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# Pessimistic Prospects of the Scientific Worldview: A Potential Islamic Defense for the Future Leadership of Muslim Youths

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### ABSTRACT

This research paper tries to deal with contemporary concerns of the scientific worldview. In the past, pessimism from the scientific worldview was just a mere dichotomy between Western secular intellectuals and Christian authority as we have learned from the Western history. However, Salaman Rushdi and Ibn Warraq indicated something different. The scientific worldview may affect the attitudes of Muslim youths. After the fall of the Arab spring, Islamic movements may face difficulties in Muslim societies. What went wrong with the Mursi regime when he was elected following Western democracy? This research paved an alternative way to understand the difficulties of Islamic movements. Then, the article tried to provide a feasible solution for the future leadership of Muslim youths. This research also looked into the works of Imam Ghazali, Muhammad Iqbal and Sayyid Qutub for the possible solution against pessimism of the scientific worldview. This article used qualitative methodology. The research found that despite having the dominancy of the scientific worldview in the 21<sup>st</sup> century, Islam has a unique way of dealing with the pessimistic politics of the scientific worldview. Machiavelli's notion of Lion and Fox and Nietzsche's master and slave morality have been explored to understand the problem with contemporary Islamic movements. In addition, the article suggested that Imam Ghazali, Muhammad Iqbal and Sayyid Qutub were able to draw some defense mechanisms against the scientific worldview.

## 1. Introduction

[... Fear not, with a talisman around your neck,  
Bound by your pure Quran.  
We (Muslims) were never people for seeking life's pleasures,  
Martyrdom was the desired joy of us,  
In beggar's clothes, those (Muslims) caliphs (leaders),  
Ruled half the world.  
(Alas!) Today those (Muslims) sleep unconscious,  
(while) Outside, storms and hurricanes rage.]  
- Kazi Nazrul Islam [1]

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Muslim Youths are leaving Islam in record numbers ever around the world. It is 25 % as one Muslim scholar mentions in public lecture [2]. The situation is alarming now. Tsunami is coming within the Muslim community as Bilal Philips warns. Hasan and Mumtaz Ali discussed about pessimism from the scientific worldview that can affect Muslim youths [3]. This research would extend to political crisis in Muslim societies due to the influence of the scientific worldview. The hypocritical leaders may arise due to influence of the scientific worldview. These bad leaders may develop two faces. In other words, they act as cultural Muslims to fool mass Muslim population. By hook or by crook, Power is the main objective for these bad leaders. Leadership crisis is already rampant in Muslim countries. In addition, Islamic Movements are under constant threats and difficulties as we have witnessed in the case of Jamaat-e-Islami Bangladesh and Egypt's Muslim Brotherhood. The main question for this research is: could the political crisis for Islamic movements lead Muslim youths to subscribe to the scientific worldview? The evolution of thought among Muslim youths may happen gradually. What sort of failure or frustration can lead a Muslim youth to Nihilism (extreme pessimism) in contemporary Muslim societies? There are obviously several reasons, and political crisis in Muslim countries can be one of the reasons for Muslim youths to develop nihilistic tendency [4]. This is very subtle link to emphasize for this research article.

To understand the evolution of nihilistic tendency among Muslim youths, let us look at the status of the political crisis for the Islamic Movement in Bangladesh. Islam states by quoting:

*Over 35,000 cases have so far been instituted against more than 7,500,000 Jamaat leaders and workers across the country..., though the current internal report by BJI showed that in 2020, the individual cases instituted against more than three hundred thousand Jamaat members where about ten thousand members are in the prison (Islam, Onder and Naydera 2020). Interestingly, despite the consequent loss of its business and social institutions, Jamaat remains very active in the social landscape of Bangladesh (Amin 2016; Islam, Onder and Naydera, 2020). The question arises: What makes Jamaat a political nemesis of the current BAL regime? How does Jamaat remain resilient despite tremendous repression, discrimination and scrutiny from the ruling regime? Admittedly, while many movements within and beyond Bangladesh have restored to various forms of extremism, sometimes in the name of religion, by and large Jamaat propagates and upholds moderation and tolerance, adherence to the rule of law and democratic principles (Amin 2016)" [5].*

The condition of Islamic movement in Egypt would be more frightening [6]. If decision making of leaders (on time) goes wrong, the entire population of Islamic movement must be ready to suffer from these mistakes. Now we can imagine that the evolution of pessimistic attitudes may arise thus for Muslim youths: First political crisis, then they get higher education with secular knowledge in the West, and they get introduced with the scientific worldview. Every religion is wrong according to the scientific worldview (as advocated in New Atheism). Religion, laws, and lifestyles all are reduced to the invention of human beings for peace and harmony in social construct. Hobbes and Rousseau focused on how laws were invented for human society. The scientific worldview also extended that all religions as inventions of humans. There is no divine truth with anything. This sort of Western thought can create dilemmas in the mental state of these vulnerable Muslim youths. This condition can apply not only to Muslim youths but to youths in general across the world as science and scientific worldview are spreading like wildfire in the contemporary world. Liu Cixin states, "Young people are all the same. The more books you read, the more confused you become"[7]. Harari is the best example of this case. Harari was an atheist scholar living in the state of Israel. He is a Zionist at the same time, and he actively advocates justifying Jews state [8]. Harari is openly a hypocrite scholar.

This kind of Muslim leadership would definitely appear within Muslim societies as well. They act Jews, Christians, and Muslims as face value to survive in society. However, they do not subscribe to these Abrahamic monotheistic God as Real Truth. Religions are just cultural garbage to these scholars and leaders.

When 41<sup>st</sup> anniversary of International Islamic University Malaysia (IIUM) is being celebrated among IIUM community, a cute and beautiful cat in morning is carefully observing thousands of wonderful pigeons next to IIUM river. What a wonderful scenery! Is not it? Suddenly the cat ran towards thousands of pigeons and caught one of them. The pirate desperately tried to get rid of the mouth of the so called defined cute cat, but it failed. The cat ran towards the jungle and disappeared. Charles Darwin used that sort of moment to define new pessimism from a scientific worldview which ultimately negated Christianity and paused challenged against entire enterprise of religious beliefs of human beings across the world. Darwin gave simple ideas like natural selection, survival of the fittest, to explain evolution of species. Today the very concept of evolution has been extended in every branch of pure science like evolution of the universe, evolution of chemicals and evolution of biology. All evolutionary explanations are tied up together to describe our current stage of universe. Divine explanations are completely ignored as cultural ignorance.

It goes without doubt that the advancement of science and technology is continuously contributing to the development of human society. However, the worldview that science has offered created a sense of pessimism about our life on this tiny planet and the universe. Scientific worldview ignores the very notion of Allah as mental projection of humans. Religion was just a significant survival tool for human beings. It is not Allah created the universe rather it is human beings who created Allah in their mind as a necessary lie as consolation against violent nature. This article would deal with pessimistic politics of scientific worldview. Then, the article will look into Islamic responses by Muslim scholars against Subtle Pessimism from Godless Power Dynamics.

## **2. Methodology and Limitation of This Research**

The research uses qualitative methodology. The content analysis was done to grapple the problem of subtle apostasy of Muslim Youths due to influence of scientific worldview. The limitation of this research is the data collection was based on secondary sources. In addition, there is no reliable survey or empirical current data or statistics to support arguments regarding the political crisis and its influence on the thoughts of Muslim youths. However, the hypothesis has been formulated based on the phenomena of Islamophobia among Muslim youths within Muslim countries. The disenchantment of Muslim youths from religious faith due to scientific worldview is indeed very subtle and slow process. There is a hint in literature how Muslim youths can lose faith in *Tawhidic* paradigm due to the influence of the scientific worldview. The researchers depended on those secondary sources and formulated a hypothesis and came up with this research. The further research is recommended in future since 21<sup>st</sup> century is the beginning of crisis for faith that Christian world experienced in the West last centuries.

## **3. Results and Discussion**

### ***3.1 Salman Rushdie to Ibn Warraq: Journey from Literature to Academia for Islamophobic Attitudes Among Muslim Youths Due to the Scientific Worldview***

After the publication of *The Satanic Verse* by Salman Rushdi, the Fatwa came of killing him by Khomeini. Majority Muslims little knew what what's going on. They just simply thought that Salman Rushdi did blasphemy against Islam which is true. However, the root cause yet to understand by

majority of Muslim scholars or it was ignored due to the issue of Islamophobic writings. In this research, it is found that Salman Rushdi did indicate pessimism of the scientific worldview. It is not blasphemy rather it is the problem with the scientific worldview that is coming towards Muslim societies. In other words, Scientific worldview causes Islamophobic attitudes among Muslim youths within Muslim societies. Little was noticed and discussed about that topic during that period of time. Let's look at some lamentation of Salman Rushdi in the 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" [9].*

Literature is considered the heart of the 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 her anger towards Muslim society alone, rather scientific worldview may cause significant role to write against Islam. The blasphemy against Islam was closely related with scientific worldview.

In light of such historical background, Ibn Warraq's writings are essential. Pakistan was also home to Ibn Warraq. He writes under this pen name. The original name is not known. His two books are important to our investigation. "Why am I not a Muslim" is the title of the first book. This book is actually a continuation of Bartered Russell's "Why am I not Christian." In order to criticize all religious dogmas, Russell attacked Christianity. But Warraq's efforts adopted a somewhat different approach. Ibn Warraq introduced the Western church and scientific histories into the historical context of Islam. He modified and applied to Muslim nations. The second book included case studies of young Muslim people who, after experiencing a number of issues with Islamic teaching, become atheist. The researcher contends that the pessimism Ibn Warraq expresses in his writings is mostly connected to a scientific viewpoint. While Ibn Warraq's writings may not have been as sacrilegious as those of Salman Rushdi, they are nevertheless highly valued in academic scholarship. Ibn Warraq was the first to write on the pervasive issue of Muslim adolescent academic disengagement. Despite Muhammad Iqbal's warnings, he did not directly reveal the issue, even while taking Parvez Hoobhoy's writings into account. He resembled Muhammad Iqbal as well. He was criticizing Islamization 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 for 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 by-passing 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 youths 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 Islamization of knowledge. The superficial explanation, logical fallacy or sophistry would lead youth Muslim 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 expert, he or she must refer to expert who knows about it. Avoiding the topic is not way also because the internet is there. This is matter of fingertip. Only way to deal with upcoming Muslim generation is to encounter with them with proper knowledge. If academicians are appointed on the basis of political affiliation, some areas would have no problem in it, but some areas are extremely dangerous for nation. Is it right thing to appoint a 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 is supposed to speak about deep rooted problems? Disenchantment comes later and pessimism comes first from the scientific worldview. For example, when Nietzsche realized the problem of scientific worldview. He wrote pessimistic philosophy. Then, Dostoevsky and Antov Chekov wrote pessimistic literature being inspired by the scientific worldview. Jean Paul Sarte and Albert Camus wrote extensively about pessimism and tried to provide a solution through existentialism. They encountered the problem, and they provided a solution.

Early Muslim scholars of 20<sup>th</sup> 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 youths in early stage and it was only affected western intellectuals and writers. The trend of pessimism due to scientific worldview started in the late 20<sup>th</sup> century. Salman Rushdie and Taslima Nasreen can be considered as the first generation to face pessimism due to the scientific worldview. Yet it was difficult for majority of Muslim youths to comprehend the deep-rooted problem. Only a few understood perhaps, and they were mostly busy with the later part. That means blasphemy. 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 since there are so many external factors preventing him not getting 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 treatment 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 "Allah" must go the way of "Apollo" and

“Baal”.’9 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 and capriciously malevolent bully’ [10].

This research only would emphasize Emilsen’s first identification which is believing in God is irrational in the age of science. If this very reason is successfully injected in the minds of Muslim youths, 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, [11] it would be meaningless to argue when first reason of Godlessness injected in youths’ minds. Daniel Dennet tried to show pragmatic and practical aspects of having religion and God for survival in nature [12]. In other words, there is no truth in religion or in the discovery of God.

Let’s examine the passage from Ibn Warraq that describes a 17-year-old Muslim youth who was pessimistic and abandoned Islam because of his scientific viewpoint:

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 Allah being able to create his creatures in whatever form Allah 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 (‘alai 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 imam made reference to the hadith that said the prophet Adam was sixty cubits tall, with no hint of suppressed amusement, a profane voice descended upon me: "This is all fucking absurd." ... I never returned to that masjid or any masjid again. But indicative of why religion is so successful at persisting, despite my melancholy state, I still, incredibly, harbored hope that some heresy would save me from having to stare the universe straight in its non-face [13].

Another Moroccan case exists. Nadia is the girl’s name; she abandoned Islam.

Ibn Warraq states Nadia’s 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 [14].*

It is important to highlight that a scientific worldview might contribute to pessimism in the minds of young Muslims. Scholars of Muslim descent ought to give due consideration to this matter, and additional literature on the subject is required. There are countless academic works supporting and refuting the theory of evolution among scientists, as well as a scientific viewpoint and discussion of the subject. While it is difficult for young Muslims to research every topic, supporters of the scientific worldview may mislead and divert them off the straight and narrow.

In place of using facts, Shabbir Akhtar attacked Ibn Warraq as an ideological opponent. In the Endnote, Akhtar notes:

*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 [15].*

Muslim intellectuals need to provide quality books on science and Islam for Muslim youths, notwithstanding Akhtar's attacks akin to those of conspiracy theorists. Perhaps earnest in his writing, Akhtar refrained from using conspiratorial language in the subsequent phrases:

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 [16].

Osman Bakar edited a book with the collection of essays from various western and eastern authors of science. He claimed that it is possible to adapt and 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 millions of years and this is highly predicted 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 are probably evidences 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 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 proponent 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 in Quran, "Which favour of your God would you deny?"[17]. 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 youths. 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 the problem is unsolved. Thousands of seminars and conferences have been done after Palestine and Israeli conflict. Million Dollar perhaps has been wasted for discussion. What is the outcome after a century of fighting? West and East both had conferences in it and the most intelligent people on earth discussed 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 decades 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 stupid, 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. There was a time perhaps they wanted to commit suicide but no it has been meaningless, 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 Islamization of knowledge. For whom, the Islamization of knowledge should take place? For the older generation? If the old teaching of Muhammad (peace be upon him) is there with Muslim youths, there is no need for Islamization of knowledge. That is the missing part with Muslim youths.

Again, these were the crisis of literature from the scientific worldview. Now if we relate with political crisis of Islamic Movements that youth Muslims witnessed for last two decades, they may end up having tendency to subscribe the scientific worldview. Secular Muslim leaders are corrupted and hypocritical in their action. That means we see one smile face in front of media in public and behind the scene, they have completely different strategy to hold in power. What are the possible strategies could Muslim leaders take to save the people of Muslim land. Next section would propose some critical strategies that could help future Muslim leaders to save Muslim societies.

### *3.2 Potential Suspension Between Islamic and Western Political Thought*

*“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 Allah...” (Al-Quran)[18]. “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!”[19].*

There are two major solutions to nihilism for Nietzsche for whatever the reasons: 1. Overman (Be Active) and 2. Last Man (Be passive) [20]. Nietzsche indicates the 3<sup>rd</sup> one for mediocre leadership as the survival strategy in corrupted society as we can notice from above quotation.

This research would try to explore and examine the political decisions of Prophet Muhammad (peace be upon him) in light of Nietzsche and Machiavelli's philosophical framework to formulate possible new strategies for the future leadership of Muslim Ummah. Nietzsche is considered as a new prophet when traditional religions along with God were considered as dead due to scientific enlightenment. He created new morality without organized religions since God is dead for Nietzschean philosophy. Again, the above quotation of Nietzsche is for initiative-taking people, especially leaders of nations. However, the researcher also uses the Qur'anic verses mentioned above are for the solution of Muslim leaders as well as Muslim Ummah as a whole. Can Muslim leaders extend or extract the deeper meaning from those Quranic words? Or is it possible to extend new understanding to defend Islamic state by reconciling Islamic teaching and western thought? The very first objective of *Maqasid al Shariah* is protection of Din (Islam). If protection of Din is secured within Muslim territory, the remaining 4 objectives automatically are secured as we have witnessed practical examples from Islamic state during the rulings of Prophet Muhammad (peace be upon him), Abu Bakar (R.A.) and Umar (R.A.).

This research argues that, perhaps, the root cause of failing Islamic movement in 20<sup>th</sup> and early 21<sup>st</sup> century is not being able to distinguish and mix up with two types of moralities of the Quran. Lets imagine we accept Islam during the time of prophet Muhammad (peace be upon him). We are Muslims. However, Allah reveals those verse (ayah) [3:104 and 110] despite we are Muslims. The question is why should we have another group among Muslim community to order for good deeds and forbid bad deeds? Is it possible to extend those verses for Muslim leadership? Again, the Quran is full of abstract philosophical thought and that's why in each century we have witnessed new interpretation or Tafsir of the Quran.

Nietzsche identified these two moralities as master morality and slave morality [21]. 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. In other words, natural laws are permanent and universal for all since the universe was created. Whether you are religious or non-religious, you may break your legs if you make mistakes while you are walking. This is very simple concept yet very powerful if implemented. The researchers would argue that Muslim leaders of Islamic movements applied slave morality for all people within their respective countries when they came to power and that may be a mistaken political thought which led them for indecision on what to do on time. As a consequence, they were defeated by corrupted power time and again and these leaders, along with Muslim youths, went for the state of pessimism assuming Islam is not practical and strategic in terms of describing morality and taking appropriate decision on time. The researchers would also argue that this is perhaps a misunderstanding of Quranic teaching. That's why orientalist scholars accuse Quranic teaching as violent; and Muslim leaders subconsciously take orientalist's interpretation for granted. We Muslims actually bypass the strict decision of the Quran and later we entire Muslim population suffer and blame Islamic teaching as if the Quran can not provide practical solution. In every country we see the more they are strict in laws, the less crime and the more peace in society. Singapore is always a great example for implementing laws. The Quran says, "As for female and male fornicators, give each of them one hundred lashes,<sup>1</sup> and do not let pity for them make you

lenient in ‘enforcing’ the law of Allah, if you ‘truly’ believe in Allah and the Last Day. And let a number of believers witness their punishment” [22].

Academicians and leaders of Muslim community are tricked in that way by western orientalis and these academicians and Muslim 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 ‘Jihad’ lest they are labeled as militant academicians, and they lost their positions being identified as producing radical thought.

Now there is another Western political theory that Muslim leaders may reconcile to defend Islamic territory. Machiavellian lion and fox theory for the prince is extremely important to recognize 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 [23]. The accusation comes still now on Muhammad (peace be upon him) for allowing Medinan Muslim leader to kill all the Jews young men for a particular tribe [24]. 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. Again, this is western political thought. Islam, however, has the most moral and ethical strategy on this point. There will be discussion on this point later. Let’s try now to put 23 years of the life of prophet Muhammad (peace be upon him) under the theoretical framework of Machiavelli to find some possible alternative solutions for future Islamic movements. The point to be noted that Said Nursi’s works during Mustafa Kemal Atatürk are considered as fox strategy for the prince.

Prophet Muhammad (peace be upon him) led first decade in Makkah since the Quranic revelation started, and this life span can be fall under the category of fox strategy for Machiavellian prince, and the rest of his life in Madina of the Prophet can fall with Lion strategy for Machiavellian prince.

Again, Prophet Muhammad (peace be upon him) has never taken any single radical decision that Machiavelli suggested for the prince as a lion. In fact, Islam only reduces the potential risk to save Islamic state and its people. That means master morality of Nietzsche or Lion strategy of Machiavelli must be improved in the context of Muslim leadership. Being lion and killing of entire race of wolves are not supported in Islam. For example, what is happening in Palestine now? Israeli soldiers killing children and women along with men. Islam never supports even to break church, pagoda or mandir or other ritual places. The decision of killings only those who are threat for Islamic state as every country does by law now. The great example was during the conquer of Makkah. Prophet forgave all except few people who were threat for Islam and Islamic society. For the implementation of Islamic law, Prophet (peace be upon him) even would allow hand amputation for his daughter for a just Islamic society. Abu Bakar (R.A.) was ready to fight against those who refused to pay zakat. Whether they are Muslims or non-Muslims, the concern for Muslim leaders should be the protection of Din (Islamic territory); and Abu Bakar did realize that as very first leader after Prophet (peace be upon him). The indecision of Othman (R.A.) led first political crisis in Muslim Ummah. Master morality in Islam means, leaders must not be emotional and take practical decision to protect Islamic State. Whether they are Muslims or non-Muslims if found guilty or if leaders find potential threat, they have right to take strict decision to save Islamic State and its population. Millions are suffering in Egypt now as we can witness the contemporary example. Leaders in Islamic Movement must be smart and strategic to take decision on time. Time and again, Singapore is the real example in that instance. If drug trafficking is found, the criminals will be punished no matter who they are. The capital punishment is strictly implemented for drug trafficker. Indeed, Nietzsche’s master morality is absolutely necessary for any state to govern properly, and it is not to misuse but rather for good reason. Mursi regime failed to take decision on right time (maybe there were western influences and

conspiracy always against Mursi regime, but this research would only focus on decision making part for Muslim leaders). Now we see the consequences. Millions of Muslims from Muslim brotherhood in Egypt are suffering as a consequence.

Obviously, there were external factors from West, but it was extremely necessary to take appropriate decision against the leadership of soldiers in Egypt when Musri was in power, and they were passive to take such hard decisions out of dilemma on time. This research argues that these Muslim leaders confuse between master morality and slave morality or to some extent they face problem of indecision when they had the power. In other words, if necessary, Muslim leaders must be smart and be fierce for common good of them and Muslim community, otherwise Muslim leaders will be imprisoned and killed as happening in Egypt recently [25]. Western ideal democracy did not work at all for Islamic movement in Egypt. Mass supporters of Muslim brotherhood 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 were snatched the power in front of International community, it is too late for Islamic Movement in Egypt now. This is not the failure of Quranic teaching rather there was an error in implementing Quranic teaching on time. Quran is highly sophisticated philosophical and political book for the survival of Muslim Ummah along with belief systems. When the concept of Tawhid is confirmed within the minds of Muslim community, Allah of Quran is extremely conscious about the rights of his slaves to take care of them by all means as we learned from the biography of Muhammad (peace be upon him). Muslims must strike back no matter how many times they fail. That's how evolution works. Series of mutations for centuries can cause excellent result. In Russia, Bolsheviks, laborers, and peasants launched a series of uprisings known as the Russian Revolution that took place between 1905 and 1917 [26]. They succeeded at the end. Perseverance was the key of success for Russian Revolution.

### *3.3 Missing Quranic Leadership Due to Acceptance of Orientalist Mindsets through Secular Education*

What Edward Said identified in the 20<sup>th</sup> century for orientalist hegemony, the world people are witnessing the practical example of orientalist hegemony due to recent Israel and Palestine conflict. The narratives are being openly manipulated even though thousands of civilians in Palestine have been killed. When Quranic 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 [27]. 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 has not been changed till today. Maybe due to Islamization 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 or Machiavellian morality because Islamic morality is centralized with concept of Tawhid which Nietzsche was missing desperately. If Quranic morality is again practiced properly by Muslim community, the state of pessimism from the scientific worldview or any other worldviews would automatically be revoked from Muslim minds. 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 [28]. 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 [Overman/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." [29]. A person came to Gombak campus, IUM and he was given a *mahallah* (hostel) room simply to live. He is neither a student nor a worker. After spending weeks, months or years in this condition with no tasks at all, he may notice the meaninglessness 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. Dawkin's 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 nihilism due to scientific worldview. Nietzsche then offers a passive character for human beings to deal with nihilism.

Imam Ghazali and Muhammad Iqbal both are important figures to respond nihilism, cynicism or pessimism of scientific worldview. During Imam Ghazali's time period, there was no popularity of theory of evolution. However, he was successfully able to identify pessimism that may derive from scientific worldview. He closely observes those scholars of science and wrote them down in his autobiography. 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 Parvez Hoodbhoy against Imam 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 youths are mostly vulnerable of scientific worldview.

There are many Muslim scholars who defended Islam using their own way of thinking. This chapter tries to mention some relevant authority if it is necessary to relate with Imam Ghazali and Muhammad Iqbal to formulate answer for pessimism of scientific worldview.

In the mediaeval period weather, 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 in the past, but it was based on philosophy. For example, if we look at the works of Imam Ghazali, we find refutations of philosophical ideas. Pessimism from the scientific worldview was dealt very little. 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 had public apology for saying truth about heliocentric worldview. The old scientist was humiliated. Bruno was intricate and vocal against church. The blasphemy was there. He 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 picture. The French revolution was succeeded. America became independence. The catholic and protestant got separated. Francis Bacon. Shakes Peare 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 the 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 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 hung. Despite all the troubles, they left their writings which indicated deep rooted problems within Muslim countries. Towards the late 20<sup>th</sup> century, Ismail Raji Al Faruqi established IIIT. He wrote books on establishing Islamic Universities to promote Islamization of knowledge. Muslim scholars tend to focus on this issue to encounter West for ideological and political battle. Huntington, Bernard Lewis wrote against Islamic civilization. Western scholars introduce the idea "Us vs Them". Islamization 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 powers are fighting. New atheism from the scientific worldview was developing. Among Christians, Muslims, Jews and Hindu youths. 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 youths. The contents are on social media. Prophet Muhammad (peace be upon him) and God are openly criticized with depicted pictures [30], and nobody seems capable to take action. Hence, blasphemy becomes easy and who are consumers of these blasphemous contents? Silent Muslim youths. 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? Next section would try to deal with tendency of apostasy among Muslim youths that may happen due to the political crisis of Islamic movements and the scientific worldview.

### *3.4 Some Reactions from Muslim Scholars for Subtle Pessimism of Scientific Worldview*

Let's assume political pessimism led Muslim youths to be passive in action and create a tendency to subscribe the scientific worldview due to their recent exposure with Western thought. Now the question is how do past and contemporary scholars deal with skepticism and the scientific worldview?

In Ghazali's autobiography, Imam Ghazali (d.1111) mentions his state of skepticism, "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 an even balance; the necessary truths of intellect became once more accepted, as I regained confidence in their certain and trustworthy character" [31]. Imam Ghazali's work is still relevant to refute pessimism of scientific worldview because he seems to closely observe subtle difference of

science and scientific worldview. He was also able to pinpoint the pessimism that may derive from the scientific worldview. Ghazali 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 philosophers and to think that all their sciences resemble this one in clarity and demonstrative cogency. Further, he has already heard the accounts on everyone's lips of their unbelief, their denial of God's attributes, and their contempt for revealed truth; he becomes an unbeliever merely by accepting them as authorities (bi'l-laqlid a1- mab), and says to himself, 'If religion were true, it would not have escaped the notice of these men since they are so precise in this science'. Thus, after becoming acquainted by hearsay with their unbelief and denial of religion, he draws the conclusion that the truth is the denial and rejection of religion. How many have I seen who err from the truth because of this high opinion of the philosophers and without any other basis !...The second drawback arises from the man who is loyal to Islam but ignorant. He thinks that religion must be defended by rejecting every science connected with the philosophers, and so rejects all their sciences and accuses them of ignorance therein. He even rejects their theory of the eclipse of 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 [32].*

It is evident from Ghazali's work that he, first, criticized academicians who may fall into error of the scientific worldview and develop pessimism thinking science and scientific worldview are same. Then, secondly, he criticized proponents of Islamization of knowledge who negate scientific knowledge out of ignorance. In fact, both groups seem to exist in Muslim Academia in the 21<sup>st</sup> century.

In contemporary times, there are significant number of Muslim and non-Muslim scholars who are dealing with science and religion debate in online platforms. For example, 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 [33]. International Islamic Dawah organization like iERA published on their YouTube channel on the title, Should Muslims Believe in Evolution? [34]. In fact, there are so many contemporary Muslim scholars need to deal with questions related 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 20<sup>th</sup> 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 a new phenomenon in the West. This

problem was not with Muslim community. With the rise of Islamophobia, the problem seems entering in Muslim lands. The more days are coming, the more danger for religious beliefs is knocking if Muslim youths 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 [35]. 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 Imama Ghazali would clarify the issue regarding ignorance of some Muslim scholars about science). Yasir Qadhi has an engineering background and he studied evolution for his stance. Qadhi approached in different way than Dr. Zakir Naik. Dr Zakir Naik referred western scholars who wrote against theory of evolution, and he indicated the missing link at his public lecture [36].

Imam 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 Quran, 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:*

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 [37].

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,  
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 [38].

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 solutions like Ibn Arabi. Hoodbhoy harshly criticized Iqbal at this instance as a consequence. Hoodbhoy was disgusted in lecture reading Iqbal's book 'The Reconstruction of Religious Thought in Islam' especially when Iqbal discussed about scientific theories as having no background in science. No doubt Iqbal did Islamization 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 Islamization 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 entitled, "Science to Anti-Science: A Journey from Sir Syed Ahmad Khan to Allama Iqbal with Pervez Hoodbhoy". In the description of the 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"[39]. Hoodbhoy as a science professor was criticizing Muhammad Iqbal's thoughts as thus:

*"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 [But if you don't know something properly, keep quiet]" [40].*

It is understood Hoodbhoy's motive in one sense as he is in the point of criticism. But imagine the context during Iqbal when very few people among Muslims understood the crisis in knowledge due to scientific literature. Does Iqbal have right to express his view when nobody talks and understands and science and its pitfall, the scientific worldview. Iqbal at least initiated the argument as Darwin did. Darwin was not right in many claims related to evolution as he had lacking evidence as we have today [41]. But he formulated his thought. Why cannot Iqbal express his thoughts? This is purely bias stance of Parvez Hoodbhoy. If a student speaks and makes mistakes, you can correct him, but if, as a science teacher, you asked students 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 as Ghazali warned against science practitioners. This is the inherent problem with the scientific worldview. If any explanation does not align with their epistemology, that must be ridiculed, abandoned and forced to be silent (*chup rahe*). However, Ghazali indicated the flaws of scientific epistemology. Ghazali in fact detected science and potential rise of scientific worldview. Ghazali is not anti-science rather he was worried about new worldview that might rise from science and in 20<sup>th</sup> and 21<sup>st</sup> century we have noticed the emergence of the scientific worldview. Hoodbhoy fails to consider this problem like Ibn Rushd. Obviously, freedom of expression must be ensured in the 21<sup>st</sup> century as researchers would argue, but it is also necessary to detect and understand the flaws of the scientific worldview. The world we see is just a reflection of light. How are we sure we know all things and we negate *Tawhidic* epistemology? Ghazali put stress on this. Hence, his autobiographical work "*The Deliverance from Error*" is still relevant in the 21<sup>st</sup> century to uphold Islamic worldview among Muslim youths. The nature of knowledge is extremely problematic on a fundamental level. Being certain means being ignorant after all. Human intellect is still limited. Hence, the interpretation of the Quran by the human intellect can be wrong as we understand after centuries, but that does not negate the fact that Allah is the Truth. Whether the entire species on earth exist or not, the Sun has existed for 4.5 billion years approximately. Our claim of truth or falsehood make no sense to this home Star.

Sayyid Qutub made an interesting point about evolution theory, which aligns with the Quranic Worldview. Qutub does not discuss an excessive number of scientific theories or make reference to any literary works that Hoodbhoy disagreed with Muhammad Iqbal. He merely provided both examples to uphold Allah and give Allah the only praise. He was also quite astute in recognizing the conflict within the scientific community and the church. Even though he was unaccustomed to contemporary trends such as new atheism and scientific worldviews, he accurately predicted the current state of the Muslim community. Because he has a background in science, Yasir Qadhi approached the subject of evolution in his presentation in a more scientific way. Though the situation was very different in the early 20<sup>th</sup> century, we have intellectuals like Dr. Zakir Naik and Yasir Qadi today. Although Hoodbhoy critiqued several of the early Islamization of knowledge projects' publications in his book, if we compare the progress, we can see that Islamization of knowledge has advanced significantly or perhaps will continue to do so given the size of the Muslim community

worldwide. Sayyid Qutub's quotes are crucial to comprehending his specific words and approach to Muhammad Iqbal's more pessimistic scientific outlook. As Sayyid Qutub puts it:

*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 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 [42].

The aforementioned passage demonstrates the applicability of Sayyid Qutub's criticism in the modern setting. The idea of a Creator should not be problematic regardless of the validity of the theory of evolution, as Allah SWT is the one who created the universe and has complete control over how it is put together. The fact that proponents of the scientific worldview hijacked the concept of evolution and attempted to control research by disparaging religion is what makes this situation problematic. It was Christianity but the discourse has been monopolized and extended to Muslim community in 21<sup>st</sup> century. Richard Dawkins had discussion with Mahdi in Oxford Union in which he used scientific worldview to attack Islam [43]. For example, Dawkins made fun at Muslim belief system by asking back the interviewer, Mahdi, "Do you believe that Muhammad 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 youths. There are numerous contents attacking religion by prominent scientists of the West. Who are consumers of these content? Obviously, most of them are from the younger generation. These proponents of scientific worldview are rational, logical and active to propagate militant atheism based on science and reason.

If there are lacking in literature from Muslim science professors and writers, obviously there are high chance to be misled by Muslim youths. Imagine that some Muslim youths 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 have a tendency to develop violent attitudes due to playing games. Secondly, they are used to 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. The Muslim youths 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. Imam Ghazali noticed the problem and many scientists themselves make this error. It is rather hard to comprehend at the first glance the difference between science and scientific worldview. There must be courses in school, and university level as an introduction of the deep-rooted problem. The capability of distinguishing science and scientific worldview for a Muslim youth can save a Muslim youth from disbelief. Reading Ghazali is difficult for sure for youth students, but this should be the duty of teachers to make things easy to understand. Still now there is a fight between if theory of evolution be taught in school in science class, but in the age of YouTube, 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 give a bad impression and would make students curious what theory of evolution is. 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 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 20<sup>th</sup> 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 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 Islamization of knowledge in Islamic University but the person who is teaching is not Muslim himself. Yes, they are Muslims, but they are cultural Muslims. They would pray and talk about Islam but they are hollow Muslims. Are we not heading towards that direction?

#### **4. Conclusion and Recommendation**

This research paper tried to address current issues like whether the political crisis of Islamic movements may lead Muslim youths to subscribe to the scientific worldview. Muslim youth are losing confidence in Islam as a result of the scientific worldview. Most importantly, at the beginning of the 21<sup>st</sup> century, Muslim youths witnessed Islamic movements losing ground with the fall of the Arab Spring. This study offered a different perspective on the downfall of Islamic movements and suggested a potential fusion for the future leadership of Muslim youths. Muslim Leaders should be more cautious and make on-time strategic decisions to save the people and territory from any potential threats. Otherwise, the indecision may lead to suffering for Millions of general people as witnessed in Egypt. In addition, the article also tried to deal with the scientific worldview exclusively to formulate a possible reconciliation with the Islamic worldview.

Like early stage of Covid-19, scientific worldview is still at its early stage of evolution within Muslim societies. The suggestions for actions that educators or community leaders may take to address this issue as such:

1. The reform in Education systems across the Muslim World is necessary based on *Tawhidic* Epistemology as Osman Bakar also suggested in his recent essay after being appointed as the rector of International Islamic University Malaysia [44].
2. Muslim leaders must be capable of making appropriate decisions on time based on *Shura* System as well as *Ijtihadic approach* as Prophet Muhammad (peace be upon him) used to do and teach his companions during the critical situation in the Islamic State.
3. The concept of *Tawakkul* must always be reflected among Muslim educators and community leaders as Prophet Muhammad (peace be upon him) taught his Ummah.
4. Muslim leaders must be strategic and able to negotiate diplomatic relationships up to the point of protecting the territory and its people from internal intervention from a superpower.

### Glossary :

*Tawhidic* : Oneness of God as Muslims Believe.

*Tawakkul* : Depend solely on God in any situation in life.

*Maqasid al Shariah* : Objectives of Islamic Rulings.

Jamaat-e-Islami : Political party established by Mawdudi in 20<sup>th</sup> century in Indian subcontinent.

Muslim Brotherhood: Political party established by Hasan al-Banna in the 20<sup>th</sup> century in Egypt.

PEACE BE UPON HIM : peace be upon him. Muslims are required to articulate for the respect and honor after the name of prophet.

*Mahallah* : Hostels are named at International Islamic University Malaysia.

*Ijtihadic* : The process of making a legal decision. *Ijtihad* is an Arabic word that means "effort" or "striving".

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