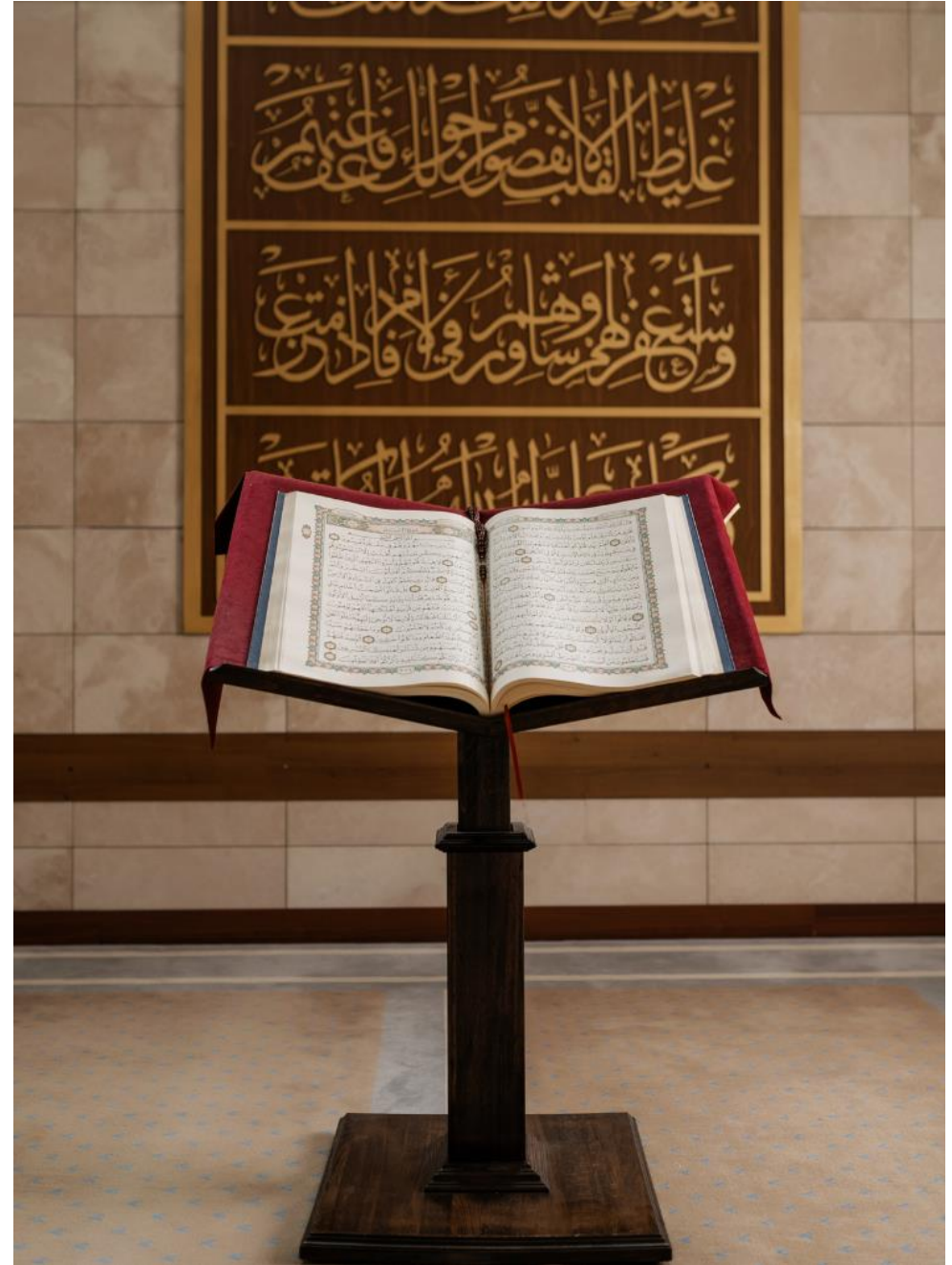# الحاد اور اسلام

Islam

Atheism

انسٹرکٹر: حماس اشرف

ISLAM KE DALAYEL KAISAY PESH KAREIN?

ISLAM KE DALAYEL KAISAY PESH KIYE JAYEIN?

- Zindagi aur wujood ke maqsad ke baray main baat karein

- GORAP nuqta nazar ka istimaal karein

- Khuda (God)

- Wahdat/tawheed (Oneness)

- Wahi (Revelation)

- Nabuwwat (Prophethood)

KHUDA KE DALAYEL

- Is ke liye kayi dalayel istimaal kiye ja saktay hain:

- Qur'ani daleel

- Fine tuning daleel (fine tuning argument)

- Design ki daleel aur wahdat (design argument & oneness)

- Kalaam-e-kainaati daleel (al-Ghazali ki tajweez karda) jaded daur main us ki nayi shakal bhi William Lane Craig ne pesh ki (Kalam Cosmological Argument)

- Contingency daleel (Contingency Argument) (asal main Ibn Sina ki taraf se tajweez karda)

KHUDA KE WUJOOD KI QUR'ANI DALEEL

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ

Kia ye kisi khaliq ke beghair khud paida hogaye hain? Ya ye khud

apnay khaliq hain? Ya zameen aur aasmanon ko inhon ne paida kia

hai? Asal baat ye hai ke ye yaqeen nahi rakhtay

[Surah al-Toor (52: 35-36)]

KHUDA KE WUJOOD KI QUR'ANI DALEEL

- Qur'an ne chaar (4) imkanaat ka zikr kia hai jin se wazaahat ho ke koi cheez kaisay banai gai ya wujood main aai:

- Beghair kisi cheez ke paida kia gaya: "ya wo beghair kisi cheez ke paida kiye gaye thay?"

- Khud takhleeq karda: "ya wo khud takhleeq karnay walay thay?"

- Takhleeq karda kisi cheez ke zariye takhleeq kia gaya: "Ya inhon ne aasmanon aur zameen ko takhleeq kia?", jis ka matlab hai ke aik (1) takhleeq shuda cheez bilaakhir kisi aur cheez ke zariye tahkleeq ki gai hai

- Ghayr takhleeq shuda cheez ke zariye takhleeq kia gaya hai: "asal baat ye hai ke ye yaqeen nahi rakhtay", is ka matlab ye hai ke khuda ka inkaar bebunyaad hai, aur is wajah se bayan ka matlan ye hai ke aik ghayr takhleeq shuda khaliq maujood hai

YUN BHI PESH KIA JA SAKTA HAI

- Kainat mehdood hai

- Aur mehdood cheezain aik tareeqon se wujood main aa sakti hain:

A: beghair kisi cheez ke

B: Khud ko takhleeq kar ke

C: Bilaakhir takhleeq karda kisi cheez ke zariye takhleeq ho ke, ya

D: kisi ghayr takhleeq shuda cheez se takhleeq ho ke

- Na tou beghair kisi cheez ke takhleeq huay, na khud ko takhleeq kia, aur nahi kisi takhleeq karna cheez/makhlooq ki takhleeq hain

YUN BHI PESH KIA JA SAKTA HAI

- Lihaaza, wo sirf ghayr takhleeq shuda cheez ki takhleeq hain

- Hum kaisay jaantay hain ke khuda ghayr takhleeq shuda khaliq hai? Hum Surah Ikhlaas [114] ki taraf laut'tay hain

- Kaho ke wo (zaat paak jis ka naam) Allah (hai) aik (1) hai

- Ma'bood-e-barhaqq jo beniaz hai

- Na kisi ka baap hai aur na kisi ka beta

- Aur koi us ka hamsar nahi

PHONE YA CAMERA KI MISAAL

- Plastic, sheeshay, silicone, aur kuch qeemti dhaaton (metals) par mushtamil

- Plastic tail (oil) se aur silicone rait (sand) se aata hai

- Bunyaadi taur par, tail (oil) aur rait (sand) par mushtamil

- Zara tasawwur karein ke aap tail (oil) aur rait (sand) se maala maal sehra main se guzar rahay hain aur aap ko aik (1) mobile phone nazar aata hai. Aap kia sochengay ke ye kahan se aaya hai? kia phone khud hi ban gaya?

- Betarteeb mauqa (random chance) se tashkeel paana koi maqool wazaahat nahi hai, hum isay phone ke liye qubool nahi kar saktay tou isay kainat ke liye kaisay qubool karein

FINE TUNED KAINAT(FINE TUNED UNIVERSE)

- Humari kainat naqaabil-e-yaqeen hadd tak fine tuned hain.

- Fine tuned kainat ki aik (1) achhi misaal ye hai ke shawaahid se pata chalta hai ke physics ke mustaqil (constants) ko is hadd tak fine tune kia gaya hai jis ka husool insaani engineering ke liye bhi namumkin hai, betarteeb waaqiye tou door ki baat hai

- Aisi hi aik (1) misaal 'cosmological constant' hai

FINE TUNED KAINAT(FINE TUNED UNIVERSE)

- Nobel inaam yaafta aur tabi'aat ke professor Steven Weinberg ne cosmological constant ke hawalay se darj-e-zel hisaab lagaya:

- "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"

- Is tarah ke bohut se doosray (constants), jo ke agar mustahkam na hotay tou zindagi wujood main nahi aa sakti thi. Miqdaar ke aitbaar se, in ka wujood main aana kainat ke atoms ki tadaad se tajaawuz kar jaye ga.

DESIGN KI DALEEL AUR WAHDAT (DESIGN ARGUMENT & ONENESS)

- Design ke liye designer hona zaroori hai

- Tamaam bunyaadi anaasir (basic elements aik jaisay hain, jo aik (1) hi design ki taraf ishara kartay hain (ye suboot hai ke sirf aik (1) design nahi hai balkay aik (1) hi designer hai))

- Designer aik (1) se zyada kyun nahi ho saktay?

- Kyun ke aik (1) waqt main aik (1) hi (khuda) ki marzi chal sakti hai

DESIGN KI DALEEL AUR WAHDAT (DESIGN ARGUMENT & ONENESS)

- Lihaaza sirf do (2) imkanaat reh jatay hain:

1. Wo (khuda) aapas main samjhota karnay par raazi hain aur aik (1) hi marzi rakhtay hain: is ka matlab ye hoga ke in (khudaon) ki marzi ab mehdood aur ghayr fa'aal hai, jis ka matlab ye hoga ke wo tareef ke lihaaz se ab khuda nahi hain!

2. Aik (1)(khuda) baaqiyon (khudaon) par ghalib hai: ye ghalib khuda hi hai jo haqeeqi khuda hai

ISTILAHAAT

- Finite = limited (khatam honay wali)

- Infinite = unlimited (humesha se)

- Contingent – dependent (doosri cheezon ki wajah se majboor)

INIHSAAR KI DALEEL (CONTINGENCY/DEPENDENCY ARGUMENT)

- Kainat main maujood har cheez apnay wujood ke liye kisi aur cheez par inihsaar (dependent) karti hai

- Aik (1) munhasir wujood apnay wujood ke liye khud par inihsaar nahi kar sakta

- Aik (1) lamehdood tadaad ya munhasir wujoodon ka majmoo'a tamaam munhasir wujoodon ke wujood ki wazaahat nahi kar sakta

- Is liye tamaam munhasir wujoodon ka apnay mujood ke liye aik (1) ghayr munhasir wujood par inihsaar karna zaroori hai (wajibul wujood)

COSMOLOGICAL DALEEL (COSMOLOGICAL ARGUMENT)

- Har wo cheez jo wujood main aana shuroo hoti hai us ke peechay koi na koi sabab (cause) hai

- Kainat wujood main aai lihaaza kainat ka aik (1) sabab hai

- Sabab ghayr takhleeq shuda hona chahiye warna kainat kabhi wujood main nahi ayegi

- Sabab main chand ehem sifaat hona zaroori hai (jise hum khuda keh saktay hain)

KAINAT BAZAAT-E-KHUD LAAZIM NAHI

- Ya tou (kainat ka) wujood laazim hai ya munhasir

- Laazim wujood (necessary existence) main koi inihsaari (contingency) nahi ho sakti, aur munhasir (contingent) wujood main koi luzoom (necessity) nahi ho sakta

- Munhasiron ka majmoo'a pooray majmoo'e ko bhi munhasir banaata hai (All sets of contingents make the whole also contingent)

- Kainat bhi muhasiron ka aik (1) majmoo'a hai

- Lihaaza kainat laazim nahi hai

HUM KAISAY JAANTAY HAIN KE SABAB KHUDA HAI?

- 6 ehem "laazim" sifaat ki wajah se:

- Beruni (external) (wo aasmanon aur zameen ka paida karnay wala hai, us ne tumharay liye tum hi main se jorhay banaye, aur chaupaiyon ke liye jorhay banaye, tum donon ko barhhatay huay, us ki misal koi cheez nahi, kyun ke wo akela sub kuch sunnay wala aur dekhnay wala hai) (Surah ash-Shura':11)

- Be-intihaa, be-hadd (spaceless)[Ay Allah, tu sab se pehlay hai aur tujh se pehlay koi nahi, tu hi aakhir hai aur teray baad koi nahi, tu hi sab se buland hai aur tujh se ooper koi nahi hai][Sahih Muslim -2713]

- La-zaman, jis par waqt ka koi asar na ho (timeless)[us ki makhlooqat main se koi cheez Allah ka ihaata nahi kar sakti]{"qiyamat ke din zameen poori [us ki giraft main] hogi aur aasman us ke daahnay haath main liptay hongay"} [Az-Zumar 39:67]

HUM KAISAY JAANTAY HAIN KE SABAB KHUDA HAI?

- Muslim (2246) Abu Hurairah رضى الله عنه se riwaayat hai ke Rasool Allah ﷺ ne farmaaya: Allah Ta'ala ne farmaaya: Ibn-e-Aadam ne mujhay takleef di. Wo ad-dahr ke khilaaf shikaayat karta hai, lekin main ad-dahr hun, ikhtiyaar meray haath main hai, main raat aur din ko badalta hun

- Qudrat wala/taaqatwar (powerful)[Allah hi hai jo (sab ko) rizq deta hai, qudrat ka maalik, humesha ke liye saabit qadam hai (az-'Zariyat 51:58), Allah ne likha hai ke main aur meray Rasool zaroor ghalib ayengay. Beshak Allah zabardast aur ghalib hai. (al-Mujadilah 58:21), (al-Hajj 22:74)

- Besabab (uncaused) [na hi wo jana gaya (Ikhlaas)]

- Aqli raza [aur Allah jo chaahta hai karta hai (Surah Ibrahim:27)]

WAHI (QUR'AN)

- "Hum ne apnay rasoolon ko khuli nishaaniyan de kar bheja" (57:25)

- Tajarbaati taur par qaabil-e-tasdeeq (Empirically verifiable (falsification test))

- "Agar tumhain us wahi ke baray main shak hai jo hum ne apnay banday par naazil ki hai tou us jaisi koi aik n(1) surah laao" [2:23]

- Behtareen tareeqay se mehfooz shuda

- "Qur'an ko hum ne khud naazil kia hai aur hum hi us ki hifaazat karengay" (15:9)

- "Aur yaqeenan hum ne Qur'an ko naseehat ke liye asaan kar dia hai tou hai koi jo naseehat pakrhay?" [54:17]

- Mustahriq (orientalist) aalim William Graham ne kaha ke Qur'an shayad waahid kitab hai, mazhabi ya secular, jise laakhon logon ke mukammal taur par hifz kia hai

WAHI (QUR'AN)

- Mustashriq A. T. Welch likhtay hain:

Musalmanon ke liye Qur'an aam maghribi ma'anon main saheefay ya muqaddas adab se kahin zyada hai. Sadiyon se barhi aksariyat is ki bunyaadi ehmiyat is ki zabaani shakal main rahi hai, jis shakal main ye pehli baar zaahir hua jaisa ke taqreeban bees (20) saal ke arsay main Muhammad ﷺ ne apnay perokaaron ke liye "tilaawat" kia. Ye wahi Muhammad ﷺ ke kuch perokaaron ne un ki zindagi ke dauraan hi hifz kar liye thay, aur is tarah se jo zabaani riwaayat qayem ki gai thi, us ki aik (1) musalsal tareekh rahi hai, kuch tatreeqon ke tehreeri Qur'an se azaad aur aur us alaa hai. Sadiyon se pooray Qur'an ki zabaani riwaayat ko maahir-e-qaari'een ne barqarar rakha hai. Kuch arsa pehlay tak, maghrib main tilaawat-e-Qur'an ki ehmiyat ko shaaz-o-nadir hi saraha gaya hai.

- Ilm-ut-tajweed ke zariye mehfooz (Chinese whisper ke maslay se bala tar)

- Naqaabil-e-yaqeen saakht/banaawat ((Raymond Farrin ki kahani: (The Structure of Qur'an))