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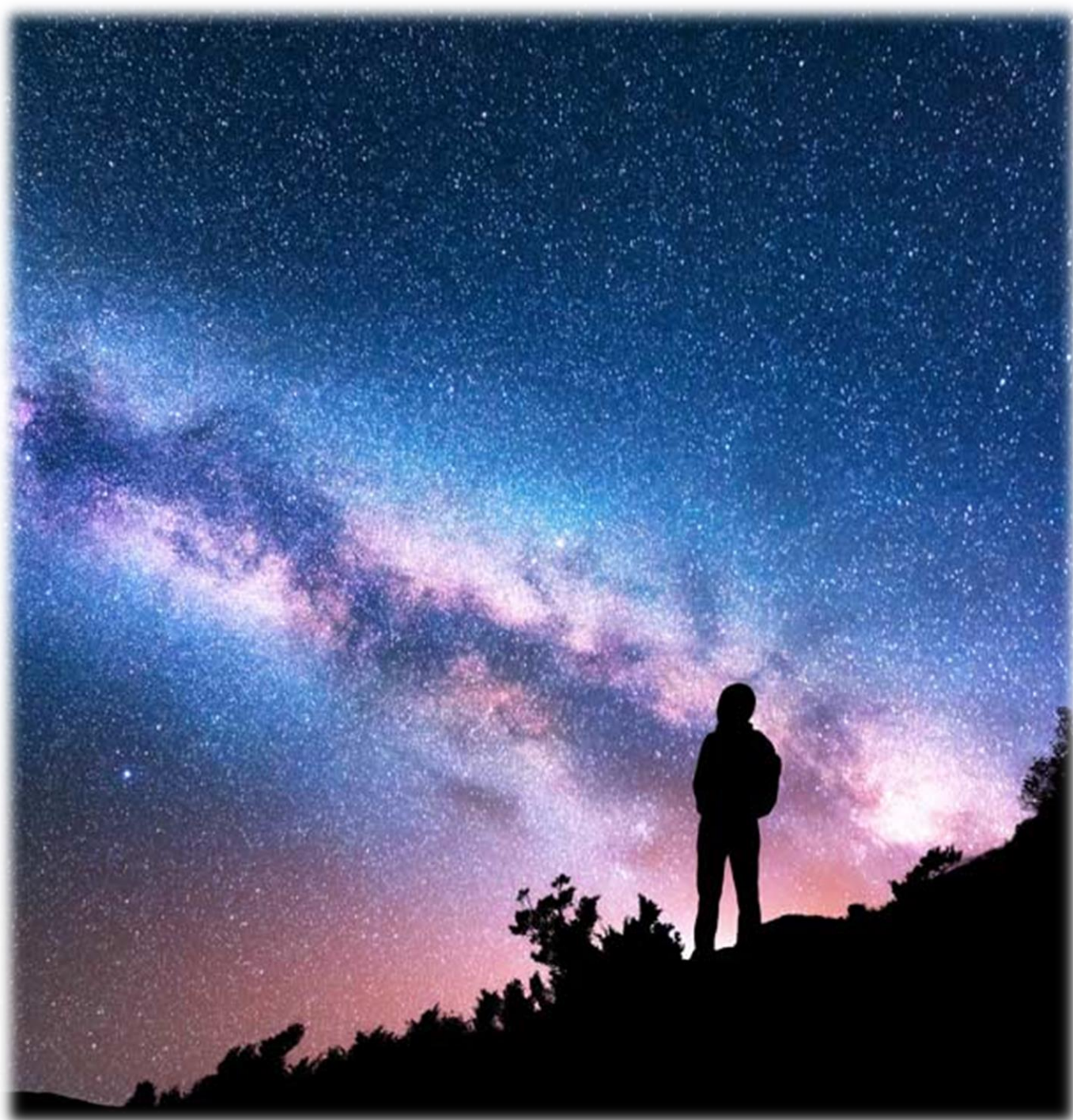
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انسٹرکٹر: حماس اشرف



ISLAM, NAZRIYA-E- IRTIQAA AUR DEISM





IRTIQAA AUR ZINDAGI KI IBTIDAA

- Ye masla (evolution) in logon se paida hua hai jo science ko ilm ke maroozi (objective) zariya ke taur par dekhtay hain
- Falsafiyon ke darmiyaan anwaa' (species) ke iritqaa ki tafheem humesha kisi ne kisi shaka; main maujood rahi
- Arastu (Aristotle) ne bhi kuch aisi hi baat ki taraf ishaara kia tha
- Lekin ye kabhi pukhta nahi hua balkay ye maroof nahi tha (falsafiyon ke paas aik khayal (idea) tha lekin tareeqakaar maloom nahi tha)
- Zindagi ka darakht (Tree of Life) (har cheez ki aik hi asal thi darkat ki tarah aik hi zariya se tanaa aur aik doosray se jurha hua ahi) wujood ka azeem Silsila (Great chain of being) (irtiqaa ka purana khayal) zindagi ke darakht ki tarah muntaqli aur shaklon ki tabdeeli ke bajaye tarteek aur maraahil/darja bandi ke ma'ani main pesh kia gaya



IRTIQAA AUR ZINDAGI KI IBTIDAA

- Phir 1857 main Charles Darwin ki kitaab “On the Origin of Species” aai
- Darwin ke irtiqaa ke teen (3) ehem tareeqakaar:
 1. Aalamgir mushtarika nasb (universal common ancestry)
 2. Qudrati intikhaab (sab se mauzoo ki baqa) apnaata hai – Natural selection (survival of the fittest)– Adapts
 3. Fossil records ki mushtarakiyat [Commonality of Fossil records (homology)]



IRTIQAA AUR ZINDAGI KI IBTIDAA

- Richard Dawkin ne apni kitaab ["A Devil's Chaplain: Reflections on Hope, Lies, Science, and Love"](#) kaha:
"Darwin beeswein (20th) sadi ke aakhir main kaamyaab ho sakta hai, lekin humain is imkaan ko tasleem karna chahiye ke naye haqaayeq saamnay aa saktay hain jo ikkeeswein (21st) sadi ke humaray jaan-nasheenon ko Darwinism ko tark karnay ya us main tarmeem (aisi tarmeem jis se is ko pehchaanna ho jaye) karnay par majboor kar dengay"
- Science ko aik (1) dhachka laga jab aisay irtiqaai nazriyaat saamnay aaye ho Darwinism ke saath mutaabiqat nahi rakhtay
- Irtiqaai nazriyaat ho Darwinism ke satah mutaabiqat nahi rakhtay thay un se opt out kar dia gaya (jaisay Lamarckism)
- London ki Royal Society ne 2016 main irtiqaai par aik (1) conference ka ini'qaad kia jis main Darwin ke Model ke tareeqakar par sawal kia gaya
- Jaisay ke: Fossil Record ka darakht jeeniyati darakht se mukhtalif hai. (Website: <https://www.thethirdwayofevolution.com/>)



IRTIQAA AUR ZINDAGI KI IBTIDAA

Quanta magazine



EVOLUTION

Scientists Seek to Update Evolution

By CARL ZIMMER

November 22, 2016

Recent discoveries have led some researchers to argue that the modern evolutionary synthesis needs to be amended.

THE THIRD WAY

Evolution in the era of genomics and epigenomics

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The vast majority of people believe that there are only two alternative ways to explain the origins of biological diversity. One way is Creationism that depends upon intervention by a divine Creator. This is largely unscientific because it brings an arbitrary supernatural force into the evolution process. The commonly accepted alternative is Neo-Darwinism, which is clearly naturalistic science but ignores contemporary molecular evidence and invokes a set of unsupported assumptions about the architecture of hereditary variation. Neo-Darwinism ignores important rapid evolutionary processes such as symbiogenesis, horizontal DNA transfer, action of mobile DNA and epigenetic modifications. Moreover, some Neo-Darwinists have elevated Natural Selection into a unique creative force that solves all the difficult evolutionary problems without a real empirical basis. Many scientists today see the need for a deeper and more complete exploration of all aspects of the evolutionary process.



IRTIQAA AUR ZINDAGI KI IBTIDAA

- Aik (1) sawal abhi baaqi hai? Ye sab kaisay shuroo hua?
- In ka kehna hai pehli zindagi samandaron main aik khalliye (cell) ke taur par paida hui aur phir us ke baad ye kayi jaandaron main ban gai
- Zindagi ka aik (1) hi darakht hai ya bohot se? (single tree of life or many?)
- Ghayr zindagi se zindagi? (Louis Pasteur ka mashhoor tajarba) (Life from non-life?)
- Bohut se logon ne kaha ke ab hum jaantay hain ke insaan kaisay wujood main aaya tou ab mazhabi wazaahat ki zaroorat nahi rahi
- Hum kehtay hain ke ye baat mazhab ki ghalat fehmi par mabni hai



IRTIQAA AUR ZINDAGI KI IBTIDAA

- Qata-e-nazar is ke ke zindagi ki ibtidaa irtiqa ke tasalsul/jaan-nasheeni se hui hai ya aik saath (sequence/succession of evolution or at once)
- Ye is haqeeqat ko tabdeel nahi karta hai ke har cheez khaliq ke zer-e-intizaam hai aur ye ke us ki aik (1) bunyaadi asal hai
- Pehli zindagi ka masla ya us ki pecheedgi ab bhi hal nahi hui hai
- Wo khud ko naqal karnay walay molecule (self-replicating molecule) ka wujood farz kartay hain (suboot kahan hai?)



IRTIQAA AUR ZINDAGI KI IBTIDAA

- Hayatiyaat ka murgha aur anday ka masla (jise RNA world mafrooza [RNA world hypothesis] aur us ke aitrazaat kehtay hain)
- Panspermia ka masla (zindagi khala se aai)
- Zyada se zyada nukta jo wo logon ke tasawwur ko badal saktay hain wo ye hai ke ya tou khuda ne zindagi ko infiraadi taur par/fardan fardan takhleeq kia ya doosri zindagi ki shaklon ke zariye yakay baad deegray



DEISM KA TA'ARUF

- 16th sadi main muta'arif karaya gaya
- Pehli baar munaasib tareeqay se Anthony Collins ke zariye bayan kia gaya aur Volatire (1694-1778) ke zariye pukhta kia gaya
- In ke chand aqaayed:
 - Watchmaker Theory (khuda ne aik khudkaar dunya banai aur usay chorh dia khudkaar gharhi ki tarah)
 - Khaliq ka inkaar nahi kar saktay (agar tasweer hai tou musawwir hona chahiye)
 - Lekin maseehi khuda ko qubool nahi kar saktay (bayan main tazadaat aur masayel hain)
- Henry Bolingbroke (1678-1751) ne teen (3) ehem usool wuza' kiye



DEISM KE USOOL

- Khuda ke paas taaqat aur salaahiyat hai lekin wo ikhlaaqi sifaat se aari hai (insaanon ki tarah taqaddus, Insaaf, ya achai aur buraai ka koi tasawwur nahi hai, balkay khuda ko insaan jaisi ikhlaaqi khusoosiyaat dena tauheen hai)
- Khuda ki insaanon ke saath/insaanon main koi mudaakhilat nahi hai (hai bhi tou zyada se zyada ijtimaai mudaakhilat hai lekin infiraadi/zaati nahi)
- Insaan ki koi rooh na jaza-o-saza ka koi tasawwur khuwah wo mufeed ho



JAWABAAT KIA HAIN?

- Zindagi aur jaandaron ki khidmat karta hai
- Anthropoid usool (har atom aur har chemical ko is tawazun ki taraf hidayat ki jaati hai ke ye zindagi ko sahara deta hai jo agar thorha sa bhi alag hota tou us ke ilawa koi aur raasta nahi ho sakta tha)
- Cosmological mustaqil (cosmological constant): shawaahid se pata chalta hai ke tabi'yaat (physics) ke mustaqil (constants) ko is hadd tak theek kia gaya hai jis ka husool insaani engineering ke liye bhi namumkin hai, na ke kisi betarteeb waaqi'e se hona. Aisi hi aik (1) misaal cosmological constant hai. Nobel inaam yaafta aur tabi'yaat ke professor Steven Weinberg ne cosmological constant ke hawalay se darj-e-zel hisaab lagaya:



JAWABAAT KIA HAIN?

“Aisa lagta hai ke aik mustaqil ko naqaabil-e-yaqeen hadd tak theek karnay ki zaroorat hoti hai. Kisi bhi qisam ki zindagi ke wujood ke liye vacuum energy main mukhtalif sharaakaton ke darmiyaan mansookhi ki zaroorat hoti hai, jo taqreeban 120 aasharia maqamaat (120 decimal places) tak durust hai. Agar ye na ho: “Kaainat ya tou zindagi ke paida honay se pehlay hi phelnay aur sukarhnay ke mukammal chakkar se guzray gi, ya itni tezi se phelay gi ke koi kehkashayein ya sitaray nahi ban saktay”

(Ref: Life in the Universe, Scientific American, October 1994, p. 49.)

- Is se ye jawaab nahi milta ke khuda ne ye kaam kia hi kyun?
- Dunya adl-o-Insaaf ke beghair hai aur is ke ilawa kuch ma’ani nahi rakhta khaas taur par agar us ne ikhlaaqi usool banaye



KIA KHUDA FITRAT/QUDRAT KA DOOSRA NAAM HAI?

- Yaad kijiye wo chaar (4) cheezain jo hum ne guzishta modules main parhhi thein:
- Hikmat (takhleeq main hikmat hai, ye bemaqsad nahi hia. Do (2) cheezain is ki gawahi deti hain:
1.sha'oor 2.wujood)
- Fitrat/qudrat [takhleeq main har cheez is baat ka suboot deti hain ke ye aik (1) musalsal rehnumaai ke amal se guzarti hai (maslan title)]
- Ruboobiyat (lordship) (suboot ye hai ke humari jismaani zarooriyat aur sehat beruni cheezon se mutaasir ho rahi hain aur un ko poora kia jaraha hai)
- Rehmat (har makhlooq zinda rehnay ke liye larhti hai aur zindagi ko pasand karti hai)



ZEHNI KHARABIYAAN KHUDA PAR YAQEEN KO MEHDOOD KARTI HAIN

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RESEARCH ARTICLE

Mentalizing Deficits Constrain Belief in a Personal God

Ara Norenzayan, Will M. Gervais, Kali H. Trzesniewski

Published: May 30, 2012 • <https://doi.org/10.1371/journal.pone.0036880>

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Abstract

Religious believers intuitively conceptualize deities as intentional agents with mental states who anticipate and respond to human beliefs, desires and concerns. It follows that mentalizing deficits, associated with the autistic spectrum and also commonly found in men more than in women, may undermine this intuitive support and reduce belief in a personal God. Autistic adolescents expressed less belief in God than did matched neuro-typical controls (Study 1). In a Canadian student sample (Study 2), and two American national samples that controlled for demographic characteristics and other correlates of autism and religiosity (Study 3 and 4), the autism spectrum predicted reduced belief in God, and mentalizing mediated this relationship. Systemizing (Studies 2 and 3) and two personality dimensions related to religious belief, Conscientiousness and Agreeableness (Study 3), failed as mediators. Mentalizing also explained the robust and well-known, but theoretically debated, gender gap in religious belief wherein men show reduced religious belief (Studies 2–4).

Ref: <https://journals.plos.org/plosone/article?id=10.1371/journal.pone.0036880>