



الحجاء اور اسلام

Islam

Atheism

انسٹرکٹر: حماس اشرف



SCIENCE

AUR

ISLAM





SCIENCE AUR MAZHAB

- Taan ke mabayn aik (1) bunyaadi tanaaze'a raha hai
- Sam Harris ne apni kitaab “End of Faith” main mazhab ke khilaaf do (2) bunyaadi tajaweez pesh ki hain
- Ye mazhabi dehshatgardi/ tashaddud ko farogh deta hai
- Ye aqal ke khilaaf hai aur us ki tajaweez ka koi suboot nahi hai
- Sam Harris ke pehli tajweez bilkul ghalat hai, balkay us ke baraks sach hai
- Watch: Is religion the cause of suffering throughout history?
- Sam Harris ki doosri baat bohot se mazaahib ke liye un ke kuch nazriyaat ki wajah se aik (1) tajweez ke taur par durust ho sakti hai, jaisay;



SCIENCE AUR MAZHAB

- Tasliyat (trinity) ka aqeeda
- Yahoodiyon ko nasli bartari haasil hona
- Hinduon ke intihaa ke afsaanay
- Budhmat main khaliq ke tasawwur se khaali ikhlaqiyaat
- Lekin ye tajweez Islam ke liye durust nahi
- Jaisa ke Islam bhi istidlaal/daleel ka mutaalba karta hai



SCIENCE AUR MAZHAB

- Qur'an ko Burhaan kaha gaya (waazhi suboot, hidayat)

• إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ (۲۲)

- Darhaqeeqat Allah ke nazdeek behtareen makhlooq wo hain jo jaan boojh kar goongay behray hain jo samajhtay nahi



SCIENCE AUR ISLAM

- Islam main Qur'an aqli soch aur tajziya ki taraf bulaata hai
- Is (Islam) ke usoolon ko jaancha ja sakta hai
- Misaal: jaisay ke us ke samaaji pehlo (wo bani naw insaan ko faida pohanchatay hain, kisi na kisi tarah)
- Sood ki mumaani'at, wiraasat ke ihkaam wegheera
- Islam ka waqt ke saath aur aqli taur par masbat tajarba raha hai
- Doosra pehloo imaaniyat hai (iman ke 4 mazaameen)
- In (imaniyat) baton ke bhi suboot maujood hain lekin mashhoor khayal hai ke un ka koi suboot nahi



SCIENCE AUR ISLAM

- Edward H. Cotton: “mazhab haqeeqat main kuch bhi saabit nahi karta – na hi falsafa – us ma’ani main jis main aaj insaaniyat ko suboot ki zaroorat hai. Falsafa tehqeeq aur tashreeh karta hai. Mazhab ka da’awa aur iman hai”
- Edward H. Cotton tajarba kaar/masbat pasand (empiricist/positivist) Tehreek ka hissa tha
- Lekin ab is soch main kuch tabdeeli aa chuki hai
- 1920 ke baad atom ke wujood, tawanaai, aur lehar mechanis wegheera ki qubooliyat ki wajah se
- Masla ye hai ke mazhab ke munkireen aaj bhi in hi khayalaat par qayem hain



SCIENCE AUR IMAN MAIN HAQEEQAT

- Ye aik ghalat fehmi hai ke science main Islam/iman se zyada haqeeqat hai
- Dr Paul ne 1992 main shaaye honay wali apni kitaab “Faith & Reason” main ye nazriya rakha
- Bunyaadi usool ye hai ke is baat main do (2) da’away hain
- Aik (1): science ka ilm zyada haqeeqat rakhta hai (chunke tajarbaat duhraaye jatay hain aur qaabil-e-aazmaish hotay hain is liye jitna zyada in ko aazmaya aur duhraya jata hai wo zyada haqeeqi ho jatay hain) – ye baat ghalat
- Do (2): mazhab ko science jaisi yaqeeni/haqeeqi qadr main nahi rakha ja sakta – ye baat ghalat
- Aaiye is da’away ka jaaiza letay hain



SCIENCE KI BUNYAAD

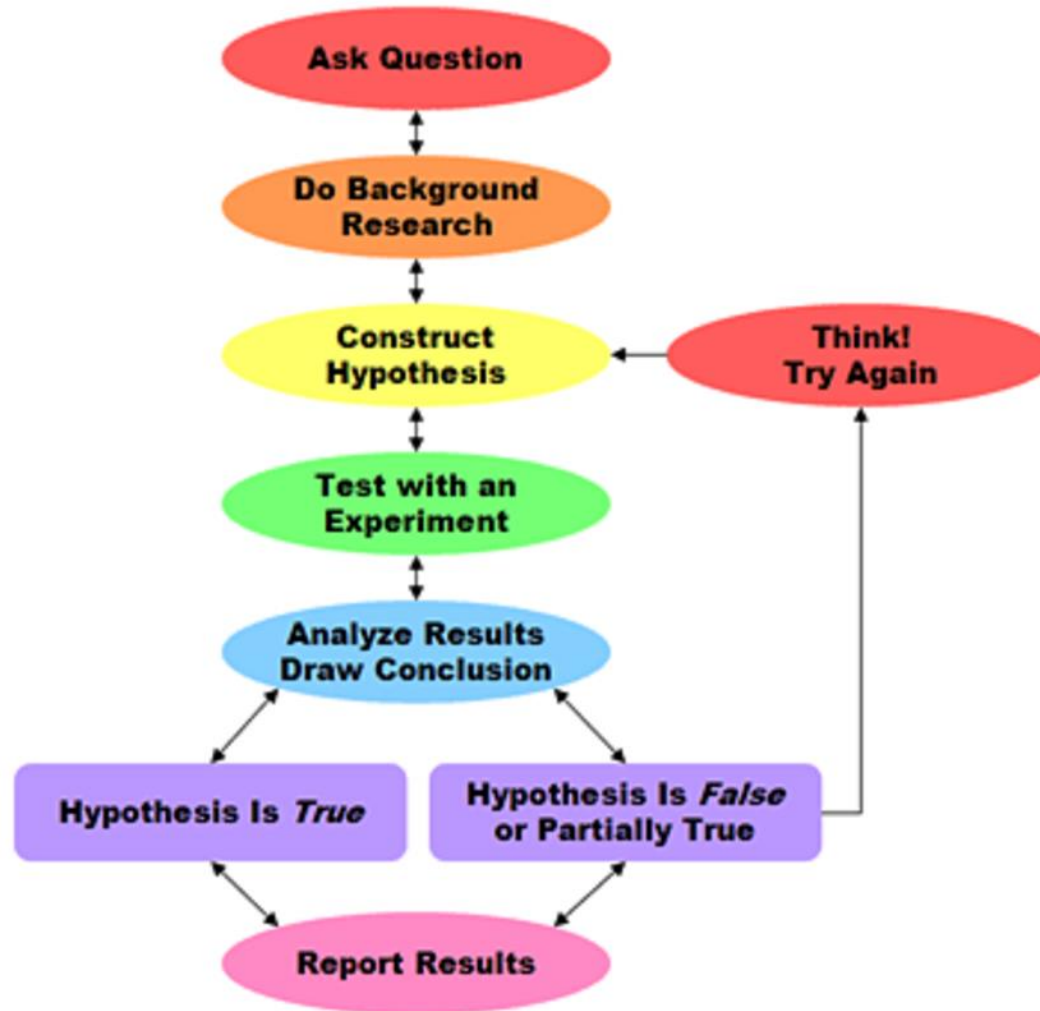
- Science ki bunyaad do (2) bunyaadi usoolon par munahsir hai
- Aik (1): mushahidaat se mafroozat (assumptions from observations)
- Do (2): tajarbaat (experiments)
- Ye donon hi insaanon khataaon aur ghaltiyan ka shikaar ho saktay hain
- Science kia hai? Ye aik science tareeqa hai
- Mushaahida > mafrooza > tajarba > tajziya > nateeja > ikhtitaami anjaam (observation > hypothesis > experimentation > analysis > conclusion/report result)



SCIENCE KI BUNYAAD

- Wo sirf aik aala “imkaan ki hadd (degree of probability)” haasil kartay hain (ye aakhri hadd hai Jahan tak ja sakta hai) ye kabhi bhi “yaqeen/haqeeqat” ki satah tak nahi pohanchta
- Nateeja kabhi hatmi nahi hota
- Ye humesha islaah ke liye darwazay khulay rakhta hai (aur waqt guzarnay ke saath saath us ki ghaltiyon ki musalsal nishaandi hoti rehti hai)
- Ye kabhi shak se khaali nahi hota
- Haqeeqi sciencedaan humesha apnay nazriyaat “mutlaq” ya “naqaabil-e-taghayyur” ke bajaye is tarah pesh kartay hain

Scientific Method





SCIENCE AUR SCIENCEDAANON KI HAQEEQI TAFHEEM

- Haqeeqi sciencedaanon ne humesha apnay nataaeyj ko is hi andaaz main pesh kia hai ke darhaqeeqat science main fikar air taraqqi ki yehi wajah hai
- Franseesi (French) maahir-e-tabiyaat aur kayi kitaabon ke musannif Carlo Rovelli kehtay hain:
- ”Science yaqeen/haqeeqat ke baray main nahi hai. Science ilm ki maujooda satah par soch ka sab se qaabil-e-aitmaad tareeqa talaash karnay ke baray main hai. Science intihaari qaabil-e-aitmaad hai; ye yaqeeni nahi hai. Darhaqeeqat, na sirf ye yaqeeni nahi hai, balkay yaqeen ki kami hai jo us ki bunyaad hai. Sciencey nazriyaat qaabil-e-aitbaar is liye nahi hain ke wo yaqeeni hai, balkay is liye ke wo wo hain jo maazi ki tamaam mumkina tanqeedon se bach gaye hain, aur wo sab se zyada qaabil-e-aitbaar hain kyun ke unhain har aik (1) ki tanqeed ke liye maiz par rakha gaya tha.”



SCIENCE AUR SCIENCEDAANON KI HAQEEQI TAFHEEM

- Karl Popper (wo shakhs jis ne falsification test muta'arif karaya)
- Mafroozon aur qiyas araaiyon ka aik (1) nizam aur hum usay “sach”, “yaqeeni”, ya “mumkina” bhi nahi keh saktay



“Aik (1) aam ghalat fehmi hai ke science aik ghayr shakhsi, ghayr jaanibdar, aur mukammal taur par maqsadi idara hai. Jahan zyada tar deegar insaani sargarmiyon par fashion, khuwahish, aur shakhsiyat ka ghulba hai, wahin science ko tareeqakar ke muttafiqa usoolon aur sakht tests ke zaroye mehdood samjha jata hai. Ye nataayej hain jo shumaar kartay hain, na ke wo log jo unhain paida kartay hain. Ye yaqeenan khuli bakwaas hai. Science tamaam insaani koshishon ki tarah logon se chalnay wali sargarmi hai aur bilkul fashion aur khuwahish ke taab’e.

- Richard P. Feynman

-(ye amreeki nazriyaati tabiyaat daan hain, jo quantum mechanic ke integral formulation, quantum electrodynamics ke nazriye, super cold maa’e helim ki super fluidity ki physics ke saath saath particle physics main apnay kaam ke liye janay jatay hain jis ke liye unhon ne Parton Model tajweez kia tha)



SCIENCEY TAUR PAR SAABIT SHUDA

- ”Sciencey taur par saabit” istilaah ka istimaal:
- Ye aik beja istimaal shuda istilaah hai jo darasal “science tareeqa” ke parameters main mehdood hai
- Brian E. Cox (aik mashhoor tabiyaat daan [physicist]) ka da’awa hai ke filhaal science kainat ka 96% nahi jaanti hai
- Jo aalaa “imkaan ki hadd” se zyada kuch nahi
- Ya jo humesha behtari ki gunjaish chhorhta hai (apnay design se)
- Qur’an aur Islam ke da’away ki tarah 100% yaqeeni nahi



SCIENCEY TAUR PAR SAABIT SHUDA

- Islam/Qur'an isi tarah jhooti cheez ki jaanch karnay ka tareeqa deta hai lekin chunke us ne wahi ke zariye sachai ka da'awa kia hai:
- Ye 100% yaqeenon hai jab tak ke wo apnay khulay challenge ke zariye radd na kia jaye
- Challenges kia hain?
- Tazadaat ko talaash karna
- Us jaisi aik surah le ke aana
- Us ko tabdeel karna



AQLI TAJZIYA

- Islam apnay challenges ki taraf dawat deta hai
- Is ka aqli taur par tajziya kia ja sakta hai jaisa ke science main cheezon ka ho sakta hai
- Ye tazadaat talaash karnay ka mutaalba karta hai
- Science aur Islam ke darmiyaan mushtarik awaamil main se aik (1) ye hai ke donon fitrat ke baray main sochnay aur ghaur karnay ko kehtay hain
- Islam ka "qayem haqayeq" (established facts) se koi tazaad nahi



SCIENCE KHUDA KO GHAYR ZAROORI BANAAATI HAI

- Ye bayan Stephen Hawking ne apni kitaab “The Grand Design” main dia hai
- Wo kehtay hain ke ab hum jaantay hain ke ye fitrat/qudrat ke qawaneen hain jo in cheezon ko chalaatay hain na ke khuda
- Wohi (fitrat/qudrat ke qawaneen) sabab hain
- Lekin ye da’awa jhoota/baatil hai



AIK AAM GHALAT FEHMI

- Science ne is se zyada kuch nahi kia ke pehlay se maujood ilm main maloomaat/ilm ka mazed izaafa kia
- “Agar hum kisi amal ke baray main mazed jaan letay hain, tab bhi us ka matlab ye nahi ke us amal ka koi khaliq nahi hai”
- Ye mulhid sciencedaanon ki taraf tajweez karda aik (1) aam masla hai kyun ke wo do (2) cheezon ke darmiyaan main milaap kartay hain
- Takhleeq bamuqabla takhleeq ka tareeqa
- Ye jaanna ke kisi cheez ki takhleeq kaisay hoti hai is baat ka suboot nahi hai ke us cheez ka koi khaliq nahi hai
- Aisay kaisay bamuqabla kyun masla (how vs why problem) bhi kaha ja sakta hai
- Falsafiyana naturalism (philosophical naturalism) aur methodological naturalism ki tarah se



QUDRAT KE QAWANEEN AUR SACHAAI

- Agar hum qudrat ke qawaneen ke baray main jaan lain (zaati raur par mujhay yaqeen hai ke hum ab bhi nahi jaantay):
- Phir bhi ye saabit nahi hota ke in mazkoora qawaneen ka koi khaliq nahi
- Humain waaqiya ki tasweer dekhney ko milti hai na ke waaqiya ki wazaahat
- Baaz log kehtay hain:
- Hum ne mehaz mushaahiday aur tajziye main izaafa kia hai
- Is ne humain qudrat ke wo qawaneen dikhaaye hain jo kaainat ke in waaqiyat ko chalaatay hain



QUDRAT KE QAWANEEN AUR SACHAAI

- Lekin ye phir bhi humain nahi pata chalta ke:
 1. “Qawaneen-e-fitrat kaisay fitrat ke qawaneen ban gaye”
 2. “Wo ibtidaa se ab tak kaainat par kaisay qayem hain”
 3. “Unhain kis ne paida kia jo ye nizam harkat main aaya”
 4. “Aur aisi mustaqil mizaaji ke saath rakha gaya hai ke science ke tamaam qawaneen un par mabni hain”



NATAAEJ

- Jo koi ye da'awa karta hai ke us ne kaainat ke peechay asbaab ya wazaahat dhoond li hai, ye mehaz dhoka hai
- Ye ghayr mutalliqa jawab ka istimaal kartay huay sawal ka jawab denay ki koshish hai
- Agar koi machine chal rahi hai ab hum dekh saktay hain ke wo kaisay chal rahi hai lekin humain abhi tak us ke chalnay ki wajah maloom nahi