**Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan**
issn 2354-6174 eissn 2476-9649
Tersedia online di: journal.iainkudus.ac.id/index.php/fikrah
Volume 13 Nomor 1 2025, (139-152)
DOI: 10.21043/fikrah.v13i1.29375

# New Atheist's View on Theological: A Critical Analysis on Sam Harris' Thought

**Zahrul Fata Sholihin**
*Institut Agama Islam Negeri (IAIN), Indonesia*
*zahrulfata@iainponorogo.ac.id*

**Raudlotul Firdaus Fatah Yasin**
*International Islamic University Malaysia, Malaysia*
*rawda@iium.edu.my*

**Fasya Tharra Annada**
*Universitas Darussalam Gontor, Indonesia*
*fasya.thannada@gmail.com*

## Abstract

The New Atheism is emerging and becoming a global phenomenon, especially after 9/11, which was popularized by four well-known authors called the Four Horsemen. One of the new atheist figures, Sam Harris, wrote a book titled '*The End of Faith Religion: Terror, and the Future of the Reason*' that contains critiques on religions, mainly Islam. Harris argues that Islam is dangerous because its Holy Book, the Qur'an, is thought to support jihad, which ultimately leads to acts of terrorism. Based on that, this study aims to critically analyze Sam Harris's interpretation of theological sources of authority, specifically the Qur'an. This study using a qualitative research method and a hermeneutical approach. These data collection and analysis techniques allow more nuanced discussions on New Atheism as interpreted by Harris. This study argues that understanding religion requires philosophical, theological, and historical interpretation rather than solely a scientific or empirical lens. The findings of this study that Harris' explanation about the Qur'an is

superficial and misleading, primarily due to his limited understanding of Islam and the Qur'an itself. This study contributes to the development of Islamic science which can be studied in a multidisciplinary manner without ignoring the holy book as the main source.

Keywords: Islam, jihad, new atheism, Qur'an, Sam Harris

## Abstrak

Ateisme Baru muncul dan menjadi fenomena global, terutama setelah peristiwa 11 September, yang dipopulerkan oleh empat penulis terkenal yang disebut The Four Horsemen. Salah satu tokohnya, Sam Harris, menulis sebuah buku berjudul *The End of Faith: Religion, Terror, and the Future of Reason* yang berisi kritik terhadap agama, terutama Islam. Harris berargumen bahwa Islam berbahaya karena kitab sucinya, Al-Qur'an dianggap mendukung jihad yang mengarah pada tindakan terorisme. Berdasarkan hal tersebut, kajian ini bertujuan untuk menganalisis secara kritis pandangan Sam Harris terhadap sumber otoritatif teologis, khususnya Al-Qur'an. Studi ini menggunakan metode penelitian kualitatif dengan pendekatan hermeneutik. Teknik pengumpulan dan analisis data ini memungkinkan diskusi yang lebih berbobot tentang Ateisme Baru seperti yang diinterpretasikan oleh Harris. Studi ini berpendapat bahwa pemahaman terhadap agama memerlukan interpretasi filosofis, teologis, dan historis, bukan hanya melalui lensa ilmiah atau empiris. Adapun temuan dari studi ini mengungkapkan bahwa penjelasan Harris tentang Al-Qur'an bersifat dangkal dan menyimpang, terutama karena pemahamannya yang terbatas tentang Islam dan Al-Qur'an itu sendiri. Kajian ini berkontribusi atas perkembangan keilmuan Islam yang dapat dikaji secara multidispliner tanpa mengabaikan al Qur'an seabagai sumber utama.

Kata kunci: Islam, jihad, Ateisme baru, Qur'an, Sam Harris.

## Introduction

The early 21st century saw the rise of New Atheism, a movement marked by assertive critiques of religion and a reliance on scientific reasoning, making it closely aligned with scientism (Fuad et al., 2023; Pitafi & Nor, 2022). Coined by Gary Wolf (2006), the term describes a shift from the passive stance of traditional atheism to a more confrontational approach. Promoted by figures known as the Four Horsemen—Richard Dawkins, Daniel Dennett, Christopher Hitchens, and Sam Harris—this movement gained momentum after the September 11 attacks, with intensified criticism particularly aimed at Islam. Sam Harris stands out for making Islamophobia a central theme in his rhetoric (Zarabozo, 2021).

Sam Harris, an American neuroscientist and author born in 1967, holds a philosophy degree from Stanford and a Ph.D. in neuroscience from UCLA. Harris has written several books on topics related to neuroscience and religion (Harris, n.d.). Given his educational background, Harris's worldview is based on a foundation of rationalism, scientific empiricism, and secular humanism (Blackaby, 2016; Roth, 2025; Ruper, 2024). This ideological stance demands all claims to be supported by rigorous evidence-based scrutiny, including religion. As a result of his stance, his strong opposition toward Islam intensified after the 9/11 attacks, leading him to become one of the most controversial critics of the religion (Jennek, 2017). He began writing his influential book entitled The End of Faith Religion: Terror, and the Future of Reason immediately after 9/11 (Emilsen, 2012, p. 524; Taira, 2024, p. 158), though it was not published until 2004. The book presents an intensive critique of religion. He argues that every religion should be critically examined, especially Islam, which he claims provides a blueprint for extremist behavior through its sacred texts.

In The End of Faith, Harris dedicates a chapter to Islam entitled "The Problem with Islam," in which he analyzes the Qur'an as the word of God and the foundation of Islamic theology (Harris, 2005, p. 108). He examines the sources of Islamic belief, specifically the Qur'an and hadith, which he regards as highly problematic. Harris asserts that Islam is a religion that promotes hatred and supports acts of terror (Rehman et al., 2022, p. 1710). Harris argues that Islamic sacred texts have historically been associated with violence, justifying actions such as martyrdom, jihad, and punishment for apostasy. Citing verses he interprets as promoting intolerance toward non-Muslims—particularly following the 9/11 attacks—he concludes that such texts contribute to acts of extremism and terrorism among some Muslims. (Harris, 2005, p. 108).

Consequently, Harris's arguments and critiques have significantly influenced public perception of Islam, particularly in the context of the War on Terror. His views have contributed to intensifying tensions and prejudiced sentiments towards Muslims, a phenomenon often referred to as Islamophobia (Dauda, 2020, p. 260; Harris, 2023). Rather than focusing on combatting terrorism itself, they have been accused of targeting the broader Muslim community, leading to religious discrimination that manifested in many forms, such as verbal abuse, violence, and social exclusion against Muslims. Therefore, in shedding light on critical analysis that integrates theological, philosophical, and scientific perspectives on Sam Harris's concept of New

Atheism, this study is outlined in four sections; introduction, literature review, criticisms, and conclusion. It offers a nuanced critique of Harris's views on Islamic theology, exposes underlying biases in New Atheism's arguments, and reaffirms the rational and moral foundations of Islamic thought.

Before delving into a comprehensive discussion, it is essential to define the concept of New Atheism to establish a clear framework. While some argue that New Atheism is a repackaging of older atheistic arguments, others view it as a distinct phenomenon characterized by its confrontational stance toward religion, particularly Islam, following the 9/11 attacks (Emilsen, 2012; Kaufman, 2018; Stenmark, 2022). The motive behind this action is believed to be the call for jihad in Islam to fight against non-believers (Yuwono et al., 2024, p. 154). Meanwhile, Finley interprets New Atheism not as a new philosophy but as a publishing movement initiated by Sam Harris through The End of Faith (Finley, 2019, p. 9).

Despite existing studies, such as those by Piovezane (2023), Gundogan (2023), and Jennek (2017), which offer theological, philosophical, and socio-political critiques of Harris's ideas, they tend to lack a holistic integration of these approaches. Ruper's (2024) work further contributes by examining Harris's epistemological and psychological attachment to scientism, revealing parallels with religious fundamentalism.

This study focuses particularly on Harris's treatment of the Qur'an in The End of Faith, arguing that his interpretation is rooted in a superficial understanding of Islamic theology. Using qualitative methods—hermeneutical analysis and content analysis—the study engages Islamic interpretative traditions, such as tafsir bil ma'tsur and asbabun nuzul, to critically assess Harris's claims. The findings reveal that Harris selectively cites Qur'anic verses on jihad to support his narrative, without adequate contextual or theological grounding. This results in a distorted portrayal of Islam, highlighting the necessity of a more nuanced and informed engagement with religious texts.

## Sam Harris' View on Islam and Qur'an

According to Sam Harris, the history of human civilization is filled with chaos, murder, and war that cannot be separated from the role of religion as a trigger. This argument, as Victor Strenger is quoted by Whitley Kaufman, is indeed the strongest way to attack religion and label it as the source of all the destruction the world has ever witnessed (Kaufman, 2018, p. 4). Although it is

recognized that there were terrible events that were motivated by religion— such as the Inquisition and the Crusades— Harris does not seem to have read history thoroughly.

Kaufman also quotes Nathan Johnstone, who said that new atheists understand history as badly as they understand philosophy. Therefore, it is not surprising that they find no benefit from religion and forget about things like charities organized by religious institutions and individual religion adherents, various peacekeeping movements, moral education based on religious belief, and the psychological benefits of knowing the meaning and purpose of life (Kaufman, 2018, p. 4). This seems to be neglected by Harris when he asserts that religion poses a threat to human life.

Furthermore, Harris's acknowledgement of the positive aspects of religion does not necessarily demonstrate its effectiveness in improving people's lives. If there is something valuable or beneficial that comes from a religious person, Harris attributes it to merely human effort and ignores the religious motivation behind it. When it comes to bad behavior by religious people, Harris condemns the religion as well, not just the person (Gundogan, 2023, pp. 458–459).

## The Problem of Islam According to Sam Harris: A Critique

Sam Harris, in The End of Faith, contends that religion has been a foundational source of violence and human suffering throughout human history (Harris, 2005, p. 26). He asserts that religion, instead of serving as a catalyst for moral advancement, poses a possible threat to human civilization. Harris concedes that religion may have positively influenced human existence; nonetheless, he argues that these advantages do not validate its truth assertions (Harris, 2005, p. 64). In his framework, Harris categorizes religious belief systems as either advantageous or detrimental, categorizing Islam as detrimental due to its perceived intrinsic theological association with moral problems (Harris, 2005, p. 108).

Harris further argues that elements of Islamic doctrine provide difficulties to Western liberal democracies, claiming, "We are at war with Islam." His reasoning is predicated on the assertion that Islam, in contrast to other religions, is intrinsically supremacist and divides the world into the "House of Islam" and the "House of War," hence, mandating the subjugation of non-Muslims (Harris, 2005, pp. 109–110). However, this approach has been

criticized as historically reductionist and theologically selective by scholars like Esposito (2002). Notably, the Qur'an itself does not contain these terms (Khalil, 2018, p. 103). Islamic scholarship has historically acknowledged the contextual aspect of such classifications, which are contingent upon their specific usage. Classical jurists developed these terms under particular geopolitical contexts, rather than as a static philosophy of expansionism (Esposito, 2002). Moreover, the historical models of Islamic government exemplified by the Ottoman Milet System illustrate that Islamic civilizations have endorsed pluralistic frameworks of coexistence (Lapidus, 1988).

A primary claim in Harris's argument is that the problem with Islam originates not solely from individual Muslims but from its foundational scriptures, especially the Qur'an, which he contends advocates violence and intolerance. He asserts that extreme Muslims are individuals who interpret the Qur'an literally, claiming that the scripture itself is the source of the problem (Harris, 2005, p. 29). The assertion fails to consider the complexity of Islamic hermeneutics. Traditional Islamic scholars differentiate between tafsir bil ma'tsur (interpretation based on transmitted reports, encompassing other Qur'anic verses and hadith) and tafsir bil ra'yi (interpretation by rational analysis). Scholars like Shihab (2005) and Nasr (2013) assert that these methodologies demonstrate that Qur'anic injunctions must be understood within their historical and theological contexts. The concept of jihad, for example, has multiple meanings, ranging from personal spiritual to defensive, according to scholars like Ibn Ashur (2006) and Armstrong (2014).

This contrasts with Harris's characterizations of jihad as intrinsically associated with hostility, which equates to Islam endorsing violence. Furthermore, research indicates that geopolitical and socio-economic factors, rather than scripture alone, are the primary catalyst of religious extremism (Asad, 2003). Scholars contend that Harris's viewpoint neglects the diversity within Islamic traditions and the complex interplay between religion and politics.

From a philosophical perspective, Harris's critique is rooted in a New Atheist epistemology that dismisses metaphysical and theological interpretations in favor of empirical and scientific explanations. His assertion that morality may be exclusively ascertained through scientific methods (Yusuf, 2013, p. 139) corresponds with moral realism, although it is contested by thinkers such as Alasdair Macintyre (1988) and Charles Taylor (2007), who contend that ethical frameworks are influenced by cultural and religious

traditions. Conversely, Islamic ethical philosophy, exemplified in the writings of Al-Ghazali and Ibn Rushd, integrates reason and divine guidance (hikmah), illustrating that religious morality transcends mere dogma and is embedded within a rational and teleological framework.

Additionally, Harris's claim that Islam requires a secular change similar to that of Christianity oversimplifies the historical process. Harris's comparison of Islam and Christianity overlooks the fact that Christianity also experienced violent religious conflicts, such as the Thirty Years War, prior to the advent of secularism in the West. Furthermore, Christianity's engagement with secularism was influenced by particular socio-political developments in Europe, including the Reformation and Enlightenment (Taylor, 2007). The Islamic tradition has always embraced rationalism and philosophical inquiry, exemplified by the works of medieval Muslim polymaths such as Al-Farabi and Avicenna. Consequently, employing Western secularization as a universal paradigm disregards Islam's unique intellectual and civilizational development. It also suggested that Islam's historical development should not be evaluated using the same criteria as European Christendom.

In conclusion, although Harris expresses concern over religious extremism, his critiques of Islam are constrained by an empiricist and selective theological interpretation, failing to engage with Islamic hermeneutics, historical realities, and philosophical traditions. A comprehensive understanding necessitates acknowledging the variety of Islamic interpretations, historical circumstances, and ethical frameworks that extend beyond the literalism he attributes to the religion.

## Sam Harris' View on Qur'an: A Critical Analysis

Sam Harris contends that Islam poses a distinct threat to global stability, not alone due to its followers but also because of the ideological structure established in the Qur'an (Harris, 2005, p. 109). He asserts that Muslims regard the Qur'an as the literal word of God, a conviction he deems problematic, stating:

> *How does the mullah know that the Koran is the verbatim word of God? The only answer to be given in any language that does not make a mockery of the word "know" is—he doesn't (Harris, 2005, p. 67).*

Harris argues that due to this belief, devoted Muslims feel compelled to adhere to all Qur'anic directives, including those he sees as advocating violence. He contends that the Qur'an prescribes global supremacy at the state level and advocates for individual Muslims to accept martyrdom as a pathway to eternal bliss in the afterlife. Harris asserts that this belief system has directly inspired individuals such as Osama bin Laden and other entities categorized as terrorists (Harris, 2005, pp. 110–111).

A fundamental element of Harris's critiques is his interpretation of jihad. He claims that jihad, defined as holy war against non-believers, is both a core principle of Islam and a duty for all Muslim males (Harris, 2005, p. 111). This viewpoint results in rejection of the notion that Islam promotes peace, even though the term itself is derived from the Arabic root salama, which signifies peace or submission. Harris substantiates his assertions by selectively referencing various Qur'anic verses that he interprets as advocating violence, including QS. At-Taubah/9:73 & 123, QS. An-Nisa/4:74–78, and QS. An-Nisa/4:95–101 (Harris, 2005, pp. 31–33). He enumerates several passages that he asserts promote hostility towards non-Muslims, including QS. Al-Baqarah/2, QS. Ali Imran/3, QS. An-Nisa/4, QS. Al-Ma'idah/5, and QS. Al-An'am/6 (Harris, 2005, pp. 117–123).

Nonetheless, Harris's method has faced considerable criticism for its selective interpretation of the Qur'an and its insufficient interaction with Islamic hermeneutics. Scholars contend that his understanding of jihad and martyrdom is historically and theologically oversimplified, failing to take into account the wider linguistic, exegetical, and contextual dimensions of these ideas (Aslan, 2005, pp. 80–81). In Islamic jurisprudence, jihad extends beyond warfare; it includes diverse forms of struggle, such as spiritual, intellectual, and social endeavors aimed at promoting justice and self-discipline (Fattah, 2016, p. 84).

The term jihad originates from jahada, which means strength, effort, and hardship (Ma'afi & Muttaqin, 2012, pp. 135–136). Scholars such as al-Asfahani have interpreted the concept of jihad as encompassing three interrelated dimensions. The first involves jihad against external adversaries, which refers to protective military actions conducted in accordance with stringent ethical guidelines. The second dimension pertains to jihad against the devil, signifying the ongoing struggle to resist sinful temptations. The third dimension is jihad for moral and spiritual excellence within oneself (Al-Asfahani, n.d., p. 101; Bazith, 2014, p. 69).

M. Quraish Shihab expands this description, contending that jihad is a means of attaining objectives through ethical and strategic approaches, adjusting to circumstances while avoiding oppression (Cholil, 2015, pp. 542–546; Shihab, 2005, p. 153). Furthermore, although jihad includes a military aspect in specific historical situations, Islamic law imposes strict conditions on armed conflict, forbidding the death of civilians, the damage of infrastructure, and indiscriminate violence (Hanafi, 2012, pp. 250–251).

Harris's assertion that the Qur'an advocates for indiscriminate warfare neglects the historical context (asbabun nuzul) pertinent to the verses he references. For instance, QS. At-Taubah/9:73 and QS. At-Taubah/9:123 were revealed during a period when the Muslim community in Madina confronted existential challenges from adversarial forces. These words explicitly refer to the Prophet Muhammad and his adherents concerning their challenges against tyrannical foes (Khalil, 2018, p. 106). Likewise, QS. An-Nisa/4:74–77, which Harris links to martyrdom and terrorism, pertains to the defense of the oppressed, as explicitly stated in the following verse:

> *"Why should you not fight in God's cause and for those oppressed men, women, and children who cry out, "Lord, rescue us from this town whose people are oppressors!" (QS. An-Nisa/4:75, Abdul Haleem Translation).*

Harris's dependence on N.J. Dawood's 1965 English translations of the Qur'an complicates his argument, as scholars have identified substantial deficiencies in Dawood's interpretation of key passages (Elnemr, 2023, p. 158). Muhammad Abdul Haleem critiques Dawood's translations for their excessive liberalism and occasional misinterpretation of the meanings of verses (Haleem, 2010, p. 148). Harris cites QS. An-Nisa/4:95–101 as a reference that he asserts endorses jihad and martyrdom. In comparison to Haleem's translation, it is evident that these verses predominantly address migration (hijrah) and self-defense, rather than unwarranted hostility (Khalil, 2018, p. 107).

Harris's overarching assertion that Islam advocates violence is predicated on a selective interpretation of scripture, extending beyond his analysis of jihad. Rubenstein (2007) observes that the Qur'an encompasses a variety of themes, including monotheism, ethical guidance, legal principles, and historical narratives (Rubenstein, 2007, p. 5). However, Harris primarily underlines texts that seem militant while neglecting verses that stress peace, justice, and tolerance. For example, QS. Al-Baqarah/2:256 articulates:

> *"There is no compulsion in religion."*

Similarly, QS. An-Nahl/16:125 advocates for a non-coercive method of religious discourse:

> *"Invite to the way of your Lord with wisdom and good advice, and argue with them in the best manner."*

Furthermore, Islamic scholars and institutions have consistently denounced terrorism and the murder of innocents. Following the 9/11 attack, Muslim leaders and Islamic organizations globally asserted that these actions do not constitute jihad but rather contravene Islamic ideals (Zarabozo, 2021, p. 41). Historically, suicide strikes were absent from Islamic warfare, with no documented occurrences of suicide bombings in Muslim nations before the 1980s (Khalil, 2018, pp. 113–114).

Harris's comprehensive critique of Islam encompasses his conviction that religion promotes cultural and ideological supremacy. He contends that Islam perceives itself as superior to other traditions and endeavors to impose its doctrine on others. Nonetheless, he fails to corroborate this assertion with historical evidence. Researchers like Suntoro (2024) contend that Western global hegemony has influenced the prevailing narrative of religious superiority, frequently depicting Islam through an Orientalist perspective (Suntoro, 2024). Moreover, terms, like "fundamentalist Islam," "liberal Islam," and "modern Islam" have predominantly originated from external, Western classifications rather than from Islamic discourse itself (Zarkasyi, 2009, pp. 43–44). Western-driven globalization and secularism have often positioned Islamic values as at odds with modernity, thereby strengthening views of cultural and ideological conflict.

Although Islam is exclusive in its theological claims, like numerous other religious traditions, this exclusivity does not necessarily equate to bigotry or coercion. The Qur'an recognize religious variety, as indicated in QS. Al-Hujurat/49:13, and clearly forbids coercive conversion, as stated in QS. Al-Baqarah/2:256 (Armayanto, 2013, pp. 291–292). Islamic outreach (da'wah) is mandated to be peaceful and ethical (QS. An-Nahl/16:125), countering Harris's claim that Islam necessitates control.

Although Harris expresses concern regarding religious extremism, his analysis of Islam is compromised by selective scripture interpretation, insufficient engagement with Islamic scholarship, and historical inaccuracies. His interpretations of the Qur'an neglect its comprehensive ethical and theological context, while his depiction of jihad overlooks its multifaceted

significances within Islamic tradition. A more thorough approach necessitates recognizing the variety of Islamic interpretations, historical circumstances, and ethical doctrines. Instead of simplifying Islam to a singular doctrine of violence, a nuanced perspective should acknowledge its profound intellectual, spiritual, and ethical elements.

## Conclusion

An analytical assessment of Harris's assertions indicates that his interpretation is influenced by a New Atheist epistemological framework, which frequently overlooks theological, philosophical, and historical contexts in favor of an empirically oriented, albeit reductive, analysis of religious texts. Sam Harris's critique of Islam in The End of Faith: Religion, Terror, and the Future of Reason is predicated on a selective and decontextualized interpretation of the Qur'an, which is contingent upon problematic translations and a disregard for established Islamic hermeneutical frameworks. His representation of jihad as a doctrine characterized by violence overlooks its more comprehensive theological implications, which encompass spiritual and social struggles conducted within stringent ethical boundaries. Furthermore, Harris's argument exemplifies a perspective that neglects the rich intellectual traditions of Islam and its historical interactions with rational thought. His assertion that terrorism is directly rooted in Islamic teachings is further weakened by evidence indicating that socio-political factors, rather than scripture alone, are the primary drivers of extremism. Ultimately, a more nuanced understanding of Islam necessitates an engagement with its theological depth, historical context, and philosophical principles, rather than simplifying it to a singular ideology of violence.

## References

Al-Asfahani, R. (n.d.). Al-Mufradat fi Gharib Al-Qur'an. Dar Al-Ma'rifah.

Armayanto, H. (2013). Etika Al-Qurían Terhadap Non-Muslim. 9(2). https://doi.org/10.21111/tsaqafah.v9i2.54

Armstrong, K. (2014). Fields of Blood: Religion and the History of Violence. Knopf.

Asad, T. (2003). Formations of the Secular: Christianity, Islam, and Modernity. Stanford University Press.

Aslan, R. (2005). No god but God: The Origins, Evolution, and Future of Islam. Random House.

Bazith, A. (2014). Jihad dalam Perspektif Al-Qur'an. Tafsere, 2(1).

https://doi.org/10.24252/jt.v2i1.7460

Blackaby, M. J. (2016). A Worldview Analysis of Sam Harris' Philosophical Naturalism in The Moral Landscape: How Science Can Determine Human Values [Doctoral Dissertation]. The Southern Baptist Theological Seminary.

Cholil, M. (2015). Relevansi Pemikiran Jihad M. Qurasih Shihab dalam Tafsir Al-Misbah. Maraji: Jurnal Studi Keislaman, 1.

Dauda, K. O. (2020). Islamophobia and Religious Intolerance: Threats to Global Peace and Harmonious Co-Existence. QIJIS (Qudus International Journal of Islamic Studies), 8(2), 257. https://doi.org/10.21043/qijis.v8i2.6811

Elnemr, M. I. R. (2023). The English Translations of the Qur'an by Jews: A Critical Study of Nessim Dawood's Translation "The Koran." International Journal of Linguistics, Literature and Translation, 6(2), 157–166. https://doi.org/10.32996/ijllt.2023.6.2.20

Emilsen, W. W. (2012). The New Atheism and Islam. The Expository Times, 123(11). https://doi.org/10.1177/0014524612448737

Esposito, J. (2002). Unholy War: Terror in the Name of Islam. Oxford University Press.

Fattah, A. (2016). Memaknai Jihad dalam Al-Qur'an dan Tinjauan Historis Penggunaan Istilah Jihad dalam Islam. J-PAI: Jurnal Pendidikan Agama Islam, 3(1). https://doi.org/10.18860/jpai.v3i1.3992

Finley, W. (2019). The Four Horsemen of New Atheism: A Select Bibliography. Journal of Religious & Theological Information, 18(4), 115–125. https://doi.org/10.1080/10477845.2019.1660464

Fuad, M. R. M., Nordin, M. K. N. C., Hamat, M. F., & Qatwneh, M. A. S. (2023). Godless Minds: Exploring The Rise and Influence of New Atheist Thinkers. Jurnal Usuluddin, 51(2). https://doi.org/10.22452/usuluddin.vol51no2.4

Gundogan, S. (2023). Objections to Sam Harris' Critique of Religion. Ilahiyat Studies, 14(2). https://doi.org/10.12730/is.1257476

Haleem, M. A. S. A. (2010). Qur'anic 'jihād': A Linguistic and Contextual Analysis. Journal of Qur'anic Studies. https://doi.org/10.3366/E1465359110000999

Hanafi, M. M. (Ed.). (2012). Jihad; Makna dan Implementasinya (Tafsir Al-Qur'an Tematik). Lajnah Pentashihan Mushaf Al-Qur'an.

Harris, S. (n.d.). About Sam Harris. Sam Harris. Retrieved August 22, 2024, from https://www.samharris.org/about

Harris, S. (2005). The End of Faith Religion, Terror, and the Future of Reason (1st ed.). W. W. Norton & Company.

Harris, S. (2023, December 6). What is "Islamophobia"? Sam Harris. https://www.samharris.org/blog/what-is-islamophobia

Ibn Ashur, M. (2006). Treatise on Maqasid al-Shariah. The International Institute of Islamic Thought.

Jennek, R. (2017). Sam Harris on Religion in Peace and Conflict. Uppsala Universitet.

Kaufman, W. (2018). New Atheism and Its Critics. Philosophy Compass, 14. https://doi.org/10.1111/phc3.12560

Khalil, M. H. (2018). Jihad, Radicalism, and the New Atheism. Cambridge University Press.

Lapidus, I. M. (1988). A History of Islamic Societies. Cambridge University Press.

Ma'afi, R. H., & Muttaqin, M. (2012). Konsep Jihad dalam Perspektif Islam. KALIMAH, 11(1), 134. https://doi.org/10.21111/klm.v11i1.488

MacIntyre, A. (1988). Whose Justice? Which Rationality? University of Notre Dame Press.

Piovezan, L. H. (2023). Espiritualidade como Ciência: Crítica ao livro Despertar de Sam Harris. Teocomunicação, 53(1), e44814. https://doi.org/10.15448/0103-314X.2023.1.44814

Pitafi, N. A., & Nor, N. S. M. (2022). New Atheism and the Ethics of New Millenium. Al-Itqan: Journal of Islamic Sciences and Comparative Studies, 6(1).

Rehman, A., Shahbaz, H. M., Noreen, F., Rasool, H. F., & Raza, A. A. (2022). God's Existence in Primary Islamic Sources: An Analytical Study in View of New Atheism. Journal of Positive School Psychology, 6(9).

Roth, D. (2025). Experiencing Nonduality on the Scientific Path: A Review of Sam Harris's Waking Up: A Guide to Spirituality without Religion. Perspectives on Behavior Science, 48. https://doi.org/10.1007/s40614-025-00434-8

Rubenstein, M.-J. (2007). A Faith in Ends: Sam Harris and the Gospel of Neo-Atheism. Wesleyan Alumni Associaton, Durham, N. C.

Ruper, S. (2024). The Saving Order of Science: New Atheist Sam Harris's Scientism is not Fundamentalism but Affective Attachment to a Salvific Epistemology. Eidos, 8(2). https://doi.org/10.14394/eidos.jpc.2024.0009

Shihab, M. Q. (2005). Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an (Vol. 9). Lentera Hati.

Stenmark, M. (2022). Religions and Its Public Critics. Religions, 13(7). https://doi.org/10.3390/rel13070572

Suntoro, A. F. (2024, September 4). Oksidentalisme vis-a-vis Orientalisme. CIOS (Centre for Islamic and Occidental Studies) Universitas Darussalam Gontor. https://ciosunidagontor.com/oksidentalisme-vis-a-vis-orientalisme/

Taira, T. (2024). New Atheism and the Criticism of Islam: From Transnational Discourses to Local Implementation? Temenos: Nordic Journal for the Study of Religion, 60(1). https://doi.org/10.33356/temenos.136734

Taylor, C. (2007). A Secular Age. The Belknap Press of Harvard University Press.

Wolf, G. (2006). The Church of the Non-Believers | WIRED. Wired. https://www.wired.com/2006/11/atheism/

Yusuf, C. F. (2013). Kritik Atas The Moral Landscape: How Science Can Determine Human Values. Jurnal Lektur Keagamaan, 11(1).

https://doi.org/10.31291/jlk.v11i1.54

Yuwono, A. T., Sebastian, A., Ngasiman, N. A. B., Ahad, E. B. B., Wiratama, N. S., & Budianto, A. (2024). The Dynamics of Islamophobia after the September 11 Tragedy in the United States Society on Terrorism. Fikrah, 12(2), 151. https://doi.org/10.21043/fikrah.v12i2.29162

Zarabozo, J. (2021). The Rise of Atheism and Its Relationship to Islam. The Challenge of Atheism Among Muslim Youth. The Assembly of Muslim Jurists of America 17th Annual Imams' Conference, Houston.

Zarkasyi, H. F. (2009). Liberalisasi Pemikiran Islam (Gerakan bersama Misionaris, Orientalis, dan Kolonialis). Centre for Islamic and Occidental Studies (CIOS) Universitas Darussalam Gontor.