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ATHEISM IN THE MUSLIM WORLD: CLASSICAL APPROACH THROUGH MEDIEVAL ISLAMIC INTELLECTUAL AND PHILOSOPHICAL TRADITIONS

Syed Hamid Farooq Bukhari¹, Salman Arif², and Muhammad Abid³

Abstract: This research article examines the presence of atheism in the classical and medieval Islamic intellectual and philosophical traditions. In addition, the research explores the current situation of atheism in the Muslim world. The paper explores the historical development of atheism in the Muslim world. This research paper is divided into four sections: the Islamic definition of atheism by Muslim academics, early Muslim history, a description of Ex-Muslim atheists, and modern atheist groups.

Keywords: *Atheism, Medieval Islam, Philosophical Traditions, Ex-Muslim Atheists, Atheist Groups.*

ISLAMIC DEFINITION OF ATHEISM

Atheism is referred to as 'ilhaad' in Islam, which implies and 'godlessness and 'deviation'. According to Ibn Manzur, an atheist is someone who strays from the correct path and introduces into it anything that does not belong." 'ilhaad' signifies a departure from what is reasonable and natural from a linguistic perspective. All human beings, according to the teachings of the Prophet Muhammad (SAAS), are born with a primordial condition or intrinsic nature that fundamentally recognizes God and has a propensity to adore the almighty. Consequently, prophetic teaching demonstrates that

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atheism is unnatural. In general, someone who abandons Islam is referred to as a "Murtad." This is derived from the Arabic word 'riddah,' which literally means 'returning back.' 'Murtad' is derived from the verb 'irtadda' (to repudiate, to return), which signifies 'the one who turns back.' According to Muslim law, the word "riddah" means to convert from Islam to any other religion or to be without any belief (Kufr), and it may be accomplished via an action or an intention that would eject the individual from Islam, or through ridicule (istihza), or through any remark. It might take the form of conviction (i'tiqad) or obstinacy (inad).

Another comparable phrase is 'Kufr' (Unbelief), which refers to a person who believes that there is no God, that He is not one, or that Muhammad (SAAS) was not a Prophet. Such a person is regarded as an unbeliever, or 'kafir'.

According to Abdullah Saeed, blasphemy is the use of filthy language in reference to the Prophet Muhammad (SAAS)'sabb al-rasul' and Allah'sabb Allah'.

Another similar word is heretic (zindiq), which is defined in Muslim criminal law as a person whose views constitute a danger to society and state, and this particular offence is punishable by death.

During the time of the Prophet, the word "Nifaq" (Hypocrisy) was used to describe religious hypocrisy. This is seen in the many allusions to hypocrisy ('Nifaq') and hypocrites found in the Medinan revelation of the Qur'an (munafiqun). The Qur'an states thus about hypocrites:

And there are those who say, "We believe in God and the Last Day," but they do not believe. They will deceive God and the believers - while they deceive none but themselves and do not perceive it. They have disease in their hearts, so Allah increases their disease. And painful suffering awaits them because of their constant lying.

A person might be accused of atheism, blasphemy, apostasy, hypocrisy, and heresy based on the same deed or statement. In cases when a Muslim is accused of committing one of these crimes, pre-modern Islamic law books prescribe the death penalty.

According to Saeed, a non-Muslim cannot be legitimately accused of apostasy, heresy, or hypocrisy since he is a Kafir by definition; nevertheless, a non-Muslim may be charged of blasphemy if a Muslim state brings the charge. There is a penalty in place in the event

that the offender is located inside the jurisdiction. Even death, in accordance with the opinions of traditional Islamic jurists.

Muslim scholar Javed Ahmad Ghamdi contends that rejecting any one of the three major Islamic beliefs—the oneness of God, the prophet hood of all prophets, and the "Day of Judgment"—constitutes atheism.

Islam claims that God is also known by the titles Al-Mubdi, Al-Khaaliq, and The-Sustainer (Al-Muqet). These characteristics of God are denied by atheists, who also dispute the existence of God. Denying any of God's qualities or names is seen as polytheism according to the Islamic theology of 'Tawheed' (oneness of God). From an Islamic perspective, atheists are seen as polytheists. According to the Qur'an, those who reject God are "not certain," and those who reject monotheism are "fools." According to the Qur'anic perspective, those who practise polytheism and atheism are foolish, reckless, and illogical.

HISTORICAL OVERVIEW

Until the development of 'Dahriyya' in the eighth century, atheism posed no intellectual or social threat. The adherents of this worldview were empiricists who believed that all types of knowledge can only be acquired through empirical means. According to 'Kitab al-Aghani' by Faraj al-Isfahani, Tzortis claims, Imam Abu Hanifa engaged in an argument with a 'Dahri' in the eighth century. At the appointed time, Imam Abu Hanifa arrived tardily on purpose. When the atheist objected that you had been late, Imam Abu Hanifa said that I had arrived on time, but that a ditch had opened up in front of me, and a tree had begun to grow beside the trench, so I had to chop down the tree, which caused me to be late. This atheist said that what you are stating is rubbish; trenches do not develop as you describe and trees do not begin to grow in this manner. Then Imam Abu Hanifa responded, "If a trench and a tree cannot emerge in such a manner, how can you assert that the whole universe is self-created?"

Numerous Muslim scholars, including, Ibn Qutayba, Ibn al-Jawzi, Al-Ghazali, al-Jahiz, Muhammad b. Shabib, and Isa al-Warraaq, reacted to atheists (ahriyya's allegations).

Al-Ghazali labelled the Dahriyya in his work *Kimiya-yi sa'aat* as reductionists who lack a comprehensive knowledge of the cosmos and its purpose. He compares atheists

to ants on a sheet of paper, unable to look away from the pen or ink they perceive in front of them and unable to discern who is writing.

There was no overt atheism in the early history of Islam. Early Muslims were adamant about believing in God. Through the lineage of Allah's Messengers, the idea of God persisted throughout Arabia. People saw the miracles performed by several Prophets, which proved their veracity. However, following the time of the Prophet Muhammad (SAAS), a number of sects with various theological or political inclinations appeared in Arabia, Syria, and Iran. These included the Jabris (Jabriyyah), Kharijis (Khawaraj), Qadaris (Qadariyyah) Shi'is (Shi'ah), and Murji'is (Murji'ah). These factions accused one another of heresy and apostasy, In Muslim history, other intellectuals have faced similar accusations.

Muhammad Munir Adlabi claims that Abu Hanifa (d. 150/767), the founder of the Hanafi school of thought, was tortured, imprisoned, and died while in detention.

Nemours Ulama scholars referred to Muhammad b. Isma'il al-Bukhari (d. 256/870), the eminent Sunni traditionalist and author of the Sunni hadiths collection Sahih AL-Bukhari, as an unbeliever.

Ahmad b. Hanbal, the imam of the Hanbali school of thought and a well-known traditionalist, was put in prison and made to walk around in heavy chains. He was also assaulted and subjected to torture because he refused to claim that the Qur'an was formed by humans.

Al-Husayn b. Mansur al-Hallaj (d. 309/922) was charged with apostasy by Hamid b. al-Abbas, the vizier of Caliph Muqtadir (d. 320/932). He was found guilty, whipped, killed, and set on fire.

At various points in history, the lives of these philosophers, intellectuals, and thinkers were threatened. They suffered at the hands of those in authority, both politically and religiously. A significant number of the philosophers and theologians who have made important contributions to Islam are known and appreciated today. Their manuscripts were destroyed, and they were often compelled to escape their homes.

Islamic history reveals that Ibn Ravandi, Ibn Muqaffa and Abu Bakar Razi had atheistic tendencies in their thinking and writing. Abdul Rehman Badawi cited arguments of atheism from their writings, described their philosophies, and argued why

they belong to atheism. He identified the fundamental issues that led to their erroneous view of the Qur'an, Hadith, holy texts, and other global faiths. He highlighted the grounds for their rejection of prophet hood. The most important reason, out of all the ones the author listed, was that they were totally rely on reason logic and rationality. They made a logical approach their main criterion and fell into atheism as a result. Abu Bakar Zakariya Razi had no conviction in Prophet-hood. The cause for his unbelief was his unwavering faith in logic and historical accounts. Ibn Ravandi cited him as stating,

"Intellect is sufficient for the evaluation of good and evil; thus, there is no need for God to send prophets to teach virtue and evil."

Razi declared in his work al-Tib al-Rohani that Allah has endowed us with the intellect and the ability to reason in order to get blessings from both near and distant. Indeed, this intelligence is one of Allah's greatest gifts, because of which we accomplish all of our life's goals and good deeds. We get knowledge of secret matters and Allah's understanding. Razi said that we should not diminish the value of intelligence. Our intelligence is paramount. And in every situation, rely on it with confidence. If our mind restrains us from doing anything, we should also impede ourselves.

Acknowledging the intellect as the centre and source of good and evil is the foundation of the ideology that denies the truth and purpose of Prophet Hood. Because we can recognize all moral and divine concerns via our intellectual understanding, and the aim of prophet hood does not extend beyond this. Razi was the first person to rely on intellectual logic as the basis for everything. It was a claim made by no other great thinker throughout history. Even Greek philosophers who believed in the rule of reason allowed room for divine direction and intuition, referring to it as Prophet-hood. Plato had the same view. Razi abandoned his student Plato on this foundation of rationality, despite the fact that he was a spokesperson for his beliefs.

Razi's self-proclaimed expertise in ratiocination was the second cause for his rejection of Prophethood. During a dispute with Abu Haatim, he also brought up a number of additional reasons as objections. For instance, Allah gave Prophethood to one country but not to another; what is the fundamental reason for this?

Razi opposed divine faiths after rejecting Prophethood, and his critique was impartial by religions. This suggests that Razi's atheistic stance has nothing to do with any single

religion or Islam. For this reason, he condemned every religious issue one after the other. While criticising religions, Razi claims that Moses said that Allah existed from the beginning, that nothing created Him, that any useful thing cannot benefit Him, and that any terrible thing cannot damage Him. But it is plainly commanded in Torah to put lipid on fire till God himself smells it. He explains how we may reconcile both of these contradictory assertions. Like other disputes in Torah, Allah is old and neither begets nor is born. However, it is related in the Torah that in ancient times, Allah took the form of an elderly man with a white beard and hair. If allegorizing Allah with an elderly man establishes His bodily appearance and that he was formed, how does this saying entail the preceding sayings?

In the same manner, Razi also challenged Christianity, stating that Christians assert that Jesus Christ was God in the past. And he replied, "I have come to fulfil the Torah."

Christians hold this erroneous idea that Christ is the combination of the father, the son, and the Holy Spirit since he abolished the Mosaic Law and altered its principles and commands. Therefore, their claims contradict one another. After that, he methodically attacked and condemned other faiths from every perspective, pointing out their weaknesses and inconsistencies.

Razi focused on harshly criticising religious literature and attempting to communicate the contentious and implausible issues and views in the sacred texts. Specifically, he critiques those passages of revelations that are corporeal and metaphorical in nature. In this sense, he objects to and criticises the commentators of the Torah, the Qur'an, and the Prophet Muhammad (SAAS). Particularly, he objected to the verses of the Torah where Moses was preparing the table for a meal, where lipid and water were lit ablaze till God himself could smell them, and where God first appeared in the shape of the oldest person with white bread and hairs. In addition, Razi rejects and equates with darkness the narrators of Prophetic sayings and trustworthy members of the Muslim community. Regarding the accounts of the narration, Razi asserts that the narratives are irreconcilable or contentious since they are founded on God's corporeal allegory. Consequently, some words of the Qur'an are allegorical and dubious.

"The Most Kind Lord has taken his place on the Throne (of the universe)"

"Angels will stand on its sides, and eight of them will hold up the Throne of your Lord on that day" above them"

"The angels who bear the Divine Throne and those who stand around it"

Through these Quranic verses, Razi makes a case for the incompatibility of various verses' attempts to describe God's corporeal attributes. In addition, he used the Prophet Muhammad's (PBUH) saying as evidence for his claim: "One corner side of God's throne on the shoulder of angle archangel"

Razi attacks and condemns Christianity, and on that premise, he critiques the Qur'an, as the Qur'an's stated rationale contradicts Judaism and Christianity. He asserts that the Qur'anic notion that Jesus Christ was murdered is contrary to Judaism and Christianity. Jews and Christians asserted that Jesus Christ was murdered and crucified, despite the Qur'an's assertion that neither event occurred. He has reached the conclusion that all sacred texts contradict one another and are all derived from the same God, thus he rejects them all. Razi is astounded by the wonders of the Qur'an and how its allegoric and contradictory arguments lead to myths, legends, and superstitions. Therefore, he is quite critical of the Quran's composition. He contends that it is your claim that the Qur'an is a miracle, and if someone disagrees with this assertion, he may provide a like book. Badawi recounts Razi as saying, "If you require an example of the Qur'an with all its perspectives on the fundamentals of its distinctive attributes compared to other books, I can provide hundreds of instances of such concinnity in poetry and phrases that are more suitable, concise, and appropriate in accordance. And because you are unhappy with this, I will make the same demand as yours."

Ibn Muqffah's personality and position encompassed a variety of fundamental duties pertaining to his own understanding of Islam and the political, theological, and social structure of Islam (which undoubtedly differed from that of the majority of Muslims). He was technically accused of having an apostate attitude, hence he was subsequently executed. On the other hand, Imam Zadi, Qasim Bin Ibrahim, authored a book on Ibn Muqffah, which Zadi subsequently had translated and published. Now that this text has been discovered in the Imbrozi library, it is quite obvious that the Mutazila, a group of theologians and rationalist's active throughout the Abbyasis era, were the ones to accuse and pursue Ibn Muqffah for apostasy rather than himself. Ibn Muqffah's lack of concern for Islam was another feature of his character that was widely recognised. He sometimes

expressed his scepticism and hatred of Islam. He was referred to be an atheist since it is clear that he had little regard for the Qur'an, Islam, and Islamic beliefs. He denied the claim that Ibn Muqaffa had abandoned Islam.

Ibn Rawaandi lived in the third century and was the first person to establish atheistic ideas at the pinnacle of his time. His primary ideas were founded on the denial of miracles, the conviction that logic and intellectualism are superior to everything else, and the rejection of prophecy, the Qur'an, and other divine revelation books. Essentially, his logic was founded on greater rationality in all areas, and he was dubbed a sensible man in his day. He viewed the rationalistic method to be the basic perimeters for judging virtue and evil, good and bad, and the sole source to assess everything. After that, there is no need for prophets or divine writings to guide you since they all have inconsistencies and superiority complexes. Instead, he said that reason is built on equality and that it cannot be challenged while claiming to be the greatest truth. He rejects anything that opposes logic.

The history of atheism in Islam reveals an atmosphere of intellectual debate and discussion characterised by tolerance and mutual regard. According to the Qur'an, having several faiths is part of God's will; thus, there should be no coercion, just tolerance and mutual respect. Qur'an Says: "Had your Lord willed, all the people on earth would have believed" (Qur'an, 10:99). In another verse Qur'an says: "There is no compulsion in religion" (Qur'an, 2:256).

Dr. Jaafar Idris explains the Islamic perspective on other faiths. As a fundamental Islamic value that is expressed in numerous Qur'anic verses and has been upheld by Muslims throughout history is coexistence with non-Islamic ideas. It is neither a practice that Muslims impose on their faith or one to which they are forced to turn due to unavoidable extenuating external circumstances. It is a prerequisite that the religion's fundamental principles demand.

Islam gives Muslim intellectuals the courage to participate in peaceful and courteous discourse with individuals of other religions. Whitaker claims that "*Ibn alRawandi and Abu Bakr al-Razi branded as atheists, although it would be more appropriate to say that they were anti-Prophetic rationalists*" when tracing the Muslim history of atheism."

He continues by saying that although they did not question the existence of God, they did have reservations about the Prophets, especially Muhammad (PBUH). They had doubts about prophets because several historical figures had claimed to be them and because of the inconsistencies in their teachings.

It is obvious from early Muslim history that atheism was not a distinct position. Some political organizations used the accusations of apostasy and heresy to target members of opposing organizations. Ibn al-Rwandi and Abu Bakr al-Razi are two Muslim philosophers who are regarded as anti-Prophetic rationalists.

PROMINENT EX-MUSLIM ATHEISTS

TASLIMA NASREEN

Ex-Muslim Taslima Nasreen was born in the country of Bangladesh. She earned her MBBS and worked at Mymensingh Medical Hospital and College. She worked as a doctor in public hospitals and the health sector in Bangladesh. She was born into an Islamic household, but as time passed, she became an atheist (Nasreen, 1999). She was subjected to physical and verbal abuse after releasing her book *Lajja*. She wrote in opposition to Islam, which enraged Muslims in Bangladesh, who demanded that the work be banned. In response to her criticism of Islam, a traditionalist organisation issued a fatwa and placed a bounty on her head.

After a lengthy period of concealment, she was granted permission to depart the country. Currently, she resides in Europe. She continued to edit the poetry journal *Senjuti*. She is the author of twenty-eight novels, poems, short tales, and essays written in Bengali. Her works have been translated into over twenty different languages.

She began her literary career as a poet in 1970 and gained international reputation in the 1990s for her books and articles with feminist perspectives and critiques of all misogynistic faiths, particularly Islam (Bagchi & Suvojit, 2015). She promotes atheism and human rights via lectures, campaigns, and writing (Human Rights, 2018). In the 1994 Kolkata edition of 'the Statesman,' she was interviewed, and it was stated that she advocated for the reform of the Qur'an and the repeal of Sharia, Muslim law (Nasreen, 2018). She was sexually molested as a teenager, and her work as a gynaecologist

influenced her to write about purported behaviour against women in Islam and to oppose religion in general (Nasreen, 2009).

AHMED SULMAN RUSHDIE

Another Ex-Muslim and converted to atheism, Ahmed Sulman Rushdie was born in 1947 to a Muslim household in India. He is recognised as a British Indian writer and author. In 1988, he penned the controversial book *The Satanic Verses*, which sparked demonstrations in Muslim nations. In 1989, the supreme leader of Iran, Ayatollah Ruhollah Khomeini, issued a fatwa calling for his death. His work is seen as a disrespectful portrayal of the Prophet Muhammad (SAAS). The title refers to a contentious Islamic custom. According to this story, Muhammad (SAAS) approved as heavenly three goddesses who would be worshipped in Mecca and put their passages in the Qur'an. According to Salman Rushdi, Muhammad (SAAS) eventually renounced the passages of the Qur'an, claiming that the devil (satan) lured him to recite them in order to appease the Meccans. Sulman Rushdi accused Muhammad (SAAS) of fabricating scriptures attributed to the angel Gabriel (Rushdie, 1988). In reference to the context of these passages, this book defied Islamic tradition. The book was prohibited in thirteen Muslim nations. In an interview with PBS in 2006, Rushdie identified himself as a 'rigid atheist' (Moyers & Rushdie, 2006).

In an interview, he said that he thinks like a man who doesn't believe in God. He said he doesn't believe in any religion's God. In 1990, he said that he had revived the Muslim faith, rejected the attacks on Islam made by the novel's protagonists, and vowed to work for a better understanding of the world's religious views. However, Rushdie then recanted his comments, claiming he had simply feigned.

On the Washington Post's Opinion page he advocated for an Islamic reformation in 2005.

Rushdie is an advocate for the use of satire and mocking in relation to religion. In a statement that was published on English pen, he decried the massacre on Charlie Hebdo and defended the right of satirical criticism to be directed at religious beliefs. He also blasted religious faiths as a sort of unreason and irrationality.

AYYAN HIRSI ALI

Ayyan Hirsi Ali was born in a Muslim home in Somalia in 1969. She is the daughter of the late Somali politician Hirsi Magan Isse (d. 2008). Her family relocated to Kenya, Ethiopia, and Saudi Arabia until she was granted refuge in the Netherlands. She was employed here as a Somali refugee translator. In 2000, she graduated with a master's in political science from Leiden University. She claims that the 9/11 attacks and Osama bin Laden's words led her to convert from Islam to atheism.

In 2004, she challenged Islam in the script for her film 'Submission.' In retribution for the film's publication, the producer, Theo van Gogh, was assassinated by a Muslim terrorist organization called the Hofstad Group.

She subsequently earned a seat in the Dutch parliament and started working in politics. She immigrated to the United States in 2006 and worked there as a fellow at the American Enterprise Institute. To fight and safeguard the rights of women in the west, she founded the (AHA) Foundation. She also worked at the John F. Kennedy School of Government at Harvard University and stayed a well-known figure in the West.

In 2006, she advocated for the freedom of women in her novel "The Caged Virgin." In the book, Ali encouraged the lady to fight for her freedom from Islam and used herself as an example. She draws on her firsthand understanding of the Muslim world and the intellectual tradition originating in the Enlightenment when advising women on how to cope with the gap between Islamic and Western philosophy.

She published "Infidel: My Life," her autobiography, in 2007. She talked about her time spent in Somalia, Saudi Arabia, Ethiopia, and Kenya as well as her migration to the Netherlands, where she was granted political asylum. She also discussed her time at Leiden University, her involvement in the Labor Party, and the assassination of Submission film director Theo. Heretic: Why Islam Needs a Reformation Now, her most recent book, is a harsh critique of Islam. Hirsi Ali was forced to conclude that Islam is inherently violent and hateful as a result of the September 11 catastrophe. Ali contends:

On CNN and Al-Jazeera, archival interviews with Osama bin Laden started airing. They were replete with justification for complete war against America, which he saw as launching a new Crusade against Islam with the Jews. Bin Laden's Quranic quotations reverberated in my mind as I sat in a beautiful home in idyllic Leiden. At first, I thought

they sounded absurd, like the ravings of a lunatic: When you encounter unbelievers, sever their necks." [Qur'an 47:4]. "If you don't go out and battle, God will severely punish you and raise others in your place."" [Qur'an 9,39]. "Wherever you locate polytheists, murder, capture, besiege, and ambush them."" [Qur'an 9:5]. "You who believe, don't think of Jews and Christians as friends. They only have each other's backs. Whoever treats them as a whole becomes one of them. [Qur'an 5:51].

As with other new atheists, Ali attributes key terrorist incidents on Muslims in her book *The Caged Virgin*. Ali claims:

Muslims are responsible for the majority (eleven "and maybe twelve" of the sixteen major international terrorist incidents performed between 1983 and 2000). According to the US State Department, the majority of nations and organizations that aid terrorists are Muslim countries and Muslim organizations. She claims that Muslims constitute one-fifth of the world's population, yet according to a research issued by the Institute of Strategic Studies in London, Muslims are participating in thirty-two armed conflicts, which increased to two-thirds in the year 2000.

Ali argues in another book, *'Nomad,'* that "Muslim youngsters all across the globe are educated the way I was: with violence, taught to love violence, taught to desire for violence against the infidel, the Jew, the American Satan.""

"Islamic aggression is founded in social, economic or political circumstances, or even in theological mistake, but rather in the basic text of Islam itself, in short, Islam is not a religion of peace," she writes in her most recent book, "Heretic.""

She continues, saying that passages from the Qur'an revealed at the end of Muhammad's life order Muslims to fight all non-Muslims, regardless of whether they are the aggressors or not."

She writes, "We must hold Islam responsible for the actions of its most violent members and demand that it change or reject the core principles used to justify such actions.""

ALI. A RIZWI

Pakistan is where Ali Amjad Rizvi was born in 1975. He is now a Canadian oncologist, podcaster, columnist, secular humanist activist, and atheist who used to be a Muslim (Kareem, 2018). He writes columns and news stories for the Huffington Post. He often looks at the problems that Muslims face when they leave Islam (Solaylee, 2016). He grew up in Libya, then moved to Saudi Arabia and went to the American International School there. Since the school is for the children of expats in Riyadh, his show was only about Muslim culture and customs.

The family spent 10 years in Saudi Arabia. The family practiced "Shia" Islam, hence they had to exercise caution in doing so (Powell, 2017). Rizvi and his family had minimal exposure to the Qur'an since they had a limited understanding of Arabic.

When Rizvi studied the Qur'an in an English translation, he was horrified to learn that nonbelievers should be put to death, thieves should have their hands cut off, and women should be treated cruelly. As he studied the text, he developed doubts and ultimately lost faith.

He earned a Master of Science degree from McMaster University in Ontario, Canada. He was awarded Canadian citizenship in. Similarly to well-known religious and Islam opponents such as Sam Harris, he criticised the mingling of extreme Muslims and mainstream Muslims, stating that "Human beings have rights and are entitled to respect." Ideas, texts, and beliefs are not and cannot exist."

He addressed his sentiments regarding the West's effort to legislate against the wearing of the 'niqab' and 'burqa,' saying, "Freedom of choice also includes freedom to make terrible choices, and to me, the greatest way to combat bad ideas is with good ideas, not bans."

In 2015, he produced a major documentary for CNN to draw attention to the plight of Saudi novelist and activist Raif Badawi, who is imprisoned in Saudi Arabia on grounds of apostasy.

The Atheist Muslim: A Journey from Religion to Reason was written by Rizvi in. The book combines information about his life story with an examination of his rejection of Islam via, reformation, secularism and enlightenment. When recalling the criticism of Salman Rushdie's book "The Satanic Verses" and the controversy surrounding the

Jyllands-Posten Muhammad cartoons, he claims that writing this book was unthinkable about 20 years ago, but he adds that by the late 2010s, the Islamic critique had become largely normalized.

He contends that:

"The majority of Christians and Jews no longer take the Old Testament seriously since they no longer see it as the literal, infallible word of God. However, certain passages of the Old Testament do resemble the Islamic State's manual. They have a way out thanks to this. The vast majority of Muslims continue to believe that the Quran is the inerrant, exact word of Allah. More than 80% of Muslims in the nations where the Pew Research Center conducted its study share this opinion. The United States, where Muslims are more socially and educationally integrated than in Europe, has the same percentage of Muslims."

IBN WARRAQ

Ibn Warraq was born in India and immigrated to Pakistan in 1947. With an interview, he said that he "learned Arabic and read the Qur'an as a young man in the intention of becoming an Islamic adherent."

At the age of nineteen, he travelled to Scotland and studied Arabic and philosophy with the Islam studies scholar and orientalist William Montgomery Watt.

This Muslim critic goes under the alias Ibn Warraq. Because of his concerns about his safety, he adopts the alias Ibn Warraq, which translates as "papermaker's son."

"I had dreaded becoming the other salman rushdie,"

Warraq admits (Warraq, 2007). The name is linked with a sceptical philosopher from the ninth century.

Isa Abu Isa Warraq. Warraq used the fictitious name when he published in 1995. The reason I'm not a Muslim the "Institute for the Secularization of Islamic Society" was founded by him. He mostly focuses on criticism of the Qur'an. His other writings include Which Qur'an? What the Qur'an Really Says, Language and Text and Commentary, The Origins of the Qur'an, and The Quest for Historical Muhammad.

Ibn Warraq contends that Islamic law conflicts with the universal declaration of human rights, particularly in how non-Muslims and women are treated. Additionally, he emphasizes his concerns about religious freedom by stating that "in Islam, you don't

have the right to abandon your faith. You are a Muslim just by birth. Apostasy, which is defined in Islam as abandoning your faith, carries a death sentence.”

Warraq believes that Islam forbids independent thought since it controls every element of human existence.

He says that in Islam, God is sovereign, but in democracies, human rights and universal human rights often conflict with many components of Islamic law, particularly the treatment of non-Muslims and women. Warraq denied any religion and claimed humanism to be superior to Islam.

EX-MUSLIM ATHEIST MOVEMENTS

Previously, atheism existed in a dispersed manner. Atheists are now organizing themselves. People who abandoned various faiths and chose atheism are forming groups to amplify their voices and disparage religions worldwide. As with other faiths, ex-Muslim atheist groups are striving to unite their viewpoints.

CENTRAL COMMITTEE FOR EX-MUSLIMS

This Dutch committee, made in 2007, is known as the first Ex-Muslim committee. It was started by Loubna Berrada with the help of some advisors, who were both ex-Muslims and people who didn't believe in Islam. It was meant to help Muslims who leave Islam, because they have the right to do so under the Constitution. Also, the goal of the committee is to fight for women's rights in Islam and to get rid of restrictions on leaving Islam in the Muslim world. The committee has asked the Dutch government to help ex-Muslims who are living abroad. (2007).

THE COUNCIL OF EX-MUSLIM OF BRITAIN (CEMB)

This council was established in 2007 in the United Kingdom as a section of the Central Council of Ex-Muslims. This group seeks to shatter the stigma of abandoning Islam and advocate for secularism, rationality, universal human rights, and principles. In addition, the council wants a number of things, including secular governmental systems, freedom

to criticize religions, and protection for minors learning religion in religious institutions. (CEMB, 2008).

FORMER MUSLIM UNITED

It was initiated by American Freedom Defense Initiative in 2009. Participants Nonie Darwesh (Director), Amil Imani, Ibn Waraq, Wafa Sultan, and Muhammad Asghar are American apostates from Islam. Its primary objective is to defend former Muslims from legal and other dangers. In addition, persuade all Muslims and Muslim spiritual leaders to publicly oppose Sharia concepts that sanction punishment of ex-Muslims, and persuade American legislators to pass laws protecting ex-Muslims. (FMU, 2009)

ATHEIST REPUBLIC

Armin Navabi created it in 2011 (Ex-Muslim Irani-Canadian atheist, secular activist and podcaster). It is essentially a non-profit organization with hundreds of branches in several nations, including Indonesia, Malaysia, and the Philippines. In nations where blasphemy, apostasy, and irreligion are often suppressed and criminalized, it attempts to make it possible for atheists to associate (Atheist Republic, 2011).

Across the globe, numerous ex-Muslim atheist groups follow a similar pattern of operation. Some have been outlawed by Muslim country governments. Their information and websites have been made inaccessible to the local people. This wave of ex-Muslim groups began with the proliferation of new atheism videos and atheism-related scholarly books. The primary goal of these groups is to slander Islam and incite Muslims and the rest of the world to despise Islam. Their primary goals are to encourage apostates from Islam and to undermine the Islamic faith.

The Muslim world is likewise affected negatively by the expansion of atheist groups. According to Win-Gallop International, 5% of Saudis identify as convinced atheists and more than 19% as nonreligious.

The translation of works on atheism into Arabic is the cause of this increase in atheism in the Arab world. Muslims in the West face comparable challenges. There is a rise in the number of apostates and atheists. This issue exists at many levels within Muslim

communities, whilst university campuses are undergoing a profound transformation. A university student who lacks appropriate religious understanding and spiritualism may be misled down the illogical road of rejecting God.

CONCLUSION

Various Muslim intellectuals, philosophers, and political movements were accused of apostasy and heresy throughout the early period of Islam's history. For political benefit, several Muslim political organizations accused rival groups and academics of apostasy and heresy. However, there are no conclusive indications that Muhammad ibn Zakariya al-Razi, Ibn Al- Rawandi, or Abdullah Ibn al-Muqafa denied the existence of God. They were skeptical and argued against the Prophet Hood. Abu Bakr al-Razi held logic in the highest regard. According to him, the human intellect is capable of distinguishing between good and evil and between what is beneficial and what is not. He said that the human mind is rational and does not need external direction; hence, the necessity for Prophets was unnecessary and redundant. In addition, he criticized the sacred texts, especially the Qur'an, arguing that they are inconsistent and nonsensical. He said that because all persons are equal, it makes no sense to choose one for heavenly instruction. He stated that the Prophets' accounts and proclamations were often contradictory.

Prophets assert that their source was divine, yet their interpretations differ. The notion of a divine intermediary was a myth. Razi cited many reasons for the prevalence of religious ideas, including the human penchant for copying and mimicking others as the primary cause. Second, the connection between political leaders and religious clergy contributed to the rise of religion's popularity. The clerics employed this union to propagate their teachings among the populace whenever they sensed their persuasive power waning. Thirdly, by donning religious garb, clerics gained great esteem in public domains. Fourthly, as time passed, religious concepts evolved into deeply ingrained impulses that subsequent generations of people did not examine. With the growth of scientific atheism in the 20th century, the emergence of atheism in the Muslim world is extremely evident.

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