher Muhammad Iqbal also produced great philosophical poetry like 'The *Secrets of the Self*' for Muslim Ummah after learning the modern philosophical crisis of the West. Hence, there is positive as well as negative sides to being aware of what is the current status quo of knowledge.

Introducing works based on Western epistemology may seem like harmful to modern Muslim university students, but if Islamic epistemology is introduced at the same time, the students will have lesser chance to be astray in the near future. In fact, students will use critical thinking skills with their independent thoughts whether something is accepted or rejected. This is good and important also because when they encounter other ideologies in life, they will have comparative and well-informed judgement for any possible ideological threat that potentially challenging for Islamic worldview. Bakar's appreciation for Islamization and integration in higher education makes sense in this context. Apparently, there is a high chance for assimilation during Islamization and integration process, but this would be well informed decision by every individual student.

The Quran is like radiating its knowledge when it is about the existence of Allah SWT. The beauty of the Quranic message is that the Quran itself speaks about its epistemology, and it can defend itself. The way the Quran represents its message about existence of Allah and truth about Allah, it is unique. The greatest masterpiece is beautifully portraying

the Truth (Allah). No scriptures in world religions portray Lord of everything as the Quran did. The Quranic message is pure in nature when it speaks about the existence of Allah SWT. Hence, introducing Quranic epistemology in higher education is the best defense for the existence of Allah against the scientific worldview that new atheism is trying to convince to Muslim youths. For instance, there is deep philosophical message in the Quran for the existence of Allah which new atheism is lacking. The Quran mentions:

And 'so' the Ark sailed with them through waves like mountains. Noah called out to his son, who stood apart, "O my dear son! Come aboard with us and do not be with the disbelievers. He replied, "I will take refuge on a mountain, which will protect me from the water." Noah cried, "Today no one is protected from Allah's decree except those to whom He shows mercy!" And the waves came between them, and his son was among the drowned. (Al-Quran 11:42-3)

Another problem is there are numerous interpretations in modern time related the Qur'anic events like literal, allegorical or metaphoric, but the reply from the Son of Noah (peace be upon him) is clear. Those who believe in modern science only, it is natural for them to ridicule believers like Son of prophet did with his father by referring to the mountain. Naturally if mountain is so high like the Everest in Nepal, it is easy to rationalize that water cannot reach there. Here is the pivotal point of Islamic Epistemology that the Quran is teaching to Muslim Ummah to hold onto Islamic worldview. The lesson of those verses is Noah (pbuh) took different strategy as commanded by Allah SWT. Prophet is strictly following Islamic Epistemology here. Bakar's call for *Tawhidic* Worldview in

Muslim Higher Education can be Islamized and integrated in that sense.

Before discussing Islamization and Integration agendas in higher education in Muslim countries, it is worth mentioning the reflection of an editor about some modern discourses done due to the influence of Western academia over the last century. These discourses may not be relevant to higher educational institutions within Muslim countries. Taji-Farouki (2006, p.19) mentions in the introduction of his edited book:

The same unease has of course long informed Muslim reactions to 'Western' studies of Islamic sacred literature, but it is particularly acute when such scholarship is of Muslim provenances.

A Muslim scholar has recently characterised the challenge facing colleagues who write for Muslim readers, in their attempt to apply discourses such as those on literary theory, deconstruction and hermeneutics to discussions of textuality and determinations of meaning in the Islamic context. Abou El Fadl has pointed to the simple fact that such discourses are alien to the Islamic tradition and its constructs of symbolism and meaning. They reflect a specifically Western historical experience. His recommendation is that Muslim scholars should start with the Muslim experience and consider how such discourses might be utilized in its service. They should be careful not to use

Categories that reconstruct and remodel it according to Western paradigm and should not superimpose an epistemology upon Muslims that

might not reflect the Muslim experience faithfully.

The research would argue that there is also dangerous part of Islamization and Integration within Muslim countries in Higher education. In the traditional Islamic education system, Muslim population in Muslim countries have witnessed that traditional curriculum is based on only Islamic worldview (e.g Tafsir, hadith books, Fiqh, Islamic history etc.). However, in Islamization agenda, it is like two marbles. That means being expert of two areas (e.g. Islamic heritage and secular psychology discipline, not polymath approach). Two marbles can break but never assimilated since both marbles are hard enough.

Then, in integration of knowledge agenda, it seems like there are few marbles and these will not assemble as well since these are also hard enough. Hasan and Islam (2024) mention that through the integration model more disenchantment of original teaching of Islam. The integration model is skeptical to the researcher (Md Maruf Hasan). For instance, imagine 5 experts from 5 different fields for a conference. In today's world, an expertise means he or she studied for several decades in one certain topic. They end up fighting each other and they find no conclusion because of their lack of expertise. A physicist is not expected to comment on evolutionary biology because it is already a matter of discussion and debate among biologists. It is not appropriate for the physicist to intervene in an area in which he has little knowledge compared to those evolutionary biologists. The argument would be shallow or would make little sense. For example, there was an event in ISTAC-IIUM and Ziauddin Sardar, the proponent of Integration of Knowledge, was present there. Stefano (2024, August 21) gave lecture on the topic, "*Elements in Islam&Science*". After the speech, there were questions and

answers sessions and professors from various expertise tried to comment on the topic in which some of them are not expertise. As a consequence, there were outrageous behaviors among these academicians. The researcher thinks that the approach that Sardar proposes for integration model is not appropriate in an in-depth discussion of contemporary scientific literature because scientific literature mostly speaks based on evidence. Hence, if that expertise comes from a non-science background like history and other fields, the debate will sound more nonsensical. Even if it is the case of polymath in today's context, it is quite impossible to be an expert (e.g. Shallow and pseudo expertise like undergraduate level university debaters who have done little homework for each topic since they need to cover so many areas or like Greek sophists who argued smartly for public fame and money) like those who have devoted their entire career focusing on one particular field. To be polymath in this century, it is like a daydream after all. If the term 'Integration' defines as just an alternative to Islamization, it will have a different answer.

Now the problem of assimilation is always there when we produce expertise on Islamization and Integration of knowledge. There must be solid foundation on Islamic literature and other fields of literature to respond the grand narratives of the West. This is usually mentioned by the proponents of Islamization and Integration of Knowledge.

The researcher would argue that the scientific worldview differs from other sub-worldviews and ideologies. This is important to stress. Indeed, there is an extreme danger of being assimilated by modern scientific literature. Why so?

It goes without saying that new atheism vehemently utilizes the scientific worldview and takes advantage of scientific literature to

pull and appeal to the world youths to get rid of their traditional beliefs and ideologies no matter what religion or ideology they belong to. Therefore, we can relate New Atheism propaganda as thus: First, militant atheism is to attack all religions using science and reason. Second, it is to interject in the minds of the current generation of youths that there was no divine or external intervention that world religions try to address. All the scriptures of the world religions are nothing more than merely literary works produced by human minds. In other words, Allah/God never existed in the universe. The concept of divinity was invented by human minds. This was the highest literary and idealistic emotion of human minds. No truth lies in the concept of God /Allah. This character is purely fictional in nature.

Moreover, what is the function of literature in society? It speaks human emotions, but the characters are fictional as we read and learn from literary devices like modern novels. Hasan (2023) states:

You need to understand what Arab tribalism is looked like in the past. Even if my tribe is wrong, I will still support and die for my clan. This intense emotion is like Charles Dicken's famous novel "Great Expectation" in which Pip, the protagonist uttered, "I loved her against reason, against promise, against peace, against hope, against happiness, against all discouragement that could be." That means this support got nothing to do with the atheism that Richard Dawkins was trying to tell to his readers. Richard Dawkin always tries to say that he loves literature and it makes him cry whenever he reads it; but it got nothing to the literature that universe has presented to us with the clear

evidences that can be tested empirically.

The problem of assimilation among scholars and students is something that is a serious mental instability during working on the Islamization and Integration project in higher education. Therefore, this a critical challenge for the current Muslim academics. In Europe, mostly Christian theologians deal with New atheism along with some Muslim intellectuals. Since new atheism is affecting Muslim Youths as well within Muslim countries, this is responsibility for Muslim intellectuals to produce extensive literature related to this area to encounter new atheism and the scientific worldview.

Last but not least, there is another trend in scientific literature. The more empirical evidence are coming from different fields of science, the more the options of theological argument like “God of the Gaps” are closing down. The missing link is being replaced gradually with scientific evidence. There is much more complexity inside us seeming like there must have been some divine intervention in that complexity, yet the skepticism is returning when students go to bed at night. The mystery is still unsolved. Or the question of ‘Who’ for the creation of the universe will remain an absurd and silly question forever in the domain of science? That’s perhaps the core clash of epistemology between the scientific worldview and the Islamic worldview.

6.0 Sapience Institute (Intellectual Dawah Organization) and Hamza Andreas Tzortzis: Islam as an antidote against the Scientific Worldview

In Western countries, Muslim are minorities and some of them are converted Muslims. These converted Muslims do have hand on experience on different ideologies before accepting Islam. Hamza Andreas Tzortzis is

one of them. He converted to Islam in 2002. Hamza (2019) wrote a book entitled, “*The Divine Reality: God, Islam & the Mirage of Atheism*” criticizing atheism. This book has been translated into more than 10 languages. Recently Hamza is the CEO of Sapience Institute which is England based Dawah organization. Some of the scholars of this institute are converted Muslims and they offer courses and intellectual works which respond to New Atheism and other contemporary ideologies. For example, Yusuf ponders, who converted to Islam in 2014, offers a course entitled, “*Nihilism: The End of Meaning*” (Sapience Institute, 2025). This course intellectually engages with Nihilism. He has personal experience of pessimism before converting to Islam and he shows how Islam can work as antidote against nihilistic worldview. Then, Subboor Ahmad who offers two courses entitled, “*Answering the Darwinian Challenge* and *Introduction to Intelligent Design*”(Sapience Institute, 2025). These courses are relevant discourse related scientific worldview because he shows how new atheist thinkers like Richard Dawkins are dubious in their arguments by mixing methodological naturalism and philosophical naturalism. This type of dawah organization is also necessary to Muslim countries because when Muslim youths do not find proper answers to literature against new atheism and scientific worldview, they develop same problem that converted Muslims experienced before they accept Islam. The critical engagement in necessary to avoid islamophobia, apostacy among Muslim youths within Muslim community.

7.0 Conclusion and Recommendations

This research paper explored, firstly, islamophobia among Muslim youths due to the Influence of the Scientific Worldview. There are so many factors across the world for Islamophobia. However, this paper only

looks into islamophobia that can rise due to moder scientific literature produced by popular science writers. This is an interesting area to explore because there is a subtle and hidden link between islamophobia and scientific worldview.

Furthermore, this article tried to provide overview of New Atheism because the rise of Militant atheism had noticeable impact in the West after 9/11 attack. Also, the major motive for classical atheism and new atheism were scrutinized to understand how New atheism differs from classical atheism.

Finally, this paper examined some reactions from classical Muslim Scholars to contemporary Muslim scholars to comprehend what impact science can create on scholars' mind and how do they come up with different argument and solutions for the Muslim Ummah.

This research suggests that there should be more relevant literature by Muslim academics and scholars dealing with contemporary topic related scientific worldview, new atheism, and Islam.

Given the fact that many social media contents are unregulated by Muslim governments and Muslim youths get affected by these anti-Islam propaganda on social media by ex-Muslims, there can be some recommendations to prevent the trend of islamophobia and apostacy among Muslim youths:

1. Like Sapiens Dawah Institute in England, Muslim countries should start some dawah organizations to critically engage contemporary topic in local language.
2. Muslim Youths should produce intellectual contents defending Islam in social media platforms in their native language as to respond accusations coming from ex-Muslims.

3. Freedom of expression should be promoted in intellectual level so that Muslim youths are able to express their concerns and critically engage with Islamic literature.
4. Muslim Governments should promote Integration or Islamization curriculum from school level to higher institutions to avoid lack of understanding among Muslim youths regarding Islam.
5. To avoid growing cultural Muslims, Muslim scholars and Government should focus on the fundamental teaching of Islam which Prophet Muhammad (pbuh) started preaching in Makkah during the advent of Islam. To protect Muslim Youths's fundamental *Aqida* should be in serious concern for the Muslim Governments and Muslim Intellectuals. A Muslim youth culturally performs every act of Islam , but he thinks that Allah does not exist. The Allah of Islam clearly negates all the good actions if that central thesis is missing and that was very core message that Prophet Muhammad (pbuh) wanted to deliver for whole of humanity. Hence, the implications of the scientific worldview are being serious gradually among Muslim minds.

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