

The False Presuppositions of Atheists Based on the Weak Explanations of Theists

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There are two kinds of atheistic approach: the early one tried to reject every kind of arguments for theistic beliefs and the recent one focused on proposing some arguments for that there cannot be any theistic reality.

Both of them demonstrate for their views. But these views are against some theistic explanation about some kind of their imagination of God. There are many sources for a theist to form his idea of God and theistic realities. The Sacred texts, the interpretation of those texts, the intersubjectivity among a group of people based on their culture, the explanation of religious thinkers and so on, brought about different imagination from theistic realities. Most of people do not try to examine coherency of their imagination. Although their beliefs refer to semi-real being, they usually have some assumptions that are poor in coherency. Based on these incomplete ideas they try to defend their presuppositions. These incomplete presuppositions prepare some rooms for atheism to criticize theistic beliefs or bring arguments for rejecting them.

I believe that the main duty of theism is not to demonstrate against atheism, but they must correct their imaginations and try to defend of more complete ideas. I believe in this respect atheists helped theists to elaborate coherently their beliefs.

There are some main movements for atheism in modern history. In the history of Western thought, these movements, in my view, can be classified as follow:

- 1- Rejection of dominant command of church. (Century 14-15)
- 2- Humanistic subjectivism as a criteria for acceptance of God. Arguing for the existence of God replaced the truth of God. Although this movement accepts God, leads to forgetfulness of Lordness of God. (Century 16-17). The weak presuppositions of theists was defense of "God of gaps".

These defenses paved the path for rejection of the design argument as a scientific fact. The atheists (for example Pierre-Simon de Laplace) emphasized that scientific explanations are enough and there was no need for a god to explain the natural facts.

- 3- Philosophical questioning of the previous arguments for the existence of God (like David Hume and Immanuel Kant). (Century 17-18). Because the previous arguments for the existence of God posed by theists, focused on weak argumentation derived from experience even for rational arguments instead of focusing on intellectual facts.

This movement did not lead to negation of God but a kind of agnosticism. Because rejecting arguments for God does not entail to nonexistence of God but that there are not good arguments for proving His existence.

- 4- Importance of subjectivism and emphasize on religious experience (by Friedrich Schleiermacher) as belief in God experienced by internal feeling of Him. This kind of defense of theists authenticated belief in God instead of belief that God exists. The reaction by atheists was showing that this belief is vain. In this movement, the causes of belief in God were attacked by atheists instead of the reasons for the existence of God. (Ludwig Feuerbach, Karl Marx, Auguste Comte, Sigmund Freud, Friedrich Nietzsche). (Century 19)

- 5- Emergence of linguistic philosophy and the problem of meaning of God. Atheists (like Ayer, Flew and other logical positivists) tried to show the meaninglessness of God and religious statements based on that the religious statements cannot have the criteria of verifiability and falsification. The presuppositions of atheists were that they supposed that the position of God in the world and his acts are like the position of a gardener to garden. This weak explanation of God posed the question of meaninglessness of God. (1900-1950)

- 6- Emergence of arguments for non-existence of God instead of agnosticism (J. L. Mackie, Findley, Kai Nielsen, William Rowe, Michael Martin). The weak solutions for the problem of evil and problem of our free will and omniscience of God made false presuppositions for atheists to argue in this manner. (1950-2000)

- 7- Darwinism as rejection of religious teaching of creation. (1850-2010). This debate has been more popular and atheists like Richard Dawkins wrote some books and posed some vulgar attacks to theism. The weak

explanation of the Divine activity as creation among some theists paved the path for this kind of atheism.