

Atheism...

- ✓ Arguments for Atheism
- ✓ Scientific and Philosophical Grounds
- ✓ Lack of Empirical Evidence for God
- ✓ Problem of Evil
- ✓ Problem of Design Argument
- ✓ Problem of Silence and Hiddenness
- ✓ Arguments for Theism
- ✓ The Problem of Verifiability or Falsifiability

Definitions...

Etymologically, Atheism is derived from the classical Greek *a-* (normally meaning 'not' or 'without') and *theos*, ('god').

2. 'Atheism [...] is the belief that there is no God or gods' (Baggini 2003:)
3. 'At its core, atheism [...] designates a position (not a "belief") that includes or asserts no god(s)', (Eller 2010: 1)
4. '[A]n atheist is someone without a belief in God; he or she need not be someone who believes that God does not exist' (Martin 2007: 1)
5. '[A]n atheist does not believe in the god that theism favours' (Cliteur 2009: 1)
6. 'By "atheist," I mean precisely what the word has always been understood to mean—a principled and informed decision to *reject* belief in God' (McGrath 2004: 175)

Generally...

atheism thus becomes an absence of something called 'theism'. Importantly, it does not *require* a specific denial or rejection of, nor any animus against, this 'theism' although, also importantly, it does not rule it out.

God is Dead...

God is dead! God remains dead! And we have killed him!
Yet his shadow still looms. How can we console
ourselves, the murderers of all murderers! The holiest
and mightiest thing the world has ever possessed has
bled to death under our knives: who will wipe this blood
from us? With what water could we clean ourselves?
What festivals of atonement, what holy games will we
have to invent for ourselves? Is the magnitude of this
deed not too great for us? Do we not ourselves have to
become gods merely to appear worthy of it?
(Nietzsche[1882]2001:120)

Negative and Positive Atheism

negative atheism' is consonant with our basic definition of an *absence*. It thus includes such positions as agnosticism (in both its classical sense of a specific belief that there is insufficient evidence either to believe or disbelieve in the existence of a God or gods, and in its more popular sense of not having made up one's mind), and the view of some linguistic philosophers that the word God is literally meaningless. Any person who does not, at present, have a belief in the existence of a God or gods is thus a negative atheist.

By contrast, a 'positive atheist' is someone who is not only without such a belief, but holds a specific belief (which may, of course, be held with varying levels of certainty or interest) that there is no God or gods. Thus positive atheism implies negative atheism, but not vice versa. Positive atheism too may be further subdivided into various kinds.

Graham Oppy, Arguments for Atheism

درس
گفتارهای
مقولات ویژه
در فلسفه دین
دکتر سید
حسن حسینی
دانشگاه
صنعتی شریف

1_ Theism is Meaningless

The paradigm example is A. J. Ayer. Ayer claims that the sentence 'There exists a transcendent god' has 'no literal significance' (1936: 158). This sentence is not an analytic truth—i.e., not a sentence that is true simply in virtue of the words from which it is composed—and, second, that there are no actual or possible observations that are relevant to the determination of its truth or falsehood (ibid.: 52)

on Ayer's own account, atheism and naturalism are no more literally meaningful than theism: if a sentence is meaningless, then so is the denial (negation) of that sentence, and so, too, is any sentence that entails the denial (negation) of the sentence in question.

The New Atheists' Invisible Pink Unicorn

The *invisible pink unicorn* is an intellectual device intended to ridicule religious belief, the implication being that belief in God is logically equivalent to belief in an invisible pink unicorn.

Graham Oppy, Arguments for Atheism

2. Theism is Incoherent

Some philosophers of a broadly Wittgensteinian persuasion have argued that claims, affirming the existence of supernatural beings and forces that have and exercise power over the natural world, are 'ungrammatical'.

3. Theism is Logically Inconsistent

Many philosophers have argued that particular versions of theism are logically inconsistent. If we suppose that were God to exist, God would have a sufficiently wide range of properties—essential omniscience, essential omnipotence, essential perfect goodness, necessary existence, essential simplicity, essential impassibility, essential perfect libertarian freedom, essential consciousness, essential personality, essential foreknowledge, essential infinity, essential eternity, and so forth—then there is ample opportunity to argue for the logical inconsistency of God as thus conceived.

Graham Oppy, Arguments for Atheism

4_ Theism is Impossible

given our best current philosophical and physical understanding of causation, laws of nature, space, time, and knowledge, it is simply impossible that there is an omnipotent and omniscient God.

Graham Oppy, Arguments for Atheism

5_ Theism is Improbable Given Known Fact

Many philosophers have argued that particular versions of theism are logically inconsistent with known fact. If we suppose that, were God to exist, God would have a particular range of properties essential omniscience, essential omnipotence, essential perfect goodness, necessary existence, essential simplicity, essential impassibility, essential perfect libertarian freedom, essential consciousness, essential personality, essential foreknowledge, essential infinity, essential eternity, and so forth—then there is ample room to argue that God's existence is logically inconsistent with facts about the world that are acknowledged on (almost) all sides—that there is evil, that there is moral evil, that there is a lot of evil, that it is not obvious that God exists, that there are many people who fail to believe that God exists, and so forth. Some have argued that, if God existed, God would have made a world in which everyone always freely chooses the good (e.g., Mackie 1955). Some have argued that, if God existed, God would have made God's existence (more) obvious to all (e.g., Schellenberg 1993). Some have argued that, if God existed, God would have ensured that all human beings came to believe in God before they died (e.g., Drange 1998b)

Graham Oppy, Arguments for Atheism

6. Theism is Morally Repugnant

The only kind of freedom that it is possible to have is compatibilist freedom. But it is impossible to have compatibilist freedom if there is a causally upstream agent who selects one's beliefs and desires. So it is impossible for you to be free if you are one of God's creatures. But freedom is a highly significant moral good. So God's non-existence is morally desirable: God's nonexistence is necessary for our freedom and the goods that our freedom makes possible—e.g., moral responsibility.

Oppy: Naturalism or Theism...

William Rowe...

1. There exist instances of intense suffering which an omnipotent, omniscient being could have prevented without thereby losing some greater good or permitting some evil equally bad or worse.
2. An omniscient, wholly good being would prevent the occurrence of any intense suffering it could, unless it could not do so without thereby losing some greater good or permitting some evil equally bad or worse.
3. (Therefore) There does not exist an omnipotent, omniscient, wholly good being. (Rowe 1979: 336)

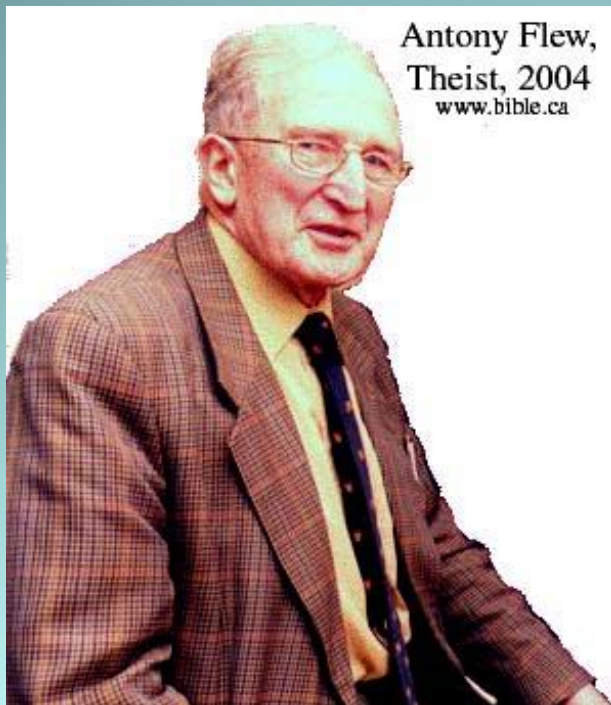
...Rowe

- 1_ If pointless evil exists, then God does not exist.
- 2_ Pointless evil does exist.
- 3_ Therefore God does not exist.

- There is so much excessive evil in the world that is pointless and unnecessary, and God could achieve his purposes without permitting such evil to occur. The fact that such extreme evil does exist suggests that God does not exist. Rowe used two examples to illustrate what he called the 'factual premise':
 - Bambi: in some distant forest lightning strikes a dead tree, resulting in a forest fire. In the fire a fawn is trapped, horribly burned, and lies in terrible agony for several days before death relieves its suffering. (Natural evil)
 - Sue: a 5-year-old girl is beaten, raped and strangled by an intruder in her house. (Moral evil)
- Rowe argued that both examples are instances where no good state of affairs comes by God allowing this suffering to occur — it is pointless and God has no moral justification for allowing these things to happen.

محورهای اصلی بحث

۱- مختصری درباره آنتونی فلو



- ❖ خانواده مذهبی و سنتی
- ❖ اعتقاد به عدم وجود خدا از ۱۵ سالگی در اثر مواجهه با مسئله شرّ در جهان
- ❖ آکسفورد و علاقه‌مندی حرفه‌ای به فلسفه و آشنایی با رایل
- ❖ حضور و مشارکت جدی در انجمن سقراطی
- ❖ تألیف و تدریس در دانشگاه‌های مختلف بریتانیا و مهاجرت به آمریکا

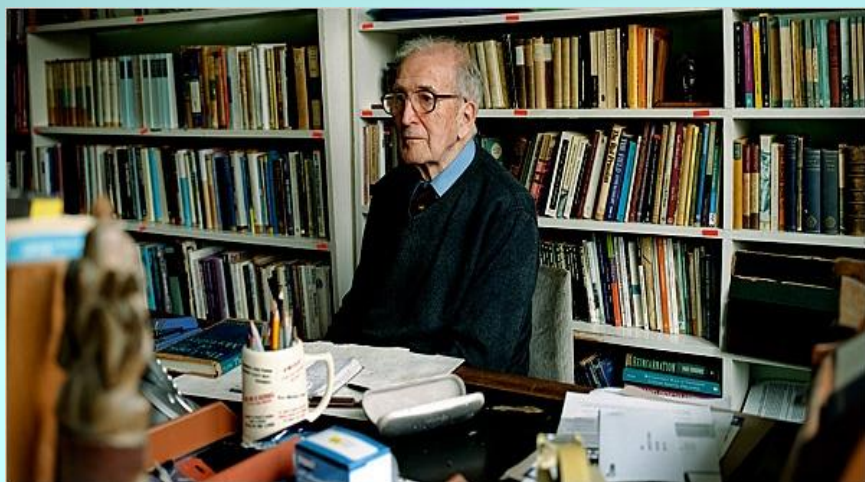
۲- اتئیسم فلو

۱-۲- آنتونی فلو و تحلیل فلسفی - زبان شناختی گزاره‌های دینی

- ❖ مناظره آکسفورد در تابستان ۱۹۵۰، "الهیات و ابطال‌پذیری"
- ❖ فلو: تمثیل دو سیاح در مقاله خدایان ویزدوم و ابطال‌ناپذیری و بی‌معنانگاری زبان دین
- ❖ هیر: بلیک

❖ میچل: ابطال‌پذیری گزاره‌های دینی

❖ فلو: Death by a Thousand Qualifications

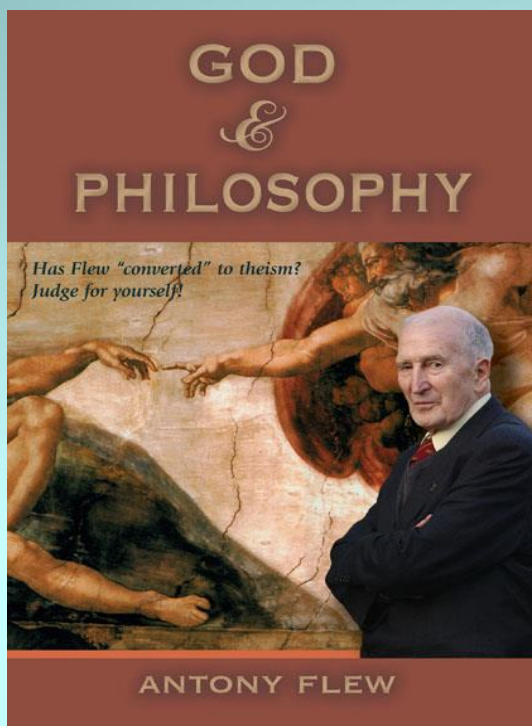


و فلو در دوره خدا باوری؟

۲-۲- آنتونی فلو و مفهوم خدا

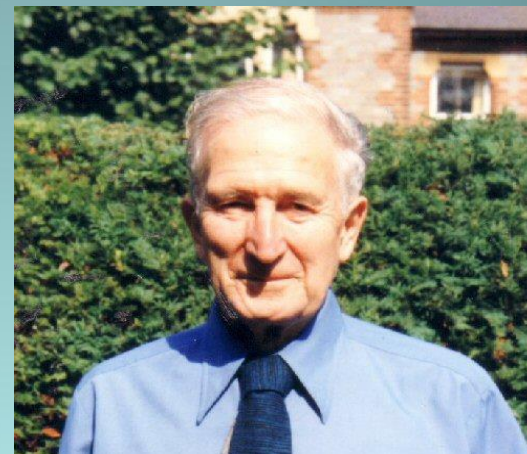
❖ کتاب خدا و فلسفه در سال ۱۹۶۶، و ناسازگاری و عدم انسجام و معقولیت مفهوم خدا

❖ سه مسئله، ماهیت خدا، زبان انسانی در توصیف خدا، و ناسازگاری درونی و بیرونی



و فلو در دوره خدا باوری؟

۳-۲- آنتونی فلو و الهیات طبیعی

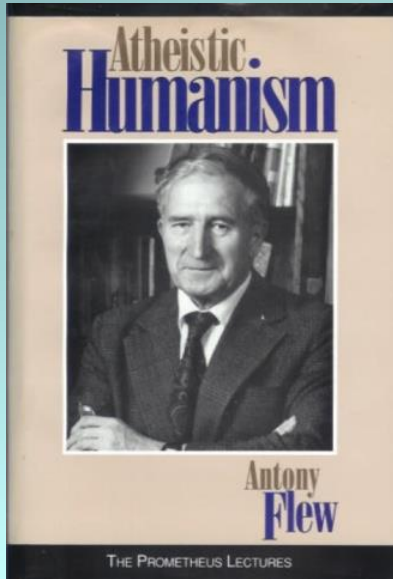


- ❖ رد تمامی استدلال‌های الهیات در دو کتاب **خدا و فلسفه** و **پیش فرض اتئیسم**
- ❖ نقد براهین کیهان‌شناختی، وجود‌شناختی، اخلاقی و غایت‌شناختی و برهان شرط‌بندی پاسکال
- ❖ اهمیت براهین کیهان‌شناختی در دوره دوم فلو

و فلو در دوره خدا‌باوری؟

۴-۲- آنتونی فلو و پیش فرض اتئیسم

The Presumption of Theism

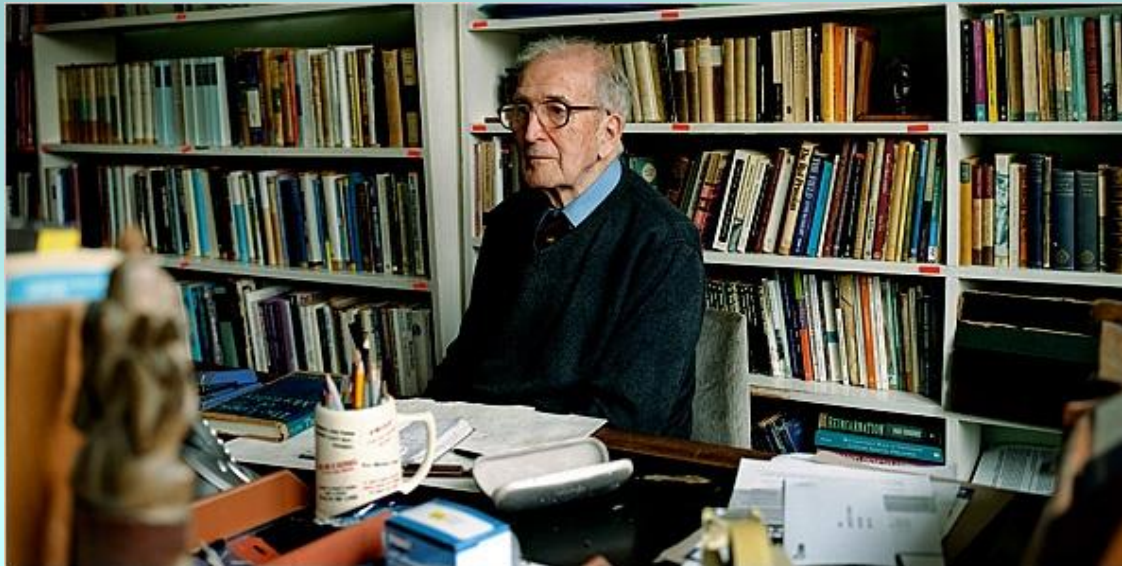


❖ خدا، اختیار، و نامیرایی

❖ مشابهت کامل اصل برائت (حقوق) و اصل اتئیسم (فلسفه)

۳- و "خدا هست"

"There is a GOD "



فلو ۲۰۰۴

- ❖ My Discovery of the Divine
- ❖ A Pilgrimage of Reason
- ❖ I must stress that my discovery of the Divine has proceeded on a purely natural level, without any reference to supernatural phenomena. It has been an exercise in what is traditionally called natural theology. It has had no connection with any of the revealed religions. Nor do I claim to have had any personal experience of God or any experience that may be called supernatural or miraculous. In short, my discovery of the Divine has been a pilgrimage of reason and not of faith

- ❖ Perhaps the most popular and intuitively plausible argument for God's existence is the so-called argument from design. According to this argument, the design that is apparent in nature suggests the existence of a cosmic Designer. I have often stressed that this actually an argument to design from order, as such arguments proceed from the perceived order in nature to show evidence of design and, thus, a Designer. Although I was once sharply critical of the argument to design, I have since come to see that. When correctly formulated, this argument constitutes a persuasive case for the existence of God. Developments in two areas in particular have led me to this conclusion. The first is the question of the origin of the laws of nature and the related insights of eminent modern scientists. The second is the question of the origin of life and reproduction.



- ❖ Did the universe know we were coming?
- ❖ How did life go live?

The only satisfactory explanation for the origin of such end-directed, self-replication life as we see on earth is an infinitely intelligent mind.

Did something come from Noting?

- ❖ **Richard Swinburne** summarizes his exposition of the cosmological argument by saying: "There is quite a chance that, if there is a God, he will make something of the finitude and complexity of a universe. It is very unlikely that a universe would exist uncaused, but rather more likely that God would exist uncaused. Hence the argument from the existence of the universe to the existence of God is a good C-inductive argument." In a recent discussion with Swinburne, I noted that his version of the cosmological argument seems to be right in a fundamental way. Some features of it may need to be amended, but the universe is something that begs an explanation. Richard Swinburne's cosmological argument provides a very promising explanation, probably the finally right one.



- ❖ I want to return now to the parable with which I began this part. We talked of the satellite phone discovered by the island tribe and the attempts to explain its nature. The parable ended with the tribal sage being ridiculed and ignored by the scientists.

- ❖ But let's imagine it ending differently. The scientists adopt as a working hypothesis the sage's suggestion that the phone is a medium of contact with other humans. After further study, they confirm the conclusion that the phone is connected to a network that transmits the voices of real people. They now accept the theory that intelligent beings exist “out there”.
- ❖ Some of the more intrepid scientists go even farther. They work to decipher the sounds they hear on the phone. They recognize patterns and rhythms that enable them to understand what is being said. Their whole world changes. They know they are not alone. And at a certain point they make contact.

The analogy is easy to apply. The discovery of phenomena like the laws of nature – the communications network of the parable – has led scientists, philosophers, and others to accept the existence of an infinitely intelligent Mind. Some claim to have made contact with this Mind. I have not – yet. But who knows what could happen next?

Someday I might hear a voice that says. “Can you hear me now”?

