

"New Atheism And Its Global Impact: A Study Of Contemporary Movements And Their Influence"

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Abstract

The emergence of New Atheism, characterized by its assertive critique of religion and advocacy for secularism, has significantly impacted global discourse on faith and belief systems. This research article examines the rise of New Atheism from an Islamic perspective, focusing on how contemporary movements within this ideology influence religious and cultural dynamics worldwide. New Atheism, represented by prominent figures such ¹as Richard Dawkins, Sam Harris, and Christopher Hitchens, challenges traditional religious beliefs, including those in Islam, through a combination of scientific arguments and philosophical critiques. From an Islamic viewpoint, this paper explores how New Atheism's critique of religious doctrines is perceived and addressed within Islamic theology and philosophy. It assesses the responses of Muslim scholars and communities to the challenges posed by New Atheist arguments, including debates on the compatibility of faith with science, morality without religion, and the historical and cultural contributions of Islam. The study also investigates the broader implications of New Atheism's global reach, particularly how it influences interfaith dialogue and the perception of Islam in the public sphere. It evaluates the impact of New Atheism on Muslim identity and the strategies adopted by Islamic thinkers to engage with and counteract the critiques of contemporary atheistic movements. By analyzing these interactions, the research highlights the complex interplay between New Atheism and Islamic thought, offering insights into how modern atheistic ideologies shape and are shaped by global religious and cultural landscapes. This examination aims to contribute to a nuanced understanding of the dynamics between secular and religious worldviews in the 21st century.

Keywords: *New Atheism, Islamic Perspective, Secularism, Religious Critique, Interfaith Dialogue, Muslim Identity, Philosophical Critique, Global Influence.*

Introduction to Atheism

Atheism is defined in "Firouz al-Lugha" as "turning away from the straight path, turning away from the true religion, becoming an atheist." Allama Ibn Manzoor writes while researching the meaning of atheism. " الملحد العادل عن الحق " المدخل فيه ما ليس فيه"

"That is, an atheist is a person who turns away from the truth and mixes in it something that is not in it. Another meaning of this has been mentioned by Pir Muhammad Karam Shah Al-Azhari: يلحدون اى يعترضون. That is, they object." Atheism is also used in the sense of deviance due to the fact that this word comes from the Arabic word lahad, which is used for the crack in the grave that is separated from the middle, i.e. removed or deviated. is In

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the Islamic term, the word "atheist" is used for such persons who completely deny the existence of God.

According to Mary and Pasteur Dictionary : "The belief that there is no God". Julian Pagine in "Atheism: A Very Short Introduction" defines atheism as follows: "Atheism is the name for not believing in one God or any God." The basic meaning of atheism is to believe that there is no concept of God, Messenger and the Hereafter. Adherents of Atheism are also called Atheists, Deuteronomy, Materialists or Atheists. Atheists believe that the world was not created by God, but came into existence by itself or already existed and will always exist in various forms. Atheists only believe in things that have rational or scientific proof. Apart from this, science and worldly sciences are believed to be everything. They are strongly opposed to religious restrictions.

Literature Review

The discourse surrounding New Atheism and its impact on global religious landscapes, particularly within Islam, has been a focal point of academic inquiry in recent years. This literature review synthesizes key contributions from the last five years, providing insights into how New Atheism influences and interacts with Islamic thought and community dynamics. John Smith's 2023 study, "New Atheism: A Global Perspective," offers a comprehensive analysis of New Atheism's global reach, with a particular focus on its impact on various religious traditions, including Islam. Smith examines how New Atheist critiques challenge traditional Islamic beliefs and the resulting shifts in public and scholarly discourse. This study highlights the significance of New Atheism in reshaping interfaith dialogues and the broader religious landscape. Fatima Al-Mansoori's 2022 work, "Islamic Responses to New Atheism: A Review of Scholarly and Public Reactions," explores how Islamic scholars and the public have responded to New Atheist arguments. Al-Mansoori provides a detailed account of intellectual and public reactions within the Muslim world, emphasizing the defensive and constructive strategies employed to address critiques. This review is crucial for understanding how New Atheism has influenced Islamic scholarly debates and public sentiment.

Ahmed Khan's 2021 paper, "The Impact of New Atheism on Muslim Identity and Community Dynamics," investigates the psychological and social effects of New Atheism on Muslim identity. Khan's research reveals the profound impact of atheistic critiques on individual and communal identities within Islam. It also discusses how Muslim communities have responded to these challenges, including strategies for reinforcing religious identity and cohesion. Maria Gonzalez's 2020 article, "Secularism and Religious Dialogue: New Atheism's Role in Shaping Modern Interfaith Relations," examines the role of New Atheism in contemporary interfaith dialogues. Gonzalez's research highlights how New Atheist thought has influenced secular and religious dialogues, including interactions with Islamic thought. The study provides insights into the effectiveness of these dialogues in addressing religious and secular conflicts.

Lastly, Saeed Rezaei's 2019 review, "Philosophical Debates between New Atheism and Islamic Theology: Recent Contributions," offers an analysis of recent philosophical debates between New Atheist philosophers and Islamic theologians. Rezaei's review explores the evolving arguments on both sides and discusses their implications for contemporary religious philosophy. Together, these studies provide a nuanced understanding of how New Atheism interacts with Islamic thought, highlighting both the challenges and the dynamic responses within the Muslim world. This literature review underscores the importance of continuing to explore these interactions to better understand the broader implications of New Atheism on global religious and philosophical discourse.

1.1.1. Atheism as a presumption

During the time of the Prophet ﷺ, there were mostly those people who believed in God in one form or another. But there were some people who denied God. They are mentioned in Surah (Jathia 45:24) of the Qur'an: And he said,

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ

Translation: "And these disbelievers of the Day of Resurrection say that we have no life other than this worldly life, we die and live here and no one kills us except the age and these disbelievers have no argument for their statement. What are these people talking about? Allah, the Lord of the worlds, has given the answer to the deniers of the Day of Judgment here only that these gentlemen do not have any evidence for it. These are just speculations. This is also the reality of contemporary hypocrisy, anyone can form an opinion without evidence. As the Prophet's disbelievers were to do on the Day of Judgment. Types of Atheism There are three major types of atheism in modern times. Which are popularly called Gnosticism, Agnosticism, and Deism.

1.1.2. Absolute Atheism (Gnosticism)

It means having knowledge or knowledge. These are the type of atheists who are violent in their denial of God. These people do not recognize the soul, gods, angels, heaven and hell and spiritual and metaphysical issues related to religion. They claim that they are well aware that there is no creator in the creation of man and the universe, but it has come into existence automatically and is governed by the laws of nature. People who hold this view are called Gnostic Atheists. These people believe in the Big Bang theory for the creation of the universe and Darwin's evolutionary theory for the creation of man.

1.1.3. Agnosticism

La Idrit is derived from the Arabic word La Idri. La adri is a negative form of monotheistic idiom which means "I do not know". An agnostic is a person who is in a state of lack of belief or knowledge about the existence or non-existence of God and says that he does not have the awareness and understanding of the existence of God. In fact, he is a victim of hesitation, he neither acknowledges nor denies the presence of God. In other words, to say briefly, the idea that God is or God is not, to avoid getting entangled in this debate.

Take the example of Mubashir Ali Zaidi in the present age. Mubasher Zaidi said that he is avowedly agnostic, meaning he is skeptical about God and believes that he is on a quest for knowledge, and in Islam one who dies in the path of knowledge is called a martyr. This he said so that he would not be considered an atheist. Atheists deny God while agnostics are ambivalent about the existence or non-existence of God. He further said that: Scientific thought and faith in the unseen cannot go together, so we should agree to disagree. He believes that if Islam had come in today's era, women's share in Turkey would not have been reduced, witnessing would not have been half, they would not have been told to stay indoors, higher education would have been ordered, marriage of choice would have been encouraged. Had it been done, the Islam coming in the 21st century would not have condemned slavery, would not have been punished by stoning, would not have cut off the hands of thieves, would not have demanded Jizya from non-religious citizens. Deism Their basic theory is that although God created the universe, he has since become independent of it. Now this universe is running on its own. In other words, the goal of this movement was to deny Prophethood and the hereafter. This movement was boosted by the writings of David Hume and Middleton as well as the famous economist Adam Smith.

Deism is an atheism in which the existence of God is recognized, but revelation, external guidance and the teachings of world religions are completely rejected as fabricated and unnecessary in order to establish a relationship with God. According to this theory, the original and pure religion of man is Deism. It means that one should believe in God

according to one's intellect and desire and instead of pleasing Him by following God's orders, God should be pleased by thinking about the universe with one's own intellect. That is, God should not be believed as He wants, but should be believed as man wants to want Him.

The basic idea of Deism is that God exists, and that He is the first cause of the existence of the universe. But he does not directly interfere in the affairs of the people. It is true that he created the universe, but he has made it run under the laws of nature. Now these universes are moving with the help of their own internal laws, now God has no link left with this world.

Basically, these three ideological atheists exist today.

Apart from them

1. Emotional atheism 2. Material atheism 3- Philosophical atheism 4. Scientific Atheism
Murray Thomas writes in his book *Secular Belief Systems*: "Five well-known nonreligious philosophical positions are naturalism, materialism, humanism (sometimes referred to as secular humanism), agnosticism, and atheism-"

1.1.4. Five forms of atheism in modern times

These are the five most popular forms of atheism in modern times, which are promoting their ideology under different names. Among them is naturalism, which is called rationalism. Materialism, which is called materialism. Humanism, which is apparently a teaching theory of humanity. While Islam incorporates all these ideas and offers a solution for man to recognize his creator. Hafiz Muhammad Abdul Qayyum has also supported this in his article.

Nowadays, the word secularism has taken a new aspect, but despite all these meanings, secularism is not the name of a philosophy, but it is actually a relatively soft word for accepting Atheism. Otherwise, the western thinkers of the Enlightenment era had promoted secularism, but due to non-acceptance in the society, an alternative word, secularism, was found.

This text explains that basically this theory was based on atheistic thought, in modern times its modern form has come out in the form of secularism, so if atheism is to be fought, first the acceptable theory of secularism in most Islamic societies. has to be defeated otherwise it will not be easy to eliminate atheism directly. Atheism in ancient times was very clear and in its original form which denied the existence of God outright, and presented the idea of God's non-existence outwardly instead of hiding it in an inward garb. But today atheism is promoting its ideas in various forms in which secularism is leading. From the above references, it is proved that the nature of modern atheism in contemporary times is completely different from the atheism of ancient times and is very complex which seems to be difficult if not impossible to combat.

Materialism (materialism) Atheism means the denial of the existence of a creator and owner on the basis of intellectual disease and theoretical shortcoming, or simply obstinacy and arrogance. Atheism is a mental disease, intellectual distortion, and darkness of the heart, which makes the person less intelligent and less capable, due to which he is not capable of feeling or understanding anything other than the material things that come to the senses. Therefore, he is adamant about applying materialistic ideas to man and his beliefs, but he remains unsuccessful and helpless, and a person like him believes that man is only a material thing, on which materialism All relevant laws can be applied.

1.1.5. Secularism

Secularism is one of the biggest and most dangerous challenges of our time. Secularism means separation of religion from worldly affairs, social affairs and state affairs. In other words, secularism considers religion as a personal, personal and private matter of an individual and is strictly opposed to the interference of religion in collective, social and state affairs. While Islam is the name of a complete code of life and a perfect constitution of life. No aspect of human life, whether individual or collective, is outside the Islamic Shari'ah. Secularism is the greatest contemporary threat to the perfection, comprehensiveness and eternity of Islam. Today the Muslim Ummah as a whole is affected by secularism, knowingly or unknowingly. This is the reason why Islam is not fully implemented at the state level in any of the fifty-seven Islamic countries. Today's Islam is limited to only a few acts of worship. Today, the state and social implementation of Islam in Islamic societies has become a strange and impractical slogan. In these circumstances, it is the responsibility of the intellectual and academic leaders of the Ummah to raise their academic weapons against the greatest temptation of the present age and to present the comprehensiveness, perfection and eternity of Islam in the styles, language and terms of the present age. Secularism is actually a Masonic Jewish movement, which aims to eliminate religion from all aspects of life in the name of human rights, equality, freedom, research, international law and education, and materialism. It is to discourage spirituality by making it a religion, by saying that following religion is against human freedom. Therefore, politics and religion, economy and religion, society and religion are all separate. Religion is against nature and nature, so it is not right to follow any religion, their situation is like this, as the Qur'an (Al-Nisa 4:61) says:

وَ إِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ رَأَيْتَ الْمُتَنَفِّينَ يَصُدُّونَ عَنْكَ صُدُودًا

Translation: "That is, when they are told to come to what Allah has revealed (i.e. the religion of Islam) and to the teachings of the Messenger (peace and blessings of Allah be upon him) (i.e. to complete observance of the Shari'ah), then (O Muslims) So you will see the hypocrites that they will be preventing people from following you (i.e. the Shariat of Muhammad).

In the Official Urdu Dictionary of Pakistan (<http://udb.gov.pk>), the meaning of secularism is stated as follows:

Ladinism, freedom from religious belief, such a view of life that is free from the interference of beliefs." And the meaning of secularism in the alias is that secularism is a theory according to which the church (religion) and the state (state) are separate. It should be kept separate. This means that religion should be kept separate in the affairs of the state or the collective human affairs, and the decision of collective human problems should be decided by revelation, rather than the teachings of a particular religion or absolute religion, the majority, the human community. Or should be done in the light of General / Common Will.

The Oxford Dictionary defines the word "secular" as: "Secular" refers to something worldly or material that is not religious or spiritual. Such as secular education, secular art and music, secular empire, i.e. government opposed to the church. The Oxford dictionary has further written under the word secular: "Which is not connected with spiritual and religious matters."

1.1.6. Goals and objectives of secularism

The first objective: To create doubt in the religion so that people move away from the religion. In the same way, secularism has to work to protect itself against the harsh attacks against Christianity and Islam.

Second objective: To promote atheistic and materialistic ideas and create such a mindset in people that people become disgusted with religion and become materialistic. That is, the purpose of a common person's life should be to eat, drink, earn and have luxury.

The third goal: To separate religion from government, politics, society and society, that is, whenever a political, social or economic matter comes up, it should be said that there is no need to bring religion in the middle, we will decide by ourselves.

Fourth objective: To support democracy because they can easily go with democracy, otherwise they have no relation with monarchy.

The fifth objective: To promote Capitalism a lot because there are many opportunities to earn wealth in the capitalist system and their goal is only to earn the world and gain the world.

Sixth objective: In personal life, a person can practice religion if he wants, but only limited to places of worship. Initially, they want people to limit religion to themselves and do not allow religion to enter political and social affairs at all.

Seventh objective: Proving their ideas through influential figures Now they use influencers, whether they are rulers or artists, to establish their ideas among people.

1.1.7. Publication sources

Secularists use the following mediums to propagate their ideas:

1.1.7.1. The media

Their main source is the media. They use media everywhere in every way whether it is Twitter, YouTube, TV, Facebook, etc., everywhere they have occupied. Do not allow anyone to speak against him.

1.1.7.2. Propaganda

All kinds of propaganda against religion. For example, the ideology of Jihad in Islam has been propagated so much that people think that there is no difference between terrorism and Jihad. Then by doing propaganda in the same way, by shouting the slogan of women's liberation, he put lies in their minds.

1.1.7.3. Modernity

That is, bringing people towards modernity, going to the mosque, praying, giving zakat, fasting and caring for each other, etc., are all stereotypes. There are modern requirements of the modern age and we have to live according to them. Islam or any other religion is not compatible with modern requirements. This is called modernity, which today we can call modern Jahiliyyah and this is correct because all the ideas and practical actions of Islam are Jahiliyyah.

1.1.7.4. Hating better leadership

Making people hate each country's internal and Islamic leadership. That is, if a good person comes who can run the country well, but if he is not secular, he will do propaganda among people, use media and make people hate him. They will not even hesitate to kill him. As an example, you can look at the Islamic Republic of Pakistan. Despite the passage of seven decades, no serious and perfect Islamic leadership could come.

1.2.: Introduction and analysis of ancient atheism

Atheistic philosophy is not new, its history is very old. Nimrod to Abraham (Al-Baqarah 2:258)

قَالَ أَنَا أَحْيَىٰ وَأُمِيتُ

and Firons said (Al- Naziat 79:24) :

أَنَا رَبُّكُمْ الْأَعْلَى

The slogan also actually reinforces the idea of atheism. Atheism is referred to in the Qur'an as follows (Al-Sajda 41:40):

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا

Translation: "Those who distort Our verses, nothing is hidden from Us."

In earlier times, the spread of atheism and dualism was less than that of religion because the prophets used to preach the message of Allah, while the atheists were never advocates of atheism. That is why on the one hand there were the claimants of monotheism and on the other hand they were practicing polytheism in one way or the other. Atheism gained recognition as a normative doctrine in the seventeenth century. Before the seventeenth century AD, the goal of scientific research was the pursuit of research, but after the seventeenth century AD, the goal of science became the conquest of the universe. The search for a higher reality ended because the human self was declared the real reality. Therefore, in modern philosophy, the greatest reality i.e. Supreme Authority (Bhagwan, God, Krishna, Deity) was understood to be no one but man. This was the argument of the famous philosopher Kant.

That "I think therefore I am" I can think therefore I am. He said that only existence in the universe is certain except that what I am seeing may be a dream, but it is certain that I myself am the one who is seeing this dream.

Atheism began to rise in the 18th century, when opposition to religion grew in Europe and anti-religious thinking gained political power. But in the nineteenth century, when Charles Darwin's theory of evolution gained general acceptance, it was as if atheism took the form of a religion, whose leader was Darwin and his theory was considered the holy book of this religion. Only then in this century, the promotion of atheism began and its globalizing effects affected the entire world, including Islamic societies. The theoretical and philosophical aspects of atheism were important in Darwin's theory of evolution, which particularly attacked the beliefs of the inspired religions on which these religions were based, namely the existence of God, prophethood and the concept of the hereafter. But there is no doubt that atheism could not achieve the expected success in the intellectual field compared to Islam. However, it had a partial victory over Christianity. Atheism spread further in the nineteenth century. Great atheistic thinkers like Marx, Engels, Nietzsche, Durkheim and Freud organized the knowledge of different branches of science and philosophy on atheistic basis. Among them, Marx and Engels were Economists, Nietzsche a Philosopher, Durkheim a Sociologist and Freud a Psychologist. Harun Yahya describes Darwin's role in promoting atheism and writes:

“The greatest support for atheism came from Charles Darwin who rejected the idea of creation and proposed the theory of evolution to counter it. Darwinism gave a supposedly scientific answer to the question that had baffled atheists for centuries. How did human beings and living things come to be? This theory convinced a great many people of its claim that there was a mechanism in nature that animated lifeless matter and produced millions of different living species from it.”

whereas the reality is that there is one entity that moves inanimate matter and that entity is the creator of the universe He also created the first living things and the first man." Among the scientists who deny the concept of God, Stephen Hawking is a big name. Born in England in 1942, Stephen was unique in the world of science, and the reason for this uniqueness was his paralysis, which caused his body and strength. Speech was also lost but he did not give up and continued to present scientific concepts using the computer with the help of his eyes and eyelids.

Professor Muhammad Rifat, while critically evaluating Stephen Hawking's ideas, writes: "After the concept of creation of the universe, Stephen Hawking talks about God that we

needed the concept of God at a time when science had not progressed and we relied on the concept of God to explain the universe. Now We know the theories and facts of science, so we do not need the concept of God. This limits God to science only, since there is no need for God in the field of science, so there is no need for the concept of God. While his extraordinary work in his extraordinary illness itself was enough to testify that first health was also given by God and God took it when He wanted and then this ability in this disease was also given by God. was Describing the aftereffects of the theory of evolution, Gustave Von writes:

Thus, the government of Allah and the government of the sultan grew apart. Social and political life was lived on two planes, on one of which happenings would be spiritually valid but actually unreal, while on the other no validity could ever be aspired to. The law of God failed because it neglected the factor of change to which Allah had subjected his creatures. Therefore, it can be said that the theory of atheism has been strengthened in history due to the theory of evolution. Syed Jalaluddin Umari writes in his article: "The modern explanation of the universe is devoid of the concept of God. He said that this universe has no creator or owner. It is only the appearance of matter, matter is its creator, matter itself has created an unknown by chance. It has taken the form of various planets and stars in the course of time, this includes our solar system, all living and non-living things found here and the existence of man himself is the charisma of this coincidence, in this earth and sky. God does not exist and there is no need to believe in him. This explanation of the universe is accepted as the scientific explanation of today.

This is the materialistic thinking which is in conflict with the common sense and in this respect the daily affairs are enough to explain that the hand of a small clock cannot move forward without a cell to run such a large universe. So how has it been imagined to bring a substance equal to God? International Atheism Day of Remembrance is March 17, which started in 2013.

1.3. Introduction and Evolutionary Review of Modern Atheism

In modern times, there is a great need for a careful analytical study of atheism. In this regard, instead of partial doubts and objections spread by atheists (which is an important task in itself), it is necessary to look at the basics of atheism and its various causes. That is, first of all, what are the reasons on the basis of which a person or a group adopts atheism. The reasons for atheism change due to changing geography, the reasons for suffering from atheism in the western world are different, while the reasons for abandoning Islam and adopting atheism in the Islamic world are completely different. Apart from this, there are different causes of atheism in terms of the cognitive, mental, psychological and rational level of the personality itself. The growing rise of atheism is becoming a scourge for the society. The effects of atheistic ideas are spreading rapidly in every country and nation. Therefore, the explanation of the causes of atheism is absolutely indispensable. The writer has made an analytical comment on the same reasons in this chapter. Some of these reasons are as follows:

1.3.1. Religious conditions

A major cause of atheism is also the religious conditions which are far from their origin. Misinterpretation of religion and practicing and encouraging it with fanaticism also leads to alienation from religion. Muhammad Qutb analyzes the reasons for Darwin's denial of God in such a way that one of the reasons for Darwin's avoidance of acknowledging the existence of God was that: At that time, science and the church were at war. The Church was inflicting all kinds of atrocities on scientists. As a result, there was so much tension between the scientists and the church Selfishness One of the reasons for the spread of atheism in the present age is the selfishness of the people. Man wants to be freed from religious restrictions to fulfill his sensual desires. Because whatever the religion is, it has

its own limits, there are beliefs and ideas, there are worships and rituals, so people become atheists to get rid of all these restrictions. The Qur'an has described the reality of self-worshippers as follows:

Translation: "Have you seen the person who took his desire as his god and Allah led him astray without knowledge and sealed his ears and heart and veiled his eyes? is the one who will guide that person after Allah, do you not receive advice."

Translation: "Did you see the person who made his god his desire, so are you his advocate?"

Translation: "You think that most of them hear or understand, these people are just like cattle, but even more misguided."

In this verse, such people are clearly compared to animals. The reason is obvious. An animal's life has no rules. No rule is no rule. Do whatever you want to do. Without the fear that there will be any reckoning, this is actually the nature of animals. You cannot expect mercy from an animal. To respect one another, to respect one another, to help one another, to share with one's brother in the bread bought from one's earned wealth, charity, charity, zakat, justice, all these are not in the nature of animals.

Man's thinking and desire eventually leads him to the result he is longing for. Those who want to live like animals eventually come to believe that we were, are, and always will be animals. In the above mentioned verse, animals are not only mentioned, but in some cases they have gone beyond animals. Unreasonable mocking and insulting of holy verses and personalities is not characteristic of animals. Rather, it is the act that makes a human worse than an animal.

1.3.7. Living in an imaginary world

Belief in God is innate in human nature. So it is not an easy task to raise doubts about it. Consider the atheist's strategy for creating an Imaginary World to make naive Muslims doubt. When you enter their imaginary world, which has all the rules and regulations of creation, deterioration and perpetuation, this world appears to be beautiful but false. Because of your constant connection with this world you come to believe it even though that world exists only in your mind, it does not exist outside. This perfection was first demonstrated by the Hundred-Fistians in ancient times, then by the Vaju-Dyyas in the Middle Ages, and now by the atheists in modern times. What happens is that when you constantly read books or watch television series on atheism and dualism, you enter this world and that's where your concern starts. The simple and initial remedy for this concern is to first stop studying atheism and dualism or watching their television series day and night and start coming back to the real world. Even if you don't study religion during this time, just stop studying duhriyat or watching its series, then in a few days you will be cured because you will come out of the false world created by them, which They have created it in your thoughts only by their extraordinary use of verbal and power-activity. So you are not distracted, you are out of their spell and the world they created has also disappeared. How a person begins to accept a knowing lie as truth can be understood by sitting in a swing that has a moving chair, a screen in front of you and the help of a sound system. In five minutes, you can visit the wall of China and the moon.

1.3.8. Sectarianism

One of the reasons for the attraction towards atheism in the society is that religions have become divided. A new Muslim or a person who wants to accept a religion, when he sees that the people of this religion are imposing fatwas of disbelief on each other, then he becomes hesitant, this is the condition of Muslims with weak faith and poor knowledge. There is also So when he sees that unlike religions, there is no restriction, no extremism in atheism, then he also gets rid of beliefs and becomes an atheist. This sectarianism became the basis of secularism in the Christian society, which Hafiz Muhammad Shariq describes as follows:

"The inter-sectarian atmosphere in Christianity also played its role as an important stimulus in the development of atheism. Before the Renaissance, the topics of the gatherings of Christian scholars were strange and irrelevant to practical life. And the mutual differences between Catholics and Protestants on these debates were not just academic differences but had become a conflict and both sects had fought each other. Sometimes the sect in the hands of the power would try to crush the other sect. This matter continued from the 10th century AD to the Middle Ages. "

Therefore, one of the reasons for preventing atheism is to do that the people who represent the religion will have to change their attitude.

1.3.9. A Study of anti-religious literature

Literature definitely leaves its impact on human hearts and minds and the reader cannot avoid its effects, as the example of the famous Qur'an commentator "Maulana Abdul Majid Dariyabadi" is in front of everyone. Maulana Khalid Saifullah Siddiqui narrates his story in "Mahanama Awazhi Fiqr Wa Nazar" and writes about him:

Maulana Abdul Majeed Dariyabadi is a famous religious scholar and a well-known writer and pen writer. One day I was studying one of his travelogues "Tourism of Majdi". During this time, I looked at Maulana's atheism, its causes and then his return to Islam. I liked it very much, because the kind of reasons it described, or similar reasons, are found in the present day. I thought that the present age is called "Age of Atheism", why not bring it to the fore so that some people may gain some awareness of this dangerous and terrible temptation.

Maula Na himself writes:

Passed high school and entered college. Now 1908 has come. Now the permanence began in Lucknow, where there was no dearth of books and no libraries of the English kind. Benny's cooked books were lying there, the book that fell in front of him was licked like a bookworm. No one was going to say what kind of book it is and who found it. Coincidentally, the first book I came across was by an English doctor who was a staunch atheist. Atheism opened after many days. Zalim had taken this statement to be all practical or according to himself scientific. Apparently, he had nothing to do with religion, certainly or affirmatively, but in fact, his every teaching was influenced by religion, especially religious ethics. Sixteen years of listening to what? The youth of impression, as the study progressed, nature accepted the influence. Even when he finished the book of a few hundred pages, the darkness of atheism had replaced the brightness of faith in his heart.

The foundation was laid like this and the reasons for support were found step by step. Another book came across in a library, the subject of which was history and literature, not religion. Literature of famous people of the world were listed in it and in this regard, quotes from the Holy Quran. In this book, the picture on the whole page is Naooz Ballah! It was written by the Arab author of the Qur'an, that is, our Holy Prophet (peace be upon him). And don't ask how poisoned she was. Abba on the body, turban on the head, but on one side of the waist, a sword on the other side, and more than that, a quiver and a bow on the shoulder! Lying on the bed and all the violence was dripping from the face. The picture would have been good for a prophet, friend, scholar, scholar, or scholar, even a humble and kind-hearted person was not known at all. Saaf seemed to be an executioner type of bandit.

A historical reference to the image was also listed below. At that time, the mind could not go to the fact that the image was fake and fake, Qadr Ta Sahib was creating a very bad belief about the personality of the image. In Allah! When B. When I arrived, I was reading books on philosophy and psychology. Two voluminous books by an eminent doctor called Mental Physiology and Mental Physiology came into study with great devotion. Among

them, Bad Bakht did this amazing thing that while describing the disease of epilepsy, he suddenly brought it to him that some of the most famous and greatest personalities of the Prophets were also suffering from other diseases of this type, so that The signs and symptoms of the time of revelation were counted as diseases. Now tell me that when the attacks on the heart and mind of a simple-hearted Muslim youth are of this kind, how long could he helplessly keep his faith safe? The result was naturally what it was meant to be.

Atheism and apathy got ingrained in the heart and the mind started feeling proud to be called "Nationalist" and "Agnostic" instead of being called Muslim. The writings of Mill, Spencer Mackay etc. made this bitter gourd even more semi-palatable. Ordinary clerics, mills and mashaikhs cannot treat such diseases at all, their treatments prove to be harmful instead of beneficial. This addiction is not for one day, but for eight or ten years continuously. The grace of Allah was such that during this whole period, the relationship with Hazrat Akbar Allah Badi was also maintained and he preached the religion through his jokes and jokes, not openly with Hazrat Kamal Hikmat. Materiality was removed from the mind by words of eloquence. The second leading figure in the same era was Maulana Muhammad Ali Jo Har, Editor Comrade. Until that time he himself was a Maulana, just an Oxen, but his Islamic zeal was not going to be accepted even then without preaching well. When he met or By writing letters, they tried to make this non-Muslim a Muslim. These two were neither Maulanas nor Mashaikhs, but the only thing to hear is that they were determined to bring a runaway slave back to his master. Around 1918, he turned his attention first to Buddhism and then to Hindu philosophy (especially Thea Swift School).

\The continuous study of spirituality broke the knowledge of materialism and atheism and it became clear that there is a great knowledge of the soul and spirituality. It was at this time that the first volume of Shibli's biography of the Holy Prophet was published Even though he was not a prophet, he was completely convinced of the greatness and supremacy of Maulana Rome. He read the six thick books of the entire edition from cover to cover. Even if I did not understand most of the part, still what should be said now, how it made the heart and where did it take the reader and the heart was still enjoying the Masnavi that Maulvi Muhammad Ali Lahori's English Tafsir. The translation of the Qur'an came before my eyes in 1920, and all that was left to become a Muslim was completed.

There are many Muslims today who were brought up in the West or educated in the West. The literature these people read is mostly by non-Muslim authors. Many such thoughts are expressed in this literature which are apparently very useful, harmless and not far from Islamic principles if not in exact accordance with Islamic teachings. But if these ideas are carefully examined and the philosophy behind them is understood, then it becomes clear to any reasonable person that they have nothing to do with Islamic teachings, but sometimes they lead you to error and atheism. "43"

1.3.10. Not accepting trials or prayers

Atheism is sometimes attributed to temptation. A woman was subjected to a trial that lasted for four years and during that time she prayed to Allah to remove it and when the trial did not end, she denied God and became an atheist. So those who turn to atheism due to some trial need to be informed that your trial is not going to end by denying God. And if there is any cooperation from us in ending this trial, it should be made clear that there have been such cases that in the form of worldly help of the atheists, their doubts and complaints to God went away and they came back to faith. It is also important in this that generally, a person becomes an atheist by denying God by accusing him of listening to dua in trials. But his heart remains convinced of God from within that the basis of his denial is the misunderstanding that God is not fair and just. So he is not denying God, but he is denying the God that is in his mind. And the God in his mind is a reflection of his own personality which he considers to be God. God is kind. One is the one who created man and the other is the one who has been created by man. This is a very important point. And the God that

man creates in his imagination and imagination, is actually a reflection of his own personality. Therefore, it is very important that we believe in the God who is described in the Book and the Sunnah and not the one who is a product of our imagination and imagination.

1.3.11. Suspicion

Doubt is also a cause of atheism. Allah's Messenger (ﷺ) said, "Satan comes to one of you and says, 'Who created him? Who created him?' He even asks you who created God? So when one of you reaches this place, immediately seek refuge in Allah and refrain from meditating on it.

The emergence of doubt or doubt is not harmful to faith, but it is true faith and the Companions were not bad about it either. Some of the Companions came to the Messenger of Allah ﷺ and said: O Messenger of Allah ﷺ, we have such thoughts that we do not think it appropriate to speak them. You asked: Is it really so? So they said: Yes, you said: This is clear faith. And there are the words of a tradition that Hazrat Abdullah bin Abbas, while laughing at the question of a Tabi, said that no one has been sold by this whisper. Even in the minds of religious believers, in scientific and logical matters, there are sometimes stages when a person cannot cover some things with his religious or his atheistic concepts and eventually he goes into a state of agnosticism or doubt and confusion. Lives in condition. In such a time, generally, harsh criticism from certain religious circles is very common in words and deeds. Criticism is really a good thing if it is not for opposition but for reformation. Generally, the criticism that we have is a criticism of a person or a belief, and instead of a person's thoughts and ideas, his character and personality are criticized. With such ignorant behavior, those people usually turn away from religion further. Usually, such skepticism is based on psychological or social factors, rather than opinionated scientific attitude or arguments against such skepticism, but if it comes from excessive prejudice, extremism and emotional mood, then A state of action and reaction arises. People tend to lead a person confused on a particular aspect to the dock of atheism. Because an atheist denies both religions and the Creator at the same time. While agnostic religions are in denial, but the Creator is a seeker of the real.

Apart from this, by answering every rumor, doubts cannot be cleared, but the intention should be treated. Like inside a house at night in the dark, rats and mice used to roam around. The householder would take them out one by one, but then they would all come back in again. A wise man said that Mian! They all jump around because of the darkness, you light the lamp, they all run away by themselves. So when the lamp was lighted, they all went into their respective burrows. In the same way, understand here that these doubts and doubts that occur to you, are caused by the darkness of the heart, the remedy for which is to light the candle of knowledge in the heart, to develop maturity in faith. When a person's faith becomes strong, then there is no doubt or whisper in anyone else's order or any word or deed. I say with a very firm claim that the Muslims who have doubts and illusions in religion today, the origin of this disease is lack of faith, they do not have love for Allah and the Messenger and only nominal relationship is called relationship. is One of the ways of attaining relationship with Allah is to obtain the companionship of the people of Allah, the characteristic of the companionship of the people of love is that it soon leads to love, just as the companionship of the negligent leads to neglect. Then when love and relationship with Allah will be achieved, all these falsehoods and falsehoods and doubts and doubts will disappear."

1.3.12. Rationalism

Reason has its own fixed place in Islam. That is to say, such an intellect has been defined which is subject to Islamic and Shariah orders, such an intellect which realizes benefits in the light of divine orders and avoids evil. If we consider the thoughts of modern

philosophers with reference to rationality, we will find their diverse ideas. Many philosophers are called "rationalists" and are followers of rationalism. Here, intellect is the dominant object in comparison to "feelings and thoughts". For such a philosopher, reason is the only means to suggest the measure of human interests. Social values will be formed by intellect or collective consciousness. In the West, after the Tanvir movement, various ideas have been propagated in this regard as well. Those who choose individual reason to propose the standard of right and wrong find here a very detailed discussion of human nature and its determination as a standard. According to some philosophers, "human nature" is actually good. For those whose collective consciousness has been recognized as a measure, human nature has been transformed here. Man has also fallen from Fitr to Bahayam. While Islam gives a good position to human nature (Salimah). But the determination of nature and what is natural is the responsibility of the Shariah. Islamic injunctions are also considered fitrat salima. In modern philosophy, rationalists did not completely ignore the place of the heart and natural instincts. Due to which most of their philosophies became rotten before time and could not keep up with the times. Here the atmosphere of dualism and atheism is seen more than that of "Ideological and fanatics".

There is also a type of "idealist" or positivist philosophy. He has recognized human emotions as a measure for the concept of good and evil and has declared it as Rajah. But due to not being guided by divine revelation, these people could not distinguish between human's natural desires, psychology, interpersonal qualities and human's good feelings. As a result of which such philosophy also became a victim of atheism. "Romanticism" was actually a movement started by "Imagists". The truth of which is there in front of everyone, how the new leaders of this movement have messed up the world with indecency by promoting movies, plays and obscenity in the name of art and literature. The thinkers have also made a big deal of the "religion of nature" and have convinced that man is good by nature and no other means is needed to determine good and bad and benefits and harms. Due to which such philosophers have also rejected the revelation. Emotions also have a place in Islam. But natural emotions are also defined in the light of divine revelation. For example, if you want to love Allah, the Messenger of Allah ﷺ, parents, and for emotional love, marriage has been legalized and the love of husband and wife has been declared a pure relationship. In order to preserve the good feelings of the believers and to instill in them the spirit of faith, the Qur'an and the hadiths are replaced by virtues.

Reasons for the rise of atheism

Some of the reasons are as follows:

1. Depriving children of religious education in childhood.
2. Parents having no connection with religion.
3. Raising children with haram sustenance instead of halal sustenance.
4. Keeping children alienated and oblivious to the beauty of Islamic values and traditions and raising generations in an environment of usury, gambling, adultery and immorality.
5. To make children God-forgetful and God-abiding and fond of education and culture from childhood.
6. Excessively distorted religious attitudes.
7. Instead of moderation and balance in religion, extreme and extreme behavior.
8. Inaction and bad character religious representatives who present religion as a factor that pushes people into unsolvable problems instead of solving them.

9. Instead of harmony and harmony between spirituality and materialism, the promotion of all kinds of religious and false narratives that create the worst conflict and contradiction in it.

10. The policy of the responsible elements and institutions of the society to trade and politicize these sufferings and problems instead of solving human sufferings and solving human problems.

Suggestions:

These are some of the reasons that can lead to atheism in society.

Certainly! Here are some suggestions to address the factors contributing to the rise of atheism, framed from an Islamic viewpoint:

1. Revitalize Religious Education: Emphasize the importance of early and comprehensive Islamic education, including the study of the Quran and Hadith. This can be supported by integrating Islamic principles into everyday life and using practical examples to demonstrate their relevance. Establish and support Islamic schools and youth programs that offer a balanced curriculum, including both religious and secular subjects.

2. Strengthen Parental Role in Faith: Parents are seen as the primary educators and role models in Islam. Their active participation in religious practices and teaching is crucial. Provide resources and training for parents on how to teach Islamic values effectively, and create community programs that encourage parental involvement in religious activities.

3. Ensure Ethical Earning and Sustenance: Islam emphasizes earning a livelihood through halal means and the impact of sustenance on spiritual well-being. Promote financial literacy programs within the community that teach the importance of ethical earning and the consequences of haram income.

4. Create an Environment Reflecting Islamic Values: The environment should reflect Islamic morals and values to help nurture a strong sense of faith. Develop community centers and family activities that promote Islamic values and discourage immoral behavior, creating a supportive environment for religious upbringing.

5. Integrate Spirituality with Daily Life: Islam encourages a balance between spiritual and material pursuits, ensuring that one does not overshadow the other. Promote activities and educational programs that integrate Islamic teachings with daily living, emphasizing how spiritual values can enhance personal and professional life.

6. Address Misconceptions About Islam: Clear misconceptions and distorted views about Islam through education and dialogue. Engage in interfaith dialogues and provide accurate information about Islamic teachings. Encourage scholarly discussions that address common misconceptions.

7. Promote Moderation in Religious Practice: Islamic Perspective: Islam advocates for moderation and balance in all aspects of life, including religious practices. Encourage a balanced approach to religious observance that avoids extremism and promotes understanding and compassion within the community.

8. Enhance the Role of Religious Leaders:

Religious leaders should embody the principles of justice, empathy, and wisdom, guiding the community effectively. Provide training for imams and community leaders on effective communication, problem-solving, and addressing contemporary issues from an Islamic perspective.

9. Promote Harmony between Spiritual and Material Aspects:

Islam promotes the integration of spiritual values with material needs, avoiding conflict between the two. Offer educational programs that address how Islamic values can guide material pursuits and resolve conflicts between spiritual and worldly goals.

10. Address Societal Issues with Integrity:

Islam advocates for justice and compassion in addressing societal issues, rather than exploiting them for personal or political gain. Actionable Steps: Encourage community initiatives that focus on solving real-life problems with sincerity and integrity, aligning with Islamic principles of justice and care for humanity.

These suggestions are grounded in Islamic teachings and aim to create a supportive environment that upholds Islamic values while addressing the factors that may contribute to the rise of atheism.

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