



الحجاء اور اسلام

Islam

Atheism

انسٹرکٹر: حماس اشرف



MUSALMANON KI
TAREEKH
AUR ILHAAD,
NAZRIYA-E-ILHAAD





MUSALMAN

- Ye (musalman) ilhaad ke khilaaf sab se barhi quwwat thay
- Ibtidaai daur main bhi humaray (musalmanon) ulama ne in (mulhidon) ka muqabla kia
- Musalmanon ki tareekh mulhideen ke saath essa'iyat ki tareekh jaisi nahi kyun ke humaray halaat waisay nahi thay jo essa'iyat ke thay
- Aur na hi humaray paas kabhi aisay science mukhaalif jazbaat ya science-y nazriyaat thay jo barah-e-raast humaray aalmi nazriye se mutasaadim hon
- Aap ko in (mulhidon) main musalmanon main se perokaaron ya barhay mufakkireen ki bphut tadaad mil sakti hai
- In main bunyaadi taur par wo log thay (musalmon main se) jo maghribi mumaalik ya un ke afkaar se jurhay hon
- Jis main zyada tadaad socialists aur communists ki hai
- Taaham liberalism aur secularism abhi kaafi maqbool hain (Arab dunya main zyada)
- Is maamlay main Iran ki misaal aik ghayr mamooli case study ke taur par le ja sakti hai



QUROON-E-WUSTA (MEDIEVAL) KE KUCH MULHID KON THAY?

Ibn al-Rawandi

From Wikipedia, the free encyclopedia

Abu al-Hasan Ahmad ibn Yahya ibn Ishaq al-Rawandi (**Arabic:** أبو الحسن أحمد بن يحيى بن إسحاق الراوندي), commonly known as **Ibn al-Rawandi** (**Arabic:** ابن الراوندي; 827–911 CE^[2]), was an early Persian scholar and theologian. In his early days, he was a **Mu'tazilite** scholar, but then rejected the Mu'tazilite doctrine. Afterwards, he became a **Shia** scholar; there is some debate about whether he stayed a Shia until his death or became a **skeptic**,^[3] though most sources confirm his eventual rejection of all religion and becoming an **atheist**.^{[4][5][6][7][8][9][10][11]} Although none of his works have survived, his opinions had been preserved through his critics and the surviving books that answered him.^[12] His book with the most preserved fragments (through an **Ismaili** book refuting Al-Rawandi's ideology) is the *Kitab al-Zumurrud* (*The Book of the Emerald*).

Contents [hide]

Ibn Al-Rawandi	
Born	827 CE Marw al-Rudh ^[1] Great Abbasid Empire
Died	911 CE unknown
Occupation	Writer
Era	Abbasid Era

Abu 'Isa al-Warraaq

From Wikipedia, the free encyclopedia
(Redirected from *Abu Isa al-Warraaq*)

Abu 'Isa al-Warraaq, full name **Abu 'Isa Muhammad ibn Harun al-Warraaq** (**Arabic:** أبو عيسى محمد ابن هارون الوراق Abū 'Īsā Muḥammad ibn Hārūn al-Warrāq, 861-2 AD/247 AH), was a 9th-century Arab skeptic scholar and **critic of Islam** and religion in general.^[1] He was a **mentor** and friend of scholar **Ibn al-Rawandi** in whose work *The Book of the Emerald* he appears.^{[2]:224} A modern critic of **Islam**, **Ibn Warraq**, derives his pseudonym from al-Warraaq.^[3]

Views of revealed religions [edit]

Al-Warraaq was skeptical of the existence of God because "He who orders his slave to do things that he knows him to be incapable of doing, then punishes him, is a fool,"^{[4]:43}

Al-Warraaq challenged the notion of revealed religion. He argued that if humans are capable of figuring out that, for instance, it is good to be forgiving, then a prophet is unnecessary, and that we should not heed the claims of self-appointed prophets, if what is claimed is found to be contrary to good sense and reason. Al-Warraaq admired the intellect not for its capacity to submit to a god, but rather for its inquisitiveness towards the wonders of science. He explained that people developed the science of astronomy by gazing at the sky, and that no prophet was necessary to show them how to gaze; he also said that no prophets were needed to show them how to make flutes, either, or how to play them.^[2]

Abu 'Isa al-Warraaq	
Died	861-2 AD/247 AH ^[1]
Era	Middle and Later Abbasid era
Known for	Writer

Al-Ma'arri

From Wikipedia, the free encyclopedia

Abū al-‘Alā’ al-Ma‘arrī (Arabic: أبو العلاء المعري, full name أبو العلاء أحمد بن عبد الله بن سليمان التنوخي المعري *Abū al-‘Alā’ Aḥmad ibn ‘Abd Allāh ibn Sulaymān al-Tanūkhī al-Ma‘arrī*, also known under his Latin name **Abulola Moarrensīs**;^[1] December 973 – May 1057)^[2] was an Arab philosopher, poet, and writer.^[3] Despite holding a controversially **irreligious worldview**, he is regarded as one of the greatest **classical Arabic poets**.^[3]

Born in the city of al-Ma'arra (present-day **Ma'arrat al-Nu'man**, Syria) during the later **Abbasid era**, he became blind at a young age from **smallpox** but nonetheless studied in nearby **Aleppo**, then in **Tripoli** and **Antioch**. Producing popular poems in **Baghdad**, he refused to sell his texts. In 1010, he returned to Syria after his mother began declining in health, and continued writing which gained him local respect.

Described as a "**pessimistic freethinker**", al-Ma'arri was a controversial **rationalist** of his time,^[3] citing **reason** as the chief source of **truth** and **divine revelation**.^{[2][4]} He was pessimistic about life, describing himself as "a double prisoner" of blindness and **isolation**. He **attacked religious dogmas and practices**,^{[5][6]} was equally critical and sarcastic about **Judaism**, **Christianity**, **Islam** and **Zoroastrianism**,^{[4][5][6]} and became a **deist**.^{[4][6]} He advocated **social justice** and lived a **secluded, ascetic** lifestyle.^{[2][3]} He was a **vegan**, known in his time as moral vegetarian, entreating: "do not desire as food the flesh of slaughtered animals / Or the white milk of mothers who intended its pure draught / for their young".^[7] Al-Ma'arri held an **antinatalist outlook**, in line with his general pessimism, suggesting that children should not be born to spare them of the pains and **suffering** of life.^[2]

Al-Ma'arri wrote three main works that were popular in his time: *The Tinder Spark*, *Unnecessary Necessity*, and *The Epistle of Forgiveness*. Al-Ma'arri never married and died at the age of 83 in the city where he was born, Ma'arrat al-Nu'man. In 2013, a statue of al-Ma'arri located in his Syrian hometown was beheaded by jihadists from the **al-Nusra Front**.^{[3][8]}

Abu al-'Ala' al-Ma'arri





JADEED DUNYA MAIN ILHAAD (NAYI MULHID TEHREEK) (NEW ATHEIST MOVEMENT)

- In wujoohat ki bina par is tehreek ko farogh mila:
- Maujooda dehshat gardi aur siyaasi badamni main izaafa (9/11, Kuwaiti jung, Israel/Falasteen tanaaze'at wegheera)
- Agarche deism aur agnosticism ka urooj hua lekin 21st sadi ke aghaz main ilhaad ko farogh mila
- Internet aur jadeed media ka urooj (1990-2003)
- Nayi mulhid Tehreek (2001-2006 ke dauran barha farogh haasil hua aur phir 2012 se zawal pazeer)
- Chaar (4) ghurh sawaar (maseehi pedaish) The Four Horsemen (Christian born origins)



JADEED DUNYA MAIN ILHAAD (NAYI MULHID TEHREEK) (NEW ATHEIST MOVEMENT)

- Richard Dawkins
- Daniel Dennet
- Sam Harris
- Christopher Hitchens
- Bunyaadi taur par Scientism aur tajarba parasti (Empiricism) aur Naturalism shaamil hain



ILHAAD KA NAZRIYA





INSAAN KI FITRAT

- Insaan ki fitrat ke hawalay se ilhaad ke chand nazriyaat:
- Koi rooh nahi/rooh ka koin tasawwur nahi
- Hum sab khaliyyat (cells) ka aik (1) guchha hain
- Tamaam jazbaat keemiyai maaday (chemicals) hain



MAZHAB AUR ZINDAGI BAAD AZ MAUT

- Mazhab aur zindagi baad az maut ke hawalay se ilhaad ka nazriya:
- Mazhab insaan ka khud saakhta banaya hua hai (Tree Theory)
- Kyun ke in (mulhidon) ke paas barhay sawalon ke jawab nahi thay (lihaaza asaan tareen wazaahat/hal) khuda/deen ka inkaar
- Har cheez ki aik (1) qudrati wazaahat (naturalistic explanation) hoti hai (khaas taur par nayi daryaafton ki wajah se)
- Isliye beruni wazaahat talaash karnay ki zaroorat nahi
- Mazhab ki zaroorat nahi hai
- Maut ke baad kuch nahi hota
- Jo kuch bhi hota hai hum us ka mushaahida nahi kar saktay is liye humain us par yaqeen karnay ki zaroorat nahi hai



ZINDAGI KAISAY GUZARI JAYE?

- Zindagi guzaarnay ka tareeqa nazriya-e-ilhaad main:
- Wahi nahi hoti/ wahi ka koi tasawwur nahi
- Mazhab sirf aik mutabaadil taur rehnumaai aur wazaahat pesh karta hai
- Lihaaza hum apnay istidlaal ke zariye apna raasta aur rahnumaai khud banatay hain
- Hum apnay maqaasid khud taye kartay hain
- Secularism, sarmaayadari (capitalism) ya communism is soch main mushtarik hain



KHULI AZAADI AUR MU'AASHI NIZAM

- Is nazriye ke tehat:
- Azaadi-e-izhaar aur izhaar-e-raaye ki azaadi (freedom of expression & freedom of speech)
- Infiraadiyat (individualism) (infiraadi azaadi raaj karti hain, beruni ko kam se kam mudaakhilat karni chahiye)
- Kisi ka mazhab, nazriyaat, ibadaat sab us ke zaati anaasir hain jin par apni zaati salaahiyat ke mutabiq amal kia ja sakta hai
- Jaisa ke saqaafat aur riwaayat



KHULI AZAADI AUR MU'AASHI NIZAM

- Do (2) barhay samaaji aur mu'aashi nizam
- Socialism/communism aur sarmaayadari (capitalism)
- Sarmaayadari: azaad mandi, azaad tijaarat aur munafa, halal-o-haram anaasir ki zaroorat nahi, bazaar faisla karta hai, sood, wegheera
- Socialism/communism: kam se kam infiraadi milkiyat, har koi riyaasat ka khaadim hai



JINSI AZAADI

- Ye (jinsi jazbaat) fitri hain aur is liye har koi apni zaroorat poori karnay ke liye azaad hai jis tarah chahay
- Sirf ismatdari (rape) aik masla hai, baaqi har cheez ki ijaazat hai jab tak ke ye ittifaq-e-raaye (consensual) se ho
- Sigmund Freud (1854-1939) ke tajweez karda khayalaat
- Agar (jinsi jazbaat) pooray na hon tou insaan nafsiyaati awaariz (disorders) ka mareez ban sakta hai
- Is (jinsi azaadi) ko qaumon ki kaamyabi ke saath jhootau taaluq se farigh dia gaya
- Sab ne is nazriye ko qubool kia aur is liye in ke tamaam musannifeen, falsafi, mauseeqaar, shaa'ir, drama nigar, aur funn se waabista anaasir is agenda ko agay barhhatay hain



JINSI AZAADI

- Is nazriye ki bina par ye cheezain aam huein:
- Fahaashi (pornograpghy)
- Uryaani (nudism)
- Jinsi inqilab aur maan'e hamal (Sexual revolution and contraception)
- Khawateen ke liye is main sab se barhi rukaawat bachon ka tasawwur tha (ab ye control main hai is liye donon jinsain barabar ki satah par hain)
- Internet aur electronic media ne is ko farogh dia



ISLAM BAMUQABLA INFIRAADIYAT

- Ilhaad ke nazriyaat infiraadiyat aur zyada se zyada infiraadi lazzat par mabni hain
- Islam ke barkhilaaf, jo bunyaadi taur par ijtimaa'iyat [aur mutawaazin infiraadiyat] main madad karta hai yahan tak ke secular mutaalli'a bhi yehi tajweez karta hai
- <https://www.health.harvard.edu/blog/the-secret-to-happiness-heres-some-advice-from-the-longest-running-study-on-happiness-2017100512543>
- Ijtimaa'iyat pasand saqaafat


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