

Scientific Atheism and the Problem of Divine Authority: A Historical–Philosophical Study of Theological Perspectives

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Abstract

This study explores the intellectual conflict between scientific atheism and the concept of divine authority with description of Quranic theology. The aim of this article is to study the philosophical foundations of modern atheistic thought and to evaluate its claims in the light of the Quranic understanding of divine authority. The research adopts a historical-philosophical and analytical method, focusing on the development of scientific rationalism and the Quranic presentation of divine authority as an ultimate source of knowledge. The study argues that scientific atheism is primarily based on empirical methodology, which is limited in addressing metaphysical and existential questions, whereas the Quran establishes a comprehensive epistemological framework that integrates meaning, purpose and hope in human life. It is concluded that the tension between scientific atheism and Quranic theology emerges not merely from scientific discoveries but from the overlapping of their respective domains.

Key words: Scientific Atheism, Divine authority, Quranic Theology, Religion and science, Philosophical Analysis

Introduction

Curiosity in human nature is not a thing which could be hidden. Being a human always generates the basic queries about the mystery of universe. Whenever curiosity combines with intelligence, questions and answers start emerging. If we see the age of ancient Greece, philosophers try to answer questions about the creation or evolution of the universe. Religious philosophy has been playing its role, as well, but many secrets of the universe remained live questions.

Scientific atheism holds a domain that there is only physical world and that the 'Spirituality' is an illusion generated by a human brain.¹ All creeds should be checked on rational and scientific bases. Religious theology will be challenged by rational arguments. With the development of science and logic, all religions, especially the Abrahamic religions such as Judaism, Christianity, and Islam, face many challenges to prove their creeds on scientific and rational bases.

Quran declares not only God Almighty as the Creator but also the Nourisher and the Master of the all worlds.² To know Him, the universe and reality about man, there is Guidance available in the form of Qur'an, having no doubt and deviation in it: Praise is to Allah, who has sent down upon His servant the book and has not made therein any deviance.³

Both approaches claim to answer the basic curiosity of human mind and description of truth. When the era of rationality approaches in the Europe, it not only enlightened about the mysteries of the universe but also described about the materialistic creation of human being. The concepts and ideas of that era became extremely difficult for cardinal doctrine to deal with, so an unwanted confrontation became started. Till now the authority of religion is a critical discussion which always arise the question of faith versus fact, rationalism versus revelation, believe versus research. Quran holds the concept of divine authority which not only claims about the creation of universe as well as its role in its governance.

Classical Foundations of the Relationship between Science and Religion

Humans from the time of Greek philosophers try to answer the questions about the universe and what is the phenomena behind this earth? As such as Aristotle described in his book about earth, according to him earth was round shape rather than flat plate as well as Aristotle also said that earth is in stationary form and sun, moon, stars and other planets moved around it in circular orbit.⁴

Thales for the very first time in BC 585, predicted solar eclipse. His home was one of the most intellectual centers in the region named as 'Ionia'. 'Ionia science' is a venture to explore the fundamental laws of nature. Their approach was very rational and based on sophisticated method. The first mathematical formula was named in Pythagoras (BC490) Laws which are determined by Archimedes in (BC 212) were also the great achievement of that age. Aristarchus in (BC 230) calculated the size of earth shadow on moon during lunar eclipse. In that age approximately 2600 years ago human intellect tried to answer the mysteries of nature.⁵

The philosopher Epicures (BC 341- 270) once said that: "Better to follow the myths about the gods than to become a slave to the destiny of natural philosophers."⁶

The emergence of our new science, especially physics gives very comprehensive view of the universe and its phenomena. If we see the pioneers of this scientific age, we come to know that they have been greatly influenced by Religion. Even sometimes it seems that their basic ideas were generated because of the biblical verses and its concept about universe.

The first person who discovered that earth is not center of the universe and sun is not orbiting the Earth, but earth is orbiting the sun, was Nicholas Copernicus (1473-1543). He rejected the Aristotelian-Ptolemaic model which was dominant in the Western world since centuries. He also described the places of other planets such as Venus and Mercury correctly. Even after that his theories are the foundation of Isaac Newton (1643-1727)

discoveries of natural laws. Nicholas Copernicus was extremely religious and known as Polish Priest.⁷

The pioneer of the theory on which Isaac Newton was a firm believer in Deity, like Galileo Galilei, who was a staunch religious person. He declared the phenomena of universe and especially solar system as an act of God.⁸ He admired this act and gave all credit to the Creator of the universe.⁹

Faith versus Reason: The Growing Rift Since the Enlightenment

With the beginning of enlightenment era, the religious authorities were challenged and there all dogmas were challenged on rational basis. With the growth of science and its confrontation with Catholic Church made the scenario worst. The Church claimed that the biblical verses were clearly violated by the scientific theories.

Galileo was forced to sign a confession and to announce that his believe in the Bible, on his knees and Bible in his hands, rejecting his discoveries of science (especially about the sun and earth-which was absolutely correct) and publicly admired that he was wrong and bible is right.¹⁰

Some of the great scholars have mentioned that the war-like model between science and religion is deep rooted in the Western culture and it is very hard to change the image.¹¹ John William Draper, the nineteenth-century historian declared that the religion and science are absolutely incompatible to each other, and one will automatically abolish the other. In his word: "Christianity and Science by their core are absolutely incompatible, they cannot go together so far, humanity must have to make a choice - it cannot be both."¹²

Therefore, this assessment shows that the religion and science oppose each other and this all was started in the era of enlightenment. when religion goes verses to science. The science was challenging the Christian theology and religion started suppressing it.

The Theory of Evolution and Darwin's Agnosticism

One of the biggest factors to promote non-religious ideology was Darwin's theory of Evolution in 1859. Darwin totally changed the perspective about the driving force behind biological changings. Before this theory it was assumed that, all is because of the intervention of some great deity. Darwin's theory, in fact, challenged the biblical concept of creation.

Before this theory it was believed that there is a great Creator and Planner behind this all phenomena. But this theory described as species evolve during time, without the intervene of any supernatural cause.¹³ Darwin philosophy suggested that all creatures present on earth are not designed but evolved by the time and currently are present in this condition. This suggested random natural selection by mistake or by chance, without the interference of divine being.¹⁴

Darwin's own belief system remains very debatable topic. He was claimed as religious but there are also very strong evidences which claims that, after the death of his beloved daughter he became skeptical and converted to an agnostic.¹⁵

His theory almost abolishes the doctrine mentioned in religious scriptures about creation and debate about this philosophy still going on today between evolutionary biology and religious dogmas.

Frederick Nietzsche and Rejection of God

Frederick Nietzsche (1844-1900) was a German philosopher and had very great impact on modern philosophy, many great psychologist and postmodern writers were strongly influenced by him. He was extremely against the established religious ideologies. According to him modern science, reasoning and secular philosophies had buried the religious Ideology. He was not only against the religious dogmas but also, he rejected the existence of supernatural being in very brutal way.

According to Nietzsche 'God is dead and remains dead because humans has killed him', because he believed that the concept of God leading to crisis of meaning in life. Religion was the base of moral values, so he urged to replace outdated religious morals and he urged to create a new moral value system that creates new meaning in human life because religious philosophy is dead.¹⁶

He urged that the morals on the behalf of God are fading because the concept of God is eventually abolishing; a senseful man could make difference between what is right and what is wrong. Humans should live their lives inspired by full responsibility and without the relying on divine judgment.¹⁷

In short, his philosophy also played very vital role in the promotion of atheism in the modern world. His arguments were based on science and strong reasoning. His books strongly influenced the modern philosophy.

Bertrand Russell and Rational Critique of Religion

Bertrand Russell (1872-1970) was a British philosopher, logician, and Noble laureate writer. He was very well-known atheist and he has very great impact in modern world.

According to Russell, there is no verifiable evidence which proves God's existence. If all powerful all-knowing and all good divine exists, why so much evil exists? Russell and Nietzsche adopted the same approach that science eventually replaced the religious explanation.

Natural phenomena cannot be described through divinely events but could be explained by science. He was the strong supporter of secularism and free thought. He advocates atheism and strongly condemns the blind faith on religions.¹⁸

His extreme rational approach strongly condemns the blind faith dogmas. He has great impact on modern atheism, and it is also true that the core arguments of atheism in modern world widely based on him.

Scientific Atheism in the Contemporary Era:

The Four Horseman of New Atheism

In early 21st century most prominent intellectuals, who played main role to promote atheism; supported by scientific arguments and rationality are Richard Dawkins, Christopher Hitchens, Sam Harris, and Daniel Dennett. They all are bestselling authors and have already created an impact on modern world.

Richard Dawkins is evolutionary biologist and urges that belief on God is just a 'delusion' and the core explanation of intelligent life is only from evolution. He strongly critiques the 'Intelligent design argument'. He said that religion only spread the creationist myths. He strongly advocates the evidence-based reasoning and condemns the blind faith in theologies. Dawkins thinks religion as harmful and misleading things which have no concern with reality. It also hinders scientific progress and the rationality of human being.¹⁹

The second leader of this movement is, Christopher Hitchens, who strongly criticizes 'religious morality' and the influence of religion on politics and on the society. He claims that religion is dangerous for humanity because it claims the oppression, ignorance, and violence, because of religious wars, bloodshed causes. Religion has nothing to do with any rational and scientific approach. The concept of God is only fabricated.²⁰

The third horseman of atheism is Sam Harris. He is neuroscientist and with the help of neuroscience, he supports atheism. He is strongly against the extreme behavior of religious teachings. He declares that belief in religion or having faith, is totally irrational thing. He strongly supports the thesis that morality is how determined by science not by religious belief system and science can declare and justifies about morality. Therefore, the 'Moral argument' is also unnecessary. Religion also gives the package of calmness and mental peace with prayers, while that thing is illusion because peace and calmness could also be gained by meditation without relying on divine being.²¹

The fourth horseman is atheism is Daniel Dennett. He is very admirable philosopher and has been a very firm believer of evolution. He

advocates the theory of evolution and justifies the thesis. He claims, religion is not given by any divine being, but it is the product of human evolution and social traditions. The philosophy of religion evolved with the survival of any order or psychological comfort. It is only based on cultural ideas and it survived only through traditions. He strongly encourages the free debate and says that no one is exempt from criticism.²²

The common themes of atheistic criticisms have been as follows:

- Religion is not based on evidence.
- Religion is relying on faith rather than empirical proof.
"Extraordinary claim required extraordinary evidence"
- Religion causes harms, such as terrorism, wars, or oppression, so how it could be a blessing?
- Religion currently not in the position to describe morality.
- Religious morality is replaced by science, reason, rationalism, and human wellbeing.
- Religion attributes all phenomena to divine being, but they have far better explanation by science.
- Religion hinders in the field of science and rationalism.
- Religion encourages ignorance.
- Religion promotes blind faith and prevent critical thinking.
- Religions stop from free will and create fears from illusionary places such as heaven or hell.
- Religion is just a product of culture and traditions which evolves during time.
- Religion creates the illusion which gives comfort such as prayers, this comfort could be replace by meditation.

Divine Authority in the Quran : Unity, Omnipotence, and Ultimate Sovereignty

The very first Surah as opening of the Holy Qur'an, inaugurates²³ Qur'anic worldview with introduction to *Allah, Rabb ul 'Aalameen* (God; the Creator and the Sustainer of all universes) as:

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَالِكِ يَوْمِ
الْدِّينِ﴾²⁴

(In the name of Allah; Who is the most Beneficent, the most Merciful. Praise be to Allah. The Cherisher and Sustainer of the Worlds; Most Gracious, Most Merciful. Master of the Day of Judgement)

Brief Introduction to the Supreme Deity:

These Ayaat stand for a very brief introduction of the deity, the Qur'an presents, on almost all pages of Qur'anic text with the alternative words and the narratives. As one studies and ponders over it, the Qur'an seems to declare from the very outset that what Allah is in its real sense. One can learn the following decrees made by these verses, point by point as:

- I. Allah is the name of the Lord, the Supreme Deity, the Creator of all universes and human beings. He has Divine Authorities and endless charges all over the things. One of the most important classic exegetes of the Qur'an Imam ibn Kathir says, while explaining the verse that:

"Allah is the Islamic name of the Lord, the exalted. It is said Allah is the greatest name of deity, because it is referred to when describing Allah by various attributes. e.g. The Lord beside whom none has the right to be worshipped but He, He has the knowledge of unseen and seen. He is the merciful and gracious."²⁵

The fact one finds clear that the Qur'anic ideology is strongly monotheistic and that is the very basis of Islamic belief only in the oneness of deity. A person could not become Muslim without conscious auspicious belief in the Oneness of God 'Allah'. Everything and action get starts in His name (*Be ism e Allah*.) The next verse of this sequence belongs to the quality and characteristics of the creator according to Islamic philosophy. That is 'Ar Rahman Ar Rahim'.

2. He is the only most Beneficent (*al Rahman*) and most Merciful. (*al Raheem*). "Ar Rahman and Ar Rahim are derived from *Ar Rahmah* the

mercy. So, both names indicate the Mercy and kindness of Allah the Creator. The name indicates that His Mercy surrounds all his Creations.

3. The phrase 'Al-Hamd' in this verse, in the beginning, means “He has all praises”; none of others deserve to be praised, save Him, because, *Hamd* here stands in the meaning of *al Shukr*, (gratitude), and God Almighty deserves gratitude on behalf of human beings as He has bestowed blessings upon all creatures.²⁶
4. The third word '*Al-Rabb*' is the attributive name of Allah, mostly used in Qur'anic text. Allama Ibn Kathir says: 'Ar Rabb means the Master and the Owner, Who has absolute authority on all things that He has created.'²⁷
5. The fourth declaration is about the limitlessness of His creation, command, and authority; that it covers all universes and temporalities: '*Al Alameen*'.

Imam Ibn Kathir explains:

"Al Alameen is the plural for Alam, and Al-Alam means all the things which are created by Allah, on each sphere. It also includes the life of this world and life hereafter, and He created all things in both Worlds. 'Alam' is derived from '*Alamah*', that is due to it is the sign that justified the existence of its great creation and to His Oneness."²⁸

The Omni Present and the Omni Potent

The Qur'an says His name is always surrounded as the creator the Supreme being, the legitimate authority and as well is His greatest character is mercy for all His creation:

﴿وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ۚ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ﴾²⁹

(To God belong the East and the West; whithersoever ye turn there is the presence of God. For God is All-Pervading All-Knowing.)

- I. In this verse it is mentioned that all directions and all East and all West belong to Allah Almighty; meaning by that His command goes everywhere in the whole universe. He remains Unseen but Sees and hears everyone, everywhere. Ibn Kathir has explained that:

"The decree from Almighty Allah when Prophet Muhammad (P.B.U.H) and his companions driven out of Mecca and arrived in Al Madinah, they used to pray in the direction of Bayt Al Maqdis for sixteen or seventeen months, then Allah directed him to face Al Kabah in prayer. Then a question arises in the mind of Muslim that either then former prayers were accepted or not, then this reply came from Allah Almighty that all directions are for Allah and He has authority on all things.³⁰

2. The very famous and popular narrative of Qur'an that discloses the attributes and intrinsic characteristics of Almighty, goes as:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾³¹

(Allah! there is no God but He the living the Self-Subsisting Eternal. No slumber can seize him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to his creatures as) before or after or behind them. Nor shall they compass aught of his knowledge except as He willeth. His throne doth extend over the heavens and the earth and He feeleth no fatigue in guarding and preserving them. For He is the Highest the Supreme (in glory)

This verse is known as '*Ayat Al Kursi*', this verse declared is the greatest verse in the Noble Quran. This verse proclaims:

- I. Allah's greatest name is mentioned in this verse and these names are 'Al Hai' and 'Al Qayyum' means 'the ever living and the one who sustains and protects all the exists'. These are the Allah Almighty greatest names through which all supplications are replied. The Holy Prophet (PBUH) revealed that the first narrative of this verse is the greatest fact.³²

Ibn Jouzi clarifies as:

- I. He is alive and makes everything alive; sustaining developed all for eternity:

الذي لا يزول، لاستقامة وصفه بالوجود، حتى لا يجوز عليه التغيير بوجه من الوجوه. وقال الزجاج: القيوم: القائم بتدبير أمر الخلق. وقال الخطابي: القيوم: هو القائم الدائم بلا زوال³³

In the beginning of this verse, it is mentioned that He is only one and there is no God beyond Him and He is the absolute protector.

2. He has the quality that is never sleeps and not slumber. Everyone in heaven or earth is the servant of Allah and part of His kingdom and His authority.³⁴
3. His authority as Supreme even anyone cannot intercede with Him except by His will and His permission. He has all the knowledge whatever, He created and whatever happened to them. He knows all the things about them whatever in their past whatever in their future or whatever is happening currently in this present.
4. Any of the creatures will never compass anything of His knowledge except that which He wills. It indicates that no one ever acquires knowledge of Allah and his attributes, except what He conveys to them.³⁵
5. The most important thing about the authorities and the Kingship of the Almighty is that He has the greatest Throne. Even though it is narrated by imam Hakim that, 'if all the heavens and earths were flattered and laid side by side, they would add up to the size of a ring in a desert, compared to His throne'.³⁶
6. He is not only one the creator and the king or absolute authority, but He is also the greatest Protector of all heavens and earth. It does not burden or cause Him fatigue to protect the heavens and earth.
7. Further Allah sustains everything, He has Supreme Power over all things and perfect alertness concerning everything. He is the supreme authority the Greatest, there is no deity except Him, and He is the Highest, the Greatest".³⁷
8. He himself, along with the whole creature, is witness that He is Alone deserving all kinds of worship and reverence, He maintains everything Just in Balance and Equilibrium.

Only He is Omni-potent to Create, Develop and Empowers

﴿قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۗ بِيَدِكَ الْخَيْرُ ۗ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۗ تُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ ۗ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۗ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ﴾³⁸

(Say: "O God! Lord of Power (and Rule) thou givest Power to whom Thou pleasest and Thou strippest off power from whom Thou pleasest thou enduest with honor whom thou pleasest and thou bringest low whom Thou pleasest; in Thy hand is all Good. Verily over all things Thou hast power. "Thou causeth the Night to gain on the Day and Thou causeth the Day to gain on the Night; Thou bringest the Living out of the Dead and thou bringest the Dead out of the Living; and Thou givest sustenance to whom Thou pleasest without measure.)

This is the most unique verse in the Noble Quran which clearly mentioned the authority of Allah Almighty. In this verse the almighty says to Prophet Muhammad (P.B.U.H) that he (P.B.U.H) claims and said his authority and indicates his unlimited manners all over the world from very minor level or very high level. From the personal individuals to the creation of heavens.

- I. All power and authority to bless or deprive only He holds; Allah is the possessor of the power of all sovereignty is for Him. He is only the Giver and Taker what is done in all this universe is absolutely by His will. As mentioned, 'You decide what You want, and You create what You want'³⁹.

The Almighty says that He has the perfect wisdom of all the things.

"You make the night enter into the day and you create the day enter into the night".

And you take from the time of one of them and add it to the shortness of the other, so that they become equal and take from the time of one of them and add it to the other so that they are not equal. This occurs throughout the seasons of the years: spring, summer, fall and winter".

And further most it said that,

'You bring out the living from nor living and nor living from the living i.e. seed from plant and plant from seeds; the chicken from the egg and the egg from the chicken etc.'

And you only have the authority to grant wealth to anyone without limit, because this will all happen by your absolute Wisdom and Justice.⁴⁰

Everything in the Universe, originally, He Posses

﴿وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٤١﴾

(To God belongeth all that is in the heavens and on earth. He forgiveth whom He pleaseth and punisheth whom He pleaseth: but God is Oft-Forgiving Most Merciful.)

In this verse of the Noble Quran, it is mentioned that all things which are present in the universe either they are in heaven or earth belongs to Allah because He is the creator. He has absolute authority to forgive whom he punished, but He is very merciful.

As per Imam Ibn Kathir explains,

"All the heavens and earths belong to Allah Almighty and all things are the property of Allah and all are the servants in His Hand. For He is the decision and none can resist His decision. While He never asked about anyone for His decisions, He is extremely merciful and forgiving".⁴²

Allah's attributes are unique; having no match at all

﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ۗ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿٤٣﴾

(No vision can grasp Him but His grasp is over all vision: He is above all comprehension yet is acquainted with all things.)

In this verse of Surah Al-Anam it has been clearly claimed that no one could look at Allah Almighty and Allah Almighty could look and see all His creation. This is the super and for most concept of deity in Islamic ideology, that The Almighty could never be seen. He is absolute reality but no one could see or look at Him.

As per Imam Ibn Kathir mentioned,

"No vision can grasp His self in this life, but the life hereafter, as affirmed and attested by numerous sayings of Prophet Muhammad (P.B.U.H) through authentic chains of narration, that believer could see Allah Almighty hereafter, when he or she entered in Jannah.

But in this life, it is impossible for anyone to look or see upon Him, because it is impossible for anyone to look at Him. His beloved Prophet Musa (P.B.U.H) requested to see Him. But the request was denied. Because it is not possible for any human or Angel or any other creation to look at Him.

He is the most subtle and knows all things about His creation and there all issues which they are facing and what is going in their heart and each and everything about His Creations.⁴⁴

Allah Almighty One and the Only

﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَّلِيٌّ مِّنَ الدُّنْيَا
وَكَبْرَهُ تَكْبِيرًا﴾⁴⁵

(Say: "Praise be to God, who begets no son, and has no partner in (His) dominion: Nor (needs) He any to protect Him from humiliation: Yea, magnify Him for His greatness and glory!")

This verse is very beautifully explaining the concept of tawhid and monotheism and completely capsulated the phenomena of Islamic theology in the field of God Existence and His basic introduction.

As Imam Ibn Kathir mentioned,

"Because Allah has mentioned most beautiful name belonging to Him and has declared Himself to be above having any faults or defects. Indeed, He is only the One and Self-Sufficient Master, and there is none co-equal or comparable to Him.

He is not so humble or weak that He needs to have a helper or support or advisor, rather He is Alone, having no partner nor any associate, He is the Creator of all the things, one who is controlling all the things, He does not seek any support from anyone. Glorify and extol Him far above whatever the transgressors and aggressors say.

This verse also a clear difference between Jew or Christian ideology because they claim son of God while in this verse Islamic ideology clearly mentions the Oneness of Almighty Allah".⁴⁶

﴿الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ ۗ وَهُوَ الْحَكِيمُ
الْخَبِيرُ ۝ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۗ
وَهُوَ الرَّحِيمُ الْغَفُورُ﴾⁴⁷

(Praise be to God, To Whom belong all things in the heavens and on earth: To Him be Praise in the Hereafter: And He is Full of Wisdom, Acquainted with all things. He knows all that goes into the earth, and all that Comes out thereof; all that Comes down from the sky and all that ascends thereto: And He is the Most Merciful, The Oft-Forgiving.)

It is the opening of Surah Saba in which Allah claims that all things which are present in heavens and earth belong to Him and He knows all the things and all the matters which are currently ongoing on earth and they are presented to Almighty Allah. Not only that He knows all the matters which are coming from heavens and earth. Although He has all kingdom as well as He has all the knowledge.

Imam Ibn Kathir described,

"Allah tells us that all the praises belong to Him Alone in this world and hereafter, because He is the driver and controller of all the things here and hereafter, all heaven and earth are enslaved by Him and subject to His control. He is only the one who will be worshipped forever and praised for eternity. He is the 'All wise' in His all legislative and decrees.

He knows all the things which go into the earth and all things which are coming from heaven. He knows the number of raindrops that sink into the depth of the earth and the seeds that have been sown and the things that are hidden in it. He also knows what ascends into it like righteous deeds and other things.⁴⁸

Critical Analysis: Scientific Atheism and the Problem of Ultimate Authority

Human always have the intense curiosity of find the answers of the mysteries of the universe. Humans always tried to answer these questions even many

philosophers elaborate their findings to answer these questions. While religion in its own explanation gives the answer to the questions of the mysteries of life. But in reality both domains hold the benefit of human wellness if one gave the interpretation of the universe that 'how' it works mean while other answers that 'why' this works.

As John C Lennox explains by the example of 'Aunt Matilda's cake' "Aunt Matilda has baked a beautiful cake and we take world's top scientists to explain the cake. Nutrition scientists will tell about number of calories, biochemist will explain about the structure of protein, physicists will mention about the fundamental particles and mathematicians will offer us elegant equation about the behavior of those particles. Now all experts explain the cake perfectly according to their domain but can we say that the explanation is completed? , because these all things are about 'How' the cake was made and 'How' its various elements relate to each other? , but the finale question 'Why' was the cake made? And what is the purpose behind?. All top nutritionists, biochemists, physicists and mathematicians, could not answer to that.

It is not the insult of those experts because these disciplines can cope only with the questions of 'How' and 'Why' is not there domain."⁴⁹

So Lennox elaborate that the question of how is the domain of science while the question of why is not in its paradigm. For to find the answer of why and meaning in the presence of humanity in this universe could only be related to religion.

Conclusion

In this study we found that,

- Human mind is very curious to find the answer about the universe from very old times. Humans always tried to answer these questions. In pervious ages many philosophers answer these questions, but with the advancement of knowledge old concepts were became modified with the help of research. Like if we see the model of Aristotle and the model of Copernicus we came to know that scientific knowledge is always in the way of evolution and it will remain.

- The doctrine of religion is very confident in its instance and it is not changed or modified especially in the description of divine authority. Claims of religion are very decisive in these instances. Some interpretations could be changed in very limited form but the core argument will be stagnant.
- Rift or conflict between science and religion is only because of challenging one another's authorities and trying to work in the domain of the other.
- The best possible way to resolution of the conflict is to make them work for the better of humanity in their fields without overlapping each other. Let science work in its domain of materialistic betterment and let religion work in the realm of hope, meaning and purpose for humanity.

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- ² *Al-Fatiha*1:1
- ³ *Al-Kahaf* 18:1
- ⁴ Hawking, Stephen. *The Illustrated A Brief History of Time* (London: Bantam Press, 2018), 3-4
- ⁵ Hawking, *The Grand Design*, (London: Bantam Books, 2011), 27-32
- ⁶ Hawking, *The Grand Design*, (London: Bantam Books, 2011), 32.
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- ⁸ Hawking, *On The Shoulders of Giants*, 395-398.
- ⁹ Meyer, Stephen C, *Return of the God Hypothesis*, (New York: Harper Collins, 2021), 430.
- ¹⁰ Hawking, *On the shoulders of Giants*, 391-392.
- ¹¹ Meyer, *Return of the God Hypothesis*, 19.
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- ²³ The title *al Fatiha* literally stands for the key to open or inaugurate: Ibn al Jouzi, *Zaad al Maseer*, (Beruit: Dar al-Arabi, 2018) I/17 الفاتحة، لأنه يستفتح الكتاب بها تلاوة وكتابة I/17
- ²⁴ *Al-Qur'an, Al-Fatiha* I:1-3.
- ²⁵ Ibn Kathir, *Tafseer Quran-UI-Azeem*, (Riyadh: Darussalam, 2003), I/65.
- ²⁶ Ibn al Jouzi, *Zaad al Maseer*, I/18.
- ²⁷ Ibn Kathir, *Tafseer Quran-UI-Azeem*, I/73.
- ²⁸ Ibn Kathir, *Tafseer Quran-UI-Azeem*, I/73.
- ²⁹ *Al Baqarah* 2 :115
- ³⁰ Ibn Kathir, *Tafseer Quran-UI-Azeem*, I/347-348.
- ³¹ *Al-Baqarah* 2 :255
- ³² Ibn al Jouzi, *Zaad al Maseer*, I/229.
- ³³ Ibn al Jouzi, *Zaad al Maseer*, I/229., please see also: Mahmood Bin 'Amr al Zamakhshari, *al- Kashaaf*, (Beruit: Dar al-Kutub al-Arabi, 1986), I/299-300.
- ³⁴ Ibn al Jouzi, *Zaad al Maseer*, I/229., أى لا يأخذه نعاس ولا نوم وهو تأكيد للقيوم
- ³⁵ Ibn al Jouzi, *Zaad al Maseer*, I/229.

- ³⁶ Ibn Kathir, *Tafseer Quran-UI-Azeem*, 1/24-29.
³⁷ Ibn Kathir, *Tafseer Quran-UI-Azeem*, 1/24-29..
³⁸ *Al e Imran* 3:26-27
³⁹ Al Zamakhshari, *al- Kashaaf*, 1/349.
⁴⁰ Ibn Kathir, *Tafseer Quran-UI-Azeem*, 2/139-141.
⁴¹ *Al e Imran* 3:129
⁴² Ibn Kathir, *Tafseer Quran-UI-Azeem*, 2/266.
⁴³ *Al Ana'am* 6:103
⁴⁴ Ibn Kathir, *Tafseer Quran-UI-Azeem*, 3/429-430
⁴⁵ *Al Isra* 17:111
⁴⁶ Ibn Kathir, *Tafseer Quran-UI-Azeem*, 6/106-107.
⁴⁷ *Saba* 34:1-2
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