

**UNVEILING MYSTERIES AGAINST “GOD OF THE GAPS” THROUGH SCIENTIFIC  
BREAKTHROUGHS: AN INVESTIGATION ON THE ARGUMENTS OF HUMAN AND  
ADAMIC EXCEPTIONALISM**

Md Maruf Hasan<sup>1</sup>, Faruque Hossain<sup>2</sup>

*<sup>1</sup>Ph.D. Candidate, Department of Usul al-Din and Comparative Religion, AbdulHamid AbuSulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences (AHAS KIRKHS), International Islamic University Malaysia, Kuala Lumpur, Malaysia. E-mail:marufenglish021@gmail.com*

*<sup>2</sup>Post-graduate Researcher, Department of Quran and Sunnah Studies, AbdulHamid AbuSulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences (AHAS KIRKHS), International Islamic University Malaysia, Kuala Lumpur, Malaysia. E-mail:faruque204@gmail.com*

**ABSTRACT**

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

**Keywords:** Adamic Exceptionalism, Human Exceptionalism, Muslim Youth, Apostasy, Scientific Worldview

**1. INTRODUCTION**

when scientific worldview is trying to fill “God of the Gaps” to disprove all religious narratives, this research would try to go extra mile by asking the questions: can Islam be challenged also as the religion of falsehood fundamentally like other religions ? To what extent do Muslim Youths

end up with skepticism due to the scientific worldview? It is rather pure and practical reasons of Kantian philosophy when we discuss about religions today. The principal reason and practical reason of practicing religion merged into pragmatic philosophy. The core truth is missing from all world religions including Islam. Allah never existed. This is mere delusion of homo sapiens, and this delusion has long evolutionary root in our human psychology. That's it. If humans could not make different sounds, give meaning to these sounds, give birth of different languages, create stories, they would never utter the name of Allah. Stories are important to create such imagination of God in human minds. If God is the false conception and human projection of Homo sapiens, then what is the truth about our universe ? Is it like Greek philosophical thought like the universe is eternal? Ghazali called these philosophers as heretical. Can Muslim youths be silent then? Or should they ask? Can they challenge their scriptures if they think so? Or will they be labeled as heretical? What is the problem actually? What went wrong? The universe is the result of one quantum event[There could be trillion of quantum events as hypothesis presumes]. That means nothing is real, not Allah from scientific worldview. The quantum fluctuation in nothing is the cause of our existence as Lawrence M. Krauss explains in his book, '*A Universe from Nothing*' by attacking all world religions. Therefore, there is no meaning for our existence as religions offer to us. The meaning of our existence is just what we have created in our brain. The God, the family bonding, the job, the responsibility, all are for us to make meaning in our brain. We can say that pragmatically till our death life is full of meaning. However, these are the illusion of meaning that we humans have successfully created. Unfortunately, whether we like it or not there is no external affairs intervening in this universe. The harsh truth is our current universe is the product of evolution for approximately 13.7 billion years. We are here by chance. We are lucky to be here. The universe is very hostile to biology in fact. It is not the universe what has been created for us , rather we have evolved through adaptation for survival. Nobody wants failure, rather it is nature which force to fail us. We refer to it as fate. In fact, the religious narratives came up to change the narratives upside down. That means the complete opposite worldviews from the scientific worldview. The religious worldviews never understood the universe, rather this is exclusively scientific worldview which understood the message of the universe. Where is the evidence? Nature is the evidence. Just look at nature. The universe has left the signature of evolution and scientific community is continuously investigating and the evidence speak up against the very existence of Allah. This is not scientists rather universe itself is revolting against the religious narratives. The abstract religious narratives really seem confusing as well as misleading for Muslim youths. This article would explore the literature of new atheism coming from the scientific worldview and its potential impact on Muslim youths.

## **2. MATERIALS AND METHODS**

This research uses materials like contemporary academic discussions from YouTube about science and Islam. Then, library materials like books, articles are used to understand the crisis in academia related science and Islam topic. Then, some online resources are referred to comprehend the contemporary trend on Islam and science. This research mainly uses qualitative methodology. The content analysis is done to fathom the problem of skepticism among Muslim Youths.

### 3. DISCUSSION

Yuval Noah Harari in his book, “*Sapiens: A Brief History of Humankind*” summarized the entire history of the universe from scientific worldview.[1] He stressed how modern humans (Homo Sapiens) evolved from Homo Erectus. This is also mentioned that Neanderthals (Homo neanderthalensis, Homo sapiens neanderthalensis) were changed or assimilated by early modern humans (Homo sapiens).[2]

In recent academic discussion on the topic, “Elements in Islam&Science” at International Institute of Islamic Thought and Civilisation (ISTAC\_IJUM) professor Bigliardi (2024, August 21) talked about adamic and human exceptionalism referring to Shoab Ahmed Malik’s recent works on Islam and science.[3]

The image shows a presentation slide with a dark blue background. The title is 'ISTAC SPECIAL LECTURE' in white, followed by 'EVOLUTION & ISLAM' in a larger white font. Below the title, there is a line of text: 'Differently taught in Muslim countries: e.g. Saudi Arabia and Iran'. The slide lists three categories of Islamic perspectives on evolution:

- Creationism** (or full rejection of evolution): S. Hossein Nasr, A. Oktar, Z. Naik, E. Qunaybi
- Human Exceptionalism** (only human beings were created): Yasir Qadhi, Nazir Khan
- Adamic Exceptionalism** (only Adam and Eve were created): D. S. Jalajel, S. A. Malik

Below these, it states: **No exceptions** (Adam and Eve: a sacred story about what it means to be human): R. Dajani, N. Guessoum

On the right side of the slide, there are several images: a portrait of a man with a white beard, a book cover with Arabic text 'أصل الأنواع', a portrait of a young man, and a book cover titled 'ATLAS of CREATIONISM'.

Figure 1: Professor Bigliardi’s the One of Presentation Slides on the Origin of Homo Sapiens according to Muslim Intellectuals

Reference: (Bigliardi,2024)

The live discussion went towards extreme disagreements among academics during questions and answers session. Professor Osman Bakar, Ziauddin Sardar, Jasser Auda, Mehmet Ozay were there. It is clearly distinguishable that scientific worldview and Islamic worldview both have different epistemological grounds. However, among Muslim intellectuals there is no common ground in dealing with scientific worldview. For example, some academicians try to solve the problem of modernity through Sufism like Osman Bakar and Naqib al-Attas. Some academics end up with literal interpretations of the Quran like Zakir Naik. Some modern Muslim scholars are now trying to negotiate with the thought of scientific worldview using logic and scientific evidence as we can see in the works and activities of Yasir Qadhi, Shoab Ahmed Malik, Hamza Andreas Tzortzis and so on. This is perhaps going to be the major trend in the 21<sup>st</sup> century. They mainly go with human exceptionalism or adamic exceptionalism to defend Islamic worldview.

The following month (13<sup>th</sup> September 2024) ISTAC called for another expertise on this following area. Professor Ismail Latif Hacinebioğlu from Istanbul University delivered his speech on the topic “Grounding by Reasoning: Establishing Knowledge and Belief through Logical Argumentation”.[4] This discussion of Hacinebioğlu was relevant to Islam and Science topic. Basically, he tried to convince how to defend Islamic epistemology through logical argumentation. He stressed on definitions. He used the phrase ‘Definition of definition’. The academics are free to challenge the definition. Edward Said perhaps noticed that part in late 20<sup>th</sup> century. As a result, we have seen terms like ‘decolonization’ used by academics. Science is not value free and that’s why we have observed the development of new atheism from scientific worldview.

The source of knowledge in Islamic worldview differs from scientific worldview. It is stated:

The Islamic conception of the sources of knowledge differs from the conception of materialistic atheists; which makes existence their only source and cannot conceive of a methodology of knowledge except that by which the realities of the physical universe became known. It also differs from the other religious metaphysical conceptions. The pivotal difference between Islamic concept and these other systems is that the latter establishes proofs from the observable universe for its claim that there is a second source of knowledge, i.e. revelation, while the materialists deny this reality, which is indicated by the source of knowledge they acknowledge, which places them in contradiction; the proponents of other religious metaphysical conceptions believe in sources for which they possess no trace of proof for their authenticity.[5]

Epistemology can be one of the root causes of skepticism for contemporary Muslim Youths. Scientific Worldview, especially New Atheism, has successfully been able to inject this skepticism among some Muslim youths. There is a trend of apostacy among Muslims.[6] The problem with Hacinebioğlu’s challenge through definition is about asking the question about logical fallacy. In his speech, he wanted to mean that modern thought got logical fallacy, which is right to some extent, however, the point of scientific worldview is more subtle and it is nearly impossible to get rid away for skeptical Muslim youths. Definition of definition creates more confusion and maybe the interpreters can be happy by winning in debate, however, as soon as we return our home, the question remains does Allah really exist? Yaran ran all the contemporary arguments for the existence of God.[7] The Eastern and Western scholars’ gang up for defending God in Academia. The billions of believers across the world still believe in some deities, yet academia seems slowly moving towards a nihilistic worldview for the existence of Allah. Muhammad (peace be upon him) stated, “Islam began as something strange and will go back to being strange, so glad tidings to the strangers.”[8] It seems Muslim youths would experience same problem like what Bertrand Russell mentioned in one interview :

Philosopher of science Wesley C. Salmon (1925-2001) created this version for a footnote to a 1978 journal article:

If I recall correctly, Bertrand Russell was once asked if there were any conceivable evidence which could lead him to a belief in God. He offered something similar to Cleanthes’s suggestion. He was then asked what he would say if, after dying, he were transported to the presence of God; how would he justify his failure on earth to be a believer? “I’d say, ‘Not enough evidence, God, not enough evidence!’”[9]

The development of the scientific worldview took place over 2000 years.[10] New Atheism is no doubt an ideological threat for all the world religions. It is mentioned, “ the rise and influence of New Atheism represent a paradigm shift in the discourse on religion and belief systems. Through their writings, debates, and public appearances, the Four Horsemen have propelled atheism to the forefront of public consciousness. Despite criticisms of the movement's confrontational approach, its long-term influence on public discourse and the intellectual landscape is undeniable. As New Atheism evolves, its impact and contributions to the ongoing dialogue between faith and reason will be of continuing interest.”[11] Corresponding to Chaucer’s ‘*The Canterbury Tales*’, Richard Dawkins conveys forty "rendezvous points" where Homo Sapiens had to negotiate with evolutionary common ancestors over 4.5 billion years of our planet’s history. Richard Dawkins 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.”[12] This is a devastating twinkling representing all the belief systems across our planet. The Islamic worldview is definitely in the dangerous zone whether we like it or not. Azraf discussed in his book about science and revelation based on intuition as a source of knowledge.[13] The revelation and mysticism are two problematic parts for the scientific worldview since new atheists negate any transcendental truth for the existence of God. So, all intuition comes from our brain and there is no external interference in our brain. Should Muslim youths be stubborn to negate their stance or should they negotiate?

#### **4. CONCLUSION**

This research is important for future Muslim Academicians. With the development of science and technology, we have seen the development of scientific worldview. Islamic Worldview was never challenged fundamentally like this before. During the medieval period, there was attack from Greek philosophy, but scientific worldview seems far more dangerous than Greek philosophy because of its epistemological stubbornness. Experimental data and evidence are here from various scientific fields. The scientific Data and evidence are used to negate any religious doctrine across the world. Muslim youths may get affected once they realize what is going on in academia. Though this trend is realized earlier in 20<sup>th</sup> century, but with the rise of new atheism, it seems the storm of apostasy in Muslim societies is on the way. Evidence speaks different than the belief of common people. Or is the evidence really controlled by powerful narratives?

#### **ACKNOWLEDGEMENT**

I am extremely grateful to my beloved Supervisor Professor Muhammad Mumtaz Ali from the Department of Usul al-Din and Comparative Religion, AHAS IRKHS, IIUM for allowing me to study independently in my favorite area which is science and Islam.

## REFERENCES

- Harari, Yuval N. author. (2015). *Sapiens: a brief history of humankind*. New York: *Harper*.
- Tuttle, R. Howard, Trinkaus, Erik and Williams, Frank L'Engle (2024, September 15). Neanderthal. Encyclopedia Britannica. <https://www.britannica.com/topic/Neanderthal>
- Bigliardi, Stefano (2024, August 21). *Elements in Islam&Science*. ISTAC TV. <https://www.youtube.com/watch?v=2QXCHmWoQtU&t=7446s>
- HACINEBIOGLU, Ismail Latif. (2024, September 13). *Grounding by Reasoning: Establishing Knowledge and Belief through Logical Argumentation*. ISTAC TV. <https://www.youtube.com/watch?v=iodTR1bBnyk>
- Azram, M. (2012). Epistemology -an islamic perspective. *IIUM Engineering Journal*, 12(5). <https://doi.org/10.31436/iiumej.v12i5.240> p.80.
- Pipes, D. (2024, January 9). Ex-muslims: The challenge to Islam it has never faced. Anglican Ink © 2024. <https://anglican.ink/2022/01/10/ex-muslims-the-challenge-to-islam-it-has-never-faced/>
- Yaran, C. S. (2003). *Islamic thought on the existence of god: With contributions from contemporary Western philosophy of religion*. Council For Research In Values and Philosophy.
- Sunan ibn majah 3986 - tribulations - كتاب الفتن - sunnah.com - sayings and teachings of Prophet Muhammad (صلى الله عليه و سلم). (n.d.). <https://sunnah.com/ibnmajah:3986>
- Flood, A. A. (2020, September 16). “why did you not give me better evidence?” the atheist would ask god, as though his demand for evidence were not itself evidence. Anthony G. Flood. <https://anthonygflood.com/2020/08/why-did-you-not-give-me-better-evidence-the-atheist-would-ask-god-as-though-his-demand-for-evidence-were-not-itself-evidence/>
- Hasan, M. M., & Islam, S. (2024). Polarized Viewpoint Between Islamic Worldview and Scientific Worldview on the Existence of Allah. *International Journal of Research in Engineering, Science and Management*, 7(6), 58-62. <https://journal.ijresm.com/index.php/ijresm/article/view/3077>
- Mohamad Fuad, M. R., Che Nordin, K. N., Hamat, Mohd. F., & Qatawneh, M. A. (2023). Godless minds: Exploring the rise and influence of New Atheist thinkers. *Journal of Usuluddin*, 51(2), 89–120. <https://doi.org/10.22452/usuluddin.vol51no2.4>
- Dawkins, Richard, 1941-, *The Ancestor's Tale: A Pilgrimage to the Dawn of Evolution*. Boston, Mariner, 2004, p.614.
- Azraf, Muhammad (1980). *Science and Revelation*. Islamic Cultural Centre.