

ATHEISM

ITS MEANS, ITS DANGER, AND
THE WAYS OF CONFRONTING IT

ISLAM

ATHEISM

Authored by
Shaykh Dr. Şâlih ibn 'Âbd al-Âzíz ibn
'Uthmán Sindi

Translated by
Abu Zakariyya Ahmed Al-Hudaydi

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Introduction

In the Name of Allah, the Most Gracious, the Most Merciful

All praise is due to Allah, Who sent His Messenger with guidance and the religion of truth that He may make it superior over all religions. And Allah is All-Sufficient as a Witness. And I bear witness that there is no deity worthy of worship except Allah, alone without any partner —acknowledging Him and declaring His Oneness — And I bear witness that our Prophet Muḥammad is His slave and Messenger, and His chosen one from His creation. May Allah's peace and blessings be upon him, and upon his family and companions, an abundant peace and blessing.

To proceed:

Indeed, the intellectual proofs, the textual evidences, the sensory perception, and the innate nature — all testify that our Lord, Blessed and Exalted, is the One and Only in His Lordship, and the Sole One in His Divinity. Exalted is His Sovereignty, Magnified is His Majesty, Lofty is His Status, His Command is executed, and Perfect is His Glory.

He rose over His Throne, managing the affairs of His slaves — the True King, the Self-Sustaining by Himself, the Sustainer of all besides Him. Free of need of all other than Him, while everything besides Him is in need of Him: "Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He has a matter to bring forth (such as giving honour to some, disgrace to some, life to some, death to some, etc.)" [Ar-Rahman: 29]

He forgives sin, relieves distress, frees the captive, grants victory to the weak, mends the broken, and enriches the poor.

He gives death and gives life, brings happiness and wretchedness, misguides and guides, bestows blessings upon a people and removes His blessing from others, honours some people and humiliates others, raises some and lowers others. His right hand

— exalted is His Majesty — is full and never decreases due to spending; [He gives] unceasingly during the night and the day.

He is the First, before Whom there is nothing, and the Last, after Whom there is nothing, and the Most High, above Whom there is nothing, and the Most Near, nearer than Whom there is nothing. There is no deity worthy of worship except Him, the All-Mighty, the All-Wise.

He has no doorkeeper to be sought permission from, nor a barrier to enter upon Him, nor a minister to be approached, nor an assistant to be sought help from, and no one has guardianship or intercession with Him except after His permission. He has no deputy to be informed about the needs of His slaves.

He encompassed everything in knowledge, and encompassed everything in ability and mercy. No affair distracts Him from another, the abundance of requests does not confuse Him, nor is He annoyed by the persistence of those who ask. If the first and the last of His creation — humans and jinn — were all to gather in one place and every single one asked Him for their needs, and He granted each what they asked — that would not diminish what He possesses, even by a single atom.

So Glorified is He — how Great and Magnificent He is! Verily, His Command, when He intends a thing, is only that He says to it, “Be!” — and it is! His veil is light; if He were to remove it, the glories of His Face would burn everything that His sight reaches from His creation.

So woe to the wrongdoing deniers!

Indeed, He is Allah — the Lord of all that exists:

"It is Allah Who has raised the heavens without any pillars that you can see. Then, He rose over (Istawa) the Throne (in a manner that suits His Majesty). He has subjected the sun and the moon, each running (its course) for a term appointed. He regulates all affairs, explaining the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with

certainty in the meeting with your Lord. And it is He Who spread out the earth, and placed therein firm mountains and rivers, and of every kind of fruits He made Zawjain Ithnain (two in pairs — male and female). He brings the night as a cover over the day. Verily, in these things, there are Ayat (proofs, evidences, lessons, signs, revelations, etc.) for people who reflect."

[Ar-Ra'd: 2-3]

"He has created the heavens without any pillars, that you see, and He has set on the earth firm mountains, lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein. This is the creation of Allah. So show Me that which those (whom you worship) besides Him have created. Nay, the Zalimun (polytheists, wrong-doers and those who do not believe in the Oneness of Allah) are in plain error."

[Luqman: 10-11]

Indeed, the messengers of Allah said to their peoples:

"Is there any doubt about Allah, the Creator of the heavens and the earth?" [Ibrahim: 10]

Meaning: He, exalted is He, is the most manifest and clear of all things; the One whose existence all things are dependent on — He is the witness, and the One testified to; He is the evidence and the One evidenced.

He is, by Himself, the evidence for Himself — as one of them said: "How can I seek evidence for the One who is my evidence for everything else? Whatever proof I seek for Him, His existence is more apparent than it."

So Glorified is the One to whose Oneness the entire creation bears witness, and to Whose greatness all beings humble themselves, and to Whom all creatures are in utter need — they do not possess for themselves benefit, nor harm, nor death, nor life, nor resurrection.

He gives them life and death, brings them into being and causes

them to remain, preserves them and manages them, disposes of their affairs and subjugates them. From Him is origination, and from Him is sustenance.

"Our Lord is He Who gave to each thing its form and nature, then guided it aright." [Taha: 50]

"In what statement after Allah and His Ayat will they believe?" [Al-Jathiyah: 6]

Is there any doubt about Allah?!

He is too well-known to be denied, and too great to be rejected.

And nothing can be rationally affirmed if daytime itself needed a proof.

So His existence — exalted is He — and His Lordship and His power are clearer than anything at all — He is more apparent to hearts than the sun is to eyes, and more obvious to intellects than anything the mind acknowledges and affirms.

So none denies Him except one who is merely being stubborn with his tongue — even though his heart, mind, and innate nature all belie him.

Is there any doubt about Allah?! Doubt only arises when the evidences are hidden and the proofs are unclear.

But as for the One whose signs — perceptible and rational — exist in everything, rather in every single thing, Signs that testify that He is the One and Only, Lord of all that exists — Then how can there be any doubt about Him?!

There is not, among the paths to knowledge known to mankind, anything more abundant, more indicative, or more explicit than what proves His existence, Lordship, and Divinity.

Indeed, everything you see with your eyes, hear with your ears, understand with your heart — and everything your senses perceive — is a proof of Him, Blessed and Exalted.

Therefore, the necessary paths to knowledge of the Creator contain not the slightest doubt — And for that reason, the

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messengers said to their nations:

"Is there any doubt about Allah?!" They addressed them as those whom doubt should never even cross their minds — not just regarding His existence, but His Divinity, His Lordship, and His perfection in His attributes, Glorified and Exalted.

And despite this truth being the clearest and most evident of all truths, there have indeed arisen among humankind deniers, And their trial and their ideological plague have become a targeted assault upon the emerging generations of Muslims and their youth —

Striking at their belief and their character in a deadly manner.

Thus, standing in the face of this vile trial and this hideous ideological terrorism is among the greatest forms of striving in the path of Allah —

Because it is defending against an aggressor, in both religion and worldly life.



What is atheism?

Atheism in the language: it is deviation from the intended path.

And in the technical definition: it is the denial of the existence of Allah, Blessed and Exalted.

And the atheists are those who do not believe in His existence — Glorified and Exalted is He — let alone His Oneness in His Lordship and Divinity.

And these atheists say: that the universe came into existence without a Creator, and that matter is eternal; it is both the creator and the created — together. And as a result, they disbelieve in the messengers and reject the religions.

And in general, they are two types:

The first type: those who believe in the negation of Allah — Glorified and Exalted is He.

The second type: they are those who are called:

"Agnostics" — those who say: "We do not know whether there is a Creator Lord or not."

And what unites both these groups is the lack of belief in the Creator — Glorified and Exalted is He. But the agnostics are in doubt, while the outright atheists are in certainty (of denial).

And both research and reality reveal that most of the thinkers who declared their atheism did not truly possess the qualities of definitive atheism — as they claim; meaning: they did not rely upon scientific theories. Rather, they are atheists with negative atheism — that is, they merely express their lack of conviction in the proofs for the existence of Allah.

And in this regard, one of the French philosophers — Maurice Blondel — said:

"There are no atheists in the full sense of the word."

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And not far from those just mentioned is a group among the atheist philosophers who affirmed the existence of a Creator for the universe —

But they claimed that He abandoned it or ceased to exist after creating it and left it to run on its own. Exalted is Allah far above what they say — a great exaltation.

How great a crime this is! For Allah, Glorified is He, says:

"And they say: 'The Most Beneficent (Allah) has begotten a son (or children).' Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, That they ascribe a son (or offspring) to the Most Beneficent (Allah)."

[Sūrah Maryam: 88–91]

So how about those who deny Him altogether?!

And it is well-known that the presence of atheism among people in ancient times was minimal; for none denied Allah — Exalted is He — in early history except a small faction of humanity. Among the most famous of them is Pharaoh, when he said:

"And what is the Lord of the 'Alamîn (mankind, jinn, and all that exists)?"

[Ash-Shu‘arā’: 23]

And a group of philosophers also adopted this view — as well as a group from among the polytheists of the Arabs who were known as: the Dahrīs; those who claimed that the universe is eternal and denied the Creator.

So then — the denial of the Creator, Glorified and Exalted is He, did not gain popularity among people in ancient times. And in this regard, one of the Greek historians — Plutarch — said:

“In history, I have found cities without fortresses, cities without palaces, and cities without schools — but I have never found a city without temples.”

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As for the modern era, then the matter is different; for from the late seventeenth century and the early eighteenth century, and with the scientific and technological developments witnessed in the West, the signs of movements began to appear which openly declared the denial of the existence of the Creator, Glorified is He.

This era was the era of Marx, Darwin, Nietzsche, and Freud, who analysed scientific, psychological, economic, and social phenomena in ways that excluded any belief in the Creator.

And contributing to this issue was the weak stance of the Christian religion in the Middle Ages and after — due to the wars, crimes, and violations that occurred in Europe in the name of religion, stemming from how the Catholic Church dealt with what it considered heresy or departure from its doctrines.

And the matter did not stop at empirical scientists, psychologists, or sociologists; rather, it extended to literary figures who declared what they called: “the idea of the death of religion and the Creator”, and that religion has distanced man from his humanity by imposing laws that contradict human nature, freedom, and happiness.

These ideas coincided with the famous researches of Darwin, which were completely contrary to the theory of the origin of the universe found in the Christian Bible.

Likewise, Nietzsche declared his well-known statement:

“The death of the Supreme Creator”, and his other statement:

“Religion is an absurd idea and a crime against life.”

And thus, the ideas of the atheists during this stage took the path of aversion from religion, due to the conflict between the intellect and the actions and teachings of the Church.

Marx likewise declared his well-known theory:

“There is no god, and life is matter,” and he considered religion to be: “the opium of the people,” as he claimed that it causes the

people to become lazy and disbelieve in their own ability to change reality.

And Freud also appeared, with his theory in which he claimed that religion is a delusion that humanity needed in its early stages — and that the idea of the existence of a god is an attempt by the subconscious to reach perfection in a being who serves as an ideal substitute for the father figure.

For man, in his claim, during his childhood, views his father as a perfect and extraordinary being, but after some time realizes that perfection does not exist — so the subconscious tries to find a solution to this crisis by creating an imaginary image of something called perfection.

Added to the above is the fact that there were political changes witnessed in France after the French Revolution — and likewise in Britain and other European countries — where there was a prevailing trend of separating religion from politics.

And thus began contemporary atheism in the West, and thus it spread rapidly — until we reached these recent years, in which the spark of atheism began to shine again, after a period of dormancy that followed the fall of the state that sponsored and supported atheism — namely, the Soviet Union.

And according to statistics, atheism is growing globally at an alarming rate.

Among these statistics is a report by the Eurobarometer Foundation — which is one of the largest statistical organizations in Europe — which stated that:

18% of Europe's population in the year 2005 CE had become atheists who do not believe in the existence of a Creator, and 27% of them do not believe in a Creator but rather believe in a spiritual realm or a force behind life.

Also among them is a statistic by the Ipsos Reid Foundation — a well-known organization specializing in opinion polling — which

stated that the number of atheists in Canada, in the year 2011 CE, reached 43%.

Likewise, what was reported by The Financial Times magazine: it stated that 65% of the Japanese had become atheists in the year 2006 CE.

And also the statistic from the “INGO” Foundation, which stated that the number of atheists is increasing in Mexico at a rate of 5.2%.

Other statistics have also reported that the percentage of atheists in China is between 8% to 14%, not to mention that many of the Buddhists — and they are atheists in reality — are in truth enormous in number.

As for the BBC channel, it found that 9% of Americans are atheists, and other official and semi-official statistics stated that atheism in the United States is growing at a rapid pace, and that 55% of atheists and agnostics are under the age of 35, and that American universities are a fertile ground for the spread of this ideology.

All of this is among the non-Muslims — but what about the Islamic world?

Indeed, whoever studies Islamic history finds individual and anomalous cases of people who apostatised into atheism. Among the most famous of them: Ibn al-Rāwandī the atheist, who was first a Jew, then declared Islam, then reverted to Judaism, then became an atheist.

As for atheism in its modern form, it entered the Islamic world in the mid-19th century, supported by colonialism, and cloaked in the guise of Westernisation, and the call to liberation, rationalism, and enlightenment in the beginning — then atheism and denial of the existence of Allah in the end.

And modern history has been filled with many names who carved for themselves a place in the dark record of atheism — among

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those who actively and passionately promoted it, and among those who structured and laid down its theoretical foundations.

And I do not think anyone is unaware that the Islamic world is bound to be affected by the Western atheistic wave, due to the great closeness and extensive communication between nations in the modern age.



Atheistic Schools

As for the atheistic schools: there is no single atheistic school under which all atheists are united. However, in general, they fall into two directions:

- A scientific empirical direction,
- and a philosophical ideological direction.

From both of these, schools emerged that draw from the material of atheism.

Among them is: “Secularism”, which means: building society on material foundations that have no connection to religion.

Among them is: “Existentialism”, advocated by Sartre and others — it is the ideology that calls for emphasizing the value of the individual, his freedom, and his ability to do whatever he wills.

Among them is: “Positivism”, promoted by Auguste Comte and his peers — a philosophy that denies any knowledge beyond sensory experience.

Among them is: “Communism”, founded by Karl Marx, which affirms that there is no god and that life is matter.

Among them is: “Darwinism”, which affirms the theory of evolution and progression.

And I must not forget to mention here an absurd atheistic school that has spread throughout the world and reached even into the heart of the Muslim lands — namely the school of “Satan worshippers.”

It is an atheistic movement in its philosophy, pagan in its rituals, Jewish in its support, denying the Lord, Glorified and Exalted is He, rejecting religions, and having no goal in life except rebellion and pleasure — rather, deviant pleasure — and speaking about it requires broader elaboration due to its immense harm.

Some researchers categorize atheism based on the motive behind it, dividing it into three categories:

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1. Emotional atheism — which is driven by problems related to understanding divine decree (al-qadar).
2. Materialistic utilitarian atheism — which is driven by an overwhelming desire for pleasures and indulgence in lusts without restrictions.
3. Intellectual-scientific atheism — which is driven by what is claimed to be philosophical and scientific theories.

And whether these classifications are exhaustive or not, the common comprehensive description uniting all these branches of atheism is:

the denial of belief in the Creator — Glorified and Exalted is He far above what they say.

This being said: the discussion on atheism is vast and branching, but its key points — after this introduction related to the definition of atheism and its schools — can be restricted to four main themes.

And I shall strive — with the help of Allah — to clarify them and summarize their scattered aspects, in light of the statements of the scholars — past and present — and what researchers have written who have excelled in addressing this subject, whether in printed studies or published works on the internet, and based on what has become clear to me through reflection, research, and analysis.

And Allah is the One whose help is sought.



First Axis:

The Causes of Atheism

Atheism contradicts the innate nature (fiṭrah), and opposes the intellect. Yet despite this, it has spread throughout the world in general, and infiltrated the Islamic world in particular — for reasons which I summarize as follows:

The First Cause:

The civilizational defeat that has overtaken the hearts of many youth, which has led to their despising their own nation and its ‘aqīdah heritage, and — in contrast — led them to look with admiration and reverence towards the West, thinking that they are superior, and that the reason for their material advancement is, in fact, their atheism.

The Second Cause — and it is an important one:

Not understanding the issue of Qadar (divine decree) properly, especially what relates to wisdom and reasoning in the actions of Allah, Blessed and Exalted.

The Third Cause:

Mind-washing that befalls those who live among the disbelievers — whether residents, tourists, or scholarship students — where they are constantly bombarded with doubts that they are unable to repel.

And the plotting of the disbelievers and their schemes against the Muslims should never be belittled; for indeed they have a great plot:

"Indeed, they plotted their plot, and their plot was with Allâh, though their plot was such that the mountains could be moved thereby."

[Ibrāhīm: 46]

The Fourth Cause:

Love of desires and an overwhelming urge to be unrestrained — or what is referred to as immoral freedom.

This aligns perfectly with atheism, for within the shadow of the atheist domain, there is no ḥalāl or ḥarām, no watcher, no accountability, no reward or punishment, and nothing that is referred to in modern language as “conscience” — meaning: the self-reproaching soul (النفس اللوامة), which strikes the Muslim with the whip of regret for committing vile deeds.

For this reason, many of those who incline toward atheism are driven by desire and nothing else. And the matter is just as the scholars have said:

“Desire is the soap of doubt” — meaning, it is what eases the passage of doubt into the soul.

The Fifth Cause:

The occurrence of problems and contradictions — as viewed by the atheist, especially the youth — concerning religion. This reason is understandable in relation to Christians.

As for Muslims, it is usually due to myths and fabrications committed by the people of innovation, which are falsely attributed to Islam.

The Sixth Cause:

Ignorance of the religion of Islam and its virtues —

For if these people were to truly turn toward this great religion, it would suffice them from every theory, every ideology, and every philosophy. But they are — as the poet said:

Like camels in the desert perishing of thirst, while water is
carried upon their backs.

The Seventh Cause — and it is the most important:

It is the cause that returns to the atheist himself.

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For no one has fallen into atheism and turned back on his heels except that he was afflicted with arrogance within himself.

For Allah, Glorified and Exalted, says:

"Verily, those who dispute about the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority that has come to them, there is nothing else in their breasts except pride (to accept you [Muhammad ﷺ] as a Messenger). They will never have it (i.e. Prophethood which Allâh has bestowed upon you). So seek refuge in Allâh. Verily, it is He Who is the All-Hearer, the All-Seer."

[Ghâfir: 56]

And this arrogance has led to consequences, among them:

First: That he belies the religion of Allah. Allah, the Most High, says:

"Nay, they have belied that, the knowledge whereof they could not comprehend and what has not yet been fulfilled to them. Thus did those before them belie. Then see what was the end of the wrong-doers!"

[Yûnus: 39]

Second: Turning away and refusing to listen to the truth. Allah, the Most High, says:

"And never came an Ayah from among the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord to them, but they turned away from it."

[Yâ-Sîn: 46]

Third: Rejoicing in the stagnant knowledge they possess with which they oppose the legislation of Allah. Allah, the Most High, says:

"Then when their Messengers came to them with clear proofs, they were glad (with pride) in that which they had of the

knowledge (of worldly things). And that at which they used to mock, surrounded them (i.e. the punishment)."

[Ghāfir: 83]

Fourth: Imitating the leaders of misguidance. Allah, the Glorified, says:

"And similarly, We sent not a warner before you (O Muhammad ﷺ) to any town (people) but the luxurious ones among them said: 'We found our fathers following a certain way and religion, and we will indeed follow their footsteps.'"

[Az-Zukhruf: 23]

And finally — the ultimate consequence — is deviation itself.

Allah, the Exalted in His Glory, says:

"So when they turned away (from the Path of Allâh), Allâh turned their hearts away (from the Right Path)."

[As-Şaff: 5]



Second Axis:

The Foundations and Pillars of Atheism, and the Methodology upon which Atheistic Thought is Built — in Principle and in Propagation

To begin with, it must be said:

Atheistic thought has no complete theory that explains all phenomena from beginning to end, nor that answers all the perplexing questions.

Rather, atheists present to the people a set of assumptions and conjectures that neither convince the intellect nor satisfy the thirst [for truth].

And the atheists supported their ideology with a scientific theory here, and a philosophical theory there, and combined the two.

Thus, they emerged from this patchwork fabrication with a distorted hybrid methodology that is entirely unconvincing.

Through examination and tracking, it has been found that the methodology upon which the atheists build their thought rests upon two main pillars:

First: Empirical scientific theories.

Second: Philosophical ideological theories.

And it is necessary to clarify these two pillars so that our understanding of atheism becomes precise and deep.



The First Pillar: Empirical Scientific Theories

The empirical scientific theories upon which the atheists rely are, through analysis, of two types:

First: Incorrect scientific theories —

Many of these theories that filled the world with noise in the past two centuries have begun to fade away, being replaced by theories that agree with religious faith-based truths.

Reality testifies that modern scientific theories are moving away from atheism and drawing closer to *īmān* (faith), while religion — and all praise is due to Allah — remains firm, stable, unchanging, and immutable; for it is Divine revelation.

Even if the correctness of some of those theories were to be granted, they still remain incomplete, limited, and unsatisfying — as will be illustrated shortly.

Second: Correct theories, but — aside from their deceptive packaging — they are merely theories that uncover causes, means, and relationships between created things, but they are not explanations for the existence of the universe in this precise, law-governed form without a Creator, a Wise and All-Knowing Manager, as they claim.

The source of error in these people is that they did not pass beyond the causes to their Causer, and from the creation to its Creator.

Among the most important of these theories is:

The First Theory: Darwin's Theory —

The theory he presented in his book *The Origin of Species* — the book which became the foundational stone of the atheistic theory of evolution.

Darwin built his school on the basis that living beings were not each created independently, but rather that they all share one origin — the simple cell — which then began to develop and evolve, moving from stage to stage until man and the rest of the creatures emerged.

Nature, in this process, would choose what was most fit to survive — and this is what he described with the term: “natural selection”, or: “survival of the fittest.”

The Darwinian school has gathered within its folds the greatest atheists in the world, who believe that man has no Creator, and that he is the product of millions of years of natural evolution and development between different species.

The atheists have paid great attention to this theory, because — in their view — it is the only theory by which the universe and life can be explained without the need for a Creator.

But in reality, it is a fragile, weak, and incoherent theory, and thus it has faded and declined significantly in our present era.

The most important aspects of the falsehood of this theory, as summarized from the words of scholars and critical researchers, can be listed in the following points:

First: It is an incomplete theory; for it has not explained all the phenomena of life in this universe.

For example, it does not provide any explanation for the origin of insects, even though they represent 80% of all animal species.

So — did these insects evolve? Or did they remain as they are? And why did the law of evolution not apply to them?

Likewise, it offers no explanation for birds —

Did the creatures that fly evolve?

And what was the origin of this supposed evolution?

And there are other matters related to living beings that it neglects entirely.

So — what is the value of a theory that fails to explain 90% of the phenomena it is supposed to address?!

Second: The inability of the proponents and supporters of this theory to explain how life transitioned from non-living matter to living beings.

So if you were to ask them: How did life suddenly come into existence — from a lifeless cell to living souls that have perception and intellect?

The atheist will answer you — and the theory itself will answer you — by saying:

This development simply happened! By chance!

And it is clear that chance is not a scientific answer — rather, it is an answer that contradicts science, as will become evident shortly, if Allah wills.

Third: Upon reflection on what the theory is based upon, we find that it proceeds from the existence of similarity between living beings — and for this reason, Darwin concluded that the origin of man is a monkey, due to this supposed similarity.

And from what is oddly mentioned here is what the atheist poet al-Zahāwī composed, where he boasts that he is descended from a perished monkey, saying:

We are nothing but apes, descended from a perished monkey —
Our pride lies in our rise upon the ladder of perception!

I say: Among what this theory falsely claims is that the existence of shared diseases between humans and animals indicates a similarity between them.

So here, the proponents of this theory should be asked:

Why not say that man evolved from a mouse, rather than a monkey — since they share many diseases, like cancer, for example?!

And they have no answer to this.

Among the myths of this theory as well is the claim that organs which are not used shrink over time and are passed on in a diminished state to the next generations, while those that are used grow stronger and develop.

For this reason, they say:

The giraffe's neck became long because it needed to eat from the trees, so it would stretch its neck, and then — gradually — the matter developed until the neck became long!

The natural question for them is:

Why then did the goat's neck not become long, even though it too needs to eat leaves from trees and has also been stretching its neck for thousands of years?!

Again — no answer!

Also, Darwin mentions that our ancestors had thick body hair, and that when this creature evolved and transformed into a complete human being, much of this hair fell out due to it no longer being used or needed.

But when he came to explain why women do not have body hair like men, he made a strange excuse:

He claimed that this was necessary for the beauty and attractiveness of the woman!

Now this answer might be convincing if the one looking at the issue believed in the existence of a Wise Creator — but the atheists do not affirm that!

Also, Darwin tried to explain why hair remains on the human head, and did not fall off like the rest of the body hair that — according to him — disappeared.

So he said: Since the head is often exposed to impact, it was necessary for the hair to remain on it!

O Allah — how astonishing!

What about the forehead and the nose, which are exposed to even more hits and injuries?!

And what about the internal hairs within the body — were they also preserved for this reason?!

In short: it is a fragile, collapsing theory.

The Second Theory: The Big Bang Theory

The summary of this theory is that the origin of creation was a simple sphere with a single cell — small, like the head of a pin — floating in non-time and non-space.

Then, it suddenly exploded approximately 15 billion years ago, and from this explosion the universe gradually formed.

So the origin of this entire universe, then, is that pinhead!

And the question which will forever remain a whip striking the backs of these atheists is:

Where did this pinhead come from?!

This — they have not answered, and will never answer.

Then: Why was this sphere motionless, and suddenly decided to explode?!

And what was so special about that specific moment that caused it to explode — rather than any other?

Then: How does an explosion produce a marvellous system?

And is explosion consistent with order?

Then: How did a speck of lifeless matter produce life, intellect, and emotions?

The atheist answers:

Some reactions occurred, producing cells, which then came together and — after the explosion — formed this exquisite, perfectly ordered system in all things.

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And if they are asked:

How did this gathering of cells occur?

And how did life emerge from inanimate matter?

The atheist answers you — with dullness —:

It happened automatically, by chance!

Indeed, chance, in the view of the atheists, is the Lord of the worlds — the creator of this universe.

For all phenomena, in their view, are attributed to it:

By chance the sky came into existence,

and the atmosphere came into existence,

and atmospheric pressure came into existence,

and gases came into existence,

and clouds came into existence,

and an earth suitable for life came into existence,

and rivers came into existence,

and seas came into existence,

and fish came into existence,

and man came into existence,

and organs perfectly suited to his needs came into existence —

he came to possess hearing, and sight, and a beating heart,

and red blood cells and white blood cells in perfect proportion.

And beyond all that, the mind and emotions came into existence.

All of this — according to the atheists — happened by chance!

No person of sound intellect doubts that the principle of chance is false.

For according to the basics of human reasoning: chance cannot produce ordered realities.

Here is an example to clarify the point:

If we were to place a group of monkeys in a room and set before them typewriters and paper to play with,

then returned after a period of time —

would it be possible to find in front of each typewriter an eloquent love poem competing with the works of the great poets?!

A second example:

If we placed a typewriter in front of a child to play with,

then looked at the page afterward —

is it reasonable to expect that he had written a second-degree mathematical equation and solved it as well?!

A third example:

If we placed small scraps of paper in a box, with each slip containing one letter,

then shook the box violently and opened it —

would any sane person believe that the letters had come together to form a magnificent, passionate speech?!

A fourth example:

If we threw stones behind our backs, one by one —

could it be that, when we turn around, we find a beautiful house?

The answer to all the above — according to every person of reason — is:

No.

But according to the atheists — Yes!!

I have found that one of the atheists — Ismā‘īl Adham, who perished in 1940 CE,

authored a book titled: “Why Am I an Atheist?!!”,

in which he passionately affirmed the principle of chance.

He stated that the world is like a printing press, in which there are a million letters of every type of the alphabet,

and these letters keep moving and colliding, gathering and arranging, then dispersing and breaking apart — in an infinite cycle.

He claims that eventually, the book *The Origin of Species* by Darwin would appear,

and even all books would come to be — each taking its turn to appear, subject to the conditions of infinite probability and possibility.

Just like that — so simply — according to him, with this shaking of the printing press letters, all books can come out!

And this statement is not from a man afflicted in his mind or an imbecile — rather, it is the statement of a man who held a doctorate in mathematics and mastered eight languages — yet he affirms a claim that is rejected by any rational person — even any fool!

But such is atheism, which turns a human being into the most foolish of all creatures — without exception.

Then I say:

His very statement is enough to nullify his atheism from its root.

For he claims that if these letters move and collide, then all books will emerge.

Very well... but who will move them?!

For — according to basic reasoning — they require a mover,

and they require someone to supply them with ink,

and they require a place that permits the gathering of the letters,

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and they require someone to arrange the papers and order them such that each page contains a matching number of lines, and then someone is needed to bind these books, and separate one from the other!

So then — chance alone was not sufficient to bring about these books.

Rather, there must be power, there must be will, and there must be wisdom.

That is: there must be a Doer, Able, Wise.

And reflect with me on the previous example of throwing stones:

If we were to replace the stones with eggs, for example —

Would our throwing produce that house?

The answer is certainly: No.

Therefore, there must be design, and there must be wisdom.

And likewise, the atoms of the universe — they have only been joined together by wisdom,

Such that:

When they come together in one specific way, they become gold.

And when they come together in another specific way, they become water.

And so on.

And all people of sound reason agree:

Chance does not produce order.

It cannot reproduce a single system,

and it can never consistently manifest signs of purpose.

The undeniable reality is: the atheist is the dumbest of people when it comes to the most important matter, even if he may be intelligent in other things.

And may Allah have mercy on al-Dhahabī, who said at the end of the biography of Ibn al-Rāwandī the atheist — who was extremely intelligent:

“May Allah curse intelligence without iman, and may Allah be pleased with dullness accompanied by taqwa.” (1)

And far away from this lie, we find that the Qur’an has clarified the truth in just a few words, where Allah, the Exalted, said:

“Were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm Belief.” [Surah At-Tur 52:35–36]

And this is what an Arab bedouin understood — one who held no degree in mathematics, nor studied the theories of Newton, or Lavoisier, or Darwin, or anyone else.

Rather, his sound natural disposition (fiṭrah) spoke when he was asked: “How did you know your Lord?”

He said:

“The dung points to the camel, and droppings point to donkeys, and footprints point to the one walking — then should not a sky with constellations, and seas with waves, indicate the All-Knowing, All-Powerful?!” (2)

(1) Siyar A‘lām al-Nubalā’ (14/62)

(2) Nafḥ al-Ṭīb (5/289)

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This is the fiṭrah — the natural disposition — which indicates that every event must have a cause, and every created thing has a Creator.

This is why you see a small child who, when struck unexpectedly, turns around crying and says: “Who hit me?”

Because he is naturally disposed to believe that every occurrence must have a cause — even though he never studied the theory of causality — rather, it is the fiṭrah,

“Allah’s Fitrah (i.e., Allah’s Islamic Monotheism) with which He has created mankind. No change let there be in the creation of Allah.” [Surah Ar-Rum 30:30]

As for the atheists, then they are people whose fiṭrah has been overturned,

“And whomsoever Allah wants to put in Al-Fitnah (trial, error, etc.), you can do nothing for him against Allah.” [Surah Al-Ma’idah 5:41]



The Second Pillar: Philosophical Theories

And from the most important of those philosophical theories are:

First: The glorification of the intellect, and that it is able to comprehend everything, along with restricting existence to only that which is tangible. In this, they oppose both the intellect and sensory perception; for the human intellect is weaker than to encompass knowledge of everything.

Ibn Baṭṭah narrated in *Al-Ibānah*: that a man came to ‘Abdullāh ibn ‘Abbās with his son and said: “Argumentation has bewildered his intellect, disputation has taken away his heart, and overburdening has caused him to turn away from his Lord.” So ‘Abdullāh said: “Extend your sight, O son of my brother; what is the blackness that you see?” He said: “So-and-so.” He said: “You have spoken the truth. What then is the vague figure behind him?” He said: “I do not know.” ‘Abdullāh said: “O son of my brother, just as Allah made for the vision of the eyes a defined limit, with a concealed veil beyond it, likewise He made for the vision of the hearts a boundary it does not surpass, and limits it does not transgress.” He (the narrator) said: So Allah returned to him the strength of his intellect, and he desisted from questioning that which does not concern him, and from examining that which does not benefit him, and from contemplating that which confuses him. (1)

(1) *Al-Ibānah* by Ibn Baṭṭah (1/422)

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Likewise, sensory perception is limited; for not all existing things are confined to what is sensed. We affirm that what is sensed exists — but what is the proof that what is not sensed does not exist?

Indeed, the senses are too weak to be a criterion for existence. And among the evidences for that is: that the senses may deceive their possessor and may display things to him other than their true reality. Therefore, reflect on what you see with your eye on the road at noon — do you not see — and vision is the most important of the senses — water? While it is a mirage and has no reality.

Likewise, the pen that is placed in a glass of water — it appears to be broken, while it is not broken.

So, the senses should not be relied upon with such dependence, and the atheists should hold themselves back.

Indeed, the intellect and the senses — in the view of sound reason — cannot be used to explain everything, nor to comprehend the depths of everything, nor to judge over everything.

This soul — which is closer to you than anything — the intellect and the senses are incapable of knowing its reality, just as they are incapable of knowing the reality of the intellect itself. And say the same about the reality of dreams and visions, and the reality of gravity, etc. No atheist can deny these things, despite the inability of his intellect and his senses to comprehend their essence.

So, if the atheist acts clever and says: “Since we do not see Allah, then He does not exist!” — then this is a denial of the intellect and the senses. Because if we were to rely on his principle in the scientific field he boasts about, all the foundations of experimental science would collapse from their very roots — while the atheist claims that he relies on scientific theories.

Not one of the scientists has seen gravity. Not one of them has seen the electron. Nor has anyone seen the ether. Nor has anyone

seen the wave-nature of light. Nor has anyone seen the atomic nature. Nor... nor... nor... in a long chain of scientific facts.

So our not seeing Allah, blessed and exalted is He, and our inability to perceive His reality, does not mean that He does not exist. And it is sufficient for the intellects to infer His existence through the traces of His creation, and what is within it of order, precision, and perfection. As for aspiring to perceive the reality of His Essence and His Attributes, blessed and exalted is He—then this is something the intellect has no path to.

And if a scientist among the scientists of nature is unable to know everything about the reality of a single fly, then how can he aspire to know the essence of the Self of Allah, the Almighty, blessed and exalted is He? So the fact that Allah is concealed from His creation is not a proof that He does not exist—glorified is He. Otherwise, would the atheist say about a man whose father was absent before he was born and whom he never met in his life—would he say: “He has no father,” because he never met him and never saw him?!

The truth—once again—is that the atheistic methodology is weak, even if the atheist obstinately denies it.

And among the methodological flaws they fall into in this matter is: that when they restricted the perceptible things to what is sensed, they rejected the truthful reports that came through those whose truthfulness has been established by definitive evidences. And this is an obstinate rejection of what every person of sound intellect knows—that knowledge is attained through the senses, and through reason, and also through truthful reports.

And what is astonishing is that they are contradictory in this matter; for they deny reports and accept them at the same time. So when one of them is debated and he cites a certain theory as evidence, it is said to him: Did you apply it and perceive it yourself? He will say: No, rather so-and-so conducted it, and such-and-such affirmed it. And this is a contradiction of his claimed

methodology, for he arrived at what he believes through affirming a report, not through perception.

So then, why do the atheists criticize the people of īmān for accepting the reports of the unseen? For if their reports speak of tangible matters, then the reports of the Messengers regarding the unseen also speak of tangible matters — but ones that will be perceived after death.

So if these are reports and those are reports, then the reports of the Messengers are more worthy of being accepted — due to the definitive evidences that establish their truthfulness.

– And the conclusion is: that the atheistic methodology is a contradictory methodology; it denies something while affirming its counterpart. For example, it denies that Allah created Adam from clay and that mankind then descended from him — because that, according to it, is an unseen that is not perceptible. Yet in contrast, it affirms that the origin of man is a cell that appeared millions of years ago, and then evolved through natural selection — even though this too is unseen for them! But it is accepted by them because its source is atheistic, while the other is rejected because its source is Qur’anic revelation!

So the methodology, then, is a contradictory methodology, with no judge over it except desires.

Secondly: The Principle of Doubt

In reality, the atheist is a composition made up of doubt and intellectual fragmentation. Doubt is the very warp and woof of atheism.

Perhaps the most truthful description of the condition of the atheist is found in this poem:

I came not knowing from where, but I came.

And I saw before me a path, so I walked.

And I shall remain walking — whether I wish this or not.

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How did I come? How did I see my path?

I do not know.

And my path — what is my path? Is it long or short?

Am I ascending upon it or descending into it and plunging deep?

Am I the one walking upon the path, or is the path walking?

Or are both of us stationary, and time is what runs?

I do not know.

Was I, before I became a sound and complete human being,

Non-existent or impossible? Or was I something already?

Is there a solution to this riddle? Or shall it remain eternal?

I do not know... and why do I not know?

I do not know!

And this principle—the principle of doubt or casting doubt—is the very foundation of atheism. It is what the atheists strive their utmost to implant into the souls of the youth, for how easy it is for these ignorant souls to follow them once this principle takes root in their hearts. Therefore, they are most eager to firmly establish it in every gathering.

And this beloved principle of theirs finds its origin in Aristotle and other philosophers, as they say:

“Whoever wants to embark upon divine knowledge must erase from his heart all sciences and beliefs, and strive to remove them from his heart as much as he can, and then doubt things, and thereafter suffice with his intellect, imagination, and opinion.”

Then they completed this principle with another one: the relativity of truth—for in their view, there is no absolute truth.

So with the principle of doubt and the relativity of truth, half the path [to atheism] is already traversed. All that remains is for the devils of atheism to then incite the person forcefully towards disbelief. (1)

(1) From examples of this culture being promoted is an article by one of them titled “Let us doubt so that we do not fall into the evil of our certainties”, published in one of the newspapers. In it, the author says as part of his speech:

“Therefore, a person must—though sadly this is not often achievable except by living in a philosophical cultural atmosphere—doubt, even if only once...”=

And what is astonishing about these people is that they are the most deceitful of mankind and the most contradictory to this very principle; for indeed, they cling with the utmost attachment to what the leaders of atheism are upon and to what atheistic theories dictate. They are blindly fanatical toward them to the highest degree and do not deviate from them even by a hair's breadth, nor do they doubt them even for a single moment!

And whatever the case may be, the methodology of doubt is one that contradicts sound intellect. To demand from one who has reached the coolness of certainty that he should then cast himself into doubt just so that he may arrive at certainty afterward—this is like saying to a person: “Drink poison so that you can try the antidote after it!” Would any sane person do such a thing?!

= One time ... then he says: This doubt arises particularly with the consideration of the relativity of truth

On the social and cultural level in general, it is a kind of doubt that gives the doubter a push—not to become passionate, or have his face contort, or his veins swell—when he coexists with someone who opposes his views. For this doubt allows such a person to recall questions like: “And why couldn't the opinion of so-and-so be the correct one?” Or: “Why couldn't that perspective, or that interpretation, or that explanation, or that conclusion—whether it be from an individual, or a group, or a sect (and note that the matter is unrestricted: whether a Muslim or disbeliever, an atheist or believer—it makes no difference)—why couldn't it at least contain some kernel of truth within it?” And why, for instance, couldn't the perspective that I hold, or the one I have carried, not be definitive, and be tainted with doubt and uncertainty? In such a cultural atmosphere saturated and cultivated upon the theoretical relativity of truth, a person cannot help but be “tolerant” toward others—because he does not carry certainty about the decisiveness of what his view has concluded upon, or what his culture has programmed into him throughout his life.

As for the claim of the relativity of truth, then it is among the most apparent of falsehoods and invalidities, for it can be refuted by applying it to itself at the very outset—thereby it collapses entirely.

And if we were to implement this principle, the world and all that is in it would become corrupt. For based on it, a person could transgress against another, and if he were told, “You have done wrong,” he would respond—according to the principle—“What you see as wrong, I do not see as wrong; for truth is relative!” And if it is said to him, “But you have no right to harm others based on your principle,” he would reply, “What you see as harm, I do not see as harm!”

So what mischief is greater than this mischief, and what corruption is worse than this corruption?!

As for us—the Muslims—we hold with unwavering certainty, as firm as the lofty mountains—by the praise of Allah—that Allah is the Truth, “That is because Allah, He is the Truth” [Surah al-Ḥajj: 6], and His Messenger Muhammad ﷺ is the truth, and what He revealed to His Messenger is the absolute truth, “And with truth We have sent it down, and with truth it has descended” [Surah al-Isrā’: 105], “And they ask you to inform them (saying): ‘Is it true?’ Say: ‘Yes! By my Lord, it is the very truth’” [Surah Yūnus: 53].

So, “Then what is there after truth except falsehood?” [Surah Yūnus: 32].

From all that has preceded, it becomes clear that atheism is the greatest tool for demolishing knowledge and understanding, and that it is a direct path to wanton permissiveness and rampant chaos, after which no intellectual or moral deterrent remains—no god to submit to, no overseer or judge, no reward or punishment.

Thus, this methodology has not produced peace, nor tranquility, nor happiness. This is evidenced by global statistics which demonstrate a direct correlation between atheism and suicide. According to the statistics of the World Health Organization: the

countries where atheism is widespread top the list of those with the highest suicide rates—namely: Japan, Korea, Finland, France, Denmark, and Sweden.

It is observed that these are countries not lacking in technological advancement or luxurious living—yet the statement of Allah, the Most High, is true: “But whosoever turns away from My Reminder (i.e. neither believes in this Qur’an nor acts on its orders), verily, for him is a life of hardship” [Surah Ṭāhā: 124].

And I do not need to go far for evidence: this is Dr. Ismā‘īl Adham—the same one previously mentioned—who, after wasting his life as a sincere caller to the idea of atheism... died by suicide! He threw himself into the sea in Alexandria, and he stated in the will he wrote addressed to the Attorney General that he committed suicide out of disdain for life and hatred of it, and he requested that his body be cremated.

And the statement of Allah is true, and who is more truthful in speech than Him: “Say (O Muhammad): ‘Shall we invoke others besides Allah, that can do us neither good nor harm, and shall we turn back on our heels after Allah has guided us?—Like one whom the devils have made to go astray in the land while he is bewildered, (his companions) calling him to guidance (saying): “Come to us.” Say: “Verily, Allah’s Guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the ‘Ālamīn (mankind, jinn and all that exists)” [Surah al-An‘ām: 71].

Third: What pertains to the issue of al-Qadar (Divine Decree) — whether from the angle of what they call the “Problem of Evil” or the “Theory of Evil.” They claim that the occurrence of evil, killing, and turmoil in the world is evidence for the absence of an All-Powerful, Merciful Lord — for according to their claim, had He existed, He would have prevented evil from occurring.

Or they approach it from what they call cosmic absurdity, alleging that contradictory things happen in the universe that do not align

with reason, and thus they claim the universe is absurd and has no planner.

This and that both stem from their ignorance — or deliberate neglect — of the foundation of affirming wisdom in the actions of Allah, blessed and exalted is He, and in His decree. And Shaykh al-Islām Ibn Taymiyyah (may Allah have mercy on him) spoke the truth when he said in his poem on al-Qadar (1):

وأصلُ ضلالِ الخلقِ من كلِّ فرقةٍ
هو الخوضُ في فعلِ الإلهِ بعلةٍ
فإنهم لم يفهموا حكمةً له
فصاروا على نوعٍ من الجاهليةِ

“The root of the misguidance of creation in every group is delving into Allah’s action with [the question of] ‘why’.

They did not comprehend His wisdom,
so they fell into a kind of ignorance.”

(1) Majmū‘ al-Fatāwā (8/246).

The occurrence of afflictions and trials in this life is based upon the principle of testing: “Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving.” [Al-Mulk: 2]

So our Lord, Glorified is His Majesty, tests with tribulations, and He rectifies, disciplines, expiates, and rewards. But these people have become blind to this, and they have also become blind to the fact that there is no such thing as pure evil at all in the decrees of Allah, Blessed and Exalted is He.

As for His actions, Glorified and Exalted is He, and His universal decree (qadar), then there is no evil in them at all — just as the Prophet ﷺ said: “And evil is not attributed to You.” (1)

And as for His decrees, then the evil that occurs is partial evil, and Allah, Blessed and Exalted is He — and He is the All-Wise, the All-Knowing — only decreed it, even if it may be painful, due to the good and benefit within it, either for the servant himself or for someone else, whether he is aware of it or not.

In conclusion: there must be some good in His decrees, and the evidences proving this are numerous. In fact, Ibn al-Qayyim — may Allah have mercy on him — mentioned that the evidences affirming wisdom and purpose in the actions of Allah exceed ten thousand evidences. (2)

(1) Narrated by Muslim, no. 771

(2) See *Shifā' al-'Alīl* (2/573)

Fourth: Mental distortions and fallacies upon which the atheists rely

Among their intellectual fallacies and deceptions is that when a Muslim debates them and explains the law of causality—that every occurrence must have a cause, and that everything that comes into existence from non-existence must have a Creator—the atheist foolishly asks: “We concede that Allah created everything, so who created Allah? And why shouldn’t the law of causality apply to Him as well?”

This is a corrupt question; the atheist concedes He is a Creator and then says: Who created Him?—thus making Him a creator and created in the same sentence. And this is a clear contradiction, apparent to even the most basic intellects; for the Creator cannot be created, and the created cannot be a creator.

Among their other deceptions and fallacies is that they pose extremely foolish questions. One of them says, for example—a question that is very old—“Can Allah create a rock He cannot lift?”

This question and its likes contain a major intellectual fallacy, and its goal is to entrap the responder; for if he says, “He cannot,” they say: “How can He be Lord while being incapable of creating?” And if he says, “He can,” they say: “How can He be Lord while being incapable of lifting?”

So the aim of this question is to cast doubt in the believer about Allah’s power, and thus cast doubt in His existence. But upon reflection, it is a nonsensical question—nothing more, nothing less—and is yet another proof that the atheistic stance is an absurd one.

This question is a corrupt one; it is flawed at its root. In fact, one part of it contradicts the other and invalidates it entirely. For it is obvious that whoever is capable of creating a rock and bringing it into existence from nothing is more capable of lifting it, all the more so!

We believe that Allah is Able to do all things; therefore, He is capable of creating any rock no matter how immense, and capable of lifting it as well. And this is true perfection. And if you, O atheist, consider perfection to be deficiency—then that is a problem in your intellect that requires treatment!

Among the things that atheists use to confuse as well is their claim that Islam contains contradictions that conflict with reason. They present suspicions (shubuhāt) regarding this. For example, they say: “The hadith about the sun prostrating under the Throne cannot be accepted intellectually!” (1)

As for the people of īmān, they have no doubt at all in submitting to this hadith. They believe with certainty in what came in this narration because it is from the one who is truthful and believed (ṣādiq al-maṣḍūq); in fact, it is among the most authentic of hadiths. And its meaning to them is: that the sun, during its orbit in its celestial path, at a specific location therein, is in prostration to Allah under the Throne. And there is no doubt that all of outer space and all celestial bodies and orbits are under the Throne—even if we do not know the exact manner of this prostration.

The atheists use this hadith to stir confusion among Muslims, while if they were truly just, they would be the ones most deserving of criticism. For which of the two statements is more deserving of acceptance by people of sound intellect: the statement that a sun of immense mass and extreme heat swims in space in a precise and orderly orbit with exact boundaries it does not exceed in the slightest—and that this sun came about by chance with no Creator?!

(1) Narrated by al-Bukhārī (no. 4802) from the hadith of Abū Dharr, with his wording: “I was with the Prophet ﷺ in the mosque at sunset. He said: ‘O Abū Dharr! Do you know where the sun sets?’ I said: ‘Allah and His Messenger know best.’ He said: ‘It goes and prostrates under the Throne, and that is what is meant by the statement of Allah: And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.’” [Sūrah Yā-Sīn, 36:38]

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Or the statement that the sun, which was created by the Almighty, All-Powerful Creator — Allah — and He directed it as He willed; He made it prostrate under the Throne in a specific place, without us perceiving that or comprehending its reality?

There is no doubt that the second statement is more deserving of acceptance by every person of reason.

So the conclusion: from the methods and approaches of the atheists in presenting and debating is: relying on the method of argumentative fallacy and deception upon the one they are debating. And in this, they do not respect the sound scientific methodology in debate; so you find them, for example, criticizing the religion of Islam and attempting to cover up the weakness of the atheistic method by launching a fierce and bold attack on Islam.

Then, in this attack, they engage in intense deception and fallacy, for when they speak about religion, you find them mixing between truth and falsehood, and between what is correct and what is incorrect.

Or you find them criticizing it, while in reality, they are only criticizing the concepts of some deviant sects.

Or they criticize it, but what they are criticizing is merely the personal interpretations of a specific individual — yet they generalize the ruling to the entire religion.

Or they criticize it based on observing the current state of the Muslims, and what they are upon of weakness in this time.

Or they attack it claiming that Islam and science are opposites that cannot coexist.

And there is no doubt that all of this is injustice, transgression, and fallacy. And the sound scientific method, fairness, and justice all necessitate that Islam be judged in and of itself, and that judgment upon it be based on its rulings.

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And if it is to be judged by its people, then the standard should be those who applied it correctly and upheld it in the best manner — and they are the first generation of this Ummah — and what that resulted in for them of honor and empowerment, and how they were a distinguishing mark in human history, and a pure white page that has never existed before nor will exist again.



Third Axis:

The Means of Spreading Atheism

Reality bears witness that the atheists are active in spreading their falsehood, especially among the children of the Muslims, and this is for several reasons:

First: The atheist—in the Islamic world—feels estranged; so he desires to increase the number of those entering into this ideology so that this estrangement may lessen upon him. And this is the case for everyone upon a repugnant matter: he wishes that all the people become like him so that some of what he feels may be alleviated. And from what is narrated from ‘Uthmān—may Allah be pleased with him—is: “The time of the adulteress is when all the women are adulteresses.”

Second: That when the atheists increase and their voices are raised, they become an influential force in society, able to influence the reality according to their whims. And most atheists are of the type who follow materialistic, pleasure-driven atheism—they seek nothing but desires.

Third: The desire of the atheist to reassure himself; for the atheist is a person of anxiety and doubt—even if he acts arrogantly. So when he sees one person after another joining his atheistic ideology, his soul is somewhat calmed.

As for the means through which the atheists infiltrate the youth of the Muslims—male and female—they are many.

Among them: Atheistic books—whether they are sold or published through the internet. And it is not necessary that they be calling directly to atheism; they might be explicit, and they might instead promote what is called the “culture of doubt” or present foundational ideas that lead to the weakening of trust in the sacred texts, or instill a dislike for religion in the reader’s soul, portraying it as chains and shackles; and thus, through this, the atheists cast their prey upon the shores of atheism.

Only one! They reach their goal through many links, not just one link.

Also among them: Satellite channels; by presenting clear or disguised atheistic concepts—through programs, dialogues, debates, or films—whether for adults or children—and similar means.

Rather, it could even be through scientific documentary programs that promote theories supporting atheism—such as the theory of Darwin, for example—and this is what some well-known documentary channels today are doing.

Among them also: direct meetings with the youth — through private sittings, public gatherings, or so-called “cultural salons” — in which ideas and doubts are presented.

And there remain two means which — in my opinion — are the most dangerous in invading the minds of the youth and the young:

First: the World Wide Web — the Internet, and I am not in need of highlighting the widespread nature of this medium and the dangers it contains. For the forms of modern digital communication — “new media” — have become a vast space that is difficult to track and monitor.

Its usage in spreading atheism takes on many forms, among them:

First: Social media networks such as Twitter and Facebook.

And reality makes it clear that these have today become a cultural force of immense influence; for there are people who sit in front of them for hours daily — they are incredibly captivating.

And the atheists infiltrate through this channel — as is apparent to any observer — with planning, activity, and focus, sometimes using explicit methods, and at other times symbolic ones. They transmit their corrupt theories, wrapped in decorative speech; or they glorify the figures of atheism and their intellectual output; or they plant subtle, deceptive doubts; or they mock religious

rulings; or they cast doubt on religious certainties; or they weaken trust in the scholars; or they promote phrases and concepts that pave the way to their ideology, such as: grumbling about the guardianship over minds, and the domination of iron barriers upon them! And calling for freedom and unrestricted openness — not bound by any limits — and the like of these foundations which undercut Islam and beautify apostasy from it.

Second: Websites for sharing and broadcasting visual content — the most famous of them being YouTube — and perhaps its visitors are the most frequent users of the internet.

For the atheists broadcast — day and night — videos that either lay the foundation for atheism or bring one closer to it. And from their deception is that they give such videos popular titles or keywords frequently searched by the youth, such as: “match,” “goals,” or names of actors, singers, athletes, movies, and series and the like — knowing that the youth follow this type of content. So when these poisoned videos appear before them, curiosity drives them to watch, and their hearts become sick through them.

Third: Public Forums

The atheists cast their nets into them—especially those forums with a large presence—so they strike two birds with one stone, as is said: spreading doubts and capturing their prey through “observation,” then “befriending,” then “causing doubt,” then “instilling foundations”!

So if they find among the participants—male or female—someone in whom they sense a willingness to follow them, such as if they observe an inclination toward freedom and openness, or aversion to customs, or resentment toward those who enjoin good and forbid evil, for example—they make sure to leave praiseworthy comments on any of that person’s posts. As a result, bridges of connection are established between them, and the matter gradually develops: from communicating via private messages, to direct chat, then to adding him to an email group, through which articles, books, and links to websites and blogs are sent to him—

none of which necessarily contain overt content at first—and so the matter develops until he becomes an easy prey in their hands, and they drag him into the filthy swamp.

Fourth: And this is the core and most important part—the very thing they want to bring the youth to: the atheistic blogs and websites... and they are the deadly poison!

And here I ring the alarm bell: through a brief search, I came across a large number of these atheistic websites and blogs that are promoted through the aforementioned means.

And with a quick glance at these blogs and websites, I firmly assert that whoever among the youth—male or female—enters their dark passages without sound Shar‘ī grounding—and most of them are indeed like that—and is exposed to the doubts spread therein, will not exit as they entered. The only one protected is the one whom Allah protects. For these people possess cunning methods, and doubts and deceptions that sink their claws into the hearts of the naïve—through emotional persuasion, intellectual fallacies, stirring subtle doubts, reversing truths, mockery, stories, and poetry... in a long chain of great deception!

The second means: novels.

What is meant here are novels that are deviant in creed. They are a tool for demolishing ‘aqīdah and a submissive vehicle leading to atheism. This is because novels are stories, and the soul is naturally inclined to love stories—especially when many of them strike emotional chords, love themes, or provoke desire. This genre appeals strongly to many young men and women, whose obsession with acquiring novels is no secret.

This type of novel is a snare for atheism. Often, atheists use these novels to cast doubts about Qadar, by questioning the wisdom of the Almighty—glorified be He—or by promoting what they call cosmic absurdity, which leads to denying the existence of a Lord who governs the universe.

And if someone says: “A novel is merely a story that doesn’t carry a writer’s ideology or purpose.”

The answer: He is mistaken who thinks such a thought. For a novel is a directed message—but in a narrative form. In this regard, the contemporary (deviant) master of novelists, Naguib Mahfouz, said: “The writer chooses his characters because he found them suitable to express something within himself—as if he selects a character that embodies loss, because at that time he himself felt lost, or a rebellious character, because he was going through repressed rage,” and so on with what he said. (1)

So these novels—and likewise articles and other writings—do not necessarily have to present atheism in an explicit form. To assume that is, in fact, a sign of naivety. Yes, the atheistic tendency may be apparent, and it may support atheism not in an explicit way. Therefore, this category of novels casts the reader to the doorstep of atheism or draws them closer to it. And speaking about this topic stirs many emotions, and unveiling it fully requires a broader space.



(1) Adab Naguib Mahfouz, p. 56

Fourth Axis:

Means of Confrontation

Perhaps someone may say: “The atheists in the Muslim society are few, so why all this exaggeration? And why is this topic even being raised?”

The response is to say: What makes this person think that atheism is rare? And on what basis does he make this judgment? In fact, the reality may be far worse than we imagine. And even if we concede that this deadly disease is rare in the Muslim society, is it from wisdom to ignore it and refrain from speaking about it?!

And is it wise and intelligent that if a deadly plague is discovered in a country—one that destroys crops and offspring, and there is fear of its rapid spread—but only one or two cases have been recorded, is it from reason and wisdom to completely turn away from this matter just because the infected are few? Or is it from wisdom and intelligence that all efforts and resources should be mobilized to repel this plague? So if this is the obligation regarding worldly epidemics, then what about the greatest of epidemics—the epidemic of denying the Creator, exalted is He, and disbelieving in His messages and His prophets?!

Then it is also said: If this deadly epidemic has not reached a particular society, then many other societies are groaning under its burden.

Therefore, discussing it is beneficial—without a doubt—for both reasons: for this group (affected) as a cure, and for that group (safe) as prevention. And the truly fortunate one is he who learns a lesson through the experiences of others.

The means of confronting atheism are many, but it is first necessary that we realize that, in most cases, none of our youth—whom I am focusing on in this speech since they are the main target of the atheists—will deviate into the filth of atheism except due to some shortcoming that occurred, one way or another, from

those responsible for upbringing, education, and da'wah—such as the family, the school, the university, the media, and the mentors and callers.

If the students of knowledge, callers, and mentors are conscious of this responsibility, it will lead—by the success of Allah—to increased efforts and diligence in standing firm against the tide of atheism. And Allah, the Most High, has already informed us that even if the plotting of the disbelievers becomes great, He will weaken their plot:

"That is because Allah will weaken the plot of the disbelievers."

[Surah Al-Anfal, 8:18]

Means of Confrontation – In My View – Are of Two Types:
Preventative means and curative means.

As for the preventative means, they aim to employ the causes that – by the permission of Allah – prevent the Muslim youth from falling into the clutches of atheism. Among them are:

First: Devotion to the Book of Allah and the Sunnah of His Prophet ﷺ, in recitation and reflection. Allah the Most High says:

“And how would you disbelieve, while unto you are recited the Verses of Allah, and among you is His Messenger (Muhammad)? And whoever holds firmly to Allah, then he is indeed guided to a straight path.” [Āl ‘Imrān: 101].

And the Prophet ﷺ said: “Indeed, I have left among you that which, if you hold fast to it, you will never go astray after me: the Book of Allah.” (1)

Second: Striving to attain the taste of īmān and to find its sweetness – through reflection upon the Attributes of Allah, Glorified and Exalted be He; through reflection upon the biography of the Chosen One ﷺ; and through reflection upon the beauty and excellence of Islam.

And in Ṣaḥīḥ Muslim (2)

(1) Reported by Muslim (no. 1218) from the ḥadīth of Jābir – may Allah be pleased with him. And in al-Dāraqutnī (4/245), marfū‘ from the ḥadīth of Abū Hurayrah – may Allah be pleased with him: “I have left among you two things, you will never go astray after them: the Book of Allah and my Sunnah. They will not be separated until they return to me at the Ḥawḍ.”

(2) Reported by Muslim (no. 57) from the ḥadīth of al-‘Abbās ibn ‘Abd al-Muṭṭalib – may Allah be pleased with him.

He said: “He has tasted the sweetness of iman who is pleased with Allah as his Lord, with Islam as his religion, and with Muhammad ﷺ as his Messenger.”

Third: Instilling the correct ‘aqīdah (belief) in the hearts by every possible means—such as lessons, lectures, sermons, programs, and curricula—and through every path, especially the foundational matters which, by the success granted by Allah, lead to dismantling the foundations of atheistic thought: like belief in the unseen, belief in al-qadar (Divine decree), belief in the wisdom of Allah’s actions, veneration of the legislative texts, along with clarifying the reality of iman, the reality of kufr and its danger, and the relationship between the intellect and revelation.

Also, the reverence for the religious subjects in the educational curricula must be restored, and students must be raised upon the understanding that these are the foundation, the greatest, and the most worthy of concern in this life. They must be given precedence in number of lessons, in scheduling, and in grades—not that the priority be given to the experimental scientific subjects at the expense of the religious ones.

Fourth: Strengthening the feeling of iman-based dignity and the blessing of faith, and having firm conviction that Allah is with the believers—He protects them with His care, supports them with His help and success, and their final return in the Hereafter is to Gardens of Delight, where the peak of their joy will be the sight of the Most Merciful, the Most Kind—glorified is He.

Fifth: Cultural guidance by observing the sources of intake from which the youth draw their ideas; they are to be observed in what they read and in the websites they follow, and they are not to be left without oversight and accountability. For among the greatest dangers is to allow a young person to roam the internet however he wishes without supervision or accountability.

And we will not achieve reassurance and safety for our children unless the relationship between the son and his father, the brother and his brother, and the teacher and his student reaches

the level of friendship—so that the chest is open before him to express the doubts that afflict him and the questions that confuse him, instead of searching for their answers in the dens of snakes and scorpions.

Sixth: Establishing the Shar‘ī methodology in dealing with doubts; by avoiding them and striving to uncover them.

And this is among the important matters that should be given attention to instill in the souls of the youth: that the doubt is a disease, and one should not expose himself to disease. And safety—as the Salaf said—nothing equals it. And preventing the beginnings is better than having to stop the progression. And the doubt is a tribulation (fitnah), and the Prophet ﷺ informed that the tribulations—whoever exposes himself to them, they will overtake him. (1)

Therefore, it is necessary to convince the youth—and others—that they must not lend their ears to those who cast doubts into their hearts; for doubts are snatching, and the hearts are weak. Listening to doubts, then, is a venture with uncalculated consequences. How many a person thought himself to be strong and knowledgeable, so he entered a website or listened to a deceiver, and a doubt struck his heart that never left him. Rather, it overpowered him and did to him what it did. Then if he is afflicted by it—without seeking it out—he must turn to Allah to grant him well-being from it, and then hasten to consult the people of knowledge to have it clarified. This is the clear truth, and whatever is besides it is a deceptive distortion pushed forth by the callers to misguidance in flashy phrases that call for unrestrained intellectual openness, while the goal is to leave the youth as easy prey for them, so they may direct them wherever they wish. And the Shar‘ī methodology in this matter is clear, all praise is due to Allah: it is to beware of the tribulations, to warn against their people, to enjoin the good and forbid the evil, and to restrain the foolish.

(1) Narrated by Abū Dāwūd (no. 4264) from the ḥadīth of Abū Hurayrah, may Allah be pleased with him.

Seventh: Taking Care of Muslim Youth Who Are Sent Abroad to the Lands of Disbelief

Our scholars have decisively clarified this issue. They have explained what type of studying abroad is permissible, what is impermissible, and the conditions for the permissible. The reality we live in contains a problem that no rational person can deny. It is obligatory upon those who are protective of the religion not to stand idly by and leave these youth—young in age, weak in experience—as an easy prey for these atheists and these destructive calls.

Here, I raise my voice addressing those who are concerned about these youth, from among institutions and individuals: that they must give this matter the attention it rightly deserves, and that they put forward programs aimed at safeguarding the youth before their departure and after their departure.

The official bodies responsible for da‘wah and guidance, as well as the cultural attachés, bear a duty to educate the youth and warn them, and to be the open chests that embrace them—those chests upon whose thresholds the waves of doubt that may surround them will crash and be shattered.

As for the callers to Islam (du‘āt), they must not be absent from this field of sincere advice. They must not neglect these youth, nor overlook visiting them in their locations, while maintaining communication with the student clubs, their leaders, and their coordinators.

And likewise, students of Islamic knowledge should have participation in the websites dedicated to the expatriate youth, as well as their forums and mailing groups. They should also be checked on from time to time by the relevant organizations through messages, pamphlets, booklets, and discs that address this important issue.

Eighth: That the responsible bodies — whether those concerned with da‘wah, or ḥisbah, or youth care, or education, or other than

them — take action in drying up the sources of atheism and uprooting its causes. This is a vast subject.

Ninth: Establishing the ruling of Allah upon those who fall into this grave disbelief — and by that, others will be deterred. As ‘Uthmān (may Allah be pleased with him) said: “Indeed, the ruler may deter the people more severely than the Qur’an deters them.”

(Reported by Ibn Shabbah in *Tārīkh al-Madīnah* 3/988)

Tenth: Adhering to the great prophetic recommendations mentioned in this matter. Among them is: frequent remembrance of Allah, the Blessed and Exalted, for indeed atheism is not a firmly established scientific issue, but rather it is a collection of whispers, and whispers only infiltrate through Satan. In the ḥadīth of al-Ḥārith al-Ash‘arī, reported by al-Tirmidhī (1), he رضي الله عنه said: “The servant does not protect himself from Satan except through the remembrance of Allah.”

And it is necessary to act upon the prophetic instruction in this regard, which is his رضي الله عنه saying as found in *Ṣaḥīḥ Muslim* (2): “People will continue to question one another until it is said: ‘Allah created all of creation, so who created Allah?’ So whoever finds anything of that (in himself), let him say: I believe in Allah.”

And the scholars have compiled (3) a summary of what has come in the prophetic instructions for the one afflicted with these whispers which reach the point of doubting his Lord, exalted is His Majesty. They are five matters, and it is necessary that the youth of the Muslims are taught them:

1. That the servant says: I believe in Allah and His Messengers.
2. That he says: Allāh is One, Allāh is As-Samad (the Self-Sufficient Master), He begets not, nor was He begotten; and there is none co-equal or comparable unto Him.
3. That he spits lightly to his left after saying this, three times.

(1) Reported by al-Tirmidhī, no. 2863.

(2) Reported by *Ṣaḥīḥ Muslim*, no. 134.

(3) See: *as-Silsilah aṣ-Ṣaḥīḥah*, 1/236.

Fourth: That he seeks refuge with Allah from the Shayṭān.

Fifth: That he puts an end to these whisperings; for indeed the Prophet ﷺ said—and his word is the truth—: “Then that will drive it away from him.” (1)

These are ten means of prevention.

As for the means of confronting this destructive ideology, it is treatment; the treatment of the one who has already fallen into the filth of atheism. And such a person is, in most cases, one of two types:

A Muslim who has been afflicted by an atheistic doubt and thus has fallen into uncertainty—however, he does not call to it, nor does he mock the religion.

The treatment for this is through spiritual and rational counsel, and there should be a diligent effort to uproot this ideology from his heart with a calm and wise approach. This is something that should be undertaken by a preacher who possesses knowledge and has experience in this matter—not an ignorant person who only makes things worse.

This preacher must also feel mercy and compassion for the one being advised, for indeed the devils have misled him.

The second type: A rebellious one who calls to atheism, puts forth arguments for it, and mocks the religion and its followers—this one must be refuted, and it is not permissible to remain silent about his falsehood.

(1) Reported by Aḥmad in al-Musnad no. 26203.

Atheism: Its Means, Its Dangers, and the Ways to Confront It

This is in terms of the general foundation, but when it comes to details, there are certain regulations that must be observed:

First: Refuting these atheists and dismantling their doubts must be governed by wisdom and consideration of benefit. This matter must be weighed with the scales of gold, because the issue is extremely dangerous. At times, wisdom lies in turning away from the doubt, putting it to death, extinguishing the mention of its proponent, and avoiding alerting the ignorant to it. And at other times, wisdom lies in confronting it and responding to it.

Second: If a response becomes necessary, then it must be solid and strong. Otherwise, a weak response in content or in style does more harm than good. And how excellent is the saying of Shaykh al-Islām Ibn Taymiyyah, may Allah have mercy on him:

“Whoever does not debate the atheists and people of innovation with a debate that severs their roots, then he has not given Islam its due, nor fulfilled the obligation of knowledge and īmān, nor has his speech brought healing to the hearts or tranquility to the souls, nor has it benefited with knowledge and certainty.” (1)

Third: That refutations against atheists should be built upon the principles of Ahl al-Sunnah. For it has been found, upon examination, that many of these refutations, when built upon kalām-based principles and deviant foundations, were weak in one aspect and harmful to Muslims in their ‘aqīdah in another.

Fourth: If it becomes necessary to debate the atheist, the debate should be conducted in private, one-on-one, and not publicly and openly whenever that is possible, so as to avoid the harm that may arise.

Fifth: It is important in debating the atheist that the Muslim debater holds the reins of the debate, and that he be the one asking questions, not the one answering them. For this has proven, through experience, to be more beneficial in attaining the objective.

Sixth: No one should take on the task of debating atheists except someone who has prepared properly, taken all necessary means, and is aware of the entrances and deceptive tactics of the atheists, which they may use to ambush their opponents.

(1) Majmū‘ al-Fatāwā 20/164–165

Conclusion

And in conclusion, here are some proposals which I place before the people of knowledge and virtue:

First: That a trusted scientific institute take on the organization of a conference about contemporary atheism, its confrontation, and responding to the doubts of the atheists in a scientific, wise, and firm manner.

Second: That field studies be conducted to observe the extent of atheism's influence on the youth and the refined doubts aimed at them—for this is something nearly absent in our society or in Islamic societies—with suggested methods of confrontation.

Third: An invitation to postgraduate students in departments of creed, da'wah, culture, and education to confront this destructive ideology through precise academic theses.

Fourth: An invitation to those concerned with the internet among the students of knowledge and callers to stand up to these atheists and their doubts by every means.

Fifth: That the departments of creed in the universities take on the responsibility of developing programs and academic curricula that prepare students of knowledge to combat this ideology—for this area, from a personal viewpoint, still requires more care and preparation.

Sixth: Teaching the youth—within the educational curricula or outside of them—a book that addresses this topic in a scientific and wise manner. I propose the book by Sheikh 'Abd al-Raḥmān ibn Sa'dī, may Allah have mercy on him, entitled: "The Decisive Evidences and Proofs in Refuting the Foundations of the Atheists", and the advantage of this book is that it does not present the doubts, but whoever reads it is elevated in his īmān and, by the tawfiq of Allah, is safeguarded from falling into the blaze of atheism.

Atheism: Its Means, Its Dangers, and the Ways to Confront It

Finally, I ask Allah, Blessed and Exalted, to fill our hearts with His love and our tongues with His remembrance, and to grant us success in obeying Him, and to protect us from the trials—apparent and hidden.

And Allah, the Most High, knows best. May peace and blessings and blessings be upon the slave of Allah and His Messenger, our Prophet Muḥammad, and upon his family, companions, and those who follow them in goodness.

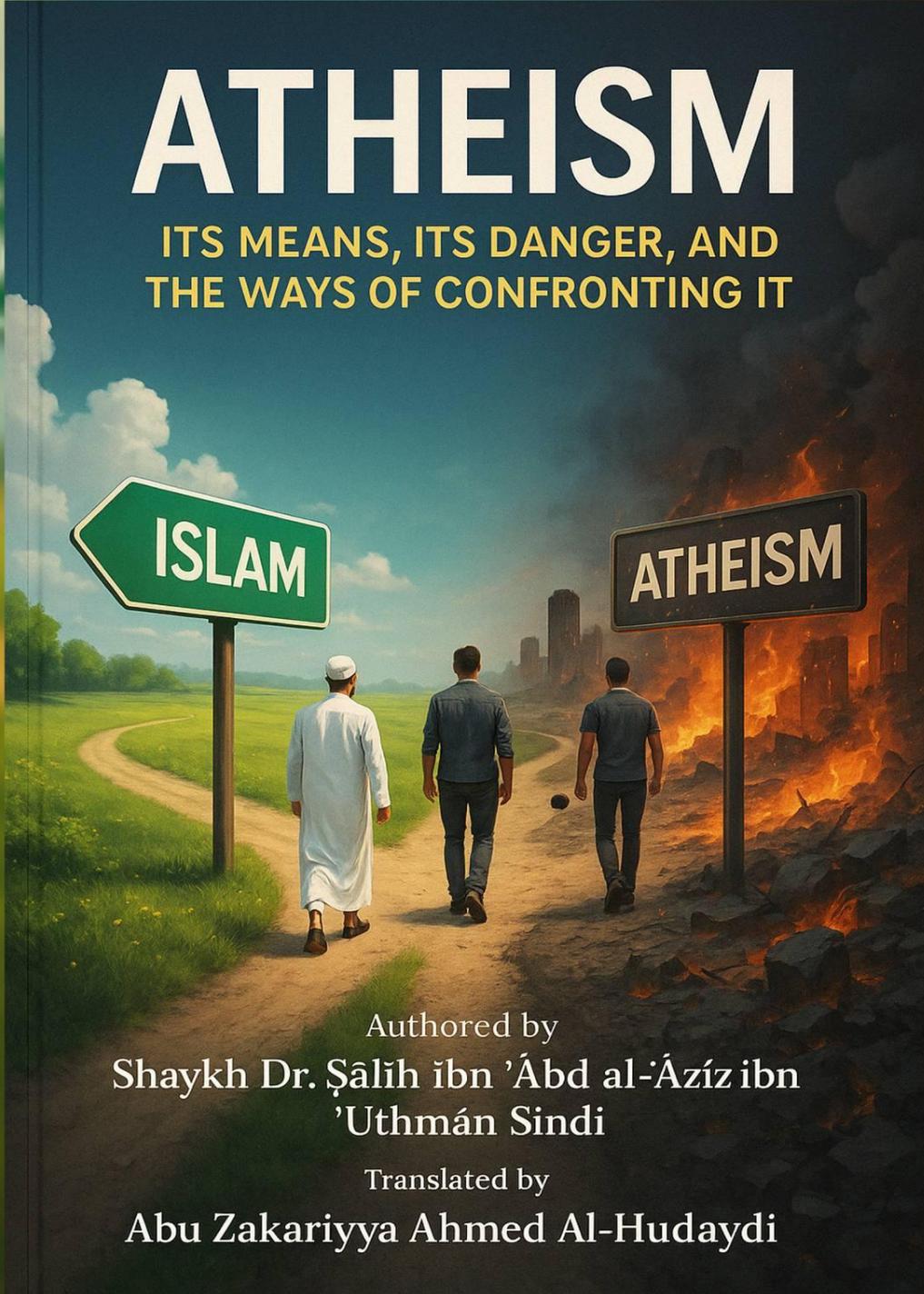


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ATHEISM

ITS MEANS, ITS DANGER, AND
THE WAYS OF CONFRONTING IT



Authored by
Shaykh Dr. Şâlih ibn 'Âbd al-Âzíz ibn
'Uthmán Sindi

Translated by
Abu Zakariyya Ahmed Al-Hudaydi