

SCIENTIFIC WORLDVIEW AND PESSIMISM: AN
ISLAMIC CRITIQUE

BY

MD MARUF HASAN

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AbdulHamid AbuSulayman Kulliyyah of Islamic Revealed
Knowledge and Human Sciences
International Islamic University Malaysia

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ABSTRACT

If science is defined as established scientific facts agreed upon by the majority of the current scientific community, and the scientific worldview is defined as interpreting scientific facts to mean that the entirety of life has no value, interest, or usefulness except as understood by scientific facts, then, it follows that science and the scientific worldview are not the same. In addition, if pessimism is defined as the negative outlook about the religious worldviews having no basis of revealed knowledge in light of the scientific worldview, then, there is serious polarisation in thought patterns, and pessimism can arise among contemporary Muslim Youth. There is no problem with science; however, the scientific worldview causes pessimism, which ultimately can lead to Dawkins' version of new atheism among youth worldwide. Muslim youth are not exempt from this problem, which ultimately leads to growing pessimism in their mind. There is a contemporary trend of Islamophobia and apostasy within the Muslim community. With the development of science and technology, the scientific worldview is also developing. Scientific worldview is vehemently advocated and popularised by New Atheist academicians like Lawrence Krauss, Richard Dawkins, and others. Consequently, some Muslim Youth are vulnerable to the scientific worldview. This research uses the qualitative methodology to understand the link between the scientific worldview and pessimism among Muslim youth. Descriptive as well as normative methods are used for this thesis. This research explores firstly the philosophical scopes of Pessimism and the impact of the scientific worldview on pessimism. Then, the thesis examines the works of Richard Dawkins, propounding New Atheism, and Ibn Warraq's case study on apostasy among Muslim youth due to the influence of modern science. The research further examines the writings of Imam Ghazali and Muhammad Iqbal to find some answers against the scientific worldview. This research also investigates the Quranic teaching. Lastly, the thesis shows the contemporary relevance of studying pessimism among Muslim youth to encounter the possible threats within Muslim societies. The research finds that due to science-based education within Muslim countries, the scientific worldview is gradually affecting some Muslim youth with a sense of pessimism, thinking Islam is not the true revealed religion coming from a divine source. Rather it is a man-made, organised religion like other world religions. Hence, the notion that the existence of Allah is purely fictional to these vulnerable Muslim youth. They become Islamophobic and apostate as a consequence of their pessimistic mindset about Islam. This research is significant because it will help governments of Muslim countries to address Islamophobia and apostasy among Muslim youth by changing education policy based on the Islamisation or Integration of Knowledge model. This thesis suggests that, along with science education, empowering Muslim students with proper Islamic education and helping them develop critical thinking skills can help to prevent Islamophobia and apostasy among Muslim youth. By changing educational policies based on the Islamisation of Knowledge, Muslim countries can encounter this specific type of pessimism coming from the scientific worldview.

ملخص البحث

إذا تم تعريف العلم على أنه الحقائق العلمية الراسخة المتفق عليها من قبل غالبية المجتمع العلمي الحالي، وتم تعريف النظرة العلمية على أنها تفسير الحقائق العلمية لتدل على أن الحياة بأكملها لا قيمة لها أو لافائدة أو نفع منها إلا كما تفهمه الحقائق العلمية، ثم يظهر أن العلم والرؤية العلمية ليس لهما نفس المعنى. بالإضافة إلى ذلك، هناك تعريف للتشاؤم على أنه النظرة السلبية تجاه وجهات النظر الدينية التي لا تستند إلى المعرفة الموحاة في ضوء النظرة العلمية للعالم. هناك استقطاب خطير في أنماط التفكير، ويمكن أن ينشأ التشاؤم بين الشباب المسلم المعاصر. لا توجد مشكلة في العلم ذاته؛ ومع ذلك فإن النظرة العلمية للعالم تسبب التشاؤم، مما يمكن أن يؤدي في النهاية إلى النسخة الجديدة من الإلحاد التي طرحها دوكينز بين الشباب في جميع أنحاء العالم. والشباب المسلم ليس استثناء من هذا الطرح الذي قد يؤدي في النهاية إلى تزايد التشاؤم في عقول الشباب. يلاحظ كذلك اتجاه معاصر للإسلاموفوبيا والردة داخل المجتمع المسلم. ومع تطور العلوم والتكنولوجيا، يتطور أيضاً العالم العلمي. يتم الترويج للرؤية العلمية بشدة من قبل الأكاديميين الملحدون الجدد مثل لورانس كراوس، وريتشارد دوكينز، وآخرين. وبالتالي، فإن بعض الشباب المسلم عرضة لهذه النظرة العلمية للعالم. تستخدم هذه الدراسة المنهج النوعي لفهم العلاقة بين النظرة العلمية للتشاؤم بين الشباب المسلم. كما تستخدم الأساليب الوصفية وكذلك المعيارية في هذه الأطروحة. تستكشف هذه الدراسة أولاً النطاقات الفلسفية للتشاؤم وتأثير النظرة العلمية على التشاؤم. ثم، تفحص الأطروحة أعمال ريتشارد دوكينز التي تدعو إلى الإلحاد

الجديد، ودراسة ابن وراق حول الردة بين الشباب المسلم بسبب تأثير الإلحاد الجديد، ودراسة ابن وراق حول الردة بين الشباب المسلم بسبب تأثير العلوم الحديثة. تبحث الدراسة أيضًا في كتابات الإمام الغزالي ومحمد إقبال للعثور على بعض الإجابات ضد النظرة العلمية للعالم، كما تبحث هذه الدراسة أيضًا في التعاليم القرآنية. أخيرًا، تُظهر الأطروحة الأهمية المعاصرة لدراسة التشاؤم بين الشباب المسلم لمواجهة التهديدات المحتملة داخل المجتمعات الإسلامية. تجدد الدراسة أن التعليم القائم على العلوم في الدول الإسلامية يؤثر تدريجيًا على بعض الشباب المسلم بإحساس التشاؤم، معتقدين أن الإسلام ليس الدين الحق المنزل من مصدر إلهي. ومع ذلك، فهو دين من صنع الإنسان ومنظم مثل الأديان العالمية الأخرى، لذلك أصبحت فكرة وجود الله خيالية بحتة لدى هؤلاء الشباب المسلم الضعفاء. فيصبح الشباب معاديا للإسلام ومرتدا نتيجة لعقليتهم المتشائمة تجاهه. هذا البحث مهم لأنه سيساعد حكومات الدول الإسلامية على مواجهة الإسلاموفوبيا والردة بين الشباب المسلم من خلال تغيير سياسة التعليم بناءً على نموذج إسلامي أو تكامل معرفي. تقترح هذه الأطروحة أنه، إلى جانب تعليم العلوم، يمكن أن يساعد تمكين الطلاب المسلمين من التعليم الإسلامي المناسب ومساعدتهم على تطوير مهارات التفكير النقدي في منع الإسلاموفوبيا والردة بين الشباب المسلم. ومن خلال تغيير السياسات التعليمية بناءً على إسلامية المعرفة، يمكن للدول الإسلامية مواجهة هذا النوع المحدد من التشاؤم القادم من الرؤية العلمية للعالم

APPROVAL PAGE

This thesis of Md Maruf Hasan has been approved by the following:



Muhammad Mumtaz Ali
Main Supervisor

Adibah Abdul Rahim
Co-supervisor

Megawati Bt Moris
Internal Examiner 1

Amilah Bt. Awang Abd. Rahman @ Jusoh
Internal Examiner 2

Asim Naeem
External Examiner

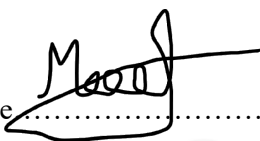
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Chairman

DECLARATION

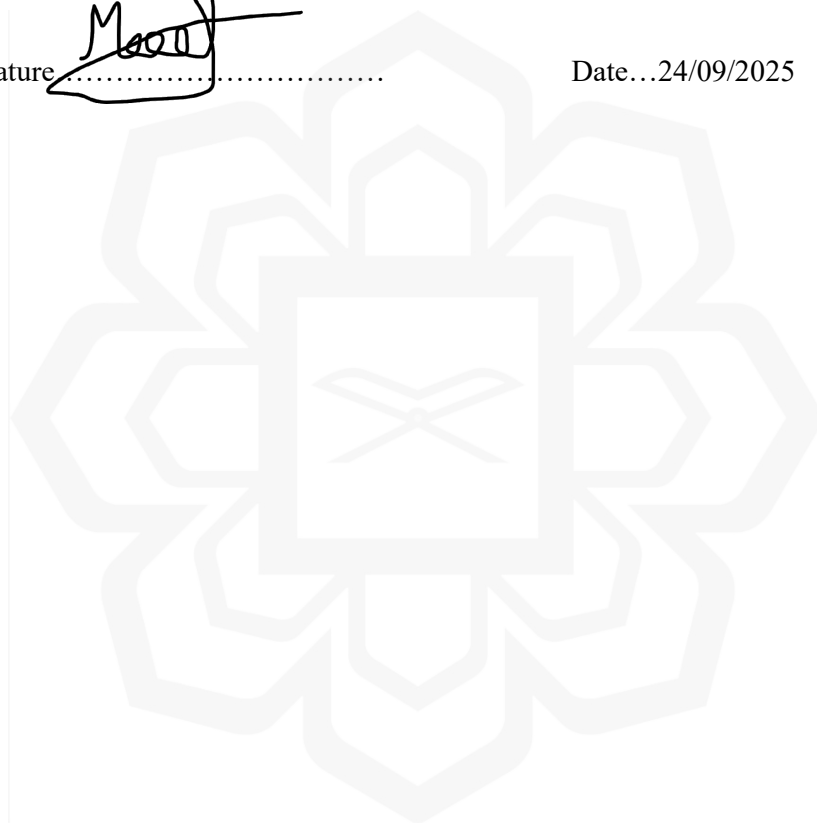
I hereby declare that this thesis is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

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Date...24/09/2025



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This thesis is dedicated to Allah SWT and the Orphan Boy

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The apostacy is still on the rise among Muslim youth as I understand now. I myself got trauma after reading their literature and somehow got affected. When I think from their point of view, I grow Islamophobic attitudes in my mind. Only my supervisor noticed the problem and I myself was unaware. I realised when my supervisor was discussing one subtle point with me. I am extremely grateful for this. Maybe I would recover soon by the Will of Allāh SWT, but it was a really challenging journey ideologically. May Allah forgive my shortcomings. I tried my level best to contribute for Islam from my limited knowledge and understanding. *Alhamdulillah* for everything.



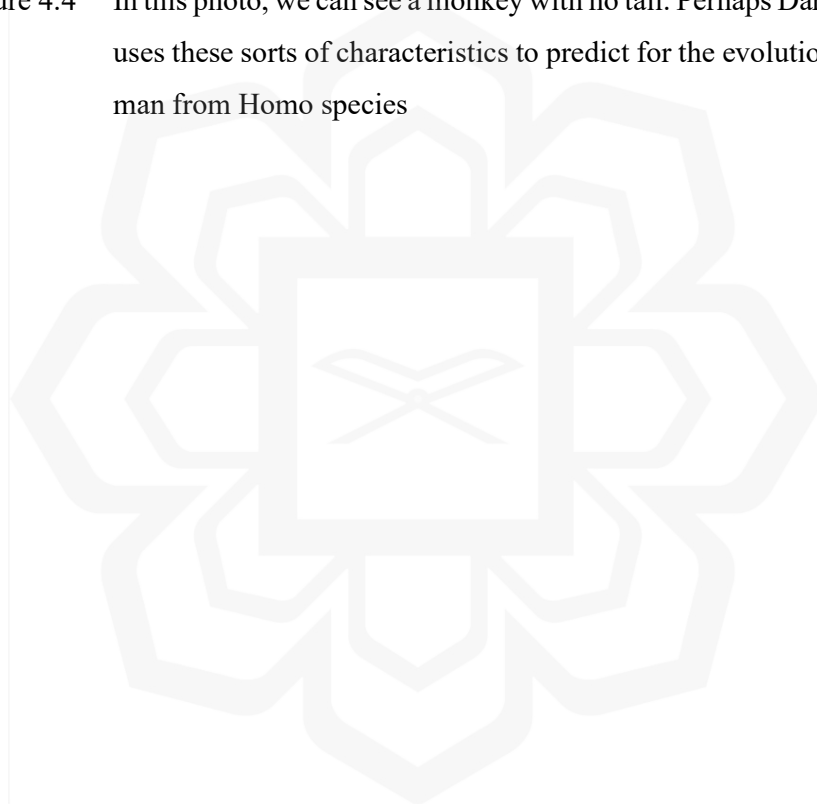
TABLE OF CONTENTS

Abstract	ii
Abstract in Arabic	iii
Approval Page.....	ii
Declaration	iii
Copyright	iv
Dedication	v
Acknowledgements.....	vi
List of Figures	x
List of Tables	xi
Transliteration Table	xii
 CHAPTER ONE: INTRODUCTION	 1
1.1 Background of the Study	1
1.1.0 Working Definitions of Science, Scientific Worldview, and Pessimism.....	4
1.2 Statement of the Problem.....	9
1.3 Research Questions.....	11
1.4 Research Objectives.....	12
1.5 Significance of the Study.....	12
1.6 Scope and Limitations of the Study.....	13
1.7 Research Methodology	14
1.8 Literature Review	15
 CHAPTER TWO: THE PHILOSOPHICAL UNDERSTANDING AND NATURE OF PESSIMISM.....	 31
2.1 Introduction.....	31
2.2 Definitions and Conceptual Understanding of Pessimism	36
2.3 Pessimism as a Philosophical Concept: Historical Development.....	47
2.3.1 Pessimism in Ancient Greek Philosophy	48
2.3.2 The Pessimistic Traditions of Eastern Philosophy.....	51
2.3.3 Contemporary and Modern Philosophical Views on Pessimism.....	53
2.4 Conclusion	56
 CHAPTER THREE: THE IMPACT OF THE SCIENTIFIC WORLDVIEW ON PESSIMISM	 60
3.1 Introduction.....	60
3.1.1 Scientific Worldview and its Sense of Pessimism	61
3.1.2 Disenchantment in Scientific Literature.....	67
3.1.3 <i>Muktomona</i> and Dr. Avijit Roy: New Atheism Movement in Bangladesh	70
3.2 How Scientific Advances Affect Existential Outlooks	83
3.3 Technological Developments and the Perception of Human Progress...	86
3.4 The Impact of Scientific Determinism on Optimism and Pessimism.....	88
3.5 Conclusion	90

CHAPTER FOUR: EXPLORING PESSIMISM IN THE SCIENTIFIC WORLDVIEW: RICHARD DAWKINS AND IBN WARRAQ'S PERSPECTIVES	92
4.1 Introduction.....	92
4.1.1 Does religion offer truth or Illusion of truth?.....	93
4.1.2 Dawkin's introduction of Pessimism from scientific worldview.....	108
4.1.3 Mirage of Scientific Worldview.....	109
4.2 The Conflict Between Faith and Science.....	110
4.3 The Limits of Freedom of Thought: Apostasy and Intellectual Curiosity	112
4.4 Richard Dawkins' evolutionary perspective on naturalism and optimism	113
4.5 Crossing Existential Questions: Inferences for Individuals and Society.....	115
4.5.1 Why is Abrahamic God just delusion for Dawkins?.....	117
4.5.2 Why is Ibn Warraq important in the picture of Scientific Worldview and pessimism?	120
4.6 Conclusion	127
CHAPTER FIVE: RESPONSE TO PESSIMISM IN THE WRITINGS OF IMĀM GHAZALI AND MUHAMMAD IQBAL	129
5.1 Introduction.....	129
5.2 Imām Ghazali's Discourse Against Pessimism.....	136
5.3 Muhammad Iqbal's Optimism Philosophy	139
5.4 Criticisms and Opposite Viewpoints on Pessimism in Islamic Thought.....	142
5.4.1 The Qur'ānic Critique of Pessimism of Scientific Worldview	147
5.5 Conclusion	159
CHAPTER SIX: CONCLUDING REMARKS: RELEVANCY, SUMMERY AND SUGGESTIONS	163
6.1 Relevancy of Studying the Scientific Worldview and Pessimism in Contemporary Context.....	163
6.1.1 Key features of Islamic Worldview	168
6.1.2 Key features of Scientific Worldview.....	168
6.1.3 Findings.....	170
6.2 Summary.....	171
6.3 Suggestions.....	173
BIBLIOGRAPHY	176

LIST OF FIGURES

Figure 3.1	How Scientific Worldview creates pessimism among Muslim Youth leading to Islamophobia and Apostasy	72
Figure 4.1	Tiger looks cute, but it is violent when it is a matter of survival	97
Figure 4.2	Royal Bengal Tiger at Zoo Negara Malaysia	98
Figure 4.3	Marmoset monkey (small rat size) predicted as primitive for evolutionary development of Humans	102
Figure 4.4	In this photo, we can see a monkey with no tail. Perhaps Darwin uses these sorts of characteristics to predict for the evolution of man from Homo species	103



LIST OF TABLES

Table 5.1: Four Different Stance by modern Muslim Scholars due to the influence of the evolutionary science	160
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TRANSLITERATION TABLE

Arabic Transliteration Scheme (According to IIUM Thesis Manual)

Consonant

Arabic term	Transliteration	Arabic term	Transliteration	Arabic term	Transliteration
ء	'	ز	z	ق	q
ب	b	س	s	ك	k
ت	t	ش	sh	ل	l
ث	th	ص	Ĥ	م	m
ج	j	ض	Ĭ	ن	n
ح	Ĥ	ط	Ĭ	ه	h
خ	kh	ظ	Ḍ	و	w
د	d	ع	'	ي	y
ذ	dh	غ	gh		
ر	r	ف	f		

CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND OF THE STUDY

After the discovery of the CMB (Cosmic Microwave Background as fossil record of Big Bang) in 20th century, scientists come to realise that it is not mystical light; rather, there are invisible lights (Only detectable by high-performance telescopes) that travel through our observable universe approximately 13.7 billion years after the universe began from the quantum fluctuation of absolute nothingness.¹ The universe has been evolving physically since its early stage as far as modern science is concerned with the empirical evidence. Then, for our solar system, there is empirical evidence that it exists for around 4.6 billion years. Hence, in our home planet there was a chance for Chemical and biological evolution for the existence of all the species.

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

For sixty million silent years, the light from the star's spectacular demise traveled unceasingly through space until one night in August of 2001 it arrived at Earth in the form of a puff of radiance, the tiniest brightening, in the night sky. It was of course Robert Evans on his eucalypt-scented hillside who spotted it. "There's something satisfying, I think," Evans said, "about the idea of light traveling for millions of years through space and just at the right moment as it reaches Earth someone looks at the right bit of sky and sees it. It just seems right that an event of that magnitude should be witnessed."²

To understand the problem of this literature, imagine, a Muslim student at International Islamic University Malaysia. He is blessed with everything in his life. He is the son of a King, and he got the best education in his life. He has ideal parents who spend their life on Islamic values and principles. This student is also very well versed in Islam and Western ideologies. He is aware of Western hegemony and bias in

¹ Md Maruf Hasan, "Quantum Nothingness and Mystery of Mysteries: Lawrence Krauss and Ibn Arabi on the Likelihood of Existence for Absolute and the Multiverses," *International Journal of Research in Engineering, Science and Management* 7, no. 6 (2024): 120–25.

² B. Bryson, *A short history of nearly everything* (1st ed), (New York: Broadway Books, 2003), 35.

Academia. Yet he is noticing a very subtle problem with scientific literature. He is obsessed with the scientific worldview. As a consequence, he gradually becomes an existential nihilist. One day, in the month of *Ramajān*, he went to pray morning (*fazr*) prayer in congregation at central mosque of IIUM. In second *rak'ah* after performing *rukū' sijdah*, the *imām* (leader) stood up and started to pray by lifting two hands. *Musolli* (followers) also say '*Āmīn*'. This student understands the Arabic; and he realised that the *imām* (leader) is crying when he makes supplication (*du'ā'*) about hellfire and sins. Suddenly his thought process activated due to his obsession with the scientific worldview. He started to lament with distorted thoughts like this inside his mind:

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

This lamentation inside his mind happens due to his obsession with the scientific worldview. There is a high chance of rising the existential nihilist Muslim youth among future generation due to the influence of science education and the scientific worldview.³ Bilal Philip exactly pinpointed this concern in the public lecture saying Muslim youth are leaving Islam.⁴ At this very juncture Islamisation or Integration of knowledge is becoming more and more relevant and serious agenda for Muslim community all over the world.

The scientific worldview influences the minds of youth worldwide in the 21st century. Haimila states:

³ Md Maruf Hasan and Sayful Islam, "The Meaning of Life Inside Our Evolutionary Human Brain: The Clash of Understanding in Allahless Universe Between the Scientific Worldview and the Islamic Worldview," *International Journal of Modern Developments in Engineering and Science* 3, no. 2 (2024): 1–7.

⁴ YouTube, *Muslims Are Leaving Islam in Record Numbers*, March 26, 2024, video, 10:33, <https://www.youtube.com/watch?v=M4TGpkK40aI&t=196s> (accessed September 24, 2025).

Scholars of nonreligion have noted that belief in science may function as a worldview, or a worldview belief, for individuals who do not believe in God (Coleman et al., 2019; Farias, 2013)...However, considering the widespread nature of science-based education and other authority of scientific institutions around the world (Qadir & Syväterä, 2021; Wellcome, 2018), it seems likely that also religious individuals rely on science in their beliefs and worldviews...much of prior work in the study of religion has approached 'belief in science' as belief in the epistemological superiority of science that has been expected to exclude religious and other supernatural belief. Studies that have shed preliminary light on the importance of science for other worldview functions, such as a sense of meaning, have generally focused on non-theistic and/or nonreligious individuals, leaving open the question of whether finding science important for one's answers to the 'big questions' extends to religious believers or not.⁵

Some Western scholars of science, like Richard Dawkins, Daniel Dennett, Lawrence Maxwell Krauss have a tendency to engage exclusively with the scientific worldview promoting New Atheism. Consequently, some Muslim Youth are facing spiritual/existential crisis due to the Modern Scientific literature (Science vs Religion debate). This phenomenon, due to the scientific worldview, causes pessimism among Muslim youth.

Hasan and Islam mention that Islamic worldview and scientific worldview got two completely different and polarized directions on the existence of Allāh.⁶

Osmani from International Islamic University Malaysia presented on the topic, "Atheism in Bangladesh and its impact on youngsters" on March, 2023 in Fourth International Conference on Islamophobia (Examining the Cultural and Geopolitical Dimensions of Islamophobia in Muslim Majority Countries.). In the abstract, Osmani mentions, "Atheism, or disbelieve in the existence of God, the creator, is rising worldwide. A serious dislike towards Islam, or Islamophobia is rising not only in non-Islamic countries, but also in Muslim countries".⁷ His statement supposed to be reflective among Muslim community in Bangladesh according to Newtonian Law (every action there is reaction). Roy reported that a list of 84 freethinkers' bloggers had

⁵ Roosa Haimila, *Beyond Scientific Worldviews: Belief in Science and 'Supernatural' Explanations in Science-Oriented Individuals* (doctoral thesis, University of Helsinki, 2023), 10.

⁶ Md Maruf Hasan and Sayful Islam, "Polarized Viewpoint Between Islamic Worldview and Scientific Worldview on the Existence of Allah," *International Journal of Research in Engineering, Science and Management* 7, no. 6 (2024): 58–62

⁷ N. M. Osmani, "Atheism in Bangladesh and Its Impact on Youngsters," IIUM Repository (IRep), March 12, 2023, <http://irep.iium.edu.my/104064/> (accessed September 3, 2023).

been extensively distributed; this was the hit list given by religious fundamentalist group for killing those freethinkers' bloggers.⁸ As a result, some freethinkers bloggers were killed in Bangladesh in this recent decade and some freethinker bloggers had to seek asylum to different western or adjoining countries. These bloggers are outside Muslim countries. Hence, it is easy for them now to spread atheism and Islamophobia within Muslim youngsters. These bloggers spread Islamophobia and atheism using different online platforms e.g. YouTube, Facebook, Instagram, or blogging in websites, and through other possible means; and surprisingly most of these freethinkers are from Muslim family background.⁹ They started to ask questions against religious beliefs using reason and science and later they start promoting New Atheism among Bengali Speaking Muslim youth. They have free online library so that anyone can simply download and read freely.¹⁰ Also, they have YouTube channels actively conducting panel discussion and debate among Bengali speaking people.¹¹ As a consequence, many Bengali Muslim youth are confused and have tendency to leave Islam and attack back Islamic teachings.

1.1.0 Working Definitions of Science, Scientific Worldview, and Pessimism

Black Swan and the problem of induction is familiar among the philosophers of science.¹² There are realist and anti-realist arguments among the philosophers of science.¹³ To understand modern science philosopher of science, have different views than common people. Okasha states:

⁸ N. S. Roy, "The Hit List: Endangered Bloggers of Bangladesh," *Al Jazeera*, August 14, 2015, <https://www.aljazeera.com/opinions/2015/8/14/the-hit-list-endangered-bloggers-of-bangladesh> (accessed September 3, 2023).

⁹ "What is the Status of Freethinker Murder Cases?" *Dhaka Tribune*, February 25, 2020, <https://archive.dhakatribune.com/bangladesh/2020/02/25/what-is-the-status-of-freethinker-murders-cases> (accessed September 3, 2023).

¹⁰ MuktoMona English Blog, *MuktoMona English Blog*, accessed September 3, 2023, <https://en.muktomona.com/>; and "সংশয় - চিন্তার মুক্তির আন্দোলন," *সংশয় গ্রন্থাগার*, January 30, 2023, accessed September 3, 2023, <https://www.shongshoy.com/library/>.

¹¹ YouTube, *Asif Mohiuddin* (আসিফ মহিউদ্দীন), accessed September 3, 2023, <https://www.youtube.com/@asif.mohiuddin>; and YouTube, *Asad Noor*, accessed September 3, 2023, <https://www.youtube.com/channel/UCz8RV3ySqP3SmgQFZzceVPg>.

¹² Steven French, *Philosophy of Science (Second Edition)* (Boomsbury, 2016).

¹³ Ibid., 129-142; 143-162; Samir Okasha, *Philosophy of Science: A Very Short Introduction* (New York: Oxford University Press, 2002), 58-76.

What is science ?...everybody knows that subjects such as physics ,chemistry and biology constitute science, while subjects such as art, music, and theology do not...but you may still think the question is relatively straightforward. Surely science is just the attempt to understand, explain, and predict the world we live in? This is certainly a reasonable answer. But is it the whole story? After all, various religions also attempt to understand and explain the world, but religion is not usually regarded as a branch of science...Historians try to understand and explain what happened in the past, but history is usually as an arts subject not a science subject. As with many philosophical questions, the question ‘what is science?’ turns out to be trickier than it looks at first sight.¹⁴

In European context, modern science needs to understand in light of their history and conflict with religious authority like Church.¹⁵ There are post-modern views and criticism of science also to extend the old debate whether we can know the absolute truth about the universe in the philosophy of science.¹⁶

Before discussing the working definitions of science, scientific worldview and pessimism for this thesis, it seems important to understand why science vs religious faith got academic attention while seeking for truth in the 21st century.

Richard Dawkins indicated science by referring the Darwinian evolutionary thought which indirectly challenge creationism of religious narratives. Dawkins states:

In the dark night I walked out along the south rim of the canyon, lay down on a low wall and gazed up at the Milky Way. I was looking back in time, witnessing a scene from a hundred thousand years ago-for that is when the light set out on its long quest to dive through my pupils and spark my retinas. At dawn the following morning I returned to the ,shuddered with vertigo as I realized where I had been lying in the dark, and looked down towards the canyon’s floor. Again I was gazing into the past, two billion years in this case, back to a time when only microbes stirred sightless beneath the Milky Way. If Hopi souls were sleeping in that majestic hush they were joined by the rockbound ghosts of trilobites and crinoids, brachiopods and belemnites, ammonites, even dinosaurs.¹⁷

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

¹⁴ Samir Okasha,1.

¹⁵ Ibid., 2-17.

¹⁶ Ibid., 120-134

¹⁷ Richard Dawkins, *Science in the Soul: Selected writings of a passionate rationalist* (New York: Penguin Random House Audio Publishing Group, 2017) ,1.

Scientists must learn to communicate better with all segments of the public, especially the media. Two recurring themes of the previous chapter on the media were, on the one hand, the scientist's mistrust, lack of understanding and often unwillingness and inability to communicate adequately with the journalist, and on the other hand the importance of a good rapport between scientist and journalist if science is to be properly and adequately represented in the media. This same good rapport is also needed with Parliament, the Civil Service and industry. Our group, though certainly not exclusively scientific, was a product of the scientific community, and so it is appropriate that our most direct and urgent message is for the scientists--learn to communicate with the public, be willing to do so, indeed consider it your duty to do so.¹⁸

The real inherent intellectual crisis between science vs faith was indicated by Steven Pinker. He (2022) states:

The Judeo-Christian conception is still the most popular theory of human nature in the United States...only 15 percent believe that Darwin's theory of evolution is the best explanation for the origin of human life on Earth. Politicians on the right embrace the religious theory explicitly, and no mainstream politician would dare contradict it in public. But modern science of cosmology, geology, biology, and archaeology have it impossible for scientifically literate person to believe that the biblical story of creation actually took place. As a result, the Judeo-Christian theory of human nature is no longer explicitly avowed by most academics, journalists, social analysts, and other intellectually engaged people.¹⁹

The researcher has written his Master thesis clarifying science and scientific worldview and how the development of scientific worldview historically took place. He also outlined 4 potential philosophical foundations of scientific worldview to support his working definition. Hasan defined science and scientific worldview as followed, "Science: established scientific facts agreed upon by the majority of the current scientific community. Scientific worldview: interpreting scientific facts to mean that the entirety of life has no value or interest or usefulness except as understood by scientific facts."²⁰

¹⁸ "The Public Understanding of Science (Policy)-The Royal Society," (London : The Royal Society, 1985), <https://royalsociety.org/-/media/policy/publications/1985/10700.pdf>, 24.

¹⁹ Steven Pinker, *The Blank Slate: The Denial of Human Nature in Modern Intellectual Life* (New York: Viking, 2002), 2.

²⁰ Md Maruf Hasan, *The Scientific Worldview and Rejection of Soul: A Critical Analysis* (unpublished master's thesis, International Islamic University Malaysia, 2019), 23.

Hasan further clarified the working definition with the examples of McGrath, Wilson and Daniel Dennett. Three of these scientists accept theory of evolution as science as defined, however, McGrath take stance as theory of evolution is science and Christianity is also acceptable true religion. Wilson sees as theory of evolution is science however religion is also necessary in the context of society for Wilson. Then, Dennett prefers like since theory of evolution is science, we must not accept other things apart form science. Daniel Dennett is taking the position of scientific worldview. In fact, New atheism discredits and negates all other forms of worldviews using the scientific worldview. However, in reality scientific worldview also has no relation with science apart of accepting a trend of interpretation. Hence, McGrath, Wilson and Danial Dennett are following 3 different worldviews that has nothing to do with science. It is also important to note that science is subjective to change based on new empirical evidences.

Then, it is necessary to understand the definition of Pessimism. According to Encyclopaedia Britannica, “pessimism, an attitude of hopelessness toward life and toward existence, coupled with a vague general opinion that pain and evil predominate in the world. It is derived from the Latin *pessimus* (“worst”). Pessimism is the antithesis of optimism, an attitude of general hopefulness, coupled with the view that there is a balance of good and pleasure in the world.”²¹

For the purpose of this thesis, working definition of Pessimism refers to a negative existential outlook observed among Muslim youth when exposed to scientific worldview, wherein they may come to view the existence of Allāh as uncertain or fictional and to interpret Islam as a humanly constructed tradition rather than a divinely revealed religion.

Now, it is crucial to establish link between scientific worldview and pessimism. From the definition the question may arise when it comes to scientific worldview, how hopelessness comes towards life and toward existence? To bridge this gap, Max Weber’s concept of ‘*disenchantment*’ can play important role. According to Weber himself in his speech “Science as a Vocation,” the main meaning of Max Weber's concept of disenchantment is as a sociological condition (the exclusion of magic and myth [indicating all religions as dogmatic beliefs and no Truth lies within religions]

²¹ The Editors of Encyclopaedia Britannica, “Pessimism,” *Encyclopedia Britannica*, February 12, 2022, <https://www.britannica.com/topic/pessimism> (accessed September 3, 2023).

from social life through processes of secularization and rationalism).²² This disenchantment due to scientific worldview causes pessimism when a Muslim youth comes to realization that there is perhaps no existence of Allāh and there is nothing called after life. Hence, pessimism is an attitude or psychological state due to scientific worldview; and this attitude or psychological state has also relation with philosophical pessimism due to the socio-economic, religious, and political history of the West; Pessimism is a serious issue affecting among some Muslim youth.

In addition, there is another concern related with pessimism (due to problem of evil and scientific worldview) coming from Muslim community in Bangladesh. Nasima Selim deliberates two cases and relates to delusional disorder developing within distorted religious environment in Bangladesh.²³ First case. all of the family members (9 members) of Adam committed suicide since they developed thought that Muslim neighbours are hypocrites and later they accused Prophet Muhammad (pbuh) as false prophet. Second case, Nasima mentions about Aroj Ali Matubbar who is considered as first freethinker philosopher since 1971. Aroj Ali attacked Islam using logic and science.²⁴ He developed this tendency due to issue of his mother's funeral prayer that was refused by local Imām. Nasima also indicated Family of Adam never debated with people despite they got lot of criticisms from their neighbours; rather they just developed hatred towards Muslim community and kept among themselves (introvert type) until they all committed suicide except one; whereas Aroj Ali Matubbar studied for decade and attacked Islam using science and philosophy. He produced several numbers of books attacking Islam.²⁵ Hasan shows how Matubbar's first published book posed questions related Islamic teachings.²⁶

Moreover, there is another global phenomenon among Muslim youth due to science vs religion dilemma. Ibn Warraq mentioned few case studies in his book,

²² J. E. Green, "Two Meanings of Disenchantment," *Philosophy and Theology* 17, no. 1 (2005): 51.

²³ Nasima Selim, "An Extraordinary Truth? The Ādam 'Suicide' Notes from Bangladesh," *Mental Health, Religion & Culture* 13, no. 3 (2010): 223–44.

²⁴ Feature Desk, "A Self-Taught Bangladeshi Philosopher: The Asian Age Online, Bangladesh," *The Asian Age*, March 2, 2018, <https://www.dailiasianage.com/news/110725/a-self-taught-bangladeshi-philosopher> (accessed September 3, 2023).

²⁵ Goodreads, *Aroj Ali Matubbar* (author of *আরজ আলী মাতুব্বর রচনাসমগ্র ১*), accessed September 3, 2023, https://www.goodreads.com/author/show/7023296.Aroj_Ali_Matubbar.

²⁶ Md Maruf Hasan, "An Islamic Critique of Aroj Ali Matubbar's 'Satyer Sandhane': Exploring Major Apprehensions," *ISRG Journal of Arts, Humanities and Social Sciences* 1, no. IV (2023): 355–62.

Leaving Islam: Apostates Speak Out. In this book Ibn Warraq referring to a 17-year Muslim Youth who left Islam due to science vs Religion dilemma:

My hermeneutic quest was preempted by a khutbah I heard that summer. When the imam made reference to the ḥadīth 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.²⁷

There are various cases like this in that book, but it is clear that pessimism do exists among Muslim youth across the world due to scientific worldview. Above mentioned all are three major contemporary circumstances in 21st century that are necessary to keep in cognizance to *comprehend* the problem among current Muslim Youth.

In those above circumstances, there is an urgency to examine the impact of the scientific worldview on the contemporary world with its pessimistic way of life. There is a need to know how contemporary science's purported monopoly on truth contributed to Muslim youth' severely negative outlook on life and their apparent lack of options for escape. We are bound to look into the intellectual tradition of Islam to examine how pessimism was addressed for these group of Muslim youth.

1.2 STATEMENT OF THE PROBLEM

Apostasy is on the rise among Muslim youth as specified by Ibn Warraq due to science vs religion debate.²⁸ The Pew Research centre (2018) found that 23% of Muslims born into the religion in America finally leave it.²⁹ Pipes mentions referring to this survey:

...about 100,000 of them abandon Islam each year, while roughly the same number convert to Islam...In the U.S., ex-Muslims' motives for leaving vary. Asked what their "main reason" was for no longer identifying as Muslim, Pew found 25% had general issues with religion

²⁷ Ibn Warraq, *Leaving Islam: Apostates Speak Out* (New York: Prometheus Books, 2003), 517–22

²⁸ Ibid.

²⁹ Pew Research Center, "The Share of Americans Who Leave Islam Is Offset by Those Who Become Muslim," January 26, 2018, <https://www.pewresearch.org/fact-tank/2018/01/26/the-share-of-americans-who-leave-islam-is-offset-by-those-who-become-muslim/> (accessed September 2, 2023).

and 19% with Islam in particular. Some 16% said they prefer another religion, and 14% cited “personal growth.” ...Apostates challenge their former faith in three principal ways: publicly leaving, organizing with other ex-Muslims, and openly challenging the Islamic message.”³⁰

The problem is it is not only happening in America, but Muslims are also leaving Islam all over the world.³¹ Cottee states:

It does not address empirical questions like ‘how many ex-Muslims are there in the UK or Canada?’, ‘What is the median age at which ex Muslims apostatize?’, ‘Are Shia Muslims more or less likely to apostatize from Islam than Sunni Muslims?’, ‘Are women more or less likely to apostatize than men?’, ‘Do ex-Muslims share certain characterological traits and drives?’ It does not address these issues because empirically, right now, they are intractable. Apostasy from Islam is a potent stigma. Few people are willing to discuss it openly and honestly. Conducting large social surveys on apostasy would thus be deeply problematic from a practical point of view.³²

While apostasy is a growing problem, because there is stigma in Muslim communities, it is difficult to do accurate sociological studies on the rates of apostasy. Though these studies show nothing about scientific worldview and pessimism, but from the background study and definitions, it is clear that the apostasy is growing due to some sort of influence from the scientific worldview. Pessimism from the scientific worldview is the early stage of development of islamophobia, and when Muslim youth finally leave Islam after they are fully convinced that Islam is not a divine religion based on their readings in the scientific literature that New Atheist writers like Richard Dawkins, Lawrence Krauss, and others promote.

The development of modern science and its dependence on reason and observable experience have contributed to a sense of pessimism and disillusionment with contemporary life. Many Muslim youth feel lost and cut off from a sense of higher purpose because they think that science has eliminated the wonder and mystery of life. Due to the advancement of science and technology, the scientific worldview is also developing. New Atheism promotes the scientific worldview. It is rather ambiguous

³⁰ Daniel Pipes, “100,000 Muslims Leave the Faith Every Year in USA,” *The Muslim Times*, February 21, 2022, <https://themuslimtimes.info/2022/02/21/100000-muslims-leave-the-faith-every-year-in-usa/> (accessed March 9, 2025).

³¹ *’Imān Protection Report 2024*, Basira Education, accessed March 9, 2025, <https://www.basiraeducation.org/’imānprotection2024>.

³² Simon Cottee, *The Apostates: When Muslims Leave Islam* (London: C Hurst & Company, 2015), 9.

how Islamic tradition offers solutions to pessimism deriving from the scientific worldview among Muslim youth. There is a need to provide a comprehensive critique of the scientific worldview and offer insights from Islamic intellectual tradition that may offer a way out of the scientific pessimism and disillusionment that Muslim youth may feel in the modern world. The problem is that there is a gap in understanding pessimism deriving from the scientific worldview in light of Islam. Muslim scholars have dealt with Western ideologies in general, but they did not deal specifically with pessimism in regard to Scientific worldview. This lack of literature urges to look into the issue of scientific pessimism from Islamic point of view which has not been dealt yet.

1.3 RESEARCH QUESTIONS

This research would try to answer the following questions:

1. What is the concept of pessimism in Western thought and how is the notion of pessimism comprehended by different philosophical traditions over time?
2. How has the scientific worldview affected a sense of pessimism in the world today?
3. What are the implications existing in Ibn Warraq and Richard Dawkins for the concept of pessimism coming from scientific worldview?
4. How do Muslim Scholars like Imām Ghazali and Muhammad Iqbal approach pessimism?
5. What is the contemporary relevancy of studying pessimism deriving from scientific worldview with regard to Islam.

1.4 RESEARCH OBJECTIVES

The objectives of the study can be listed in the followings:

1. To investigate what pessimism indicates in Western thought and how pessimism has evolved throughout philosophical traditions.
2. To examine the impact of the scientific worldview on Muslim Youth behaviour and thought.
3. To investigate the causes of pessimism among Muslim Youth due to scientific worldview.
4. to understand how pessimism is dealt in the writings of Muhammad Iqbal and Imām Ghazali.
5. To find out relevancy of studying pessimism in light of Islam due to scientific worldview.

1.5 SIGNIFICANCE OF THE STUDY

This doctoral work's significance lies in its investigation of the relationship between pessimism and modern science as well as its comparison of coping mechanisms in modern science and Islamic intellectual legacy. This research aims to provide an in-depth critique of the scientific worldview and its effects on the modern world, in addition to offering ideas from the Islamic intellectual heritage that may offer a route out of the pessimism and disillusionment that many people experience.

By comparing the disparities between the scientific worldview and the Islamic value system, this study seeks to increase understanding of how science, religion (Islam), and the human experience interact. It may also present a fresh perspective on how Islam can help solve today's issues, such the pervasive anxiety, depression, and hopelessness that is on the rise in contemporary culture. This study may be especially interesting to those who feel detached and disenchanted from the world and are looking for ways to connect with a higher purpose and meaning.

By giving a comparative overview of pessimism and Islam, this study may help people create new coping mechanisms for handling it and dealing with the difficulties of modern life. The study is significant because it will enhance our understanding of pessimism and its connection to Islam. Moreover, this research will contribute to addressing existential concerns about suffering and meaning within an Islamic framework, providing valuable insights for individuals grappling with these issues.

1.6 SCOPE AND LIMITATIONS OF THE STUDY

The purpose of this study is to investigate the emergence of philosophical pessimism, particularly as it relates to the effect of scientific enlightenment. Through works that have been translated into English, it also may need to explore the viewpoints of Islamic thinkers. In order to obtain insight into contemporary Muslim writers' perspectives on pessimism, the study also examines the writings of prominent modern Muslim philosophers, such as Syed Muhammad Naquib al-Attas, Osman Bakar and others. The research aims to provide a thorough grasp of the subject within the context of philosophical and Islamic thought by incorporating these various sources.

Limited scope focusing on selected philosophers and scholars in philosophical pessimism and Islamic thought; reliance on translated works may introduce interpretational differences; necessity to narrowly select contemporary Muslim writers and philosophers may lead to omitting significant contributions.

Moreover, the research will use the strategy like post-modern theology which allows fresh interpretation of religious texts depending on the new problem in society that are no where available during medieval period of time within Muslim community. This strategy help researcher to produce fresh and comprehensive answer for Muslim youth who are vulnerable with scientific worldview.

There is no specific geographic boundary, as the problem is a worldwide phenomenon due to the rise of science-based education in all countries. However, this thesis has temporal or intellectual boundaries that are limited to the discourse based on the researcher's new working definitions about science and scientific worldview, and the specific pessimism that exclusively arises from the scientific worldview as defined.

The researcher also uses fresh interpretation, which might not seem relevant to the classical discourse of Qur'ānic literature.

1.7 RESEARCH METHODOLOGY

The main methodology for this study will be a qualitative method of content analysis. This qualitative research focuses on information collecting from primary and secondary sources. First of all, this research would use several ways for the collection of data:

1. Internet Resources: This approach is the most relevant for this research because there are numerous of journal articles and online pdf books that can easily accessible for necessary data collection.
2. Library Resources: This is the second approach for data collection. This is qualitative research. It would be necessary to use physical library resources that are easily available in case it becomes hard to find in online resources.
3. Unpublished Works: This research would depend on unpublished thesis works if necessary.

After the collection of data, the researcher would depend on the 4 methods mainly:

1. Descriptive method: It would be necessary to describe the nature of pessimism, the origin and historical background of philosophical pessimism as well as to understand the views of scholars on this field.
2. Analytical Method: analytical method would also be relevant in this research because it is important to analyze pessimism due to scientific worldview and how Islam encounter the problem of pessimism deriving from scientific worldview.
3. Deductive Method: This method is very crucial to examine pessimism due to scientific worldview and critically evaluate the data obtained related pessimism to draw conclusion of this research.

4. Normative Method: This method is also very important to defend Islamic position and it would help to produce some answers against the pessimistic trends among Muslim youth.

1.8 LITERATURE REVIEW

This is apparent that literature on scientific worldview and pessimism are enormous. In this section, it is necessary to provide most relevant sources that can help identifying the gap for this research.

Dienstag in the book, *Pessimism: Philosophy, Ethic, Spirit*, shows that from Rousseau, Schopenhauer, and Nietzsche through Freud, Camus, and Foucault, pessimism has an amazing fan base.³³ However, "pessimist" is still a pejorative term that is used to denote someone who has a negative outlook on life or who has a depressed mental condition.

According to Psychology Today, "the glass is half-empty, and storm clouds loom overhead, never with a silver lining. Pessimists get a lot of flak for their inclination toward negativity and their tendency to expect the worst in most situations."³⁴

Beck in the book, *Depression: Clinical, experimental, and theoretical aspects*, examines the cognitive components of depression and emphasizes how people who are depressed often have negative thought patterns.³⁵ The book places a strong emphasis on how automatic negative thoughts and skewed thinking contribute to having a gloomy perspective on things. Beck emphasizes the need of detecting and addressing these pessimistic cognitive processes in the framework of cognitive therapy, even if the focus is primarily on depression.

³³ Dienstag, Joshua Foa. *Pessimism: Philosophy, Ethic, Spirit*. (Princeton, New Jersey: Princeton University Press. 2009).

³⁴ Sussex Publishers, "Pessimism," *Psychology Today*, 2023, <https://www.psychologytoday.com/us/basics/pessimism> (accessed September 3, 2023).

³⁵ A. T. Beck, *Depression: Clinical, experimental, and theoretical aspects*. (New York: Harper & Row, 1967).

Jack W. Brehm and Sharon S. Brehm in the book, *Psychological reactance: A theory of freedom and control*, discuss about the concept of psychological reactance, which refers to how people react when their freedom or power is challenged or limited.³⁶

The concept of dispositional optimism and its advantages for psychological well-being, physical health, and coping mechanisms are the subject of Carver and Scheier's research.³⁷ Despite not directly addressing pessimism, the essay offers insightful information about the opposite end of the optimism spectrum and emphasizes the importance of researching dispositional optimism for a thorough knowledge of individual variations in cognitive processes and results.

Costa and McCrae in the article, *Influence of extraversion and neuroticism on subjective well-being: Happy and unhappy people*, look into how extraversion and neuroticism affect people's subjective well-being.³⁸ It investigates the connections between personality qualities like extraversion and neuroticism and people's degrees of happiness. The study doesn't directly address pessimism, but it does offer insights into what goes into subjective well-being and how individual variances in positive and negative affect might be understood.

Carol S. Dweck in the book entitled, *Self-theories: Their role in motivation, personality, and development*, examines the idea of self-theories and how they affect development, motivation, and personality.³⁹ According to Dweck's research, there is a difference between people who have a fixed mindset and those who have a growth mindset. People with a fixed mindset feel that their traits and talents are fixed, whereas people with a growth mindset think that they have the capacity to grow and develop. While the book does not specifically address pessimism, it does offer insights into various belief systems that might affect people's perspectives on difficulties and failures.

³⁶ J. W Brehm, & S. S. Brehm. *Psychological reactance: A theory of freedom and control*. (New York: Academic Press, 1981).

³⁷ C. S. Carver and M. F. Scheier, "Dispositional Optimism," *Trends in Cognitive Sciences* 18, no. 6 (2014): 293–99, <https://doi.org/10.1016/j.tics.2014.02.003>

³⁸ P. T. Costa and R. R. McCrae, "Influence of Extraversion and Neuroticism on Subjective Well-Being: Happy and Unhappy People," *Journal of Personality and Social Psychology* 38, no. 4 (1980): 668–78, <https://doi.org/10.1037/0022-3514.38.4.668>

³⁹ C. S. Dweck, *Self-theories: Their role in motivation, personality, and development*. (Philadelphia: Psychology Press, 1999).

Finding dynamic determinants of sexual offence tendency is main objective of Hanson and Harris in the article '*Where should we intervene? Dynamic predictors of sexual offense recidivism*'.⁴⁰ It investigates potential intervention points for lowering habit rates and factors that affect people's tendency to commit sexual offences again. Despite not directly addressing pessimism, the study offers insights into the dynamic dynamics linked to sexual offending behavior and informs ways for intervention and risk assessment in this setting.

Martin E. P. Seligman in the book, *Helplessness: On depression, development, and death*, mainly focuses on the idea of learned helplessness and how it relates to psychological disorders like depression.⁴¹ Seligman's research examines the relationship between perceived loss of control and the emergence of a pessimistic explanatory style, however it does not expressly address pessimism. It looks at how people who believe they are powerless or have no influence over their situation may have a negative attitude on life. The book emphasizes the contribution of learned helplessness to depressive symptoms and provides insights into the thought processes involved in pessimism.

The author of "The Place of Confucius in the History of Chinese Philosophy: The Pessimism of the Taoists and the Transcendentalism of the Buddhists" by David B. Wong (2010) examines Confucius' place in Chinese philosophy.⁴² Wong analyses the ways in which Confucianism views pessimism differently from other philosophical systems like Taoism and Buddhism. Buddhists have a more transcendent perspective in their quest for freedom from suffering, in contrast to Taoists who frequently adopt a pessimistic approach that emphasizes the impermanence and transience of life. Confucianism, on the other hand, advocates a strategy that is more humanistic and pragmatic, emphasizing social harmony and moral behaviour. Wong draws attention to the three traditions' different philosophical stances and approaches to pessimism.

⁴⁰ R. K. Hanson and A. J. R. Harris, "Where Should We Intervene? Dynamic Predictors of Sexual Offense Recidivism," *Criminal Justice and Behavior* 27, no. 1 (2000): 6–35, <https://doi.org/10.1177/0093854800027001002>.

⁴¹ M. E. P. Seligman, *Helplessness: On depression, development, and death*. (San Francisco: W. H. Freeman, 1975).

⁴² D. B. Wong, The Place of Confucius in the History of Chinese Philosophy: The Pessimism of the Taoists and the Transcendentalism of the Buddhists, (*International Journal of the Asian Philosophical Association*, 2010) 3(1), 3-28.

The author of "*The Influence of Zen Buddhism on the Philosophy of Arthur Schopenhauer*" by Jesse Reitman (2008) examines the influence of Zen Buddhism on Schopenhauer's philosophical outlook.⁴³ Reitman looks at how Schopenhauer's pessimistic philosophy assimilated Buddhist ideas, particularly those from Zen Buddhism. Zen Buddhism's emphasis on the ephemeral and illusory character of existence, as well as its understanding of the nature of suffering and the pursuit of enlightenment, had an impact on Schopenhauer. In order to provide light on the effect of Eastern thought on Western philosophy, particularly in the area of pessimism, Reitman examines the major concepts and linkages between Zen Buddhism and Schopenhauer's philosophy.

Jean-Paul Sartre explains his thoughts on existentialism and its consequences for human existence in "*Existentialism and Humanism*" from 1954.⁴⁴ Existentialism, according to Sartre, emphasizes human freedom and responsibility, emphasizing that people have the ability to influence their own lives by their decisions and deeds. He denies the notion that human nature is predetermined and claims that existence comes before essence, which means that people define themselves via their activities and decisions rather than by some innate essence or purpose. In an existentialist perspective, Sartre also addresses the issue of meaning and values, contending that each person must construct their own meaning in life via genuine interaction with the outside world. The book offers an understandable and succinct summary of Sartre's existentialist philosophy and its consequences.

Mara van der Lugt presents a persuasive argument in her book, "*Dark matters: Pessimism and the problem of suffering*" for the rediscovery of pessimism as a source for empathy, solace, and possibly even hope.⁴⁵ She also discovers how the opposing philosophical traditions of optimism and pessimism emerged from early modern discussions concerning the issue of evil. Mara van der Lugt explores illustrious characters like Leibniz, Hume, Voltaire, Rousseau, Kant, and Schopenhauer, bringing to life one of the liveliest periods in the history of philosophy.

⁴³ J. Reitman, *The Influence of Zen Buddhism on the Philosophy of Arthur Schopenhauer*, (*Asian Philosophy*, 2008). 18(1), 77-89.

⁴⁴ J. P. Sartre, *Existentialism and Humanism*, (London: Methuen, 1954).

⁴⁵ Mara van der Lugt, *Dark Matters: Pessimism and the Problem of Suffering* (Princeton, NJ: Princeton University Press, 2021).

From above literature it is evident that the concept of pessimism is important since it is studied in psychology and the notion of pessimism is also existing in different philosophical traditions over time. However, the solution to pessimism is directed towards psychologists or other religious leaders or western philosophers.

Now it is important to comprehend how has the scientific worldview affected a sense of pessimism in the world today:

Steven Pinker contends in *"Enlightenment Now: The Case for Reason, Science, Humanism, and Progress"* (2018) that reason, science, humanism, and progress have produced notable advancements in a number of facets of human life.⁴⁶ In order to prove that humanity has advanced significantly in areas like health, prosperity, education, and human rights, he provides empirical data. In order to overcome global difficulties and advance human wellbeing, Pinker urges the continuous pursuit of Enlightenment values. He emphasizes the value of a scientific worldview in displacing pessimistic narratives. Pinker takes positivistic approach to negate pessimism here.

Baumeister and Vohs explore the long-term patterns in pessimism by examining data from a 55-year research in their work *"The Escalation of Pessimism about the Future: Evidence from a 55-Year Study of Pessimism"* (2007).⁴⁷ They discover that people have become increasingly pessimistic about life in general and about the future in particular over time. The writers talk about cultural changes, media impact, and personal experiences as possible causes of this rise. They emphasize the importance of comprehending and addressing this pessimism in order to foster wellbeing and optimistic outlooks on the future. Baumeister and Vohs are asking to be aware of pessimism to overcome pessimism like Sigmund Freud's strategy of free association.

Bostrom examines the idea of superintelligence and its potential effects on humans in *"Superintelligence: Paths, Dangers, Strategies"* (2014).⁴⁸ He explores potential routes for the rise of superintelligence, stresses the risks involved, and offers precautions that might be taken to achieve a positive and safe end. The future of artificial intelligence and the necessity to carefully analyze its effects on society are key issues

⁴⁶ S. Pinker, *Enlightenment Now: The Case for Reason, Science, Humanism, and Progress* (New York: Viking, 2018).

⁴⁷ R. F. Baumeister, & K. D Vohs, The Escalation of Pessimism about the Future: Evidence from a 55-Year Study of Pessimism, *(Personality and Social Psychology Bulletin, 2007)* 33(11), 1586-1598.

⁴⁸ N. Bostrom, *Superintelligence: Paths, Dangers, Strategies*, (Oxford: Oxford University Press, 2014).

raised by Bostrom's work. Bostrom seems asking to be aware of threats of AI to encounter Pessimism.

Seligman examines the idea of taught optimism and offers guidance on how people might adopt a more upbeat perspective in *"Learned Optimism: How to Change Your Mind and Your Life"* (1991).⁴⁹ To assist readers in changing their thought habits and developing a positive attitude on life, he shares study findings and useful solutions. The importance of optimism in fostering well-being and resilience is emphasized in Seligman's work, which also provides advice on how to frame challenging situations more positively. Seligma focused on learned optimism to overcome pessimism.

Harari presents a summary of the history and evolution of Homo sapiens in *"Sapiens: A Brief History of Humankind"* (2014), exploring significant turning points and advancements that have affected human societies.⁵⁰ He focuses on the effects of these changes on human culture, politics, and economics as he examines subjects including the cognitive revolution, the agricultural revolution, and scientific developments. In addition to providing provocative insights into our species' collective history, Harari's work offers a broad perspective on human history. Hariri seems shows optimism through Historical developments of human kinds from so called secular narratives.

Stephen Hawking's 1988 book *"A Brief History of Time: From the Big Bang to Black Holes"* offers a condensed and understandable examination of the universe's beginnings and nature.⁵¹ Hawking talks on the Big Bang theory, the universe's expansion, black holes, and the nature of time. The book aims to make difficult subjects in physics understandable to a broad audience by fusing scientific concepts with concise explanations. Hawking's writing has grown in popularity and is praised for its capacity to mesmerize readers with the glories and mysteries of the cosmos.

Hawking book is pessimistic in a sense that he is same like Harari, narrating from secular perspective and going back to 13.8 billion light years at the beginning of universe as if this the actual history of universe without any divine intervention. We can

⁴⁹ M. E. P. Seligman, *Learned Optimism: How to Change Your Mind and Your Life*, (New York: Vintage, 1991).

⁵⁰ Y. N. Harari, *Sapiens: A Brief History of Humankind*, (New York: Harper, 2014).

⁵¹ S. Hawking, *A Brief History of Time: From the Big Bang to Black Holes*, (New York: Bantam Books, 1988).

notice the best reflection of these two works in *Sophie's World* that was written for youth in 1991 by Norwegian writer, Jostein Gaarder. Obviously, *Sophia's World* is not completely nihilistic like Nietzsche's work, but we can understand how scientific pessimism are spreading through fictional and none-fictional works over the decades.

By addressing common misconceptions about the condition of the world, Hans Rosling, Anna Rosling Rönnlund, and Ola Rosling's book "*Factfulness: Ten Reasons We're Wrong About the World—and Why Things Are Better Than You Think*" (2018) does just that.⁵² The authors argue that worldwide growth and advancements in numerous facets of life are frequently disregarded or misinterpreted from a data-driven and positive standpoint. The book promotes a more accurate and optimistic vision of the world through vivid examples and statistical support, highlighting the significance of trustworthy data and critical thinking in forming our understanding of global concerns. The writers are asking to take pragmatic approach to overcome pessimistic outlook.

Steven Pinker's 2011 book "*The Better Angels of Our Nature: Why Violence Has Declined*" examines the causes of this beneficial tendency as well as the historical fall of violence.⁵³ In order to bolster his claim that violence has dramatically decreased in a number of contexts, such as war, *homicide* rates, and interpersonal violence, Pinker provides a variety of scientific evidence. He ascribes this decline to a number of developments, including the growth of institutions, the expansion of democracy, an increase in empathy, the development of reason, and the advancement of human rights. The book offers a rosy vision on the future of human society and disproves widespread beliefs about the predominance of violence.

Basically, Pinker *asked* to come out from pessimistic outlook because violence is reduced from modern period compared to past history of human violence.

Lawrence Krauss' scientific investigation "*A Universe from Nothing*" analyzes the universe's beginnings and questions conventional religious and philosophical

⁵² H. Rosling, A. Rosling Rönnlund, & O. Rosling, *Factfulness: Ten Reasons We're Wrong About the World—and Why Things Are Better Than You Think*, (New York: Flatiron Books, 2018).

⁵³ S. Pinker, *The Better Angels of Our Nature: Why Violence Has Declined*, (New York: Penguin Books, 2011).

conceptions of genesis.⁵⁴ The book adds to the literature by offering a scientific account for the universe's existence without mentioning a divine creator, even though it does not explicitly address pessimism. This viewpoint faces the immensity of the cosmos, the insignificance of human existence, and the absence of a preset purpose or meaning in life, which may lead to existential concerns and might resonate with pessimistic themes. He was more radical in attacking religions than Hawking.

Lastly, Joshua Greene's 2013 book "*Moral Tribes*" examines the nature of moral decision-making and the difficulties of ethical issues in a multicultural society.⁵⁵ In order to study the evolutionary origins of morality and how our moral intuitions frequently clash with the particulars of real-world issues, Greene draws on concepts from psychology, neurology, and philosophy. He promotes a more inclusive and logical view of morality, highlighting the value of logic and bridging the gap between various moral viewpoints. The book presents a subtle examination of moral psychology and offers helpful advice for resolving moral disputes in society.

Greene's use of evolutionary origins of morality in multicultural society is gloomy outlook already. He may be using evolutionary psychology to explain morality but it is no different than Nietzsche's approach that he referred On the Genealogy of Morality. The subtle point of scientific pessimism does noticeable there.

From the above literature it is clear that how has the scientific worldview affected a sense of pessimism in the world today. Muslim youth are not out of this phenomenon since they are being educated mostly in these popular narratives.

Now it is utmost important to refer Ibn Warraq and Richard Dawkins for the concept of pessimism coming from scientific worldview.

"Ibn Warraq's '*Leaving Islam: Apostates Speak Out*' interacts with science and pessimism as it illustrates the conflict between religious orthodoxy and scientific research, which frequently causes apostates to doubt their faith.⁵⁶ The book demonstrates how stifling critical thinking creates a climate where skepticism and

⁵⁴ L. M. Krauss, *A Universe from Nothing: Why There Is Something Rather than Nothing*, (New York: Free Press, 2012).

⁵⁵ J. Greene, *Moral Tribes: Emotion, Reason, and the Gap Between Us and Them*, (New York: Penguin, 2013).

⁵⁶ Ibn Warraq, *Leaving Islam: Apostates Speak Out* (New York: Prometheus Books, 2003).

scientific inquiry are prohibited in some Islamic communities, fostering despair among individuals who seek intellectual independence. These stories not only reveal the difficulties experienced by apostates but also highlight the larger problem of bridging faith and reason and the possible repercussions of existing in a hostile culture.

Ibn Warraq's "*Why I Am Not a Muslim*?" is a sharply critical book that explores Islam's structural shortcomings and limits while also touching on themes of pessimism like his mention of "And what of Nietzsche's 'God is dead'? It becomes 'Allāh is dead.'" in page 32.⁵⁷ The book invalidates the optimism frequently associated with religious belief by providing a thorough examination of the issues experienced by both Muslims who believe in the Islamic tradition and those who do not. A disturbing reminder of the complexities surrounding religious belief is provided by Warraq's exploration of Islamic doctrines, historical flaws, and modern challenges, making it a thought-provoking read for those struggling with uncertainty and pessimism about the compatibility of faith and reason.

Richard Dawkins' 2006 book "*The God Delusion*" examines the idea of God critically and makes the case against the existence of a supernatural deity.⁵⁸ Dawkins emphasizes the scientific method and reason as instruments for comprehending the natural world as he offers a variety of justifications and proofs for atheism. He criticizes religion, pointing out its perceived contradictions and possible negative effects. The book generated a great deal of discussion and controversy, becoming a well-known work in the atheist community and adding to the larger conversation about the place of religion in society.

The book basically shows the real portrayal of scientific worldview affecting a sense of pessimism among confused youth of global community (affecting Muslim youth to some extent) since Dawkins completely asks to negate metaphysical reality.

In his book "*The Blind Watchmaker*" from 1986, Richard Dawkins challenged the notion that the universe was purposefully created, arguing that natural selection and evolution are the sources of Earth's intricate biological composition.⁵⁹ This book criticizes the idea of intelligent design and implores readers to reevaluate their beliefs

⁵⁷ Ibn Warraq. *Why I am not a Muslim*. (New York: Prometheus Books. 1995).

⁵⁸ R. Dawkins, *The God Delusion*, (Boston: Houghton Mifflin, 2006).

⁵⁹ Richard Dawkins. *The blind watchmaker*, (London: Penguin.1986).

in light of the evidence for evolution. Dawkin basically brings the same argument from evil but propose it as bad design indicating universe is purposeless and unmerciful blind watchmaker.

Hence, it is clear that the works of Ibn Warraq and Richard Dawkins played crucial role to spread Scientific worldview among Muslim youth which resulted to ask credibility of Islamic teachings and divert Muslim youth to atheism.

Now, it is time to turn to learn how do Muslim academics like Muhammad Iqbal and Imām Ghazali approach pessimism. Who is Muhammad Iqbal? According to Encyclopedia Britannica, Muhammad Iqbal, whose full name is Sir Muhammad Iqbal and who is also known by the spelling Muhammad Iqbal, was a poet and philosopher who was born in Sialkot, Punjab, India (now in Pakistan) on November 9, 1877 and passed away in Lahore, Punjab, on April 21, 1938. His efforts to persuade his fellow Muslims in British-run India to work towards the creation of a separate Muslim state eventually led to the creation of Pakistan.⁶⁰

Zeb and Qasim state that the major point that Iqbal highlights is that knowing oneself is in fact an immediate perception of God.⁶¹ He concentrates his attention on the particular “I”, thus shifting the emphasis from divine to human. The route that leads to an encounter with the Absolute is the route of self-awareness. Iqbal's entire theory of the development of selfhood is divided into three levels: 1. "I am" and the self are both intrapersonal concepts. 2. The self and the other (interpersonal) 3. The transpersonal relationship between the self and God.

It is noticeable that Iqbal uses Islamic concept of self perhaps taking from Sufism but uses tradition from Qur’ān, Sunnah and companions of Prophets to give different narrative of Nietzsche’s Will to Power to empower Muslim Youth not falling in pessimistic worldview. To cite an example, Mumtaz Ali and Hasan state:

The spiritual journey to freedom, according to Iqbal, has three stages. The first stage is that of a camel (p. 72-4). A camel has the ability to cross the harsh desert in its journey, Man must become like a camel by obeying the

⁶⁰ Sheila D. McDonough, “Muhammad Iqbal,” *Encyclopedia Britannica*, April 17, 2023, <https://www.britannica.com/biography/Muhammad-Iqbal> (accessed September 3, 2023).

⁶¹ A. Zeb and K. Qasim, “The Concept of Khudi (the Self) in Iqbal’s *The Secrets of the Self*,” *Advances in Language and Literary Studies*, accessed September 3, 2023, <https://journals.aiac.org.au/index.php/all/article/view/1531>

Islamic precepts. These precepts help to equip Man with the patience necessary to undertake a spiritual journey. But being a camel is not enough. It is only the lowest stage of self-transformation. The next stage is the rider of the camel (p. 75-78). Man must learn to direct himself in the direction he wants to travel. A camel by itself will get lost in the desert. A rider controlling the camel will be able to finish the journey. To become a rider, Iqbal says, Man must learn self-control. This strengthens the soul until it is ready for the third and final stage of the journey, which is when Man transforms into a Caliph (p. 78-84). When Man's soul is a Caliph, he reaches the stage where he can create his own values and produce a new vision of life. Iqbal says: "To delight in creation is the law of Life/ Arise and create a new world!" (p. 89-90).⁶²

Nietzsche also used 3 stages to encounter pessimistic worldview. Nietzsche refers of these three stages towards becoming an *Übermensch* is recognized as the "Three Metamorphoses".⁶³ 1. The Camel 2 The Lion and 3. The Child

Feyzullah Yılmaz (2023) discusses how Iqbal first learned about the issue of nihilism in its Nietzschean form during his study abroad period in Europe between 1905 and 1908, how this caused Iqbal to experience a nihilistic mood or crisis from 1909 to 1913, and how he later developed a response to nihilism by reconstructing the Sufi cosmology and by reevaluating the Sufi values of the pantheistic/Persian type of Sufism.⁶⁴

Then, Jamil Asghar, and Muhammad Iqbal conclude that Iqbal's philosophy of art, which is incredibly useful in overcoming the passivity, melancholy, and nihilism of postmodern aesthetics.⁶⁵

Muhammad Iqbal's "*The Reconstruction of Religious Thought in Islam*" puts out a reconstruction of Islamic philosophy in response to problems with the scientific worldview.⁶⁶ The book emphasizes the integration of scientific knowledge with spiritual

⁶² Muhammad Mumtaz Ali and Md Maruf Hasan, "New Age in Contemporary Globalism: An Islamic Response," *Law, Policy, and Social Science* 1, no. 1 (2022): 52.

⁶³ *The Living Philosophy*, "How to Become an Übermensch – Nietzsche's Three Metamorphoses," August 11, 2022, <https://thelivingphilosophy.substack.com/p/how-to-become-an-ubermensch-nietzsches> (accessed September 3, 2023).

⁶⁴ Feyzullah Yılmaz, "Iqbal, Nietzsche, and Nihilism: Reconstruction of Sufi Cosmology and Revaluation of Sufi Values in *Asrar-i-Khudi*," *Open Philosophy* 6, no. 1 (2023), <https://doi.org/10.1515/opphil-2022-0230>.

⁶⁵ Jamil Asghar Jami and Muhammad Iqbal Butt, "Postmodern Aesthetic Crisis and the Relevance of Iqbal's Philosophy of Art," *Islamic Studies* 55, no. 1/2 (2016): 57–75, <http://www.jstor.org/stable/44739734>.

⁶⁶ M. Iqbal, *The Reconstruction of Religious Thought in Islam* (New Delhi: Kitab Bhavan, 1934).

awareness to prevent potential pessimistic tendencies that may arise from a merely scientific approach, even though it does not directly address pessimism. Iqbal promotes a complete worldview that balances reason and faith, providing a wholistic perspective on life that includes both the realms of spirituality and scientific study.

Hence, Muhammad Iqbal's especial way of dealing with modern western ideologies may add value to the literature to investigate on pessimism and scientific worldview.

Now it is necessary to refer two most important books of Imām Ghazali that will be used in research.

First, Imām al-Ghazali's "*The Alchemy of Happiness*" is a well-known spiritual text that examines the road to authentic happiness and fulfilment.⁶⁷ Al-Ghazali stresses in the book the value of pursuing knowledge and spiritual enlightenment as a way to find serenity and inner peace. The book mostly addresses the quest of happiness, but it also briefly mentions pessimism in passing. Al-Ghazali advises readers to cultivate a good outlook and forge a solid relationship with God in order to get rid of troubling thoughts, uncertainties, and concerns. Al-Ghazali gives insights that might assist people in overcoming obstacles and finding comfort despite life's uncertainties by highlighting the transformational power of faith, self-reflection, and spiritual practises.

Second, Imām al-Ghazali's "*Deliverance from Error*" is a notable autobiographical work that details the author's intellectual and spiritual tribulations.⁶⁸ The book examines al-Ghazali's search for the truth, his remorse and eventual road to redemption. Although pessimism is not directly addressed in the book, it does touch on the difficulties that the time's scientific worldview presented. Al-Ghazali poses challenging queries regarding the boundaries of human understanding and the dangers of relying solely on reason and empirical observation. He emphasizes the limitations and probable faults in such methods while also recognizing the value of reason and observation in the process of learning.

⁶⁷ Al-Ghazali, *The Alchemy of Happiness* (Cambridge: The Islamic Texts Society, 2013).

⁶⁸ Al-Ghazali, *Deliverance from Error: An Annotated Translation with Commentary of Al-Munqidh min al-Dalal*. (Cambridge: Islamic Texts Society, 2014).

Although Imām al-Ghazali's two books do not specifically treat pessimism as a separate philosophical subject, but these books contain lessons on achieving inner peace and overcoming unfavourable mental states can be considered as applicable to fending off pessimistic tendencies.

All above literature from Imām Ghazali and Muhammad Iqbal can be useful to understand how they approach negativities and how can their solutions can be extended to deal with pessimism among contemporary Muslim youth that is coming from scientific worldview.

Now it is important to look at the contemporary relevancy of studying pessimism with regard to Islam:

Syed Muhammad Naquib al-Attas' major essay "*Islam and Secularism*" critically investigates the idea of secularism and if it is compatible with Islamic values.⁶⁹ The book makes an argument against imposing secular ideologies and emphasizes how crucial it is to uphold Islamic principles and worldview in the face of contemporary problems. It urges a return to the true teachings of Islam and stresses the importance of having a thorough understanding of Islam in order to address the current secularism dilemma. This is clear that Al- Attas deals same like Muhammad Iqbal with all secular ideologies without referring pessimism.

Then, the stimulating book "*Crisis in Muslim Minds*" by Abu Hamid Abu Sulayman examines the intellectual, cultural, and social difficulties the Muslim world is currently confronting.⁷⁰ The collapse of Islamic education, the effects of colonialism, and the inability to harmonize modernity with traditional Islamic values are only a few of the core reasons of the issue that the author explores in depth. Abu Sulayman promotes a well-rounded strategy that accepts contemporary information while staying grounded in Islamic beliefs. For the purpose of addressing the issue and reviving the Muslim intellectual tradition, the book encourages reflection, critical thinking, and proactive action. Abu Sulayman refers the word '*Crisis*'. That is negative status of Muslim ummah in general, however he directly did not deal with scientific pessimism among Muslim youth.

⁶⁹ Syed Muhammad Naquib al-Attas, *Islam and Secularism*, (Kuala Lumpur: ISTAC, 1978).

⁷⁰ Abu Hamid Abu Sulayman, *Crisis in Muslim Minds*, (Virginia: IIIT, 2003)

Mumtaz Ali in his latest article, “Islamic Thought from Voices of Resurgent Islam to the Reformist Voices of Islam: An Analysis of New Trends and Themes in the Muslim World.” (2023) talks about how the reformist voices in contemporary Islamic thought have changed.⁷¹ This phenomenon is deeply rooted with scientific pessimism.

Syrian philosopher Muhammad Shahrur can be an example. He wrote a book entitled, *The Qur'an, morality and critical reason: The essential Muhammad Shahrur*. In this book, Shahrur, literally advocated western secular ideas to reinterpret Qur'ān completely.⁷² Hasan states that Shahrur interpret Qur'ān without contextual consideration negating all previous Muslim scholars' interpretations.⁷³

In his work *"Tawhid and Science: Islamic Perspectives on Religion and Science,"* Osman Bakar examines the complex connection between Islam and the pursuit of knowledge.⁷⁴ Bakar analyzes how the Islamic view of science is shaped and influenced by the Islamic idea of Tawhid, which is the Islamic belief in the oneness and unity of God. Bakar emphasizes the harmonious fusion of religious and scientific understanding while providing insights into how Islamic scholars have engaged with scientific knowledge throughout history with a special focus on Islamic philosophy. Bakar provides readers with a thoughtful exploration of the harmony between Islamic faith and scientific inquiry by examining various Islamic perspectives.

However, in chapter eight entitled, “Umar Khayyam's Criticism of Euclid's Theory of Parallels” Bakar focused on how medieval scientist, like Umar Khayyam was refuting Greek philosopher Euclid whereas he did not focus on pessimistic poetry that Umar Khayyam was uttering due to the influence of scientific worldview.

Parvez Hoodbhoy shows how medieval philosophers and scientists were considered as heretics by Medieval rulers.⁷⁵ Ibn Warraq refers Khayyam as poet of

⁷¹ Muhammad Mumtaz Ali, “Islamic Thought from Voices of Resurgent Islam to the Reformist Voices of Islam: An Analysis of New Trends and Themes in the Muslim World,” *Al-Qalām* 28, no. 1 (June 30, 2023): 1–22.

⁷² M. Shuhrūr, Translated by A. Christmann, *The Qur'an, morality and critical reason: The essential Muhammad Shahrur*, (Leiden: Brill, 2009).

⁷³ Md Maruf Hasan and Md Mijbahuddin (2023). Rational Tafsir of Muhammad Shahrur: A House of Irrationality. *ISRG Journal of Arts, Humanities and Social Sciences (ISRGJAHSS)*, 1(IV), 404–411.

⁷⁴ Osman Bakar, *Tawhid and science: Islamic perspectives on religion and science*. (ARAH, 2008).

⁷⁵ Hoodbhoy, Pervez. *Islam and science: Religious orthodoxy and the battle for rationality*. (Kuala Lumpur: S. Abdul Majeed, 1992).

doubt in (*part 1: theory and practice of apostasy in Islam*)⁷⁶. Also, Ali Dhasti tried to show Omar Khayyam as scientist and poet of doubt. He quoted the verses from Umar Khayyam:

This circle within which we come and go
Has neither origin nor final end.
Will no one ever tell us truthfully
Whence we have come, and whither do we go?
...
The heavenly bodies that circle round the skies
Are full of mystery even to learned men;
Hold firm the thread of wisdom in your hand,
For those who plan their lives will be confused.⁷⁷

These above verses are worth emphasizing because it is clear that Ali Dhasti was stopped till the point proving Umar Khayyam as skeptic or atheist whereas Bakar was only limited to show how early Muslim scientists were engaged with scientific literature defending Islam never discourage in seeking knowledge. Both sides never analyze the pessimistic nature of Umar Khayyam deriving from Scientific Worldview. This lack of literature needs to fill up.

At first glance from the literature reviews, it may sound extensive and not in a concise manner, but if we look at these literature reviews from a holistic perspective, the issue appears clearer. The conflict of science-based literature and world religions are apparent, but each party seems to confess that there exists a negative outlook about the universe. A Universe without any divine message from any revealed source that humanity considered for thousands of years when they were walking on this blue planet. A universe without Allāh is certainly a gloomy thought for Muslim youth. There is urgency to have further research on this particular area. The works of scientific literature and Islamic literature are voluminous, but this thesis is only going to concentrate on the core ideas that is causing pessimism to Muslim youth. In other words, how come a Muslim youth come to understand and realize that the existence of Allāh was mere fairy

⁷⁶ and Ibn Warraq, *Leaving Islam: Apostates Speak Out* (New York: Prometheus Books, 2003)

⁷⁷ Ali Dashti, Translated by L.P. Elwell-Sutton, *In search of Omar Khayyam*, (London: Routledge, 2011), 194-195.

tales and fictional character. This very gloomy understanding about the nature of Allāh SWT can lead Muslim youth to a spiritual crisis in the 21st century.

Overall, this can be concluded that there is a gap in investigating on pessimism deriving from scientific worldview in the light of Islam. Since some Muslim youth are leaving Islam due to the influence of scientific worldview across the world, it is important to address the issue of pessimism coming from scientific worldview to prevent atheistic and agnostic tendency among Muslim youth. This may help prevention of Islamophobic attitude of skeptic Muslim youth.



CHAPTER TWO

THE PHILOSOPHICAL UNDERSTANDING AND NATURE OF PESSIMISM

2.1 INTRODUCTION

“Write, as though you were alone in the Universe...”⁷⁸.

It is claimed that our known Universe may have begun out of nothing following the law of physics and the universe was the product of self-development over almost 13.7 billion years of evolution and no divine intervention touched upon it slightly along the way.⁷⁹ How did the universe began? The philosophical answer is that it came into existence out of nothing following the rules of Quantum Mechanics. How did life begin on earth? This is from pre-medial soup and it followed 4.5 billion years of evolution and for the evolution of species till Homo Sapiens, no need any divine intervention because our Universe and our Planet are self-sufficient to work alone.⁸⁰ The earth is not central theme of Universe and the Humans are not central theme of the universe rather Billion of Galaxies are out there and there are billions of earths like planets (exoplanets) and there could be life at those billion of planets.⁸¹ Hence, no credit of hoping especial creatures like all the existing religious scriptures offer. It is also claimed by philosophy that all the religious scriptures are full of lies and false promises of Hopes like, meeting God, immortality and afterlife accountability, reward and punishment systems.⁸² Thats what Scientific worldview is also lamenting since Copernicus’s heliocentric worldview and later Darwin’s Evolutionary Worldview added in the name of scientific literature.

⁷⁸ Mara van der Lugt, *Dark Matters: Pessimism and the Problem of Suffering* (S.I.: Princeton University Press, 2021), 152.

⁷⁹ L. M. Krauss, *A Universe from Nothing: Why There Is Something Rather than Nothing* (New York: Free Press, 2012).

⁸⁰ Richard Dawkins, *The God Delusion* (Boston: Houghton Mifflin, 2006); Yuval Noah Harari, *Sapiens: A Brief History of Humankind* (New York: Harper, 2014).

⁸¹ Karel Schrijver, *One of Ten Billion Earths: How We Learn about Our Planet’s Past and Future from Distant Exoplanets* (Oxford: Oxford University Press, 2021).

⁸² Bertrand Russell and Simon Blackburn, *Why I Am Not a Christian: And Other Essays on Religion and Realtd Subjects* (London: Routledge, 2005).

Through Hollywood culture and by the name of popular science books, scientific worldview is being injected among young minds across the world. Shary argues that Films about youth explore the attitudes, styles, sexuality, race, families, cultures, class, psychology, and ideas of young people. They range from popular U.S. films like the Harry Potter series to provocative international films like Bend It Like Beckham and Whale Rider. The way that youth are portrayed in these films also reflects cultural bias on youth and the value that youth have for society as a whole.⁸³ Therefore, it can be predicted that through Hollywood culture the scientific worldview slowly does affect those who have no solid criteria of knowledge- True, authentic and Universal. In fact, scientific worldview is one of the subtle and profound reasons why Islamophobic attitudes are on the rise in the world.⁸⁴ These Islamophobic attitudes are coming from ex-Muslims who are among young generation. This is the real threat for Muslim Youth in 21st century.

It goes without saying that pessimism or a negative outlook about the life and the world is not new phenomenon in modern times. People face suffering in every century. The pattern of suffering is almost the same. Buddha saw suffering of human condition and he thought about it. He quit his palace and went for a solution. Imām Ghazali saw a spiritual crisis and he went for solution. Why is pessimism in ancient Greece? or why is pessimism in India and China? Same as Philosophical novel *Sophia's World* as a human, we ask very basic philosophical questions out of curiosity like who am I? Why am I here? What is the purpose of my existence? Are we here alone or is there anything else in the sky? Does God really exist as our guardian? Why the evil exists? How to deal with the problem of evil? If God exists, why do humans suffer? Can we have immortality? Does the afterlife exist? is metaphysics true? These sorts of questions are common among people in every corner of the world from ancient period of time if we read classical literature. The genius people need to answer the questions at the past in society. That's why philosophers and religious leaders come up with different answers for common people. Then, the arguments from both sides start.

⁸³ Timothy Shary and Alexandra Seibel, *Youth Culture in Global Cinema* (Austin: University of Texas Press, 2007).

⁸⁴ N. M. Osmani, "Atheism in Bangladesh and Its Impact on Youngsters," IIUM Repository (IRep), March 12, 2023, <http://irep.iium.edu.my/104064/> (accessed April 21, 2024); and "Second International Solidarity with Palestine Award Ceremony," CIGA Fourth International Conference on Islamophobia, accessed April 21, 2024, <https://www.izu.edu.tr/en/ciga/home/fourth-international-conference-on-islamophobia>.

Humans are full of curiosity. They love to ask questions. They want answers. So, basically two groups of people answered such existential questions in the past. However, after the advent of modern science, these answers from religious leaders and philosophers do not satisfy scientists in the first place. The problem started to arise in academia. At first, religion died out and then Aristotelian Logics also died out in Western literature since the Medieval time. In the modern period, modern science pretends to take place as new ideology negating early answers from religious scriptures and philosophers. New movements appeared in philosophy, art and literature as a result. Romanticism is gone and the age of fairy tales was also gone technically. The modern era started promoting realism in art and literature. Philosophical pessimism was vastly used in literature. The rise of scientific worldview (New Atheism) offered craziness in the name of curiosity and bravery and openness in questions and actions.⁸⁵ Everything is under question now. There is no monopoly of truth in religion or Aristotelian logic rather monopoly of truth lies exclusively with modern science.⁸⁶ Modern science also opens doors to skepticism and experimental methods to prove religious doctrines and Aristotelian logics are not always right. This openness in modern science caught the attention of people. Religious authorities are under scrutiny today. Ask questions and Be Brave to take challenge. These two simple premises allowed scientific worldview to be popular among the scientific community. Pessimism that comes from a scientific worldview is in fact a critical issue to discuss. Muhammad Iqbal, Sayyid Qutub, Sayyid Nursi, Mawdudi, Naqib al-Attas, Ismail Raji al-Faruqi and AbdulHamid AbuSulayman did understand the problem of scientific worldview (Secularism they called it to cover holistically perhaps). Each tries to deal in different ways to convince the Muslim Ummah. They realized the pessimistic nature of the scientific worldview and the danger of losing *'īmān* by upcoming Muslim youth. They mostly call it secularism. Islamisation of Knowledge is one of the major phenomena, as a consequence. Islamisation of Knowledge is a counter argument against Scientific Worldview/Secularism/New Atheism/Scientism. Hence, pessimism, referring to before the advent of modern science, and pessimism in light of the scientific worldview is completely different.

⁸⁵ "I Studied Atheism for 1 Month. I Fell in Love with a Bird," YouTube, April 15, 2024, <https://www.youtube.com/watch?v=qcg56mhMKmc> (accessed March 8, 2025).

⁸⁶ Pervez Hoodbhoy, *Islam and Science: Religious Orthodoxy and the Battle for Rationality* (Kuala Lumpur: S. Abdul Majeed, 1992).

Pessimism from the scientific worldview means it is a matter of *'aqidah*. Shakespeare paused the stress here, "To be or not to be, that is the question".⁸⁷

The problem is that the scientific worldview under the frame of new atheism is no longer a skeptic position when it comes to the existence of Allāh, rather it negates the very possibility of existence of Allāh, saying there is no trace or evidence for the problem of divinity. God of the gap is being replaced by new discovery. That means what we do not know and leave for miracle, it is being vanished due to unlocking the unknown issue. That's how God of the gap slowly fades away and disenchantment is taking place in every sector of knowledge. One prominent criticism leveled at individuals who uphold the idea that God intervenes in nature to bring about events that nature would not otherwise produce is that such a claim is based on the fallacy known as "God of the gaps." It is argued that one cannot support such a viewpoint both theologically and scientifically.⁸⁸ This pessimism of Godlessness seems never to find an existing root in the scientific worldview.

Rationalism without empirical evidence is absurd to scientists. Hence, religious scholars may seem more rationalistic, however, when it is matter of empirical evidence, the scientific data is more inclined towards proponents of scientific worldview. Even if for the shake of arguments, proponents of new atheism/scientific worldview are ignored, as soon as we go to library, we find popular science books written by these proponents of scientific worldview. That is to say people not only buy books of popular science, but they are also most likely to buy arguments of these authors. In fact, if we look at the data of selling books on popular science like Dawkin's *God Delusion* or Krauss's *"A Universe from Nothing"* or Harari's *"Sapiens: A Brief History of HumanKinds"*, we see millions of copies are being sold across the world till today. Very few people are interested in buying books of opponents of scientific worldview when it is about science books. There is a deeper reason behind that apart from the marketing of these books. They speak and present like sophists as they are already expertise on

⁸⁷ William Shakespeare, "Speech: 'To Be, or Not to Be, That Is The...,'" *Poetry Foundation*, accessed April 21, 2024, <https://www.poetryfoundation.org/poems/56965/speech-to-be-or-not-to-be-that-is-the-question>

⁸⁸ Robert Larmer, "Is There Anything Wrong with 'God of the Gaps' Reasoning?" (*International Journal for Philosophy of Religion*, 2002), 52, no. 3, 129–42.

that particular field, and it is hard for common people to recognize and understand the difference between science and scientism/scientific worldview.

Therefore, common people like students and teachers fall into trap easily. They neither react nor argue back. The same thing applies with Hollywood movies and Netflix series. Common people like students and teachers do watch and understand but they neither react nor argue back. This is a worldwide phenomenon among young generations in this age of globalization. Scientific Worldview is indeed a complex and slow process for comprehension compared to secularization. Scientific Worldview is the profound root cause for disbelief in God and afterlife and being skeptic about religious scriptures and teaching.⁸⁹ Young people being affected with scientific worldview can find their religions as just necessary lies and culture for survival in society.⁹⁰ Nothing more than that and they just simply keep silent about it. The beauty of disenchantment is it simply avoids the question and focuses on other things. For example, a student was asked to visit his aunt's house when he goes to school. By the time, he reaches outside of his aunt's house, he found he will be late in class if he enters at his aunt house. He decided to pass by for today and inside his mind he simply hates to visit his aunt. Both reasons are pushing factors for this student not to visit his aunt's house. Similarly, disenchantment of religious teachings happens due to scientific worldview. A person is assigned with such an enormous number of tasks so that he has no time and forgets that he has to pray zuhr and 'asr prayers. He missed one day prayer. He used to pray regularly but when he missed one day prayer. Then, more assignments are assigned by companies. He started to leave two times. That's how the procedure starts. Also, it can be an ideological battle internally with the person when he or she is affected by scientific worldview. It is like to pray or not to pray. He or she is silent about it and cannot explain and say to anyone rather she or he keeps the problem within himself or herself and refused to pray sometimes. This dilemma can happen when someone is possessed with a scientific worldview. The pessimism of scientific worldview is indeed a tricky one. This mental state does not arise out of nothing rather it develops through the process of reading and understanding after reading of scientific and religious literature for decades. They do not find a solution and proper answer about

⁸⁹ Avijit Roy, ed., *বিজ্ঞান ও ধর্ম: সংঘাত নাকি সমন্বয়?* [*Science and Religion: Conflicting or Reconciling?*] (Dhaka: Muktomona, 2008).

⁹⁰ Avijit Roy, *বিশ্বাসের ভাইরাস* [*Virus of Belief*] (Dhaka: Jagrity Prokashoni, 2014).

their problem and they simply keep shut their mouth because surrounding mass people would not be able to comprehend them. This chapter is going to explore pessimism from past till contemporary time in light of scientific worldview.

2.2 DEFINITIONS AND CONCEPTUAL UNDERSTANDING OF PESSIMISM

The word pessimism came from Latin root word *pessimus* (“worst”).⁹¹ It has been defined as negative outlook about the world. In this particular thesis, the term pessimism is used only for the peaceful purposes like the Dictator movie in Hollywood.⁹² It is rather funny to hear that enriching Nuclear proliferation and saying that these weapons will be used for only peaceful purpose. Similarly, pessimism in light of scientific worldview may seem ambiguous and funny, but in reality, scientific worldview does affect youth minds despite the positive and optimistic attitude towards it as Richard Dawkins tries to propagate.⁹³ That means scientific worldview is closely associated with this type of pessimism. The conceptual understanding of pessimism has to be comprehended in light of scientific worldview. This is not about eastern tradition that Gautama Buddha tried to overcome because of suffering in life. Also, it is not like the Taoist type of pessimism that teaches how to live life with nature. Moreover, this pessimism is not associated with stoic teaching on how to live with disgusting society.

Indeed, the concept of pessimism is very clear due to the enormous number of existing world literature. In 1889, Anton Chekhov wrote a novella called *A Dreary Story* (*Скучная история*). In that work, Anton Chekhov lamented pessimism that potentially would derive from the scientific worldview. Chekov’s story character, who was an old medical science professor at university, laments 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

⁹¹ The Editors of Encyclopaedia Britannica, “Pessimism,” *Encyclopedia Britannica*, February 12, 2022, <https://www.britannica.com/topic/pessimism> (accessed April 21, 2024)

⁹² “The Dictator (2012) - Funny Opening Scene,” YouTube, August 22, 2012, <https://www.youtube.com/watch?v=xbBfxREg6fk> (accessed April 21, 2024).

⁹³ “Richard Dawkins - the Enemies of Reason - Part 1: Slaves to Superstition [+subs],” YouTube, July 5, 2013, <https://www.youtube.com/watch?v=Daqofc-PXtY> (accessed April 21, 2024).

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 have 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 panic terror, with desperate screams, to the exit. It is not easy to get through such moments.”⁹⁴

This sort of intense pessimism was nowhere found in Western or Eastern philosophical or theological teaching before the advent of science. Not even a slight chance of existence of Allāh, immortality and afterlife. All philosophical and theological arguments completely vanished and no chance to place any argument. E.g. The empirical evidence shows our planet revolves around the Sun and the planet is not flat and all the arguments against these two empirical evidences are vanished by default no matter how strong the arguments look like against those evidence. The Aristotelian logic on the earth is flat or biblical statement on earth is the center of universe have automatically vanished when more empirical evidence is in our hands. That’s why the above quotation represents deeply concerned pessimism that exclusively comes from scientific worldview. Hence, before and after the appearance of time and space there was nothing like Allāh, God or *Vogoban* as far as modern science is concerned. Thus, entire literature on God/Allāh/Vogoban be it Hindu scriptures, Old Testament, New Testament or the Qur’ān was considered as nothing but mere optimistic illusionary literature. It was said that the subsidiary traditions like Ḥadīth/*Upanishad/ Vogobat Gita/Ramayana/Mahavarata* are full of necessary lies for the survival of human existence in society. Even the most atheistic religion like Buddhism for Mainlander used necessary lies like hell and afterlife to misled and control mass people.⁹⁵ For Mainlander out of 5 only Nirvana was ultimate truth that Buddha taught and only highly educated people can comprehend the meaning because the teaching of Buddha was mixture of truth and falsehood for mob and philosophers. Same thing goes with Hindu literature

⁹⁴ Anton Chekhov, “A Dreary Story, Chapter 1,” *American Literature*, accessed April 21, 2024, <https://americanliterature.com/author/anton-chekhov/book/a-dreary-story/chapter-1>.

⁹⁵ *Mainländer Philosophy of Redemption: Philipp Mainländer: Free Download, Borrow, and Streaming*, Internet Archive, accessed April 21, 2024, <https://archive.org/details/MainlanderPhilosophyOfRedemption>.

when author claimed like in lower state, there is a need to worship idles and in higher state it is not necessary.

It will be helpful to cite an example of my professor, and I am Maruf, student at International Islamic University Malaysia to understand and depict the potential mental state of Muslim students who may get affected by reading literature of the scientific worldview. My professor has been teaching for over three decades at this university; and he has been teaching the Islamisation of Knowledge to thousands of students. Maruf was a PhD candidate under his supervision. Now Maruf understands the deeply rooted pessimism associated with Scientific Worldview. My professor feels very glad about his lifelong journey till his last breath like teaching Islamisation of knowledge, praying 5 times a day, Giving Zakat each year, helping needy students with loans and managing sponsorship, discussing and solving problems in higher management level, publishing books and receiving award, taking care his beloved wife, sons, daughters, grandsons and daughters. He is still physically fit, and he prays to Allāh to die while he was active till last breath. People around this professor are also very satisfied and glad and they find no fault with him and they are assured that Allāh may grant him highest place in paradise. From both sides there is no defect at all. But for Maruf when he understands the scientific worldview and its pessimistic nature that Chekov uttered through medical professor's words, he finds skeptic Muslim youth get affected by scientific worldview. Maruf finds that Professor's lifestyles will be observed by these Muslim youth in completely different state based on the scientific worldview. E.g. this professor's life is nothing but necessary absurdity and full of false optimistic lies since Allāh, immortality, and afterlife are just mere false optimistic imagination or delusion. The meaninglessness of Professor's action starts at that subtle point according to the scientific worldview. Einstein mentioned at his autobiographical book about this blank state of scientific worldview that he himself suffered at the end of his life:

How strange a lot of us mortals! Each of us is here for a brief sojourn; for what purpose he knows not, though he sometimes thinks he senses it. But without deeper reflection one knows from daily life that one exists for other people—first of all for those upon whose smiles and well-being our own happiness is wholly dependent, and then for the many, unknown to us, to whose destinies we are bound by the ties of sympathy. A hundred times every day I remind myself that my inner and outer life are based on the labors of other men, living and dead, and that I must exert myself in order to give in the same measure as I have received and am still

receiving. I am strongly drawn to a frugal life and am often oppressively aware that I am engrossing an undue amount of the labor of my fellow-men. I regard class distinctions as unjustified and, in the last resort, based on force. I also believe that a simple and unassuming life is good for everybody, physically and mentally. I do not at all believe in human freedom in the philosophical sense. Everybody acts not only under external compulsion but also in accordance with inner necessity. Schopenhauer's saying, "A man can do what he wants, but not want what he wants," has been a very real inspiration to me since my youth; it has been a continual consolation in the face of life's hardships, my own and others', and an unfailing well-spring of tolerance.⁹⁶

At this stage, my professor's life has been completely meaningful if we think from the point of view of Einstein because the professor acted for external compulsion as well as inner necessity. Yet, scientific worldview navigates, magnifies and imposes the pessimism and burden of meaninglessness. Then, the extension applies to every aspect of life. Harari, for instance, tried to mention money is also a collective imagination that creates illusion like religious beliefs among mass people. Similarly, Nationalism is same sort of imagination for Harari.

Hence, it can be concluded that my professor made meaningful of his life with full of actions and earning money till death and having *'īmān* to Allāh SWT, laughing and helping with fellow members and students, yet the defect of pessimism is there from Scientific Worldview indicating entire life of the professor was nothing but false state of lively and realistic illusion. This seems so real like virtual reality in which when a person wears a glass and he sees and feels a snake really bites him and it is bleeding and he feels pain, but this virtual reality was a very subtle mental illusion created by technology.

What is the future look like for a person who sees life through scientific worldview? This is like a living man walking yesterday and he is buried today, and he no longer appears on this planet and people realize that he will never ever return to this earth. In billion years, these people, animals, plants, this living planet, solar system and even our very familiar milky way galaxy will be also lost in time forever.

Even if Allāh exists and Allāh is so glad about professor's lifelong actions and this world and hereafter are real and Allāh and professor are so glad with each other and

⁹⁶ Albert Einstein and Alan Harris, *The World as I See It* (New Delhi: Namaskar Books, 2023), 1-2.

no problem with them, Scientific worldview still matters of engagement in discussion for Muslim Intellectuals, because this pessimism from scientific worldview has been injected within young Muslim minds through Hollywood culture. Shakespeare lamented through Leonato who uttered in '*Much Ado About Nothing*', "there was never yet philosopher/ That could endure the toothache patiently"⁹⁷. At this very juncture, Islamisation of knowledge in education system is lifesaving oxygens for entire Muslim Ummah whether they live in Muslim countries or non-Muslim countries.

No doubt that the pessimism of scientific worldview is rampant across the world, the young minds are most vulnerable of it as Ibn Warraq indicated for ex-Muslim youth.⁹⁸ That's why Naqib al-Attas dedicated his *Islam and Secularism* to young Muslims.⁹⁹ His first chapter, in fact, gives profound and devastating message to every single youth (be them Muslims or none Muslims) regarding the danger of scientific worldview (secularism term he used). In fact, scientific worldview is inherently contradiction with Islam because this is associated directly with 'aqidah issue and understanding of Muslim Youth.

Moreover, due to scientific worldview the meaninglessness and absurdity reaches to spending and wasting money on millions of Mosques, temples, churches, synagogue, Pagoda for last thousands of years. Though these buildings are considered necessary absurdity of human beings for scientific worldview. Since the pivotal theme or central point (none-existence of Allāh) has no basis, hence, these buildings were made just for fake consolation. More importantly, scientific worldview is asking another pessimism towards atheists themselves. For example, burning the Qur'ān, drawing cartoon of religious figure, Islamophobic attitude or write and blasphemy against God. All these actions were anger against Allāh and religion, that means these atheists are angry with Allāh's decision and justice. This is the emotional state, and it is still good like Devil was angry with God and had challenge in Abrahamic scriptures, but for scientific worldview it refers neither God nor Devil both are non-existence. Allāh and Devil are both just protagonist and antagonist characters in the book. They have no relation with scientific literature. Hence, there is no point even to argue or utter these names. That is the ultimate disenchantment that scientific worldview is promoting.

⁹⁷ William Shakespeare, *Much Ado About Nothing*, act 5, scene 1, lines 36–37.

⁹⁸ Ibn Warraq, *Leaving Islam: Apostates Speak Out* (New York: Prometheus Books, 2003)

⁹⁹ al-Naqib al-Attas Syed Muhammad, *Islām and Secularism* (Delhi: New Crescent Pub. Co., 2002).

Overall, that is pessimism that scientific worldview is trying to draw attention. Richard Dawkins' *'the God Delusion'* is one of the major critiques of religions and the book is considered as the proponent of the scientific worldview.

Current Hollywood movies and the Netflix series based on science fiction works give the same message to billions of their young viewers across the world. The young generation is definitely affected by this sort of scientific worldview without even the realization of parents and teachers in school. Hollywood culture is poisonous honey for young Muslim generation. The subtle message of scientific worldview is being injected by Hollywood culture across the world. Whose daughters and sons are considered more cultural and modern today? It is certainly those smart kids who regularly watch Netflix series and grew up reading science and scientific books starting from school and can speak, write, read and listen English. They behave like English. Saying words like 'fuck you' and 'fuck off' and free mixing is no longer taboo in capital cities of religious countries be it Cristian, Muslim, Hindu or Buddhist countries. In fact, nobody is anyway interested like Ghandi not to send their children in traditional school if they have sufficient money, rather they must send their kids to English medium school blindly if they have enough money at their pocket. That's the trend among parents without any sort of hesitation. If you are from ruling class family, you must try to educate your children from English-speaking countries so that they can adapt and be cultural like western people. After all, very few students return like Sayyid Qutub or Ghandi in contemporary time after their years of education in the West. Scientific Worldview may play direct or indirect influence for this reason. Parvez Hoodbhoy was a graduate from MIT and he returned Pakistan and attacked Islam harshly using scientific worldview.

The strong foundation of scientific development makes scientific worldview more and more acceptable day by day as Nietzsche and Muhammad Iqbal indicated about disenchantment. There was ancient Egyptian science but no trace of the scientific worldview. There is an ancient text like the "*Epic of Gilgamesh*" where immortality has been negated, yet no scientific worldview was there. Yes, there was pessimism when the immortality of humans was denied in that ancient text, yet there was a point of confusion. The very starting point of scientific worldview was not there during Islamic period rather the starting point was related to Copernicus Heliocentric worldview challenging the Biblical narrative or popular interpretation of Bible by the church. The

birth of new pessimism can be determined at that point. Scientists started to realize. It affected writing of literary figures as we have noticed. Martin Luther obviously made revolution by translating Bible in German language for the first time, yet Martin Luther was stick to with literal interpretation despite he knew Copernicus Heliocentric worldview. Bruno, however, was very vocal about it. He was burned down as a consequence. In England, one of the bravest terminated students from the University of Cambridge was uttering something that challenged the entire religious and political institutions of England during the 16th Century. This is not someone but Cristopher Marlowe who was killed at the age of twenty-nine. Marlow lamented through the spirit of Faustus in scene VI (*The Tragical History of Doctor Faustus*), “And Faustus vows never to look to Heaven, Never to name God, or to pray to him, To burn his Scriptures, slay his ministers, And make my spirits pull his churches down.”¹⁰⁰

This is not only because church and government were corrupted rather Copernicus Heliocentric view was known to these writers. They find real contradiction and become highly skeptic about the authenticity of Bible. In fact, it is easily noticeable the rise of deist among Christians because they were skeptic and pessimistic about the authenticity of Bible. The scientific worldview was slowly overcoming the mind of writers. Their words suddenly became so cautious. The fall of Aristotelian logic was apparent due to the literature of science. The flat earth argument no longer worked despite having strong premises. Marlow was an important figure to recognize because his pessimistic view was directly influenced by scientific worldview. Yet the problem remains skeptical among different writers, scientists and philosophers as we have witnessed writings of Voltaire, Rousseau, Newton, Francis Bacon, David Hume, Immanuel Kant, Descartes. Majority of them are still in deist category believing one supernatural deity.

Hence, it can be said that until Darwin step in, the scientific worldview was not rampant and as a result this hidden pessimism was rarely noticeable except for a few. The majority were unaware about it in fact. Writers are skeptic about scientific worldview but not too pessimistic.

¹⁰⁰ Wendy Howard Gray & Lumen Learning, “English Literature I,” *The Tragical History of Dr. Faustus* | English Literature I, accessed April 21, 2024, <https://courses.lumenlearning.com/suny-britlit1/chapter/the-tragical-history-of-dr-faustus/>.

The 19th century is the time for the Industrial revolution in England as we have read the literary masterpiece of Charles Dickens. Other Western countries followed the industrial revolution. Darwin and Alfred Russel Wallace published a paper on the evolution of species. Not many people realize the danger of that idea. In fact, there were flaws of Darwinian theory during that period of time. For example, for the evolution of species it requires significant amount of time period but Geologists during that time seems to say that time period was not enough. Today we learn that the earth is 4.5 billion years old. However, it was not known during Darwin. Hence, Darwin was ridiculed drawing pictures of him as monkey. He was silent about it. There was another famous figure during his period of time. This is Karl Marx. He was pessimist due to societal condition and scientific worldview did affect his thought but when it comes to Darwin, it is different sort of pessimism he had go through. Firstly, he realized that species may come through evolution by following natural adaptation for million years, but he was not zoologist. Hence, he was skeptical about his theory. Yet, he expressed his view based on his research. He did not reply to the letter that Karl Marx sent to him. The thread line of scientific worldview and pessimism are still skeptical at this juncture. To clarify there can be one example, a wife of a USA soldier did not receive the phone call of her husband for the last 3 weeks. Usually, her husband used to call her once a week. When her small daughter and son asked the condition of father to their mother, mother was just silent. She realized inside her mind that something must be wrong as 3 weeks she did not receive phone calls. Her husband died already, but due to lack of evidence, the mother decided to have patience.

The very exact thing happened with Darwin. The pessimism he had inside due to lack of evidence was unbearable but cannot be expressed to anyone. Theory of Evolution was the most devastating idea in European literature. Copernicus was still negotiable, and the flat earth concept was still negotiable in western academia, but theory of evolution was kind of middle finger to entire system in a silent way. However, it was not unnoticeable to other famous writers of the West.

Friedrich Nietzsche was among the top at this time. All the revolutionary works suddenly popped into existence. Dostoevsky's *"Brothers Karamazov"* was written after Nietzsche. The quotation of Anton Chekhov that I have provided pinpoint the pessimism of Scientific Worldview.

The best example to distinguish this particular pessimism from early pessimism is to read and compare pessimism of Arthur Schopenhauer and Nietzsche. Obviously Nietzsche himself negated scientific worldview to some extent, but Darwinian influence was in every sector. Be it philosophy, literature, science, social studies or religious studies. Again, the evidence of Darwinian theory was still missing, yet all sectors of education got influenced as we see how AI is influencing all sectors in 21st century drastically.

Like Emerson and David Henry Thoreau, Leo Tolstoy and Ghandhi were promoting and introducing some sort of non-violence lifestyle in early 20th century as if scientific worldview is not important. Tolstoy heavily advocated Biblical teaching of Jesus through his writings. Spirituality was missing already due to scientific worldview in the West. The battle of defending spirituality seemed to start in Academia. Muhammad Iqbal went to the West, and he somehow realized the inherent problem that Western academia was going through. The early works of Muhammad Iqbal reflected his conflict with Western thought.

Max Weber and Sigmund Freud were important figures along with Karl Marx. These 3 important key figures do not represent pure science; however, their works were still considered very significant to understand human behavior and society. Max Weber and Sigmund Freud brought a revolution in social studies and human psychology. For Max Weber, he, for the first time, identified Protestantism as starting point of disenchantment.¹⁰¹ His studies on Indian and Chinese civilizations were also important because he wanted to show the more disenchantment will happen, the more material improvement will be done. Protestantism promoted material success of a Christian. He further developed his thesis of disenchantment through advancement of science and implementation of science in society. Nietzsche talked about disenchantment process and Max Weber literally showed that. Muhammad Iqbal also warned about this disenchantment. This means people will slowly remove religious rituals from their life and they completely reject religion from their daily life. They will no longer have trust and they will simply avoid religion as useless blind institution.

¹⁰¹ Max Weber, Talcott Parsons, and Richard Henry Tawney, *The Protestant Ethic and the Spirit of Capitalism* (Lieu d'édition inconnu: Franklin Classics, 2018).

The above influence in literature comes from scientific worldview, yet the main pessimistic message of scientific worldview was missing. Nietzsche and Max Weber were indicating and showing the process of disenchantment due to scientific advancement. For example, programmers in one company need to spend day and night completing a project within a time frame that they dealt with Elon Musk in exchange for billions of dollars. These programmers are so intense in focus for their project that they have no time to think over religious rituals. All they are focused on now is to complete the project. The entire lifespan of working life is full of projects that come one after another. Hence, it is not that the programmer is rejecting his religion rather it is just about timing, and he can not handle. Another example of disenchantment will be like a farmer cultivates crops in farmland using his cows with traditional equipment for decades, suddenly he finds another farmer brought new modern equipment and complete the task without any form of hardworking. As a consequence, he bought that modern equipment for his farmland. Hence, his disenchantment means his illusionary concept that only cows with traditional equipment can solve problem has vanished from his mind. Similarly, traditional values like religious values are being disillusioned and disenchantment is happening. To simplify, first Europe found out heliocentric view of Copernicus, then they learned the earth is round which is against Biblical teaching and then they found evolutionary process of universe and species. When these ideas are taught in Christian society, the contradiction becomes obvious among young minds. That is how disenchantment happened in society and among people.

Now, again the main pessimistic message of scientific worldview was missing. All religious scriptures got two types of explanation and interpretation. First, it is called literal interpretation and second is called metaphorical interpretation. Imagine both interpretations seem wrong when encountering scientific literature that seems so obvious despite changing nature of science. The ultimate pessimism of scientific worldview lies at that point because that indicates that scientist does not simply predict rather he is highly convinced that his understanding is so accurate and the others have lacking in knowledge and understanding in that particular area of expertise and he can not tell anyone because nobody will get convinced anyway. It took decades of scientific research to understand his data. Let's say the example of theory of relativity, till today it is still so complex theory that many people do not understand at all no matter how much they try. To understand Einstein's theory, a student may need a decade of

education of science. So, for these kinds of scientists when they realize that there is no scientific evidence for any divine deity and all literature of science indicating different direction (e.g. Our Universe is a result of billions of years of evolutionary process and nothing divine or miraculous things happened through the process), at this juncture, the problem of pessimism due to scientific worldview intricately appears.

Ismail Raji al-Faruqi wrote the book ‘The *Christian Ethics*’, at the very 1st chapter he took his position as an agnostic to understand three religions in Abrahamic faith.¹⁰² That means the influence of scientific worldview in academia is common phenomenon. The desperate nature of rejection is visible in the Islamisation of knowledge project.

Naqib al-Attas wrote a famous book in 1976 on Islam and Secularism, the very first chapter he summarizes the pessimistic nature of Western philosophy due to scientific worldview.

Osman Bakar contributed his essay against evolution theory along with some others at his early period of career,¹⁰³ but the discussion on scientific worldview is being more visible in the 21st century. Quite number of bloggers were killed in Bangladesh in 2015. Dr. Avijit Roy was one of them.¹⁰⁴ He was an engineer, and he wrote on science and attack on religions using scientific literature in his online blogging platform called *Muktomona* (Usually University Professors and students and activists can send their writings as guest writers, and they publish if it aligns with their policy. They have Bengali and English section, but Bengali essays are focused mostly). They published few books based on their works. However, now these bloggers are shifting to social media platforms to reach more viewers. The problem is Islamophobic attitudes and extreme vulgar attack coming on The Prophet Muhammad(pbuh)’s life and works. Most of these bloggers left their country due to threats and they are untouchable now. They have been more Islamophobic due to untouchable by Bangladeshi law. However, the

¹⁰² Isma’il R. Al-Faruqi, *Christian Ethics: A Historical and Systematic Analysis of Its Dominant Ideas* (Kuala Lumpur: A.S. Noordeen, 1999).

¹⁰³ Osman Bakar and Titus Burckhardt, *Critique of Evolutionary Theory: A Collection of Essays* (Kuala Lumpur: Islamic Academy of Science, 1987).

¹⁰⁴ “Two Militants Sentenced to Death for Killing Us Blogger Escape from Bangladesh Court.” CNN, November 22, 2022. <https://edition.cnn.com/2022/11/21/asia/us-blogger-avijit-roy-killers-escape-bangladesh-court-intl-hnk/index.html>. (Accessed on 24th April, 2024).

root cause of this Islamophobic attitude among these ex-Muslim youth is not simply from outrage of Muslim society itself as hypocritical, rather scientific literature significantly contributed to discard Islam as true religion for these ex-Muslim youth. Aroj Ali Mutabbar was pioneer of atheism in Bangladesh. He used philosophy and science to negate Islam as true religion. Recently, among young ex-Muslims, some of them studied at religious institutions and they are well versed reading Arabic books. That means attack on Islam is coming from Muslims themselves.

2.3 PESSIMISM AS A PHILOSOPHICAL CONCEPT: HISTORICAL DEVELOPMENT

Arthur Schopenhauer is considered the most important philosopher when pessimism is discussed as a philosophical concept. In world religions, the very first name academicians utter when it comes to pessimism is Gautama Buddha. In comparative studies of religions, it is found that almost every major religion has some pessimistic literature about our suffering and human existence on this earthly life.

In the works of philosophers and literary figures, pessimism is noticeable in their works.¹⁰⁵ The tragedies in literature are very popular among people throughout written history.

When it comes to the issue of development in philosophical pessimism, epic poem of ancient Mesopotamia called *The Epic of Gilgamesh* is good to start with. This epic poetry revolves around human passion for immortality.¹⁰⁶ The human immortality is negated in this poem. Human immortality is one of the very starting points of pessimism at the past works. Homer's works got pessimistic elements but philosophical pessimism is being popular through the works of stoics. New testament also speaks about pessimistic behaviors to live on this earth.

¹⁰⁵ Stuart Sim, *A Philosophy of Pessimism*. (Reaktion Books, 2015). And Alexander Bain, "Pessimism: A History and a Criticism." (1877), 558-565.

¹⁰⁶ Benjamin R. Foster, *The Epic of Gilgamesh* (New York: W.W. Norton & Company, 2019).

Then, in the middle eastern studies, Izutsu also referred pessimistic Arabic poetry before the advent of Islam which utters about immortality.¹⁰⁷ Omar Khayyam also wrote pessimistic poetry that negates afterlife.

Lugt traced pessimism with Bayle and Malebranche then she refers to different medieval philosophers like Leibniz, Voltaire, La Mettrie, Maupertuis, David Hume, Jean-Jacques Rousseau, Immanuel Kant, Arthur Schopenhauer. Her studies show how philosophical pessimism took root from earlier in modern literature, starting from Mainländer and Nietzsche.¹⁰⁸ In different part of the world, perhaps pessimism exists in various terms depending on the situation. In Indian tradition, Gautama Buddhist philosophy is famous. In Chinese tradition, the Taoism is famous. In Islamic tradition, Sufism is famous for pessimism as we find in the works of Rumi. In Greek tradition, there was a group by the name of the cynics. After the scientific enlightenment in Europe, pessimism is observed in modern literature. Now it seems pessimism is entering Muslim minds due to the influence of the scientific worldview.

2.3.1 Pessimism in Ancient Greek Philosophy

Pessimism in ancient Greek philosophy is usually visible in different philosophical groups. Socrates death for morality itself is pessimistic in nature. The works of stoic philosophers are most important when dealing with philosophical pessimism. Epictetus wrote *Enchiridion* which is widely popular during modern period when crisis was knocking the door due to scientific worldview. Mark states, “Diogenes of Sinope (l. c. 404-323 BCE) was a Greek Cynic philosopher best known for holding a lantern (or candle) to the faces of the citizens of Athens claiming he was searching for an honest man.”¹⁰⁹ An honest man problem did exist at the past and at the present. The cynical worldview does exist when people find two faces and double standard policies in society

¹⁰⁷ Toshihiko Izutsu, *Ethico-religious concepts in the qur’ān*, (Montreal: McGill-Queen’s Univ. Press, 2002).

¹⁰⁸ Mara van der Lugt, *Dark matters: Pessimism and the problem of suffering*, (S.l.: PRINCETON UNIVERSITY PRESS, 2021).

¹⁰⁹ Mark, Joshua J. “Diogenes of Sinope.” *World History Encyclopedia*, July 4, 2023. https://www.worldhistory.org/Diogenes_of_Sinope/#:~:text=Diogenes%20of%20Sinope%20%28l.%20c.%20404-323%20BCE%29%20was,truthfulness%20at%20all%20times%20and%20under%20any%20circumstance. (Accessed on 21st April, 2024)

where for Kings, the common morality is never applied rather Nietzsche's master and slave morality do exist within system.

The honest man and honest leadership are missing within Muslim literature. AbdulHamid AbuSulayman in his, *The Crisis of Muslim Mind*, described in detail. The Honest man is missing no doubt on that. Pessimism does arise out of it but again that is not the concern of pessimism that arises from the scientific worldview. The Scientific Worldview is deeply problematic that Greek Philosophy was missing. There were sophists who present the ideas in an excellent manner in exchange of money, and they could elaborate things to public in better way compared to Socrates and Plato and other philosophers. These sophists were hedonists and negated Idealistic philosophy. They were ignored by philosophers and students of philosophy when reading Greek philosophy. Now they are the proponent of the scientific worldview if they are alive. New Sophists are the proponent of the scientific worldview. New Atheism is the real example of it. Media is listening to them. They are smart and all major chairs in university are under their control. The most important thing is they can reach to public. The public understanding of science projects and social media content is easily spread now. People can access those ideas in a matter of seconds. In fact, this is a worldwide phenomenon now. Unlike Greek Sophists, they do not need to go and give lecture every corner of the world rather just makes a quality video and upload on YouTube and other social media channel. For sophists, what is pessimism? It is simple. The idealistic philosophy other than natural philosophy is pessimistic because this philosophy has no evidence. Plato's ideal world is just imaginative and it got no relation with real world. For Plato and Aristotle, perhaps Sophists are pessimistic because they do not hold anything as truth when it comes to ideal state. It is like all the Prophets (pbut) in Abrahamic tradition when Prophets (pbut) call them to worship one God, they simply turn their face away. Stoics have different strategies though to deal with cynical worldview of life in Hellenistic period. For stoics, they neither deny metaphysics nor accept fully. They try to balance with life like Buddha did in Indian subcontinent. When buddha got enlightenment and broke his fast, his devoted follower left Buddha accusing him accepting life. In Fact, Buddha accepted the middle path to save the people during that time. Stoics had similar approach. They are pessimistic about fate and life, yet they try to deal with life wisely. They did not go for complete detachment from the world like mystics and Buddhist monks do rather they just show the way to deal with society

and live together. In fact, the stoic way was a better solution in the state level and the kings need the teaching of stoics to lead the state.

Pessimism also lies within Greek philosophers. One group who teach philosophy and act upon it like Socrates death and other group of philosophers are those who teach philosophy and do not act upon it like sophists.

For Socrates, he was given option to run away from that city but he refused on the spot. Plato was there and what he learned, he delivered to the world. That is the real pessimistic and beautiful teaching that can turn a student into practicing ethics and morality and handover to future generations. We hardly name the sophists, but we name for Socrates, Plato and Aristotle.

Pessimism in Greek Philosophy is the most significant works because they experienced themselves and they wrote philosophical works on it, and it is like the myth history repeats itself. This is truth that we have lived 2500 years now from Socrates. It has been over 2000 years from Hellenistic period, yet those pessimistic philosophy about Human life and suffering still applies in 21st century. It is true that history never repeats but the pattern of behavior is there. Evolutionary psychology is there, and it is our duty to learn from past mistakes and not to repeat. Romantism and tragedy can make sense in Shakesperean tragedy or English romantic period, but Modern period is full of madness because entire literature of idealism has been completely negated. Natural philosophy is still on the rise. There is no return in it. It is like once you start your morning work at restaurant and you need to be there 12 hours and after 6 hours and in busy period there is nothing called returning Home. Modern Period seemed the peak hour for madness, yet after coming AI it seems the peak hour of madness yet to arrive. There are billions of people who are simply unaware about it. They have in fact no time to think about it because they are stuck, and they are imprisoned in imaginative world like Harari mentioned.¹¹⁰ Hence, for new atheist academicians like Harari, it is hard to wake everyone up and it is indeed impossible, but many academicians are aware in higher learning institutions. That's why people lose faith mostly in American in Higher learning institutions. The faithless tendency is there. So, the problem lies within society the leaders and teachers who teach ethics, laws, and morality, they themselves do not

¹¹⁰ Yuval N. Harari, *Sapiens: a brief history of humankind*, (New York: Harper, 2015).

follow and hide their weakness under the veil. They themselves are more hypocrites, pessimistic, hopeless and atheist than those who openly stay as atheists.

Islam is a product, Christianity or Hinduism is just a product which needs to sell and buy. Like original products they have comfort and facility, and these products work as imaginative lies but there is not even slight truth in it about transcendental truth. That's how pessimistic tendency works when it is related with the scientific worldview.

2.3.2 The Pessimistic Traditions of Eastern Philosophy

In Vedanta and Upanishad, there are pessimistic literature¹¹¹ but the most important pessimistic tradition in eastern philosophy are perhaps Taoism, Buddhism and Charvaka. As for Taoism, it teaches how to let it go and deal with suffering.¹¹² Taoism is considered Chinese and far eastern Philosophy. Confucianism is also important to understand pessimism because Taoism and Confucianism are like Catholicism vs Protestantism. Hence, the response to pessimism or the dealing with pessimism is different. For Taoism, to deal with pessimism of life it teaches to be passive and let it go. This is kind of Greek stoics whereas Confucianism asks to be active to deal with suffering. It is more like in Islam we have Sufism which is passive philosophy on the other hand we have people who negate Sufism and lead dangerous life. Islamic states in the past mostly was in that category.

The Buddhism also identifies and provides solution on how to overcome suffering. They have strategic way to identify pessimism and they provide solution using detachment. In eastern philosophy, Buddhism has very strong foundation because even for Arthur Schopenhauer when he speaks about suffering he referred Buddhism and Hinduism.¹¹³ Buddha's central theme of discussion how to reduce suffering because for Buddha world is full of suffering.¹¹⁴ People become sick and they all die at certain

¹¹¹ Wadigala Samitharathana, "A Contrasted Philosophical Approach to Rig Veda & Upanishads in Indian Thought." (*The Journal of International Buddhist Studies College* ,2019) 5, no. 1, 1-15.

¹¹² Roger T Ames, "Taoism and the androgynous ideal." (*Historical Reflections/Réflexions Historiques* ,1981), 21-45.

¹¹³ Robert Wicks, "Arthur Schopenhauer." In *Nineteenth-century philosophy of religion*, (Routledge, 2014), 81-93.

¹¹⁴ Peter D. Santina, *Fundamentals of Buddhism*, (Corporate Body of the Buddha Educational Foundation, 1984).

point of life. The relationships we have today, it can make us cry tomorrow when both depart. That's why detachment is important for Buddha. Be needless as much as possible to reduce suffering. For example, if a young boy falls in love with beautiful girl, he will have urge to get that girl as 'my or mine' concept. This is also matter of choice of girl, society and different circumstances. The urge he has and if he fails, he will suffer. However, if he could refrain in the first place, he could easily handle the situation. The more he penetrates into relationships, the more he is in trouble because maybe the girl, the society speak different story. Hence, for Buddha detachment from the worldly things is very necessary, otherwise it will make person suffer. It can be wealthy, it can be girl, it can be child and it can be other needs. To be needless and to avoid relationship is to reduce suffering in Buddhism. Another example is you have a relationship with a person and he or she dies with cancer and you witnessed the event and you feel sad. This could be avoided very easily by not making relationship at all in the first place.

However, Charvaka philosophy was different. Like Buddhism, Charvaka philosophy evolved as a result of Hindu religious teaching. For Charvaka philosophy, they suggest hedonistic lifestyle as a solution for pessimistic life.¹¹⁵ Buddhism suggests for detachment, but Charvaka philosophy is completely different. To deal with pessimism, Charvaka asks you to borrow ghee and enjoy the food. This world is full of injustice and suffering. There is no afterlife, and Hinduism tells lie about it. Hence, for Charvaka philosophers they asked their followers even though you are suffering, and you are hungry, you need to be reckless to be happy. You borrow food and enjoy your meal. There is no point of living suffocating life with false Hindu ethics and morality because the scriptures are nothing more than dodge teaching by Hindu scholars. The philosophy is simple, yet it has profound implication till modern time and for atheist group in Bangladesh in their writings, they promote the philosophy. Dr. Avijit Roy, famous atheist blogger in Bangladesh, was murdered in 2015. His email address was worded as "*charvaka*". This is Indian atheistic philosophy in ancient time. It is not rather a surprise if philosophy is popular among atheists across the world. There is not much choice in life whether you are Muslims, Atheists, Hindus, Christians, Jews. People are stuck like Sisyphus. Society is designed in such a way that we have nothing but to accept

¹¹⁵ Gupta, Aditya Kumar, and Kanika Saraf. "Hedonism and Indian philosophy of peace: An examination." *Idea, (Studia nad strukturą i rozwojem pojęć filozoficznych)*, 2017) 29, 349-356.

suffering and deal with it. Kafka, Camus and Jean Paul Sarte tried to deal with it in different ways. Charvaka philosophy was just counterattack on Hinduism to deal with suffering. The promises and ethics in Hinduism were challenged.

2.3.3 Contemporary and Modern Philosophical Views on Pessimism

David Hume, Hegel, John Lock, Leibniz, Immanuel Kant were producing philosophical works which are pessimistic in nature and Kant tried to deal with it without negating metaphysical part that David Hume was challenging. However, this is Immanuel Kant who wrote and initiated pessimistic essay on theodicy “*On the Failure of All Philosophical Trials in Theodicy*”. This essay for Copernican turn for the first time by Kant. Lugt mentioned that Kant closed the book for all the big philosophical questions of the past and he presented and indicated the new direction. Scientific Worldview was still at its early stage of development.¹¹⁶ The devastating essay was written in 1791. Darwinian theory was not in the picture. Kant seems to get the smell of Scientific Worldview from Copernicus but still there was no strong handhold to stand up on scientific worldview. In 1819, Schopenhauer wrote his masterpiece, he definitely understood Kant. Schopenhauer’s background was science in university. He was the opponent of Hegel. Yet he was suffering from moral degradational problem despite realizing scientific worldview. Lugt further quoted Nietzsche for mental condition of Arthur Schopenhauer in the Chapter titled ‘The Flute-playing Pessimist’, “... Schopenhauer, pessimism notwithstanding, actually-played the flute...everyday, after dinner. You can read it in his biography. And just out of curiosity: a pessimist who negates both God and world but stops before morality, - who affirms morality and plays his flute, affirms laede nimum morality: excuse me? Is this really – a pessimist?”¹¹⁷

Darwin’s origin of species or Decent of Man books were introduced only at the time of Karl Marx, but Kant and Schopenhauer both missed the boat to see more vivid picture of Scientific Worldview. Even Darwin himself was in the state of temporary confusion, but his works vehemently affect philosophers and writers afterward.

¹¹⁶ Mara van der Lugt, Dark matters: Pessimism and the problem of suffering, (S.I.: PRINCETON UNIVERSITY PRESS,2021), 284-285.

¹¹⁷ Ibid, p. 334

Karl Marx's works perhaps opens up the possibility of pessimism since he negated Hegel's ideal dialecticism¹¹⁸ and he introduced his materialistic dialectical notion in society for bourgeoisie and proletariat through human history. He introduced thesis, antithesis and synthesis in historical dialecticism. This was pessimistic in nature. Schopenhauer also praised and criticized Kant and tried to come out from too much idealistic philosophy. Schopenhauer got influenced by the eastern philosophy especially, Upanishad and Buddhist philosophy. He also tried to bring materialistic explanation of Spinoza's monism. Singularity and plurality concept were used to explain his pessimistic philosophy. His teaching aligns with Rumi's works. For Schopenhauer, he appreciated music as inner painful tone of singularity that Rumi described at the beginning of Masnavi.

Schopenhauer's writing is the extension of Kant's philosophy but it is more towards pessimistic approach.

Mainländer published a book entitled *Philosophy Of Redemption*. He committed suicide right after the publication. Mainländer claim to polish work of Schopenhauer especially where Schopenhauer was idealistic. Mainländer follows natural philosophy for his masterpiece. YuYuHunter stated in the critique of Mainländer's translated work,

"This reconciliation with science of Mainländer has been much more successful than anyone in the 19th century could ever have expected. The teachings of Kant-Schopenhauer on space and time are in contradiction with Einstein's theory of relativity, but Mainländer circumvents this and comes to results that comply with special relativity. Also, before the 20th century the universe was believed to be spatiotemporally infinite. Yet Mainländer asserts that the universe has begun (from an unexpanded point) and that the universe is finite in size. This is why a German scholar remarked that the scientific worldview has "mainländerized" in his favor".¹¹⁹

If we discuss contemporary and modern philosophical views on pessimism, first thing we need to remember that pessimism in scientific worldview is not about detachment or human suffering like past philosophers and religious leaders rather

¹¹⁸ Lucio Colletti, "Marxism and the Dialectic." (New Left Review, 1975), 93, no. 4, 3-29.

¹¹⁹ "Mainländer Philosophy of Redemption: Philipp Mainländer: Free Download, Borrow, and Streaming." Internet Archive. Accessed April 21, 2024. <https://archive.org/details/MainlanderPhilosophyOfRedemption>.

pessimism arises due to scientific discoveries and ideas. For example, after the publication of Charles Darwin's '*The Origin of Species*', Mainlander wrote his book negating afterlife and immortality, and his idea was death is like Nirvana and the very ultimate end for human suffering. Darwin's writing heavily influenced philosophy, art, and literature. Fredrich Nietzsche's work also indicated how scientific worldview inclined to develop for realist philosophy denying idealistic philosophy. Religious scriptures are seen as outdated, and writers and philosophers are in the state of confusion. The rise of realism was rampant across European literature. Beat Generation arise in America. Ginsberg wrote poetry on Hollow men where he mentioned how the young generation is being destroyed as a result of modernism. Existentialist novelists and philosophers were seen like, Albert Camus and Jean Paul Sarte. These writings are pessimistic products due to the scientific enlightenment and prediction of new ideological development which is the scientific worldview. Dostoevsky and Antov Chekov were using pessimistic elements which were completely based on scientific worldview. *Brothers Karamazov* is the real inspiration from scientific worldview. That was pure pessimistic literature based on scientism.

Albert Camus perhaps deals with philosophical pessimism in the best way through his essays and novels. Till contemporary time, nobody has ever dealt with and expressed the way Albert Camus did. Philosophical Pessimism in light of scientific worldview seems more in demand at the age of Artificial Intelligence and Hollywood culture. Netflix Series like 3 body problem based on science fiction novels shows how scientific worldview and philosophical pessimism are intertwined each other. Obviously scientific worldview has been misused by world politics for the last few centuries as we can notice through another Netflix series like Dune that one was also based on famous Novel.

In fact, elements of philosophical pessimism are heavily used in modern and contemporary literature. Science fiction novels, movies, cartoons, even games are the demand for young generation. People in fact disenchant themselves rapidly from religion by living in a world of AI, corruption, madness, racism, secularism, multiculturalism, globalization. It is possible to use the term 'Complex Society' that

Ziauddin Sardar at all referred in their writings.¹²⁰ It is like scrolling social media news in which we notice people are harassed and killed and the next video shows Indian Hollywood dance of Salman Khan. The later video makes us previous video of human suffering. The madness of humanity lies within technology. We change our mind by using smartphones. The fingertip decides what to see and what not to see. The age of social media advertisement, we are forced to see naked advertisement to watch our favorite content. The scientific worldview created deeply philosophical pessimism that we ourselves are not aware of. Harari in his book shows how imagination manipulates our human behavior from individual level to collective level in society. Similarly, now due to AI and social media content, we are so much obsessed with virtual reality. This virtual reality creates different sorts of pessimism that our earlier generation never experienced.

2.4 CONCLUSION

It can be concluded that the scopes of pessimism are very wide. There are different forms of pessimism. In ancient China, India, Greece had the concept of pessimism. Wherever the human live, the pattern of suffering and curiosity is same. That's why we see some similarities in philosophical writing. They deal with sufferings in different way but they understand human society very well by carefully observing. That's why ancient teaching is still relevant in the 21st century. If suffering were not the same, the writings had no impact; and we took nothing from it.

Pessimism from scientific worldview is a new phenomenon in history. Unlike Buddhist, Taoist or Stoic teachings or Ghazali's teaching to deal with suffering, new pessimism differs drastically. The pessimism from scientific worldview is unique in a sense that people negate Allāh, afterlife and immortality on the basis of scientific worldview using scientific data. The phenomenon was not visible in any earlier civilization. The very character of Scientific Worldview is like the character of famous detective novel Sherlock Holmes. In the novel, the protagonist uses empirical evidence to solve the mystery of crimes negating all mythical approaches. Similarly, Scientific

¹²⁰ Ziauddin Sardar, J. Serra, & S. Jordan. *Muslim societies in postnormal times: Foresight trends, emerging issues and scenarios*, (International Institute of Islamic Thought, in cooperation with Centre for Postnormal Policy & Future Studies, 2022).

Worldview tries to investigate, manipulate and negate all other forms of traditional knowledge. That's why scientific worldview is becoming more acceptable day by day. The main attack of scientific worldview is on all world religions as false and fake enterprise.

In the west, medieval philosophers like Jean-Jacques Rousseau, Leibniz, Voltaire, Kant, Descartes deal with pessimism but it was revolved around human suffering and challenging only hypocrisy of religious people and authority but scientific worldview steps forward and it does not only attack, but it affirms complete lacking of evidence in favor of any divine entity. There was no God, there is God, there will never be any God in the course of universe. The universe came into existence out of nothing (through the process of Quantum mechanics) as modern science tells and in the course of its 13.7 billion years of evolution no divine God came for intervention. Hence, it is absurd to fill the God of the Gap. That means the entire enterprise of religions were fraud fundamentally.¹²¹ The promise of one Allāh or many Gods both are fraud. The promise of afterlife is fraud. The promise of immortality is also fraud. In other words, the entire enterprise of metaphysical reality is delusional.¹²² Monism or *Wahdatul Wujud* that Sufi or early western philosopher promoted also fraud and nothing more than hopeful pessimistic speculation.¹²³ That is the hint of pessimism that scientific worldview offers with firmness. Islam offers different worldview with firmness affirming the metaphysical reality as the ultimate truth that will be discussed in chapter 4.

From the modern period, philosophers and writers were trying to come up different solution for scientific worldview. There are multiple alternatives were offered from their own space. Yet, scientific worldview is dominating among scientific community. There are few names like New Atheism or scientism, but the goal is same. Scientific Worldview is utterly positivistic in nature when it comes to God and afterlife. This chapter dealt with some concepts of pessimism, historical development, Pessimism in eastern philosophy, and then modern and contemporary trend of pessimism. This

¹²¹ Avijit Roy, *বিশ্বাসের ভাইরাস [Virus of Belief]* (Dhaka: জাগৃতি প্রকাশনী, 2014).

¹²² Avijit Roy, *অবিশ্বাসের দর্শন [philosophy of disbelief]*. (Dhaka: শুদ্ধম্বর, 2011).

¹²³ Md Maruf Hasan, "Quantum Nothingness and Mystery of Mysteries: Lawrence Krauss and Ibn Arabi on the Likelihood of Existence for Absolute and the Multiverses", (*International Journal of Research in Engineering, Science and Management*, 2024), 7 (6), 120-25.

chapter also shows how the foundation of pessimism differs greatly when we compare pessimism before scientific worldview and after scientific worldview. For example, before scientific worldview pessimism was arising, we confine suffering only with human's death and suffering due to sickness. However, after the scientific worldview pessimism came into business, and philosophical pessimism changed its direction. From Kant, Schopenhauer, Mainlander then Nietzsche, we have noticed that philosophical pessimism started to negate God, idealism and then it turned into promoting realism. Natural science was dominant, and scientific worldview was being prioritized. Modernism, post-modernism, post normal times come in one after another, yet scientific worldview is still dominating factor in Hollywood culture as well as in popular science books.

Muslim youth are most vulnerable of it and Islamophobia among Muslim countries are on the rise as a consequence. The silent revolution is there. There is an urgency to change the entire education curriculum. Unfortunately, there is lacking in qualified teachers among Muslim countries. Teachers themselves are not trained or unaware of the very problem. Secularization is indeed a very slow process. That Nietzsche called it as the process for death of God. Muhammad Iqbal and Max Weber also indicated about disenchantment of the world. Islamisation is extremely necessary as emphasized by Mawdudi, Sayyid Qutub, Ismael Raji Al Faruqi, Abdul Hamid Abu Sulayman. However, the action and intention exist with few compared to the population among Muslim countries. In fact, very few teachers comprehend the need for Islamisation.

Therefore, it seems contemporary trend of pessimism of scientific worldview refers to lack of emphasis on Islamisation of knowledge. In fact, Sardar's Integration of knowledge is nothing more than promoting and prioritizing scientific worldview. The project of Integration of knowledge seems one sort of disenchantment because Integration of knowledge, no doubt, more rationalistic approach based on contemporary context in comparison to Islamisation of knowledge.¹²⁴ Because Integration of Knowledge superbly deals with complex problems of society. It promotes globalization, multiculturalism, mini multi-civilizational world etc. It is sound for climate change

¹²⁴ Ziauddin Sardar, Jeremy Henzell-Thomas, and C. Scott Jordan, *Rethinking Reform in Higher Education: From Islamization to Integration of Knowledge* (London: The international Institute of Islamic Thought, 2018).

problem. Integration of knowledge is more scientific and rationalistic in nature than Islamisation of knowledge. Yet, that is clear gradual disenchantment that Max Weber referred to in his works.



CHAPTER THREE

THE IMPACT OF THE SCIENTIFIC WORLDVIEW

ON PESSIMISM

3.1 INTRODUCTION

“It is better to be unhappy and know the worst, than to be happy in a fool’s paradise.”¹²⁵

“Nature does not ask your permission; it does not care about your wishes, or whether you like its laws or not. You’re obliged to accept it as it is, and consequently all its results as well.”¹²⁶

This chapter will try to comprehend how the scientific worldview has affected a sense of pessimism in the world today. To do that, first, it is necessary to deal with some background studies of philosophers and scientists, because after the advent of Darwinian theory many philosophers have followed it. Then, this chapter will advance to see how scientific advances affect existential outlooks. Moreover, this chapter would observe technological developments and the perception of human progress perception for current and future trends. Lastly, the chapter will deal with the impact of scientific determinism on optimism and pessimism.

It is imperative, as discussed in earlier chapter, that pessimism has long historical trace. However, when the word ‘today’ was included in the question, it must be understood in the context of Muslim societies, because the sense of pessimism, that West has already experienced due to scientific worldview after scientific enlightenment, is still on its way. Muslim societies experience secularism in many countries. However, majority of people who propagate secularism did not realize the real sense of pessimism due to their lack in understanding the scientific worldview. In other words, secularism

¹²⁵ “A Quote from the Idiot,” Goodreads, accessed May 14, 2024, <https://www.goodreads.com/quotes/558892-it-is-better-to-be-unhappy-and-know-the-worst>.

¹²⁶ “A Quote from Notes from Underground, White Nights, the Dream of a Ridiculous Man, and Selections from the House of the Dead,” Goodreads, accessed May 14, 2024, <https://www.goodreads.com/quotes/556887-nature-doesn-t-ask-your-permission-it-doesn-t-care-about-your>.

is good because it allows to practice freedom of choice and speech within Muslim countries.

In a recent paper published in UM on classical atheism and New Atheism, it showed current trends of Muslim Youth who became apostate and spoke against Islam.¹²⁷ New Atheism has affected their 'aqīdah. This is very alarming in a sense that it is all about not reaching the knowledge of New Atheism to Muslim Youth. New Atheism is very persuasive since it uses scientific worldview. As mentioned, New Atheism is the latest variant of scientific worldview. If scientific worldview is systematically allowed to spread within Muslim societies, there is a high possibility that Muslim youth would lose their faith

3.1.1 Scientific Worldview and its Sense of Pessimism

"There's simply no polite way to tell people they've dedicated their lives to an illusion,"¹²⁸ The Washington Post quoted in the recent article titled, "Daniel Dennett, atheist philosopher guided by science dies at 82". In 1910, at the age of 82, suddenly during snowfall at night Leo Tolstoy disappeared from his home. Later, he was found death in railway station. In the preface of the book, '*The Sayings of Prophet Muhammad*' it states about Tolstoy's very last day, "I am told by a nephew of mine on the authority of one of his daughters whom he had met in Russia that a copy of this book was found in the large overcoat in which he had wrapped himself before setting out on that last walk of his to die in the fields he used to till".¹²⁹ Earlier Leo Tolstoy wrote short stories to spread the teaching of Jesus. He could not accept Nietzsche's nihilism¹³⁰ but he himself could not properly withstand with scientific worldview. He praised Antov Chekov's works who wrote about scientific worldview and pessimism.

¹²⁷ Mohamad Fuad, M. R., Che Nordin, K. N., Hamat, M. F., & Qatawneh, M. A. S. , Godless Minds: Exploring The Rise and Influence of New Atheist Thinkers, (*Journal Usuluddin*, 2024), 51(2), 89–120.

¹²⁸ Daniel Dennett, philosopher who explored science of the mind, dies at 82 - The Washington Post, accessed May 14, 2024, <https://www.washingtonpost.com/obituaries/2024/04/20/daniel-dennett-philosopher-dies/>.

¹²⁹ Muḥammad and Abdullah al-Mamun Suhrawardy, *The Sayings of Muhammad* (London: A. Constable & Co., 1905), 14.

¹³⁰ Schonle, Andreas. "Tolstoy's critique of modernity in War and Peace: intersections with Foucault." (*Tolstoy Studies Journal*, 2013), 25 , 42-52.

Skepticism was high among writers regarding scientific worldview and religious faith.¹³¹ Tolstoy was fully aware of the fact at that period.

After Mainlander's suicide, Nietzsche went mad when he saw horseman beating up horses in the street without any mercy. This is a vivid picture of Dostoevsky's portrayal in novel that he witnessed in front of his eyes. Schopenhauer longing for morality is dead as he witnessed perhaps through that vivid scene. In other words, Christian God and morality both were dead to Nietzsche. Nietzsche's famous introduction of master and slave morality that Machiavelli introduced as fox and lion theory becomes absurd despite his personal solution for humanity. The new prophet can not control his emotion at the end of the day when he saw beating up horses. You show Godless people how to survive in Godless world, yet you have sense of pessimism due to scientific worldview.

For existential crisis perhaps, the Prophet Muhammad (pbuh) wanted to commit suicide by throwing himself from mountain thinking he was in the state of illusion at the early stage of revelation.¹³² In fact, suicide attempt of prophet Ibrahim into fire and Mainlander got no difference from scientific worldview. This is just Ibrahim (pbuh) hoped to seek help from one God only out of illusion whereas Mainlander had no hope in any existence of divinity. Mainlander was strictly materialistic, negating all sort of idealistic philosophy. Scientific enlightenment in Europe was a direct influence at his philosophy. In that sense, scientific worldview is extremely dangerous to discredit ideal philosophy or religious beliefs.

Leo Tolstoy wanted to live like American Transcendentalists after the rise of scientific worldview, yet Tolstoy could not control his spiritual crisis towards the end of his life. He had positive attitude towards the Prophet Muhammad's (pbuh) teaching. This shows he had a crisis for sure. Dostoevsky's last novel was written in late 19th century, Tolstoy must have read that masterpiece [*Brothers Karamazov*]. Dostoevsky's work clearly portrayed Marxist and Darwinian views of life and at the same time the work showed how existential crisis started within church workers. These portrayals clearly seem to disillusioned works written by Leo Tolstoy. Tolstoy desperately tried to

¹³¹ Two great writers meet: Tolstoy and Chekhov | Cesar Chelala | the blogs, accessed May 14, 2024, <https://blogs.timesofisrael.com/two-great-writers-meet-tolstoy-and-chekhov/>.

¹³² Ṣaḡī al-Raḡmān Muḃārakḡūrī, *The Sealed Nectar: Biography of the Noble Prophet* (Riyadh Saudi Arabia: Darussalam, 2015), 70.

spread idea of love through the teaching of Bible. However, he himself was in a pessimistic state and this is not for some other reasons except scientific worldview. Imagine a scenario, a religious boy committed adultery and he feel sorry for that. Nobody saw the act. He used condoms and he is completely safe about the act. Yet he feels guilty, and he went to mosque to pray. He cried and asked forgiveness from Allāh. He became religious and God conscious only when he realized inherent problem with it. Leo Tolstoy was not unaware of the fact that science was indicating different directions. Yet he promoted Christianity like Ghandi did, but when he died, the book, *the Sayings of the Prophet Muhammad (pbuh)*, were inside his overcoat. He is a genius writer and no doubt about it.

The contention is not whether the actual event took place or not. He left the house for sure and he had crisis (Existential Nihilism) inside him. It can be family or spiritual crisis. It does not matter also if he converts to Islam or not. The ultimate concern of this research is to find if scientific worldview creates sense of pessimism (Leading to existential Nihilism). The answer is yes as discussed in previous chapters and the issue will be further clarified in later chapters. Sense of pessimism can create for many reasons and there is no doubt in it, but this particular pessimism from scientific worldview is unique because it leads a person towards nihilistic worldview. That's why many writers during modern period in Europe, America and Russia were pessimistic and nihilistic. Their works are full of cynical views. Among the works, researchers have witnessed enormous pessimistic works that can exclusively subscribe to scientific worldview. The recent article published in University Malaya discussed secularization of science that Naqib al-Attas referred at his works.¹³³ Secularization of science means it is not value free rather it had tendency to accept scientific worldview alone. In fact, it is interesting to note that recent studies in Asia show multidimensional epistemological beliefs among elementary school preservice science teachers (PSTs).¹³⁴ This happens mostly due to their religious and cultural upbringing. In another recent studies on Finns, authors states at their abstract, "A 'scientific worldview' is commonly seen as

¹³³ Arroisi, Jarman, Hamid Fahmy Zarkasyi, and Winda Roini. "The Relevance of Contemporary Epistemology on Existing Knowledge: A Critical Analysis of Western Scientific Worldview According to Al-Attas Perspective", (Afkar: Journal Akidah & Pemikiran Islam, 2013), 25 (2), 225-56.

¹³⁴ Mary Joy M. Bejerano, Betcieva Garcia Rada, Cinder Dianne L. Tabiolo, Ciel Honee C. Cajocon, Maria Shiela Cantonjos-Maglente, Dennis O. Polinar. "Exploring the Connections Between Epistemological Beliefs, Worldviews, and Psychological Self-Efficacy of Preservice Science Teachers", (*Journal for ReAttach Therapy and Developmental Diversities*, 2023) 6 (8s), 438-51.

contradictory to belief in supernatural forces.”.¹³⁵ Hence, the question arises is scientific worldview more rational than other worldviews? Another recent book published in 2023, Daniel Pipes devoted a section entitled, “Atheism among Muslims is “Spreading like Wildfire””¹³⁶ The researcher argues that the lack of literature of Islamic worldview and scientific worldview can cause serious sense of pessimism among Muslim youth, because the answers are either not known or simply not satisfactory. The answers given by scholars sometimes sound like sophistry, therefore, the doubt canon among Muslim youth can simply appear and later this doubt leads to atheism as they do further investigation on the topic and literature from scientific worldview is insufficient and even if there are some formulations of answers but that is not easily accessible like Popular science books in the market.

It is fine to live with cultural garbage as necessary lie as Ghandhi did throughout his life, yet necessary lie or stubbornness for personal belief are just self-made illusion as seen from scientific worldview. The question is what sort of existential crisis is that? Or can scientific worldview create a sense of pessimism to these group of people who are stubborn and act like blind followers of scientific worldview? To understand this subtle point let's consider AI's example. AI can be threat for the existence of Human beings as scientists are predicting. We are at the beginning stage of experiencing AI. We have noticed using ChatGPT that it can work very fast and write and rewrite. Chat GPT has its own creativity. Hence, AI has been able to create sense of pessimism among prominent scientists, expertise thinking AI is better and smart to take away jobs. Similarly, the scientific worldview is capable to create sense of pessimism who are dealing with faith and science issue. Daniel Dennet's quotation was the real indication how sense of pessimism can be manipulated for religious scholars due to encountering scientific worldview. When you are in debate, the responsibility of debater is to listen and refute the arguments. It is not appropriate for debater not to listen and provide no refutation at all. It shows the lack of carelessness, competence and debaters ended up losing the round. It is necessary to buy the arguments and refute the arguments when it is about scientific worldview. Then, the literature on scientific worldview and Islam will be fruitful for upcoming Muslim youth who may need literature on this particular

¹³⁵ Roosa Haimila, Hanne Metsähinen, and Mark Sevalnev, “Supernatural Belief in ‘Scientific’ Worldviews?,” (*Journal of Cognition and Culture*, 2024), 24, no. 1–2, 1–34.

¹³⁶ Daniel Pipes, *Islamism vs the West: 35 Years of Geopolitical Struggle* (New York: Wicked Son Press, 2023), p.91-98.

area. Otherwise, the situation of Muslim youth will be like they will accept Islam as necessary lie and live in the doubtful state. It is not wrong to live for certain time to live in that state of doubtful state as Imām Ghazali himself experienced this sort of problem, but no answer at all related to scientific worldview till a Muslim youth becomes apostate and never returns. Muslim scholars and academics must hold accountable for this. This is indeed serious disease of youth Muslim minds.

To understand more clearly the problem, Nietzsche's paragraph from the Gay Science on Death of God will be quoted:

The Parable of the Madman

Have you not heard of that madman who lit a lantern in the bright morning hours, ran to the market-place, and cried incessantly: "I am looking for God! I am looking for God!"

As many of those who did not believe in God were standing together there, he excited considerable laughter. Have you lost him, then? said one. Did he lose his way like a child? said another. Or is he hiding? Is he afraid of us? Has he gone on a voyage? or emigrated? Thus they shouted and laughed. The madman sprang into their midst and pierced them with his glances.

"Where has God gone?" he cried. "I shall tell you. We have killed him - you and I. We are his murderers. But how have we done this? How were we able to drink up the sea? Who gave us the sponge to wipe away the entire horizon? What did we do when we unchained the earth from its sun? Whither is it moving now? Whither are we moving now? Away from all suns? Are we not perpetually falling? Backward, sideward, forward, in all directions? Is there any up or down left? Are we not straying as through an infinite nothing? Do we not feel the breath of empty space? Has it not become colder? Is it not more and more night coming on all the time? Must not lanterns be lit in the morning? Do we not hear anything yet of the noise of the gravediggers who are burying God? Do we not smell anything yet of God's decomposition? Gods too decompose. God is dead. God remains dead. And we have killed him. How shall we, murderers of all murderers, console ourselves? That which was the holiest and mightiest of all that the world has yet possessed has bled to death under our knives. Who will wipe this blood off us? With what water could we purify ourselves? What festivals of atonement, what sacred games shall we need to invent? Is not the greatness of this deed too great for us? Must we not ourselves become gods simply to be worthy of it? There has never been a greater deed; and whosoever shall be born after us - for the sake of this deed he shall be part of a higher history than all history hitherto."

Here the madman fell silent and again regarded his listeners; and they too were silent and stared at him in astonishment. At last he threw his lantern to the ground, and it broke and went out. "I have come too early," he said then; "my time has not come yet. The tremendous event is still on its way, still travelling - it has not yet reached the ears of men. Lightning and thunder require time, the light of the stars requires time, deeds require time even after they are done, before they can be seen and heard. This deed is still more distant from them than the distant stars - and yet they have done it themselves."

It has been further related that on that same day the madman entered divers churches and there sang a requiem. Led out and quietened, he is said to have retorted each time: "what are these churches now if they are not the tombs and sepulchers of God?"¹³⁷

The long quotation has few interpretations apart from idea of nihilism (all three groups are turned into absurdity and hollowness namely, theist, agnostic and atheist). Firstly, Max Weber was talking about how science caused disenchantment in society. Secondly, this quotation perhaps only applies for Christian morality due to modernity entered in the West and it is not for other traditions like Islam. However, the researcher would argue that this quotation affects for all traditions including Islam now due to the grand entrance of scientific worldview in Muslim lands. This quotation has profound indication for sense of pessimism. Scientific Worldview is universal, and it can affect any belief as supernatural beliefs other than this worldview as earlier articles also discussed. Ibn Warraq in fact extended the phrase saying what if God is dead is extended to Allāh is dead.¹³⁸

In fact, this pessimism is not coming from sufferings of life¹³⁹ rather Nietzsche indicated that there is no possibility of coming back to that traditional morality since there is no slight chance of existence of divinity (absolute nihilism). Hence, his proposal of new atheistic morality may provide alternative solution, yet he was not happy in it as understood by his last act before he went crazy.¹⁴⁰ He even criticized science and its method, yet he was desperate and was not happy with it. He was accused by his

¹³⁷ "Friedrich Nietzsche~ God Is Dead," God is dead quote Friedrich Nietzsche Parable of the Madman, accessed May 14, 2024, https://www.age-of-the-sage.org/philosophy/friedrich_nietzsche_quotes.html.

¹³⁸ Ibn Warraq, *Why I Am Not a Muslim* (Prometheus Books, 1995).

¹³⁹ "Does New Atheism Come from a Pessimistic Worldview of Our Life?," MuktoMona English Blog, accessed May 14, 2024, <https://en.muktomona.com/posts/2023/11-01-atheism-pessimistic-worldview>.

¹⁴⁰ "Did Friedrich Nietzsche's Own Philosophy Drive Him Insane?," Big Think, October 20, 2023, <https://bigthink.com/high-culture/friedrich-nietzsche-insanity/> accessed on May 14, 2024.

girlfriend as sadomasochism however he denied and never met with his girlfriend.¹⁴¹ The root cause was definitely with scientific worldview. Darwinism did affect his mind. He realized the last hope for humanity is going to be vanish. Muhammad Iqbal had same sense of pessimism when he learned about Western philosophy. His earlier poetry indicates nothing but his pessimistic state due to scientific worldview. He did realize why Nietzsche went crazy. The confidence that Iqbal had in the past was destroyed by new philosophical works that he learned in the west.

Also, disenchantment that Nietzsche was indicating is important to discuss. Towards the last Nietzsche says, "It has been further related that on that same day the madman entered divers' churches and there sang a requiem. Led out and quietened, he is said to have retorted each time: "what are these churches now if they are not the tombs and sepulchers of God?" The researcher further argues that the phrase can be extended to describe the disenchantment within higher institutions in Muslim countries. For example, by the name of rationality students, professors and management of Islamic Universities are allowing multiculturalism and free mixing but following or mixing up Western guidelines. Hence, it is apparent, and it seems as if music along with other unislamic activities are being slowly legalized or halalized or acceptable among Muslim youth. Sometimes the activities in conferences are so rationalistic with Western culture so that if Allāh, the Prophet Muhammad (pbuh) and his companions were allowed to join these conferences, their ideas were considered as irrational and irrelevant. Or Islamic Universities and Institutions are so busy to emphasize on planting tree based on religious teaching but Allāh and the Prophet Muhammad (pbuh) are out of topic. Nietzsche's words referred to that kind of emptiness and carelessness in Human minds for scriptural God.

3.1.2 Disenchantment in Scientific Literature

The previous part has already dealt with pessimism and its historical background. This chapter would try to grapple how science has developed following empiricism and rationalism trying to eliminate idealism and religious beliefs; and as a consequence,

¹⁴¹ "Nietzsche's and Nietzsche and Lou Andreas-Salom", accessed May 14, 2024, https://rsleve.people.wm.edu/FNLAS_1882.html.

how the scientific worldview has affected a sense of pessimism in the world today. This chapter is important as building block for the following chapters.

This is to clarify that there are so many elements of Islamophobia in contemporary society, however, this thesis would only concentrate on scientific worldview to understand Islamophobic attitudes among Muslim youth due to scientific worldview.

Humans are full of curiosity. They simply ask questions, and they want to know. Now imagine a world without science and technology. They do not know how to read and write. What do we expect from these humans? Simple philosophical question like how being and becoming took place in this universe? If these uneducated people try to answer this question, there are two possibilities. The first answer would be if they are sincere like Socrates 'I do not know'. The second answer most probably would be like Homer's epic poetry. That means the answer would be mixed up with myths. What else can we expect from ignorant people in the ancient past when they are not aware about science and technology.

The problem of being and becoming was discussed in Greek philosophy, Islamic philosophy at the past centuries. There was a hot debate around it. The same problem of being and becoming is being asked by modern science. The answer that modern science is trying to formulate is no longer based on myth or logic, rather they are using empirical data using science and technology and try to formulate answers. This is a huge contradiction between past and present answer for being and becoming.

For example, when major scientists in Christianity read that this universe was created in 6 days according to Biblical statement and it was earthly timing. This literal interpretation naturally can affect any Christian scientist to be skeptic about the Bible. Morality may be learned through religious education but when it is about the natural world and it contradicts with religious text, there is sufficient reason to be skeptic if these religious texts are really containing the message of divinity.

There was no microscopic machine during Aristotle. Hence, even though he has investigated so many natural phenomena, there are high chances for Aristotle to be wrong at his experimental result. It is true same skeptic mentality applies with modern technology, yet the nature of confirmation compared to Aristotle's time is optimistic.

Despite being philosophers and scientists, dogmatic beliefs do exist among past philosophers and scientists. In fact, today there is a trend to follow dogmatic beliefs among scientists across the world. Scientific Worldview does not deal with or does not align with those other groups of scientists. As I mentioned secularism or New Atheism are just variant forms of scientific worldview.

This chapter revolves around being and becoming to understand Prophetic teachings, theologians, philosophers and modern scientists. Starting from ultra-mythical explanation of Vadas, teaching of Tao, Thales's conception of everything coming from water, then mystic explanation of Sufi's like Arabi, Martin Heidegger's phenomenology, Merleau-Ponty's modern explanation of phenomenology, lastly, scientific explanation of being and becoming. All the narratives are very crucial to relate and understand sense of pessimism from a scientific worldview.

Ibn Sina's argument for existence of God like necessary existence and contingency existence was making sense till the modern period. Darwin paused full stop for that strictly by emphasizing on scientific explanation of becoming. The revolution started perhaps from mid-20th or early 20th century when Physics, chemistry and biology started to explode rapidly with the help of advanced technology. When the evidence was on the hand that the universe is expanding, samples from asteroids were being evaluated. Scientists discovered animals and Human DNA coding within our bodies.

Complexity made scientists puzzled yet they are strict about not accepting any supernatural explanation in it rather they investigated how these complexities took place over time. The complexity for non-living matters and living organism is same or different but there is huge difference between these two.

In our universe, we have enormous amounts of matter and energy. We have 3 concerns about our universe. The first is dark energy, then dark matter in which light does not reflect, therefore, it can not be identified, but through gravitational lensing and the pattern of reflecting light from telescope, scientists predict about dark matter, then we have visible matter. Visible matter is approximately 5% only compared to dark matter and dark energy. Despite this so much ignorance about the universe, scientists never agree to confess any supernatural explanation since the epistemological bias is highly maintained. This positivistic approach in epistemology in fact was good to

unlock lots of mysteries that were unknown to previous generations. Epistemological bias is not bad always to seek for knowledge. Natural philosophy is in fact always tries to stick to epistemological bias. Due to epistemological bias, it was possible to distinguish and differentiate the early works of scientists if they went for errors due to their personal beliefs. For example, Newton, Spinoza, Kant, Leibniz, Descartes, Schopenhauer, Einstein were scientists and philosophers, yet they had deist approach to understand the universe. The later works of modern scientists and philosophers showed how they were deviating from scientific worldview when they mix up empiricism with idealism. Socrates, Plato and Aristotle were similarly accused of mixing up ideal and natural philosophy. Even in modern science, there is more strict approach in experimental methods. Einstein's published work on theory of relativity, it took 10 years to experiment and accept to scientific community. In fact, these theories can be proved wrong after 100 and thousands of years if new experiments show opposite result. How scientific determinism works to promote scientific worldview at the first place? Before delving into the discussion, it is necessary to provide a brief introduction of *Muktomona* and Dr. Avijit Roy. His work will be cited to understand how scientific worldview is being injected among Bengali speaking Muslim youth. The phenomenon is worldwide and when native language is used to attack Islam, Muslim scholars and academicians must take the crisis seriously to understand and formulate more literature on Islamic worldview in the face of scientific worldview.

3.1.3 *Muktomona* and Dr. Avijit Roy: New Atheism Movement in Bangladesh

Muktomona is an online platform for freethinkers and atheists in Bangladesh.¹⁴² Bengali speaking Proponents of scientific worldview and guests' writers like professors and researchers from different universities across the world usually send and publish their writings. Usually, university students and youth read their writings. Most of the writings are full of anti-religious and promote scientific worldview. The website has a online library in which almost 27 books are freely available for readers. The books are written in Bengali by prominent secular professors and there are some translated works which attack Islam and other religions. As a consequence, most of its founders were

¹⁴² "Welcome to Muktomona", accessed May 14, 2024, <https://home.muktomona.com/index.html>.

killed by religious extremists in recent decade.¹⁴³ Dr. Avijit Roy was its founder and he wrote few books attacking religious beliefs using scientific worldview. A critic and columnist, Avijit Roy (12 September 1972–26 February 2015) was of Bangladeshi American descent.¹⁴⁴ He struggled for press freedom and opposed the government's detention of atheist bloggers and press suppression. On September 12, 1972, Avijit Roy, the son of physics professor Ajoy Roy, was born. Roy completed his undergraduate studies at the Bangladesh University of Engineering and Technology. The National University of Singapore awarded him master's and PhD degrees in biomedical engineering. Prior to becoming a writer and columnist and one of the creators of the *Mukto-Mona* site, Roy worked as an IT engineer. As a result of his activism, Roy, one of the moderators, got death threats. He opposed Islamism, censorship, and the arrest of atheist bloggers. Roy and his spouse went to the *Ekushey* Book Fair in Dhaka on February 26, 2015; however, at 8:30 p.m., the attackers forced them from their bicycle-drawn rickshaw and attacked them. Roy was killed by a hacksaw, and his widow suffered severe facial scarring.

As mentioned Avijit Roy wrote and edited several books till he was killed. The researcher was able to publish few essays in English and Bengali in this platform for the purpose of understanding the probable psychology of Muslim youth after reading their secular writings. Hopefully it will help Muslim academicians to understand the dark psychology of Islamophobia and the root cause of apostasy. The following are the list of relevant essays¹⁴⁵ published in *MuktoMona* Blogging Platform:

1. Crisis of God in 21st Century and Some Thoughts on Writings of Avijit Roy (2021)
2. World of Inquiry – MuktoMona (2021)
3. Bangladesh Government - A Careless Custodian – the escape of Avijit Roy's Assassins (2022)

¹⁴³ “Bangladesh Blogger Murders: Latest News, Photos, Videos on Bangladesh Blogger Murders,” NDTV.com, accessed May 14, 2024, <https://www.ndtv.com/topic/bangladesh-blogger-murders>.

¹⁴⁴ Contributors to Historica Wiki, “Avijit Roy,” Historica Wiki, accessed May 14, 2024, https://historica.fandom.com/wiki/Avijit_Roy.

¹⁴⁵ Md Maruf Hasan, MuktoMona English Blog, accessed on March 8, 2025, <https://en.muktoMona.com/tags/md-maruf-hasan/>; and Md Maruf Hasan, “তসলিমা নাসরিন ইস্যুতে ঢাকা বইমেলায় স্টল বন্ধ: বাংলাদেশে মতপ্রকাশের স্বাধীনতার ওপর অনিয়ন্ত্রিত আক্রমণ,” মুক্তমনা বাংলা ব্লগ, February 17, 2025, <https://blog.muktoMona.com/2025/02/17/60147/>, (accessed on March 8, 2025).

4. Dr Avijit Roy - Light to Young Learners (2023)
5. Does New Atheism Come from a Pessimistic Worldview of our Life?

After writings in Muktomona, researcher published an intellectual response to encounter scientific worldview based on the Qur'ānic worldview.¹⁴⁶

Avijit Roy wrote a book about the origin of life and evolution to negate religious explanation and promote scientific worldview. To understand pessimism of Muslim youth from scientific worldview in Bangladesh, one book of Avijit would briefly be discussed. Again, this is worldwide phenomenon because popular science books by Richard Dawkins, Steven Hawking, Lawrence Krauss are easily found and translated every corner of the world.

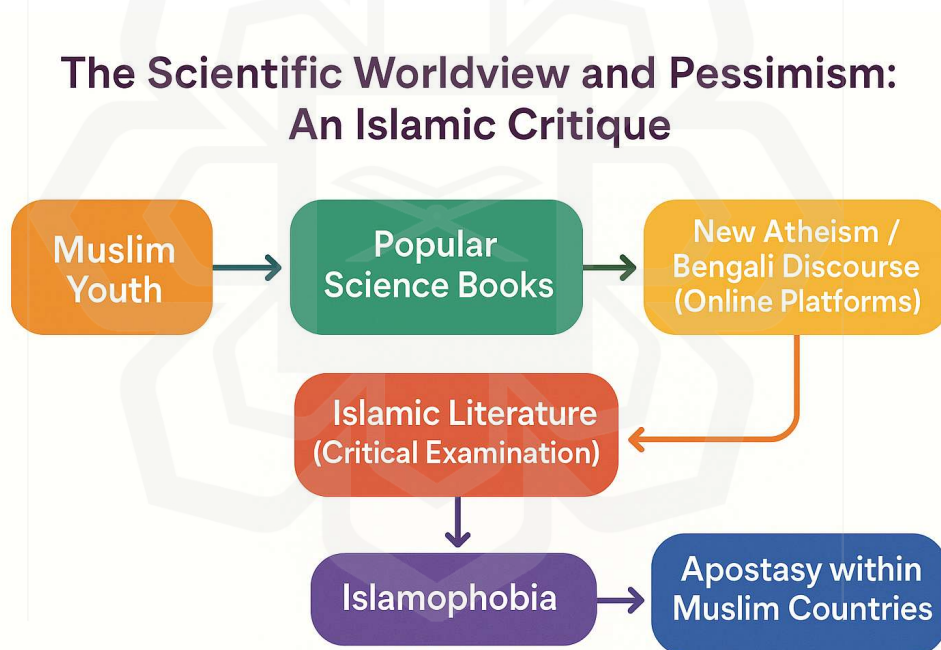


Figure 3.1 How Scientific Wordlview creates pessisim among Muslim Youth leading to Islamophobia and Apostacy

¹⁴⁶ Md Maruf Hasan & Mumtaz Mumtaz Ali (2025). Implications of the Scientific Worldview on Muslim Youths: An Analytic Approach. *REVELATION AND SCIENCE*, 2(1). Retrieved from <https://journals.iium.edu.my/revival/index.php/revival/article/view/420>

Let's think about the origin of life in our planet. There are many propositions on this. Avijit Roy quoted 5 types of hypotheses are major trend among theologians, philosophers and scientists.¹⁴⁷

1. Supernatural
2. Theory of Especial Creation
3. Theory of spontaneous generation
4. Extra-terrestrial species
5. Chemistry theory of origin of life or Abiogenesis

For Avijit, first two hypotheses do not fall into category with scientific experiment because these two assume that God has created this universe with certain purpose. However, there is no way for scientists to have empirical evidence. 7 days creation of earth and the earth is 1000 years old as for biblical statement. Scientists think these thoughts may not be correct. The fossil records and other evidence show a completely different story. Science is strictly materialistic.¹⁴⁸

Theory of spontaneous generation was also very famous till the modern period. Avijit mentioned an interesting quotation in his footnote about Aristotle for this theory.¹⁴⁹ Aristotle found that usually fishes were born from eggs. However, sometimes in a dry pond where there is no water and after the rain when pond is full, there are different types of fishes are seen in that pond. Hence, for Aristotle, fishes can be born without eggs spontaneously.

This theory spontaneous generation is also wrong because the fact that there was no microscopic machine before the modern period and Aristotle did not know that eggs existed and survived in the mud even in dry pond. This theory was not only famous for Aristotle but many scientists till modern period had also similar beliefs.

¹⁴⁷ Avijit Roy and Farid Ahmed, মহাবিশ্বে প্রাণ ও বুদ্ধিমত্তার খোঁজে [In Search of Life and Intelligence in the Universe], (Dhaka: অবসর, 2007). Chapter-3, 3

¹⁴⁸ Ibid, 3

¹⁴⁹ Ibid, 4

Then, the origin of life from extra-terrestrials was 4th possibility. This theory was popular at the early 19th century. This theory says that the origin of life was from our universe and later it came to our planet.¹⁵⁰ However, this theory was also impossible to prove experimentally by scientists because so exo-planets were found nearby from where it can come and the temperature of asteroid is extremely high when it falls into planet. Hence, it is quite impossible for any life to survive when asteroids touch upon earth. Experimental data did not support in favor of it as Avijit argued. The characteristics of Amino Acid in Asteroids got large different than Amino Acids available in our planet. For example, Amino Acids from asteroids are left-handed and right-handed. However, Amino Acids in our planet are mostly left-handed. Also, Amino Acid found on plants and animals has no similarity at all with the amino acid found in asteroid.¹⁵¹

Lastly, Avijit discussed the most important and relevant theory for contemporary modern scientists. This is chemistry theory of origin of life or Abiogenesis.¹⁵² This theory aligns and promotes scientific worldview because this theory has most rationalistic approach which supports other prominent theories in popular science.

Before the discussion of this theory, it is necessary to give a hint about God or Goddamn particle. In CERN, Zurich, Switzerland when it was possible to produce God particle which would be helpful to understand how being came into existence out of nothing (Quantum Vacuum). Philosophically speaking, Darwin was not happy to discuss about being rather he was only concerned about becoming, “It is mere rubbish thinking at present of the origin of life; one might as well think about the origin of matter”.¹⁵³ It is not like Darwin is not interested rather it is extremely hard to find the answer of being scientifically. In fact, it needs collective hard work, effort and help of high technology for the answer. After the establishment of CERN, it took decades of experiments by scientists just to find the evidence of God particle. This evidence was so important to understand how quantum vacuum creates something out of nothing to understand the appearance of being. Hence, this materialistic being is no longer limited to theologians or philosophers rather this is the matter of discussion in physics.

¹⁵⁰ Ibid, 4-5

¹⁵¹ Ibid, 5

¹⁵² Ibid,

¹⁵³ Ibid, 1

The empirical or experimental evidence can be blamed as epistemological bias, but for scientists, who understand the inherent contradiction between experimental evidence and theological/ philosophical works, may experience sense of pessimism, especially when they have other beliefs instead of scientific worldview. This sense of pessimism appears due to clear understanding and empirical evidence. The closing eyes of a man in the jungle of Africa can still remind him inwardly that the lion that he just saw before he closed his eyes is running towards him to kill him. Despite his closing eyes after his witness of Lion is not removing the thought of lion inside his mind. The lion attacked and killed him literally. This is the inherent contradiction of a student or teacher who understands scientific worldview despite his belief in different worldviews.

Scientific worldview has been misused by politicians as witnessed in Soviet Russia or in China perhaps by Chairman Mao in 20th century, and it is still being misused perhaps, but empirical evidence from natural sciences will not get influenced by any power politics as claimed by Michel Foucault. That is the contention of proponent of scientific worldview like Richard Dawkins, Lawrence Krauss and others.

Phenomenology of Vedas, Ibn Arabi, Martin Heidegger and Morlu Ponte shows how we have evolved from mythical explanation toward more rationalistic explanation from being to becoming. Modern scientists are not interested or are not coward like Darwin. The most thought-provoking question among scientists was after the Darwinian evolution, which was how can non-living matters turn into living? This was an attempt to have bridge among physics, chemistry and biology. In other words, in the process of being and becoming from early universe, the first is appearance of matter(physics), then, chemistry (formations of complex structures in nature using matters), lastly, biology (from none-living complex structures to living complex structures that can copy, mutate and evolve)

Returning to the last theory that is chemistry theory of origin of life or Abiogenesis. Avijit referred Alexander I Oparin first showed how chemical evolution and organic evolution perform complete evolution.¹⁵⁴ Oparin book was translated into English in 1937, but another scientist, J.B.S Haldane, wrote similar book on the same topic during that period. Hence, both scientists were recognized and credited. Their

¹⁵⁴ Ibid, chapter- 4, 4

theory is famous as Oparin-Haldane theory. The question is how Abiogenesis theory became more relevant in scientific worldview? As mentioned, previous 4 theories are lacking in scientific evidence compared to the last theory. For example, a man was murdered using AK-47 rifle in Sherlock Holme's detective novel, as a detective, Sherlock Holme will take the most scientific approach. First, he will not take into consideration that man was not murdered by angel or any mythical characters. Second, the man was not possible to be killed by any alien since no evidence of alien so far and Alien will never use manmade gun AK-47. The last approach was he was killed by any human. This is not enough. He needs to find any previous clue if possible, e.g. who are the people he communicated recently. What are the issues he dealt with? If he had conflict with anyone recently. All these clues will help him to reach a more scientific and rationalistic decision which negates supernatural or ultra-natural (aliens) approach to deal with the case. Similarly, since scientific worldview has epistemological bias already dealing with only experimental data, it will only stick to scientific methodology to explain natural phenomenology of our universe and origin of life.

There is no doubt that during the origin of universe and origin of life no witnesses were there, scientific worldview would still subscribe to its epistemology to comprehend the origin of universe and origin of life. Simplicity to complexity. That's the slogan among the proponents of scientific worldview. When DNA and other complexity in nature exists, it is fascinating and thought-provoking to move on or bypass without giving credit to any intelligent designer. For example, Avijit described how scientists were confused about protein or nucleic acid (DNA/RNA) came first and when replication started?¹⁵⁵ Hence, even though many scientists do not subscribe to any religious belief, they do get confused. Yet scientific worldview is not interested to subscribe any Intelligent designer or God of the Gap, rather they will look for naturalistic explanation in it. That's the rigidness and dogmatic belief of scientific worldview and New Atheism, new variant in 21st century, holds on that position. New Atheism has been differentiated from classical atheism because it comes from a scientific worldview.

Avijit further explained, according to Oparin-Haldane, about the earth was not same like today 4.5 billion years ago. It was extremely hot in temperature and the

¹⁵⁵ Ibid, chap-5, 9-10

atmosphere and earth was full of H(Hydrogen), He (Helium), N (Nitrogen), CH⁴(Methane), NH³(Ammonia) along with evaporated water and some other chemicals. The word 'Abiogenesis' refers to origin of living matter from unliving matter. There were two books written on this topic first book was the physical basis of life (1951) by J.D. Barnal and scientist received 2 times noble Harold Youre "Planets, their origin and development".¹⁵⁶ Again, there was nobody when the early life began. How to prove it in scientific worldview? Like CERN's God particle's experiment via Large Hadron Collider, there was famous experiment in 1953 by Miller and Youre. In a laboratory, they created early earth like Atmosphere, in the first test, out of 20 Amino Acid found in our nature, 9 Amino Acid was found. There were numerous experiments after that and the result was always in favor of Miller and Youre's experiment.¹⁵⁷ There are numerous books on this topic for both sides, but the point is Avijit tried to show in his book how nature itself can create or produce living organism from none-living organism to support scientific worldview.

Now imagine an average Muslim youth who lacks in Islamic education since he has graduated from English medium school with science background. He was admitted in biochemistry. This is extremely hard for this student to accept blindly Islamic worldview when it is about his area of expertise. Because his area of expertise indicates different worldview than his Islamic worldview that was inherited from his parents and there were not sufficient explanations from teachers and scholars apart from having sophistry. However, it is also true that many students of engineering and medical do not fall into this category since they are obsessed with complexity of design by intelligent designer. That's why there is a trend to stick to with religious beliefs. Also, being expertise in certain engineering or medical science does not mean they will fully comprehend scientific worldview because scientific worldview is a kind of holistic approach arising from Western knowledge. For instance, a person who reads Old Testament and New Testament and he reads the history of Western literature after Copernicus, then Galileo, Bruno, Newton, Francis Bacon, Darwin, Freud, Nietzsche and others till 21st century, only this sort of students fully grasp the inherent contradiction between religion and science. In fact, scientific worldview is a product for

¹⁵⁶ Ibid, chapter-4,4

¹⁵⁷ Ibid, 6

century of battle with Christianity. Scientists and writers used scientific worldview to fight against corruption done by Church.

Unfortunately, since 20th century secularism started to spread in Muslim countries. The collapse of Ottoman Khalifa and the rise of Mustafa Kamal Atatürk as modern leader were the first radical trends to implement secularism in Muslim countries. This needs to be noted that Harun Yahya was accused of being pseudo-writer against theory of evolution because like Karl Marx's works, Darwin's works were also presented as political agenda by Western world for Harun Yahya.¹⁵⁸ However, this perhaps partially true, but the obvious contradiction is Darwinian theory that destroyed the faith of Western world on Christianity. Martin Luther or Puritan Beliefs are no longer trustworthy in Western literature. That's why we have witnessed the suicide of famous writers in America and Europe during the modern period. Scientific enlightenment vehemently affected writers. Mainlander committed suicide in Germany. Ernest Hemingway committed suicide after winning of noble prize. Robert Frost, Allen Ginsberg and other famous writers depict the pessimistic view of life for humans without God. Huxley's '*The Brave New World*' is the best utopian novel that portrayed a technological advanced world without God and religion. The emptiness was there. Western literature has already experienced from it, yet Muslim societies had least impact due to scientific worldview until recently. Ibn Warraq's first book was published before 2000, yet very few people knew about it unless there is blasphemous works like Taslima Nasreen and Salman Rushdi. The sentimental works only applicable when majority are unaware to comprehend the root problem of blasphemy or Islamophobia.

It is true that the 21st century is not as pessimistic as 20th century since we advanced to further disenchantment. However, with the rise of New Atheism, the Islamophobia is on the rise within Muslim community. One of the major root causes, as this thesis argues is scientific worldview. Scientific worldview creates new sense of Pessimism among Muslim youth. Obviously, it is worldwide phenomenon now due to Hollywood culture as mentioned in early chapter, it is not still too late for Muslim academicians, leaders to be aware of the danger of scientific worldview. In early century, the reason secularism was used because not many people would understand the

¹⁵⁸ Hârun Yahya, *The Evolution Deceit: The Scientific Collapse of Darwinism and Its Ideological Background* (London: Ta-Ha, 2003).

situation. With the rise of New Atheism as this is the latest variant of scientific worldview, the necessity of understanding scientific worldview has become obvious for proponents of Islamisation of knowledge. In fact, New Atheism is such a dangerous movement, it can destroy entire moral and ethical institutions of upcoming young leaders who are aware of scientific worldview.

It is such easy and a matter of fingertip to access these sorts of knowledge. Social media is full of speakers from popular sciences. They propagate science with these videos and at the same time they express their views on existence of God like there is no evidence for God. These contents are simply starting point for Muslim youth. As they delve into more literature, they come to learn all inherent problems and skepticism living with religions.

Interpretation of religious texts from various contemporary scholars and academicians can make more confusion because there are new interpretations of religious texts from feminist, LGBTQ+ nowadays. Very few youth do bother to filter social media contents because unregulated contents are there and parents or teachers are not always with youth. Nobody cares if a student would watch religious, Porn, science, history content. This is the student's personal business what to watch or what not to watch. The current world of young students is not like the previous generation. AI has arrived in the picture and CHAT GPT's definition of LGBTQ+ is in favor of scientific worldview. Again, in this instance Foucault must be taken into consideration because he showed how power controls knowledge.¹⁵⁹ It is like AI would control knowledge about how to think about Godless universe. Religious teaching is being stigmatized and marginalized day by day because those who control technology and science are not proponent of religions rather, they are proponent of scientific worldview. For example, Elon Musk is self-proclaimed optimistic atheist who controls twitter/X. What to post and what not to post controlled by the management. Let's say X announced that to speak on behalf of Palestine will be controlled. Or Facebook company announced so. There are numerous videos that are being controlled. That's how narratives are being changed.

¹⁵⁹ Michel Foucault and Colin Gordon, *Power/Knowledge: Selected Interviews and Other Writings 1972-1977* (New York: Vintage Books, 2015).

Killings of Palestine by Israeli soldiers are facts,¹⁶⁰ and the whole world has witnessed for it. Despite this fact, the world voice is being controlled. This is absolutely manipulation of truth. Similarly, scientific worldview has possibility to manipulate Muslim minds. Disenchantment was very slow process in the time of Nietzsche in the Christian world. Now disenchantment is rampant in Europe. Similarly, Disenchantment was very slow process in Muslim countries during the time of Muhammad Iqbal, but with the rise of Islamophobia within Muslim countries, it is hard to predict that disenchantment did not touch among Muslim countries.

In fact, sense of pessimism, which inherited among Western writers in the past due to scientific worldview, may inherent upcoming Muslim writers as well if they really comprehend scientific worldview properly. Muslim scholars and writers must be more well versed on what they are talking about. The absurdity of works written by Muslim scholars on science and religion is visible. Nothing new in it. The copy and paste culture from early Christian scholars in the West are apparent. If a student is well versed with eastern and Western literature, he may find disgusting and boring contents written by contemporary Muslim scholars. They may be famous among ignorant masses but to the students of knowledge, their works are nothing more than fabrication and repetition. New knowledge is not coming out at all. Therefore, the answers that skeptic Muslim youth really need are not there. It is sad that contemporary scholars themselves are not aware of what is going on because they themselves are ignorant of young generation.

In the past, the works of apostates were banned in Muslim countries. In Bangladesh, for example, the works of Taslima Nasreen was banned. The works of Salman Rushdi were banned. When the content is found blasphemous it was banned. Many people were not privileged to access those books. However, with the advancement of technology the situation has changed. Whether the books are banned or not, using VPN or illegal websites, anyone can easily download freely and read.

¹⁶⁰ Wafaa Shurafa and Samy Magdy, "More than 29,000 Palestinians Have Been Killed in Gaza since War's Start, Health Ministry Says," PBS, February 19, 2024, <https://www.pbs.org/newshour/world/more-than-29000-palestinians-have-been-killed-in-gaza-since-wars-start-health-ministry-says>. (Accessed on 8th march 2025).

Irshad Manji's work was banned in some countries. Now her book is being translated and made freely available to her website. People can easily download and read.

That one was related to blasphemy and banned works. Surprisingly very few countries ban books on New Atheism because it is under the frame of popular science. For example, the books of Harari and Richard Dawkins are always available in *Kinokuniya* library, KLCC Malaysia in Popular science section. The reality is very few people understand their works. These books are more dangerous than blasphemous works in terms of promoting scientific worldview. Their works are written in such a persuasive way that nobody even thinks it is dangerous for religious faith. It is rather strange that by using pseudo-science New Age Movement has been established as a non-organised faith and books are easily found in religion and spirituality section in *Kinokuniya* KLCC library. On the other hand, in the section of popular science, the works of Harari, Dawkins and Krauss are found. These books are promoting anti-religious slogan within religious countries. How does blasphemy work then? Smart people buy and read those books, and they grew up with hatred towards religious texts as unscientific and they write works of blasphemy. These ex-Muslims are banned and their works are also banned, but the works of Lawrence Krauss, Richard Dawkins, and Harari are in *Kinokuniya*. The million copies are being sold worldwide. What a strange and marvelous strategy to target Muslim youth! Who is attacking who? It is Muslims attacking Muslims.

The researcher would argue that the Islamophobic works of Salman Rushdie and Taslima Nasreen are the result of scientific worldview. Unfortunately, very few people can comprehend this deeply rooted problem. To cite another example, an old professor from Kulliyah (faculty) of Economics buys food every day for cats from a shop and a student observes entire act of this professor every day. One day, the student noticed the cats were taken by some female students at their respective mahAllāh (student hostel). When the professor bought the food for cat and came to the place where she feeds all the cats every day, she found none of the cats. These cats are like babies for her. Out of sadness, she lamented, cried, and scolded, but nobody was there. Scientific Worldview is like this act of female students. Scientific Worldview came and took away Muslim youth's religious beliefs. The lamentation of Professor is like blasphemous words for religion. Therefore, the real culprit is scientific worldview or these girls. Both have

created clear evidence of non-existence and therefore sense of pessimism has raised among the minds of ex-Muslim writers as it did to this professor's mind.

How to encounter the problem? Should we scold the professor or assassinate Taslima Nasreen? Doctor must be able to identify the root cause of pain. If the root cause is found, the problem is solved half already. If a patient got gastric problem, and he was given a pain killer medicine, it will not solve the gastric issue. Similarly, the root cause must be identified first and need to give solution based on the problem.

What if the professor of economics was informed by the student who is observing the act closely. The student told the professor that her cats were taken by some female students for adaptation. Maybe the cats will never be returned but at least professor will be consoled that her cats, babies, will be well cared by these female students. Half consolation is done here. Similarly, learning that scientific worldview caused a sense of pessimism in the mind of a Muslim youth means half consolation is done.

Now what if the professor was informed and female students learned that and returned all the cats? The professor will be super glad and be completely happy like before. Similarly, if there is a comprehensive answer given by academicians and Muslim scholars for this scientific worldview, Muslim youth will be blessed completely. Complete negation of question and no answering means, these Muslim scholars and academicians are dumb, and ignorant and nothing more than donkey. They just work as sick workers and get paid. No answers can be expected from these paid workers. They are standing up on the basis of pure intellectual dishonesty. These academicians are like sophists in front of Socrates, Plato and Aristotle. They look smart, speak smart and there is no fault at their wordings, but they are hypocrites. Because of their absolute hypocrisy, the entire generation will be misled. More importantly, the production of hypocritical and sophist leaders is inevitable. The quality of speech is maintained but content is missing. It is like a local leader gave speech in Hindi in front of 500 villagers in Tamil Nadu, India, nobody understands Hindi or Urdu there. Despite the leader was so happy that he performed his speech nicely, the speech will have no impact since nobody understood the message.

3.2 HOW SCIENTIFIC ADVANCES AFFECT EXISTENTIAL OUTLOOKS

The scientific mentality emerged and triumphed at the Enlightenment. This is not to say that there were not signs and precursors in earlier ages. But after the Enlightenment, there was no turning back. The new science- that is, mathematics, empiricism, observation and experiment-had won the battle against deductive reasoning, superstition, myths and metaphysics...And interpretation could be challenged by the facts. Science was no longer theological and it was not philosophical in any sort of Cartesian sense. Science has grown up and abandoned its superstitions. Even the most speculative sciences, the science of modern cosmology or quantum physics, is to be validated by what can be known through observation and experiment. And this is beyond the experience of most people. For most people in the West, the scientific mentality dominates.¹⁶¹

Where is the starting point for crisis of science then? Gantt and Williams used excellent title 'On Hijacking Science' to differentiate between science and scientism.¹⁶² Scientific worldview is dominating the field of science. Smith perhaps is not wrong at that point who says, 'the scientific mentality dominates'. The problem is even if we know that science and scientism or scientific worldview are different, some people would still subscribe to it because simply scientific worldview is considered better than any superstitious beliefs that their family imposed on them given opportunity. There are so many cultural practices added by human beings in every religion including Islam. What if these thinking young minds find absurdity in them when they compare with them. Humaira referred to two such scholars who initiated new methodology to deal with cultural jargon.¹⁶³ Doubt canon still would be difficult to eliminate from youth minds once they identify the problems with religious doctrines. New interpretation may work as consolation, but is religion holding the Truth? Gravitational pull of scientific worldview acts like blackhole in which even light can not escape. This could be nihilistic stage for a Muslim youth. In our solar systems, planets continuously revolve around sun for billion years and if tomorrow sun is vanished for some unknown reason,

¹⁶¹ Graeme Smith, *A Short History of Secularism* (London: I.B. Tauris, 2010), 149.

¹⁶² E.E. Gantt, & R.N. Williams (Eds.), *On Hijacking Science: Exploring the Nature and Consequences of Overreach in Psychology* (1st ed.), (Routledge,2018).

¹⁶³ Humaira Ahmad, "Mapping Neo-Modern and Postmodern Qur'ānic Reformist Discourse in the Intellectual Legacy of Fazlur Rahman and Mohammed Arkoun", (*Religions*,2023),14, no. 5, 595. <https://doi.org/10.3390/rel14050595>

the rest of the planets would be scattered into space in different direction, the time is over. Once the planets go into space and they are scattered, even if the Sun appears again, gravitational pull would be almost impossible to bring them back as the way it was at the past. The exact same condition would be with Muslim youth when they delve into scientific worldview. All the traditional and modern interpretations of Islam would not be fulfilling in those hollow minds.

AI has arrived. When the Industrial Revolution started, people have fear inside their mind maybe technology will replace humans. The same pattern is being repeated but more intricately when ChatGPT was introduced. It can produce creative works, and it has the capability to complete task extra-ordinarily fast and accurately. It was impossible to think at the past that AI can produce creative works. It is no longer a dream. It can produce 100 of thesis and it can write novel, poetry, and short stories using algorithm. Not only that 1000 of new AI technology is being invented by programmer each day. Each AI got different function and they can solve different problems. It can create art, pictures, logo. It can create videos for YouTube channels.

AI is not like cellphones that took decades to develop. After Chat GPT came into the market, we noticed technological boom for AI within 1-year time. Who knows what will happen in 1 decade. It is so fast. Quantum computing is on the way. Harvard, MIT along with all the famous universities are working toward Quantum computing. The hackers cannot hack the system if quantum computer is successfully launched. This is definitely a huge success as human beings in the 21st century. This is the peak of technological development.

Kierkegaard wrote existential literature during his spiritual crisis. He was still a Christian. However, when Nietzsche came and he negated entire religious enterprise. The rise of atheistic existentialism was beginning. Then, Jean Paul Sarte came and showed hope for existentialism. Albert Camus introduced absurdism in existential literature, yet he asked his readers to be happy with Sisyphus. Notice starting from Industrial Revolution in Europe till 20th century we had philosophers developing ideas. The engineers were also busy developing new technologies.

Sayyid Qutub came and wrote about technology. Humans are being subservient to technology. It sounds strange. The words can be ridiculed to some extent and still

today we still have tendency that technology can not replace humans, but AI is dangerous as Elon Musk was saying in Interview. Yet we tend to ridicule. To cite an example, in Kuala Lumpur the recent trend is to QR scan code. Everything related to money is turning to scan code. You do not need to bring your wallet or card, all you need is your smartphone. You have money, you do not have to worry about anything. Older generation becomes backdated if they do not have QR code in their restaurants. As subconsciously or consciously you are compelled to use Scan code. In 5 more years, everything will be perhaps cashless. Technological development may seem like it does not create existential crisis but it does. Nationalism across the world is evolving slowly due to globalization and technology.¹⁶⁴ The emotion that the first generation had for country seem like deteriorating. Everyone is conscious about if they will have a job. With whom are you competing? It is AI you need to compete. It is no longer a classroom system where you are excused if you become best student out of 40 students. The first class and 4th class students can create better content using AI. That means both parties are vulnerable towards AI. In 5 decades what will happen, everything is grey and unpredictable. Maybe there will be universities but there will be no students. In this competing world, everything depends on money. University education is extremely expensive. It is difficult to predict if AI would not be able to come up with a better solution to replace degrees. After all, to work in IT companies, you do not need degrees rather you must have skills. There is no short cut way of success in IT industries. You must put in your effort. Every day new technology is coming and students and lecturers need to be updated with technological development. If you can not participate in this race, it would be extremely difficult to survive.

Now compared to nationalism. Religious doctrines are older. After 9/11 attack, Islam is vehemently under attack. Sam Harris, famous atheist, published a book in 2004 entitled, 'The End of Faith', chapter 4 (The Problem with Islam) after crossing the finger over 40 pages, Harris asked a question and he answered himself, 'Is Islam compatible with a civil society...I believe that the answer to this question is no.'¹⁶⁵ At the very beginning of the book, he sets a scenario in which a full loaded bus a young suicide bomber is ready to burst the bomb and he describes an ordinary couple thinking

¹⁶⁴ A. Triandafyllidou, Contextualising nationalism, (Ethnicities, 2022), 22(4), 573-588. <https://doi.org/10.1177/14687968221085260>

¹⁶⁵ Sam Harris, *The End of Faith: Religion, Terror, and the Future of Reason* (London: Simon & Schuster, 2006), 151-152

about buying a refrigerator.¹⁶⁶ These general people do not have any thought about conspiracy theories that religious extremists adopt at their minds. The example is to attack religions and in particular Islam obviously since the book was published 3 years after 9/11 attack. Harris names that chapter as 'Reason in Exile' to mean that these religious terrorists are ignorant about people's mindset in 21st century. No doubt that the evolution of religious mindsets has been observed in 2 decades from 9/11 attacks in almost every corner of the world. Yet, scientific worldview (secularism/New atheism) has positive impact when thinking and comparing about religious and secular morality as Harris discussed 2 decades ago.¹⁶⁷ Despite having this sort of optical illusion of morality from a scientific worldview, there are inherent pessimism in it.

The existential outlooks for humans are now evident. This existential crisis may not look like WW2 when Hitler only considered healthy soldiers and people have right to live and the rest should be vanished from earth. Scientific worldview, in fact, optimistic about future technological developments and human progress. Hollywood sci-fi movies are made mostly about how humans will live in other planets and they will meet up aliens. However, the budget and amount of money was being spent for modern weapons and exploration, yet billions go to bed at night without food. Poverty problems are not solved yet till today. That are existential outlooks that scientific worldview did not take into consideration. Behind the veil of the optimistic future of humanity, sufferings of billions are still there. Next section would discuss about technological developments and Human progress perception to understand positive trends of scientific worldview.

2.3 TECHNOLOGICAL DEVELOPMENTS AND THE PERCEPTION OF HUMAN PROGRESS

This section is important because this is related to future studies. If we want to relate past and future human progression. Bostrom summarizes excellently technological developments and human progress perception at the starting of his essay entitled, ' *The Future of Humanity* ',

¹⁶⁶ Ibid., 11

¹⁶⁷ Ibid., 170-203

The future of humanity traditionally been a theological topic. All the major religions have teachings about the ultimate destiny of humanity or the end of the world. Eschatological themes have also been explored by philosophers, including Hegel, Kant and Marx. Science fiction authors, too, have had plenty to say on the subject. Very often, the future has served as a projection screen for our hopes and fears, for entertaining drama, morality tales, and reflections of tendencies in contemporary society. Only rarely is humanity's future taken seriously as a subject matter on which it is important to try to have factually correct beliefs. Most important differences between ourselves and our forebears are ultimately related technology.¹⁶⁸

The phrase "factually correct beliefs" directly promotes scientific worldview. Author even negates science fiction or other optimistic trends that are only imaginative and unrealistic. Like Hollywood movies we have seen how AI will lead after humans are completely destroyed. Post-humanism and so many ideas are rampant due to Hollywood culture. However, Bostrom is very clear and coherent and exact at his claim. He is talking about nothing but scientific worldview. He asked us to accept scientific worldview as this is only 'factually correct beliefs' in current world today. For Western scholars it is perhaps normal, but for Muslim societies it is not matter of jocks. The way Ziauddin Sardar proposes higher education in Muslim societies confessing defeated mentality in favor of Western power, it is still hard to grasp and accept for Muslim societies. It is true that many middle eastern countries have been destroyed, and Muslims are being displaced, yet there are very less academicians who may recognize the implication of this particular phrase 'factually correct belief'. The word scientific worldview is not there, and it seems quite rational to accept the term. But if we look at the overall texts it says traditional and contemporary beliefs other than this so called 'factually correct belief'. Why is this belief superior to other beliefs if the word belief means accepting something without evidence? The word 'factual' was used before the word belief. This is empirical and that's why it has been rationalistic perhaps. The point is clear that Sardar's approach was almost similar, but he somehow tries to inject Islam into it. That's smart work and it is like supporting religious diversity promoting religious pluralism.

Now it is up to scholars' position if they want to sense as pessimistic or optimistic. It can be vice versa for both sides depending on personal interpretation.

¹⁶⁸ Jan-Kyrre Berg Olsen, Stig Andur Pedersen, and Vincent F. Hendricks, *A Companion to the Philosophy of Technology* (Chichester u.a.: Wiley-Blackwell, 2013). Nick Bostrom, 550

Those who have other beliefs than scientific worldview may find the phrase uncomfortable, and they may find a pessimistic sense in it. However, Ziauddin Sardar tries to remold and reconcile future studies with Islamic belief by replacing so called ‘factually correct beliefs’/Scientific worldview.¹⁶⁹ In other words, Sardar first depicts foresights for trends, emerging issues and scenarios in Muslim societies. Then, he calls for a solution collectively. Both sides seem politically correct from their side of the arguments. In that instance Sardar’s Integration of knowledge makes sense. To deal with the sense of pessimism deriving from Scientific worldview Sardar took strategic approach. He proposes Integration of knowledge. However, his approach is completely following Western method. It is like westernization of Islam.¹⁷⁰ The multiculturalism and globalization Islam teach that has to be based on belief, however, Western world promotes religious pluralism that is technically not aligning with Islam. Despite religious pluralism will be accepted if Sardar’s Integration of Knowledge is taken into consideration, for instance.

Again, the problem of disenchantment will not go and it will have always there as soon as you bring the issue of technological developments. Next section will deal with this problem.

3.4 THE IMPACT OF SCIENTIFIC DETERMINISM ON OPTIMISM AND PESSIMISM

Without Max Weber, it is hard to comprehend the impact of scientific determinism on optimism and pessimism. Max Weber (1930) states from Jhon Wesley:

I fear, wherever riches have increased, the essence of religion has decreased in the same proportion. Therefore I do not see how it is possible, in the nature of things, for any revival of true religion to continue long. For religion must necessarily produce both industry and frugality, and these cannot but produce riches. But as riches increase, so will pride, anger, and love of the world in all its branches. How then is it possible that Methodism, that is, a religion of the heart, though it

¹⁶⁹ Ziauddin Sardar, *Muslim Societies in Postnormal Times: Foresights for Trends, Emerging Issues and Scenarios* (International Institute of Islamic Thought, 2019).

¹⁷⁰ Md Maruf Hasan and Sayful Islam, “Islamic Revivalism in Post-normal Times: The Obstruction of More Disenchantment of Islam Throughout Ziauddin Sardar’s Whitewashed Approach Towards Evolution of Integration from Islamization of Knowledge in Higher Education of Muslim Societies,” *AIJMR* 2, no. 3 (May-June 2024), <https://doi.org/10.62127/aijmr.2024.v02i03.1063>.

flourishes now as a green bay tree, should continue in this state? For the Methodists in every place grow diligent and frugal; consequently they increase in goods. Hence they proportionately increase in pride, in anger, in the desire of the flesh, the desire of the eyes, and the pride of life. So, although the form of religion remains, the spirit is swiftly vanishing away. Is there no way to prevent this-- this continual decay of pure religion? We ought not to prevent people from being diligent and frugal; we must exhort an Christians to gain all they can, and to save all they can; that is, in effect, to grow rich.¹⁷¹

What is scientific determinism? And how does it relate to the above quotation? Technological developments and human progress due to these developments create scientific determinism. The quotation is closely related with Ziauddin Sardar's desperate attempt to reconcile technological developments and Islam. Look at the above quotation and see how author is confused about a rich person who is busy to be rich and he became disenchanted to religion due to his richness. The competitive nature of technological developments creates scientific determinism and there is no doubt on that, but on one side it seems scientific determinism portrays optimism on human progress when it is material world. On the oner side, it is also noticeable that scientific determinism creates pessimism on human progress when it is about religion.

Hence, it is obvious that scientific determinism plays a vital role for optimism and pessimism at the same time on human progress. In fact, if we look at the works of proponents of scientific worldview, they will try to portray optimistic future without any dogmatic beliefs. However, in reality due to advancement of technology whether a person belief or not, it does not matter materialistically because religious and non-religious both have human progress due to scientific determinism, for example, a Muslim IT student from IIUM and an atheist IT student from National University of Singapore. Both managed to secure their job in a famous IT company in UK. Both have same salary, and both have progress in Job like promotion in few years. Their beliefs do not hold them back from progression due to scientific determinism. Max Weber extended further than this because his contention was not to compare with this atheist person rather, he was comparing believer before being capitalist and after being capitalist and then he was pausing question on spiritual progress after being capitalist. To simplify, a student never smokes in entire year, but as soon as his submission

¹⁷¹ Max Weber and Stephen Kalberg, *The Protestant Ethic and the Spirit of Capitalism: The Revised 1920 Edition* (New York: Oxford University Press, 2011), 118-19

deadline comes in, he is under extreme stress, and he needs to smoke to finish his assignment before deadline. He could complete his assignment without smoking simply by discipline himself. Despite that, he chose to smoke. The disenchantment for this student was smoking in a religious sense; and discipline himself was his religious spirituality. Now imagine if the student did not have any assignment. Now he does not need to think about smoking. Take a look at the sentences “For religion must necessarily produce both industry and frugality, and these cannot but produce riches. But as riches increase, so will pride, anger, and love of the world in all its branches.” To some extent, it is true that religion trains its followers how to control pride, anger and love of the world despite being rich, but Max Weber was referring entire Western population of Protestant. Now it is entire world when we discuss technological development and scientific determinism. West and East both have been advancing technology and both sides are getting technological development. Hence, disenchantment is speeding up worldwide. Indian kids growing up in secular education thinking Hindu religion is nothing more than cultural garbage. This thought grows in school because they find this is contradictory from the scientific worldview that they experienced through Hollywood culture.

3.5 CONCLUSION

In conclusion, this chapter has tried to deal with how the scientific worldview has affected a sense of pessimism in the world today. Firstly, it deals with some background studies of philosophers and scientists to understand the trend. Secondly, the chapter deals with how scientific advances affect existential outlooks, for example, Industrial revolution to AI world humans always worry about their existential issue. Thirdly, this chapter portrays technological developments and human progress perception, especially, how rationalistic hopes and new belief on technology tries to undermine previous belief systems by showing comparison between past and current human progress in terms of technology. Lastly, the chapter tries to grapple with the impact of scientific determinism on optimism and pessimism. Scientific determinism is sensible when it comes to materialistic progress. However, it can be dangerous when it is about spiritual progress.

Sardar's integration of knowledge is skeptical in that sense because in post normal times complex society consists of so many problems and all problems need to be dealt together. Hence, Sardar's approach may be applied but hard to get positive outcome. It has been almost four decades of establishment of International Islamic University Malaysia; and Islamisation of knowledge was the main agenda of this university. The outcome will tell how much Islamisation of knowledge project got successful after its four decades of works. Similarly, it is hard to predict the outcome of Integration of knowledge within such a short period of time. To experiment Integration of knowledge, the idea must be implemented and see the outcome after certain years of experiment.

No doubt that scientific worldview has affected Muslim societies and Sardar's works on higher education in Muslim societies somehow represent complex resolution. The situation now is ex-Muslims are writing against Islam promoting scientific worldview and other defects or new interpretation of Islam. Sardar's educational approach asked to call all people and discuss and argue and possibly come up with new solution. His theory of integration of knowledge seems so fine, but when it comes to practicality, it is rather extremely complex. There is no enough expertise at the first place. The communication skills of academicians are extremely poor. The leaders are corrupted. Even though some have good intension, but it is still not working due to so many shortcomings. The biggest question is now whether Taslima Nasreen will be allowed to come in Dhaka University for public debate or discussion? Or Islamic Universities have any dare to do that? Absolutely not. The way Ziauddin Sardar approaches his methodology may work in western countries but not in Muslim societies. Irshad Manji was banned, and her books were also banned. The context depicts otherwise. Sardar approach is simply impractical within Muslim societies due to its fragmented systems from top to grassroot level.

Therefore, it can be predicated that despite having less access to the knowledge of scientific worldview to youth Muslims in Muslim societies, there are extreme danger in it as ex-Muslims speak out and indicate scientific worldview to attack Islamic teachings. Next chapter will deal with Richard Dawkin's works that are famous to propagate New Atheism and the major works of Ex-Muslims to preach scientific worldview and how they convince Muslim youth to leave Islam.

CHAPTER FOUR

EXPLORING PESSIMISM IN THE SCIENTIFIC WORLDVIEW:

RICHARD DAWKINS AND IBN WARRAQ'S PERSPECTIVES

4.1 INTRODUCTION

In this chapter, it is important to explore possible elements of pessimism in the scientific worldview that Richard Dawkins and Ibn Warraq brought for upcoming Muslim generation. Obviously, this chapter would also be helpful for all the youth in the world because Hollywood culture is being global culture, and we are still be affected by globalization. Dawkin's critique was mostly based on Judaism and Christianity and slightly touched upon Islam, but Dawkin attacks all the religions of the world. Hence, all background of youth will get overview of Dawkin's idea why he negated God as delusion for entire humanity. Then, the discussion would narrow down to Muslim society. First, Salman Rushdi and Taslima Nasreen Motives would be discussed for blasphemous writing. The researcher argues that scientific worldview was one of the major reasons to attack Islam by these two prominent writers. Then, this chapter would discuss Ibn Warraq's work how he managed to write two books to remind Muslim youth about their educational position in the age of science and reason.

For Dawkins, God is nothing more than delusion. Darwin was able to unlock the mystery of life. The enormous amount of biodiversity in nature could only be explained through Darwinian natural selection. There is no best alternative way other than Darwinian explanation about life given the earth is 4.5-billion-year-old. The evidence of fossil records tells us how life survived for billions of years. The similarity among species and DNA shows nothing but evolution. There is an enormous possibility to have earth like planets among billions of galaxies. If these ex-planets are found and if life is found there, it will show we are random creations by nature and there is no specialty at all by being human beings. Evolution unlocks the mystery of life. There is no need for religious interpretation for the explanation of living things because only Darwinian explanation made it possible to support scientific worldview. That means without any God's intervention, Darwin was rationally able to explain how life evolve and progress

and made complex life. Nature has created us as blind watchmaker and that's why we see defaults like blind spot in eyes or sign of tail in our bone structure. There are so many traces of evolution among species. Therefore, the universe has no purpose, and nature has no purpose and Universe does not care anyone's existence and it moves at its own pace.

Also, for Dawkins. the very concept of God is just fairy tales of children like spaghetti monsters or unicorn (horses with two wings). There is no truth in it. NOMA (Non-overlapping magisterial) is a concept that says that science and religion has two different domains, and each should deal with their own way, but Dawkin disagreed and said science must intervene in every sphere of human affair and nothing should be outside science. Religious scholars are ignorant about the mystery of Universe and there is nothing to learn from them.

Salman Rushdie uses Darwinism for scientific worldview to explain pessimism in upcoming Muslim Minds. Taslima Nasreen also attacked Islam using science. Ibn Warraq shows how Islam is against freedom of thought and how Muslim youth express their pessimistic nature due to scientific worldview. Muslim societies are facing Islamophobia from Muslim youth themselves.

4.1.1 Does religion offer truth or Illusion of truth?

“If you wish to strive for peace of soul and pleasure, then believe; if you wish to be a devotee of truth, then inquire.”¹⁷²

Nietzsche wrote to his sister in late 19th century. In Virgil's work, Dante's work, Milton's paradise lost or Bunyan's pilgrim, we find the concept of Hell. Even Homer's works full of heavenly Gods and Goddesses as well as hell is there. Scientific worldview is an attack against Abrahamic Religions. Most of the early pioneer of science grew up among Abrahamic religions. Even in literature who attacked religion also from Abrahamic religions. Hence, the attack if directly going towards the God of Abraham. What is creationism looking like in Abrahamic religion. The answer is very common in Judaism, Christianity and Islam. The God was alone and then he decided to create a

¹⁷² “A Quote from Twilight of the Idols,” Goodreads, accessed May 15, 2024, <https://www.goodreads.com/quotes/884917-if-you-wish-to-strive-for-peace-of-soul-and>.

universe because he wants to be known. Therefore, he created the universe. Then, God has created Angels, Jin, Plants, Animals and then he created Humans in his own shape so that he can test human beings. He created Hell and Heaven, and he set the day of judgement. Every single person will get justice from the God on the Day of judgement. One group will be in hell forever and another group will be in heaven forever. This is summarizing version for 3 Abrahamic religions.

This is the main thesis of Abrahamic religions, but it can extend to all world religions because the antithesis that has been produced under the umbrella of science is a complete epistemological bias. An analogy will be helpful in this instance, A student enters at Gombak campus, International Islamic University Malaysia. He was surprised and shocked by looking at the building structure. The amazing blue rooftops make him puzzled. He talked with professors and students. All of the students and professors are willing to subscribe Islam, and they believe in the God of Abraham as Intelligent designer for the universe. All are happy about their religious beliefs. Hence, they have ambition to represent Islam across the world. After learning for decades from university and mastering all knowledge, the student is unhappy about the approach that every single student and professor is trying to hold on. He may not be right and yet he articulates new ideas and he himself understands defaults to walk in new path (referring Darwin). Yet he decided to take a risk. Firstly, he looked at the building and he was thinking how to decode this intelligent design of these building structure. He first observes and collects all the data of buildings. He investigated for years and from his collection of data, he claimed that the IIUM building was made by construction workers and engineers who were from earth too. The entire antithesis of scientific worldview is based on materialistic world. Simplicity or complexity, whatever you need to refer, it cannot come from any transcendental reality rather it has to be under the framework of materialistic world.

J.W. Burrow made an excellent remark at the introduction of Darwin's first book, "The Origin of Species". He states, "WORKS of science, unlike works of literature or philosophy, do not generally endure as books but rather as 'contributions', more or less imposing shares in a continuing and cooperative enterprise... To the general reader scientific classics are generally made inaccessible by technical jargon and

sophisticated mathematics. From this kind of inaccessibility, however, The Origin of species is exempt”¹⁷³

He made another remark which is extremely necessary to quote here:

Darwin was not in the position of a scientist who announces a theory confirmed by striking experiments. He was trying to show that it was possible that transmutation of species had occurred and that natural selection, the preservation by the environment of specially well adapted variation, was a possible explanation, and that these explanations fitted the facts better than any others. He was not in a position to demonstrate conclusively that evolution had occurred, or that it had occurred by natural selection. Moreover, he knew, of course, that he was touching an intensely sensitive subject- one which affected some of the most cherished ideas of his contemporaries: the truth of the Bible; the superintending providence of God in the natural world; and the unique and privileged position of the human race as the centre and *raison d’être* of the creation.¹⁷⁴

Like Chaucer’s ‘The *Canterbury Tales*’, Richard Dawkins tells his readers forty "rendezvous points" where human beings had to bargain with evolutionary common ancestors over 4 billion years of life on our earth. .¹⁷⁵ Towards the end of his book, Richard Dawkins 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 alteration 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.”¹⁷⁶

The pessimism from Darwinian evolutionary theory does not end here, Tyson, famous American astrophysics, wrote a book entitled, “Origins: fourteen Billion Years of Cosmic Evolution”. Darwin only uses evolution to describe only 4 billion years of life (It was not known the age of earth during Darwin’s time and that’s why Darwin was in the state of skepticism about his theory) and now scientists use explanation of evolution to explain 14 billion years. The earth was formed before only 4.5 billion years,

¹⁷³ Charles Darwin, *Origin of Species by Means of Natural Selection: Or, the Preservation of Favored Races in the Struggle for Life*, (2010), 11.

¹⁷⁴ Ibid, 15

¹⁷⁵ Richard Dawkins, *The Ancestor's Tale: A Pilgrimage to the Dawn of Evolution*, (Boston: Mariner, 2004).

¹⁷⁶ Ibid, 614

but the universe has evolutionary history of 14 billion years from empirical data of light.¹⁷⁷ In the introduction of new edition (2022) of the same book, it is stated, “A new synthesis of scientific knowledge has emerged and continues to flourish. In recent years, the answers to questions about our cosmic origins have not come solely from the domain of astrophysics. Working under the umbrella of emergent fields with names such as astrochemistry, astrobiology, and astro-particle physics, astrophysicists have recognized that they can benefit greatly from the collaborative infusion of other sciences. To invoke multiple branches of science when answering the question “Where did we come from?” empowers investigators with a previously unimagined breadth and depth of insight into how the universe works.”¹⁷⁸

Tyson directly did not attack religion like Richard Dawkins and Lawrence Krauss. Krauss wrote about the origin of universe entitled, “A Universe from Nothing” and he described how something can be created out of nothing inside Quantum Vacuum. The question is after reading all Islamic literature and Islamic philosophy along with literature of popular sciences, how would a Muslim youth deal with such pessimistic knowledge which negates God’s intervention completely? For example, A Muslim youth might think about anthropomorphic God who is on chair (*Arsh*), is not the space is limiting this anthropomorphic God. In other words, space is wider than God and the concept of *Arsh* or God described in religious scriptures seem like God has space to fit in. How God came into existence? or Who created God? These are ancient types of questions which The Prophetic tradition forbids us to ask. Then, this Muslim youth might consider about Ibn Arabi’s doctrine of *Wahdatul Wujud*. However, this doctrine of God also problematic because Ibn Arabi had no authority like The Prophets. Why would he accept those explanations without any empirical evidence? To answer questions of philosophers, Ibn Arabi’s conception of God perfectly fills the gap.

Returning to evolution of Darwin, to understand Darwin and Richard Dawkin’s attack and challenge on religion using theory of evolution one real example can be fruitful perhaps. Researcher went to National Zoo Negara Malaysia on 4th May 2024. There is difference of species at this national zoo. Apparently, nature looks beautiful, and it looks like great intelligent designer is there. The Muslims utter the word each

¹⁷⁷ Neil deGrasse Tyson and Donald Goldsmith, *Origins: Fourteen Billion Years of Cosmic Evolution* (New York: W.W. Norton and Company, 2022), 8.

¹⁷⁸ Ibid, 8

time they encounter with natural beauty *SubhanAllāh* (Allāh is Great)”. It can be compared with Zoo system where all wild animals are imprisoned, and visitors feel super safe and they just enjoy looking at these violent species like having a cup of tea in misty morning with calm mind. Darwin looked through other perspectives to observe these species. That is nature, which is extremely brutal, violent, merciless and pessimistic when it comes to survival. All are looking for daily foods to survive. All plants and animals fight for survival there. Animals like Lion or Tiger must act in a selfish way if they need to be alive. In the very first popular book ‘The Selfish Gene’ Dawkins talks about selfish gene which is actually altruism to save the cubs for the continuation of next generation so that their genes survive in nature.¹⁷⁹ Hence, the cruelty for foods by lions or altruism for lion cubs both are considered as ‘survival of the fittest’.



Figure 4.1: Tiger looks cute, but it is violent when it is a matter of survival

¹⁷⁹ Richard Dawkins, *The Selfish Gene* (Oxford: Oxford University Press, 2016).



Figure 4.2: Royal Bengal Tiger at Zoo Negara Malaysia

Source: Photos taken on 4th May 2024 at Zoo Negara Malaysia

A man can be killed by other violent animal within a matter of second if they live in that beautiful nature if they are not careful. How does natural selection work? Similar to making UIA building by construction workers natural selection must be by nature in pure materialistic sense. The concept of natural selection is used to discard any divine intervention from scientific worldview. Darwin uses artificial selection to convince his idea of natural selection. Again, nature is considered as guardian not God. e.g. we produce hybrid cows and goats simply by doing sexual selection. When an Australian cow is used by farmers to have sexual intercourse for domestic village cow, it produces hybrid cow that is better version. For Darwin, natural selection works in a similar way. That means the better version of the same species come through this simple process over centuries.

Now Darwin had no evidence for transformation directly during his time, yet he was able to articulate this idea challenging religious interpretation. Though he did not attack religion directly, but he chose a completely new way to look at species. It is against Biblical teaching for sure. The idea of transformation from one species to another species is criticized by Muslim and Christian scholars. In the book, '*Critique of Evolutionary Theory: A Collection of Essays*' Osman Bakar argued that both terms 'evolution' and 'transformation' are important because there is inherent philosophical message by proponents of scientific worldview. He quotes Nasr on this point. Bakar states, "It is in the sense of this transformation that we are using the term evolution here.

And we are adopting this term instead of the word transformation precisely because, as pointed out by Professor S. H. Nasr, it contains a more general philosophical meaning outside the domain of biology not to be found in the more restricted term transformation”.¹⁸⁰

Bakar and Nasr rightly pointed to the subtle pessimism of scientific worldview. Darwin starts in the first part entitled, “*Descent or origin of Man*” with the hint of evolution of Man, “He who wishes to decide whether man is the modified descendent of some pre-existing form, would probably first enquire whether man variations are transmitted to his offsprings in accordance with the laws which prevail with lower animals.”¹⁸¹ The knowledge is deception when we consider Darwin, Dawkin at one side and Bakar and Nasr at another side. Muslim youth will have pessimism at this juncture because if God does not intervene in creation, Darwinian term ‘evolution’ is rational and if God intervenes, Bakar’s term ‘transformation’ is also rational. Nobody was there to be witness for millions of years to overserve either this evolution or transformation. Yet, Darwin’s thought caused pessimism and revolution in every mood of thought. Oldroyd shows how Darwinism had impact every field of knowledge e.g. politics, theology, philosophy, psychology, anthropology, literature, music and so on.¹⁸² In the preface, James R. Moore states, “Just three years after Charles Darwin died in 1882 his *Origin of Species* was likened to a ‘bombshell’ that had set off ‘a revolution in every mood of thought and feeling’- the great Darwinian revolution”¹⁸³ In fact, Darwin’s influence on modern science was huge. Philip Appleman edited a book on Darwin.¹⁸⁴ The book is a collection of essays by top western academicians. The book portrays the vivid picture of Darwinian influence in thought till today. Dennet states in the preface of famous book ‘*Darwin’s Dangerous Idea*’, “Darwin’s theory of evolution by natural selection has always fascinated me, but over the years I have found a surprising variety of thinkers who cannot conceal their discomfort with his great idea, ranging from nagging skepticism to outright hostility. I have found not just lay people and religious thinkers, but secular philosophers, psychologists, physicists, and even biologists who

¹⁸⁰ Osman Bakar and Titus Burckhardt, *Critique of Evolutionary Theory: A Collection of Essays* (Kuala Lumpur: Islamic Academy of Science, 1987), 124.

¹⁸¹ Charles Darwin and Robert Maynard Hutchins, *Great Books of the Western World, Vol. 49* (Chicago: Encyclopaedia Britannica, 1952). The Descent of Man, 255

¹⁸² D. R. Oldroyd, *Darwinian Impacts: An Introduction to the Darwinian Revolution* (Kensington, Australia: New South Wales University Press, 1988), 225-244

¹⁸³ Ibid, IX

¹⁸⁴ Philip Appleman, *Darwin* (New York: Norton, 1979).

would prefer, it seems, that Darwin was wrong. This book is about why Darwin's idea is so powerful, and why it promises—not threatens—to put our most cherished visions of life on a new foundation. A few words about method. This book is largely about science but is not itself a work of science”¹⁸⁵ Dennet is referring to scientific worldview/New Atheism. In the very first chapter, he clarified that point. Dennet quotes a religious song and mentions how Darwin destroys the picnic and makes a man pessimistic about religious teaching:

We used to sing a lot when I was a child, around the campfire at summer camp, at school and Sunday school, or gathered around the piano at home. One of my favorite songs was "Tell Me Why." (For those whose personal memories don't already embrace this little treasure, the music is provided in the appendix. The simple melody and easy harmony line are surprisingly beautiful.)

Tell me why the stars do shine,
Tell me why the ivy twines,
Tell me why the sky's so blue.
Then I will tell you just why I love you.

Because God made the stars to shine,
Because God made the ivy twine,
Because God made the sky so blue.
Because God made you, that's why I love you.

This straightforward, sentimental declaration still brings a lump to my throat—so sweet, so innocent, so reassuring a vision of life! And then along comes Darwin and spoils the picnic. Or does he? That is the topic of this book. From the moment of the publication of *Origin of Species* in 1859, Charles Darwin's fundamental idea has inspired intense reactions ranging from ferocious condemnation to ecstatic allegiance, sometimes tantamount to religious zeal. Darwin's theory has been abused and misrepresented by friend and foe alike. It has been misappropriated to lend scientific respectability to appalling political and social doctrines. It has been pilloried in caricature by opponents, some of whom would have it.¹⁸⁶

¹⁸⁵ Daniel Clement Dennett, *Darwin's Dangerous Idea: Evolution and the Meanings of Life* (London: Penguin Books, 2008), 11.

¹⁸⁶ *Ibid.*, 17

Dennet used two terms to attack intervene of God in the creation of species, namely “Skyhooks” or “Cranes”.¹⁸⁷ Then, he propounded reductionism in very next chapter in favor of cranes as no possibility of God’s intervention.¹⁸⁸

To understand Darwin’s claim as an ordinary skeptic Muslim youth (put yourself at their shoes), lets return to Zoo Negara Malaysia once again. This is generally known that Darwin referred to different types of monkeys as lower animals comparing with humans. There are over 10 types of monkeys in Zoo Negara Malaysia e.g. Orang Utans, Gibbons etc. We know that Rat got approximately 60 % similarity with human genetic code¹⁸⁹ and when new vaccination is invented, researchers use rats or monkeys for experiment since they are considered to have common DNA traits with Humans. Surprisingly, out of 10 types of monkeys, the researcher noticed that there is rat size or a bit bigger than rat in Zoo Negara Malaysia. Their ear structure and hand structure are similar to human beings. Is that primitive stage of evolution for humans that Darwin presumed? Again, there is a million years’ time period and slow process of evolution of species and Darwinian theory to connect the dot even though this is highly prediction. The question is: Can this Darwinism affect the mind of Muslim youth if they are unaware of scientific worldview? Or if they are too fond to subscribe to the scientific worldview?

¹⁸⁷ Ibid., 73-79

¹⁸⁸ Ibid., 80-84

¹⁸⁹ Sven Nilsson et al., “Rat–Mouse and Rat–Human Comparative Maps Based on Gene Homology and High-Resolution Zoo-Fish,” (*Genomics*, June, 2001), 74, no. 3, 287–98, <https://doi.org/10.1006/geno.2001.6550>.



Figure 4.3: Marmoset monkey (small rat size) predicted as primitive for evolutionary development of Humans.

Source: Photo taken from Zoo Negara Malaysia, 4th May 2024

Also, it is claimed by evolutionists that we have unnecessary parts in the human body like blind spot¹⁹⁰, trace of having tail¹⁹¹, etc. Dawkin states while describing human eyes to support evolution and negate intelligent design, “The place where they dive through is called the ‘blind spot’. Because, not surprisingly, it is blind. What a ridiculous arrangement! The famous German scientist Hermann von Helmholtz...once said that if a designer had presented him with the vertebrate eye, he would have sent it back.”¹⁹² This kind of defect is also identified as trace of evolution as mistake. However, both explanations can be considered as human explanations and predictions to support their stance.

¹⁹⁰ “Why Do Our Eyes Have a Blindspot?” Forbes, March 28, 2017, <https://www.forbes.com/sites/quora/2017/03/28/why-do-our-eyes-have-a-blindspot/?sh=67aa3dc1587f>. (accessed on 8th March 2025).

¹⁹¹ Zimmer, Carl. “How Humans Lost Their Tails.” (The New York Times, September 21, 2021), <https://www.nytimes.com/2021/09/21/science/how-humans-lost-their-tails.html>. accessed on 8th March 2025.

¹⁹² Richard Dawkins, *Outgrowing God: A Beginner's Guide* (London: Black Swan, 2020), 102.



Figure 4.4: In this photo, we can see a monkey with no tail. Perhaps Darwin uses these sorts of characteristics to predict for the evolution of man from Homo species

Source: Photos taken on 4th May 2024 at Zoo Negara Malaysia

This would definitely be thought provoking for an ordinary religious Muslim youth who reads ideas of Darwin vs Intelligent Design and investigates in nature by themselves. Apparently, it is ridiculous and stupid for majority of people today, but for the youth who are aware of scientific worldview may find the pessimism due to inherent contradiction of science vs faith debate. Again, knowledge is deception now. Let's look at the above picture and it is rather stupid to think and relate with humans and this monkey with no tail, yet if you again reconsider Darwin's concept of thousands of small mutations over millions of years, you would end up in pessimism thinking Darwin might be right because fossil records from million years are at your hand. It is impossible to simply bypass and ridicule in the coming century because this inherent problem is associated with experimental data. At the past, due to lack of empirical data and ignorance of majority of people allowed to ridicule and laugh at scientist as Darwin himself faced of being bullied, but now those majority people are being ridiculed systematically, and these majority people are seen as dumb and ignorant. The difference is in the past they did not realize that they were ignorant but now the majority people are forced to be aware that they are ignorant about evidence from scientific experiment. That's where proponents of scientific worldview snatch the ground. You can think about

an international platform for science discussion for public understanding. Who are holding narratives?

Harari, Richard Dawkins, Sam Harris, Christopher Hitchens, Lawrence Krauss, Steven Hawking and so on. In the library and in the public discourse their ideas are appreciated more than these proponents of Intelligent designer. These popular figures for science are addictive like Pornography. In other words, Muslim youth know pornography is haram in Islam, yet pornographic contents are consumed by Muslim majority countries.¹⁹³ Who would be majority to watch porn despite knowing pornography is haram? The answer is Muslim youth. Similar cases would go with popular science authors like Dawkins and others. Professors or religious scholars or teachers can no longer hold the monopoly of truth. AI has come and teachers and students tend to use AI for answers. Let's assume, a youth asked Chat GPT a question like "How the universe came into existence?". The answer neither will come from Christian nor Hindu religious scriptures, rather answer would come what modern science tells us about how universe came into existence from nothing. What would be left then for these upcoming Muslim youth? It is slow poisoning like Arsenic if not committing suicide that Camus rebelled against. Or maybe this pessimism from scientific worldview would reflect teaching of Epicurus for death as very last destiny of human beings,

"Why should I fear death?
If I am, then death is not.
If Death is, then I am not.
Why should I fear that which can only exist when I do not?
Long time men lay oppressed with slavish fear.
Religious tyranny did domineer.
At length the mighty one of Greece
Began to assent the liberty of man."¹⁹⁴

In February 2024, Pew Research mentioned 8 interesting facts about recent trends of atheism in America.¹⁹⁵ Most of them are youth and these atheists know more

¹⁹³ "Porn sites appear in Islamic countries most-visited online rankings" Al Arabiya English, accessed May 15, 2024, <https://english.alarabiya.net/News/2012/11/13/Porn-sites-appear-in-Islamic-countries-most-visited-online-rankings>.

¹⁹⁴ "A Quote by Epicurus," Goodreads, accessed May 15, 2024, <https://www.goodreads.com/quotes/662599-why-should-i-fear-death-if-i-am-then-death>.

¹⁹⁵ Michael Lipka, "8 Facts about Atheists," Pew Research Center, February 7, 2024, <https://www.pewresearch.org/short-reads/2024/02/07/8-facts-about-atheists/>. (accessed on 8th March 2025).

about religion, but they simply keep silent. These young atheists also think that it is not necessary to believe any religion to be good. In recent survey (2023), total atheist in America is 4 %. It was 3 % in 2014 and 2% in 2007 reports. There is no decrease in percentage rather atheism is increasing. As it is mentioned in earlier chapter that Hollywood culture does affect youth worldwide and upcoming Muslim youth would not be out of it. Richard Dawkins made quite number of films at the early period of 21st century. These are available on YouTube till today. A series was made on the title “The Genius of Charles Darwin” ¹⁹⁶. In this series, he vehemently attacked religion saying again religions are returning in society. He simplified Darwinism and promoted scientific worldview in this series for the youth generation. In the very first series, he talked with a class of schoolchildren in London. He asked about their belief and most of them seem not to believe in evolution due to their religious upbringing. These young students were brought to the Island where Darwin visited during his journey. The students got hand on experience like small rocks in the seashore and they were shown different rocks that varies million years. They were informed how fossils are preserved over million years and how scientists determine evolutionary evidence. At the end of series, each of them asked and surprisingly those who said early that they do not believe in evolution states that evolution is true perhaps but they still want to stick to their particular religious belief. The skeptic mind is prepared actually, and they are asked questions. No doubt that the beauty of scientific knowledge is that students must be given chance to challenge and asked question without any hesitation or fear. Scientific inquiry means it loves challenging questions. By using this method, proponents of scientific worldview get privileged among students. These students when they grow up, they will have tendency to renounce their religion. God delusion from religious upbringing maybe possible up to certain level but if a student is serious about seeking knowledge with scientific worldview, there is little chance he or she would be Muslim or other religions. Einstein is the real example. They would consider religion as a necessary lie to live with their belonging, but no truth lies within it. In Malaysia, there are 3 races namely Malaysian, Chinese and Indian. No matter what worldviews they subscribe to, when any argument/discrepancy happens, they may have a trend to return or be in favor of their particular race. Nationalism is a more vivid example perhaps.

¹⁹⁶ “Richard Dawkins - the Genius of Charles Darwin - Part 1: Life, Darwin & Everything [+subs],” YouTube, July 6, 2013, <https://www.youtube.com/watch?v=ZtkZMAmgHaU&t=17s>. (accessed on 8th March 2025).

People from each country find their belonging with their people. Even though nationalism has no real existence, and this is completely imaginative, yet people love to subscribe around the world. As it is mentioned Harari explained in detail in his book. No truth in religion rather religion is just necessary lie. So, the outcome with upcoming youth understanding scientific worldview would be like they would never argue with other people. They would wear hijab as culture and pray when parents ask to do so, and they simply would keep silent when it is about religion. They know more about religion like in the case of Pew research among American atheist youth, but they would subscribe to Hollywood culture.

How many youth or Muslim youth in the west know about Osman Bakar, Naqib al-Attas and etc. in comparison to those scholars of science? It needs to be noted that there is a difference between mass people and university students and academic scholars. Most of them in America become atheist when they are in higher education like PhD. That means even during degree or master, many students are ignorant about the inherent problem with science and religion. In other words, to be an atheist, a student needs extensive reading. Then, to defend religion or Islam, a Muslim intellectual needs double extensive reading. That's why early proponents of Islamisation of knowledge called for mastery over Western and Islamic heritage. Researchers of Islamisation of Knowledge should pay serious attention to this problem. Simply by ignoring and bypassing the Darwinian view is not a solution for upcoming Muslim youth. In fact, if it is done so by Muslim scholars, it is sophistry, and Muslim youth would lose faith easily. Intellectual dishonesty is something when you see the data and you still pretend that the Sun never revolves. That's why Richard Dawkin used the word 'Delusion' for the proponents of Intelligent design. Again, let's look at the definition of delusion from Cambridge dictionary, "something a person believes and wants to be true, when it is actually not true"¹⁹⁷. If Islamisation of knowledge works as sophistry, it would be ignored for Muslim youth who really comprehend what kind of logical fallacy is being used by IOK as it was the case with the proponents of Intelligent Design in the Western Academia.

¹⁹⁷ Delusion | english meaning - cambridge dictionary, accessed May 15, 2024, <https://dictionary.cambridge.org/dictionary/english/delusion>.

Even though evolution talks about nothing about existence of God, but Darwin's explanation of nature would create doubt for any religious texts when it is related to creation. Creation through evolution can take place or Intelligent design can be there, but doubt would not go for a person who reads Darwin and religious texts. This even can appear obvious contradiction. For Darwin's evolution works as slow process over millions of years because it is not great mutation in one go rather the change happens over thousands of small mutations over million years. Hence, transmutation that Darwin talks about is an extremely slow process which can be noticeable after millions of years. No researcher can live such a long period of time. Even the entire race of human beings can be non-existent by that time. That is the trickiest part of Darwin's theory. There is no trace or evidence of transmutation. As for Fossil records and carbon dating and other modern scientific methods, scientists now can pinpoint time in which that particular animal lived in. Obviously like CERN project, scientists can create artificial environment in lab like the time of Big Bang to understand how nature worked at that early stages to find the answers of big questions like why is something rather than nothing?

Darwin's wife was a devoted Christian and he himself did not like to expose his doubt about nature. Darwin writes in introduction of *The Descent of Man*, "The nature of the following work will be best understood by a brief account of how it came to be written. During many years I collected notes on the origin or descent of man, without intention of publishing on the subject, but rather with the determination not to publish, as I thought that I should thus only add to the prejudices against my views".¹⁹⁸ This kind of research needs collective works by scientists for centuries and it is normal for Darwin to have this kind of feeling because his data collection was not sufficient for sure. In school in Bangladesh, students have 3 options when they reach at standard 9. These are science, commerce or arts/humanities. Students who choose science are usually brilliant among the class. In science there are 4 subjects' physics, chemistry, biology and higher math. Students do not sometimes comprehend the interlink between these subjects. All these subjects have relation when it comes to the Universe. Mathematics is the language to understand our universe. Some Students and teachers of science are seen as silent and calm. Darwin never loved to argue with people as we can understand from the above

¹⁹⁸ Charles Darwin and Robert Maynard Hutchins, *Great Books of the Western World, Vol. 49* (Chicago: Encyclopaedia Britannica, 1952). *The Descent of Man*, 253.

text. He rather focused on collecting empirical data. Indeed, his data collection was not less at all but to comprehend entire universe and bring new idea that can challenge Biblical authority, that would require enormous effort. The state and church would go against him. This would not be easy for anyone sincerely speaking.

No doubt out of all the prediction of science, Darwin's time this prediction from evolution was huge. Literally the claim that Darwin mentioned in his work would take for million years of a living man to observe the entire process, yet he wrote his stance. That's why theory of evolution still matters of discussion in theology in 21st century. Dawkin and Dennet always use at their works to attack all the religions in the worlds.

Scientific worldview affected Christian world in Europe and now it affects Muslim world. In UM journal, there was recent report and they talked about classical atheism and new atheism.¹⁹⁹ Then they refer Ibn Warraq's works and other works of ex-Muslim and contemporary trend. New Atheism is the new Variant of scientific worldview. This chapter would explore the existing implications of Ibn Warraq and Richard Dawkin for the concept of pessimism coming from scientific worldview.

4.1.2 Dawkin's introduction of Pessimism from scientific worldview.

There was a very comprehensive book which was written by Richard Dawkins for Young generation.²⁰⁰ This book was to teach young people to say goodbye and farewell to God. Whether a youth is a Muslim, Christian or Jew or Hindu, it does not matter. The book summarizes all the major ideas in science that Dawkins and proponent of scientific worldview were talking about for last few decades. The book calls upon youth saying this is the best time to get rid of religious dogmas. The book did not go into any deep discussion in any topic rather it touches upon all the major issues to provide hint and make youth people skeptic about their religion. The book ended up saying how to be brave and quit parents' religion using science.

¹⁹⁹ Mohamad Fuad, M. R., Che Nordin, K. N., Hamat, M. F., & Qatawneh, M. A. S. , Godless Minds: Exploring The Rise and Influence of New Atheist Thinkers, (*Journal Usuluddin*, 2023), 51(2), 89–120. <https://doi.org/10.22452/usuluddin.vol51no2.4>

²⁰⁰ Richard Dawkins, *Outgrowing god: A beginner's guide*, (London: Black Swan, 2020).

Unlike Salman Rushdi and Taslima Nasreen, Ibn Warrq's works were academic, and he has done case studies based on the sayings of ex-Muslims. Obviously, new writings have appeared based on ex-Muslims. However, Ibn Warraq's works are still relevant because his works first time showed how Muslim youth are also mentally devastated by scientific worldview.²⁰¹

4.1.3 Mirage of Scientific Worldview

Imagine a situation when a person is stuck in the Sahara Desert in Africa and his fellow members are lost due to a storm. He aimlessly is walking till the afternoon looking for assistance. His water is finished. He is in an extremely hot condition now. He desperately needs water. As he was walking, he found a source of water and a huge lake just 1 km ahead. He had high hopes and mental satisfaction. This is so real. There is no doubt about the existence of the lake because he sees in front of his eyes. This is absolute truth. He moves and crosses 1 km. He saw it was more far. He might need to walk another 1 km. He walked and he failed again. He has high hopes and keeps on walking while he was thirsty. He keeps repeating the action and he ends up getting no lake there. He died.

The example applies to scientific worldview and religious worldview at the same time. When discussing implication of Dawkins and Ibn Warrq's works, we find pessimism in both sides for skeptic Muslim youth. No exiting route. Every religion claims the monopoly of truth about metaphysics and its relation to the physical world. Scientific worldview also claims monopoly of truth based on science and reason negating metaphysical truth as delusion. It is true that scientific truth is subjected to change, yet the confidence is extremely high for scientific worldview. Muslim youth may become confused at this point. The existential nihilism is inevitable for them.

If anyone reads Dawkin's work, he is optimistic for scientific worldview as this worldview seems rationalistic. Darwin was not a mathematician, but he collected samples while he was travelling, and he came up with one idea that talks about natural selection. It never came in the mind of Aristotle, but Darwin was the first to propose the

²⁰¹ Ibn Warraq, *Leaving Islam: Apostates Speak Out* (New York: Prometheus Books, 2003)

idea of natural selection and described how evolution took place in nature, and he collected some evidence which made him unique. As an evolutionary scientist, Dawkins always advocates Darwin. His optimistic view comes from Darwin when he promotes scientific worldview.

Dawkins vehemently attack religion as unscientific enterprise and therefore the religious dogmas must be subjected to questions for Dawkins since religions are the innovation of human minds. There is no divine truth at all in any religions in the world. This develops cynical worldview among Muslim youth who get to learn science and the scientific worldview.

4.2 THE CONFLICT BETWEEN FAITH AND SCIENCE

As mentioned in earlier chapter, the epistemological bias is there. There is a strict polarisation. It means there is no truth in religion since the very basis of religion is faith which has been defined as believing something without any evidence. The evidence means empirical data when proponents of scientific worldview raised the question. There is very interesting point that Richard Dawkin made in his book:

The expanding universe was a twentieth-century discovery. There are people alive in the world today – my 102-year-old mother is one – who were born into a universe consisting of a single galaxy. Now she lives in a universe of 100 billion galaxies rushing away from each other as space itself expands. That's not an accurate way to put it, of course. She and Shakespeare and Galileo and Archimedes and the dinosaurs were all born into the same expanding universe. But when my mother was born, in 1916, nobody knew about anything other than the one galaxy we call the Milky Way. That was the universe. In Galileo's time nobody even knew about that. Scientific truths are true even if there's nobody around to know about them; were true before humans appeared; will be true after we are extinct. That's an important point that evades many otherwise clever thinkers. It is likely that even our expanding universe of 100 billion galaxies is not the only universe. Many scientists think – with good reason – that there are billions of universes like ours. On this view, ours is just one universe in a multiverse of billions of universes.²⁰²

This paragraph is important to understand the inherent contradiction between faith and science. This above paragraph is also important to comprehend why scientific

²⁰² Richard Dawkins, *Outgrowing God: A Beginner's Guide* (London: Black Swan, 2020), 161.

worldview offers pessimism. Dawkin's approach is to present scientific worldview in optimistic manner. However, that is not simply right when it is about matter of faith vs science issue.

There are few interpretations, considering post-modern version of relative nature of truth, that can be cited for the above truth that Dawkin was trying to convince his readers. First, understanding of humans can be changed over the centuries based on new empirical data, but universe will move on according to its natural law whether human exists or not. This universal truth about the universe is inevitable. Now if this thought is combined with multiverse hypothesis and scientific worldview, the interpretation would put no scope for God's intervention within it considering unscientific since no empirical data.

Second, in this interpretation let's think about Abrahamic faith of One God and post-modern interpretation at the same time for the paragraph of Dawkins. Dawkins states, "Scientific truths are true even if there's nobody around to know about them; were true before humans appeared; will be true after we are extinct."²⁰³

The question can be paused here why not this is in the case of existence of God? We learn about dark matter and dark energy with mathematical equation and space data from gravitational lensing. Dark matter and Dark energy as truth were there even if we did not know at all earlier for past billions of years. Whether we know or not God was there. As Islamic tradition states He is the first and He is the last. Whether humans know or not, Allāh is universal Truth. When it comes to space exploration in astro physics, scientists mostly work on lights. Matters that can reflect light, scientists can study empirically those data and if matter cannot reflect light, it is impossible to get data from those objects. The dark matter concept came from that. The point is the concept of God is idealistic since no empirical evidence of it if we consider it from scientific worldview. However, God can be truth like scientific truth even if nobody knows about it.

If Foucault's power reshapes knowledge is considered. That means scientific worldview and Abrahamic faith both are trying to snatch the truth of science about the universe. Thousands of religions and which is one is the truth? Most of religions are full of irrational activities as Dawkins paused the question to discard faith on God. He

²⁰³ Ibid., 161

mainly attacks God of Abraham referring to Old and New Testament.²⁰⁴ However, existence of God is similar case with dark matter and dark energy because intelligent design does make sense when we look at beauty and complexity of universe. At the same time, the sign of evolution as so-called imperfectness is also there. Can God and evolution both be true? At least, for evolutionary scientist Jay Gould indicated so pragmatically.²⁰⁵ This is the problem with Kantian ethics in fact. Kant somehow tried to reconcile between idealism and realism by his categorical imperative concept. This is highly sophisticated and tricky indeed, but Kant did not reject practicality, and he also did not reject idealism. It is like teaching of Muhammad “Trust in Allāh, but Tie Your Camel,”.²⁰⁶ Both are important.

Third, this type of interpretation is highly problematic, and it has been seen that the attack was extremely intense by the proponents of scientific worldview. This is a rational approach, yet it is ridiculous. To cite an example, each time a new theory comes in science, religious interpreters say, it is also in the religious scriptures. Let’s say it does not match or no similar verse of it, then, these interpreters use metaphorical explanation. This is ridiculous in the sense that science has changing mentality. If new theory comes with better empirical evidence, the previous theory may lose its credit. The point is universal truth about the universe is there, but it has different usages based on each worldview.

Above 3 interpretations are to show that worldviews use their own interpretation, but it follows rationalistic approach to non-rationalistic approach. It is up to a person how he or she would be able to select which one he or she prefers.

4.3 THE LIMITS OF FREEDOM OF THOUGHT: APOSTASY AND INTELLECTUAL CURIOSITY

In Christian world, there are number of cases where scientists and activists were subjected to torture, imprisonment and killed. Parvez Hoodbhoy also showed how Islamic

²⁰⁴ Ibid., 11-12

²⁰⁵ Stephen Jay Gould, *Ever since Darwin: Reflections in Natural History* (New York: W.W. Norton & Co., 2007).

²⁰⁶ Abu Amina Elias, “Ḥadīth on Tawakkul: Trust in Allah, but Tie Your Camel,” Daily Ḥadīth Online, August 15, 2023, <https://www.abuaminaelias.com/dailyhadithonline/2012/11/17/trust-allah-tie-your-camel/> (accessed on 8th March 2025).

states were not always positive with freethinkers, apostasy and intellectual curiosity that is outside the religious beliefs or the issue that challenges religious teaching.²⁰⁷ Dogmatic beliefs always inspire not to ask question or challenge that is beyond religious literature. Obviously, Hoodbhoy was not right at his stance because politics do play role into it. Sometimes if the idea creates problems for common peace in society, the leaders are responsible to act against it and religious texts are best to justify to confine freedom of thought. Islam and Christianity have been always attacked by not giving platform to free thinkers. Though there are good literature by Islamic scholars how Muslims were given chance to flourish in knowledge. However, there was no doubt that many Muslim scholars got politically prosecuted by Muslim leaders. Imām Bukhari, Ahmed Ibn Hanbal, Abu Hanifa and many examples can be seen. These issues are mostly politically motivated. It is not about secular or religious country; this common phenomenon can happen anywhere in the world. The case of hijab is visible in France nowadays. There are some serious cases in the past and ethics and morality have evolved for human beings due to secularism perhaps even in religious countries. Hence, freedom of expression, apostasy are also rising due to Intellectual curiosity and apostasy happens when the proper encounter is not done with questions that young Muslim youth have in their minds. State laws are maybe strict, but laws themselves are not enough to Individual belief.

4.4 RICHARD DAWKINS' EVOLUTIONARY PERSPECTIVE ON NATURALISM AND OPTIMISM

Richard Dawkins is strictly coherent with Darwinism. He is optimistic in the sense that his major works revolve around same message. For example, for any life to begin in any part of the universe, it must follow Darwinian evolution because it is the most probable way to explain life on earth and other exo-planets. Maybe the structure of DNA may vary due to chemical composition, but lives can only survive through Darwinian means. Dennet was another strong proponent on naturalism and optimism. Obviously,

²⁰⁷ Pervez Hoodbhoy, *Islam and Science: Religious Orthodoxy and the Battle for Rationality* (Kuala Lumpur: S. Abdul Majeed, 1992).

this seems biased, but that's how Dawkins, Dennet and other new atheist thinkers try to make the point negating religious narratives.

This is a strange prediction that Darwin made by reading the book of Charles Lyell who was a geologist. The idea Darwin got from Lyell's work that the earth is much older than biblical narratives.²⁰⁸ Few insane ideas of scientists changed the way we think about our universe. Copernicus had observational data. Newton had another genius idea by discovering gravity by looking at a falling apple from a tree. Einstein went further than the speed of light for her especial theory of relativity, and Darwin imagined different way challenging previous narrative. Till today his theory is under scrutiny. Even if evolution is true by transmutation. A person needs to live millions of years to observe the evolution if they want to experience by themselves. Yes, minor evolution may be seen in laboratory for the variants of viruses but to observe transformation of one animal to another animal, a scientist needs to live for millions of years. Whether the evolution theory is wrong or right, Darwin should be credited for his outstanding imaginative and highly predicative power challenging traditional narratives. That's where naturalism and optimism go hand in hand. Richard Dawkins is optimistic of science to remove ignorance that people know not today, yet he refused to provide credit or subscribe to any divine or metaphysical reality since natural world can explain how things came into existence from nothing following the evolutionary process for approximately 13.7 billion years. That is his stance for the scientific worldview. At the same time, the challenges from evolutionary biologists should be investigated thoroughly whether truth lies with religious scriptures or not about metaphysical intervention in our physical universe. Why should religious scholars be pessimistic when encountering evolutionary biologists? If Dawkins is wrong with naturalism and optimism, this is the duty of religious scholars to do research and bring the truth about it. There is no doubt that each time a person looks at trees and flowers, animals and beauty of human beings, the first thought comes about an intelligent designer. Is the first thought wrong just because of natural selection and survival of the fittest concept that Darwin tried to proponent? At this juncture, religious scholars should not be afraid to take challenge. By using force, if knowledge is deprived to learn may hinder the progress of human civilization. This civilization went so far when it allowed freedom

²⁰⁸ Charles Lyell and Rudwick M J S., *Principles of Geology* (Chicago: University of Chicago Press, 1990).

of expression in educational institutions. Some ideas are really great but ignoring idea and not letting them challenge makes human progression static.

4.5 CROSSING EXISTENTIAL QUESTIONS: INFERENCES FOR INDIVIDUALS AND SOCIETY.

There are 3 dangerous threats for Humans coming from Western sciences when they challenged Christian Dogma.

1. Copernicus Heliocentric view of planets revolving around the Sun; because it was against the Biblical teaching that the Earth is the center, not the Sun.
2. Darwinian theory of evolution.
3. Exoplanets and the possibility of living with other creatures.

These 3 were dangerous because they challenge religious interpretation as well as Human's false conception of being special. Nietzsche, Sartre and Camus were hardcore atheist who discuss a world without God. Existential literature was raised due to scientific worldview, and this created pessimism among writers. We have witnessed that human suffering alone is not enough for existential crisis. This is scientific enlightenment as well as scientific worldview. Both caused existential questions for Humans and society. The heliocentric worldview made Europe confused about religion. Then, theory of evolution caused to kill Christian God as seen in the work of philosopher and writers. The very existence of aliens will completely eradicate the hope of human existence and its society as especial creature as new atheists try to make points. There are probably thousands of creatures out there and there is no specialty of being humans or living in this planet. That's the pessimistic message that scientific worldview is trying to send to Humans and society in which we live in today.

AI has come and there are various predictions on existential crisis (Nihilistic tendency) for upcoming generations. The previous 3 are dangerous for the religious existence of Human and society perhaps and the later part is the dangerous for physical existence of human in society. There are numerous Hollywood movies that are made to show how future would look like without religion or with AI technology. Yet, the slow

disenchantment and crisis is no longer non-existent from society. We tend to live in cities, and this is zombie culture. We do not love to talk or exchange ideas with each other. Each individual youth is busy with his or her world. The cellphone is everything for their life. There are no friends except cellphones. Nobody looks at each other rather they smile at cellphones and laugh at cellphone and cry at cell phone. That is zombie culture in almost every country since globalization touches upon almost every country. The world of insanity is there. The food crisis is there. War is there. The desperate people are there. The dead bodies are there. The killings of Palestine are there. The none-existence of God is there. It is simply we ignore those facts and act as if nothing happens in society. The narratives are forcefully maintained by powerful country like America as we have witnessed in the case of recent Israeli and Palestine conflicts. Yet we pretend as if everything is fine. The way a dog or cat is cared, the opposite way is treated to human beings. Society is moving towards materialistic gain being individualistic. The profit driven society offers artificiality in everything, and we have been product of business smiling. We never laugh at each other when we finish our 8 hours job. We provide service to customers and up to that point and we know not anyone. This is the culture we are developing in the age of AI. AI is being seen as a global threat for human existence by some researchers, yet AI is an excellent tool for capitalists to make more profit. That's how the world revolves now. Religion was assumed to be back but that was another false illusion by religious academicians. This society is more complex, and it is not religion which is returning rather it is like feeling of drunkenness for few hours just to pass relaxing time. No more truth exists in profit driven society. Religion is nothing more than a product now like alcohol to make someone happy now. Religion is being used as happy making products. That's it. We work 6 days in the office and one day is off for washing clothes and sleep. The rat race is everywhere. Who are majority in the city? These are not government workers rather general workers who live in that way. Institutional marriage is useless among foreign workers apart from consolation sayings after duty if we look at the scenario of Kuala Lumpur. Dating culture with different social media apps are being promoted by technology. In the past, there was talking about nuclear families in city, but later it was reduced to living together and now the trend is random dating in off day whoever is free. Who are these people in society? Western or Asian? Ziauddin Sardar gave an example of Kuala Lumpur as place for multicivilizational city. Bukit Bintang is the real example of multiculturalism. People from different parts of the world come, visit and

enjoy here. Hence, the real example can be understood for existential issues for human and society.

The Hollywood trend among youth can be easily visible worldwide. Very few people will be noticeable in their traditional dress. There are some elements like *Hijab* maybe visible but mostly it is a mix of western culture. That's all the story all about. Existential crisis for religion is still under way but it is more apparent compared to Nietzsche, Max Weber, or Muhammad Iqbal's time. When degradation of morality happens, we take it as if it is normal that is the dangerous part. The cinema halls are set in almost every shopping mall and the trend of watching movies is Hollywood. It is ok to kiss in Hollywood culture and it is ok to have sex with the one we have friends so long we use condom. The normalization of western sex culture and free mixing culture are being easily rampant in major cities in the world due to Hollywood culture. What about universities? What ethics and culture university students are asked to follow? The consent sex, no sexual harassment, freedom to wear dresses, but mostly western style dress is visible, promotion of LGBTQ+ and tolerance for all ideologies so long it does not contradict with secular ideology. Major cities in Muslim countries are practicing this modern culture being so called secular and western educated men and women. Even though majority are unaware about the scientific worldview, but subconsciously Muslims are adopting the culture that scientific worldview is appealing to the world.

4.5.1 Why is Abrahamic God just delusion for Dawkins?

Richard Dawkins produced a book named '*The God Delusion*'. He gave lectures on this topic after the publication. Also, he made a film which is available on different YouTube channels. God is just a hypothesis for Dawkins. He classified in 7 types of position on the existence of God for theist, agnostic and atheist.²⁰⁹ 1. Strong theist, 2. Very highly probability theist 3. Higher than 50 % but not high 4. Exactly 50 % Agnostic position completely 5. Lower than 50 % but leaning towards atheism 6. Very low probability, de Facto atheist 7. Strong atheist. He put himself in 6th category. This 6th category is interesting to notice. He gave example of Bertrand Russell for believing at China teapot revolving around earth in the space. His famous quotation on this point, "I am agnostic

²⁰⁹ Richard Dawkins, *The God Delusion*, (London: Bantam Press, 2006), 50.

about fairies at the bottom of garden”.²¹⁰ In 2nd Chapter entitled ‘*The God Hypothesis*’, Dawkins started with a quote from Ralph Waldo Emerson, ‘The religion of one age is the literary entertainment for the next’²¹¹

To deny Abrahamic God or Allāh in the tune with Emerson, Dawkin states, “I have found it an amusing strategy, when asked whether I am an atheist, to point out that the questioner is also an atheist when considering Zeus, Apollo, Amon, Ra, Mithras, Baal, Thor, Wotan, the Golden Calf and the Flying Spaghetti Monster. I just go one God further”.²¹² Dawkin’s pessimism about existence of God starts from this point. He extended to refute NOMA (non-overlapping magisteria) saying “What expertise can theologians bring to deep cosmological questions that scientists cannot?”²¹³ Dawkins is always vocal at this point in his very works. He attacks religion using scientific worldview. He asked to embrace scientific worldview for every aspect of life. Dawkins calls for no religion at all across the world since there no truth in it apart from illusion.

In chapter 3, Dawkins refuted arguments for God’s existence from Thomas Aquinas unmoved mover, the uncaused cause and famous cosmological argument, he used reductionist approach for those arguments “The atom provides a natural terminator to the Crumboblious Cutlets type of regress”²¹⁴. All the subsequent arguments Dawkin covers in this chapter using scientific worldview.

Dawkin criticized creationist intricately when discussing ‘the worship of Gap’. Science is acknowledgement of ignorance and scientists look for answers which can be understood rationally with scientific evidence. However, creationists tend to fill up that ignorance with supernatural explanation. Dawkin states, “Creationists eagerly seek a gap in present-day knowledge or understanding. If an apparent gap is found, it is assumed that God, by default, must fill it. What worries thoughtful theologians such as Bonhoeffer is that gaps shrink as science advance, and God is threatened with eventually nothing to do and nowhere to hide”.²¹⁵ This is disenchantment that Nietzsche and Max Weber were speaking earlier. In every sector, this sort of secularism is accelerating.

²¹⁰ Ibid., 51

²¹¹ Ibid., 30

²¹² Ibid., 53

²¹³ Ibid., 56

²¹⁴ Ibid., 78

²¹⁵ Ibid., 125

Whether it is Muslim, Hindu, Christian country, this disenchantment of religious beliefs is more apparent everywhere across the globe.

After the publication of " *The Satanic Verse* " by Salman Rushdie the *Fatwa* came out for killing him by Imām Khomeini. Majority Muslims little knew what what's going on. They just simply thought that Salman Rushdie did blasphemy against Islam. The root cause yet to understand by majority of Muslim scholars. Salman Rushdie did indicate inherent pessimism of the scientific worldview that would affect Muslim youth in near future. It is not only blasphemy rather it is the problem with the scientific worldview that is coming towards Muslim countries. This was alarming. Unfortunately, little was noticed and discussed about that topic since blasphemy issue was the main concern. Let's look at some lamentation of Salman Rushdie in *Satanic Verse*:

"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."²¹⁶

Literature is considered the heart of nation if anyone wants to investigate any particular society. Salman Rushdie did indicate the problem, but he went for extreme at the same time by doing blasphemy. Maybe it was his writing strategy to challenge Islam. Taslima Nasreen was another famous writer who had a degree in medical science. She attacked Islam through her literary works. The researcher does have intricate doubt that the root cause of blasphemy for Taslima Nasreen was only her angriness towards Muslim society alone, rather scientific worldview may contribute significant role to

²¹⁶ Salman Rushdie, *The Satanic Verses* (Japan: Hozokan, 1990), 55.

write against Islam. The blasphemy against Islam was closely related with scientific worldview. In fact, Muslim youth become existential nihilists when they understand the very deep message of the science and the scientific worldview. The weird thought Allāh never existed in the universe can make Muslim youth mentally handicapped and puzzled, which leads to pessimism ultimately. Then, the outcome we see as Islamophobic and become apostate.

4.5.2 Why is Ibn Warraq important in the picture of Scientific Worldview and pessimism?

Given that early context, Ibn Warraq's works play a vital role. Ibn Warraq was from Pakistan also. This is his pen name. The original name is unknown. His two books are significant for this research. The first book name is '*Why am I not a Muslim*'. In fact, this book is extension from Bartered Russel's '*Why am I not Christian*'. Russel attacked Christian religion to attack all the religious dogmas. However, Warraq's work got slightly different strategy. Ibn Warraq brought historical context of Islam and Western History of church and science. He reshaped and used for Muslim countries.

Second book was a case studies on Muslim youth who became atheist after encountering various problems with Islamic teaching. The researcher would argue that the pessimism that Ibn Warraq portrays through his works also mostly associated with scientific worldview. Ibn Warraq's work was not blasphemous like Salman Rushdi perhaps, but his works are extremely important in academia to do research. Ibn Warraq for the first time wrote the deep-rooted problem with Muslim youth academically. Muhammad Iqbal was warning but he still did not expose directly and if the works of Parvez Hoobhoy is considered. He was also like Muhammad Iqbal. He was criticizing Islamisation of knowledge and irrationality of Muslim countries when it is about scientific enlightenment but he was not as much serious as Ibn Warraq to discuss this pessimism due to scientific worldview.

Darwinism is always mistaken with social Darwinism or political Darwinism. The Darwinism that Richard Dawkins and proponents of scientific worldview is referring must be realized by Muslim intellectuals. Unfortunately, like Harun Yahya everyone is bypassing Darwinism through political or social Darwinism. The way

Muslim intellectuals try to deal with Darwinism is extremely frustrating and misleading. Muslim intellectuals must miss the boat to convince upcoming Muslims youth if they continue to use sophistry. These Muslim academicians are like voice of donkeys to these particular youth Muslim generation. Academicians must be careful not to mix up Darwinism with social Darwinism. This is like fake doctor is giving pain killer medicine instead of fever when the patient is diagnosed with fever. The subtle difference must be understood by proponents of Islamisation of knowledge. The superficial explanation, logical fallacy or sophistry would lead youth Muslims towards more devastating position. Again, the problem of silence will be there. Students must be allowed to ask questions about what they want to know. Hiding knowledge is pure hypocrisy. Pretending to know knowledge is more hypocritical. If someone is not an expert, he or she must refer to expert who knows about it. Avoiding the topic is not way also because internet is there. This is a matter of fingertip. Only way to deal with upcoming Muslim generation is to encounter with them with proper knowledge. Is it right thing to appoint non-professional expert as medical professor or engineering professor?

Ibn Warraq wrote the actual problem within Muslim community, yet he had to write using pseudo-name to save his reputation at the first place. It shows Muslim countries do not have freedom of expression even for academicians. If academicians cannot speak for the problems, who are supposed to speak about deep rooted problem. Disenchantment comes later and pessimism comes first from scientific worldview. For example, when Nietzsche realized the problem of scientific worldview. He wrote a pessimistic philosophy. Then, Dostoevsky and Anton Chekhov wrote pessimistic literature being inspired by scientific worldview. Jean Paul Sartre and Albert Camus wrote extensively about pessimism and tried to provide solution through existentialism. They encountered the problem, and they provided solution.

Early Muslim scholars of 20th century also tried to deal with problem of secularism, but the danger of scientific worldview was still not known or well developed. Scientific worldview had little effect on Muslim youth in early stage and it was only affected western intellectuals and writers. The trend of pessimism due to scientific worldview in Muslim world become more visible in the late 20th century. Salman Rushdie and Taslima Nasreen can be considered as first generation to face pessimism due to scientific worldview. Yet it was difficult for majority of Muslim youth

to comprehend the deep-rooted problem. Only few understood perhaps, and they were mostly busy with later part. That means blasphemy and Islamophobia. To understand the context one example can be fruitful here. In Freudian theory, we learned that suppression of sex can cause many mental frustrations. If a man is accused of sexual harasser or raping and he was sentenced to death as a result. Apparently, it looks perfect by law. But if he was investigated properly and he was found that he had no opportunity to marry and have sex since there are so many external factors preventing him not to get married. He committed adultery as a consequence by raping. The society would give no excuse and execute him hanging by killing. Here society or leaders give different treatments to this man like giving painkiller medicine instead of fever medicine.

When is it about Islam, new atheists attack Islam vehemently in their writings after 9/11. They were quite successful to prove that religions, namely Islam, are dangerous. Emilsen summarized the movement of New Atheism as such:

While it is clearly a mistake to think of the 'New Atheism' as a single movement and the 'New Atheists' having identical opinions, it is possible to identify two premises running throughout their writings: (i) that belief in God is irrational in an age of science; and (ii) that religion is dangerous, poisonous and evil ('religion poisons everything', says Christopher Hitchens and the world would be better off without it). For Harris, 'Words like "God" and "Allāh" must go the way of "Apollo" and "Baal".'²¹⁷ And for Richard Dawkins, the most zealous of the New Atheists, God of monotheistic religion is 'a petty, unjust, unforgiving control freak; a vindictive, bloodthirsty ethnic cleanser; a misogynistic, homophobic, racist, infanticidal, genocidal, filicidal, pestilential, megalomaniacal, sadomasochistic, capriciously malevolent bully'.²¹⁷

This research only would emphasize Emilsen's first identification which is believing in God is irrational in the age of science since this is related to Islamophobia and apostacy among Muslim Youth. If this very reason is successfully injected in the minds of Muslim youth, Islamophobic people will be within Muslim country. Even if we know that Hitchen is wrong to claim that Islam is plagiarism version from 2 other Abrahamic religions,²¹⁸ it would be meaningless to argue when first reason of

²¹⁷ W. W. Emilsen, The New Atheism and Islam, (The Expository Times, 2012), 123(11), 521-528. <https://doi.org/10.1177/0014524612448737>

²¹⁸ Hitchens, God Is Not Great: How Religion Poisons Everything, 129.

Godlessness injected in youth' minds. Muslim scholars and leaders should seriously focus on 'aqidah issue of Muslim youth to protect future generation of Ummah.

Daniel Dennet tried to show pragmatic and practical aspects of having religion and God for survival in nature.²¹⁹ In other words, there is no truth in religion or in the discovery of God according to these new atheists.

Let's look at the quotation of Ibn Warraq again referring to a 17-year pessimistic Muslim Youth who left Islam due to scientific worldview:

Responding to a critic I referenced who said that Islam had not reconciled with the theory of evolution, I went into my trademark style of tirade:

[I]t would be hilarious if this stupid 17 year old actually figured out that there are very interesting statements in the Qur'an which talk about Allāh being able to create his creatures in whatever form Allāh wishes (like dinosaurs, aliens, jinn, monerans, whatever). It would also be a very comical occasion if this same 17-year-old figured out that Adam (ʿalai his salaam) and Eve might have just been the first two homo sapiens to have been given free will and human souls. Another fascinating event would be if this same 17 year old decided to be open to many different theories of evolution over the past few billion years rather than just blindly accepting natural selection as the only mechanism for it....My hermeneutic quest was preempted by a khutbah I heard that summer. When the imām made reference to the ḥadīth 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.²²⁰

This is not only one case mentioned by Ibn Warraq. There is another Spanish Converted Muslim who accepted Islam and later quit Islam due to his obsession with the scientific worldview. Theory of evolution caused his skepticism like the above boy. Ibn Warraq states statement of that Spanish man:

I suppose it is a human condition to search for evidence for that in which you believe and to leave aside those facts that could question your beliefs. Now I have learned to value the scientific method of examining issues objectively. Now more than ever!... I began thinking about the theory of

²¹⁹ Daniel Clement Dennett, *Breaking the spell religion as a natural phenomenon*, (London: Penguin Books, 2007).

²²⁰ Ibn Warraq, *Leaving Islam: Apostates Speak Out* (New York: Prometheus Books, 2003), 517-522.

evolution, and when enough evidence had accumulated I was forced to stop and reconsider... I thought that the book was serious, authoritative, and interesting. All of a sudden I read:

First of all, let us consider and accept that Darwinism or neodarwinist theories are as widely accepted in the scientific world as Einstein's physics or DNA structure. This hypothesis has been so thoroughly proven to be true that to doubt its authenticity is like having doubts about light. And not only in those aspects dealing with the evolution of the species and, more specifically, the human being, but in those aspects which could be considered as more controversial. Let us just think about natural selection and the survival of the fittest and which takes us to genetic principles. Although Darwin did not have access to the later discoveries on genetic developments, in his theory we can find them implicitly.'

That was shocking for me because I liked that book, but Islam does not accept evolution.²²¹

There is another case from Morocco mentioned by Ibn Warraq. The girl's name is Nadia who left Islam. Ibn Warraq also mentions her 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.²²²

The point needs to be noted that scientific worldview does cause pessimism to young Muslim minds now and there will be rise of existential nihilist Muslim Youth among future generation. Muslim Academician and leaders should take the issue seriously and there needs to produce more literature on this particular topic. There are thousands of literatures for and against the theory of evolution among scientists and then there is scientific worldview, and they have debate on the topic. This is hard for youth Muslims to investigate all the matters but first impression from proponents of

²²¹ Ibid., 440

²²² Ibid., 407

scientific worldview may make them confused and lead them to the path of apostacy if Muslim youth are not trained to develop their critical thinking skills.

Shabbir Akhtar attacked Ibn Warraq as ideological battle instead of facts. In Endnote, Akhtar mentions:

Some atheist (free-thinking) publishing houses, such as Prometheus, increasingly reserve their wrath for Islam... Prometheus now supplements its titles on polemical atheism with books on Islam and terrorism. It publishes someone called Ibn Warraq, a prudentially anonymous author who singles out Islam for bitter anti-religious diatribes. See his imbalanced attack in *Why I am not a Muslim* (1995), aping Bertrand Russell's analogous title. Ibn Warraq edited four more volumes for Prometheus: *The Origins of the Koran* (1998), *The Quest for the Historical Muhammad* (2000), *What the Koran Really Says* (2002), and *Leaving Islam* (2003). The last volume explored Islamic laws of apostasy. The Islamophobia and prejudicial rigor in these tracts prevent objective assessment of some genuinely conscientious reservations about Islam. Instead, Islam is crucified on behalf of all supernatural faiths. Judging by the anger and frustration in his works, Ibn Warraq is probably an evangelical missionary Christian hiding behind a Muslim name.²²³

Despite Akhtar's attack like conspiracy theorists, Muslim intellectuals must formulate sound literature on science and Islam for upcoming Muslim youth. Akhtar perhaps produced sincere paragraph and did not use conspiracy remarks at the following sentences:

Unlike people living in ages when major religions were founded, we cannot dismiss atheism as an exemplary expression of the perverse and anarchic human will resisting surrender to God. Perhaps we are indeed alone in the universe although we can understand the wish to populate this barren immensity with supernatural beings. That puerile deception is, counsels the atheist, no longer for us: the three faiths of the Near East were a trio of oriental despotisms which delayed the birth of an empirical science and a rational political order. Theology is therapeutic mythology. Post-Enlightenment, there is no credible religion that can make us good or reliably defend us against our own and other people's moral evil.²²⁴

Osman Bakar edited a book with the collection of essays from various western and eastern authors of science.²²⁵ He claimed that it is possible to adaptation and

²²³ Sabbir Akhtar, *The Quran and the Secular Mind: A Philosophy of Islam*, (New York: Routledge, 2008), 354-355n47.

²²⁴ *Ibid.*, 90.

²²⁵ Osman Bakar and Titus Burekhardt, *Critique of Evolutionary Theory: A Collection of essays*, (Kuala Lumpur: Islamic Academy of Science, 1987).

evolution within one species but when it is the case of transformation from one species to another species, the word ‘evolution’ is ideological. This is a turning point for discussion among scientists. The central problem is this sort of transformation happens through million years and this is highly prediction by Darwin for the first time in History. Obviously, biologists have the right to pause stress here. Despite that there are other supporting details for both sides of biologists. That means there is probably evidence for Intelligent design and there is sufficient evidence to predict that evolution may have occurred. Hence, there are two directions that have been created among scientists. Again, this is not social Darwinism, rather this is a clear division among biologists themselves who are expertise on it. For Collins, for example, he was a chairman of human genome project, and he believes in evolution, and he believes in intelligent design at the same time. He is a Christian scientist by faith. Now those scientists, who are proponents of scientific worldview, promote evolution but against Intelligent design because they do not want any divine intervention in it because everything can be explained without giving credit to any supernatural entity. This is kind of character we find in The Qur’ān, “Which favour of your God would you deny?”²²⁶

Science is strictly materialistic in a sense. That means science looks for materialistic explanation only. No supernatural explanation is confessed by the proponents of scientific worldview. This is the turning point for ex-Muslims to leave Islam being pessimistic for scientific worldview. Obviously, they had option to choose Intelligent design, but ex-Muslims seem to subscribe material explanation of universe negating entire literature of Islamic heritage. This is real danger that yet to appear fully in the picture, but you can have smell of it by looking at recent activities of ex-Muslim youth. Quite number of Books and social media contents are rampant. This is alarming and Muslim academicians yet to notice this problem and they simply ignore the fact that Islamophobia does exist within home.

The case of Islamophobia is all time high now in Muslim countries compared to previous time. The attack on Islam is vehement in social media and through other means. If we again deal with Islamophobia without dealing with root cause (Ignoring scientific worldview) the problem is unsolved. Thousands of seminars and conferences

²²⁶ “Surah Ar-Rahman - 13,” Quran.com, accessed May 15, 2024, <https://quran.com/en/ar-rahman/13>.

have been done after Palestine and Israeli conflict. Million Dollars perhaps has been wasted for discussion. What is the outcome after a century of fighting? West and East both had conferences in it and most intelligent people on earth discussed on this topic. Harvard and other prominent universities are still organizing seminars. The problem is not solved yet. The outcome is zero.

There is no exceptional case with Islamophobia now. Muslim Academicians as well as people are too much concentrated on blasphemy and they ignore scientific worldview. Now it would turn out, the children they taught for decade are blasphemous. The moment the parents understand the problem; it is too late because they simply ignore their children as not mature enough. They understand nothing and they speak like they are imprudent, and parents had no intention or perhaps no time to focus on them. The damage has been done already. What would you do with a cultural Muslim youth? They are hollow Muslim youth with no response (Existential nihilists). There was a time perhaps they wanted to commit suicide but now it has been meaningless too; the speech their parents and teachers utter them have been meaningless. Nothing would interest them. They are simply blank. They pray but stare at empty space. The ultimate pessimism and the ultimate failure of Islamisation of knowledge. For whom, Islamisation of knowledge should take place? For older generation? If teaching of Muhammad (pbuh) is there with Muslim youth, there is no need for Islamisation of knowledge. That is the missing part with Muslim youth. In other words, Islam needs to practice as it was practiced by the Prophet Muhammad (pbuh) and his companions, not like cultural Muslims. To these cultural Muslims, Islam is dead religion and there is no slight divine truth in it. That is pessimism that this research has tried to address.

4.6 CONCLUSION

It can be concluded that scientific worldview does inherent pessimism despite its optimistic nature that Richard Dawkins is trying to promote. The uncertainty of happiness is there. A person may live in luxury, and he can dream of Alien life, but a person who lives in poverty in Africa may not have the luxury that Dawkins' optimism is trying to provide. This is highly ambiguous for ignorant and luxurious thought for elite class scientists. In terms of ideology, new atheism that is arising from scientific

worldview creates more pessimistic hope for not having any divine intervention. The work of Huxley, *New Brave World*, is the real example. Despite those facts, due to the complexity of society, humans have been too busy to focus on other issues. That's how disenchantment of religious beliefs takes place in the 21st century. AI threat has risen, and this is another existential issue for human and society.

Dawkin's work has been touched upon to understand how God is a delusion for religious people and this chapter also covers to understand what theory of evolution is promoting. It also shows how Darwinism and Social Darwinism differ. How religious scholars are confused between Darwinism and social Darwinism. This chapter also covers Ibn Warrq's concern about Islam and Muslim youth. The pessimism that Muslim youth may encounter due to scientific worldview in upcoming decades. Salman Rushdie's attack on Islam and how religious scholars failed to recognize the actual problem of scientific worldview. Next chapter will discuss from Islamic perspective.



CHAPTER FIVE

RESPONSE TO PESSIMISM IN THE WRITINGS OF IMĀM GHAZALI AND MUHAMMAD IQBAL

5.1 INTRODUCTION

“Let there be a group among you who call ‘others’ to goodness, encourage what is good, and forbid what is evil—it is they who will be successful...You are the best community ever raised for humanity—you encourage good, forbid evil, and believe in Allāh...” (Qur'an, 03:104 and 110)

“Danger has returned, the mother of morals, great danger, displaced onto the individual this time, onto the neighbor or friend, onto the street, onto your own child, onto your own heart, onto all of your own-most, secret-most wishes and wills: and the moral philosophers emerging at this time – what will they have to preach? These sharp observers and layabouts discover that everything is rapidly coming to an end, that everything around them is ruined and creates ruin, that nothing lasts as long as the day after tomorrow except one species of person, the hopelessly mediocre. Only the mediocre have prospects for continuing on, for propagating – they are the people of the future, the only survivors: “Be like them! Be mediocre!” is the only morality that still makes sense, that still finds ears. But this morality of mediocrity is difficult to preach! It can never admit what it is and what it wants! It has to talk about moderation and dignity and duty and loving your neighbors, – it will have a hard time hiding its irony!”²²⁷

Ali and Hasan pointed that political crisis and decisions of leadership of Islamic parties could lead Muslim youth towards scientific worldview.²²⁸ Hence, the researcher wants to discuss this issue briefly to begin this chapter.

There are always two responses to pessimism for whatever reason: 1. Be Active
2. Be passive.

²²⁷ Peter Horstmann and Judith Norman, *Nietzsche: Beyond Good and Evil* (Cambridge: Cambridge University Press, 2001), 262, p. 159-60

²²⁸ Muhammad Mumtaz Ali and Md Maruf Hasan, “Pessimistic Prospects of the Scientific Worldview: A Potential Islamic Defense for the Future Leadership of Muslim Youths,” *Semarak International Journal of Islamic Studies and Culture* 3, no. 1 (2024): 9–29.

Nietzsche indicates the 3rd one as mediocre. General people would call them smart perhaps.

Nietzsche is considered as new prophet when traditional religions along with God were considered as dead due to scientific enlightenment. Yet he produced nothing new rather he just refined and introduce new morality without God and traditional religions. The above quotation of Nietzsche is for very highly motivated people, especially leaders of nations. However, the Qur'anic verses mentioned above are for Muslim leaders as well as Muslim Ummah as a whole. Perhaps, the root cause of failure in Islamic movement between 20th and early 21st century is not being able to distinguish and mix up with two moralities. Nietzsche identified these two moralities as master morality and slave morality. These two moralities were there since the advent of human beings and successful are those leaders who could implement these two moralities with or without realization. This is like Sunnatullah that Allāh SWT sets for the Universe. Muslim leaders of Islamic movement (e.g. decision-making issue by Mursi regime while staying in power) applied slave morality for all people within their respective countries when they came to power. As a consequence, they are defeated by evil power again and again and these leaders or Muslim youth may develop the state of pessimism assuming Islam is not practical in terms of describing morality. This is false conception of the Qur'anic teaching. That's why orientalist's scholars accuse the Qur'anic teaching as violent; and Muslim leaders subconsciously take orientalist's interpretation for granted. Academicians and leaders of Muslim community are tricked in that way by Western orientalist and these academicians and leaders rather be busy to satisfy the interest of Western leaders and academicians. The formulation of arguments in Islamic academia are mostly defensive, especially after 9/11. In other words, Muslim academicians are not confident enough to define '*jihād*' lest they are labeled as militant academicians, and they lost their positions being identified as terrorist thought. Machiavellian lion and fox theory are extremely important to realize the fall of Islamic movements across Muslim countries. Depending on situation, a prince should perform smartly if he needs to act like a fox or lion.²²⁹ The accusation comes still now on the Prophet Muhammad (pbuh) for allowing Medinan Muslim leader to kill all the Jews

²²⁹ Machiavelli, Niccolo, and George Bull, *The Prince* (Penguin Classics: London, 2003).

young men for a particular tribe.²³⁰ Whether it is Islamic state or secular state , for the security of the state if massacre and mass killings are necessary, leaders must be bound to follow according to Machiavellian fox and lion theory. For example, obviously there were external factors from West, but it was extremely necessary to take appropriate decision against the leadership of soldiers in Pakistan and Egypt when Imran Khan and Mursi were in power and they were passive to take such hard decisions out of dilemma. These Muslim leaders always confuse between master morality and slave morality. In other words, if necessary, Muslim leaders must be smart and be brutal for common good of them and Muslim community, otherwise they will be imprisoned and killed as happened with Mursi regime. Western ideal democracy did not work at all. People and leaders of Islamic movement were fooled in Egypt by the name of democracy for past few decades and when they came into power and they lost the power, it is too late for Islamic Movement. This is not the failure of the Qur'ānic teaching rather there was an error in implementing the Qur'ānic teaching. The Qur'ān is highly sophisticated philosophical and political book for the survival of Muslim Ummah along with belief systems. When the concept of tawḥīd is confirmed within the minds of Muslim community, Allāh of Qur'ān is extremely conscious about the rights of his slaves to take care of them by all means as we learned from the biography of the Prophet Muhammad (pbuh).

When the Qur'ānic teaching was considered as outdated within Muslim territory and Muslim leaders started to borrow from Western ideologies, they were fooled, bullied, and humiliated at the same time. In fact, mimicry may look cute for kids but ridiculous for adults. Same thing happened with Muslim countries when they went to apply Western ideologies within Muslim territory. Al- Alwani criticized Muslim education within Muslim territory, and he talked about how secular educated Muslims hold leadership and religious educated Muslims are unable to lead a Muslim country.²³¹ Crisis in education led to crisis in leadership within Muslim countries. Hence, both education systems are nothing more than mimicry that West wanted Muslim countries to follow. Both systems were set before colonizers left Muslim territory. The syllabus

²³⁰ “Muhammad: Legacy of a Prophet. Muhammad and Jews of Medina,” PBS, accessed May 16, 2024, https://www.pbs.org/muhammad/ma_jews.shtml#:~:text=In%20his%20view%2C%20the%20Banu,the%20Banu%20Qurayza%20were%20executed.

²³¹ Tāhā Jābir Fayyā.d ‘Alwānī, *Issues in Contemporary Islamic Thought* (International Institute of Islamic Thought, 2005) , 10-13

is not being changed till today. Maybe due to Islamisation agenda, some Islamic universities have been established but that is huge gap compared to the population Muslims have across those countries.

The traditional morality of Islam is indeed more powerful than Nietzschean morality because Islamic morality is centralized with concept of Tawhid which Nietzsche was missing desperately. If the Qur'ānic morality is again practiced properly by Muslim community, the state of pessimism from scientific worldview or any other worldviews would automatically be revoked. Hamid wrote a book called, '*Islam the natural way*'. The book perhaps an introduction to western people to show how Islam is a perfect and practical religion. Hamid covers almost every aspect of life and society in light of Islam.²³² However, the problem is within Muslim countries, the leaders themselves have no confidence with this practical religion, and they go for secular ideologies. Is the education system responsible for this phenomenon?

As mentioned earlier about active and passive survival in society. Nietzsche created two characters at his work to encounter society in which God is dead 1. superman [Übermensch] 2. Last man. He states, "The opposite of the superman [Übermensch] is the last man: I created him at the same time as that one. Everything superhuman appears in humans as illness and madness. You have to be a sea to take in a dirty stream without becoming dirty."²³³ A person came to Gombak campus, and he was given mahAllāh room simply to live. He is neither a student nor a worker. After spending weeks, months or years at this condition with no tasks at all, he may notice the meaningless of living on campus, because he sees students and workers have their valid reason to live on campus, but he has none. Scientific Worldview offers a person nihilistic worldview when it is natural and metaphysical world. Dawkins' famous book, '*The Blind Watchmaker*' also shows how nature provides no purpose for human beings. Nature simply asks to live as survival machine and it offers no purpose at all because nature is just a blind watchmaker which can observe nothing.

A young man living in hedonistic lifestyles as superman (Übermensch) as he has power, family, money and everything he needs in this planet, he can still fall into

²³² Abdul Wahid Hamid, *Islam the Natural Way* (UK: MELS, 2004).

²³³ Paolo D'Iorio Friedrich Nietzsche, "Nietzsche Source – Home," Nietzsche Source – Home, accessed May 16, 2024, [http://www.nietzschesource.org/#eKGWB/NF-1882,4\[171\]](http://www.nietzschesource.org/#eKGWB/NF-1882,4[171]).

nihilism due to scientific worldview. Nietzsche then offers a passive character for human beings to deal with nihilism.

Imām Ghazali and Muhammad Iqbal both are important figures to respond nihilism, cynicism or pessimism of scientific worldview. During Imām Ghazali's time period, there was no popularity of theory of evolution or the scientific worldview that we have today. However, he was successfully able to identify pessimism that may derive from pure science which can be applicable in today's context to save Muslim youth from falling into error. He closely observes those scholars of science and wrote down in his autobiography. The details discussion will be cover in this chapter. Then, Muhammad Iqbal is an important figure because he encountered Darwinism and formulated respond against it. Since Darwin's theory of evolution by natural selection arrives in the picture of scientific literature, proponents of scientific worldview try to attack all world religions using Darwinism. Despite the criticism made by Hoodbhoy against Imām Ghazali as defender of orthodox Islam and Muhammad Iqbal as defender of cultural Islam, both figures are very crucial to comprehend entire phenomenon of scientific worldview and its pessimistic consequences among Muslim minds. Muslim youth are mostly vulnerable of scientific worldview.

This chapter also tries to formulate the Qur'ānic solution for pessimism that derives from scientific worldview. The Qur'ān has clear message for all the youth of the world. The Qur'ān does not confine with Muslim youth alone, it speaks the minds of youth in general. It appeals to embrace all people of this planet. The Qur'ān brings universal message for existence of Allāh who is the Lord of everything in the heaven and earth. The Qur'ān informs that there is a Guardian who takes care our good deeds to be rewarded on the Day of Judgement. The Qur'ān also informs that there is afterlife and there is immortality. The negation that ancient literature and scientific worldview and philosophers propose regarding after life, the Qur'ān firmly affirm and refute their claims. The Qur'ānic solutions are relevant in the context of Imām Ghazali and Muhammad Iqbal's discussion. Both have formulated their own answers after identifying the problems. However, the researcher felt deem necessary to formulate an alternative answer to provide refresh reminder for the readers.

There are many Muslim scholars who presented Islam using their own way of thinking. This chapter tries to mention some relevant authority if it is necessary to relate

with Imām Ghazali and Muhammad Iqbal to formulate answer for pessimism of scientific worldview.

In the mediaeval period whether it is Islamic or Christian World, both civilizations had to deal with Greek philosophy. If we look at the Islamic History, we have witnessed battle for orthodoxy and rationalism. There were heretical writings at the past but it was based on philosophy. For example, if we look at the works of Imām Ghazali, we find refutations of philosophical ideas. Pessimism from the scientific worldview was dealt little; because it was not the trend during that time. It was not necessary to tackle this issue in Islamic world. In the West, we have witnessed Copernicus revolution and then translation of Bible by Martin Luther. Then, Galileo came and made public apology for saying truth about heliocentric worldview. The old scientist, Galileo, was humiliated. Bruno was intricate and vocal against church.

The blasphemy was there. Bruno was burned to death. The tension between catholic church vs scholastic community arose. Voltaire came into picture. Newton came into picture. New ideas and deism were there at the same time. Thomas Hobbes, Hegel, Rousseau, Immanuel Kant, David Hume, Descartes and so many other philosophers came into the picture. The French revolution was succeeded. America became independent. The catholic and protestant got separated. Francis Bacon. William Shakespeare and all the Western genius were passing by at the same time. Ottoman were ruling Muslim world but at the verge of declining when Western powers were colonizing Asia and Africa.

Muslim scholars focused on colonizers or to solve internal issues. No scientific progress at all after the mediaeval period compared to Western world. Muslim lands were exploited, and Muslim leaders and scholars seem to concentrate on politics but perform poorly. The Ottoman collapsed. Nationalism arose across Muslim countries. Muslims were divided in nations. Jamal Uddin Afghani, Muhammad Abduh, Rashi Ridha, Hasan Al Banna, Muhammad Iqbal, Mawdudi seem to be aware of secularism and other Western ideologies while dealing with Politics. Muslim scholars had two main tasks at early stage. They had to deal with all ideologies coming from west and at the same time they have to fight against Western colonizers. Muslims are not united. The damage has been done by the time Muslim scholars realize the problem. Muslim leaders divided into two secularist and Islamist. They had a country but who should rule the

country? Secular leaders. The corruption raised across Muslim countries. Such is devastating situations, and they need to deal with all complex issues in Muslim societies. The result is majority of Muslim countries were ruled by secular and modernist leaders. Said Nursi was exiled, Mawdudi was put into jail, Sayyid Qutub was sentenced to death. The dream of Islamic state was dead. Despite all the troubles, they left their writings which indicated deep rooted problems within Muslim countries. Towards late 20th century, Ismail Raji Al Faruqi established IIIT. He wrote books on establishing Islamic Universities to promote Islamisation of knowledge. Muslim scholars tend to focus on this issue to encounter the West for ideological and political battle.

Huntington, Bernard Lewis wrote against Islamic civilization. Western scholars introduce idea “Us vs Them”. Islamisation project was seen as antagonist. Western powers yet to attack actively to Muslim lands. 9/11 took place. The narrative changed dramatically. The blame came to Muslim nations. Muslim countries were intervened by the name of eliminating terrorism by Muslim Militants. Middle eastern countries were destroyed by civil war or external intervention. Palestine was being continuously exploited. Muslims became refugees. Nobody cares.

When western and eastern power are fighting. New atheism from scientific worldview was developing. Among Christians, Muslims, Jews and Hindu youth. Religion is nothing more than culture. Feminist and LGBTQ+ and other modern interpretations started rising as new variants in Islam and other religions. The situation still seems all right. Blasphemy against Islam popped up within Muslim lands by ex-Muslim youth. The contents are on social media. The Prophet Muhammad (pbuh) and God are openly criticized with depicted pictures, and nobody seems capable to act. Content creators are not in the hand of authority. Hence, blasphemy becomes easy and who are consumers of these blasphemous contents? Silent Muslim youth. Muslim countries are busy to deal with business partnership and investment to improve economy of country. What about the faith of children? Who cares in this profit driven society?

Similarly, Muhammad Iqbal also had to deal with various issues, but this chapter aims to draw attention to works of Imām Ghazali and Muhammad Iqbal; because their

philosophical works are still relevant to formulate some fresh answers for Muslim Youth who are obsessed with the scientific worldview.

5.2 IMĀM GHAZALI'S DISCOURSE AGAINST PESSIMISM

Hasan and Islam responded scientific worldview by reffering Taymiyyah.²³⁴ To study and encounter pessimism in the context of scientific worldview, Imām Ghazali's works are also relevant in the 21st century. This is important for the Muslim youth who are frustrated with life due to the negative effect of the scientific worldview and they are living with doubt. Imām Ghazali had a position in university. He was famous in his region, and he had family, and live happily within his society. Yet, he took challenge like Allama Rumi perhaps when he met Shams Tabrizi. Imām Ghazali explained his state of mind when he was having trouble while seeking knowledge in his autobiography. Muslim youth need to be patience and keep on seeking knowledge even though they lose hope or face doubt due to the influence of scientific worldview. The nature of knowledge is like 5% matter in the universe in comparison to Dark matter and dark energy which consist of 95% approximately. In other words, the most known man in the 21st century lives with full of ignorance. Science is acknowledgement of ignorance and the Glorious Qur'ān also teaches people of the world to acknowledge the ignorance. The difference is that the Qur'ān gives credit to Allāh SWT to know everything whereas science gives credit to nobody, but proponents of scientific worldview have tendency to rush to conclusion to prove all worldviews are wrong other than scientific worldview. This is rather strange that the Qur'ān was revealed to an ignorant man to challenge all those so-called intelligent people. The Qur'ān did pause challenge not only people during the time of the Prophet (pbuh), but rather the Qur'ān also dare to give challenge to all the people of present and future about inner and outer knowledge. In Ghazali's autobiography, Imām Ghazali mentions his skepticism when he was searching for knowledge, "The disease was baffling, and lasted almost two months, during which I was a sceptic in fact though not in theory nor in outward expression. At length God cured me of the malady; my being was restored to health and

²³⁴ Md Maruf Hasan and Sayful Islam, "An Investigation of Ibn Taymiyya's Critique of Muslim Scholars and Pervez Hoodbhoy's Distorted View on Islamic Worldview: A Potential Response for Muslim Youths from Being Assimilated With The Scientific Worldview," *International Journal of Social Science and Human Research* 7, no. 11 (November 2024): 48, <https://doi.org/10.47191/ijsshr/v7-i11-48>.

an even balance; the necessary truths of intellect became once more accepted, as I regained confidence in their certain and trustworthy character.”²³⁵

The above quotation indicates that Muslim theologians, philosophers and scientists were skeptic sometimes while seeking knowledge during medieval period. Thus, Muslim youth should not be worried in seeking truth. They must have dared to encounter the knowledge no matter what knowledge is that. Ismail Raji al-Faruqi's idea of mastering western knowledge makes sense at this juncture. To defend Allāh and the dīn of Allāh, in fact, it is rather compulsory for Muslim youth to be serious when seeking knowledge. It is about the urge of Muslim youth to seek knowledge and defend Islamic worldview as Islam offers the best way of life in the Universe. The engineer knows best how the machine should run to function smoothly. The Prophet (pbuh) is very clear about seeking knowledge for Muslim Youth. They should seek knowledge to defend Islam. Like Sayyid Qutub in the 20th century, Muslim youth must be committed to defend Islam in the 21st century. This is not the age of fighting with pen and paper like 20th century rather this is the age of fighting with technology. The evolution of fighting has also changed over the centuries as we have witnessed in history.

Moreover, Imām Ghazali's work is still relevant to refute pessimism of even scientific worldview because he seems to closely observe subtle differences between science and its possible impact on the psychology of Muslims. They will be too confident that they will start undermining the religious teachings in their minds. He was able to pinpoint the pessimism also that can derive from practicing science despite there was little trend of the scientific worldview during his life time. Imām Ghazali (d.1111) states:

This embraces arithmetic, plane geometry and solid geometry. None of its result 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

²³⁵ W. Montgomery Watt and Al-Ghazali Abu Hamid Muhammad ibn Muhammad, *The Faith and Practice of Al-Ghazali* (London: Allen and Unwin, 1953), 25

revealed truth; he becomes an unbeliever merely by accepting them as authorities (bi'l-Iaqlid al- 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 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.²³⁶

It is evident from Ghazali's work that he, first, criticized academicians who may fall into error of scientific worldview while practicing science subjects and develop pessimism. In this juncture, Ghazali's contention is still very relevant in today's context. In fact, both groups exist in Muslim Academia in the 21st century. The first category academicians are like they want to do westernization of Islam as it happens with contemporary works. The tendency is to subscribe to western culture as pinnacle of virtue and only way to get rid of all complex problem in post-normal societies. The extremist version of academicians is like Parvez Hoodbhoy who completely falls into category of accepting scientific worldview. Then, Irshad Manji and Syrian scholar Muhamad Shahrur are different variants who got affected directly or indirectly from scientific worldview. Muslim youth are more vulnerable at this Juncture. Hasan al al. quote and relate as thus:

As if the scientific worldview is aligned with the teaching of Bhagavad Gita even though the scientific worldview is highly misleading for youth. Bhagavad Gita states: "Whoever wishes to worship whatever form with faith, on him I bestow immovable faith. He who, endowed with this faith, desires to propitiate that form, receives from it his desires because their fulfillment has been decreed by me (7:21-22). The Sanskrit is a bit tricky to untangle, but Prabhavananda no doubt has put it best:

²³⁶ Ibid, 33-35

“But it does not matter what deity a devotee chooses to worship. If he has faith, I make his faith unwavering. Endowed with the faith I give him, he worships that deity, and gets from it everything he prays for. In reality, I alone am the giver.” [2]The teaching of the Bhagavad Gita perfectly aligns with the Islamic doctrine of Tawhid because Islam exclusively subscribes with the oneness of Allāh; whereas the scientific worldview can be considered as diverting from fundamental Truth, but those youth would not be able to trace their blunder as they are devotee of the scientific worldview.²³⁷

5.3 MUHAMMAD IQBAL'S OPTIMISM PHILOSOPHY

In contemporary times, there is a significant number of Muslim and non-Muslim scholars who are dealing with science and religion issue in social media platforms. Hamza Andreas Tzortzis is one of the vocal Muslim scholars from Britain. He had several debates and discussions with prominent scientists and professors. The famous debate of Hamza was with Lawrence Krauss on Islam vs atheism.²³⁸ International Islamic Dawah organization like iERA published on their YouTube channel on the title, *Should Muslims Believe In Evolution?*²³⁹ In fact, there are so many contemporary Muslim scholars need to deal with questions related to science and religion. The trend of philosophical or scientific discussion when it comes to Islam was rarely noticeable among previous generation of Muslim community. Science vs Religion was a problem of Western academia till 20th century, but the debate is entering in Muslim lands for new generation of Muslims.

No doubt since Darwin's theory of evolution, scientists got ground to fight against Christian tradition. The battle of church vs scientific community was not new phenomenon in the West. This problem was not with Muslim community. With the rise of Islamophobia, the problem seems entering in Muslim lands. Max Webrian

²³⁷ Md Maruf Hasan, Md Mijbauddin, Salahuddin, and Faruque Hossain, “Scientific Postmortem of God Virus in Cixin Liu's Novel, ‘The Three-Body Problem’: An Islamic Critique”, (*International Journal of Research in Engineering, Science and Management*, 2024), 7 (7), 122-27.

²³⁸ “Lawrence Krauss vs Hamza Tzortzis | Islam vs Atheism Debate,” YouTube, March 29, 2013, <https://www.youtube.com/watch?v=uSwJuOPG4FI&pp=ygUWaGFtemEgdHpvcnR6aXMgZGVhYXRlIA%3D%3D>, accessed on 8th March 2025.

²³⁹ “Should Muslims Believe in Evolution? | Subboor Ahmad,” YouTube, March 21, 2019, <https://www.youtube.com/watch?v=zFcuDuvlu1g> (accessed on 8th March 2025).

Disenchantment and pessimism are knocking in the minds of Muslim minds if Muslim youth are not taught with properly to encounter scientific worldview.

Darwin just added extra kerosine in the battle. Yasir Qadhi in detail discussed about theory of evolution saying this theory makes a lot of sense to consider as a fact in current world today.²⁴⁰ He asked his audience to be careful to deal with this issue. He emphasized to deal with the problem academically and not negate completely while being ignorant of the scientific data (Later the discussion of Imām Ghazali would clarify the issue regarding ignorance of some Muslim scholars about science). Yasir Qadhi has engineering background and he studied about evolution for his stance. Qadhi approached in different way than Dr. Zakir Naek. Dr Zakir Naek referred Western scholars who wrote against theory of evolution and he indicated the missing link at his public lecture.²⁴¹

Imām Ghazali seems no touch upon theory of evolution since it was not matter of concern during his time. He dealt in general with science. However, Muhammad Iqbal brought some mediaeval scholars who touched upon evolution idea in nature. Iqbal states:

It was Jahiz (d. 255 A.H.) who first hinted at the changes in animal life caused by migrations and environment generally. The association known as the 'Brethren of Purity' further amplified the views of Jahiz. Ibn Maskawaih (d. 421 A.H.), however, was the first Muslim thinker to give a clear and in many respects thoroughly modern theory of the origin of man. It was only natural and perfectly consistent with the spirit of the Qur'ān, that Rumi regarded the question of immortality as one of biological evolution, and not a problem to be decided by arguments of purely metaphysical nature, as some philosophers of Islam had thought. The theory of evolution, however, has brought despair and anxiety, instead of hope and enthusiasm for life, to the modern world. The reason is to be found in the unwarranted modern assumption that man's present structure, mental as well as physiological, is the last word in biological evolution, and that death, regarded as a biological event, has no constructive meaning. The world of today needs a Rumi to create an attitude of hope, and to kindle the fire of enthusiasm for life. His inimitable lines may be quoted here:

²⁴⁰ "The Quran and Evolution by Dr. Yasir Qadhi," YouTube, July 11, 2013, <https://www.youtube.com/watch?v=DPuoGVlCjZ0&t=1469s>. (accessed on 8th march 2025).

²⁴¹ "How You Can Refute Charles Darwin Theory of Evolution of Human Being, Dr. Zakir Naik Q&A," YouTube, December 31, 2020, <https://www.youtube.com/watch?v=UEJ03RlhL6s>. (accessed on 8th march 2025).

First man appeared in the class of inorganic things,
 Next he passed therefrom into that of plants.
 For years he lived as one of the plants,
 Remembering naught of his inorganic state so different;
 And when he passed from the vegetive to the animal state,
 He had no remembrance of his state as a plant,
 Except the inclination he felt to the world of plants,
 Especially at the time of spring and sweet flowers.
 Like the inclination of infants towards their mothers,
 Which know not the cause of their inclination to the breast.
 Again the great Creator, as you know,
 Drew man out of the animal into the human state.
 Thus man passed from one order of nature to another,
 Till he became wise and knowing and strong as he is now.
 Of his first souls he has now no remembrance.
 And he will be again changed from his present soul.²⁴²

Iqbal appreciated Islamic heritage through his writings. In that sense his philosophy offers optimism for Muslim youth. If Iqbal's works are investigated further, Iqbal again talked about theory of evolution and pessimism with modern man and he then supported Evolution with Rumi's passage:

The modern man with his philosophies of criticism and scientific specialism finds himself in a strange predicament. His Naturalism has given him an unprecedented control over the forces of nature, but **has robbed him of faith in his own future**. It is strange how the same idea affects different cultures differently. The formulation of the theory of evolution in the world of Islam brought into being Rumi's tremendous enthusiasm for biological future of man. No cultured Muslim can read such passages as the following without a thrill of joy:

Low in the earth
 I lived in realms of ore and stone;
 And then I smiled in many tinted flowers;
 Then roving with the wild and wandering hours,
 O'er earth and air and ocean's zone,
 In a new birth
 I dived and flew
 And crept and ran
 And all the secret of my essence drew
 Within a form that brought them all to view-
 And lo, a Man !
 And then my goal,
 Beyond the clouds, beyond the sky,

²⁴² Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam* (New Delhi: Kitab Bhavan, 2011), 71-72 .

In realms where none may change or die-
In angel form; and then away
Beyond the bounds of night and day
And Life and Death, unseen or seen,
Where all that is hath ever been,
As One and whole.
(Rumi: Thadani's Translation.)

On the other hand, the formulation of the same view of evolution with far greater precision in Europe has led to the belief that 'there now appears to be no scientific basis for the idea that present rich complexity of human endowment will ever be materially exceeded'. That is how the modern man's secret despair [Pessimism] hides itself behind the screen of scientific terminology.²⁴³

Iqbal celebrated evolution as cultural Muslim. Iqbal pointed out pessimism due to scientific worldview but his solution to it was nothing more than cultural garbage. There was no truth in it other than emotional solution like Ibn Arabi. However, Iqbal realized the crisis of modern science. Ali and Hasan find that Iqbal realized the spiritual crisis due to modern science and Iqbal's thought was conclusive in a sense that he finds only Islam has solution against all the world ideologies that contemporary youth are looking for in the 21st century.²⁴⁴

5.4 CRITICISMS AND OPPOSITE VIEWPOINTS ON PESSIMISM IN ISLAMIC THOUGHT

This part is technical in a sense that the way Iqbal offers optimism for future Muslims against pessimism. There are criticisms against Muhammad Iqbal when Iqbal tried to address the pessimism that may come into Muslim minds due to the influence of modern science. For example, Pakistani scientist Parvez Hoodbhoy harshly criticized Iqbal at this instance.²⁴⁵ Hoodbhoy was disgusted in lecture reading Iqbal's book 'The Reconstruction of Religious Thought in Islam' especially when Iqbal discussed about

²⁴³ Ibid., 186-187

²⁴⁴ Muhammad Mumtaz Ali and Md Maruf Hasan, "Muhammad Iqbal's Prediction on Modern Science: A Response to the Scientific Worldview," *Payam-i-Iqbal: Bahria Research Journal on Iqbal Studies* 4, no. 1 (2025): 1-17.

²⁴⁵ Muhammad Mumtaz Ali, and Md Maruf Hasan, "Pessimistic Prospects of the Scientific Worldview: A Potential Islamic Defense for the Future Leadership of Muslim Youths", (*Semarak International Journal of Islamic Studies and Culture*, 2024), 3 (1), 9-29.

scientific theories as having no background in science. No doubt Iqbal did Islamisation of knowledge at his best effort at that particular book. This is not as usual to have some mistakes in explanation at the early century when they are just pioneer of Islamisation of knowledge. It was a quite recent lecture of Parvez Hoodbhoy in Pakistan. It was recorded and posted on YouTube officially. Hoodbhoy criticized Muhammad Iqbal as ignorant of modern science in his lecture (title: Science to Anti-Science | A Journey from Sir Syed Ahmad Khan To Allama Iqbal with Pervez Hoodbhoy).²⁴⁶ In the description of video it was stated, “ In seeking to understand present day Pakistan’s alienation from the rational sciences, we shall explore Indian Muslim attitudes towards modernity and science starting from Moghul days, their widening acceptance in the years after 1857 (spearheaded by Sir Syed Ahmad Khan), and subsequent rejection epitomized by Allama Iqbal.”

Hoodbhoy as science professor was uttering these phrases to Muhammad Iqbal during his lecture,

“He’s [Muhammad Iqbal] saying physics has been a revolt against matter... Why did he even get into this? He did not even study physics, science at the matric level...*magar jis chis ke bar apne pata nahi na...chup rahe*”²⁴⁷ If a student speaks and makes mistakes, then you can correct him, but if as a science teacher asked to be silent, how would he know if his thought is right? What Parvez Hoodbhoy did in lecture is just acting like previous Pop in Europe having monopoly of Truth. This is the inherent problem with scientific worldview. If any explanation does not align with their epistemology, that must be ridiculed, abandoned and forced to be silent (*chup rahe*).

In recent time, there is contemporary discourse on evolution and Islam by Malik. He, like Iqbal, also indicated the relevancy of Islamic heritage to embrace modern scientific development. Hasan and Ali state:

Shoaib Ahmed Malik a very recent book on the topic Islam and Evolution entitled “Islam and Evolution: Al-Ghazālī and the Modern Evolutionary Paradigm”. The book uses Al-Ghazali’s approach to deal with Islam and evolution, and he agrees with evolution but his position goes with ‘Adamic exceptionalism [80]. In the letter to

²⁴⁶ “Science to Anti-Science | A Journey from Sir Syed Ahmad Khan to Allama Iqbal with Pervez Hoodbhoy,” YouTube, January 7, 2020, <https://www.youtube.com/watch?v=E1hCAPHbves>. (accessed on 8th March 2025).

²⁴⁷ Ibid., see video lecture of Dr. Hoodbhoy from 49min-52min

Editor to summarize his book, Malik states, “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” [81]. Malik tried his best to deal with this sensitive topic in comprehensive way [despite there is strong refutations by proponents of scientific worldview], however, there is still nonsensical literature produced on this field by some Muslim academicians referring pseudo-scientist like Harun Yahya [82]. Pervez Hoodbhoy literally mocked at those sophist academicians in his book entitled, “Islam and Science: Religious Orthodoxy and the Battle for Rationality”.²⁴⁸

In the last century, the best strategic response about evolution theory came from Sayyid Qutub actually which perfectly aligns with the Qur’ānic Worldview affirming Allāh’s position in the creation of this universe. Qutub neither deals with too much scientific theories nor he refers any cultural writing that Hoodbhoy opposed with Muhammad Iqbal. He simply gave both case scenarios to defend Allāh and give the sole credit to Allāh alone. He also was very smart to identify church and the tension of scientific community. Though he was not used to with trend like new atheism or scientific worldview but he was right at his prediction that we observe today in Muslim community. Yasir Qadhi took same approach to deal with theory of evolution in his lecture but in more scientific manner since he has background in science. We have scholars like Dr. Zakir Naek and Yasir Qadi today but in early 20th century the case was entirely different. There were errors found in writings in early Islamisation of knowledge projects that Hoodbhoy criticized at his book, but if we compare the progress, no doubt Islamisation of knowledge has been much more proficient or maybe it would improve a lot given the scope by Muslim community across the globe. It is important to quote Sayyid Qutub to understand what exactly he uttered and how he dealt with pessimism of scientific worldview in comparison to Muhammad Iqbal. Sayyid Qutub (May Allāh bless him for his firm stance for Allāh SWT till his very last breath) states:

Though we should not judge too harshly the course of Western thought forced upon it by the tyranny of the Church, we must be clear about its error in going to the other extreme of revolt against all fixed principles, permanent values, and absolute truths by embracing the notion of

²⁴⁸ Md Maruf Hasan, and Muhammad Mumtaz Ali, “Pessimism from the Scientific Worldview: Examining a Critique of Islam”, (International Journal of Research in Engineering, Science and Management, 2024), 7 (7), 1-17.

perpetual change and continual progress in a universe devoid of anything absolutely true or permanently valid. This position is not scientifically valid but is rather a violent reaction to the tyranny of the Church.

Darwin, who introduced the idea of evolution in the development of living beings, only touched the superficial aspects of life, without penetrating into its origin in the Will that brought life into being. Even if we suppose this theory 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.²⁴⁹

The above long quotation shows how Sayyid Qutub's critique is relevant for contemporary context. Whether theory of evolution is correct or wrong, it should not be problem with the concept of Creator since it is created by Allāh, and he can create his universe however He wishes. What is problematic here is that proponents of scientific worldview snatched the idea of evolution and try to monopolize science by attacking religion. It was Christianity but the discourse has been monopolized and extended to Muslim community in 21st century. Richard Dawkins had discussion with Mahdi in Oxford Union in which he used scientific worldview to attack Islam.²⁵⁰ For example,

²⁴⁹ Sayyid Qutb, *The Islamic Concept and Its Characteristics* (Indianapolis IN, USA: American Trust Publications, 2000), 49-50

²⁵⁰ "Richard Dawkins vs Islam - Full Interview and Q&A - Richard Dawkins on Islam," YouTube, September 21, 2014, <https://www.youtube.com/watch?v=nQ-Y5NWV9kc>. (Accessed on 8th March 2025).

Dawkins made fun at Muslim belief system by asking back the interviewer, Mahdi, “Do you believe that Muhammad[pbuh] flew into heaven with winged horse?” Religion is simply an unreason to Richard Dawkins and Islam is nothing more than that. This sort of public discussion that is available to social media can be easily watched by Muslim youth. Developing critical thinking among Muslim students are very necessary against these available narratives in internet.

There are numerous contents attacking religion by prominent scientists of the West. Who are the consumers of these content? Obviously, most of them are from young generations. If there are lacking in literature from Muslim science professors and writers, obviously there are high chance to be misled by Muslim youth. Imagine that some Muslim youth are addicted to games and English movies at the first place at their leisure time. Whenever they are free, they would either play games or watch Hollywood movies at their early stage apart from forced prayers by their parents. They grew up and they watched Richard Dawkins and read popular science books by science authors who are mostly atheist. Firstly, children tend to develop violent attitude due to playing games. Secondly, they are used to with science fiction movies like 3 body problems and others. These movies are made using highly philosophical and scientific teachings. The suicide scene of scientist was there out of existential crisis due to scientific worldview in 3 body problem series.²⁵¹ The Muslim youth are smart and do comprehend the contexts what’s going on. Then, they read works of popular science.

Even though they never read Islamic books, they would have negative outlook about religion subconsciously. If they are serious and do not comprehend and cannot make differentiation between science and scientific worldview, they would be misled easily. In fact, a Muslim youth must have strong will to understand the dangerous part of scientific worldview. Imām Ghazali noticed the problem and many scientists themselves make this error. It is rather hard to comprehend at first glance the difference between science and scientific worldview. There should be courses in school, and university level as introduction of the deep-rooted problem with the worldviews. The capability of distinguishing science, scientific worldview and Islamic worldview for Muslim youth may make them aware about different perspectives to look at the world.

²⁵¹ Hasan at al., “Scientific Postmortem of God Virus in Cixin Liu’s Novel, ‘The Three-Body Problem’: An Islamic Critique”, (*International Journal of Research in Engineering, Science and Management*, 2024), 7 (7), 122-27.

Then, if Muslim students are equipped with the critical thinking skills and Islamic heritage, this strategy may save Muslim youth from Islamophobia and apostacy.

Reading Ghazali is difficult for sure for young students, but this should be the duty of teachers to make things easy for students to internalize Islamic Worldview in their minds. Still now there is a fight in Muslim countries between whether theory of evolution be taught in school in science class or not, but in the age of YouTube and Social Media, any student can easily see 10-minute clip at his or her native language to understand theory of evolution. Eliminating from syllabus would not solve any problem. In fact, this strategy would make bad impression and would make students curious what theory of evolution is or how does evolution work for the universe and species. Smart students in class take science and they are curious about everything and the tendency to be atheist is among smart kids and these kids are the future leaders for the nation. If they cannot distinguish science and scientific worldview at their early stage, Muslim societies would end up producing leader like Kamal Ataturk negating entire Islamic belief system. It is true the trend is gone that we observe in the 20th century among all the ideologies, but the question is it can be back simply by the intension of a leader. The master morality of Nietzsche works in that way. A leader like Hitler, Chairman Mao, Stalin or Mustafa Kamal Ataturk can cause another radical change and cause death of billions of people. The current example from Narendra Modi or Netanyahu can make lot of sense to understand the danger of scientific worldview within Muslim communities. We will have Muslim leaders, scientists, teachers, but all are atheists internally. We will teach Islamisation of knowledge in Islamic University but the person who is teaching is not Muslim himself. Yes, they are Muslim, but they are cultural Muslims. They would pray, talk about Islam but they are hollow Muslims. Are we not heading towards that direction? Next section would discuss about Qur'ānic Critique of pessimism that is solely coming from scientific worldview.

5.4.1 The Qur'ānic Critique of Pessimism of Scientific Worldview

“Had the truth followed their desires, the heavens, the earth, and all those in them would have certainly been corrupted. In fact, We have brought them ‘the means to’ their glory, but they turn away from it.” (Qur'an, 23:71)

“Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allāh at all; but Allāh will reward the grateful.” (Qur'an, 3:144)

These two ayahs from The *Qur'ān* have profound messages for theists, agnostics and atheists for all the people in the world till humanity would survive on this planet. The first message is whether a person is Muslim intellectual or atheist intellectual or agnostic intellectual, universe would follow its own way. The interpretations from all sides make no significance change in the course of universe. For example, nuclear fusion in the sun is the cleanest energy. It has been happening for billions of years. When nuclear bomb was dropped in Hiroshima and Nagasaki, the world people came to learn about there is something called nuclear energy. The point is we know this knowledge in 20th century; however, universe is applying the nuclear fusion over Billions of years. Here the point is for Lawrence Krauss mentions always “Universe does not care anyone’s existence”. This is atheistic phrase negating divinity whereas the *Qur'ān* utters this phrase with theistic point of view. Choice is up to people of the world which one they would choose.

Secondly, regarding the Prophet Muhammad (pbuh) the *Qur'ān* is very clear. This is similar to first verse but here is the point. How is the character of messenger in contemporary time? A messenger simply carries a letter and handover to the assigned person. He simply is ignorant about the message of the letter. Even if the messenger is asked to read the letter in case the person who receives the letter is unlettered. Messenger can be still ignorant about the real implication of the texts. People of Makkah regardless of faith knew the Prophet Muhammad (pbuh) was an unlettered man who could neither read nor write. The message about day of judgement is one of the great examples in the *Qur'ān* and ḥadīth. Neither the prophet (pbuh) nor the angel both knew not when it would occur. All the Prophets (PBUT) went misleading if Allāh did not guide them. The message of the *Qur'ān* is clear cut. Nobody matters in this universe. Neither the prophets (pbut) nor the rest of Human beings in the course of *Sunnatullah*.

The arguments from evolution to negate God or the arguments from Intelligent design both make no difference in the course of *Sunnatullah*. Whether Nuclear fusion in stars or evolution through millions of years that we discuss and argue today are

nothing new. Universe is simply following the Sunnatullah for billions of years and they are bound to follow these laws that Allāh has set up upon this universe.

Now the matter of *’īmān* (truth), the Qur’ān is very clear cut at the very second chapter without pausing any single hesitation to talk about *’īmān*.

“This is the Book! There is no doubt about it—a guide for those mindful of Allāh

who believe in the unseen, establish prayer, and donate from what We have provided for them,” (Qur'an, 2: 2-3)

This is evident that Scientific worldview and Islamic worldview are polarized.

There is no teleological or cosmological or other arguments that philosophers and theologians and proponents of scientific worldview do usually. These verses of the Qur’ān provide clean message like the clean energy of nuclear fusion from the sun. The pessimism that scientific worldview generates among human beings, The Qur’ān simply negates with these two ayahs. First ayah describes about the authenticity of the Qur’ān and then simply provides the assurance of guidance for people of the planet regarding the existence of Allāh (God).

This explanation was just stubbornness like other believers of religious texts. Again, we need to remember the very basic message of science. Science is the acknowledgement of ignorance. We know almost nothing about our universe despite having enormous information with the help of technology. Scientific worldview simply negates all transcendental reality due to lack of the empirical evidence (according to new atheists). For them, Old Testament; New Testament and the Qur’ān have no empirical evidence (This is not true) at all regarding existence of Abrahamic God, rather all these texts are full of contradictions according to new atheists. The Adam and Eve story was just mythical story since evolution of species tells otherwise story. Again, to observe an evolution or transformation at his or her own way at large scale a human needs million years. Which scientist was there to observe?

Let’s look at those verses:

Allāh said, “O Adam! Inform them of their names.” Then when Adam did, Allāh said, “Did I not tell you that I know the secrets of the heavens

and the earth, and I know what you reveal and what you conceal?”
(Qur'an, 2:33)

You were not there 'O Prophet' on the western side of the mountain when We entrusted the Commandments to Moses, nor were you present 'in his time'. But We 'later' raised 'several' generations, and the ages took their toll on them.¹ Nor were you living among the people of Midian, rehearsing Our revelations with them. But it is We Who have sent 'this revelation to you'. And you were not at the side of Mount Tûr when We called out 'to Moses'. But 'you have been sent' as a mercy from your Lord to warn a people to whom no warner has come before you, so perhaps they may be mindful. Also, so they would not say, if struck by an affliction for what their hands have done: “Our Lord! If only You had sent us a messenger, we would have followed Your revelations and become believers.” (Qur'an, 28 :44-47)

The problem with Freudian²⁵² or Jungian analysis that the story of Adam and Eve were perhaps in collective consciousness as Dawkins also pronounced by indicating different flood stories in almost every corner of world.²⁵³ Did the Prophet Muhammad (pbuh) was psychopath or carry the message in his brain via DNA since he had trace of the Prophet Ibrahim(pbuh)? The Old Testament, New Testament and the Qur'ân have similarity in many instances. Dawkins always tried to bypass the Qur'ân perhaps thinking the Qur'ân is just modified version from Old and New Testament.

However, Qur'ân itself harshly criticize Old and New Testament as being corrupted by Christian and Jews theologians. How could the Prophet Muhammad (pbuh), being psychopath, criticize some particular message of Bible? The Qur'ân is against trinity and against the claim Jesus as son of God. Surprisingly the Author seems so strategic, at the same time critical when describing the story of people of Cave who slept for several years in the cave when they were in doubt if afterlife is possible.

Some will say, “They were three, their dog was the fourth,” while others will say, “They were five, their dog was the sixth,” 'only' guessing blindly. And others will say, “They were seven and their dog was the eighth.” Say, 'O Prophet,' “My Lord knows best their 'exact' number. Only a few people know as well.” So do not argue about them except with sure knowledge, nor consult any of those 'who debate' about them.

Say, 'O Prophet,' “Allāh knows best how long they stayed. With Him 'alone' is 'the knowledge of' the unseen of the heavens and the earth.

²⁵² Sigmund Freud and James Strachey, *The Future of an Illusion: Civilisation and Its Discontents and Other Works; (1927-1931)* (London: Vintage, 2001).

²⁵³ Richard Dawkins, *Outgrowing God: A Beginner's Guide* (London: Black Swan, 2020), 45.

How perfectly He hears and sees! They have no guardian besides Him, and He shares His command with none.” (Qur'an, 18 : 22 ; 26)

Freudian and Jungian explanation of collective unconscious makes sense as evolutionary psychology supports some characteristics in DNA from our ancestors. But how come the Muhammad (pbuh) is describing even and each of his wordings are not only eloquence in sentence structure rather sufficiently align with logical flows with rationalistic way. Even when the verses that are metaphysical, it follows coherent in logic. For example, when describing about angels in the Qur'ān,

All praise is for Allāh, the Originator of the heavens and the earth, Who made angels 'as His' messengers with wings—two, three, or four. He increases in creation whatever He wills. Surely Allāh is Most Capable of everything. (Qur'an, 35: 1)

Indeed, those who do not believe in the Hereafter label angels as female, although they have no knowledge 'in support' of this. They follow nothing but 'inherited' assumptions. And surely assumptions can in no way replace the truth. (Qur'an, 53:27-28)

The mythical creatures like Angels, those proponents of scientific worldview tried to negate, the Qur'ān answers in simply way. How come it is possible to speak for a psychopath in such a rational and logical manner when they speak about mythical creatures as real existence. The way the Qur'ān challenges are astounding, and it says the people are speaking out of assumptions not the Qur'ān. A similar pattern has been noticed when the Qur'ān is refuting arguments of polytheists. The mythical gods are being ridiculed but angels are being defended using logic and rationality.

O humanity! A lesson is set forth, so listen to it 'carefully': those 'idols' you invoke besides Allāh can never create 'so much as' a fly, even if they 'all' were to come together for that. And if a fly were to snatch anything away from them, they cannot 'even' retrieve it from the fly. How powerless are those who invoke and those invoked! (Qur'an, 22:73)

The question is now to what extent the Qur'ān is unique? The Qur'ān says:

Say, 'O Prophet,' "If 'all' humans and jinn were to come together to produce the equivalent of this Qur'ān, they could not produce its equal, no matter how they supported each other.”(Qur'an, 17:88)

There are so many literary masterpieces in the West and the East. The Virgil, Dante, Shakespeare, Goethe, Rabindranath Tagore and so on. Science works of Newton,

Einstein, and other works are also there. The philosopher works among Muslims and Western scholars are there. University professors produce scientific works in every section. All are educated and intellectuals. They are super smart. AI has arrived and it can produce in future error free work by itself. Then, what uniqueness the Qur'ān has that was written over 1400 years ago by ignorant Arab man? That's a ridiculous and simple question for the proponents of scientific worldview.

The researcher would argue that it is not about being literary masterpieces, or historical work or any other means, rather the Qur'ān is thought provoking and unique in one particular message that no philosopher, scientist or literary person dared to utter. The Qur'ān speaks about transcendental reality with full confidence. This is very uniqueness of the Qur'ān, and it is quite relevant in the 21st century. When scientific worldview fails to answer about transcendental reality and people enter into pessimism looking at Old Testament, New Testament and Vedas due to enormous number of contradictions about metaphysical reality and material reality, the Qur'ān is still relevant to fill that void and gap for all level of people across the world. Be they scientist, philosopher, academician, general people, the Qur'ān provides highly optimistic hope about transcendental reality. A sincere person will get content with it if he really drives his intension for goodness. The word 'Intellectual dishonesty' is used by proponents of scientific worldview towards the proponents of creationists as well as Intelligent designer. However, researchers argue that proponents of scientific worldview are intellectually dishonest when it is the message of the Qur'ān. The Qur'ān even warns the Prophet Muhammad (pbuh) not to practice intellectual dishonesty when it is about revelation.

'Say, O Prophet,' "Should I seek a judge other than Allāh while He is the One Who has revealed for you the Book 'with the truth' perfectly explained?" Those who were given the Scripture know that it has been revealed 'to you' from your Lord in truth. So do not be one of those who doubt....'O Prophet!' If you were to obey most of those on earth, they would lead you away from Allāh's Way. They follow nothing but assumptions and do nothing but lie.(Qur'an, 6:14;16)

The Prophet (pbuh) himself was in doubt if he is deluded when he faced questions by the opponents of the Prophet Muhammad (pbuh),

Your Lord 'O Prophet' has not abandoned you, nor has He become hateful 'of you'...Did He not find you unguided then guided you? (Qur'an,93: 3;7)

There was another occasion at the initial stage of revelation when the Prophet Muhammad (pbuh) went few times on top of Mountain to jump off from mountain cliff thinking he is deluded. He was returned by Angel Jibrail each time he went. It is mentioned in his biography,

“The Divine inspiration paused for while and the Prophet...[pbuh] became so sad, as we have heard, that he intended several times to throw himself from the tops of high mountains, and every time he went up the top of a mountain in order to throw himself down, Gabriel would appear before him and say: “O Muhammad! You are indeed Allāh’s Messenger in truth,”.”²⁵⁴

Indeed, this is the most extremist version of existential crisis when the very existence of Allāh is examined if the message is revealed, or it was just a delusion. The guidance is needed at this particular moment and hopefully it was not epilepsy along with the Prophet Ibrahim, Moses, Jesus and Muhammad (peace be upon them all) as proponents of scientific worldview claim. This is not correct stance according to Islamic worldview.

Similar pattern we have witnessed among existential philosophers like Nietzsche, Dostoevsky, and Albert Camus in the absence of God due to scientific worldview. Nietzsche was referring to ultimate nihilism. Dostoevsky wrote literature portraying characters with intricate existential crisis in the absence of God. Lastly, Camus dealt with absurd hero in the absence of God and promote rebel against suicide by being absurd hero in the absence of God. He states in his notebooks, “I do not believe in God and I am not an atheist”.²⁵⁵ This shows pessimism due to influence of scientific worldview among Western writers. In fact, the cynical and pessimistic writings were produced extensively by other Western writers and philosophers after Darwinian revolution in science.

²⁵⁴ Şafī al-Raḥmān Mubārakfūrī, *The Sealed Nectar: Biography of the Noble Prophet* (Riyadh Saudi Arabia: Darussalam, 2015),70.

²⁵⁵ Albert Camus, “A Quote from Notebooks 1951-1959,” Goodreads, accessed May 16, 2024, <https://www.goodreads.com/quotes/85145-i-do-not-believe-in-god-and-i-am-not..>

Again, it is imperative here that the Qur'ān is emphasizing on metaphysical reality that scientific worldview completely negated. This affirmation brings a unique hope for the people of 21st century. The accusation came that thousands of religions are out there which one is true? This is just to bypass the Qur'ānic reality and truth. The Qur'ān first affirms that there were rulings and the prophets (PBUT) to different nations across the world and they were sent over centuries. Second, when message of one God comes, people have tendency to corrupt the teaching and move towards polytheism. The best example is Judaism and Christianity. An ordinary researcher can read and check these books following the Qur'ānic instruction.

That means having thousands of religions make no way to say that all religions are wrong. In contemporary times, if we claim all the leaders of Arabs are corrupted, therefore, the Prophet Muhammad (pbuh) was also corrupted since he was an Arab. This would be intellectual dishonest and greatest injustice with the Prophet Muhammad (pbuh) as a person. The best intellectual leaders of Makkah were against the Prophet Muhammad (pbuh) when the new message came. They had no personal conflict with him last 40 years and suddenly they strike back. He was levelled as crazy sometimes (If he came today, he would be labelled as psychopath perhaps), yet he decided to spread the message. He was leading great wars, he prayed, he had wives and he dealt with various people. Until his death he was mixing up with people. If he had epilepsy, he must have distorted thoughts. Nothing was noticeable. Who the Prophet Muhammad (pbuh) was, it may not be the business for the proponents of scientific worldview, but the Qur'ānic message about transcendental reality is very clear. The root issue of scientific worldview is God has no possibility to exist as of Dawkins' claim at his controversial book '*The God Delusion*'. However, he will have no basis if we investigate considering Islamic epistemology. In fact, Richard Dawkins and proponents of scientific worldview are highly deluded. What does the Qur'ān say about them?

Or were they created by nothing, or are they 'their own' creators? Or did they create the heavens and the earth? In fact, they have no certainty. (Qur'an, 52:35-36)

Or this following verse would be more effective for these proponents of scientific worldview,

Then which of the favours of your Lord will ye deny? (Qur'an, 55:13)

The negation after negation and it is good for scientific research perhaps when it is about materialistic universe to understand how universe works but to completely negate the existence of Allāh is the greatest injustice, ungratefulness and crime against the very existence of Allāh. Messianism is negated always by proponent of scientific worldview, the Qur'ān says about nature of human beings before the last hour,

And when the decree 'of the Hour' comes to pass against them, we will bring forth for them a beast from the earth, telling them that the people had no sure faith in Our revelations. (Qur'an, 27:82)

There is another analysis from the Prophetic tradition which may be relevant for Muslim youth in the context of 21st century for the pessimism of scientific worldview, "Anas bin Malik narrated that the Messenger of Allāh (s.a.w) said: "There shall come upon the people a time in which the one who is patient upon his religion will be like the one holding onto a burning ember.""²⁵⁶

What is wrong actually with *'īmān* then? For example, we imagine the maximum potentiality of human beings in the multiverses. Human beings are capable of travelling using quantum technology like science fiction movies. All the empirical data confirms that multiverses were born following the law of nature without any intervention of Allāh and there were trillions of big bangs that are continuous process.

In addition, we can also assume that Evolution for universes and species across multiverses are continuous process. No slight empirical evidence was there. What if that is the ultimate test Allāh wants with entire human beings who are expertise with high knowledge in science and technology? Is not the *'īmān* on the existence of Allāh more critical than keeping fire on one's hand as indicated by the Prophet (pbuh)? Bollywood movie, PK, gave similar message to viewers if it is imagined as existential crisis and a man looking for a God. For instance, it is interesting to quote those few verses:

Hai suna ye poori dharti tu chalata hai
Meri bhi sun le araj, mujhe ghar bulaata hai
Bhagwan hai kahaan re tu, aye khuda hai kahan re tu

I've heard that you run the whole world,
Listen to my prayer too, my home calls me,

²⁵⁶ Jami` at-tirmidhi 2260 - chapters on al-Fitan - كتاب الفتن عن رسول الله صلى الله عليه وسلم - sunnah.com - sayings and teachings of Prophet Muhammad (صلى الله عليه و سلم), accessed March 8, 2025, <https://sunnah.com/tirmidhi:2260>.

O Lord, where are you? O God, where are you?

Hai suna tu bhatke mann ko raah dikhata hai
Main bhi khoya hoon mujhe ghar bulata hai
Bhagwaan hai kahaan re tu, aye khuda hai kahan re tu

I have heard that you show the path to the lost hearts,
I am lost too, my home calls me back..
O Lord, where are you? O God, where are you?

Main pooja karoon, ya namaazein padhoon
Ardaas karoon din rain
Na tu mandir mile, na tu girje mile
Tujhe dhoondhein thake mere nain

*Should I worship you (like Hindus do), or should I offer you a namaaz
(like Muslims do)*

Should I offer an ardaas

*(like Sikhs do, all of these religions are not mentioned explicitly, and the
meaning here is not specific to these religions, but the point made is about
that a man simply doesn't know what he can do to find you.)*

*You are neither found in the temple, nor in the Church,
my tired eyes look for you...*²⁵⁷

Pessimism from scientific worldview is noticeable in the above lyrics. An Alien is searching for a God of Humans to get his diamond (he sends signal to other aliens) and he goes to place of worshipping for every religion and he finds all religions are absurd and full of fake promises. The PK movie itself was controversial in India for attacking all religions.²⁵⁸

What if the revealed book like the Qur'ān was sent to unlock this key characteristic of Godlessness to test all the humanity? Even if all the empirical evidence and other rational evidences go against existence of Allāh, would these human beings have belief in Allāh? That is the ultimate challenge for Muslim youth in 21st century.

During mediaeval Islamic period when confusion aroused due to Greek philosophy among Muslim scholars, Ibn Arabi took different approach that is path of

²⁵⁷ “Bhagwan Hai Kahan Re Tu Lyrics Translation: PK,” BollyMeaning, accessed May 16, 2024, <https://www.bollymeaning.com/2014/11/bhagwaan-pk-lyrics-meaning-sonu-nigam.html>.

²⁵⁸ Vikas Pandey, “Why Is Bollywood Film PK Controversial?,” BBC News, December 26, 2014, <https://www.bbc.com/news/world-asia-india-30602809>. (Accessed on 8th March 2025).

love. He utters phrase like this, “I follow the religion of Love: whatever way Love's camels take, that is my religion and my faith.”²⁵⁹ This is obviously a defeated mentality to the proponents of scientific worldview because there is no association of scientific truth with the concept of love. This is stubbornness like faith. That means believing God based on pure emotion without empirical evidence. There is no existing route so long a person is obsessed with scientific worldview. Pessimism would not go away each time a person looks from scientific worldview.

Now it is important to turn discussion into new trend of interpretations of Qur’ān by feminists or LGBTQ and other Muslim scholars in 21st century. Nietzsche said once, “there are no facts, only interpretations”. Since the beginning of Post-modern time, these sorts of interpretation have raised. Let’s also extend this to science and scientific worldview. Universe is like religious text, and it goes its own way but people from religious disciplines and scientific worldview interpret our Universe from various perspectives. That is the point of conflict started since the post-modern truth has come because now like Einsteinian concept of relative time, every truth has been relative. Hence, a feminist interprets truth of the Qur’ān at her favour and then LGBTQ+ interpret the Qur’ān at their favor, Modern and traditionalist interpret the Qur’ān at their favour. This case goes with almost every world religion nowadays. This is indeed complex time that we are going through as Ziauddin Sardar utters in post-normal times. It is up to individual who needs to come up his or her personal solution. This is individualistic society and if anyone decides to commit suicide, nobody will have time to prevent him or her. That’s why it is necessary to be educated and aware and take care of yourself. The selfishness is imposed by city lifestyles. Maybe giving charity money while returning from job is only thing a general worker think of.

Whatever trends Muslim societies and Western are witnessing starting from New Atheism, New Age Movement, Post-modernism, various interpretations of Religious texts across the world religions up to the point of global acceptance of Hollywood dating culture, all are just different variants of pessimism coming from scientific worldview. Like Jungian permanent archetypes in people collective unconscious minds, scientific

²⁵⁹ Ibn ‘Arabī, *The Tarjumān al-Ashwāq: A collection of Mystical Odes*, trans. Reynold Nicholson (London: Royal Asiatic Society, 1911), 67

worldview works as permanent archetypes in collective unconscious minds to formulate pessimism.

As for Muslim youth, the Prophetic advice needs to bear in mind that the Prophet Muhammad (pbuh) delivered before he departed from this planet:

"O People! No Prophet or apostle will come after me and no new faith will be born. Reason well, therefore O People! and understand words that I convey to you. I leave behind me two things, the Qur'ān and the Sunnah and if you follow these you will never go astray." "All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly." "O Allāh, be my witness, that I have conveyed your message to Your people."²⁶⁰

The following Qur'ānic revelation is also important for Muslim youth since it was revealed based on that above context,

Today the disbelievers have given up all hope of 'undermining' your faith. So do not fear them; fear Me! Today I have perfected your faith for you, completed My favour upon you, and chosen Islam as your way. (Qur'an, 5:3)

Last but not least, the Qur'ān mentions confidently its authenticity and delivers a message about its foundation and transcendental authority to the whole of humanity as such:

'For' He is certainly the One Who originates and resurrects 'all'.
And He is the All-Forgiving, All-Loving—
Lord of the Throne, the All-Glorious,
Doer of whatever He wills.
Has the story of the 'destroyed' forces reached you 'O Prophet'—
'the forces of' Pharaoh and Thamūd?
Yet the disbelievers 'still' persist in denial.
But Allāh encompasses them from all sides.
In fact, this is a glorious Qur'ān,
'recorded' in a Preserved Tablet. (Qur'an, 85:13-22)

²⁶⁰ The last sermon of Prophet Muhammad(SAW), accessed May 16, 2024, <https://www.iium.edu.my/deed/articles/thelastsermon.html#:~:text=I%20leave%20behind%20me%20t%20wo,who%20listen%20to%20me%20directly.%22>.

5.5 CONCLUSION

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

Islam steps forward to say no with a bold voice. Allāh is the Truth. The after life is not a necessary lie rather there must be the day of judgement. There is no doubt about it. Unlike other religions, Islam has unique characteristics. Islam is universal and simple. Islam does not only show hope rather Islam allows people to inquire about the book and the universe to understand Islam. Nature and the revealed book both are from Allāh. Hence, Islam never shy away to ask for investigation. Let's imagine a poor and uneducated man stole a diamond, and he went to market to sell it. He is wearing dirty dress in KLCC. Suddenly, the police officers entered in that shop. The man was caught and put under investigation. The confidence is missing with that man, and he was imprisoned. On the other hand, imagine a rich man he went to shop with his diamond. He has all the legal papers and police officers entered in that store. They investigated the person, and he showed all the legal documents. He was confident to do so. The Qur'ānic teaching is like that compared to other scriptures in the world. The Qur'ān often challenges the people of the world. The Qur'ān has a daring voice and the Qur'ān never shy to speak up what needs to be said about humanity. At this juncture, the Qur'ān is necessary for the people of the world when scientific worldview provides nothing but nothingness. Pessimism is there, and it is not easy to deal with certain individuals. The Qur'ānic teaching asks not to stop at that point rather the Qur'ān asks to investigate all the ideologies and compare with the Qur'ānic teaching. The Qur'ān calls for intellectual honesty when it is about metaphysical reality. No book in the world deals with metaphysical reality with such a strong voice like the Qur'ān. The Qur'ān uses logical arguments. There are over 1000 questions in the Qur'ān and the Qur'ān does answer all the questions. That's why the Qur'ān has been revealed over 23 years of the Prophet's life.

Imām Ghazali and Muhammad Iqbal dealt with pessimism of scientific worldview in two different ways. Imām Ghazali identified scientific worldview and then he described how scientists can fall into error regarding faith out of rigidity. Mathematical calculation and the result are fixed. As these mathematicians do, they

tend to develop rigidity in their mind. This rigidity may lead them to fall into the trap of scientific worldview negating religion as a false entity. As a consequence, the sense of pessimism may develop among these intellectuals. Ignorant Muslim intellectuals lacking in idea in science may end up not understanding the deep-rooted problem. These ignorant Muslim scholars do not read and discourage reading science whereas Imām Ghazali was proponent of science, but he warns his readers about dangerous worldview that may arise during studying science by negating Islam.

Muhammad Iqbal on the other hand has dealt with theory of evolution and pessimism of modern man caused by Darwinism and modern science. Muhammad Iqbal tried to deal with real problem of pessimism from scientific worldview that may affect Muslim minds. His assumption was not in vain as 21st century is witnessing rapid changes with Muslim community. Even Muslim scholars differ at their views on the evolution of species now. Malik shows the following chart for different views among contemporary Muslim scholars:

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

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

Source: (Malik, 2022)

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

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

There are various interpretations of the Qur'ān as a consequence of scientific worldview. These are new variants of pessimism to reconcile desperately between faith and science. These interpretations are false illusions for consolation. The root cause lies with scientific worldview. Hence, the priority should be given to deal with scientific worldview. Following the Qur'ānic teaching as the Prophet Muhammad (pbuh) used to practice should be the priority of Muslim community. Having new interpretation like feminist or LGBTQ+ makes Islam as selling product. This is like a person goes to market to buy a product and when he or she returns home, he or she started to use or misuse however he or she likes. This is very unsuitable strategy for Qur'ānic teaching. For example, Nietzsche introduced master and slave morality in his works and some leaders misused the philosophy. As a result, history sees leaders like Hitler in 20th century. Muslim Scholars and leaders should not be like them.

In Islam, there is equality for justice. The famous tradition mentions how the Prophet (pbuh) announced to cut her daughter hand if she was found guilty of stealing. When new interpreter finds, Islam is contradicting with so called humanism, they come up with new interpretation. In Singapore, law for drug trafficking is death penalty. No new interpretation is used to stop or escape any drug trafficker. The laws are maintained strictly. Why is that problem with the Qur'ānic teachings then? In fact, new interpretations of the Qur'ān can be considered as new variants of pessimism coming from a scientific worldview. In other words, contemporary scholars may adapt the qur'anic teaching as cultural practice, and they adapt it for survival mentality and

reinterpret it according to each group's benefit. Ultimately these interpretations are pessimistic.



CHAPTER SIX

CONCLUDING REMARKS: RELEVANCY, SUMMERY AND SUGGESTIONS

6.1 RELEVANCY OF STUDYING THE SCIENTIFIC WORLDVIEW AND PESSIMISM IN CONTEMPORARY CONTEXT

In the appendix, Famous Malaysian scholar Osman Bakar, who has expertise on science and Islam, suggested framework for applied science students in Islamic Universities.²⁶¹ In his suggestion for course content, he asked to teach students epistemological and ethical issues. The suggestion was for engineering students. However, the researcher thinks that scientific worldview and Islamic worldview should be taught all the universities across Muslim countries and the students must be equipped with Islamic epistemology and ethics; and they must be able to distinguish ideological battle with scientific worldview. The Qur'ān clearly ordered the Prophet (pbuh) to communicate the message of Islam with everyone. Whether a man follows or not it is not the business of the Prophets (pbut). Similar scenario can be applied within Muslim education system.

The duty of Muslim government in every Muslim country is to appoint teachers in this particular field and keep this course compulsory for all university students. The research also suggests to keep the subject for high school students since they somehow do learn about theory of evolution and other modern cosmological theories that mostly based on scientific worldview. Since the attack on Islam is coming through social media contents, and many graduates are from humanities within Muslim territory. Hence, they must learn the basic difference between science and scientific worldview so that they can at least comprehend when ex-Muslims attack Islam using scientific worldview.

At the advent of Islam in Madina, it is well written that two tribes in Madina had conflict for several decades. It was Islam which made them possible to unite. The concept of Tawhid or oneness of Allāh helped Muslim to promote Multiculturalism in which black man was given chance to speak as a brother. The universal brotherhood

²⁶¹ Osman Bakar, *Tawhid and Science: Essays on the History and Philosophy of Islamic Science* (Lahore, Pakistan: Suhail Academy, 1998), 243-253

was established. Muslims are brothers and they must act as one family. No matter which region or which race a person belongs to, he has to be treated as brother. Not only that Islam teaches the universal brotherhood since the Lord of Universe is the Lord of everyone. The very first message that the Prophet Muhammad (pbuh) was asked to give to the people of Arab was the truth and reality of Allāh. The power of Tawhid to bring peace and justice in society was inevitable. If we look at the revival of Islam it is quite strange that an uneducated and savage nation can begin the civilization which can change entire course of human history. If the universal message of Tawhid was not there it would have been impossible to have that enormous success.

In contemporary context when we talk about pessimism of scientific worldview, we can realize the root cause is to deny existence of God on the truth and reality from human minds and society as a whole. Christianity got corrupted in scripture and Old Testament got corrupted as well. There are lot of inconsistency in those texts. Look at the Vedas also, it has been corrupted also as these are ancient texts and there were changes easily noticeable when we go through these texts. The Qur'ān got historical authenticity, and the concept of Tawhid (Oneness of God) was proved beyond doubt. If we eliminate the part of Sufism, a person interested in Islam has direct access to the Qur'ān and the Prophetic teaching. Again, intellectual honesty is necessary to study the Qur'ān and Ḥadīth. The way Imām Bukhari preserved the ḥadīth of the Prophet (pbuh) and the way the Qur'ān has been preserved and if we be sincere with all the context, it is hard to blame the Prophet Muhammad (pbuh). The conflict that has been done in the name of Islam during the Prophet (pbuh) time, it was related to the political strategy to save the very existence of Islamic state. USA killed millions of people since its establishment and nobody seems to argue against it. In the course of history, conflict happens to save the state. Islam is not exceptional. What happened to Mongol? If you become careless and lenient, it is extremely hard to survive with ideology.

The point is the concept of Tawhid can work as cure for pessimism that scientific worldview offers. Human beings have one Allāh Whose existence is real like day light and then with Tawhid we have power to remove disunity among us and bring peace and harmony in society. This world is a place for test and as Muslim youth we need to bear in mind. The concept of Tawhid is the ultimate consolation that we have a Lord, and we have the Day of Judgement and we will be rewarded for our good actions and we must

be accountable to none but one Allāh on the Day of Judgement. This real concept of Tawhid can eradicate pessimism that scientific worldview offers to Muslim Youth.

Scientific Worldview is the greatest deception in the field of knowledge now, especially for the intellectual community as we have noticed that narratives of science are maintained by proponents of scientific worldview with a biased mind. These narratives are not about science but about modern Western science which are based on speculation and conjecture.²⁶² In fact, this kind of deception was faced by early Muslim scholars also during medieval period. Shihadeh quotes:

Sayf al-Dīn al-Azmidī (d. 631 / 1233), himself a theologian and philosopher, writes:

The fascination of the people of our time and the scholars of our age in studying the sciences of the ancients and in borrowing from old philosophers has increased, such that it led them away from studying Legal matters and religious issues. That passion may drive one of them to frequently display his recklessness, by omitting obligations and committing prohibited things, imagining that he is one of the firmly grounded philosophers and erudite virtuous men (although he is the most ignorant of men in what he claims and the furthest among them from knowing what it involves), and fooled by the bombastic words and strange-sounding names that he hears, such as 'hyle', 'element' (ust*uqus), 'element' (uns*ur), 'matter', 'form', 'First Cause', 'Active Intellect', Socrates, Hippocrates, Plato, Aristotle, Pythagoras, Proclus, Alexander of Aphrodisias, etc.! The utmost of the most erudite among them is to have superficial knowledge of the words, instead of [knowing their] meanings. (Sayf al-Dīn 'Alī ibn Muh*ammad al-Azmidī, Daqa'iq al-h*aqa'iq, Princeton, Garret Collection, MS 42B, fol. 1b.)²⁶³

The illusion or pessimism that scientific worldview has created is a new variant among Muslim intellectual community like past decade. Mumtaz Ali argues that "modern Western science" [Scientific worldview] is founded on an incorrect understanding of life and the universe.²⁶⁴ He is a supporter of bringing that truth-based science [Qur'ānic Worldview] back. Mumtaz Ali aims to outline the distinctive qualities of truth-based science, which can serve as a substitute for contemporary Western

²⁶² Muhammad Mumtaz Ali, *Islamization of Modern Science and Its Philosophy: A Contemporary Civilizational Discourse* (Gombak: IIUM Press, 2016).

²⁶³ A. SHIHADAH, FROM AL-GHAZĀLĪ TO AL-RĀZĪ: 6TH/12TH CENTURY DEVELOPMENTS IN MUSLIM PHILOSOPHICAL THEOLOGY, (Arabic Sciences and Philosophy, 2005), 15(1), 141-179.

²⁶⁴ Muhammad Mumtaz Ali, *Islamization of Modern Science and Its Philosophy: A Contemporary Civilizational Discourse* (Gombak: IIUM Press, 2016).

science, which now dominates scientific pursuits worldwide. Thus, he characterizes the meaning of the Islamisation of contemporary Western philosophy of science.

Mumtaz Ali in his recent book entitled, *Islamic Research: Theory, Methodology and Thesis Writing*, further argued that Islamic research is not studying religion alone rather Islamic research addresses more than only what is commonly associated with religion and its practices.²⁶⁵ Islamic thought covers a wide range of topics and focuses on all facets of life and society, demonstrating its concern for the advancement of individuals as well as for society, culture, and civilization. Generally referred to as Islamic Revealed Knowledge, to which he considers True, Authentic, and Universal Knowledge (TAUK) serves as the inspiration and driving force behind Islamic thought. The book makes the claim that Islamic research methodology represents a shift from a materialistic perspective on life and society to one which is spiritually oriented. To improve the quality of life and society, Islamic research is essential. It is essential to resolve today's pressing problems and is indispensable.

Hence, the researcher thinks that to be aware and to educate current Muslim intellectual community regarding the pessimism of scientific worldview is necessary for the wellbeing of Muslim Ummah. The very next step is to educate Muslim youth to encounter scientific worldview. If a student can make and differentiate science and scientific worldview and he is taught about Islamic worldview, there is less chance to fall into error in future. Otherwise, as a result, the blasphemy would rise not from youth from other religion rather blasphemy against Islam would happen by ex-Muslims. The researcher had to formulate such secular texts to understand inherent link between scientific worldview and pessimism that may cause islamophobia and apostacy among Muslim youth.²⁶⁶ The attack from ex-Muslims youth against Islam is more vehement than other people of faiths because these ex-Muslims grew up within Muslim environments. There are corruptions and hypocrisy going on within Muslim

²⁶⁵ Muhammad Mumtaz Ali, *Islamic Research: Theory, Methodology and Thesis Writing* (Kuala Lumpur: Islamic Book Trust, 2023).

²⁶⁶ Md Maruf Hasan, “ধর্মীয় বিশ্বাস ও মনোবিজ্ঞানের সংযোগ: মিথ, ভ্রম এবং বাস্তবতা [The Intersection of Religious Belief and Psychology: Myth, Delusion, and Reality],” *Muktomona Blog*, April 5, 2025, <https://blog.muktomona.com/2025/04/05/60278/>; and Md Maruf Hasan, “আলো আর অন্ধকারের মাঝে: বিজ্ঞান, ধর্ম ও আমাদের শিক্ষা ব্যবস্থা [Between Light and Darkness: Science, Religion, and Our Education System],” *Muktomona Blog*, April 23, 2025, [আলো আর অন্ধকারের মাঝে: বিজ্ঞান, ধর্ম ও আমাদের শিক্ষা ব্যবস্থা — মুক্তমনা বাংলা ব্লগ](https://blog.muktomona.com/2025/04/23/60279/) (both accessed September 24, 2025).

community. Like AbdulHamid AbuSulayman, these Muslim youth would observe all the crisis within Muslim community. Then, they may become obsessed with scientific worldview which attacks directly very fundamental truths revealed by Islam e.g. existence of God, Angels, day after life, day of judgement. Obviously doubt canon would grow along with other frustrations. Now social media video content is unregulated, and everyone can speak their minds whatever they wish. The threat of this, therefore, is very huge. One viral video is enough to create doubt among billions of Muslim young minds. If the issue of pessimism from scientific worldview is not taken seriously and ignored like before by eliminating the knowledge, this would definitely damage the entire Muslim youth and by the time, the decision to teach and educate Muslim students, it would be too late. AI has in the picture now and the dissemination of knowledge happens very rapidly, Muslim intellectuals can not catch the boat. If they miss the boat, they will miss their beloved Muslim youth. The production of cultural Muslim youth is rising now. The silent disenchantment is speeding up to some extent, the more technological development is on the rise. At last, scientific worldview left no hope for existence of Allāh and afterlife. The Qur'ān firmly stands against other worldviews that could potentially deny the existence of Allāh and the afterlife in the present and future. Allāh SWT clearly says in the Qur'ān:

I do swear by the Day of Judgment!
And I do swear by the self-reproaching soul!
Do people think We cannot reassemble their bones?
Yes 'indeed'! We are 'most' capable of restoring 'even' their very
fingertips.
Still people want to deny what is yet to come,
asking 'mockingly', "When is this Day of Judgment?"
...
On that day they will be driven to your Lord 'alone'.
This denier neither believed nor prayed,
but persisted in denial and turned away,
then went to their own people, walking boastfully.
Woe to you, and more woe!
Again, woe to you, and even more woe! (Qur'an, 75:1-5&30-35)

6.1.1 Key features of Islamic Worldview

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

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

6.1.2 Key features of Scientific Worldview

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

1. Speculation: this is the very important characteristic of the scientific worldview when they try to intervene in the discourse of metaphysical

world.²⁶⁷ It is bad because proponents of scientific worldview has no evidence at all regarding metaphysical reality that the Qur'ān offers through revelation. Imām Ghazali also indicated same problem with the neo platonic thought that was popular in his time.

2. Empiricism: Instead of intuition or revelation, knowledge is gained by observation, sensory experience and experimentation. This philosophical foundation is used by the proponents of the scientific worldview to manipulate the young minds. Islam also encourages empirical evidences but not to eliminate the knowledge of the Qur'ān rather to affirm the knowledge of the Qur'ān.
3. Rationalism: logic and reasoning are used to formulate hypothesis, then analyzing data and concluding. Like empiricism, rationalism is also referred by the proponents of the scientific worldview to predict different conclusions than religious worldviews. Islam asks to use rationalism to understand the universe in line with Islamic 'aqīdah.
4. Skepticism: Any hypothesis proposed must be questioned and tested. Doubt can help to progress and develop. However, the skepticism is used for the proponents of scientific worldview to create confusion about knowledge embedded in religious scriptures. The Qur'ān uses skepticism to understand the knowledge and power of Allāh SWT in the heavens and the earth.
5. Falsifiability: scientific theories must be tested and able to be proved right or wrong. For new atheists' religious claims like God and metaphysical world must be scrutinized and passed with falsification test method as specified in the scientific methodology. However, it is not necessary that only one methodology has to use to understand other fields of knowledge. For example, the chain of narrations (Sanad) is very important method by Muslim scholars to preserve the authentic Ḥadīths of the Prophet(pbuh). To enforce every knowledge should be scrutinized under falsifiable methodology is not appropriate for all knowledge.

²⁶⁷ Muhammad Mumtaz Ali, *Islamization of Modern Science and Its Philosophy: A Contemporary Civilizational Discourse* (Gombak: IIUM Press, 2016).

6. Causality: It depends on cause-and-effect relationships instead of supernatural interpretation. With this principle, they try to eliminate the religious claims of miraculous events. However, it is noticeable that Imām Ghazali and David Hume went two different conclusions in the absence of the causality principle. There is subjectivity in the conclusion depending on the person's worldview.
7. Interdisciplinary: Physics, chemistry, biology, all are interconnected to have a deeper understanding about the universe and its reality. Basically, scientific worldview extensively uses all the knowledge to claim their stance against the metaphysical world. They see 13.7 billion years of history by interdisciplinary approach. However, in the book of Qur'ān, Allāh SWT uses an interdisciplinary approach to indicate that our Creator is one who has control of everything in the universe and the beyond the universe. His knowledge is encompassing everything.
8. Reductionism and holism: Science usually breaks down a complex system into small parts, and later science considers how these parts interact with each other holistically. The proponents of the scientific worldview use this knowledge to discredit divinity. However, The Qur'ān indicates that the knowledge of small things to understanding holistically credit must go to Allāh SWT who knows about what is visible and what is hidden in the Universe.

6.1.3 Findings

Science Science and scientific worldview are not the same. According to New Atheist scholars, it is not enough to utilize science rather humans should accept the scientific worldview for the progression of human civilization. For Richard Dawkins and new atheists, Humans are encouraged to abandon religious worldviews and accept exclusively the scientific worldview. The predictions from science are philosophically manipulated by the scientific worldview. New atheist scholars like Dawkins and others do attack knowledge in the books of world religions as unscientific enterprise. These interpretations of science by new atheists affect the minds of youth and Muslim youth

are also vulnerable to these scientific interpretations as indicated by Ibn Warraq. However, Islamic Worldview drastically differs against these speculative interpretations about the metaphysical world by these modern Western thinkers.²⁶⁸ These Western scholars mostly use conjectures instead of knowledge and guidance that Allāh SWT gave for the whole of humanity. Hence, it can be said that there is lack of knowledge and understanding of the Qur'ān among Western scholars as well as Muslim youth in response to the scientific worldview. As a consequence, Muslim youth develop pessimism in their minds and they become Islamophobic at the end of the day.

Overall, according to the research findings, some Muslim youth are gradually becoming pessimistic due to the scientific worldview, which is influenced by science-based education in Muslim countries. They believe that Islam is a man-made, organised religion like other religions, rather than the true revealed religion that comes from a divine source. Therefore, to these impressionable Muslim youth, the idea that Allāh exists is entirely fictitious. Their negative outlook on Islam leads them to become apostates and Islamophobes. Pessimism deriving from the scientific worldview is being actualized within Muslim minds gradually as science-based education is being popular. This research fills the current research gap related to specific pessimism that derives from the scientific worldview. This research also uses fresh interpretations from the revealed source, The Qur'ān, to provide remedy for Muslim youth against pessimism coming from the scientific worldview.

6.2 SUMMARY

In academia, pessimism is a familiar topic in philosophy. There are people who have a negative outlook about life. There are sufferings in life and Buddha perhaps addressed this topic broadly and he suggested the way out from sufferings based on human condition. In ancient Greece, there were cynics who are pessimistic about human condition. It is also commonly assumed that religions are destined to be born by human minds to hide pessimistic prospects of human condition. On the other hand, science was

²⁶⁸ Muhammad Mumtaz Ali, *Islamization of Modern Science and Its Philosophy: A Contemporary Civilizational Discourse* (Gombak: IIUM Press, 2016).

developing since ancient period, but it was hard to grapple that science-based education can offer nihilistic worldview about human condition on the Earth.

After the scientific enlightenment in Europe, there was a tension between science vs religion. This tension was limited to Western world. Since science education is being rampant across the world, the world is witnessing the rise of the scientific worldview. Under the scientific worldview, religions are merely culture and there is no divine truth in it. This very idea created tension between science and religion. A person who is obsessed with the scientific worldview, he or she might end up looking at religious people as hypocrites. For example, A Muslim youth may find Islamisation or integration knowledge as a hypocritical stance after getting affected by the scientific worldview, and they may develop islamophobia and pessimism inside his or her mind.

To understand and explore pessimism in the scientific worldview. First, Richard Dawkin's works have been discussed. Then, Ibn Warraq's case studies among Muslim youth were explored. These Muslim youth developed islamophobia due to the scientific interpretation of human condition on our planet.

Then, this thesis examines the content of Imām Ghazali. There was no scientific worldview during Imām Ghazali, but Imām Ghazali interestingly pointed the possible malaise in Muslim minds when they master science-based subjects. Muhammad Iqbal also tried to produce some works addressing some concerns related Darwinism and modern science.

The research also formulates the possible Qur'ānic critique against pessimism from the scientific worldview. The researcher has viewed to correct and show how Muslim youth should be reflective by reading the Qur'ān to encounter pessimism which scientific worldview is trying to manipulate the young minds of Muslim students.

Lastly, the research shows the relevancy of studying the scientific worldview and pessimism in contemporary context. Islamisation or Integration of knowledge is necessary in all Muslim countries since science-based education has demand every corner of the world.

In conclusion, it can be mentioned that due to the influence of the scientific worldview, some Muslim youth develop Islamophobia which ultimately leads to

apostacy. Since day-by-day science-based education is being more popular, there is high chance of increasing apostacy among Muslim youth. Hence, Muslim countries must reform their education based on Islamisation or integration model to safeguard Muslim students from being divert from Islamic worldview.

6.3 SUGGESTIONS

Last but not least, the researcher will suggest some key points that are necessary to prevent Islamophobia and apostacy among Muslim youth within Muslim community:

1. Education systems based on Islamisation or integration model must be implemented in all Muslim countries since science-based education and the scientific worldview are on the rise. This recommendation is very crucial as this research suggests. Any religious narratives are seen as dogmatic and unscientific according to the worldview of science. Hence, the responsibility for Muslim leaders, academicians and teachers is really challenging. For example, if a science teacher mentions in class that a cellphone is possessed by spirit. Almost nobody will believe in science class. Similarly, day by day, Islamisation is being necessary and the teaching of Islamisation of knowledge based on the current body of knowledge is very challenging. If a teacher says something wrong, a student can simply get information from internet within a second.
2. There should be a common educational board for all the Muslim countries as a check and balance strategy for all the educational contents in schools, colleges and universities. This is integrational system. The syllabus obviously be in native language, and content should be revised and check and balance with current body of knowledge needs to be updated. We know lot of knowledge that was shared by 20th century muslim scholars are not fit for this century. Hence, when billions of learners get education across Muslim countries with false information. As they grow up and learn that the knowledge they learned is not true. The crisis starts. This thesis is about pessimism from scientific worldview. Hence, Islamic literature should be taught in such a way so that students may develop their independent thought

on Islam so that even if the interpretations from some scholars, they find wrong, they come to reflect by themselves that it is the mistake in interpretation of Muslim scholars' and Qur'ān is not to blame. Developing these types of mentality thought educational system is being necessary day by day as apostasy is on the rise within Muslim lands.

3. The syllabus should be upgraded and changed from time to time based on new scientific knowledge and understanding.
4. The students should participate in extra extra-curricular activities like debating and public speaking so that they can develop critical thinking skills to encounter themselves against other worldviews.
5. Muslim students should be encouraged to appreciate different point of views so that the intellectual discourse always be in academic environment.
6. To prevent Islamophobia and apostasy, Muslim countries should also produce Muslim scholars who will contribute to public discourse in media in local language.
7. There should be an intellectual discourse culture in which Muslim youth can join for discussion and express themselves about their hesitations and concerns about Islam and other contemporary concerns related 'aqīdah.
8. Muslim intellectuals and youth should produce more intellectual works on Islam based on Islamic intellectual heritage to formulate responses for upcoming generations.²⁶⁹
9. Muslim academics and leaders should be well equipped with contemporary knowledge to understand the Youth mindset and deal wisely because there is a trend when Muslim youth notice inconsistency and ignorance among

²⁶⁹ Md Maruf Hasan, "Muslim Youths Should Write and Speak Up against All Synthetic Ideologies," *IIUM Today*, September 24, 2025, <https://news.iium.edu.my/?p=184846> (accessed September 24, 2025), and Md Maruf Hasan, "Islamic Perspective of Researching Using Western Theories and Ideologies," *IIUM Today*, August 21, 2025, <https://news.iium.edu.my/?p=184843> (accessed September 24, 2025).

Muslim academicians and Muslim leaders, they do not blame them rather they blame to Islam as not true religion.²⁷⁰

10. For future research, there should be good and active initiatives by the Muslim government agencies because it requires extensive reading and full concentration since these are sensitive areas and it requires full dedication for the Islamisation of knowledge. There is a chance of spiritual crisis along the process as far as the researcher is concerned. This is deeply problematic zone. Hence, it is recommended to enter in this field by knowing the tensions between scientific worldview and Islamic worldview.
11. Muslim academics and students should produce more literature by relevantizing Islamic Intellectual Heritage.²⁷¹

²⁷⁰ Md Maruf Hasan, "On Islamization of Knowledge: The King is Dead, Long Live the King!", *IIUM Today*, September 23, 2025, <https://news.iium.edu.my/?p=185144>; and Md Maruf Hasan, "অভিজিৎ রায় ও এখনকার প্রজন্মের মুক্তচিন্তা" (Avijit Roy and the Free Thought of the Present Generation), *Muktomona*, September 6, 2025, <https://blog.muktomona.com/2025/09/06/60415/>

²⁷¹ Md Maruf Hasan, "Genius of Ibn Arabi in Defense of the Existence of Allah SWT: A Thought-Provoking Tactic Against Materialistic Narratives," *IIUM Today*, September 22, 2025, <https://news.iium.edu.my/?p=185170>;
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