



Theological and Philosophical Dimensions of Atheism: An Evaluation of Sayyed Maududi's Perspective

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Abstract

*In the modern era, atheism has evolved beyond a mere intellectual stance into a well-organized civilizational movement—one that either completely denies the existence of God or adopts a skeptical attitude toward Him. During a time when Western materialism, scientism, and secular philosophies were challenging the very foundations of faith, Sayyed Abul A'la Maududi's critique of atheism emerged as one of the most systematic and intellectually grounded responses within Islamic scholarship against modern irreligious thought. According to Sayyed Maududi, atheism is not simply a philosophical deviation but a civilizational crisis that disconnects humanity from servitude to its Creator. His writings reaffirmed the supremacy of divine revelation over human reason and sought to reestablish harmony between intellect and faith. This study explores Maududi's critical engagement with atheism and materialism, particularly his refutation of Darwin's theory of evolution, Marxist dialectical materialism, and Western rationalism. Through an analytical study of major works such as *Tanqīhāt*, *Tafhīmāt*, and *Tafhīm al-Qur'ān*, it becomes evident that Sayyed Maududi played a pivotal role in reconstructing modern Islamic thought and exposing the moral and intellectual inconsistencies of atheistic ideologies. His concept of "Jāhiliyyat Khāliṣah" (Pure Ignorance) interprets modern Western civilization as a materialistic and sensory world deprived of divine revelation and dominated by skepticism and self-indulgence. The research employs a qualitative and analytical methodology. Primary sources include Maududi's original writings, speeches, and articles, while secondary materials such as scholarly papers and contemporary analyses are also utilized. The study concludes that Sayyed Maududi's critique of atheism is not merely theological polemic but a comprehensive intellectual and civilizational reconstruction, reminding modern humanity of the organic relationship between revelation, reason, morality, and truth.*

The research finally asserts that Sayyed Abul A'la Maududi's critique of atheism remains a foundational pillar of modern Islamic thought. His synthesis of faith and reason provides a holistic alternative to secularism, scientism, and the moral vacuum of the contemporary world. His vision of Islam as a divinely guided system of life continues to offer a lasting framework for moral integrity, spiritual insight, and intellectual coherence.

Keywords: Sayyed Abul A'la Maududi, Atheism, Materialism, Darwin's Theory of Evolution, Marxist Dialectical Materialism, Jāhiliyyat Khāliṣah, Modern thought, Islamic Philosophy



Introduction

Throughout human history, ideas denying the existence of God and His sovereignty have continued to emerge. However, in the modern age this tendency took the shape of a structured ideology—**atheism**. Under the influence of scientific progress and materialistic philosophies in the West, the belief grew that the universe does not require a Creator or any divine reality for its explanation, and that human reason alone is sufficient to solve all problems. This mindset gradually transformed into an intellectual movement calling for religion to be confined to private life—or rejected altogether.

This movement not only reshaped the intellectual foundations of Europe, but through education and the media, it reached the minds of people in the Muslim world as well. Many modern-educated individuals began to regard religious beliefs as outdated and irrational. As a result, Islamic societies fell into an intellectual conflict centered on a fundamental question: *Can reason and science provide complete guidance for life or not?*

Atheism is an ideology that does not accept the existence of God, divine beings, or any supernatural force. An *atheist* is a person who either does not believe in the existence of God or does not hold faith in any divine creator.¹

In English, the term *atheism* comes from the Greek word “**A-Theos**”:

- “**a**” meaning *without*
- “**Theos**” meaning *God*

Thus, it implies “life without God.”

Some Well-Known Definitions of Atheism are as follows:

The most widely used definition of atheism is the one published by Oxford University:

"Atheism: Either the lack of belief that there exists a god, or the belief that there exists none."²

According to Dan Barker:

"Basic atheism is not a belief. It is the lack of belief. There is a difference between believing there is no god and not believing there is a god."³

Karl Marx writes:

"Religion is the opium of the people."⁴

To Marx, atheism was an intellectual rejection of religion, viewing it as a tool of exploitation.

Types of Atheism

Atheism is not merely limited to the denial of God’s existence; rather, it comprises a diverse set of intellectual, social, and psychological attitudes. Various scholars and researchers have classified atheism into several categories based on its nature, intensity, and foundational principles. Below is an explanation of four well-known types of atheism:

¹ Bullivant, S., *The Oxford Handbook of Atheism*, Oxford University Press, Oxford, 2015, P: 11-21

² Blackburn, Simon. *The Oxford Dictionary of Philosophy*. Oxford University Press, 2nd rev. ed., 2008, P: 28

³ Dan Barker, *Losing Faith in Faith*, FFRF Inc., Wisconsin, 1992, P: 88

⁴ Karl Marx, *A Contribution to the Critique of Hegel’s Philosophy of Right*, Introduction, 1844; English translation in *Marx-Engels Collected Works*, Vol. 3, p. 175



Practical or Social Atheism

This type of atheism does not reject God on philosophical or ideological grounds. Instead, individuals simply ignore religion and God in their daily lives. Such people do not necessarily deny the existence of religion, yet the idea of God plays no active role in their personal decisions, moral values, or lifestyle.

In certain secular societies, people distance themselves from religious practices and focus solely on material, worldly, or personal interests. These individuals are often described as “non-religious” or “culturally atheist.”

Philosophical or Theoretical Atheism

This category involves the denial of God’s existence based on logical, rational, or philosophical arguments. It builds upon rational inquiry, scientific evidence, and philosophical reasoning to argue that God does not exist.

Prominent Representatives:

Various influential thinkers of modern atheistic thought have presented distinct perspectives on religion. Sigmund Freud considered religion a product of human psychological desires and unconscious emotions—merely a source of comfort and security. Friedrich Nietzsche, through his famous claim “God is dead,” argued that the modern world has rendered religious and divine concepts meaningless, and that humankind should create its own values. Bertrand Russell raised numerous logical and philosophical objections to the existence of God, viewing religion as intellectually unverified.

Such atheistic ideas are often debated in academic settings, philosophical discussions, and scholarly circles where the rational basis of faith and religion is rigorously examined.

Militant or Antitheism

This is the most extreme form of atheism, built upon the belief that religion is not only unnecessary but harmful, false, and a threat to humanity. Advocates of this viewpoint do not restrict themselves to opposing religion; they launch organized literary, verbal, and even political campaigns against it.

In some cases, this opposition becomes part of state policy—such as the restrictions imposed on religion in the Soviet Union (1917–1991).

Modern critics of this category include Richard Dawkins, who fiercely attacked religion in his book *The God Delusion*, and Christopher Hitchens, who considered religion an obstacle to human progress. This approach often leads to social conflicts and direct challenges to religious beliefs.

Scientific Atheism

Scientific atheism is grounded in the belief that the universe and life can be fully explained through scientific principles and methods, without invoking any supernatural being or divine intervention.

According to this view, religion emerged from human ignorance and the lack of scientific understanding, but has become unnecessary with scientific progress.



The origins of the universe are explained through theories such as the Big Bang, the development of life via evolution, and moral values through human experience and societal norms rather than revelation.

Prominent figures include Stephen Hawking, who maintained that “the universe can create itself,” and Carl Sagan, who believed natural laws are entirely sufficient to explain the unseen.

Historical Background of Atheism

Although atheism is often perceived as a modern concept, its roots extend back to ancient civilizations. In ancient Greece, philosophers such as Democritus and Epicurus presented material explanations of the universe and questioned the authority of gods. Even Socrates was accused of corrupting the youth and denying the gods.

In the Roman period, several thinkers continued to critique religious beliefs. However, atheism gained organized expression after the Renaissance and the Scientific Revolution, when reason, observation, and empirical inquiry began to outweigh religious explanations.

During the Enlightenment of the 17th and 18th centuries, philosophers like David Hume, Voltaire, Karl Marx, and Friedrich Nietzsche critically examined religion and laid the groundwork for philosophical atheism.

In the 19th century, Charles Bradlaugh, a key figure in Britain, fought a long battle to make atheism socially acceptable. Although he did not fully achieve his goal, he paved the way for future thinkers.¹

Scientific developments in the 19th and 20th centuries—especially Darwin’s theory of evolution—further challenged traditional religious interpretations. Atheism thus evolved into a comprehensive intellectual framework shaped by human experiences, social dynamics, and philosophical reasoning.

Atheism in the Modern World

Today, atheism is not only a topic of philosophical and scientific debate but also a significant social trend particularly in the West. In Europe and North America, religious commitment is steadily declining, with younger generations showing reduced belief in God, religion, or divine scriptures.

Recent statistics indicate rapid growth in the number of “nones” people unaffiliated with any religion. Scandinavian countries (Sweden, Norway, Denmark) and the United Kingdom have reported atheist or non-religious populations exceeding 50%.

In Asia, countries like China and Japan also show decreasing religious influence. China has promoted atheism at the state level, leading to decades of religious decline. In Japan, religions such as Shintoism and Buddhism largely survive as cultural traditions rather than spiritual commitments.

Even in Saudi Arabia, atheistic thought has begun to find a foothold.²

¹ Hyman, G., *Atheism in Modern History*. In: M. Martin, ed., *The Cambridge Companion to Atheism*, 2007, P: 29-31

² WIN-Gallup International, *Global Index of Religiosity and Atheism*, 2012, P: 16.



Modern media and education have significantly influenced this shift. Social media, YouTube, films, TV series, and pop culture frequently prioritize scientific and rational thinking over religious belief. Many celebrities, writers, and artists openly express atheistic views, influencing younger audiences. In some educational settings, religious ideas are presented as conflicting with scientific realities, generating doubt among students.

Interestingly, some individuals identify as atheists yet remain culturally connected to their religious traditions. Such people are often called “cultural Muslims,” “cultural Christians,” or “Jewish atheists” individuals who reject the spiritual dimension of religion but maintain cultural practices such as fasting in Ramadan or celebrating religious festivals.

Sayyed Maududi’s Response to Atheism

After the 1857 War of Independence, when British rule had become firmly established in the subcontinent, atheism began to spread its influence, affecting the minds and thoughts of Muslims and the youth. In these challenging circumstances, Sayyed Maududi initiated both intellectual and practical struggle against atheism. He transformed the perception of Islam from a mystical and monastic tradition into a complete system of life and an active movement. Sayyed Maududi not only presented scholarly arguments against this destructive ideology but also emphasized the necessity of combating it practically through social reform and the awakening of Islamic consciousness.

In the third decade of the twentieth century, when many students at Aligarh Muslim University were falling prey to atheism and materialism, Sayyed Maududi’s writings published in the monthly *Tarjuman al-Qur’an* (launched in 1932 from Hyderabad Deccan¹) began gaining remarkable influence. One of the fundamental aims of publishing *Tarjuman al-Quran* was to counter atheistic ideologies and systematically cleanse the minds of Muslims from their influence. As a result, a visible intellectual transformation took place among the students, and a circle of young Muslims emerged who recognized Islam as a comprehensive system of life.

The President of the University Students’ Union, Mr. Javed Habib, said:

“Sayyed Mawdudi spoke about *the sovereignty of God* at a time when not only ordinary Muslims but even many prominent scholars hesitated to present this fundamental belief of Islam. Allah Almighty has blessed Sayyed’s tireless struggle in such a way that now, not just in one country but in several nations, the establishment of an Islamic government is being discussed.”²

In his presidential address, the University Director of Religious Studies, Sayyed Muhammad Taqi Amini, said:

“Sayyed Maududi’s greatest achievement is that he understood the mindset of the new generation and presented Islam to them in a style suited to their intellectual temperament. He infused everyday practices such as prayer and fasting with a captivating beauty and profound meaning. Through his writings and scholarly efforts, he stood firm against the scorching winds

¹ ‘Abd al-Raḥmān ‘Abd, Sayyid Abū al-‘Alā Mawdūdī – Sawanih, Afkar, Tahrīk, Idarah Tarjuman al-Qur'an, Lahore, 2023, p. 88

² Interview: Riyāz al-Raḥmān Sharwānī, from Dhoop Chaon, dated 29 April 2014, at Habib Manzil, Aligarh



of Western materialism and Communist atheism, and instead spread the refreshing breeze of Islam.”¹

Jāhiliyyat-e-Khālīshah

Sayyed Maududi described the Western intellectual system as “Jahiliyat Khalisah.”² By this he meant that the Western system its science, philosophy, and worldview built entirely on human reason while being independent of God and revelation, is in fact a *complete form of jahiliyyah*. It is a system empty of divine guidance, grounded purely in material pursuits and worldly pleasures. In Islamic terminology, *jahiliyyah* does not merely mean ignorance; rather, it refers to rebellion against God, self-sufficiency, and adopting an attitude as if man himself is the ultimate authority. In this sense, “Jahiliyat Khalisah” represents a way of life entirely removed from Allah’s system of guidance.

According to Sayyed Maududi, “jahiliyyah” does not simply denote a lack of knowledge; it is a full-fledged way of life that disregards divine guidance and rests solely on human-made ideas. It is called “khalisah” (pure) because it carries no trace of Islamic thought, no moral or spiritual anchor only a self-contained worldview centered entirely on man and his material interests.

In this context Sayyed Maududi states:

“Among the nations that encountered Western civilization, some lacked any firm civilizational foundation, and others though they had a civilization had already lost its essential features. Therefore, no real clash took place in their case. The situation of Muslims, however, was altogether different. They possessed a complete and independent civilization whose intellectual and practical foundations directly contradicted Western civilization. During this struggle, every aspect of the Muslims’ beliefs and practical life suffered devastating effects.”³

Jahiliyat Khalisah is a worldview that answers all human questions solely through sensory experience and material observation. Its inevitable consequence in human life is that a person adopts an entirely autonomous and irresponsible attitude, free from any moral restraint, accountability, or fear of being answerable. The society built on such thinking is founded on human sovereignty, where laws are created and altered according to human desires and utilitarian convenience. Policies shift based on benefit and expediency alone. Its social and cultural life is rooted in self-indulgence, where the pursuit of pleasure is unrestricted by any moral code.

Arts and literature shaped by this mindset naturally lean toward nudity, sensuality, and moral looseness. The system of education also reflects these ideas, reinforcing the same worldview and lifestyle. This is pure jahiliyyah, evident in every aspect of modern life.⁴ According to Sayyed

¹ Amini, Maulānā Muḥammad Taqī, Pandrah Rozah 'Humqadam', 5 October 1979, Aligarh

² Mawdūdī, Abū al-A‘lā, *Tajdīd wa Iḥyā’-e Dīn*, Islamic Publications, Lahore, p. 12.

³ Maududi, Abul A‘la, *Tanqeehat*, Islamic Publications, Lahore, 2018, p. 10

⁴ Muhammad Mushtaq & Dr. Khalid Mahmood Arif, *THE GLOBALIZATION TEST: CAN ISLAMIC PRINCIPLES OF PLURALISM UNITE A DIVIDED WORLD?* (2025). *Contemporary Journal of Social Science Review*, 3(3), 47-54. <https://doi.org/10.63878/cjssr.v3i3.1033>



Maududi, the dishonesty of individuals, oppression of rulers, injustice of judges, greed of the wealthy, moral decline of the masses, and the larger evils of nationalism, exploitation, imperialism, war, aggression, and destruction—all these bitter experiences point unmistakably to the fact that this is the natural outcome of Jahiliyat Khalisah.¹

Sayyed Maududi considered it essential to first clarify the mental condition of the educated Muslim class. He writes:

“Even in places where Muslims enjoy political independence and sovereignty, they are not free from *intellectual slavery*. This assumption dominates their minds that truth is whatever the West regards as truth, and falsehood is whatever the West declares to be false.”²

He further writes:

“The champions of the modern movement considered it necessary to attempt solving the mysteries of the universe without assuming the existence of God or any supernatural being. They deemed every method ‘unscientific’ in which the existence of God was taken as a premise for understanding the workings of the cosmos. Therefore, it is not surprising that a prejudice arose among the intellectuals and philosophers of the new age against God, the soul, spirituality, and metaphysical matters a prejudice that was not based on reason or argument, but purely on emotion. They did not deny God because rational proofs had demonstrated His non-existence or non-necessity; rather, they were averse to Him because He happened to be the God worshipped by those whom they considered enemies of their intellectual freedom. In the following five centuries, all the intellectual and academic efforts they undertook were driven by this same irrational sentiment.”³

According to Sayyed Maududi, it is illogical for a person to adopt a belief and then continue doubting it endlessly. This does not mean that discussing the foundational principles of a belief or questioning its validity is prohibited every person has that right. However, once a belief is accepted sincerely, then contentment and steadfastness upon it are essential. It is not wrong to seek the wisdom behind a command, but demanding a detailed explanation for every single injunction of Islam before acting upon it is neither rational nor practically appropriate.

Sayyed Maududi places this point within a civilizational context and explains it in the following manner:

“When a person enters any system, he enters with the basic assumption that he fully accepts the system’s supreme authority and acknowledges its rule. If he remains a part of that system, it is his duty to obey its supreme authority regardless of whether he feels satisfied with every minor command. Violating a command due to personal weakness is another matter; a person may remain part of a system

¹ Maududi, Abul A’la, Islam and Jahiliyyah, Monthly Tarjuman al-Qur’an, April 1941

² Maududi, Abul A’la, Tanqeehat, p. 8

³ ibid p. 8

even while occasionally disobeying its details. But if a person, in even the smallest matter, makes his own personal satisfaction a condition for obedience, then in reality he is refusing to accept the authority of that system, and this is outright rebellion. In a state, such behavior results in a charge of treason; in an army, it leads to court martial; in a school or college, it results in expulsion; and in religion, it leads to a verdict of disbelief. Such a demand for justification cannot be granted to anyone who chooses to remain inside a system. The rightful place for such a person is outside, not within. Let him first step out then he may raise whatever objections he wishes.”¹

To clarify the intellectual level of such people, Sayyed Maududi proposes a rational test: “Speak to a religiously educated person on a religious issue and test his intellectual state by first making him profess that he is a Muslim. Then, present before him a plain command of the Shariah with its textual proof. Immediately he will shrug his shoulders and, with an air of great rationalism, say: ‘This is priest-craft; show me a rational argument. If you have no rational reasoning and only quote scriptures, I cannot accept what you say.’ These few sentences are enough to reveal that this person has not even been touched by rationality. Poor fellow after years of education and training, he has not even understood what the intellectual requirements of a seeker of proof are, nor what the correct position of such a seeker should be.”²

Challenging the Premises of Evolutionary Theory

In the West, scientific thought was already distancing itself from religious authority when Charles Darwin introduced the theory of evolution. According to this theory, all living beings originated from a primitive life-form and gradually changed over time; the strong survived while the weak vanished, and human beings too emerged through an evolutionary process from an ape-like creature. This idea eventually rendered the concept of God unnecessary, and the Western mind accepted it with great enthusiasm.

During Darwin’s lifetime, opposition to his theory remained weak, but by the mid-twentieth century, several French biologists declared it “impossible” and “merely a belief,” which severely weakened its scientific credibility.

Sayyed Maududi rejected this theory on both rational and scriptural grounds. The Qur’an clearly describes the stages of human creation.

In Surah Al-Hijr, Allah says:

”وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ خَالِقٌ بَشَرًا مِّنْ صَلٰٓصَالٍ مِّنْ حَمَآءٍ مَّسْنُوۡنٍ . فَاِذَا سَوَّيْتَهُ وَنَفَخْتَ فِيْهِ مِنْ رُّوْحِىْ
فَقَعُوۡا لَهٗ سٰجِدِيۡنَ”³

¹ Maududi, Abul A’la, Tanqeehat, p. 108-109

² Ibid, 108-109

³ Al-Hijr: 28–29



These verses show that the creation of man took place directly from clay. Sayyed Maududi writes:

“Here the Qur’an explicitly states that man did not advance from animal stages into humanity as some Qur’an commentators influenced by Darwinism attempt to argue but his creation began directly from earthly elements described by Allah as *ṣalṣāl* and *ḥama’ masnūn*. *Hama’* in Arabic refers to dark mud in which decay has produced a foul odor, indicating fermentation. *Masnūn* has two meanings: altered, putrid, smooth clay; or molded and cast, given a defined shape. *Ṣalṣāl* refers to dried clay that produces a ringing sound. These terms clearly show that a form was shaped from fermented clay, it dried, and then the spirit was breathed into it.”¹

For Sayyed Maududi, this Qur’anic explanation directly contradicts Darwin’s evolutionary theory. In his view, the complexity of life is not the result of a blind mechanical process but evidence of a purposeful divine plan. He writes that the universe is the creation of a supreme Mind, who nurtured each species in an environment suited to it and gradually eliminated the unnecessary ones.

Darwinism, according to Sayyed Maududi, was readily embraced by an already atheistic Western mindset:

“Europe at that time trying to make its atheism walk without legs jumped to adopt these wooden legs, placing them under not only all branches of science but also under its philosophy, morality, and social sciences. Yet, from an intellectual and scientific standpoint, this explanation contained and still contains so many flaws that hardly any clear-minded person can consider it even one reasonably acceptable interpretation of observable phenomena.”²

He then identifies the most fundamental weakness of the theory:

“Its entire foundation is built on *‘it must have happened’*, whereas in science the only credible basis is *‘it is’*. And if *‘it must have happened’* is acceptable, then my *‘it must have happened’* that life began by the command of a Wise Creator is far more rational and better explains observable realities.”³

Even Darwin was not unaware of these weaknesses. In his chapter “*Difficulties of the Theory*”, he admits that if species evolved gradually, then countless intermediate forms should exist but they are missing. Trying to explain this, he writes:

“At present we should not expect to find countless intermediate links in every region... although they must surely have existed and lie buried in the form of fossils.”⁴

¹ Maududi, Abul A‘la, Tafheem al-Qur’an, Commentary on Surah Al-Hijr, Idara Tarjuman al-Qur’an, Lahore, 2016 p. 504

² Maududi, Abul A‘la, Tafheemaat, Islamic Publications, Lahore, 2022, Vol. 2, p. 238

³ Maududi, Abul A‘la, Tafheemaat, Vol. 2, p. 243

⁴ Charles Darwin, The Origin of Species, The New American Library of World Literature, New York, 1958, P: 158



Sayyed Maududi's Islamic Solution to Modern Deviations

In Sayyed Maududi's view, the spiritual disorientation and moral disintegration of the modern world stem from a single, deep-rooted malady: the abandonment of God. The moment humanity sought freedom from divine sovereignty and from the moral framework ordained by revelation, it gradually slipped into the servitude of its own desires, ego, and material ambitions. This inner rebellion stripped man of responsibility and eroded the moral strength that once restrained him from excess.

When the ancient moral order crumbled, a new secular civilization rose glittering on the surface yet hollow at its core. It presented itself as progressive, but its foundations were drained of spiritual depth and ethical substance. In such a world, the purpose of life shrinks to personal gain, fleeting pleasures, and the restless pursuit of self-gratification. This stands in stark contrast to the religious vision, wherein the human being is seen as a balanced, accountable, and interconnected presence within a divinely ordered universe. Once he severs this natural bond, the human self becomes his sole guide; yet this self, by its very constitution, is impulsive, greedy, and driven by unchecked desires. The inevitable outcome is a life bereft of balance, moderation, and virtue.

For Sayyed Maududi, the greatest illusion of secular modernity is the belief that human reason—isolated from revelation can uncover the true path on its own. History testifies otherwise: humanity has repeatedly gone astray, deceived by its passions, blinded by prejudice, and seduced by temporary gain. The unbridled indulgence of sensual instincts, the glorification of ego, the disdain for inherited morality, and the aversion to every form of restraint these ailments push man to a point where even the clear line between good and evil begins to fade.

According to Sayyed Maududi, the cure for this civilizational malaise lies only in a return to transcendent, metaphysical, and spiritual foundations:

- to once again perceive Man and the cosmos as an organic and harmoniously linked whole,
- to restore equilibrium between personal freedoms and collective responsibilities,
- to place moral cultivation at the heart of social life,
- to reject the divisive idols of nationalism, race, and color,
- and to strive for a global order that offers dignity, security, and justice even to the weakest of nations.

Sayyed Maududi's addressed especially to the Muslims is to rediscover their roots: their moral heritage, their intellectual tradition, and the spiritual essence of their civilization. They must build societies grounded in justice and ethics, reform their collective character, and present to the world a living model capable of leading humanity out of fragmentation and back toward a shared, luminous path.

The journey is undoubtedly arduous, yet the horizon is never without hope. For just as darkness sharpens the longing for light, so too can the spiritual night of the present age intensify humanity's quest for truth, justice, and divine illumination.

Conclusion



Sayyed Abul A‘la Maududi’s intellectual engagement with atheism represents one of the most comprehensive and penetrating critiques produced in the modern Islamic intellectual tradition. His analysis does not merely refute atheistic doctrines; rather, it reconstructs an Islamic worldview capable of responding to the philosophical, scientific, and cultural challenges posed by modern materialism. For Sayyed Maududi, atheism is not simply the denial of God—it is the collapse of a civilizational framework in which human life loses its transcendent anchor and morality becomes subject to personal desire and social convenience. He viewed atheism as the logical outcome of a worldview that elevates human reason above divine revelation and seeks to interpret the universe without acknowledging its Creator.

Throughout his writings, Sayyed Maududi consistently emphasized that the modern crisis of meaning, morality, and human purpose stems from humanity’s rebellion against divine authority. By tracing the intellectual roots of Western materialism whether in Darwinian evolution, Marxist dialectical materialism, or secular rationalism he exposed the internal contradictions and moral consequences of a worldview built upon sensory empiricism and spiritual denial. In contrast, Sayyed Maududi presented Islam as a coherent, holistic system in which revelation and reason are harmonized, and in which human dignity, moral responsibility, and social justice derive from the sovereignty of God.

In essence, Maududi’s critique of atheism is both a diagnosis of the spiritual disorientation of modern civilization and a call to restore the organic unity between faith, intellect, and moral life. He urged Muslims to rise above the imitation of Western thought and to re-anchor their worldview in Tawheed—a divine-centered vision in which knowledge, ethics, and social order are grounded in revelation. His intellectual legacy thus continues to offer an enduring framework for understanding the ideological struggle between Islamic monotheism and the godless paradigms of the contemporary world. Far from being a historical response, his critique remains a guiding lens for scholars, thinkers, and reform movements seeking to navigate the challenges of atheism in the modern age.