

An Investigation of Ibn Taymiyya's Critique of Muslim Scholars and Pervez Hoodbhoy's Distorted View on Islamic Worldview: A Potential Response for Muslim Youths from Being Assimilated With The Scientific Worldview



Md Maruf Hasan¹, Sayful Islam²

¹PhD Candidate, Department of Uṣūl al-Dīn and Comparative Religion, AbdulHamid AbuSulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences (AHAS KIRKHS), International Islamic University Malaysia.

²Post-graduate Researcher, Department of Qur'an and Sunnah, AbdulHamid AbuSulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences (AHAS KIRKHS), International Islamic University Malaysia., Kuala Lumpur, Malaysia.

ABSTRACT: Imam Ibn Taymiyya is considered one of the most famous figures in Islamic history to defend the fundamental teachings of Islam that prophet Muhammad(peace be upon him) and his companions practiced according to the Quranic message. Professor Pervez Hoodbhoy from Pakistan vehemently attacked Imam Ghazali's defence of orthodox Islam as anti-science. For Hoodbhoy, Imam Ghazali's orthodox view is dangerous for the scientific progression and freedom of thought . With the advent of New Atheism, there is a trend of Islamophobia within Muslim countries. This research is significant in understanding Islamophobia among Muslim youths due to the rise of the science vs religion debate. How would Muslim youths justify their position against contemporary Western thought? The research is qualitative. Descriptive and normative methods have been used. The study finds that Imam Taymiyya had a unique way of dealing with the influence of Greek and mystic thoughts. This research suggests that Imam Taymiyya's approach may help Muslim youths encounter the scientific worldview and other emerging ideologies in the 21st century.

Keywords: Pervez Hoodbhoy, New Atheism, Scientific Worldview, Ibn Taymiyya, Islamophobia, Muslim Youths, Nihilism, Pessimism

I. INTRODUCTION

There is a sense of nihilism among global youths due to the influence of the scientific worldview as Hasan et al. (2024) argue in their recent article. As if no ideology or belief is safe against the scientific worldview in the 21st century. All the biblical and Quranic stories in Abrahamic Religions are now turning into Theo-drama in the light of the evolutionary history of species and the universe. The teleological narrative is being seen as highly skeptical by some of western scholars. Skeptic and critical mindsets on religious scriptures from an evolutionary perspective can cause the development of cynical and pessimistic views about life and the universe. What about Muslim youths who get affected by the evolutionary perspective that the scientific worldview (New Atheism) is trying to address to the world citizens?

In the late 19th century, German philosopher Friedrich Nietzsche negated all the idealistic and religious philosophy in the absence of God. He was taking a nihilist approach. For example, if God never exists, three positions, namely, theist, atheist, and agnostic, become absurd and meaningless for discussion. The beautiful story of Tolstoy, "The Coffee House of Surat" makes no sense anymore in academia. As if the scholars who used to shout for God have become tired already thinking they are just working for the sake of holding academic positions and funding from the Government.

Nietzsche negated not only ideal philosophy of Plato, but he also negated the entire idealistic and deeply embedded religious philosophy from Socrates to Arthur Schopenhauer. Nietzsche, as a nihilist, did not even bother to refute Plato's arguments per se. Imagine 100,000k pages of writings from all the philosophers from ancient till the 19th century = 1 page of writing of Nietzsche

An Investigation of Ibn Taymiyya's Critique of Muslim Scholars and Pervez Hoodbhoy's Distorted View on Islamic Worldview: A Potential Response for Muslim Youths from Being Assimilated With The Scientific Worldview

but speaking nothing about those 100,000k pages. In addition, modern scientific disenchantment means when the light comes, the darkness disappears. Hence, Nietzsche has no point in refuting Plato and other idealistic philosophers.

To cite an example for a more practical sense, imagine a WhatsApp group for philosophy students at your university, and you are the most active senior student on that WhatsApp group for several years. You are about to graduate from university. You came to develop in your subconscious mind that you probably analyzed and learned everything about the philosophy of every prominent philosopher.

Meanwhile you never learned about the implication of Higg's field; and the discovery of Higgs-Boson elementary particle. It is comprehensive that scientists do not need to even speak with philosophers what is going on with this kind of discovery. This simple discovery of the Higgs field and Higgs-Boson elementary particle implies and negates the fact that the universe we see is not eternal rather it had a beginning, and it came out of nothing through quantum fluctuation as Krauss (2012) argues. There were famous arguments among Greek philosophers e.g. whether the universe is eternal or not. In other words, the fall of Aristotelian logic started since the time of Copernicus; and since scientific enlightenment started to appear, the philosophy and biblical teaching was under doubt canon. Hence, it is not appropriate to blame Nietzsche for his silence on about 100,000k pages. This is Russian writer Dostoevsky who portrayed the holistic cynicism of humanity in 'Brothers Karamazov' in the absence of religions. Should Muslim students shut their mouths in the absence of the Quranic Worldview? There is a serious problem in contemporary literature between science and religion. Muslim youths are not out of the discussion. They must learn that the Allah, they are worshiping, are systematically vanished from the education curriculum. This happens not because religions are biased rather it is predicted for sure that Allah has no slight role in the creation of this evolutionary universe.

The Normative and descriptive methodologies in comparative religions to defend Islam is no longer practical when it is about the scientific worldview. In the interfaith dialogue, these two methods may make sense but when it is Muslim youths who are fully aware of both sides of literature, Muslim scholars would definitely find it hard to convince their own people of faith.

By following al-Faruqi's method of Disengagement may help in comparative religions, but when it is about the scientific worldview, the danger seems far higher to get assimilated. If not, it is not the same anymore. In other words, if Muslim intellectuals get affected and assimilated with the scientific worldview per se, how would Muslim youths be safe from this danger? Hasan and Ali (2024) show how pessimism can rise from the scientific worldview because this problem is related to fundamental beliefs in Islam. Whether Allah exists or not that is the real question when a Muslim youth encounters dealing with the scientific worldview. Therefore, Muslim scholars and intellectuals should pay serious attention on this area. In fact, the problem is epistemological as Osman Bakar (2024) utters in his recent essay.

Let's try to understand the various epistemology. There are mainly 6 school of thoughts about how we perceive knowledge in western epistemology as prof Rafikov (2024) mentions,

1. Skepticism (we ask the probability of knowledge and then we justify)
2. Rationalism (we can use our reasoning and by using pure reason, knowledge can be justified)
3. Empiricism (sense-based evidence is prioritized)
4. Pragmatism (This type of knowledge is acknowledged based on usefulness, practicability for humans)
5. Relativism (this knowledge depends on contextuality. Knowledge differs based on place and situation)
6. Constructivism (Knowledge is just human construct and it changes based on new information)

The above background context was necessary to delve into the main discussion on the thoughts of Ibn Taymiyya and Parvez Hoodbhoy. This research would explore some of the thoughts of Ibn Taymiyya and Parvez Hoodbhoy to understand and formulate some possible alternatives for the re-evaluation of the Islamic Worldview.

II. BACKGROUND OF IMAM IBN TAYMIYYA

Imam Ibn Taymiyya is one of the great imams during the medieval Islamic period when Muslim academia was affected by external influences. For example, Ibn Sina and other Muslim philosophers were highly influenced by Greek philosophy. Moreover, mystics like Mansur al-Hallaz, Ibn Arabi, and Rumi perhaps got Indian/Greek/Persian influence in explaining the Unity of existence (Tawhid). Hasan (2024) shows how mystical literature of Islam has some relevancy in contemporary academic discussion. This section would provide brief sketch on Ibn Taymiyya's critique on Muslim scholars. In addition, this section will look into Ibn Taymiyya's relevancy in contemporary problem between the Islamic Worldview and the Scientific Worldview.

According to Encyclopedia (2023), Ibn Taymiyyah, in full Taqī al-Dīn Abū al-'Abbās Aḥmad ibn 'Abd al-Salām ibn 'Abd Allāh ibn Muḥammad Ibn Taymiyyah, (born 1263, Harran, Mesopotamia—died September 26, 1328, Damascus, Syria), one of Islam's most forceful theologians, who, as a member of the Ḥanbalī school founded by Aḥmad ibn Ḥanbal, sought the return of the Islamic religion to its sources: the Qur'ān and the Sunnah, revealed writing and the prophetic tradition.

An Investigation of Ibn Taymiyya's Critique of Muslim Scholars and Pervez Hoodbhoy's Distorted View on Islamic Worldview: A Potential Response for Muslim Youths from Being Assimilated With The Scientific Worldview

He also gave rise to the Wahhbiyyah, an Islamic orthodox movement that emerged in the middle of the eighteenth century. Mesopotamia is where Ibn Taymiyah was born. He received his education in Damascus, where he had fled the Mongol invasion in 1268, and then immersed himself in the Hanbali school's doctrines. His knowledge of contemporary Islamic sources and disciplines like Quran, traditions of prophet, philosophy, history, mysticism.

III. TAYMIYYA'S CRITIQUE OF MEDIEVAL MUSLIM SCHOLARS

Rayan (2011) states (about Ibn Taymiyyah in the introduction for the translated book of Imam Taymiyyah) that the greatest and most influential thinker of mediaeval Islam, Ibn Taymiyya, attributed to Greek logic the 'heretical' metaphysical conclusions reached by Islamic philosophers, theologians, mystics, and others. Therefore, he set out to challenge philosophical logic. His efforts ended in one of the most severe critiques ever made of the logical framework upheld by the ancient Greeks, later interpreters, and their Muslim adherents. His claim is supported by an empirical methodology that, in many ways, anticipates the ideas of the British empiricists.

Moreover, Rayan (2011) discusses that the argument put out by Ibn Taymiyya is that because Aristotelian logic is predicated on metaphysical premises, it cannot further knowledge. He makes arguments that are meant to highlight the flaws in Aristotelian logic. These arguments are supported by both actual data as well as the relativity and skepticism concepts.

Furthermore, Rayan (2012) The Aristotelian logical proposition is criticized by Ibn Taymiyyah in this essay. Ibn Taymiyyah asserts that all judgements, whether general or specific, are the same. As a result, the changeover is from the specific to the general. The foundation for the axioms of proof is specific rather than general, and it is based on experience rather than intellect. This implies that someone comes to the specific idea before the universal.

Imam Ibn Taymiyya had to be imprisoned several times when he was trying to encounter Greek philosophy and mysticism. First, this essay would discuss about refutation of Ibn Taymiyya against Greek philosophy. Unlike Gazali and Fakhruddin al-Razi, Ibn Taymiyya attacked root of Greek philosophy that are definition and Syllogism. He introduced different methods to reach out truth other than logics.

Taymiya had discussed in detail to indicate the flaws of Greek Philosophy and Mystic literature. Let us look at these following issues of Taymiyya.

3.1 Definitional Ambiguity:

This is the very first attack Ibn Taymiyyah did. Definitional ambiguity is one of the major concerns in logic. For Ibn Taymiyyah, one word can be defined in various ways by the debater. The foundation of definition is deriving from metaphysically. This is to say that a person can define term as he wishes depending on his context.

For example, this house would ban smoking. The term 'ban' can be defined as banning completely from state. On the other hand, opposition members may refer 'ban' only for girls, not for boys. It is evident how definition got influenced by subjectivity and the basis of definition is metaphysics in which there is no clear cut and accurate stance. Definition can change time to time depending on context.

3.2 Against Syllogism:

Next, Ibn Taymiyyah attacked syllogism. Here Ibn Taymiyyah claims that truth is in nature, and we just use different methods to understand the truth of nature. Mathematics were invented to understand the nature and it is not that mathematics were invented before nature. Similarly, logic and its syllogism was invented by philosophers and this logic is not only method that can explain nature, rather there are so many other methods.

For Ibn Taymiyya, in fact, logic takes time to come conclusion. For example, Men are mortal, Maruf is a man, Therefore, Maruf must die. We need to follow this logical flow for anything whereas in day-to-day activities we do not need to follow this logical flow in all cases. There are so many things in nature, and we can directly jump to the conclusion without knowing logic behind it.

3.3 Alternative Method: Empirical Evidence:

This is the beauty of Ibn Taymiyya's writing that he emphasized on empirical evidence when he was critical with Greek philosophy and today, we have noticed how scientific enlightenment was very harsh against Greek philosophy and Christian theology in West. For Ibn Taymiyya, he discussed in details how empirical method can be replaced over Greek philosophy.

3.4 Kalam Arguments:

This is another problem that Ibn Taymiyya dealt with. Imam Ghazali and Fakhruddin al Razi used Kalam argument to defend Islam. This is obviously another strategy to defend Islam. However, Ibn Taymiyyah directly refer to Quran and tradition of prophets without giving any sort of Kalam argument. This may seem like superficial especially when Ibn Taymiyya was accused to giving attributes of human characteristics with Allah SWT. The English term is 'Anthropomorphism'. In Quran, there are

An Investigation of Ibn Taymiyya's Critique of Muslim Scholars and Pervez Hoodbhoy's Distorted View on Islamic Worldview: A Potential Response for Muslim Youths from Being Assimilated With The Scientific Worldview

mentions like Allah got hand, leg etc. Based on these verses, Ibn Taymiyyah did not go further like mystics do. That was taken out of context, and he was imprisoned several times.

Lastly, Taymiyya was also vocal against the mystic literature to defend fundamental teaching of Islam from being corrupted.

3.5 Taymiyya against Mysticism:

This is the very last part, Taymiyya was highly critical on wahdatul wujud (Unity of existence). He died being imprisoned due to this firm stance. He condemned saint veneration. Mystics claim that they have especial knowledge, and they diverted general people due to this proposition.

This was extremely dangerous for Muslim community. Imam Taymiyyah was very clear about his position. He was against all sort of new interpretations that influenced Islam after Prophet Muhammad and his companions. His lifelong teaching was to convey message to Muslim Ummah that stick to with Quran and authentic teaching of prophet Muhammad (pbuh).

3.6 Contemporary Relevancy of Ibn Taymiyya's thought:

To make relevance of Ibn Taymiyya's thought in current context, Hasan and Ali (2024, p.15) mentions:

The Scientific Worldview is the greatest deception in the field of knowledge now, especially for intellectual community as we have noticed that narratives of science are maintained by proponents of scientific worldview. In fact, this kind of deception was faced by early Muslim scholars also during medieval period. Shihadeh quotes: Sayf al-Dīn al-Azmidī (d. 631 / 1233), himself a theologian and philosopher, writes: The fascination of the people of our time and the scholars of our age in studying the sciences of the ancients and in borrowing from old philosophers has increased, such that it led them away from studying Legal matters and religious issues. That passion may drive one of them to frequently display his recklessness, by omitting obligations and committing prohibited things, imagining that he is one of the firmly grounded philosophers and erudite virtuous men (although he is the most ignorant of men in what he claims and the furthest among them from knowing what it involves), and fooled by the bombastic words and strange-sounding names that he hears, such as 'hyle', 'element' (ust'uqus), 'element' ('uns*ur), 'matter', 'form', 'First Cause', 'Active Intellect', Socrates, Hippocrates, Plato, Aristotle, Pythagoras, Proclus, Alexander of Aphrodisias, etc.! The utmost of the most erudite among them is to have superficial knowledge of the words, instead of [knowing their] meanings. (Sayf al-Dīn 'Alī ibn Muhammad al-Azmidī, Daqa'iq al-haqa'iq, Princeton, Garret Collection, MS 42B, fol. 1b.) [84] The illusion (deception of knowledge) or pessimism that scientific worldview has created is a new variant among Muslim intellectual community like past decade.

This is clear that contemporary Western academia is full of optical illusions and new scientific discoveries. Scientific worldview works as a hologram. It is so real, but it is not. It is so subtle to divert Muslim youths, and it is important to recognize the problem to avoid the potential threat on Islamic principles (imaan in Allah and Afterlife). The rise of new atheism shows how western narratives of scientific knowledge affect young minds globally.

In this circumstance, the defense strategies of Ibn Taymiyyah can be instructive for Muslim scholars as well as Muslim youths to face contemporary challenge. We need to stick to with fundamental doctrine of Islam that Prophet Muhammad (pbuh) taught his companions. Ibn Taymiyya's approach to going back root (Quran and Sunnah) can help us to stay on right track despite having so many optical illusions (holograms) of scientific knowledge in front of us.

Hence, it can be deduced that Ibn Taymiyya was proponent of Quran and authentic teaching of prophet Muhammad (pbuh). He refuted Greek philosophy from grassroot levels by showing defects on definitional ambiguity and syllogism. He referred alternative methods like empiricism to reach out truth and lastly, he suggested to return to Quranic teachings and Prophet's life as an example for Muslims to live, educate, and practice. Only Quranic teaching and authentic teaching of prophet can prevent Muslim youths from being assimilated with the scientific worldview. Next section would deal with Parvez Hoodbhoy's thought on science and Islam.

IV. BACKGROUND OF PERVEZ HOODBHOY:

Pakistani scientist Pervez Hoodbhoy is one of the most prolific writers of science in Pakistan. He harshly criticized Islamization of knowledge project, and He asked Nasr and Ziauddin Sarder not to mislead Muslims by producing contents on Islamization of knowledge project. If we look at recent work of Ziauddin Sarder who has moved forward to Integration of knowledge project from Islamization of Knowledge project, we can realize how Scientific Worldview/Scientism is affecting contemporary Muslim academicians.

This section deals with Parvez Hoodbhoy's view on traditional Islam and then the researcher would try to answer against his misrepresentation of Islamic teaching. Hoodbhoy accused Muslims as ignorant of modern science and not accepting the truth from science out of Muslims' bigotry belief. This essay answer by showing how Pervez Hoodbhoy's claim is not simply true. Malek Badri is the one who referred these kinds of Muslim pseudo intellectuals who technically mislead young Muslims within Muslim

An Investigation of Ibn Taymiyya's Critique of Muslim Scholars and Pervez Hoodbhoy's Distorted View on Islamic Worldview: A Potential Response for Muslim Youths from Being Assimilated With The Scientific Worldview

countries. The important skills that Malik Badri suggested that Muslim intellectuals have to master western knowledge and Islamic knowledge to encounter and defend Islamic teachings

According to Eacpe.org (2023), Pervez Amirali Hoodbhoy is a nuclear physicist and activist from Pakistan. He previously taught physics at the Quaid-e-Azam University (QAU) in Islamabad and the Lahore University of Management Sciences (LUMS) in Lahore. He currently holds the position of Zohra and Z.Z. Ahmed Foundation Distinguished Professor of Physics and Mathematics at the Forman Christian College-University in Lahore.

In Pakistan, Dr. Pervez Hoodbhoy is a well-known activist who is particularly interested in the advancement of free speech, secularism, a scientific mindset, and education. He did Bachelor, master, and PhD (1978, nuclear physics) degrees from the Massachusetts Institute of Technology. He was a teacher of physics at Quaid-e-Azam University for 37 years. Next section would explore the critique of Hoodbhoy regarding Muslims and Religious Orthodoxy.

V. HOODBHOY'S CRITIQUE OF MUSLIMS AND RELIGIOUS ORTHODOXY

Hoodbhoy(1992) mentions the foreword from Abdus Salam. Two important points Abdus Salam mentions related this book. Salam agreed with Hoodbhoy that the spirit of religious orthodoxy and Two of the main causes of the decline of Islam's once-thriving scientific endeavour were bigotry and ignorance. Science can only advance if there are enough practitioners to form a community that can work peacefully, with the best support possible in terms of the required experimental and library infrastructure, and with the freedom to publicly critique each other's work. Modern Islam does not fulfil these requirements.

Secondly , Salam said that Hoodbhoy is correct that Nasr and Sardar, whatever "Islamic science" implies, are doing a major harm to science in Muslim nations by advocating for it to be driven by religion rather than culture. One and only one science is universal. There is no such thing as Islamic science, just as there is no Hindu science, Jewish science, Confucian science, nor Christian science. Its issues and methods are global.

Hoodbhoy (2009) concluded in his essay published in the Gurdian that greater individual and intellectual freedom is necessary for scientific advancement in Muslim nations. There cannot be thought, ideas, innovations, discoveries, or advancement without this. Not having better technology or quicker internet connectivity is the true challenge. Muslims instead require independence from dogmatic ideas and a culture that questions rather than obeys in order to advance science.

At the beginning of essay, Hoodbhoy posed a question saying that if Islam can reconcile with science. Then, he states that regarding the terrible status of science in Islam today, material resources are irrelevant. To engage in science, one must first accept its fundamental tenets: causality, the absence of divine involvement in physical processes, and the presence of physical law. Science cannot exist without the scientific method since it depends entirely on objectivity and reason.

Hasan , and Ali (2021,pp.29-30) state that in the Indian subcontinent, Hoodbhoy asks Muslims to adopt a scientific worldview instead of science. Hoodbhoy's two main arguments are the sluggish condition of science in Muslim nations and his historical depiction of religion triumphing over reason. The first argument is valid, but the second argument is not. Quran teaches Muslims to use all the faculties and Hoodbhoy's depiction on Muslims is just out of arrogance and to establish his stance. His intention is not defending Islam rather to defend secularism, technically scientific worldview.

VI. SOME REFLECTIONS ON HOODBHOY'S THOUGHT

There is an epistemological bias in science and the source of knowledge through empirical evidence is skeptical for Ghazzali (d.1111) as we can read his autobiographical work (Ghazzālī, & McCarthy, 1999). The understanding and knowledge in science is always changing as we are witnessing. For instance, if space can be bent, twisted, and stressed, why not time? Time is relative and that's what Einstein for the first time realized going beyond Newtonian law. Within the speed of light, Newtonian laws work perfectly, but as soon as it reaches speed of light, time slows down as we general people understand from science fiction movies. Then, Quantum physics came into discussion in 20th century since it contradicted previous two theories of Newton and Einstein. The paradigm shift is common phenomenon in the scientific literature based on new evidence. There is a problem of changing in knowledge, yet science is used as basis to refute religious teaching. Hasan (2022) made a remark as thus, "When you talk about freedom of expression, early Muslim scholars also asked the credibility of effectiveness of religion. Averroes in his book 'Decisive Treatise' said that if philosophy using reason and careful method cannot contradict revelation if so, religious texts must be interpreted allegorically. The problem in contemporary context, however, allegorical interpretation is not working to remove the contradiction between revelation and science. That's where the problem starts."

To make it relational, Copernicus's discovery of Heliocentric world, Darwin's realization of evolution shook the very foundation of Christian belief and now Muslim Scientist like Parvez Hoodbhoy calls to shake the very foundation of Islam. That's all he refers technically speaking by emphasizing science. Imam Ghazzali was refuted as being anti-science since Ghazzali pinpointed the danger of the scientific worldview while practising science. Parvez Hoodbhoy seems fall into same error as Ghazzali was trying to pinpoint.

An Investigation of Ibn Taymiyya's Critique of Muslim Scholars and Pervez Hoodbhoy's Distorted View on Islamic Worldview: A Potential Response for Muslim Youths from Being Assimilated With The Scientific Worldview

The epistemology of Islam based on Revealed Knowledge. The Truth is hidden, and it is impossible to actualize the Real. For instance, an object was named and nobody in the universe saw this object. The name is there only. Then, there are 1 trillion of interpretations of this object. All interpretations can be wrong because this is based on human intellect and the object is something which is beyond the imagination of human intellect because the name is there, but the object is not defined at all. The similar case with the Quran and Quranic interpretations for centuries. The interpretation comes from human intellect over thousand of years. This limitation must be acknowledged then the beauty of Imam Taymiyya's thought regarding Quranic teaching makes sense. The Quran is full of abstract thoughts and our interpretations can be wrong. The closest interpretation can be what Muhammad (pbuh) and his companions practiced, but they even can not claim the full authority of knowing ayate mutashabihat (ambiguous verses). For example, Muhammad(pbuh) and angel Jibril both of them knew not about the time regarding the day of judgement. They both never saw Allah SWT. Hence, Allah and Day of Judgement are abstract concept and there can be trillion of interpretations for both concepts starting from Adam till today, but since none of us saw Allah SWT, all interpretations can be wrong. If we look at Surah Ikhlas(112:4) in the Quran, we can understand the very logic behind this argument, the author of the Quran is trying to convince to the world saying there is nothing in the universe that can be compared with Allah SWT.

However, it seems for Hoodbhoy, Allah is bound to follow natural law and not natural law (they call it mother nature) is bound to follow Allah. This is like over-simplification and being extreme academic stubbornness considering only Hoodbhoy has the monopoly of truth since he talks on the basis of science forgetting science is not his or western property either. There is famous phrase, 'Universe does not care anyone's existence' by Krauss as he often utters during public lectures. This is the twist among atheist scientist community in the West. They denied that this is sunnatullah. They denied that there is a day of judgement when this temporary sunnatullah will be broken down. Allah states in the Quran, "Had the truth followed their desires, the heavens, the earth, and all those in them would have certainly been corrupted. In fact, we have brought them 'the means to' their glory, but they turn away from it." (al-Quran 23:71). Now when it comes to scientist like Hoodbhoy, he mostly supports these atheist community and even though he can not support directly them, but he is in dilemma in between science and scientific worldview that Hasan and Ali (2021) clarified in their article. Ghazzali indicated that same issue in his autobiography in details.

For Hoodbhoy and Abdus Salam, Muslims got bigotry and ignorance when it comes to science and they further refer to Nasr and Sarder saying that they are misrepresenting science and Islam since there is nothing called Islamic science, Hindu science, Christian science. Science is universal which is true, but Hoodbhoy and Salam fall into trap with the scientific worldview instead of science. Furthermore, he mentions Muslims are not accepting causality and no divine intervention along this evolutionary process of universe or animals. This is why he calls Muslims as bigotry and ignorance of the facts of science. This is maybe true for major cases but there are exceptional cases also within Muslim scholars.

Hasan and Ali (2021) mention how some Muslim scholars accepted evolution in the past. Qutb (2000) said that if universe and animals come through evolution process, that is Allah's intention how he wishes for his creation. That's how Islamic stance was justified for science by Qutb. Natural world goes on according to its nature and this is we humans we try time and again to understand universe to science and after 100 years what we know 100% truth proven 100% wrong. That's why Ibn Taymiyya asked to stick to with Quran and Sunnah and not to fall in trap in optical illusions.

Now causality makes no sense in quantum mechanics world. A particle can act as particle and wave at the same time from Heidelberg's uncertainty principle. We common people know about teleportation through science fiction movies. For Einstein, it was impossible to think that a football can stay at earth and moon at the same time and now we know that same coin can stay at two places at the same time. That's how parallel universe works in theory. The point is what Hoodbhoy is trying to refer Muslims as ignorant, and bigotry is not true for all Muslims and not true for science itself. Al Biruni is the real example to cite an example. Hoodbhoy's historical depictions on Muslims are not right in all cases. Therefore, it can be said that Pervez Hoodbhoy was not right when he generalizes Muslims as not accepting science. We accept science but we refuse scientism or scientific worldview or New Atheism or any new emerging ideologies other than Islamic Worldview. The freedom of expression is limited since the education systems within Muslim world are in terrible condition. It is not the case of Muslim world, rather majority of the countries are still facing the problem of educating people. Why then the attack is coming to Quranic literature? Trillion of interpretations of ambiguous verses are wrong, that does not mean the Quran is wrong. It means universe is there no matter if we see it or not. It is very clear message. The transcendental Truth that Quran speaks is there whether we believe it or not.

Last but not least, Islam asks to visit the earth, and the nature of Quran is to nurture humans to seek knowledge by the name of their creator. The very first verse starts with the instruction, 'Read'. This implies Islam is never scared about any sort of knowledge. Quran talks about astronomy like it refers 'Munir' to Moon's light as Zakir Naek speaks in public lecture. Again, there can be thousands of interpretations of Muslim scholars, and it got nothing to do with the truth that Allah speaks. Haytam discovery of Moon's light as reflected light is from Quran. What Pervez Hoodbhoy is referring is out of his intellectual arrogance and ignorance to some extent. This is subtle point to emphasize. He is clearly misleading himself with the scientific worldview as Gazzhali mentioned. There are 6000 verses in the Quran; and the Quran is answering questions in detail when people used to ask questions to prophet (pbuh). It shows Islam is never shy away from any knowledge. Allah, in fact, tells that humans are distributed

An Investigation of Ibn Taymiyya's Critique of Muslim Scholars and Pervez Hoodbhoy's Distorted View on Islamic Worldview: A Potential Response for Muslim Youths from Being Assimilated With The Scientific Worldview

little knowledge. With this little knowledge we emulate the creation of Allah SWT. We invented Plane, Train, Helicopter, Robot and we look at anatomy of humans to make Robot works faster. That's how we use the creation of Allah SWT in technology and science. Yet Pervez Hoodbhoy's stance towards Islam is antagonistic. That's nothing more than arrogance against Islamic Worldview. That's why it is very necessary to be cautious with the scientists who got influenced by Western ideologies. They look smart and genius, but they are not right always. This is epistemological battle. Malek Badri (2016) warns Muslim Ummah to be careful of these kinds of so-called Muslim intellectuals because they do not use critical thinking when it comes to the Quran and Islam. They are very selective to defend Western ideologies by the name of science, but they do not understand the core message of Islam and misled other Muslims towards infidelity. The Quran clearly states:

If only you could see when they will be detained before the Fire! They will cry, "Oh! If only we could be sent back, we would never deny the signs of our Lord and we would 'surely' be of the believers."

But no! 'They only say this' because the truth they used to hide will become all too clear to them. Even if they were to be sent back, they would certainly revert to what they were forbidden. Indeed they are liars!

They insisted, "There is nothing beyond this worldly life and we will never be resurrected."

But if only you could see when they will be detained before their Lord! He will ask 'them', "Is this 'Hereafter' not the truth?" They will cry, "Absolutely, by our Lord!" He will say, "Then taste the punishment for your disbelief."

Losers indeed are those who deny the meeting with Allah until the Hour takes them by surprise, then they will cry, "Woe to us for having ignored this!" They will bear 'the burden of' their sins on their backs. Evil indeed is their burden!

This worldly life is no more than play and amusement, but far better is the 'eternal' Home of the Hereafter for those mindful 'of Allah'. Will you not then understand? (Al-Quran 6: 27-32)

Therefore, it is necessary for Muslim intellectuals and leaders to Islamize knowledge not to be manipulated by the scientific worldview because the scientific worldview is a belief itself that derives from secular science. In fact, it can be said that the scientific worldview is an advanced version of secularism in the 21st century that New Atheism tries to propagate.

VII. CONCLUSION:

It can be concluded that Pervez Hoodbhoy's depiction of Muslims as bigotry and ignorance is never the objective portrayal of Muslims rather, he got influenced like Syrian Philosopher Muhammad Shahrur and finds truth within secularism. That's how he got manipulated by scientific worldview. Malik Badri scrutinized about the characteristics of these so-called modern intellectuals who have lack of comprehensive skills when it comes to the Quranic message. They twist the Quranic message by indicating the Quranic Interpretations. This is not right approach. The Quran contains abstract thoughts regarding Allah SWT and the afterlife.

This is evident that Muslims Intellectuals must defend Islam academically so that Muslim youths can be motivated to defend Islam intellectually. This is important because if there is no sufficient responses from Muslim scholars, youth Muslims will be diverted as a consequence due to their subtle propaganda against Quranic teaching. Islam is a comprehensive religion, and Muslims are encouraged for knowledge. That's why we witnessed academic achievement during the Islamic Empire in the medieval period when the West was in the sea of ignorance. At the same time, Ibn Taymiyya's strategy shows how the Muslim Ummah is on track while encountering various contemporary worldviews and ideologies. It is important to hold onto the fundamental teachings of Islam while seeking knowledge. It helps Muslim youths not be assimilated with the scientific worldview and other current and future ideologies.

ACKNOWLEDGMENT

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

REFERENCES

- 1) "Islam's Arrested Development | Pervez Hoodbhoy." The Guardian, November 25, 2009. <https://www.theguardian.com/commentisfree/belief/2009/nov/25/islam-science-muslims-religion>.
- 2) Al Quran, <https://quran.com/en/al-muminun/71> 23:71
- 3) Badrī, Mālik. The dilemma of Muslim psychologists. Kuala Lumpur: Islamic Book Trust, 2016.
- 4) Bakar, Osman (2024, October 6) , Defining the core identity of a 21st century Islamic University - the Muslim 500. The Muslim 500 - The World's Most Influential Muslims.
- 5) Eacpe.org. Accessed June 7, 2023. <https://eacpe.org/about-pervez-hoodbhoy/>.
- 6) Ghazzālī, & McCarthy, R. J. (1999). Deliverance from error : an annotated translation of al-Munqidh min al Dalāl and other relevant works of Al-Ghazālī. Fons Vitae.

An Investigation of Ibn Taymiyya’s Critique of Muslim Scholars and Pervez Hoodbhoy’s Distorted View on Islamic Worldview: A Potential Response for Muslim Youths from Being Assimilated With The Scientific Worldview

- 7) Hallaq, Wael B. (ed.), *Ibn Taymiyya Against the Greek Logicians* (Oxford, 1993; online edn, Oxford Academic, 3 Oct. 2011), <https://doi.org/10.1093/acprof:oso/9780198240433.001.0001>, accessed 7 June 2023.
- 8) Hasan, M. M. (2024). Quantum Nothingness and Mystery of Mysteries: Lawrence Krauss and Ibn Arabi on the Likelihood of Existence for Absolute and the Multiverses. *International Journal of Research in Engineering, Science and Management*, 7(6), 120-125. <https://journal.ijresm.com/index.php/ijresm/article/view/3090>
- 9) Hasan, M. M., & Ali, M. M. (2021). Tazkiyat Al-Nafs and Scientific Worldview: Contrast and Critique. *International Journal of Advanced Research in Islamic and Humanities*, 3(4), 27-42. doi: <https://doi.org/10.55057/ijarih.2021.3.4.5>
- 10) Hasan, M. M., & Ali, M. M. (2024). Pessimism from the Scientific Worldview: Examining a Critique of Islam. *International Journal of Research in Engineering, Science and Management*, 7(7), 1-17. <https://journal.ijresm.com/index.php/ijresm/article/view/3112>
- 11) Hasan, M. M., Mijbauddin, M., Salahuddin, & Hossain, F. (2024). Scientific Postmortem of God Virus in Cixin Liu’s Novel, ‘The Three-Body Problem’: An Islamic Critique. *International Journal of Research in Engineering, Science and Management*, 7(7), 122-127. <https://journal.ijresm.com/index.php/ijresm/article/view/3131>
- 12) Hasan, Md Maruf, Bangladesh government - a careless custodian – the escape of Avijit Roy’s assassins. MuktoMona English Blog. (n.d.-a). <https://en.muktomona.com/posts/2022/11-23-avijit-roy-assassins-escape>
- 13) Hoodbhoy, Pervez. *Islam and science: Religious orthodoxy and the battle for rationality*. Kuala Lumpur: S. Abdul Majeed, 1992.
- 14) Krauss, L. M. (2012). *A universe from nothing: why there is something rather than nothing*. 1st Free Press hardcover ed. New York, Free Press.
- 15) Laoust, Henri. "Ibn Taymiyyah". *Encyclopedia Britannica*, 3 Jun. 2023, <https://www.britannica.com/biography/Ibn-Taymiyyah>. Accessed 7 June 2023.
- 16) Naek, Zakir (2020). “The Quran Mentions that the Light of the Moon is Reflected Light 1400 years ago”, YouTube. <https://www.youtube.com/watch?v=dRIXtpmJn1E>
- 17) Qutb, Sayyid, and Siddiki Muhammad Mu’In al-Din. *The Islamic concept and its characteristics*. Plainfield, IN: American Trust Publications, 2000.
- 18) Rafikov, Ildus, ITKI6004 Lecture 1, part 3(2024). YouTube. <https://www.youtube.com/watch?app=desktop&v=V658s0SICYU>
- 19) RAYAN, SOBHI. “Criticism of Ibn Taymiyyah on the Aristotelian Logical Proposition.” *Islamic Studies* 51, no. 1 (2012): 69–87. <http://www.jstor.org/stable/23643925>.
- 20) Rayan, Sobhi. “Ibn Taymiyya’s Criticism of the Syllogism.” *isl* 86, no. 1 (2011): 93–121. <https://doi.org/10.1515/islam.2011.016>.
- 21) SHIHADAH, A. (2005). FROM AL-GHAZĀLĪ TO AL-RĀZĪ: 6TH/12TH CENTURY DEVELOPMENTS IN MUSLIM PHILOSOPHICAL THEOLOGY. *Arabic Sciences and Philosophy*, 15(1), 141-179. doi:10.1017/S0957423905000159
- 22) Surah Al-An’am - 27-35. Quran.com. (n.d.-c). <https://quran.com/en/al-anam/27-35>



There is an Open Access article, distributed under the term of the Creative Commons Attribution – Non Commercial 4.0 International (CC BY-NC 4.0)

(<https://creativecommons.org/licenses/by-nc/4.0/>), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.