

ZAKIR NAIK'S CONCEPT OF DIVINITY-COSMOLOGY:  
Criticism-Reconstruction of the Modern Natural-  
Cosmological Theology

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**Abstract:** Zakir Naik voices the evidence of God's existence by employing the Big Bang Theory while proving the truth of al-Qur'ān. His positive reputation and controversy also create an impact on his *da'wa* journey. This study aims to bring out criticism and reconstruction on the concept of Zakir Naik's cosmology and argument of God's existence. The author, therefore, uses the Big Bang theory, al-Kindī's Natural Theology, and Peter Kreeft's Kalam Cosmology Argument. The result of the research shows the irrelevance of Zakir Naik's explanations to the Big Bang theory itself, in addition to his lack of exposition about the theory. His idea, in fact, only centres around the proof of God's existence as well as the truth of al-Qur'ān. Philosophically, this suggests that his concept of creation is inadequate. This, moreover, indicates that the explanation of the infinity of causality and the Infinite Regress critiques are too classic. The article attempts to reconstruct the Big Bang Theory to be more pertinent and profound and also to reform atheism cosmology. The attempt includes strengthening the position of *Creatio ex Nihilo* based on al-Kindī's Natural Theology and its comparison to the other theory, such as Emanationism. Additionally, it is to extend the argument of causality and the criticisms toward Infinite Regression with the argumentation development based on al-Kindī's Theology and Peter Kreeft's Kalam Cosmology.

**Keywords:** Zakir Naik; al-Kindī; Natural Theology; Modern Cosmology.

## Introduction

History recorded that the theism and atheism dispute has been happening from Ancient Greek to contemporary time. The concept of which nature is infinite existed<sup>1</sup> with the support of Greek materialism and its prominent figure, Democritus, who believed that the atom was the first cause of everything without God's intervention.<sup>2</sup> Philosophically, the concept of Infinite Regress<sup>3</sup> is related to causality and often becomes the basic argument for Atheism to show the insufficiency of God's existence theory.<sup>4</sup> That argument is in the form of the infinite straight line/*tasalsul*<sup>5</sup> and the infinite cycle/*dawr*.<sup>6</sup> The Age of Enlightenment was also closely connected to Atheism, which David Hume (with his scepticism<sup>7</sup> paradigm) and Immanuel Kant propounded.<sup>8</sup> Kant believed that human's knowledge about which nature had limits and no beginning was equally plausible. He, however, was likely to support the idea of which nature was beginningless.<sup>9</sup> Also, in his view, teleological evidence was only the specific version of cosmological evidence.<sup>10</sup> Kant proposed the argument by morality.<sup>11</sup> To a greater extent,

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<sup>1</sup> Pascal Richet, "The Creation of the World and the Birth of Chronology, *Comptes Rendus Geoscience* 349, no. 5, 226-232. <http://dx.doi.org/10.1016/j.crte.2017.08.001>.

<sup>2</sup> Edward R. Wierenga, *The Philosophy of Religion Chapter 2* (Wiley Online Library, 2016), 10-21. <https://doi.org/10.1002/9781119414384.ch2>.

<sup>3</sup> Ibid.

<sup>4</sup> David H. Glass, "Science, God, and Ockham's Razor", *Philosophical Studies* 174, no. 5 (2016), 1150-1160.

<sup>5</sup> John Duns Scotus, *Philosophical Writings* (Indianapolis: Bobbs-Merrill Co, 1962), 46.

<sup>6</sup> David Hume, *Dialogues Concerning Natural Religion* (Indianapolis: Hackett, 1980), Part 9. Aaron Lauretani, "Becoming Godless: Heidegger's Nietzsche and the Eternal Return" (Master Thesis--York University, 2018), 85.

<sup>7</sup> Anik Waldow, Book Review "Ideas, Evidence, and Method: Hume's Scepticism and Naturalism Concerning Knowledge and Causation", by Graciela De Pierris, *Australasian Journal of Philosophy* 95, no. 3 (2017), 609-612. <https://doi.org/10.1080/00048402.2016.1202992>

<sup>8</sup> Thomas Woolford, *Natural Theology and Natural Philosophy in the Late Renaissance* (PhD diss., University of Cambridge, 2012), 72-78.

<sup>9</sup> Mahdi Ranaee, "Kant's Reform of Metaphysics: The Critique of Pure Reason", *Internasional Journal of Philosophical Studies* (2021), 124-125. <https://doi.org/10.1080/09672559.2021.1873545>.

<sup>10</sup> Ibid.

<sup>11</sup> Ibid.

Atheism proposed the concept of infinite nature.<sup>12</sup> They argued that teleological proof was inconsistent<sup>13</sup>, believing the creator of the universe could possibly be impotent and multitudinous. The Age of Enlightenment also included the materialistic-mechanistic view of nature like how Simon De Laplace suggested that we do not need God to make sense of the orderliness of the universe.

Along with the progress of science in the contemporary era, atheism concepts have been growing as rapidly.<sup>14</sup> There was also a traumatic influence due to the Medieval Period,<sup>15</sup> such as the emergence of the Steady State concept. Presented by Gold, Bondi, and Hoyle, the idea stated that the universe would keep creating matters and, therefore, the past and present would be no different. The universe has existed without the beginning.<sup>16</sup> However, after the Big Bang theory achieved remarkable success, the idea fell through and became worthless.<sup>17</sup> In addition to the Big Bang theory, Tolman and Einstein suggested the Big Bounce<sup>18</sup> theory or a cyclic model in which the universe keeps expanding and contracting.<sup>19</sup> The model consequently yielded the concept of several or an infinite number of universes,<sup>20</sup> later called *Multiverses*.<sup>21</sup> The presented concept was indeed

<sup>12</sup> Juuso Loikkanen, "On the Essence of the Uncaused Cause Misunderstandings of The Cosmological Argument", *European Journal of Science and Theology* 2, no. 3 (2015), 62.

<sup>13</sup> Raphael Lataster, "The Case for Theism", *Sophia Studies in Cross-Cultural Philosophy of Traditional and Cultures* 26 (2018), 30-55; David Harker, "A Surprise for Horwich (and some advocates of the fine-tuning argument (which does not include Horwich (as far as I know)", *Philosophical Studies* 161 (2012), 247-250. <https://doi.org/10.1007/s11098-011-9732-3>.

<sup>14</sup> Nidhal Guessoum, *Islam's Quantum Question: Reconciling Muslim Tradition and Modern Science* (London: LB. Tauris, 2011), 398.

<sup>15</sup> *Ibid.*, 373.

<sup>16</sup> John J. Park, "The Kalam Cosmological Argument, the Big Bang, and Atheism", *Acta Analytica* 31, no. 3 (2016), 323-325.

<sup>17</sup> Stephen Hawking, *A Brief History of Time* (New York: Bantam Dell Publishing Group, 1988), 39-40.

<sup>18</sup> Daniel Linford, "Big Bounce or Double Bang? A Reply to Craig and Sinclair on the Interpretation of Bounce Cosmologies", *Erkenntnis* (2020), 1-4. <https://doi.org/10.1007/s10670-020-00278-5>.

<sup>19</sup> Hawking, *A Brief History of Time*, 39-40. Abhas Mitra, "Why the Big Bang Model Does Allow Inflationary and Cyclic Cosmologies Though Mathematically One can Obtain any Model with Favourable Assumptions", *New Astronomy* 30 (2014), 46-48. <https://doi.org/10.1016/j.newast.2013.12.002>.

<sup>20</sup> Peter Fisher Epstein, "The Fine-Tuning Argument and the Requirement of Total Evidence", *Philosophy of Science* 84, no. 4 (2017), 639-645.

the last defence of Atheism. Having previously insisted on the theory that the universe has no beginning, they now provide the idea that the universe by itself is present as the justification of why we are let to live in a universe where life and law exist. In short, the analogy is a lottery shuffled with certain numbers.

In the discourse of the origin of nature and God's existence, Stephen Hawking cannot be excluded from the area.<sup>22</sup> By combining quantum physics and general relativity, he argued that nature certainly has a beginning and does exist by itself. He explained that before the Big Bang happened, there was a phase called imaginary time in which imaginary particles appear and disappear as the origin of the Big Bang.<sup>23</sup>

Muslim people who believe in the importance of divinity as a basic faith begin to speak up. Many prominent Muslim figures show up to defend the faith in God by providing scientific grounds. Zakir Abdul Karim Naik (henceforth Zakir Naik) is one of the respected contemporary Muslim figures that is well-known in this field. His main focus is to defend God's existence and Islamic Apologetic toward other religions, such as Hinduism and especially Christianity. He is known as a great debater and memorizes a lot of verses in al-Qur'an and other holy books, such as Vedas and Bibles, especially the Old and New Testaments.<sup>24</sup> There have been many people converting to Islam after hearing his lectures and having several debates. He puts forward the scientific argument supported by al-Qur'an and other holy books. Moreover, he masters the debate techniques, such as dilemmatizing his opponent's argument which always draws many people's interest.<sup>25</sup>

Several articles have discussed Zakir Naik. Most of which are based on the perspective of communication, rhetoric, *da'wa*, as well as his special characters that emphasize on the scientific evidence. For instance, Desy Permatasari's undergraduate thesis, titled *Assertive Communication Style Used in Dr. Zakir Naik Speech: The Purpose of Creation*

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<sup>21</sup> Hawking, *A Brief History of Time*, 39-40.

<sup>22</sup> Ram Brustein and Judy Kupferman, "The Creation of the World – According to Science", *History and Philosophy of the Life Science* 34, no. 3 (2012), 1-2.

<sup>23</sup> Ibid.

<sup>24</sup> Matthew J. Kuiper, "Indian Muslima, Other Religions and The Modern Resurgence of Da'wa The Tabligh Jama'at and Zakir Naik's Islamic Research Foundation" (Graduate School of The University of Notre Dame, 2016), 433-435.

<sup>25</sup> Ibid., 480.

from English Department, Faculty of Arts and Humanities, Universitas Islam Negeri Sunan Ampel in 2019. The thesis described Zakir Naik's assertive communication style in a particular subject. An article written by Vika Gardner, Carolina Mayes, and Hameed in the journal *Die Welt des Islams* at [brill.com](http://brill.com) titled *Preaching Science and Islam: Dr. Zakir Naik and Discourses of Science and Islam in Internet Video* in 2018 analyzed Zakir Naik's thoughts on the Islamization of science.

An article authored by Raof Mir in the *Journal of Religion, Media and Digital Culture* at [brill.com](http://brill.com) titled "Zakir Naik and His Audiences: A Case of Srinagar, Kashmir" in 2018 investigated the communication interaction of Zakir Naik's speech in Srinagar. Another article titled "The Representation of Zakir Naik in Al-Jazeera and The Independent" in *Jurnal Kata* in e-journal LDDIKTI 10 presented by Asa Wisesa Betari, Sri Endah Tabiati, and Sahiruddin in 2020 examined the media framing which turned out that both media tended to corner Zakir Naik on the issue of diversity. An undergraduate thesis by Naufal Aditya from the Faculty of Law, Brawijaya University, in 2018 titled "Legalitas Pencabutan Status Kewarganegaraan Karena Alasan Indikasi Keterlibatan Terorisme Berdasarkan Perspektif Hukum Internasional: Studi Kasus: Zakir Naik" also looked over the legality of the revocation of Zakir Naik's citizenship by Indian Government.

In the present article, the present author put forwards the Natural Theology or Divine Providence perspective, which is in accordance with the observation of nature, and modern cosmology to understand the origin of nature. The two approaches are inseparable when it comes to analyzing God's existence. Cosmology examines the origin of nature, whereas Natural Theology provides the philosophical interpretation toward a cosmological approach to prove God's existence. The present author also believes that the present study employs novel approaches to investigate Zakir Naik's thoughts. This study is expected to enrich the understanding of Islamic thoughts, which are particularly related to Natural Theology and modern cosmology.

This study is focused on Zakir Naik's thoughts specifically regarding his concept of God's existence and cosmology. Accordingly, it puts forward the research questions about Zakir Naik's concept, critiques of the concepts, and reconstruction of his

concept based on Natural Theology and modern cosmology. The present author uses the Big Bang theory<sup>26</sup> because it has shown observable proof and precision predictions. Besides, Zakir Naik employs the Big Bang theory to explain that the universe has a beginning. The present study also utilizes Peter Kreeft's Kalam Cosmology<sup>27</sup> that upholds the concept of the universe limit based on the philosophical and scientific argument. To support the concept, this study also brings al-Kindi's *Creatio ex Nihilo*<sup>28</sup> into play. Those lines of reasoning are useful in analyzing Zakir Naik's thoughts as part of balancing the philosophical perspective and the reconstruction of which the universe has a limit so that it would be in line with the Big Bang theory. Zakir Naik, in fact, investigates the answer to the question "Who creates God?". He criticizes the concept of Infinite Regress. For this reason, al-Kindi's argument about the oneness of God that is based on the limitation of causality and the incoherence of *tasalsul* becomes the extension of the present author's argument to disprove Infinite Regress and justify the credibility of Zakir Naik's critiques toward Infinite Regress.

This research is philosophical and qualitative, emphasizing on the sources of books.<sup>29</sup> This study aims to find a new understanding in proving the argument of God's existence and the criticism toward Atheism.<sup>30</sup> The approaches in this study are inclined to philosophy as the method of thought. To be clear, this study uncovers the paradigm and a scientist's philosophical way of thinking, especially about the Divine Providence. The source of data in this study is primary. The books titled *Qur'an and Modern Science* and Youtube's video discussing God's existence and the criticism toward Atheism are used as the source of data. This study uses inductive<sup>31</sup> and holistic<sup>32</sup> methods of

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<sup>26</sup> Joao Barbosa, "Why Big Bang is so Accepted and Popular: Some Contribution of a Thematic Analysis", *Axiomathes* (2021), 2-5.

<sup>27</sup> Peter J. Kreeft, *Because God Is Real* (San Fransisco: Ignatius Press, 2008), 27. Peter Kreeft, *Faith and Reason: The Philosophy of Religion* (Boston: Recorded Book, LLC, 2005), 23-25.

<sup>28</sup> Abū Yūsuf Ya'qūb bin Ishāq al-Ṣabbāḥ al-Kindī, "Fī Waḥdāniyya Allah wa Tanāhī Jirm al-'Ālam", in 'Abd al-Hādī Abū Ridda (ed.), *Rasāil al-Kindī al-Falsafīyya* (Mesir: al-I'timād, 1950), 202.

<sup>29</sup> Anton Bakker and Achmad Charris Zubair, *Metodologi Penelitian Filsafat* (Yogyakarta: Kanisius, 1990), 67-71.

<sup>30</sup> Ibid., 68.

<sup>31</sup> Bakker & Zubair, *Metodologi*, 69.

<sup>32</sup> Ibid.

analysis. The inductive pattern is reflected in the present author's analysis regarding Zakir Naik's argument about the concept of God's existence, and thus, the present author provides the reconstruction with a novelty. On the other hand, the holistic pattern is exhibited through the interaction between Natural Theology and modern cosmology. The following is the brief explanation of theories that are used in this study.

### **The Big Bang Theory**

The Big Bang theory is the paramount theory of how the universe began.<sup>33</sup> It states that the universe began from the tiniest singularity that later rapidly expanded to become the universe that we now know. The expansion of the universe has been happening and will always happen. The theory argues that the universe has existed for around 13,8 billion years.<sup>34</sup> This theory is principally introduced by Georges Lemaître with the term "primeval atom". This is a theoretical solution toward Einstein's General Relativity that explains space and time being warped by the mass of an object is called Gravity. Lemaître imagined that the universe is dynamic. He also believed that the universe would change from time to time by floating through. Therefore, if time was reversed, there would be a collapsed space-time that turned into a singularity.<sup>35</sup>

The Big Bang theory becomes a reasonable solution since it evidently explicates how the universe has been inflating. The theory is also in line with Edwin Hubble's observation about the galaxies that move away from each other.<sup>36</sup> Moreover, the discovery of the Cosmic Microwave Background strongly supports the theory. It sheds light on how the remnants from the early explosion were evenly spread across the universe with decreasing temperature. This is a fact the Steady State theory cannot explain that.<sup>37</sup> The earliest stage of the Big Bang theory is the Planck epoch, in which space-time remains undetermined. The subatomic particle, which is identified by scale of around  $10^{-35}$ , temperature of around  $10^{32}$  Kelvin, and energy of around  $10^{19}$  GeV, explodes, and therefore, it marks the birth of space

<sup>33</sup> Barbosa, "Why Big Bang is so Accepted", 2-5.

<sup>34</sup> Guessoum, *Islam's Quantum Question*, 50.

<sup>35</sup> Hawking, *A Brief History of Time*, 41.

<sup>36</sup> David Schultz, *Andromeda, Galactic Redshift, and the Big Bang Theory* (New York: Springer Science and Business Media, 2012), 182-200.

<sup>37</sup> Hawking, *A Brief History of Time*, 41.

and time. It happens as quickly as  $10^{-43}$  secs.<sup>38</sup> Furthermore, the four fundamental forces, namely gravity, electromagnetism, weak and strong nuclear forces, are combined and formed into one force. In other words, the forces unusually work together unlike what we now know.

Following the Planck epoch, Grand Unified Theory (henceforth GUT) comes with the detachment of gravity from the other three fundamental forces, and thus, the space and time-bound is released and causes huge expansion. In the GUT phase, the energy decreases to  $10^{16}$  GeV and the temperature to  $10^{27}$  K.<sup>39</sup> Matters have yet to be defined. There is merely primordial plasma which has a temperature as high as trillions of Kelvin. During the phase, the strong nuclear force is separated from electromagnetism and weak nuclear force. This phase is then followed by Inflationary epoch, in which the universe enlarges many times and eventually electromagnetism and weak nuclear force are disentangled from each other.<sup>40</sup>

After the disengagement of the four fundamental forces occurs, the high-temperature plasma turns into a Quark-Electron as a basic particle with its electroweak force, the combination of electromagnetism and weak nuclear force. The fundamental forces start working to produce particles. However, at that time, it was so unstable as the collisions between particles and their antiparticles occur before they condense each other. The events are called Annihilation and Materialization, which the equivalent of matter and energy corresponds to the famous equation  $E=mc^2$  by Einstein.<sup>41</sup> In the end, there are more Quarks and Electrons as the elementary particles than Antiquarks and Antielectrons, since there is a violation of Charge, Pair, and Time (henceforth CPT). If the time is reversed and the particles are replaced by their antiparticles, the result would be different. In reality, the universe would go forward as it expands. Therefore, the number of quarks would be higher than the antiquarks.<sup>42</sup>

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<sup>38</sup> Agus Purwanto, *Nalar Ayat-ayat Semesta, Menjadikan Al-Qur'an sebagai Basis Konstruksi Ilmu Pengetahuan* (Bandung: Mizan, 2012), 221.

<sup>39</sup> Ibid., 221.

<sup>40</sup> Kementerian Agama RI, *Al-Qur'an dan Tafsirnya Jilid 3* (Jakarta: Kementerian Agama RI, 2012), 357-358.

<sup>41</sup> Ibid.

<sup>42</sup> Hawking, *A Brief History of Time*, 76-78.

The asymmetric process above also happens to Higgs boson or mass-carrying particle which can last for  $10^{-11}$  during the Planck epoch. Higgs boson loses its symmetric quality so that it could interact with the other particles. In the long run, the interaction causes the particle to gain mass.<sup>43</sup> As quarks grow more dominantly and mass begins to materialize, the forming of Proton and Neutron as the atomic nucleus would start to stop. The result of the Quark condensation in the temperature of 10 trillion of Kelvin allows the strong nuclear force to unite Proton and Neutron and produce atomic nuclei. The atomic nuclei are built up to form Deuterium, and then, Deuterium to Tritium. When Tritium is combined with a Proton, it would develop Lithium.<sup>44</sup>

Strong nuclear force keeps creating atomic nuclei as the universe's temperature plummets to 3000 K, causing Coulomb force to build. Coulomb force is the force between a charged atomic nucleus and electron, resulting in the electron revolving around the nucleus.<sup>45</sup> The decreasing temperature eventually becomes the primordial trails in the form of Cosmic Microwave Background, which now the temperature is as high as 2,7 K.<sup>46</sup> The materialization develops just as the universe expands. Nevertheless, the formation of matter is inconsistent. There are locations that are denser and more open. Locations that are more densely populated provides seeds for the formation of celestial bodies with more gravitational bending power than in more tenuous surroundings.<sup>47</sup>

### **Al-Kindī's *Creatio ex Nihilo* and Oneness of God**

Al-Kindī states that the universe is created out of nothing. The creation out of nothing is not generated out of an empty space or void. Rather, the universe has never existed before and then God creates it. Al-Kindī uses plenty of Aristotle's logical reasonings,

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<sup>43</sup> Biagio Di Micco, Maxime Gouzevith, Javier Mazzitelli, and Caterina Vernieri, "Higgs Boson Potential at Colliders: Status and Perspective", *Reviews in Physics* 5 (November 2020), 1-4. <https://doi.org/10.1016/j.revip.2020.100045>.

<sup>44</sup> Stephen Hawking and Leonard Mlodinow, *The Grand Design* (New York: Bantam Books, 2010), 115-116, 131.

<sup>45</sup> John D. Barrow, Spyros Basilakos, Emmanuel N. Saridakis, "Big Bang Nucleosynthesis Constraints on Barrow Entropy", *Physics Letter B* 815 (2021), 1-4. <https://doi.org/10.1016/j.physletb.2021.136134>.

<sup>46</sup> Hawking, *A Brief History of Time*, 117-118.

<sup>47</sup> Ibid.

though he also criticizes Aristotle's cosmological concept.<sup>48</sup> Al-Kindī's logical concept tends to be dilemmatic and draws the logical consequences of one thing. His main criticism aims at Aristotle's concept of the infinite nature. For instance, Aristotle believed that the infinity is not actual, though he stuck up to the naturalness and eternity of nature.<sup>49</sup>

Al-Kindī's argument is considered strong, simple, and acceptable. He starts from the problem of what is the exact number in infinity concept. He is also well-known for his nine premises and his organized criticisms toward infinity. Premise one is that there were two or more entities that had equal quality. Premise two is that if there was one of which was added to another entity, the quality of both entities would be different. Likewise, in premise three, if one of which was reduced, the result would also be dissimilar. Premise four is that if the quality in the reduced entity was put back on, the quality in both entities would be equal again. Premise five is that infinity would be impossible to be finite and vice versa as there was a fundamental disagreement. Premise six is that suppose there are two equal entities; both are finite since they principally shared the same quality, and therefore, none of which would prevail over each other. Premise seven explains what happens currently was equal to what potentially happened before. Premise eight describes that two infinite entities had equal quality. Premise nine is that we could compare one entity to which was a bigger or smaller one.<sup>50</sup>

Say the idea of infinity is carried on, there will be inconsistency. The supposition is that when infinity is reduced, the remainders keep being infinite as well. Conversely, if all remainders are restored to the whole causality, the result remains infinite. This is illogical because then a half would be equal to the whole entity. Then there would be no difference before and after the reduction. In addition, suppose the remainder is finite, this still yields a contradiction that explicates that the finite remainder can never change into infinite. It clearly shows that infinity has an issue with numbers.<sup>51</sup> Al-Kindī believes that it is

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<sup>48</sup> George N. Atiyeh, *al-Kindī the Philosopher of the Arab* (Rawalpindi: Islamic Research Institute, 1966), 48.

<sup>49</sup> al-Kindī, "Fī Waḥdāniyya Allah", 202.

<sup>50</sup> Ibid.

<sup>51</sup> Drago Duric, "al-Kindī's and W.L. Craig's Cosmological Arguments", *Belgrade Philosophical Annual* XXVII (2014), 160-164.

more reasonable to endorse the concept of the creation out of nothing than the concept of infinity.<sup>52</sup>

Al-Kindī views space, time, and matter are finite due to their dependence on each other. The assumption is proven that the universe is finite. Accordingly, the three elements are also created out of nothing, not inflated out of infinity. Al-Kindī himself has a unique position in peripatetic philosophy because of his ability to prove the creation out of nothing by having reconstructed Ancient Greek's logical assumption.<sup>53</sup> Al-Kindī also attempts to overturn the Divinity and Infinite Regress. He asserts that if God is multitudinous and bound by causality, they would share the same characteristics and identities as the other entities. This is irrational because having prevalent characteristics is not part of godliness but rather the nature of beings. The huge numbers of first causes show that they are also the result of other causes and their causes could be one or more. If the cause is only one, God is absolute because He is the cause himself. However, if the cause is more than one, there would be other causations. Therefore, the argument believes in the first cause or absolute cause.<sup>54</sup>

### **Peter Kreeft's Kalam Argumentation**

Kalam Argumentation has Islamic nuances. Generally, this argument explains that the causality of nature has a beginning and does not endlessly expand. Kreeft's argument is dialectical and dilemmatic.<sup>55</sup> Kreeft adopts the argument and gives a cosmological touch to it, stating that the Big Bang theory is scientific support that nature has a beginning. This is an ultimate integration between the Medieval Age argumentation and modern cosmology. According to the argument, the causality of the universe is limited since we experience the present. It is a simple evidence that is easy to grasp due to the infinity of time itself. Suppose the infinity of time was true, the infinity would not reach the present time or the past would not be passed.<sup>56</sup>

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<sup>52</sup> J. T. Olsson, "Hudud in al-Kindī and Ibn Rabban al-Tabari", *Jerusalem Studies in Arabic and Islam* 41 (2014), 247-249.

<sup>53</sup> al-Kindī, "Fī Waḥdāniyya Allah", 202.

<sup>54</sup> Atiyeh, *al-Kindī*, 61.

<sup>55</sup> Kreeft, *Faith and Reason*, 24-25.

<sup>56</sup> Kreeft, *Because God*, 27.

The fact that we live through the present shows that the past is finite, meaning that the natural laws are fluctuating and also there is a collapse as what the Big Bang theory exhibited 13,8 million ago. The concept of infinity has a fundamental contradiction. In order for causality to happen, it requires the infinite numbers of preceding stages.<sup>57</sup> This requirement disrupts the sequence of causality because it does not start from 1 as the limitation of infinity, and as a consequence, there is no sequence after 1, such as 2, 3, 4, and so forth. All in all, this explains that the universe has a beginning.<sup>58</sup>

### **Brief Biography of Zakir Naik**

Zakir Naik is an Islamic preacher, specialized in apologetic towards Atheism and other religions, particularly Christian and Hinduism.<sup>59</sup> He was born in Mumbai on 18 October 1965. His father is Abdul Karim Naik, and his mother is Pochamma Naik. Zakir Naik has two children, Fariq Naik and Rushdaa Naik from his marriage with Farhat Zakir Naik. He was initially a doctor. He studied in St. Peter's High School and continued to enrol in a medical degree in Kishinchand Chellaram College and Nair Hospital in Mumbai. After that, he studied at Topiwala National Medical College and BYL Nair Charitable Hospital.<sup>60</sup>

Zakir Naik pursued his medical degree at the University of Mumbai and graduated with a Bachelor of Medicine and Surgery. He started to become a surgeon. However, he gave up the job because he was inspired by Ahmed Deedat who also focused on the religion comparison, particularly Christian. He said that he would change a job and believed that it is part of Allah's plan.<sup>61</sup> He eventually devoted his time to focus and study religions and the religion comparison in Indian context, in which is predominantly Hinduism and partly Christian. To realize his *da'wa* mission, he legally built IRF (Islamic Research Foundation) in 1991. The foundation aims at improving the quality of Islamic *da'wa* as part of the attempt to show that Islam is rational religion through sophisticated and effective media.<sup>62</sup>

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<sup>57</sup> Kreeft, *Faith and Reason*, 24-25.

<sup>58</sup> Kreeft, *Because God*, 27.

<sup>59</sup> Kuiper, "Indian Muslima", 427-433.

<sup>60</sup> Ibid.

<sup>61</sup> Ibid., 433.

<sup>62</sup> Ibid., 435.

Zakir Naik employs a direct method of speech and debate that he uploads on his Youtube channel. He has around 2,2 million subscribers and 22 million people follow his Facebook page. He also actively participates in his TV channel, Peace TV, with around 200 million viewers. It can be seen that it is so huge that it can bring him fame. He, moreover, has received several awards, such as King Faisal International Prize in 2015, Dubai International Holy Qur'an Award in 2013, and is ranked 82<sup>nd</sup> out of 100 most influential people in India, ranked 70<sup>th</sup> out of 500 most influential Muslims in the world in 2011-2020, ranked 79<sup>th</sup> out of 100 influential Muslim people over the last 10 years, and so forth.<sup>63</sup> He actually accepted the attack against him, particularly from Indian government that is likely to oppose him. However, Indian authorities hold that he spread hate speech and terrorism toward other religions. In the end, he moved to Malaysia, but the Indian government called for his extradition.<sup>64</sup> Having a great influence, Zakir Naik is a man full of pros and cons. For this reason, investigating his thoughts from various perspectives is quite intriguing.

He has a plenty of works proving the truth of Islam over the other tenets, such as *The Qur'an and Modern Science (Compatible or Incompatible?)*, *The Qur'an and The Bible, Similarities between Hinduism and Islam*, *Mereka bertanya Islam Menjawab*, and *Similarities between Islam and Christianity*. There are also hundreds of videos circling around Youtube, such as *Can I Call God Cosmic Energy?*, *Who Created Allah?*, *An Atheist Confronts DR Zakir Naik*, and *Who is God?*

### **Zakir Naik's Concept of Evidence and Origin of Nature**

Zakir Naik proves that God exists and the Qur'an is pure and will always be pure until the end of the world. At first, he appreciates atheists since they turn down the idea of false gods by putting forward rationality. He also starts from the statements in al-Qur'an that explains the beginning of space and time, the universe inflation, the Earth's protective layer, the orbits of Sun and Earth, and the like. Zakir Naik, then, gets into an analogy that if a book has a lot of

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<sup>63</sup> Channel Youtube Dr Zakir Naik on Page "About".

<sup>64</sup> Novi Christiastuti, "Cabut Paspor Zakir Naik, Ini Alasan Pemerintah India", (detiknews: 20 Juli 2017). Diakses tanggal 18 November 2018.

knowledge that corresponds to the reality, our focus would be on who writes or invents the book.<sup>65</sup>

An author of a book should master the field being discussed. Say the author writes about architecture. It means that he understands architecture and is even able to construct a strong building. If there was a book that covered a lot of things about nature and was proven to be objective, the author of the book must be the expert of the universe and can even create the universe. He is what is called God. Zakir Naik argues that the argument of God's existence and the truth of al-Qur'ān is basically in the same line.<sup>66</sup>

In addition to Zakir Naik's cosmological understanding, he asserts that the Big Bang theory as the origin of nature is compatible with God's existence. He brings the supporting facts of the Big Bang theory, such as the explanation of Cosmic Nebula, cosmic dust that were found in 1970 as the origin of the Big Bang and continued to expand to be the origin of the universe. As time passes by, galaxies, planets, stars, moons, and other heavenly bodies are formed. The truth about the Big Bang is also discussed in al-Qur'ān, such as what is stated in al-Anbiyā' verse 30. This certainly becomes a miracle since the most refined knowledge in science has been actually discussed in al-Qur'ān since the 14<sup>th</sup> century in the land of Arab, where the philosophy of the origin of nature was left behind. Rasulullah was definitely not the writer of the verses, knowing Rasulullah was illiterate. This is absolutely a message from the God of the universe. It can be concluded that Qur'ān is definitely from God and he also creates the universe.<sup>67</sup>

God is one and only. He becomes one of the central topics in Zakir Naik's thoughts. In his speeches and lectures, he often gets asked who creates God. Every time someone asks such questions, he responds by giving another question, "If one of your friends, John, gave birth to a baby, can you guess if the baby was a boy or girl?" Zakir Naik means that the question of what is John's baby is as irrelevant as the question of who creates God. God is the first cause and not caused by others.<sup>68</sup>

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<sup>65</sup> Zakir Naik, *The Qur'an and Modern Science: Compatible or Incompatible?* (New Delhi: Adam Publisher & Distributors, 2008), 1.

<sup>66</sup> Ibid.

<sup>67</sup> Ibid., 7.

<sup>68</sup> Zakir Naik, *Who Created Allah?* (Youtube Channel Dr. Zakir Naik, 3 June 2020).

## Philosophic-Scientific Criticisms and Reconstructions

### A. The Relevance and Depth of the Big Bang Theory

The present author is focused on Zakir Naik's thoughts about the Big Bang as a scientific reason. The analysis starts from the fragment that shows the misunderstanding about the Big Bang theory. For instance, Zakir Naik states that before the Big Bang theory occurs, there is a Huge Nebula.<sup>69</sup> In fact, nebula accounts for the origin of the Milky Way.<sup>70</sup> The consequence of Zakir Naik's thought is that the laws of physics are applied even before the Big Bang occurs. This only worsens his position in clarifying whether things exist outside the universe.

Another problem found is the Cosmic Microwave Background discovered by Arno Penzias and Robert Wilson<sup>71</sup> which Zakir Naik interestingly claims as a cosmic nebula. Cosmic Microwave Background is a relic radiation that tells what happens during and after the Big Bang along with the decreasing temperature.<sup>72</sup> On top of the incongruity, there is also the generalization and unsystematic explanation of the Big Bang theory. He simply describes that there is a huge nebula that is condensed and explodes to form a universe that we live in now. It is better for Zakir Naik to deeply teach about the Big Bang theory so that it can increase his credibility.

Furthermore, it is also beneficial to help the integration with Natural Theology since the discussion of whether the universe has a beginning is the point of the disagreement between theism and Atheism. Zakir Naik does not clearly answer the questions "Do the laws of physics apply before the Big Bang?", "Is the current universe the result of the previous universe?", and "Do the laws of physics collapse before the Big Bang?" Although it seems challenging to respond to the questions, there is actually more comprehensible illustration, such as the Dark Night Sky Paradox. On an observable night, the number of stars and universe seem to be limited. Suppose the number of stars and universe are infinite, night would not be dark since we can see the stars shine from any direction. For this reason, the night sky is dark even though stars keep growing in number. There are stars starting to form and others to fade.<sup>73</sup>

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<sup>69</sup> Naik, *The Qur'an*, 6.

<sup>70</sup> Hawking, *A Brief History of Time*, 117.

<sup>71</sup> Ibid., 42.

<sup>72</sup> Ibid.

<sup>73</sup> Hawking, *A Brief History of Time*, 7.

It is understandable that Zakir Naik's *da'wa* is meant for a public discussion. However, he is supposed to demonstrate the profound understanding of the Big Bang theory so that he can thoroughly explain the origin of nature. Another point of scientific criticism is that the development of atheism cosmology is rapid and Zakir Naik does not keep up with the trend.<sup>74</sup> Nowadays, does atheism stand on not only the infinity of the universe but also the concept of multiverse,<sup>75</sup> which each has distinguished designs?<sup>76</sup> Zakir Naik's defence is too weak compared to modern Atheism. It looks convincing in the eyes of ordinary people, but not in the academic and scientific fashion. He tends to synchronize scientific fact with al-Qur'an.<sup>77</sup> He has a notable name so he is supposed to analyze Stephen Hawking's atheism thoughts on the absence of God and the idea of multiverse. He is also expected to profoundly examine Richard Dawkins<sup>78</sup> who criticizes a lot of evidence of God's existence, not just describing what is stated in al-Qur'an.

The present author attempts to analyze another Muslim figure, Harun Yahya. His thoughts are a little more credible. He states that singularity is a tiny point that becomes the beginning of the Big Bang. However, his opinion that tells singularity is the nothingness is implausible. He also presents that the Cosmic Microwave Background is the remains of the Big Bang, hence the second law of thermodynamics that asserts how more entropy indicates the decrease of energy. At one point, Harun Yahya gives his response to the infinity of nature, such as Big Bounce (the universe inflates and deflates infinitely without the beginning or end) and the concept of multiverse.<sup>79</sup>

## B. The Indeterminate Creation Process

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<sup>74</sup> Peter Forrest, "Book Review, The Evidence for God: Religious Knowledge Reexamined by Paul Moses", *The Philosophical Review* 121, no. 4 (2012), 1-3. <https://doi.org/10.1215/00318108-1630876>.

<sup>75</sup> Jamie Timothy Boulding, "The Multiverse and Participatory Metaphysics" (Ph.D. Diss., University of Cambridge, 2019), 74-77.

<sup>76</sup> Hawking, *A Brief History of Time*, 39-40.

<sup>77</sup> Naik, *The Qur'an*, 6-9.

<sup>78</sup> Richard Dawkins, *The Blind Watchmaker: Why the Evidence of Evolution Reveals a Universe Without Design* (New York: Norton & Company, 1986), 141.

<sup>79</sup> Gigih Saputra, "Penciptaan Alam Semesta Menurut Harun Yahya: Studi Kritis Perspektif Kosmologi Modern, Teologi Natural, dan Kosmologi Islam" (Master Thesis, UIN Sunan Ampel Surabaya, 2019), 66-73.

What is the process of creation of the universe according to Zakir Naik? Which concept is being used? Is it the concept of creation out of nothing or a creation from the existing matter? Zakir asserts that the Big Bang theory is a huge explosion that was preceded by cosmic clouds.<sup>80</sup> The argument is in the difficult position if it is ever to be connected to philosophy. In that state the law of nature still works. Philosophically, the process of creation has an important role. The history of Islamic philosophy exhibited the legendary debate between a group of philosophers and Abū Ḥāmid al-Ghazālī. Ibn Rushd also criticized him.<sup>81</sup> It is unfortunate that such tradition fades in the contemporary era. A scientific approach could make an analysis process easier and more advanced, particularly one that is related to whether the universe has a beginning or not. It could also support the philosophical approach. For instance, the absence of laws of physics before the Big Bang would affect the philosophical interpretation of the origin of nature. This can lead to the holistic understanding of the origin of nature.

The concept of creation shows great consistency in proving God's existence, knowing that materialism also supports the infinity of nature. The lack of Zakir Naik's analyses on the creation of nature indicates the deficient relation between scientific approach and Natural Theology. There is a significant impression of apologetic. Based on al-Kindī's cosmology, the present author believes that the Big Bang theory is consistent with the creation out of nothing. As al-Kindī states, the infinity of nature is full of contradictions and dilemmas, particularly in potentiality, actuality, the sum of part and total of entity.<sup>82</sup> I argue systematically<sup>83</sup> that the limit of nature is shown through the singularity in the beginning of the universe, in which matter mechanism and space-time do not exist. For this reason, the presence of singularity does not mean it is just present because presence indicates that time has existed.<sup>84</sup> The philosophical consequence of this idea is that there is the divine that creates the

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<sup>80</sup> Naik, *The Qur'an*, 6.

<sup>81</sup> Atiyeh, *al-Kindī*, 48.

<sup>82</sup> al-Kindī, "Fī Waḥdāniyya Allah", 202.

<sup>83</sup> Mohammad Saleh Zarepour, "Infinite Magnitudes, Infinite Multitudes, and the Beginning of the Universe", *Australasian Journal of Philosophy* (2020), 1-2. DOI: 10.1080/00048402.2020.1795696.

<sup>84</sup> Jacobus Erasmus, "Is the Big Bang the Sole Cause of the Universe? A Response to John J. Park", *Acta Analytica* 31 (2016), 337-340.

universe out of nothing. Suppose the universe is created out of matter, along with its mechanism, it definitely violates the law of physics since during which time does not exist. This clearly suggests that the mechanism and chronology of nature stated by the Big Bang theory shows the beginning of nature.

Al-Kindī's argument about the creation of nature could be developed systematically<sup>85</sup> to criticize the concept of Multiverse, which states the infinity of nature and its laws. The result of which concept is the absence of universal laws. The universal law is supposed to be clear and intelligible but made to be immeasurable. As a consequence, this displays the similarity between the concrete and universal laws. This notion is absurd. The specific laws are derived from the universal laws. If there are no universal laws, the specific laws will not exist. The concept of multiverse is in fact unable to give the reasons of what maintains the universe and moreover why the current laws of a place where human beings live are typical.

Kreeft's Kalam Cosmology<sup>86</sup> could also be integrated into the Big Bang theory to criticize the concept of Multiverse along with the infinite Big Bangs. The theory lacks explanation of the process by which universes can be created infinitely. The infinity occurred in the past as part of the Multiverses will impossibly reach the current universe where humans live now. If it made it to our universe, the infinity in the past could be passed by.<sup>87</sup> It defies the basic assumption of infinity itself. According to the Big Bang theory, the age of the universe is around 13,8 million. It is a huge number but does not indicate an infinity. The number of ages is not enough to acknowledge the idea of which there were infinite big bangs.

Still, it will be debatable to decide which universe is positioned in the first, second, and, so on. Basically, the infinity itself disregards sequences and therefore it shatters the mechanisms of how Multiverses are formed. It does not have beginning or start from number one. This clearly disobeys causality. On the one hand, the infinity of nature contradicts the Big Bang theory that demonstrates the beginning of space-time and the limited number of ages along with its justifiable chronology.<sup>88</sup> On the other hand, *Creatio ex Nihilo* is

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<sup>85</sup> Zarepour, "Infinite Magnitudes", 1-2.

<sup>86</sup> Kreeft, *Faith and Reason*, 23-25.

<sup>87</sup> Muhammad Muslim, "New Proofs for the Existence of God: Part I The Sesamatic Proof", *Scientific God Journal* 2 no. 1 (2011), 6-7.

<sup>88</sup> Guessoum, *Islam's Quantum Question*, 50.

not as contradictory as concepts of which the universe is infinite. The creation out of nothing suggests that the beginning of nature results in the grounded chronology of universe creation.

Zakir Naik could actually investigate the concepts of universe creation by employing Emanationism proposed by al-Fārābī<sup>89</sup> and Ibn Sīnā<sup>90</sup> and perpetual motion<sup>91</sup> concept by Ibn Rushd.<sup>92</sup> Are those Middle Ages cosmological concepts compatible with the Big Bang theory? The perpetual motion concept<sup>93</sup> is inconsistent with the Big Bang theory because the universe age is limited to 13,8 billion. Additionally, Emanationism is not linear because of the unreliability of the chronological sequence of universe creation. The chronology of nature-based on Emanationism is too classic.<sup>94</sup> Nevertheless, it is no surprise as modern science was not advanced yet. Emanation makes a point of the idea that the beginning causes the first skies and such, transcending to human beings.<sup>95</sup> The logical reasoning misses out the explanation of atoms, four fundamental forces that separately govern the universe and the singularity marking the beginning of the universe.

In addition to the compatibility analyses to the Big Bang theory, Zakir could also include philosophical analysis, such as the Emanation concept of that nature is derived from God through the stages of evolution. The philosophical concept of perpetual motion also has a problem with defining God's role in the creation of nature. In the concept, the universe is static and beginningless unless God is involved in the chain of causality. The effect, however, is the discredit to God's supremacy. The philosophical-scientific analysis will enhance Zakir Naik's argument credibility.

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<sup>89</sup> Abū Naṣr al-Fārābī, *Arā' Abl Madīnah al-Fādhibah wa Muḍadatuhā* (Beirut: Dār al-Mashriq, 1995), 21, 55.

<sup>90</sup> Ibn Sīnā, *al Najāh fī al-Mantiq wa al-Ilāhiyyāt*, ed. 'Abd al-Raḥmān 'Amīrah (Beirut: Dār al-Jayl, 1999), 398-399.

<sup>91</sup> Ibn Rushd, *Faṣl al-Maqāl fī Mā bayn al-Hikmah wa al-Sharī'ah min al-Ittīṣāl*, ed. Muḥammad 'Imārah (Kairo: Dār al-Ma'ārif, 2007), 42-43.

<sup>92</sup> Ibn Rushd, *Tabāfut al-Tabāfut*, ed. Sulaymān Dunyā (Kairo: Dār al-Ma'ārif, 2003), 83.

<sup>93</sup> Nader El-Bizri, "The Groundbreaking Physics of Averroes", *Studies in History and Philosophy of Science* 42 (2011), 210-214.

<sup>94</sup> Julie Swannstrom, "Avicenna's Account of Creation by Divine Voluntary Emanation", *Philpaper* 1, no. 2 (2017), 5-7.

<sup>95</sup> Fuad Mahbub Siraj, "Kosmologi dalam Tinjauan Failasuf Muslim", *Jurnal Ilmu Ushuluddin* 2, no. 2 (2014), 113-118.

### C. Critiques against Infinite Regression

Zakir Naik never mentions philosophical analyses in his concept of Divinity. He discusses the question of who creates God. Nevertheless, the answer to the question is too simple and full of rhetorics. As has been stated earlier, the question “If one of your friends, John, gave birth to a baby, can you guess if the baby was a boy or girl?” is considered to be as ludicrous as the question of who creates God. God is the first cause and not caused by others.<sup>96</sup>

Zakir Naik’s refutation is true, based on his definition of God, but not philosophically profound, especially when it is connected to his insufficient argument of the origin of nature as the result of God’s role. Consequently, the questions about Infinite Regression arise, and what is more, such questions are not addressed properly.<sup>97</sup> It shows the lack of Natural Theology analyses. Based on al-Kindī’s philosophical rationale of the Divinity, Zakir Naik’s has more to expand.<sup>98</sup> Al-Kindī’s argumentation is dilemmatic which is suitable for debate.

The infinity of cause and effect is not only possible to be proven false in a dilemmatic way, but also systematically. This study develops the argument that the causality of God is similar to the infinity of causality. In this case, God’s supremacy is as much discredited as the other beings bound by causality. An existence constrained to cause and effect always needs something to make it possible to happen, meaning that it also lacks something. The lackness or limitedness obviously becomes the most plausible explanation why cause and effect occur.

The limitedness and need is represented through the chain of cause and effect that has various degrees. For example, which is started from the bigger or the smaller object. Take number five as an example. It is bigger than four but smaller than six. Besides that, the effect of limitedness and need is a superlative degree, known as the highest and lowest degree in causality. In a class, for instance, a student with 1<sup>st</sup> rank will take the highest academic position and

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<sup>96</sup> Zakir Naik, *Who Created Allah?* (Youtube Channel Dr. Zakir Naik, 3 June 2020).

<sup>97</sup> Samuel Levey, “The Paradox of Sufficient Reason”, *The Philosophical Review* 125, no. 3 (2016). 398-400. <https://doi.org/10.1215/00318108-3516956>.

<sup>98</sup> Huw Price, “Causation, Chance, and the Rational Significance of Supernatural Evidence”, *The Philosophical Review* 121, no. 4 (2012), 490-496. <https://doi.org/10.1215/00318108-1630912>.

another student with 48<sup>th</sup> rank will take the lowest, assuming that there are 48 students. It means that causality expands limitedly and contracts unlimitedly. Since all things in the chain of causality are restricted by limitedness and need, they require another existence that is not bound by the causality. It is an existence that is free from any comparisons.

As God is not obliged to any beings and their attributes, He is absolute and the prime cause and not be caused by anything else. He is the only who is divine and nothing can be equal to Him. In a hypothetical case, there was a being that can be compared to Him. God, then, was no longer supreme as it was compelled to which is bigger and smaller. It is also irrational to say that God is the cause of Himself. It contradicts the idea of what does not exist can create itself. Therefore, the first cause is present with no origin. It can be concluded that causality outside the universe does expand infinitely. Suppose there was a chain of causality, everything is created by the absolute, God. It is thus reasonable to state that there is no other equal or partner for Him.

Dilemmatic argument is also worth improving based on Al-Kindī's dilemmatic argument.<sup>99</sup> The argument being developed here is that if there was an immaterial chain of infinite causality, the infinity itself could not reach the origin of the universe that humans live now. In reality, our universe is present. Philosophically, causality is finite because what is limited needs God to create it. God's existence is unbounded by the laws of causality. In the present author's opinion, the dilemmatic argument is relevant to the context of deconstructing Atheism, which surely fits in Zakir Naik's style of questioning his opponent's premises.

#### **D. The Paradigms and Systematics of God's Existence Argument**

According to scientific and philosophical analysis, the present author also questions the systemics of Zakir Naik's argument of God's existence. Along with his argument of God's existence, he brings the argument that al-Qur'ān is an authentic book from God.<sup>100</sup> In fact, those two discussions are impossible to be analyzed at the same time as it defies logic. The most reasonable way is to firstly

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<sup>99</sup> Atiyeh, *al-Kindī*, 61.

<sup>100</sup> Naik, *The Qur'an*, 10-13.

prove that God exists and the beginning of the universe by employing the integration of philosophy and science. Then it is followed by the evidence that God's existence will bring life guidance in the form of a holy book. It will appear to force the grounds for God's existence if it is to analyze them together. It will sound irrational to say that because a holy book is present, God must be present. It is obvious that Zakir Naik does not deepen his understanding of the Big Bang theory or even build up a philosophical argument of God's existence. The suggestion is to systematically examine the truth of al-Qur'an subsequent to the argument of God's existence.

This article offers the Double Perspective paradigm that emphasizes the pure scientific and *da'wa* views.<sup>101</sup> In *da'wa*, it is important to understand the background knowledge of the audience. In addition to *da'wa*, a pure modern scientific perspective with philosophical sense should be part of the analysis process. Another recommendation is examining Islamic cosmology from Islamic Golden Age philosophers. It can increase society's understanding about Islam, knowing the fact that Zakir Naik's audience is wide. It can also bridge the scholastic traditions<sup>102</sup> within generations and civilizations.<sup>103</sup> The attempt can also consolidate the Islamic scholarship and development as the result of the integration between philosophy and science.

In the contemporary era, Muslims inherit knowledge from Islamic philosophy and progressively modern cosmology.<sup>104</sup> Unfortunately, modern cosmology is likely to be part of materialism-atheism. Even Postmodern advocate God's conception that reduced as harmonism and peace value in humanism<sup>105</sup> Muslims need a fair unification of Natural Theology and modern cosmology so that it can lead to impartial and profound argumentation in the oldest

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<sup>101</sup> Kuiper, "Indian Muslima", 439, 480, and 486.

<sup>102</sup> Patrick J. Connolly, "Causation and Gravitation in George Cheyne's Newtonian Natural", *Studies in History and Philosophy of Science* 85 (2020), 1-4. <https://doi.org/10.1016/j.shpsa.2020.10.003>.

<sup>103</sup> Christopher Stead, *Proofs of the Existence of God* (Cambridge: Cambridge University Press, 2009), 109-119.

<sup>104</sup> Hannah Christine Erlwein, "Arguments for the Existence of God in Classical Islamic Thought: a Reappraisal of Perspective and Discourses" (PhD Thesis, SOAS University of London, 2016).

<sup>105</sup> Ghozi, "Teologi Posmodern: Menimbang Konsep Naturalisme-Teistik", *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 2, no. 1 (2012), 94-95.

question.<sup>106</sup> It is suggested to be cautious of Zakir Naik's apologetic notion and rhetoric. Indeed, Muslims have to keep analytical and take up suggestion in order for Islam to grow. Additionally, they have to avoid being indifferent to scientific thoughts especially when it comes to defending Islam. They should not stand complacently on the past glory or trapped on the mystical cosmology.<sup>107</sup>

### Concluding Remarks

Zakir Naik proves that God exists and al-Qur'ān is true at the same time. His starting point tells that al-Qur'ān has explained scientific facts since the 14th century. Zakir then gets down to the analogy which book has an actual and reliable content, we would turn to find the author. The author must be the expert of what she/he writes. If there was a book consisting of the detailed description of the universe and it turns out to be true, the author of the book must be the expert of the universe and thus she/he is the creator of the universe. It is what is called God. Zakir Naik also displays the Big Bang as the beginning of the universe is compatible with God's existence. He also brings Cosmic Nebula as the supporting fact of the Big Bang theory. In Zakir's view, The God of the universe is caused by nothing. It is a contradiction to say that God is caused.

Another critical comment on Zakir Naik's concept is that there are some contradictions between Zakir Naik's explanation and the Big Bang theory. He also lacks the thoughtful illustration of the theory. Besides that, his reasoning regarding how he attempts to prove God's existence and the truth of al-Qur'ān at the same time is absurd. He is unable to describe the creation process deeply. His description about the infinity of causality and criticism of Infinite Regression is too simple. This study reconstructs the Big Bang theory so that it will be deeper and more relevant to atheist cosmology. It supports *Creatio ex Nihilo*, according to al-Kindī's Natural Theology, and then compares them to Emanationism and Perpetual Motion. Another reconstruction is focused on the criticism of causality argument and Infinite Regress. This study suggests a double perspective, derived from pure science, to strengthen the argument of

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<sup>106</sup> David Gunn, "On the Ultimate Origination of Thing", *Philosophers' Imprint* 21, no. 5 (2021), 1-4.

<sup>107</sup> Lailatuzz Zuhriyah, "Kosmologi Islam Kasultanan Ngayogyakarta Hadiningrat", *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 3, no. 1 (2013), 92-93.

God's existence and cosmology. Finally, the study does not recommend proving God's existence and the truth of al-Qur'ān at the same time because it can only heighten the apologetic impression without articulate logical reasoning.

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