



## ISLAMIC RESPONSES TO ATHEISM: RATIONAL ARGUMENTS FOR THE EXISTENCE OF GOD

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## **ISLAMIC RESPONSES TO ATHEISM: RATIONAL ARGUMENTS FOR THE EXISTENCE OF GOD**

Sajad Ali

### **ABSTRACT:**

This study explores the Islamic reaction to atheism by outlining Muslim scholars and philosophers' theistic rational techniques to atheism. This is done through the lens of the modern contemporary context of atheism and its prominent supporters, as well as the intellectual onslaught against religion in the modern world. It showcases the Islamic tradition of the integration of rational thought ('aql) and revelation (naql), aligning the two as pillars of faith in Islamic scholarly tradition. This systematically examines the core rational arguments of Islamic theology, including: the fitrah (innate disposition), cosmological, teleological (design), moral, and ontological (necessity) arguments. Each argument is discussed with Qur'anic verses, Hadith literature, classical and contemporary thought, and relevant philosophy. Moreover, criticisms from the arguments, including Islamic counter rebuttals, materialism, scientific naturalism, and philosophical skepticism, are examined with the Islamic Theological responses. In addition to English, the study presents respondents from Islamic populations which analyzed Islamic approaches in the context of other Abrahamic religions, within Islamic discourse with responses to atheism from Christianity and Judaism. Focus is given to the Islam tradition's atheistic importance in blending faith and logic, the blend of

rational thought and divine revelation, and its pure form of monotheism, tawhid. The paper showcases Islam's approach to atheistic rationalism as sophisticated, historically sensitive, and well-engaged with modern critique. In articulating such arguments, Islamic scholars reinforce that belief in God does not stem from a haphazard, uninformed conviction, but rather, a rational, intellectually sound, and well-reasoned belief answering existence's most profound inquiries. The study provides a concluding section presenting prospective research in philosophy and science, alongside the interaction with modern philosophy and the examination of classical interlaced.

**KEYWORDS:** Islamic theology, Rational arguments, Atheism, Tawhid (monotheism), Qur'an and philosophy, Faith and reason integration

## **I. Introduction:**

### **A. Background and Context:**

The most widespread definition of atheism is the lack of belief in gods or, more precisely, the direct refusal of the fact of existence of God or gods. This view is directly opposed to theism that states that there is at least one god. Atheists thus do not believe in religious beliefs and the presence of any divine or supernatural beings, and instead hold worldviews that are based on materialism or natural explanations of existence and the universe.<sup>1</sup>

Contemporary development of atheism is highly interwoven with the

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<sup>1</sup> **Stanford Encyclopedia of Philosophy**, s.v. "Atheism and Agnosticism," last modified March 22, 2022, accessed July 30, 2024, <https://plato.stanford.edu/entries/atheism-agnosticism/>.

trends of secularism and increasing interest in scientific materialism, as well as the intellectual heritage of philosophical skepticism in the Western world. The history of atheism dates back to ancient times, but reemerged in the Enlightenment period when skeptical attitudes towards religious dogma and religious authority became popular. Nevertheless, it is during the modern times, particularly since the late 20th century, that atheism has emerged as a significant voice in the wider society, partly as a result of scientific advances and the growing pluralism in the society. Recent world studies have shown that atheism is on the increase and some western nations are currently boasting to have more atheists than theists and its existence is increasingly becoming a mainstream issue in cultural and academic circles.

Notable intellectuals in the field of contemporary atheism are Richard Dawkins and Sam Harris, who have helped to spawn the so-called New Atheism movement. They have initiated broad-scale criticism of religion through best-selling books and public debates, stating that religious faith is irrational and can be even damaging to the society. As an example, Dawkins argues that the belief in God is intellectually untenable in the era of scientific enlightenment, not only that it promotes fanaticism and ethical retrogression. He sets science and reason above other means to the truth and rejects religious explanations as being of the pre-scientific past. In the same vein, Sam Harris presents faith as a cause of social division and violence, and the rational, secular worldviews produce a more moral and peaceful world.

The rise of atheism, especially atheism arguments propagated by such influential figures, poses special theological and philosophical problems to Muslims and Islamic scholars. Questions of existence, causality, and the divine have always been the domain of Islamic theology (kalam) and

philosophy, with rational arguments frequently used to prove the existence of God as necessary. But the growing prevalence of atheistic criticisms in the contemporary world makes it necessary to revisit. This does not only entail the defense of the rationality of the belief in God but also the refutation of claims that belief and reason are incompatible. An example of such a tradition is the Islamic tradition, which incorporates reason as an essential component of its epistemology and views faith and rational reflection as complementary.

To conclude, the modern resurgence of atheism with the help of famous supporters and a social climate that is becoming more and more secular is a major intellectual threat to Islamic theology. This situation requires strong responses that can be based on both logical arguments and the intellectual tradition in Islam, providing logical and comprehensive responses to the criticism presented by atheism.

#### **B. The role of Rational Discourse in Islam:**

The Islamic religion lays deep stress on reason and intellect as a basis of religion. The Islamic texts always refer to the intellect as a divinely granted gift, without which man cannot differentiate between right and wrong, cannot understand the revelation, cannot attain human perfection. Prophet Muhammad emphasized the importance of intellect by saying that it is the basis of a believer and even said that it is the pillar on which Islam stands. Reason helps the believer to know what is right and wrong, the meaning of life, and the way God manifests himself in creation of all things.<sup>2</sup>

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<sup>2</sup> The Prophet's Hadith on the Intellect." The Usuli Institute. October 2, 2020. <https://www.usuli.org/2020/10/02/the-prophet-s-hadith-on-the-intellect/>

The Qur'an also highlights this rational aspect as it is common to find the Qur'an urging people to ponder about creation, history and themselves. Such Quran verses as 3:190 say: Verily, in the alternation of the night and the day and what Allah has created of the sun and the moon are signs, therein verily are signs for the people who are well-grounded. The great classical and modern Quranic commentaries treat such a verse as a direct command to reasoned reflection, to employ their reasoning powers of the believer to see the unity and order of the universe as testimony to a designing Creator.<sup>3</sup> Islamic thought Historically Islamic thought has incorporated both revelation (naql) and reason (aql) and a tradition has been formed where faith is not thought of as blind, but one that reconciles rational inquiry with revelation. It was discussed and advanced by important Muslim philosophers such as Al-Kindi, Al-Farabi, Ibn Sina (Avicenna) and Ibn Rushd (Averroes) through their own intellectual models that reconciled reason and revelation. They believed that, despite the fact that truths are conveyed through revelation, reason plays a pivotal role in the interpretation, defense including the practical application of the truths. This tradition is highly contrasting with uncritical fideism: the huge scholarly production of Islam proves that faith thrives best when it is buttressed by logical thought. Certain Sufi views even go on to state that true spirituality demands that it be based on intellectual and experiential knowledge, which is a reconciliation between rational philosophy and mystical vision.<sup>4</sup>

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<sup>3</sup> "Tafsir Surah Ali 'Imran – 190." Quran.com. Accessed June 19, 2024. <https://quran.com/en/3:190/tafsirs/en-tafsir-maarif-ul-quran>

<sup>4</sup> "Historical Discourse on the Debate among Muslim Philosophers," AlQantara Journal, accessed July 30, 2024,

### **C. Purpose and scope of research**

This paper will provide the detailed picture of Islamic theological and philosophical arguments against atheism, arguments as they have been formulated and expressed in the history of Islamic thought to prove the existence of God in a rational way. The employment of reason and revelation in conjunction has been a continuing theme in the Islamic scholarship in defending the faith, particularly in reaction to the challenges presented by atheism and philosophical skepticism. Atheistic objections have been addressed by classical and modern Muslim intellectual figures on the basis of the Quran, the traditions of the prophet Muhammad, and philosophical speculation in a manner that is unusual in religious traditions and structured, logical reasoning<sup>5</sup> The format of this work is created to analyze systematically the principal rational arguments that are used by Islamic scholars against atheism:

- **Fitrah (Innate Disposition) Argument:** Islam holds that all humans are born with an innate disposition (fitrah) that acknowledges the oneness of God; the inborn awareness is viewed as a universal point of departure of faith, which is only covered by outside factors.<sup>6</sup>
  - **Cosmological Argument:** According to this argument, the universe is something that needs a cause which eventually leads to the fact that a transcendent Creator is needed. The kalam cosmological argument

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<https://www.alqantarajournal.com/index.php/Journal/article/view/493>.

S.J. Malik, "Historical Discourse on the Debate among Muslim Philosophers," Al-Qantara Journal 10, no. 2 (2024): np, <https://www.alqantarajournal.com/index.php/Journal/article/view/493>

<sup>5</sup> Muslim Response: Responding to Popular Atheist Arguments Against the Existence of God, The Thinking Muslim, accessed July 30, 2024, <https://thethinkingmuslim.com/2024/07/14/responding-to-popular-atheist-arguments-against-the-existence-of-god/>.

<sup>6</sup>"Fitra," Wikipedia, accessed July 30, 2024, <https://en.wikipedia.org/wiki/Fitra>.

was developed by Islamic theologians such as Al-Ghazali, and highlights the impossibility of an infinite regress of causes, and thus establishes God as the uncaused first cause.<sup>7</sup>

- **Teleological (Design) Argument:** Muslim thinkers have emphasized the orderliness and purposefulness of nature in the argument that the complexity of the universe is an irresistible argument in favor of an intelligent designer.
- **Moral Argument:** This school of thought holds that there are objective moral values and duties and they demand a transcendent source which the Islamic faith attributes to the command and wisdom of God.
- **Ontological Argument:** Muslim philosophers, following the classical argumentation, have also been involved in the a priori reasoning that the idea of a necessary perfect being (God) suggests that he exists.

In their corresponding sections, each of the arguments will be discussed thoroughly and will be based on the Quranic and philosophical background and the major contributions of the scholars. All these arguments are main points of the traditional and contemporary Islamic interaction with atheistic thought. In elaborating these reactions, the paper aims to show that not only does Islamic theology accept rational investigation but that it also offers very strong intellectual underpinnings of faith in the face of modern philosophical discourse.

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<sup>7</sup> "Islam & the Cosmological Argument | Edexcel GCSE Religious Studies Revision Notes," Savemyexams.com, accessed July 30, 2024, <https://www.savemyexams.com/gcse/religious-studies/edexcel/b/16/revision-notes/islam-philosophy-and-social-justice/islam-philosophy-of-religion/islam-and-the-cosmological-argument/>



## **II. History and Theology:**

### **A. Islamic Ideas of God ( Allah ):Tawhid: The Oneness of God:**

The belief in the total uniqueness and oneness of God, Tawhid, is at the core of Islamic beliefs. The Arabic term tawhid literally means unification or asserting oneness and in Islamic theology, it denotes the declaration that there is solely one, indivisible God (Allah), without partner or associate. It is expressed in the first section of the shahada the testimony of faith, which states, there is no god but Allah. This is stated many times throughout the Qur'an, e.g. in Surah Al-Ikhlās (Qur'an 112:1-4): Say, He is Allah, One; Allah, the Sustainer. He never had children, He was born not, and there is no one like Him.”

The notion of tawhid has three major dimensions:

- **Oneness of Lordship (Tawhid al-Rububiyah):** God is the sole Creator, Sustainer and Master of all things created in the world.
- **Oneness of Worship(Tawhid al-Uluhiyyah):** Allah alone deserves to be worshiped and there should be no associates or intermediaries.
- **Oneness of Names and Attributes (Tawhid al-Asma wa al-Sifat):** God has distinctive names and attributes and there is no likeness and analogy to them in His creation<sup>8</sup>.

Rejection of any of the three forms of tawhid by associating partners with Allah (shirk) is regarded as the utmost sin in Islam, which is a basic violation of the Islamic understanding of God. The unreserved

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<sup>8</sup> Orphans in Need. “Understanding Tawheed: The Oneness of God in Islam.” Last modified n.d. Accessed July 30, 2024. <https://www.orphansinneed.org.uk/news/understanding-tawheed-the-oneness-of-god-in-islam/>.

monotheism of Islam thus differentiates Islam among other religious traditions, as it explicitly denies any idea of polytheism, incarnation and the Trinity.

In Islamic Theology, God has Attributes.

The Islamic doctrine explains Allah as one that is always and ever unique and above all the restrictions of space, time or resemblance to creation. Some of the attributes found in the Quran and Hadith literature are being All-Knowing (Al-Alim), All-Powerful (Al-Qadir), Most Merciful (Ar-Rahman) and Ever-Living (Al-Hayy). The Islamic theologians tend to define a group of essential, fundamental characteristics, such as:

- Existence
- Oneness
- Infinity (has no end)
- Eternalness (never ending)
- Being independent (not dependent)
- Power
- Will
- Knowledge
- Hearing
- Sight
- Life
- Speech
- Not resembling creation.<sup>9</sup>

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<sup>9</sup>Association of Islamic Charitable Projects. "Attributes of God." Accessed July 30, 2024. <https://www.aicp.org/index.php/islamic-information/text/english/28-attributes-of-god>.

These qualities can be used by the believers to recognize the transcendence and immanence of God, which can be approached with the feeling of awe, humility, and a personal relation. Notably, every description is conditioned by the principle of tanzih (incomparability): although God is described in familiar expressions, none of them should be interpreted in human or created sense. An example would be that God hears and sees but these activities are not in any way similar to human sensations.

### **Theological Explanation of the Existence of God**

The belief in the existence of God is an intuitive truth and an analytical axiom in the Islam faith. The Qur'an uses the human mind and the primordial nature (fitrah) to understand that they need a transcendent Creator. Many verses invite humanity to ponder the marvels of the universe, the life and the order as self-proclaiming evidences (ayat) of the divine authorship. As an illustration, we can look at the verse stating that, indeed, in the formation of the heavens and the earth, and the alternation of the night and the day, are signs to the people of understanding (Quran 3:190).

The Islamic theology (kalam) has historically formulated strong rational arguments of the existence of God, including the kalam cosmological argument which holds that an infinite regress of causes is impossible, and therefore, an uncaused first cause must exist, namely, God, which is necessary, eternal, and self-subsistent. The Ash'arites and Mu'tazilites schools of theology argued over the place of reason in addition to revelation, but they had in common the effort to show the plausibility of

faith in the context of logic and philosophical investigation.<sup>10</sup>

The Muslim understanding of God therefore becomes a harmonization of the absolute transcendence with the absolute immanence, strengthened by the absolute faithfulness to the unity of God and the rational intelligibility of faith. Belief in Allah is not dissociated with reason, experience or moral accountability and even the Quran itself promotes constant thinking, doubting and seeking knowledge.

### **B. Islamic history of the philosophical and theological response to atheism:**

In Islamic history, the question of materialism, atheism, and philosophical skepticism has been addressed by some of the most prominent scholars, who provided highly sophisticated responses that have had a persistent effect on Muslim thought over the centuries.

The most prominent medieval scholar who has dealt with philosophical doubt in the Islamic tradition may be al-Ghazal (d. 1111). Al-Ghazali came head to head with the impact of the Greek-derived philosophers who argued that the universe had no origin and, consequently, needed no creator, in his greatest work *The Incoherence of the Philosophers* (Tahāfut al-Falāsifah). Al-Ghazālī questioned this idea, and claimed that the world had to have a beginning, and thus a transcendent Creator, which became formulated as the kalam cosmological argument. Notably, although he criticized metaphysical elements of philosophy that he believed restricted

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<sup>10</sup> Yaran, Cafer S. *Islamic Thought on the Existence of God: Contributions and Contrasts with Contemporary Western Philosophy of Religion*. Series IIA, Islam, Volume 16. Washington, DC: Council for Research in Values and Philosophy, 2003. Accessed July 30, 2024. <https://www.crvp.org/publications/Series-IIA/IIA-16-Contents.pdf>.

the omnipotence and omniscience of God, Al-Ghazālī did not undermine the usefulness of deductive sciences, he cautioned Muslims against the rejection of demonstrable sciences time and again as they have certain knowledge that mathematics and the natural sciences provide. In his case, the rejection of rational science is not the proof of the religious faith but its weakening instead.<sup>11</sup>

Probably the most systematic defense of reason and philosophy in the Islamic tradition was given by Ibn Rushd (Averroes, d. 1198). According to him, there is no way that true religion and showy philosophy can be contradictory to each other as they aim to find the truth in the end. Ibn Rushd promoted the use of reason to interpret the scripture and preached that the conflicts that seem to exist between the reason and the revelation are to be solved using allegorical interpretation. In treatises like *Fasl al-Maqāl* (The Decisive Treatise), he demanded that the quest of philosophical knowledge does not endanger religious knowledge, but on the contrary, it aids it. To Averroes, philosophy helps to bring out more meanings in religious texts and to harmonize wisdom and Shari‘a and he was so much against the elimination of rational discussion of religious aspects.<sup>12</sup>

Although the origins of Ibn Sina (d. 1037; aka Avicenna) are regarded as the synthesis of Aristotelian philosophy with Islamic tradition, his

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<sup>11</sup> Neil DeGrasse Tyson and Al-Ghazali, History for Atheists, accessed July 30, 2024, <https://historyforatheists.com/2023/03/neil-degrasse-tyson-and-al-ghazali/>

<sup>12</sup> “The Philosophy of Criticism in Ibn Rushd and the Possibility of ...,” Ecohumanism, accessed July 30, 2024, <https://ecohumanism.co.uk/joe/ecohumanism/article/download/6580/6768>.

arguments on contingency and necessity in the argumentation of the existence of God are much discussed. Though his metaphysical stances were attacked by later thinkers, such as Ibn Taymiyyah and Ibn Qayyim, who considered them as deviating into unorthodox beliefs, the rational approach to knowledge and the philosophical explanation of faith represented by Ibn Sina had a long-lasting influence. Ibn Sina tackled the issues surrounding the issues of evil and existence, and demanded that God be omniscient and omnipotent and established a logical background to further Islamic philosophizing discourse.<sup>13</sup>

#### **Past Reactions to Materialism and Skepticism:**

Islamic philosophers reacted to the materialist philosophies by focusing on the fact that there were other realities that were above matter-the soul and the Hereafter, which materialists did not acknowledge. This can be traced in the old theological arguments against the Mu‘tazilites, who were more inclined to rationalism but did accept God and the afterlife, and in the post-modern reactions to the materialist philosophies. Traditional Islamic thinkers considered that pure materialism is in conflict with the necessary spiritual and metaphysical aspects of Islam.<sup>14</sup>

#### **Impact in the Modern Muslim Worldview:**

The rationalist systems laid down by these ancient thinkers particularly via the cosmological, ontological and teleological arguments are still

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<sup>13</sup> “The Problem of Evil in Ibn Sina's Philosophy,” Turkish Journal of Computer and Mathematics Education, accessed July 30, 2024, <https://turcomat.org/index.php/turkbilmat/article/download/11131/8261>.

<sup>14</sup> “Emergence of materialism and materialism in the Eyes of Islam,” Slideshare, accessed July 30, 2024, <https://www.slideshare.net/slideshow/emergence-of-materialism-and-materialism-in-the-eyes-of-islam/251054756>.

determining the ways in which Muslims have reacted to atheism. It is their insistence on reconciling reason and revelation that can encourage contemporary scholars to redefine traditional arguments in such a way that they can be applied to philosophical discourses not only with contemporary atheists but also in all ages, so that Islam can be thought of as intellectually active and responsive to skepticism as well.<sup>15</sup>

### **III. Islamic Rational Proofs of the Existence of God:**

#### **A. The Inborn Human Disposition Argument (Fitrah):**

Fitrah argument is very essential in Islamic theology and philosophy, as it is defined as the natural human tendency to recognize the reality of God. According to Islam, all humans are born with this innate disposition, this primordial factory setting, which is inclined to believe in the oneness of God (tawhid) and a moral intuition of some sort.

#### **1. Concept of Fitrah in Islam:**

Fitrah (Arabic: فطرة) can be explained as an original, unspoiled condition and the foundation of the acknowledgment of God. The Islamic tradition states that humans are made with a natural capacity and inclination to identify their Creator and worship him. The fitrah is considered to be:

- A natural urge of faith and good.
- A spiritual openness or default position in line with the messaging of Islam.
- Moral truth affirmation and truth seeking, a natural disposition, which can be obfuscated or covered by the environment, upbringing or the

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<sup>15</sup>Mohamad Razif et al., "Readings on the Definition and Arguments Towards Atheism among Muslim Theologians and Philosophers," *Afkar* Vol. 24 Issue 1 (2022): 343–380, accessed July 30, 2024, <https://ejournal.um.edu.my/index.php/afkar/article/download/37684/14766/91848>.

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society.<sup>16</sup>

This idea is mentioned in the Quran. Allah in the 30:30 of Surah Ar-Rum orders:

So turn in prayer to the religion, inclining to truth, [adhere to] the fitrah of Allah in which He has created people. The creation of Allah should not change. That is the right religion and the majority of the people are not aware.”

This verse underlines that fitrah is the creation of God, which is common to all humans, and so simply cannot be changed, despite the fact that the external influences may distort it to its appearance.<sup>17</sup>

## **2. Quranic and Hadith Proof of Fitrah:**

In addition to Surah Ar-Rum 30:30, there is another instance in Quran 7:172, the Adamic covenant when all of humanity acknowledges the Lordship of God in a pre-temporal act, creating a permanent impression on the soul.

This was elaborated on by the Prophet Muhammad (peace be upon him) in his hadith, particularly:

All the children are born on the fitrah (natural disposition), and it is his parents who transform him into a Jew, a Christian, or a Magian. (Sahih Muslim 2658)

This is a narration in the fundamental hadith that emphasizes how universal is fitrah, but also how significant the impact of environment and

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<sup>16</sup> S. Arif, Rethinking the Concept of Fitrah: Natural Disposition and Its Theological and Philosophical Implications American Journal of Islamic Social Sciences 40, no. 2 (2023).

<sup>17</sup> IslamQA, The Covenant Taken by the Sons of Adam is the Fitrah, accessed July 30, 2024.



socialization is on belief.<sup>18</sup>

### **3. Psychological and Cognitive Science Views:**

Contemporary Islamic psychology takes fitrah as a vehicle of spiritual, mental and moral growth. According to the Islamic scholars and contemporary psychologists:

The fitrah allows one to reflect and acknowledge the spiritual realities.<sup>19</sup>

This struggle to remain or revert to fitrah is the main focus in Islamic personal development and moral growth and may be regarded as a form of what has been termed a spiritual immune system that is not lost, however much it may be ignored.

Modern cognitive science and evolutionary psychology report dispositions toward what is called religious receptivity or agency detection in children that are taken by some Muslims to support the concept of fitrah as scientifically confirmed in science.

Emotional and spiritual health is viewed in the practice of Islamic therapeutics as dependent on fostering and reconnecting self to fitrah.

### **4. Objections and Responses:**

The fitrah argument has been criticised internally and externally despite being a focal point of the Islamic tradition:

**Universality:** Critics raise the issue of whether belief in God is really universal, with reference to societies or individuals that are said to lack any theistic conceptions. The advocates respond that atheism is normally

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<sup>18</sup> IslamiCity, Hadith+ Search - Sahih Muslim 2658a, accessed on July 30, 2024.

<sup>19</sup> ISIP Foundation, Concept Of Fitrah in Islamic Psychology, July 30, 2024.

an aftermath of external factors that distort the fitrah.<sup>20</sup>

**Unfalsifiability** The fitrah argument is occasionally criticized as metaphysically unfalsifiable, its statements of innate disposition are hard to falsify or confirm in a scientific way.

**Alternative Explanations:** Other cognitive scientists posit that religious tendency may be due to evolutionary or developmental factors as opposed to divine wiring and that the causes of the fitrah-like instincts may be naturalistic as opposed to supernatural.

The Islamic theologians answer by pointing out that a social or psychological conditioning may condition the appearance or non-appearance of fitrah, but the Islamic viewpoint is that a latent consciousness of God remains in every human being, whether or not that consciousness is consciously affirmed. Finally, the argument helps to establish faith not just on external revelation but also on the internal truths of the soul and provides a unique epistemology between reason, intuition, and revelation.<sup>21</sup>

### **B. The Cosmological Argument (The Argument of Creation):**

The cosmological argument is one of the rational arguments that has been used to form the basis of the Islamic theology, and this argument is that the existence of the universe requires an outside cause or creator.

#### **Principle: All that Comes into Being has a Cause:**

Thus, the cosmological argument is as follows:

1. All things that start to exist have origin.

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<sup>20</sup> I. Jamil et al., Muslims believe in the idea of fitrah, which is a concept represented as a multidimensional process in Islam

<sup>21</sup> I. Jamil et al., Muslims believe in the idea of fitrah, which is a concept represented as a multidimensional process in Islam.

2. The universe came into existence.

3. Thus, the universe is caused.

This fundamental syllogism, which according to both classical and modern Islamic thought is quite universal, holds that the contingency of finite creatures (of the universe and all its contents) is an observed reality, which needs an explanation, an explanation that is also contingent and that needs no explanation itself, an explanation, in other words, that is necessary.<sup>22</sup>

**In the Cosmological Argument the Quranic foundations can be found in the following way:**

The Quran expresses the cosmological argument in rhetoric form, particularly in such verses as Surah At-Tur 52:35-36:

“Did they come out of nothing? And are they the doers as well? Were they the makers of the heavens and the earth? No! and they know not.”

These passages refute the concept of spontaneous self-formation or coming out of nothingness- it is easy to understand that all the created things, including the universe itself, need a Creator outside themselves.<sup>23</sup>

**Classical and Modern Kalam Cosmological Arguments:**

One of the most influential Islamic theologians, al-Ghazali is said to have codified the kalam argument in his book *The Incoherence of the Philosophers*, in which he wrote:

The universe did not exist forever; it began.

Whatever starts to exist should have a cause.

Hence, there ought to be a transcendent cause of the universe-God.<sup>24</sup>

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<sup>22</sup> The Cosmological Argument and the Glorious Quran. Retrieved July 30, 2024.

<sup>23</sup> Quran 52:35 36, Surah At-Tur.

<sup>24</sup> Kalam Cosmological Argument by Ghazali is an Argument to Prove that the Universe was not Eternal. Retrieved on July 30, 2024.

The arguments of Al-Ghazal are still very compelling in the minds of Muslim and Christian thinkers.

**Ibn Sina (Avicenna) added a similar argument under the name of the argument of contingency and necessity:**

All things are contingent (dependent) or necessary (self-subsistent).

No finite sequence of contingent beings can go on forever; therefore, there has to be a Necessary Being (God) as an ultimate cause.<sup>25</sup>

One contemporary philosopher who has again given life to the kalam cosmological argument in the contemporary discussion is William Lane Craig, who has recaptured the argument by again emphasizing empirical data in the Big Bang theory to argue that the universe has had a beginning, and by philosophical argumentation that the ultimate cause of the universe must be a timeless, spaceless and personal Creator.<sup>26</sup>

**Science and Philosophical Evidence the Big Bang Theory:**

The idea that the universe had a definite beginning, the Big Bang, some 13.8 billion years ago, seems to be supported by modern cosmology. Observations of the universe expansion, cosmic backgrounds radiation, abundance of light elements and other scientific observations favor creation in time. The results support the second premise of the cosmological argument, and it is rational to deduce the need to have a transcendent cause of the origin of the universe.[27]<sup>27</sup>

**Oppositions and Replies:**

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<sup>25</sup> Al-Ghazali, *The Incoherence of the Philosophers*, translated by Michael E. Marmura (BYU Press, 2000).

<sup>26</sup> Kalam Cosmological Argument, Wikipedia, visited July 30, 2024.

<sup>27</sup> The Cosmological Argument - Science Behind the Cosmological Argument, Number Analytics, July 30, 2024

- **Multiverse Theories:** Other philosophers and scientists are postulating that the universe is only one of many in a multiverse, which may have different laws or origins, and this may avoid having to address a single ultimate cause. But the multiverse itself, in whatsoever degree it may be contingent or rather may begin to exist, still begs the question: What is the cause thereof?<sup>28</sup>
- **Necessity of a Cause:** Atheist critics have said that the causal principle (everything that begins to exist has a cause) only applies in the universe, but not to the universe as a whole. The existence of causality is questioned by some before there was time and space or whether quantum phenomena fail to support the universality of cause and effect.<sup>29</sup>
- **Infinite Regress and Sufficiency:** Classical objections, like those of David Hume, challenge the necessity of an adequate reason outside the universe, in taking issue with whether the universe just exists, without a cause being required.

Nevertheless, the cosmological argument stands as a strong intellectual instrument in Islamic theology and that the idea of the existence of God is based on revelation as well as rational investigation and that it has been strongly embedded in the intellectual history of Muslim engagement with philosophy as well.

### **C. The Teleological Argument (Argument of Design):**

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<sup>28</sup> Cosmological Argument, arguments against, jamesdholt.com, visited July 30, 2024.

<sup>29</sup> Arguments against the Cosmological Argument, jamesdholt.com, accessed July 30, 2024.

The Argument to Design (or teleological argument) is the belief that the extraordinary order, complexity and purpose that are evident in the universe are indicative of an intelligent Designer and that is a lynchpin of classical and modern Islamic thought.

### **1. Concept of Order and Complexity of the Universe:**

#### **According to the Islamic philosophers of the past:**

The accuracy and predictability of the universe in matters of cosmic mechanics and even as far as the biological systems cannot be plausibly explained by chance or self-formation alone.

This pattern can be found in an intentional Creator who not only created the universe but is continuing to maintain the remarkable equilibrium of it all.<sup>30</sup>

Muslim theorists like Al-Ghazālī used natural features such as coordinated movement of the heavenly bodies, or the intricacy of the human eye, as an indication of intelligent design, making the point that such sophistication could not have possibly come about by chance. This argument is quite simple and easy to understand, which is why it is one of the most often mentioned arguments proving that God exists among laypeople and scholars alike.<sup>31</sup>

### **2. Qur a n references to Divine Design:**

The natural world is often referred to in the Quran in order to serve as support of the divine art of the artisan, and the readers should contemplate on the worlds:

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<sup>30</sup>“Teleological Argument.” Wikishia. Accessed July 30, 2024. [https://en.wikishia.net/wiki/Teleological\\_argument](https://en.wikishia.net/wiki/Teleological_argument).

<sup>31</sup> Teleological Argument, Proof of God.” Medina Minds. Accessed July 30, 2024. <https://medinaminds.com/teleological-argument-proof-of-god/>.

Qur3:190- Indeed, in the creation of the heavens and the earth and the alternation of night and day, are signs, therein, verily, there are signs, to those of understanding. The verse promotes reflections on the natural phenomena as self-evident signs (ayat) of purpose and order that stimulate focusing on the intelligent cause.<sup>32</sup>

Quran 2130: Do not the disbelievers know that the heavens and the earth used to be a single entity and that we made them asunder? And we made of water every living thing. And will not then they believe? Most scholars interpret this verse as alluding to the unity and subsequent order of the cosmos, vaguely referring to cosmic origins and fine-tuned conditions favourable to life.<sup>33</sup>

It is He Who has created seven heavens, one above the other. There is no fault that you can find in the making of the Most Merciful. So glance once more: dost thou see breaks?" Beautifully demanding that human beings strive to find something wrong, the verse emphasizes the completeness of regularity that characterizes the world created by God.<sup>34</sup>

These points are unique in basing rational inference directly on phenomena that one can observe, and encourage even those with no special knowledge to think of nature as a theatre of signs, and each of them an indication back to the purposeful activity of God.

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<sup>32</sup> "Arguments on the Existence of God in Quran." TheQuran.Love. Accessed July 30, 2024. <http://thequran.love/arguments-on-the-existence-of-god-in-quran/>.

<sup>33</sup> "Sura Al Anbiyaa (21:30) The Genesis of the Universe." MuslimViews.co.za. Accessed July 30, 2024. <https://muslimviews.co.za/sura-al-anbiyaa-21-30-the-genesis-of-the-universe/>.

<sup>34</sup> TheQuran.Love. "A Perfect Order: Scientific Reflections on Quran 67:3-4 and Cosmic Fine-Tuning." July 30, 2024. <http://thequran.love/articles/a-perfect-order-scientific-reflections-on-quran-673-4-and-cosmic-fine-tuning/>.

### **3. Contemporary Scientific Evidence of the Argument:**

Modern apologists and Islamic scholars frequently associate teleological argument with the current scientific findings:

- **•Fine-tuning:** According to recent physics, fundamental constants and laws of the universe (e.g, the gravitational constant, the speed of light) are fine-tuned to facilitate life; any small variation would make life impossible. Such a seeming calibration is seen as a sign of deliberate design as opposed to an accidental coincidence.<sup>35</sup>
- **•Biological and Irreducible Complexity:** There are biological systems called biological and irreducible complexity where this is a unique feature called biological and irreducible complexity where some biological systems are interdependent and so complex that they do not seem possible to develop gradually by a series of random mutations. The DNA molecule is highly informative and specific, and is regularly held out as an example of code-like structure suggesting the existence of a conscious author. ([‘Considerations of design and evolution), 36] in that it is: entirely specific, entirely successful in what it is attempting to do, and far more specific and successful than any other known case of the sort ([‘Considerations of design and evolution), <sup>36</sup>

### **4. Objections and Rebuttals**

The teleological argument has at its core some persistent difficulties in

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<sup>35</sup> Collins, Robin. “Fine-Tuning.” In *The Stanford Encyclopedia of Philosophy*, edited by Edward N. Zalta. Spring 2024 Edition. Stanford University, 2024. <https://plato.stanford.edu/entries/fine-tuning/>.

<sup>36</sup> Theology, Number Analytics, accessed July 30, 2024, <https://www.numberanalytics.com/teleological-argument>.



spite of its continuing popularity:

• **Darwin theory of Evolution by Natural Selection:** Darwin theory of evolution by natural selection proposes a full mechanism to the origin of biological complexities without the aid of a designer. Skeptics claim that the complexity can be built up over vast periods of time and without some sort of guidance, questioning the need to invoke a supernatural agent to explain the phenomenon.<sup>37</sup>

• **Random Chance and Statistical Objections:** Other scientists argue that immense time and probabilistic processes are enough to create the emergence of order without depending on design. Others will appeal to the anthropic principle: the fact that the universe is friendly to life is that which we see because in being observers we could not exist in a hostile-to-life universe.

• **Multiverse Hypothesis:** The conjecture that we live in merely one of a plurality of universes with different parameters might weaken the argument that fine-tuning was the work of a designer. In an unlimited multiverse, it is claimed, the appropriate conditions to support life would happen on some universes by accident. Opponents accuse that there is no need to assume a Designer in this case, but this very solution raises new unanswered questions regarding the origin and the nature of multiverse..<sup>38</sup>

The Islamic philosophers and theologians answer by pointing out that, whichever the mechanism (the laws of nature, evolution, or potentially the multiverse), the order and explainability of that mechanism in itself point

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<sup>37</sup> "Critically Consider the Classical Teleological Argument (40)." Logos. Accessed July 30, 2024.

<sup>38</sup> "Fine-Tuned Universe." Wikipedia. Last modified July 30, 2024. [https://en.wikipedia.org/wiki/Fine-tuned\\_universe](https://en.wikipedia.org/wiki/Fine-tuned_universe).

to a final, goal-directed cause. No matter how secondary causes may be or act, their existence, order and intelligibility tend toward a transcendent Designer.

#### **D. The Argument of Morality (Moral Argument):**

The moral argument is that the fact that there are objective moral values and obligations compels the conclusion that there is a moral lawgiver, that is, God. Because without a transcendent source, no objective can be true in moral law, morality would be nothing more than custom in society or preference by an individual. The Islamic theology emphasizes this premise with the view that the intrinsic human sense of morality indicates divine imprint and guidance as well.<sup>39</sup>

##### **1. The Need of a Moral Lawgiver:**

Islamic thinking asserts that in order to have moral obligations that are genuine and binding, there must exist an ultimate ground. In case the moral rules are just social constructs, then they do not have any power to be binding at times, places, and individuals. The fact that laws imply lawmakers, leads to the implication that objective morals imply a supreme Lawgiver. Al-Ghazālī and other classical scholars argued that objective morality cannot be founded without God as it would be subjective and arbitrary. Morality is thus not only a matter of agreement, but a matter of divine nature and command, which is repeated in Islamic and theistic philosophy in general.<sup>40</sup>

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<sup>39</sup>"Rational Arguments for the Existence of God." *The Thinking Muslim*. Accessed July 30, 2024

<sup>40</sup>God's Existence: Reasoning of Aquinas and Al-Ghazali. Islamonweb. Accessed July 30, 2024.

## **2. Moral Law and Ethics on the Basis of Quran:**

The Quran specifically bases moral law in the divine command. The Quran 16:90 can be regarded as an overview of Islamic ethics:

Yea, verily! Allah commands that ye should render back the trusts to those to whom they are due; and that when ye judge between men, ye judge with justice; verily! how excellent is the teaching which He gives you! for Allah is He who hears and sees all things. He reproaches you that you may be reminded.”

More often heard in Friday sermons, the verse is a summary of the cardinal virtues within Islam which are justice (adl), benevolence (ihsan), and family care. Its applicability and accessibility make it the focus of the debate on the Islamic ethics, which emphasizes that morality is based in the will of God and not in human fancies.<sup>41</sup>

## **3. The Morality of God as Human Moral Knowledge:**

In the Islamic faith, the pure moral knowledge is a combination of two sources:

Revelation: Quran and Sunnah are particulars of moral laws and principles.

- **Innate conscience:** The human fitrah (natural disposition) is endowed with a conscience of the right and wrong, which is illuminated and reinforced by revelation.

Islam finds the acknowledgment of justice, mercy, and integrity universal and everlasting, the out-flow of Gods own characteristics. In Islamic thought, the divine command theory proposes that whether a certain action

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<sup>41</sup> “Surah An-Nahl Ayat 90 (16:90 Quran) With Tafsir.” *MyIslam.org*. Accessed July 30, 2024.  
<https://myislam.org/surah-an-nahl-ayat-90-16-90-quran-with-tafsir>

is good or not depends on the wisdom and will of God and humans can comprehend those truths by relying on both reason and faith.

#### **4. Reactions to Relativism and Secular Moral Philosophies:**

Contrary to Islamic thought, is moral relativism, i.e., the idea that what is right or wrong is a construct of culture. According to classical and contemporary Muslim thinkers, although human societies influence the practice of ethics, its principles are definite and objective and are based on God. The instability and lack of norms of relativist frameworks are highlighted by the critique of relativism by Alasdair MacIntyre, among others. The Islamic scholars complement this criticism with the argument that the universality and binding nature of morality can be completely explicated only under the assumption that it has divine origins.<sup>42</sup>

Modern secular philosophies suggest that moral norms may be the products of rational considerations, social contract, or utilitarian calculus (alone). Although secular ethics frequently converge on what we might call common values (justice or compassion), the Islamic point of view is that these systems do not have an overarching authority to them, and that in the long run they may change, or disintegrate. Islam, however, offers a reference, a transcendent, fixed, point, that ensures accountability and consistency in values.<sup>43</sup>

#### **5. Secular issues Secular Morality and Moral Realism Without God:**

Opponents argue that moral values are either attained by reason or

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<sup>42</sup> Alasdair MacIntyre, "Exposition on Moral Relativism: An Analysis from an Islamic Perspective," *Al-Itqan Journal of Islamic Sciences and Comparative Studies* 10, no. 1 (2024): 100–115, <https://doi.org/10.31436/alitqan.v10i1.309>

<sup>43</sup> Discovering the roots of Morality: The secular and religious views on morality. Freethinkersinternational.net. Accessed on July 30, 2024.

empathy, or natural evolutionary forces, and have nothing to do with God. According to secular moral realists, such concepts as justice or altruism may be universalized on the ground of common human interests and systematic coherence. Philosophers of morality argue that societies are able, and do, sustain strong morality without reference to the divine. Islam appreciates that societies will be able to approach divine morals by the use of natural law or reason yet states that at the end of the day, the true objectivity and complete moral accountability can only be achieved via the guidance and the final judgement of God.

In a nutshell, the moral argument is one of the central arguments in Islamic intellectual tradition. It sustains the view that there exists objective, universal ethics as found in scripture and in the innate conscience which are best explicated by the existence of a transcendent personal God. Though there are modern critics of this necessity, the power of the argument is in the fact that he combined rational, intuitive and revelatory basis of moral knowledge and obligation.

### **E. The Ontological Argument (Argument to Necessary Existence):**

The ontological argument tackles the character about the existence of God based on the point of pure reasoning with emphasis on the necessity of a Necessary Being. It is a notion that has found its eloquent expression by classical Muslim philosophers such as Ibn Sina (Avicenna) and Al-Ghazālī and has remained the cornerstone of present theological debate in Islamic thought.<sup>44</sup>

#### **1. The Concept of God as a Necessary Being:**

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<sup>44</sup> Ontological Argument Revisited by Two Ottoman Muslim Scholars." *Muslim Philosophy*. Accessed July 30, 2024. <http://muslimphilosophy.com/ip/Ontol101.htm>

The Islamic philosophers draw a line between contingent beings (whose existence is possible but not necessary) and a necessary being (whose existence is not contingent on anything). The formulation of Avicenna (Ibn Sina) starts with the consideration that though all the objects of the universe could exist or not (that is they are contingent), they would ultimately need something, which is not contingent, as their basis. This self-subsisting, non-contingent cause is called the Necessary Existent (wajib al-wujud) (which is the God). The peculiar feature of such a being is that without possessing existence it has no possibility to exist, because without existence of this being there is no possibility that something could exist at all .<sup>45</sup>

The interest that Al-Ghazālī had in this concept emphasized that the necessary being was unique, timeless, and without a cause and that he did not accept the theory of infinite regression and existence was not merely a trait of all possible things. Al-Ghazali's belief about the existence of God is that he is completely unique and does not fulfill the constraints or character of creation, nor is he a combination of simpler realities, a necessary being can not be cut down nor recreated and is unchanging and eternal.<sup>46</sup>

## **2. A Necessary Being Philosophical Reasoning:**

The argument will be as follows:

- All the conceivable creatures require a cause of their existence.

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<sup>45</sup> An Ontological Argument for the Existence of God." *Imam-US*. Accessed July 30, 2024. <https://imam-us.org/ontological-argument-existence-god>

<sup>46</sup> Wan Adli Wan Ramli. "Ontological Discourse of Al-Ghazali (d.1111) and Maimonides." *Humanities & Social Sciences Reviews* 7, no. 4 (2019): 29–36. <https://mgesjournals.com/hssr/article/view/1472/1231>

- The explanation of that cannot be infinite regress.
- So I must suppose there is a being, whose being consists in being necessarily, not contingently, as a worker is a being who owes his being contingently not, necessarily, to a maker.
- Had there been no necessary being, there would have been nothing whatever, as contingency can never of itself explain existence.

The God under this position, has his reality founded on being necessary rather than being possible: without the existence of God nothing can exist. Islamic philosophy In Islamic philosophy motivated by cosmology, this method contrasts with some Western ontological arguments (such as the argument by Anselm), which deduce the existence of God, through logical necessity, based on the observed fact of existence itself.<sup>47</sup>

### **3. Objections: Logical Objections and Critiques by Kant:**

Ontological argument has had very serious criticism particularly by Immanuel Kant. The main argument of Kant is that, God is not a predicate, and simply saying that God is a necessarily existing being does not warrant God to exist in reality. In addition, Kant held that existence is not some perfection or feature that we can just tack on to the concept of God and therefore that transitioning between conceptual analysis and real existence is illegitimate. In the case of Kant, the assertion that God exists differs essentially with the enumeration of such features as God is omnipotent; its truth is unprovable logically, but must be referred to

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<sup>47</sup> Shah, Zia H. "Avicenna's Ontological Argument for the Existence of God from the Crown Verse." *The Quran Love*. March 4, 2024. Accessed July 30, 2024. <https://thequran.love/2024/03/04/avicennas-ontological-argument-for-the-existence-of-god-from-the-crown-verse-2/>

something other than the thought itself.<sup>48, 49</sup>

Other philosophical questions are:

- The charge that the ontological argument is circular, or that it assumes what it set out to establish (question-begging).
- The controversy of whether such notion as a “necessary being” is even intelligible or not, the universe as a whole should be explained or not.

Nevertheless, the ontological argument has been important in Islam theological tradition, as a rational argument and to explain the difference between existence necessary self-existence of God and contingent nature of all things. The eternal worth of it can be observed today in polemics or classical theology also since Muslim philosophers still polish and elaborate the notion that the very possibility of existence leads inevitably to an indispensable, transcendent Maker.

#### **IV. Philosophical and Empirical Problems:**

##### **A. The Emergence of Atheism and its Pretensions:**

New Atheism in the twenty-first century is one of the most censorious and vocal calls to question religious belief in modern intellectual history. Led by the likes of Richard Dawkins, Sam Harris, Christopher Hitchens and Daniel Dennett, the movement stands on the pillars of scientific naturalism and rational empiricism and claims that not only is religious belief unjustified, but also that such faith is intellectually untenable. Their

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<sup>48</sup> “Critically Evaluate Kant’s Criticisms of the Ontological Argument.” *DivinityPhilosophy.net*. September 17, 2023. Accessed July 30, 2024. <https://divinityphilosophy.net/2023/09/17/critically-evaluate-kants-criticisms-of-the-ontological-argument-40/>

<sup>49</sup> “Why Did Kant Think the Ontological Proof for God’s Existence Failed?” *The Collector*. August 7, 2023. Accessed July 30, 2024. <https://www.thecollector.com/kant-ontological-proof-failed/>



arguments are filtered through best-selling books, popular opinion in the streets and general coverage in the media, particularly after some of the most crucial events that have happened throughout the world, e.g. the events of September 11, 2001.<sup>50, 51</sup>

### **1. The New Atheist Movement and Criticism of Religion:**

The New Atheists also characterize themselves when compared to previous secularists by virtue of their militancy: no longer merely doubting in the privacy of their home offices, New Atheists crusade for energetic critique and criminalization and secular deconstruction of religious power. Taishan says:

- **Faith in God is irrational:** the thought-claims, they proclaim, must be demonstrable empirically; confidence is reproached as a slavish belief and in short incurably alien to truth and science.
- **Religion is more bad than good:** There is even a common claim that religion brings violence, social segregation with it, and religious intolerance of the intellectualism other parts. New Atheists tend to refer to the past and the present, showing crusades, terrorism, sectarianism to prove what they view as the disastrous effect of religion.<sup>52</sup> **【50】** .

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<sup>50</sup> Razif, Mohamad Razif Mohamad Fuad, Mohd Khairul Naim Che Nordin, Mohd Fauzi Hamat, and Mohammad Abdelhamid Salem Qatwneh. "Godless Minds: Exploring The Rise and Influence of New Atheist Discourse." *Journal of Usuluddin* 51, no. 2 (2023): 89–120. Accessed July 30, 2024. <https://ejournal.um.edu.my/index.php/JUD/article/download/48431/16595/130105>

<sup>51</sup> The New Atheists." *Internet Encyclopedia of Philosophy*. Accessed July 30, 2024. <https://iep.utm.edu/n-atheis/>

<sup>52</sup> Razif, Mohamad Razif Mohamad Fuad, Mohd Khairul Naim Che Nordin, Mohd Fauzi Hamat, and Mohammad Abdelhamid Salem Qatwneh. "Godless Minds: Exploring The Rise and Influence of New Atheist Discourse." *Journal of Usuluddin* 51, no. 2 (2023): 89–120. Accessed July 30,

- **Truth comes to be adjudicated by science rather than religion:** These people also tout scientism, the idea that empirical science is the sole honest route towards knowledge. Such claims of God are therefore handled as scientific hypotheses-subject to refutation that in their opinion there is no substantial evidence to show.

The discourse of this movement is a highly moral one too. Although the previous secular thought made efforts to accentuate the avoidance of broad moral statements, New Atheists are inclined to bring forth the argument that, in fact the very concept of faith is a social vice with them offering the argument that secular and rational societies are able to achieve better success regarding human rights, peace and other advances of the society.

## **2. Atheistic Objections to Standard Theological Ideas:**

### **Atheist criticism entails diverse philosophical criticism:**

- **Rational objections to God being coherent:** The logical objections to the coherence of God are some argue that conventional definitions of God are either internally inconsistent (the problem of omnipotence and omniscience), and/or simply meaningless.
- **The problem of evil:** The age-old argument that since God presumably exists and he is omnipotent and omnibenevolent, which God, however, cannot be since this cannot be compatible with the existence of evil, is still an atheistic ammunition.
- **Deductive and evidential arguments against theism:** what has also been called deductive atheology argues that certain conceptions of God are logically incoherent, and what has been called evidential atheology argues that the evidence of God is completely inadequate and the

likelihood of God existing is quite small.<sup>53</sup> **Secretiveness of God:** There is a suggestion by some atheists that God would have been more apparent in the instance that he existed. Where the lack of clarified, universal revelation is seen to exist, there is seen to be indifference or even lack of existence.

### **3. Science and Philosophy of New Atheist Critique:**

New Atheist objections are based on **science**. In *The God Delusion*, Dawkins specifically argues that the theory of God has been neither proven nor disproven, but is profoundly improbable based on the new information in biology, cosmology, and psychology. According to him, believing in a personal God is a belief in a persistent false belief maintained despite significant contrary evidence, therefore, a delusion. The effectiveness of naturalistic explanations of the origin and variety of life, consciousness, and morality is viewed as negating the necessity of God as the explanatory hypothesis to inquire or inquire about the existence of God as a justification hypothesis: The explanatory hypothesis of naturalistic successes in explaining the origin and variety of life, consciousness, and morality obviates the need to have an explanatory hypothesis of God.<sup>54</sup>

New Atheists have continued to contend that moral value, significance and human flourishing are all capable of being explained in terms of an evolutionary, neurological or socio-rational mechanisms, further

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<sup>53</sup> "Atheism." *Internet Encyclopedia of Philosophy*. Accessed July 30, 2024. <https://iep.utm.edu/atheism/>

<sup>54</sup> "The God Delusion," Wikipedia, accessed July 30, 2024.

"The God Delusion." *Wikipedia: The Free Encyclopedia*. Accessed July 30, 2024. [https://en.wikipedia.org/wiki/The\\_God\\_Delusion](https://en.wikipedia.org/wiki/The_God_Delusion)

undermining a space in which God can exist as a lawgiver. Movement discussion in books and essays often makes reference to the theory of evolution, the Big Bang, neuroscience and social science on the innovative idea that these can be a universal, competing explanations of things that we have customarily attributed to the working of God.

New Atheists have been criticized both by religious philosophers and by some secular intellectuals (who may or may not be religious) on the grounds that they have grown into an habitual oversimplification of religious belief, lack of attention to details of theology and philosophy of religion, and an presumption that their own form of empiricism is the only measure of rationality. However, the cultural influence of New Atheism has compelled theologians even in Muslim worlds to take with more energy, the critique of atheistic claims, reconsider some apologetic methods, and present new rationales in defense of faith in a highly scientifically informed era.

### **B. Secularism and Scientism and Islamic responses:**

Islamic thinking occupies an ambivalent place in view of secularism and scientism, on one side affirming the importance of empirical evidence and on the other keeping faith and revelation important.

#### **1. The Islam View on Empirical Evidence and Scientific Research:**

The Islamic tradition has a strong belief in scientific exploration and scientific observation. Muslim Classical civilizations The civilizations of Islam and Iran saw a great flowering of scientific knowledge, and scholars like Ibn al-Haytham and Al-Biruni experimented and developed experimental techniques drawn in part out of an urge to consider the natural world, encouraged in the Quran. This sense of learning and rational consideration is considered to be as it is commanded by Islam as Islam perceives nature as a series of signs leading to the Divine. The physicist

Abdus Salam, in his example, saw the search of science as part of the Islamic precept, which he points to, the empirical investigation is not a contradiction of faith, but a form of worship and the revelation of the wisdom of God.<sup>55</sup>

But Islam takes note of the weaknesses of the empirical enquiry also. Some metaphysical facts like the fact of the origin of the universe out of nothing or the end purpose of reality are perceived to be out of the reach of scientific measurement and hence, worthy of contemplation based on both revelation and reason as a whole.<sup>56</sup>

## **2. How to Combine Faith, with Empirical Observations and Scientific Discoveries:**

The epistemology of Islam underlines the necessity of the fusion of religion and scientific experience. Instead of viewing science and religion as contrasting entities, Islam views scientific findings as ways of gaining ever greater admiration of the Divine order (tawhid). The Quran verses repeatedly demand observation, reflection and knowledge seeking, not as goals in themselves but tools of finding the wisdom and oneness of God the creator. This perspective lacks science being a substitute to faith, but a complement of it and will avert the so-called dichotomy that is propagated

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<sup>55</sup>"Islamic attitudes towards science." *Wikipedia: The Free Encyclopedia*. Last modified October 2, 2006. Accessed July 30, 2024. [https://en.wikipedia.org/wiki/Islamic\\_attitudes\\_towards\\_science](https://en.wikipedia.org/wiki/Islamic_attitudes_towards_science).

<sup>56</sup> "An Islamic Philosophical Critique of New Atheism." *Journal of Walisongo: Teologi* 12, no. 1 (2024): [article number/pages if given]. Accessed July 30, 2024. <https://journal.walisongo.ac.id/index.php/teologia/article/view/25497/6911>

by secularism.<sup>57</sup>

Contemporary Islamic thinkers assert that knowledge (ilm) is integrative in nature, both the material and spiritual worlds. Science represents a communal obligation (fardhu kifayah), whereas metaphysical and ethical knowledge as revealed possesses an individual obligation (fardhu ayn) and, collectively, makes up a balanced worldview.<sup>58</sup>

### **3. Philosophical Response to Atheistic Epistemology: Scientific Materialism vs. Islamic Epistemology:**

The Islamic philosophy criticizes scientific materialism reductionism. The materialist position, which holds that only matter, and empirical facts exist, is in conflict with Islamic metaphysics, which holds that there are various levels of reality (worldly and transcendental). Muslim philosophers emphasize that scientific procedures are only applicable on observable phenomena and by definition cannot answer the questions of meaning, purpose or final causes.

The Islamic epistemology makes a stark distinction between empirical knowledge (al-maarif), also known as knowledge of facts ('ilm al-maarifah), and knowledge of meaning or metaphysical truth (al-maarifah) ('ilm al-maaarifah) [56] Empirical knowledge is valued but it is placed beneath the greater truths that God can reveal and science is never

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<sup>57</sup> "An Islamic Philosophical Critique of New Atheism." *Journal of Walisongo: Teologi* 12, no. 1 (2024): [article number/pages if given]. Accessed July 30, 2024. <https://journal.walisongo.ac.id/index.php/teologia/article/view/25497/6911>

<sup>58</sup> "An Islamic Philosophical Critique of New Atheism." *Journal of Walisongo: Teologi* 12, no. 1 (2024): [article number/pages if given]. Accessed July 30, 2024. <https://journal.walisongo.ac.id/index.php/teologia/article/view/25497/6911>

introduced into a meaningless cosmos. This method does not allow the religious-seeming claims to be counted out just because they are not testable by the scientific method but instead highlights the fact that epistemology is stratified, so that empirical and metaphysical realities complement, rather than preclude, one another. Both classical (e.g., Al-Ghazālī) and modern scholars support such a type of integration, so that science becomes an instrument of knowledge instead of a competitor to religion.<sup>59</sup>

This philosophical system allows Islam to be critically interrogative against the basis of scientific materialism and secularism by providing a perspective in which knowledge is not divided but complementary, in which empirical enquiry and spiritual revelation enhance each other, and in which the results of science do not abolish but enlighten faith.

### **C. The Influence of Intellectual Tradition in Islam:**

The Islamic intellectual tradition has dealt with skepticism and atheism, throughout the centuries, and has led to the development of a beneficial middle ground between reason and religion. Since the beginning centuries, Islamic thought had shown an active response to intra and extra-religious concerns of thought through Islamic philosophy that manifested through schools like the Mu in the 8th century and, Ash in the 9th centuries, and other philosophers who had emerged, constructed a methodology that utilized both rational and revelational discourse.

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<sup>59</sup> Wahyu Widayat, Adi Kurniawan, and Abdul Wahab. "Integration of Science and Islamic Education Towards The Building of Student Character." *EAI Endorsed Transactions on Education* 7, no. 2 (2022). Accessed July 30, 2024. <https://eudl.eu/doi/10.4108/eai.19-10-2022.2329025>

## **1. The Islam Philosophy and its Involvement with Skepticism and Atheism:**

The radical skepticism and atheists doubt have been harshly criticized by prominent scholars such as Ibn Taymiyyah. His epistemological approach refuted the skeptical attitude which only goes on and on skeptical attitude since extreme skepticism compromises the basic human certainties needed to have meaning and knowledge. Ibn Taymiyyah and others demonstrated that atheistic types of doubt are applied in a highly uneven-handed way--it requires evidence of religious belief to an impossible standard, and will accept evidence of much less in other areas. This is a theme in the Quran itself, as well as a large part of classical Islamic philosophy, which views disbelief or extreme skepticism, not as a neutral intellectual pursuit, but as based in simple ignorance or more fundamental spiritual defiance.<sup>60</sup>

## **2. Harmony of Reason and Belief:**

One of the most characteristic traits of Islamic thought is the unification of faith and reason. The Quran has so many appeals to think, reflect, and employ the intellect. According to many scholars, Islam does not accept religious truths blindly as other people do but they are based on evidence and thinking. It is believed that it is best when accompanied by reason that faith (iman) is genuine, and Quranic rationality works in a wider metaphysical and ethical context-not as a goal in itself, but as a means to confidence, goodness, and the knowledge of God. The classical and modern Muslim intellectuals state that reason and revelation are co-

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<sup>60</sup> Khan, Nazir. "Atheism and Radical Skepticism: Ibn Taymiyyah's Epistemic Critique." *Yaqeen Institute for Islamic Research*. Accessed July 30, 2024. <https://yaqeeninstitute.org/read/paper/atheism-and-radical-skepticism-ibn-taymiyyahs-epistemic-critique>



workers and each is only complete with the other present with it.<sup>61</sup>

### **3. The problem of Secularization of Modern Thought:**

Secularism and the secularization of knowledge has presented new problems to Islamic belief. Secularism is the view that religion should be excluded as a force in the affairs of state, or in any sphere, and in its place there should be only human reason. The intellectual tradition within Islam is especially aware of the dangers of total secularization: it is enough to threaten not only the practice of ritual but the moral and ontological basis on which religious faith has its roots. In reaction, the foremost Muslim intellectuals have asserted that Islamic epistemology, based on revelation and rationality, is necessary to achieve significant knowledge, right, and social harmony. The Quran and the major scholars resist the secular claim that truth, morality and meaning is adequately within the reach of the unaided pure reason and instead argue that there should always be synergy between faith and reason in order to have a balanced and genuine worldview.<sup>62</sup>

Overall, Islamic intellectual tradition exhibits a strong interest in skepticism and atheism, a long history of the dialectics of reason and faith, and comments on the consequences of secular modernity. Muslim philosophers, theologians, and scholars have engaged in defending the compatibility of rational inquiry and the spiritual belief throughout the

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<sup>61</sup>Kalin, Ibrahim. "Reason and Rationality in the Quran." *MuslimHeritage.com*. Accessed July 30, 2024. <https://muslimheritage.com/reason-and-rationality-in-the-quran>

<sup>62</sup> Rahim, Adibah Binti Abdul. "The Impact of Secularism on Religious Beliefs and Practices." *Journal of Islam in Asia* 17, no. 1 (2020): [page numbers if known]. Accessed July 30, 2024. <https://journals.iium.edu.my/jiasia/index.php/Islam/article/view/948>

history, both against blind fideism and reductionist materialism, with a holistic vision of knowledge.

## **V. Comparison to other Religious Struggle against Atheism**

### **A. Comparative Discussion: Islamic and Christian and Jewish Response to Atheism**

#### **1. Islamic, Christian and Jewish Approaches to Arguments on the existence of God:**

- **Islamic Arguments:**

Since Islamic theology is based on philosophical argumentation, such arguments as the cosmological (the universe needs a cause), teleological (order means design), moral (objective values indicate an lawgiver), and ontological (God as a Necessary Being) are used. They are based on Quran itself and systematic thinking, and classical figures, such as Al-Ghazal, and Ibn Sina focused on the unity of reason (aql) and revelation. Islam states that the fitrah (natural human tendency) is in the right direction of people realizing God, and the doubts are largely the result of outside influences that cloud the natural knowledge of God in people.<sup>63</sup>

- **Christian Arguments:**

Christianity also employs the arguments of cosmology, teleology and morality but is differentiated by the Trinitarian theology and historical assertions on the resurrection of Jesus. Apologists in the Christian tradition, since Thomas Aquinas, through to William Lane Craig, take

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<sup>63</sup> Ataie, Ali. "Does God Exist?: A Muslim's Response to Atheism." Muslim Community Center East Bay (MCC East Bay), August 7, 2022. Video, 48:49. <https://www.youtube.com/watch?v=NSnZIRYA5T0>

ancient and contemporary arguments about the existence of God, frequently with a particular focus on faith in Christ as a satisfaction of reason as well as scripture. It is worth mentioning that Christianity approaches the issue of evil through theodicy and utilizes historical data uniquely as revelation. The Christian understanding of God, as well as Trinity, and teachings like the original sin and redemption are usually criticized by New Atheists and some of these critiques have been answered in the West.<sup>64</sup>

- **Jewish Arguments:**

Judaism finds its foundation in faith in God with a decisive statement of faith in monotheism in the form of the Shema (“Hear, O Israel: the Lord our God, the Lord is one”) and a well-documented tradition of rational argument against skepticism. Since medieval philosophers such as Maimonides (who stated that the created order is the testimony of God) to present day Jewish philosophers, the methodology of Judaism tends to intertwine the Biblical, moral, and logical messages. The typical Jewish reaction is to stress the unity, transcendence, and moral authority of God, and to oppose any speculative philosophizing that has not been anchored on the reality of practicing and living within a community of revelation.<sup>65</sup>

## **2. Commonalities and Differences between Islamic Theology and**

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<sup>64</sup> Aziz, Asma, Sobia Nousheen, Yesra Mariam, Aqsa Amjad, Barira Ata, and Sana Yaseen. “Unveiling Divinity: A Comparative Quest Into The Perception Of God In Islam And Semitic Religions.” *Migration Letters* 21, no. S10 (2024): 44–59. <https://doi.org/10.59670/ml.v21iS10.10403>.

<sup>65</sup> “A Jewish Response to Modern Atheism.” Oxford Chabad. Accessed July 30, 2024. <https://www.oxfordchabad.org/templates/blog/post.asp?AID=708481&PostID=24832&p=1>

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## **Islamic Theology**

- **Common Arguments:**

The belief in basic rationality of monotheism, the absurdity of something out of nothing, and the perception that the order, purpose and morality manifested in the universe indicate a Creator are agreed upon by all three Abrahamic religions. Cosmological argument and teleological argument are especially popular across the traditions, and advocates of each tradition argue about their philosophical soundness and their scriptural backing.

- **Islamic Unique Contributions:**

- **Combination of Revelation and Reason:** A unique feature of Islamic discourse is its emphasis on the fitrah (innate disposition), and how this belief emphasizes that faith and reason are complementary, and not mutually exclusive.
- **The Kalam Tradition:** the kalam cosmological argument, expounded by Islamic philosophers and used later by Christians, originates in Islamic theology and continues to be significant in philosophical and apologetic argument.
- **Focus on Pure Monotheism:** The Islamic theology is strongly opposed to the belief in associating partners with God (e.g., the Trinity within Christianity), and it defends an unusually uncompromising monotheism, and rejects the anthropomorphic picture of God.

## **3. The Experiences of Atheism: Differences and Similarities**

### **Atheism as a logical Dilemma:**

Both traditions regard atheism as posing actual intellectual problems, and both have responded to them forcefully over the centuries. They do not, however, agree on emphasis:

- Islam emphasizes the logical compatibility of religion and reasoning and the unacceptability of denying the apparent evidence in the nature and the

message.

- Atheism and Christianity are most confrontational on the basis of the resurrection of Christ, the evil problem and Trinitarian theology.
- Judaism, whose religious ordeal is highly concerned with law, the sense of community and righteous living, approaches atheism as theological and moral problem, where unbelief in God is at times associated with loose morals.

### **Modern Dialogues:**

In the modern age, Muslim, Christian, and Jewish intellectuals tend to cooperate in the struggle against materialism and secularism, recognizing a monotheistic tradition of thinking, at the same time quite distinctly separating theological issues. As an example, in interfaith apologetics and dialogue with atheists, every tradition uses some form of the cosmological and moral arguments, however, they vary in the way they explain the nature of God and the existence of revelation

### **B. The Role of Religion and Reason in Religious Traditions**

#### **1. Reason and Faith in the Islamic Thought:**

There is no contradiction between faith (iman) and reason (aql) in Islam, but they are perceived as complementary and mutually strengthening. Quran asks believers to think, meditate, and employ intellect as the tool to strengthen faith several times. Quite on the contrary, Islamic doctrines also stress that a person should believe not only based on the revealed guidance but also on the logical reflection. Verses promote discovery in nature, contemplation of the evidence of God in his nature, and mental interaction with doubts or doubt. Muslim philosophers historically discussed the idea that reason is a gift of God, and is meant to guide people to the realization of God as One and revelation as true. The synthesis is especially evidenced in movements like the Mu-tazilites and in the writings of

authors like Al-Ghazali and Ibn Sina who demanded that faith should complement and elevate reason and reason should justify and defend faith.<sup>66</sup>

## **2. Reason and Faith in Christianity:**

The Christian theology acknowledges a complementary and even a creative tension between faith and reason. Philosophers like Augustine and Thomas Aquinas preached that reason can guide an individual to acknowledge the existence of God, but that the fundamental mysteries of belief (like the Trinity, or the Incarnation) are finally beyond the powers of the unassisted intellect. Christian faith may be regarded as a belief in truths disclosed by God, which can be defended by reason, but not exhausted by it. An example is the Catholic tradition, which differentiates between what can be known by reason about God (so-called natural theology) and what can be known only through divine revelation. The Second Vatican Council officially preaches that the faith is in no way opposite to reason, though it surpasses the latter, since both faith and reason are directed by God. Christian belief may then be justified as a rational way of responding to revelation, but not as identified with rational analysis as such.<sup>67</sup>

## **3. Faith and Reason Jewish Thought:**

Classical Judaism also shares the affirmation of an efficient intercourse of faith and reason. Jewish philosophical tradition, best exemplified by

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<sup>66</sup>“Faith & reason in Islam.” DAWN.COM. Accessed July 30, 2024. <https://beta.dawn.com/news/844220>.

<sup>67</sup> “Faith, Reason, Beliefs – Christianity.” Encyclopaedia Britannica. Last updated July 29, 2024. Accessed July 30, 2024. <https://www.britannica.com/topic/Christianity/Faith-and-reason>

Maimonides (Rabbi Moshe ben Maimon), taught that rational inquiry is a religious and moral duty a person must have rational inquiry to know that God exists and is one prior to living rightly before God. Maimonides is well-known to have argued that Abraham found monotheism through his speculation and critical thinking. In texts like Guide to the Perplexed, he tries to prove that prudent philosophical thinking makes one attest to the revelation truths. Jewish tradition acknowledges the need to have faith but insists that faith must be as rational, knowledgeable and self critical as it can be. This tension between doubt, skepticism, and revelation, as elaborated in rabbinic and medieval Jewish sources, usually comes to the conclusion that reason and faith should incessantly clarify and correct each other to make religious life real to face.<sup>68</sup>

#### **4. The Relationship of Revelation and Reason in the justification of Religious Beliefs In all three traditions:**

In all three traditions:

**Islam:** Islam believes that both revelation and reason prove the validity of the belief: the Quran is the source of it, but its explanation and justification is provided by the rational abilities.

**Christianity:** Christianity distinguishes between the revealed truths (which have to be accepted on faith) and those within the reach of reason, and the Christian doctrine is that genuine revelation cannot be incompatible with sound reason.

**Judaism:** Judaism places great emphasis on the idea that faith must not be accepted blindly but must be constantly questioned, elucidated and

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<sup>68</sup> "Faith And Reason: A Jewish And Philosophical Basis." Patheos. Accessed July 30, 2024. <https://www.patheos.com/topics/faith-and-reason/faith-and-reason-yoel-schaper>

enriched through rational enquiry with revelation acting as a final reference point.

In general, although both traditions express this relationship differently, they both argue that faith does not disclaim reason, on the contrary, reason is understood as a mandatory ally and aiding to the true faith. The constant finding and conversation of the two make up one of the legacies of the Abrahamic theology.

## **VI. Conclusion:**

### **A. Principal Arguments in Review:**

The Islamic theology has responded to the challenge of atheism and secular philosophies through creating a strong tradition of rational discourse that combines the elements of faith (iman) and reason (aql) in an intricate manner. Scholars and philosophers have developed throughout the Islamic intellectual history, a number of main rational arguments of the existence of God, and they show that faith is not blind and arbitrary, but it is based on revelation and methodical thinking.

**The Fitrah Argument** proves that all human beings have a predisposition called Fitrah that naturally predisposes them to believing and acknowledging that there is a Creator. This point is based on verses of the Quran and Hadith and also is evidenced by psychological considerations of moral and spiritual intuition, which proves Islam as the argument that faith is the natural point of departure of every human being.

**The Cosmological Argument** argues that anything that comes into existence must have a cause and as the universe itself came into existence it must therefore have a cause that can be transcendent. The theologians of Islam like Al-Ghazali and Ibn Sina developed highly advanced forms of this argument, which are still extensively used in theistic philosophy today, especially with the backing of modern cosmology that indicates an



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absolute beginning of the universe.

**The Teleological Argument** is based on the observation of the extreme order and complexity present in the universe, and in the biological systems, and the conclusion is that such is the work of an intelligent Designer. The Qur'an, and its exegetes, repeatedly invite its readers to reflect on the natural world, as a set of signs (ayat) of the purposefulness of God, and Islamic thinkers still consider contemporary advances in science and cosmology as supporting this viewpoint.

**Moral Argument** suggests that they need a moral law author because objective moral values and obligations exist. According to Islam, morality is not an invariable of either social consensus or evolution, but the nature and will of God, and it is justified both by the revelation in scripture and the human conscience.

**The Ontological Argument** emphasizes the necessity of an existing being, what we can call a Necessary Being, what we can call God, as the logical basis of everything. This distinction of contingent and necessary beings has been formulated by Islamic philosophy, especially by Avicenna and Al-Ghazālī, and has strengthened the rational arguments in support of a belief in a self-subsistent, absolute Creator.

Considering these points it is evident that rationale discussion is fundamental in the Islamic theology. The tradition promotes intellectualism, constant questioning and integration of reason and revelation. Instead of taking faith and reason as opponents, Islam takes them as complementary to each other because revelation illuminates and makes the knowledge of God real, and reason leads to the acknowledgement of God existence.

In conclusion, having delved into the issue of skepticism and the current scientific and philosophical objections, Islamic thinkers have responded to

them in a rational, sophisticated manner, thereby defending the validity of theistic faith. This long-standing dedication to intellectual reasoning does not only safeguard the intellectual credibility of Islamic theology, but also reinforces its applicability in the bigger picture of philosophical discourse and contemporary science. With these international academic conventions, it is agreeable and correct to quote references in a conclusion where they summarize other points already argued in the text, as long as the references used in the conclusion are the same as the ones already cited in the body of the text and do not present other arguments.

**B. The Islamic Relevance of Responses to Modern Atheism:**

The theological arguments formulated in Islamic philosophy, including cosmological, teleological, moral, ontological and fitrah arguments, continue to be of great importance in the current discussions on religion and atheism. These classical arguments are not simply of historical importance in an age of fast-paced scientific progress and heightened secularism; they still can be used as strong models of addressing modern skepticism as well as intellectual assertions of New Atheism movement.

The Islamic thinkers have always underlined that rational search is not opposite to faith but rather its core. The subtle nature of the tradition makes it open to critical reflection of science and philosophy, and allows the combination of empirical discovery with metaphysical reflections as opposed to the rejection of one to the other. Muslim scholars and apologists in the modern world make use of trends in cosmology, quantum physics, cognitive science, and bioethics to support and modernize the traditional arguments showing that the Islamic thought remains alive and capable of dealing with the latest scientific and philosophical issues.

These responses make even more sense because Islam always strives to explain that reason and revelation must go hand in hand. It is because of

this dual commitment that it becomes possible to argue in a dynamic way the plausibility of religious belief across disciplines: Islamic theology can now engage the other two disciplines on a footing that is intellectually credible without either lapsing into fideism or collapsing faith into a derivative of material states. In so doing, Islamic answers present a unique manner of defending the rationality and necessity of belief in God, keeping them at the top of the interfaith and secular-theist conversation in a pluralistic, scientifically literate society.

It is also acceptable to cite citations in the conclusion in case they present a synthesis of previously mentioned in the main body of the writing; any new claims presented in the conclusion should be avoided or properly referenced. So in this conclusion we may refer to the main arguments and their sources as we had already defined them and the references need not repeat that which we have already argued but they may not add any new material.

### **C. Suggestion of Research in the Future:**

There is an ever-changing climate of religious and philosophical discussion, and Islamic philosophy and theology needs a continued research and innovative response to new challenges. The tradition has a number of possibilities in the future research which would further enrich the tradition and reinforce its intellectual response to modern atheism.

#### **1. Greater Encounter with atheism now:**

The novelty with new atheistic arguments is that they have been using recent discoveries in such fields as physics, neuroscience, evolutionary biology, and moral psychology. Further works ought to aim at an adequate examination and criticism of these arguments specifically the arguments based upon the so-called hard problem of consciousness, arguments based upon neuroscience concerning religious experience, and naturalistic

explanations of ethical growth. Periodic interdisciplinary comparative work with secular philosophies and cooperation with scientists would bring new information.

## **2. The Islamic Epistemological Framework Gets a Boost:**

It is possible to conduct further research to investigate how the Islamic epistemology combines empirical, rational, and spiritual sources of knowledge. This entails more in-depth, evaluation of how classical categories like fitrah, aql (Intellect) and naql (transmitted knowledge) interact with the information evolution of the cognitive science disciplines, the philosophy of mind, and epistemology.

## **3. A Conversation with Science and Analytic Philosophy:**

Is the contact with analytic philosophy, and the philosophy of religion specifically, going to make a difference? Engaging philosophical Muslims directly is going to be the best way to clarify Islamic positions and make it formal, and make it accessible to secular and interfaith audiences. More must also be done on subjects like the interaction between the Islamic cosmological arguments and cosmology of the present day (e.g. multiverse, quantum mechanics), and how the development of mathematics and scientific concepts enter the field of theological argumentation.

## **4. Comparative Theological and Philosophical Studies:**

There would be more comparative study between Islamic and Christian as well as Jewish reaction to atheism; the same with the Eastern reaction, which is a long-term inquiry into the same. Such studies can lead to the recognition of common strengths as well as distinctive methods and to a fuller and broader approach to world problems of religion and unbelief.

## **5. Practical and Social Implications:**

Another research topic of value is to delve into how the utilitarian

arguments in support of theism affect ethical decisions, the sphere of law, the psychological well-being, and the community stability in Muslim communities. The implications of philosophical theology on everyday practice and contemporary identity may also help to bring these conversations closer to actual practice.

#### **6. Revisiting and Redoing: Classical Texts:**

Even a large body of classical Islamic theology and philosophy (in Arabic, Persian, Turkish, and other languages) has not been translated or studied. Interpretations of these texts, in the form of critical editions, translation, and scholarly commentary, may help unearth subtle arguments and intellectual operations that are directly pertinent to modern arguments.

By the standards of international academic community it is acceptable to cite the sources in this prospective part in cases when they synthesize the directions already drawn in the main text or in the cases when the previous work had already pointed up the promising directions of further studies. Nevertheless, even the introduction of the completely new, unsourced claims should be treated very carefully or avoided at all. Other contributions to the tradition will be best suited to continuing what has come before by being faithful to forms of rigorous scholarship, intellectual hall, and receptivity to good argument.

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