

# International Conference on Science, Reason & Religion

(ICSRR)

26 - 27

**October**

2019

Timings: 8:00 am - 5:00 pm

at

MINHAJ UNIVERSITY LAHORE



Minhaj  
University  
Lahore

**Theme:**  
Science, Reason & Religion





## Keynote Speakers

### 1. Dr. Alan Race

Chair & Editor in-Chief of Interreligious Insight, Market Harborough, United Kingdom

### 2. Dr. Charles M. Ramsey

Baylor Institute for Studies of Religion, Baylor University, USA

### 3. Dr. Hassan Mohi-ud-Din Qadri

Chairman, Supreme Council, The Minhaj-ul-Quran International

### 4. Rabbi Herschel Gluck

Chairman & Founder of the Muslim-Jewish Forum, United Kingdom

## Conference Declaration

### Dr. Hussain Mohi-ud-Din Qadri

Deputy Chairman, Board of Governors, Minhaj University Lahore

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# 1. The Primacy of Reasoning in Buddhist Thought with Special Focus on the *Kalama Sutta*

Phramaha Boonchuay Doojai <sup>1</sup>

## Abstract:

The Kalama Sutta presents the rational and critical teaching of Buddhism so that one may understand the nature of life and the way to experience spiritual liberation from the bondage of ego. It aims at seeing things as they truly are, which is a basic principle of Buddhism. According to Kalama Sutta, Buddha advises Kalamas regarding the principles that are truly capable of quenching suffering (dukkha). The advice is as follows: Do not go by reports (repeated hearing), by legends, by traditions, by rumours, by scriptures, by surmise, conjecture and axioms, by inference and analogies, by agreement through pondering views, by specious reasoning or bias toward a notion because it has been pondered over, by another's seeming ability, or by the thought, 'This monk (contemplative) is our teacher.' One should accept a certain teaching as true and practice it only when one personally knows that a certain teaching is skillful, blameless, praiseworthy, and conducive to happiness, and that it is praised by the wise.

**Keywords:** Kalama Sutta, reasoning in Buddhist thought, teaching

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## 2. An Anglophone Legal Culture for the Global Age: The Role of Values and the Place of Religion

Joseph P. Garske <sup>2</sup>

### Abstract:

Islam, with its universal values, makes no clear distinction between the realm of law by which practical affairs of the world are conducted and the divine tenets by which all men and women are admonished to live. The civil law resembles Islamic practice in that traditionally it has also been based on universal values that were thought to provide equitable and humane standards applicable to all persons. Like Islam, it has also encouraged a high level of personal cultivation as an aid to public order. However, its founding doctrines are based on the purely secular constructions of human rationality. Anglophone law is fundamentally different from the other two legal methods in several important ways. First of all, as a transcendent regimen it operates elevated above the public and is insulated from public understanding by a division of knowledge. Its pragmatic values foster a wide freedom of personal behavior within limits set down by authority.

These differences between the three great legal traditions take on an added importance as the project of globalization becomes increasingly Anglicized: the principles and methods of civil law are being subsumed by a process of convergence while Islamic practice is being reconstructed in ways to fit it within the definitions of a tolerant religion. Presiding over a global public of diverse cultures and ethnicity, Anglophone law rests on instrumental values expressed as a twin premise: the rule of law over all persons and things, and the uniform enforcement of human rights for each individuated legal person.

**Keywords:** Civilian, Anglophone, values, religion

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### 3. Human Rights, Reason and Divine Revelation: A Christian Perspective

Philip Duncan Peters <sup>3</sup>

#### **Abstract:**

Secular notions of human rights provide no reason why humans should have rights. Belief in monotheism, however, answers the ‘why’ question. Belief in one God provides a universal reference point for morality and ethics, for right and wrong, good and evil. If there is nothing beyond death, many injustices remain eternally unresolved. But if there is a God who judges justly, justice will be done.

The second part of the paper will look at the ‘What’ of human rights. Particular attention will be paid to the creation narrative in the Torah and the basis it provides for human dignity and equality. The paper will focus on the two great commandments and the ‘Golden Rule’, the responsibility of human beings for each other and the dynamics of justice and mercy in the Sermon on the Mount.

**Keywords:** Human rights, reason, revelation, Prophet Moses, Jesus Christ

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## 4. A Comparative Study of the Contributions of Sir Sayyid Ahmad Khan (1817-1898) and Muhammad Abduh (1849-1905) on Education

Shuaibu Umar Gokaru <sup>4</sup>

### Abstract:

Sir Sayyid Ahmad Khan from the Indian Subcontinent and Muhammad ‘Abduh from Egypt were two outstanding reformers of the 19th century. They were concerned about Muslim education as the means of reforming Islamic society. This paper highlights their contributions to education and asks whether they shared the same views on Islamic modernity. Despite the fact that both figures had slight differences, particularly in their attitude towards the West, both agreed on the Islamic recourse to rationalism in order to meet the changed circumstances of Muslim life. In their view, education could rescue Muslim societies from their decline and demonstrate the compatibility of Islam with modern Western thought and values. They both approved of *Ijtihad* (independent reasoning) and denounced *Taqlid* (the unquestioned following of one school of thought). The paper suggests that Muslim scholars should understand each other no matter how they differ on something because they would probably agree on another issue. They should not let differences of opinions distract them.

**Keywords:** Islamic modernists, reformist thought, education, Muslim scholars

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## 5. Science, Technology and the Concept Maqāsid Sharī'ah

Aishatu Abubakar Kumo <sup>5</sup>

### Abstract:

Modern science and technology are reaching higher levels of development. This has given modern people the opportunity to apply science and technology to modern life. Even though some people have dismissed religion as irrelevant to modern life, Islam as a complete way of life provides the deeper meaning and purpose of human existence. This paper attempts to explain the significance of Maqāsid Sharī'ah for the contribution of religion to science and technology in modern society. The essence of Maqāsid consists of the protection and the development of humanity. Understanding the objectives of the lawgiver in Islam helps the individual to appreciate the meaning of life and shows us how to serve humanity. Science and technology improve the standard of human life. However, it is also necessary to bring science and technological development under the scrutiny of Maqāsid Sharī'ah in order to prevent science and technology from being harmful to humanity. This paper suggests that the inclusion of the aims and objectives of the lawgiver will enable science and technology to be of greater benefit to humanity.

**Keywords:** Maqāsid, science, technology, development, humanity

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## 6. The Integration of Science and Religion

Muhammad Mumtaz Khan <sup>6</sup>

### **Abstract:**

The assumption of many Muslims that science erodes the value of a religion is so widespread that it can impede technological development among Muslim nations. However, the laws of nature, which can be discovered through contemporary scientific developments, can indicate the true relationship between science and religion. In fact, science can provide a fresh understanding of the meaning of scripture and make it more relevant to daily life.

Religions ponder over the creation of the earth and the heavens while science ponders over the universe. Through science, we observe that the universe operates in accordance with the laws of nature, which are made by God and operate according to the law of cause and effect. Faith reveals that these laws of nature are the 'will of God'. The law of action and their consequences, which is also mentioned in scripture, can also be seen through the results of scientific development. In short, the word of God confirms the work of God that we observe in the laws operating in the universe.

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## 7. Science, Reason and Religion: A Sikh Perspective

Vikram Singh Civiach <sup>7</sup>

### Abstract:

Contrary to the general view, there is no conflict between science and religion. In this paper, I inquire into the academic study of religion, in which both religion and science engage in debates regarding ultimate truth. I conclude that both science and religion are interdependent and complement each other. Science studies the 'natural world' whereas religion explores the 'supernatural world' but both are engaged in 'the quest of truth'. Interestingly science places God at the beginning while for religion God comes at the end. In my analysis, I see a close connection between science and religion and I give the reasons for common religious misconceptions. Sri Guru Granth Sahib (SGGS), the Sikh Holy Scripture, is mostly compatible with modern science in its approach to cosmology and in its holistic vision of God, nature and man. It also firmly advocates the creation of space and time found in the 'Big Bang' theory of the origin of the universe. In this paper, I highlight the evidence for the scientific vision of SGGS.

**Keywords:** Sri Guru Granth Sahib, Big Bang, science, religion

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## 8. The Relationship between Religion and Reason during the Golden Age of Islam

Musferah Mehfooz <sup>8</sup>, Farhat Aziz <sup>9</sup>

### Abstract:

God has given human beings the faculty of reason to discover and comprehend the real world. During the Golden Age of Islam, Muslims acquired much knowledge through the use of their reason. A significant factor for the decline that set in after this period was the failure to make use of reason. This paper discusses the strong connection between reason and religion in light of the divine text. The paper also highlights the factors that separated religion from reason and argues that there is an urgent need to recapture the use of reason by Muslim societies. When Muslims begin to use their faculty of reason again, Muslim society will flourish as it did during the Golden Age of Islam. This paper recommends that Muslim societies implement an inquiry-based approach to education so that the Muslim world could gain the knowledge provided by science and begin to solve the issues that they face.

**Keywords:** Golden Age of Islam, reason, religion, science, education

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## 9. Religion-Science Dialogue: Why and How?

Bilal Masud <sup>10</sup>

### Abstract:

A large number of scientists, as well as people with a scientific mindset, think that science can answer all the questions one needs to address and that there is no further need to engage with religion or with the humanities. Similarly, many religious scholars and persons (especially Muslims) think that their own religion can answer all the questions of life. The dominant trend is that a dialogue-on-equal-footing is not needed. Each side of this divide tries to show its superiority and thereby to dismiss the other. Another common view is that a science-religion dialogue is not possible because science and religion are totally different and thus they have no common ground on which to dialogue.

This paper points out that a science-religion dialogue is both needed and possible. Although we accept religion, we also accept the importance of science. While we accept the way science explains human experience, we also accept the contribution the religion makes to the understanding of human experience. Although science discovers the universal laws that help to explain certain aspects of any human situation, science cannot determine the true value of what it discovers and explains. Since both science and religion are indispensable, both science and religion need to maintain a relationship of genuine dialogue.

**Keywords:** Science-religion dialogue, human experience, value

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## 10. The Reasoning Role of Religion in Scholarship

Herman Roborgh <sup>11</sup>

### Abstract:

The initial enthusiasm to adopt the scientific method for the study of religion and other religions (also known as comparative religion) during the 19th century was abandoned during the 20th century for two reasons. Firstly, it became clear that scholars of comparative religion had allowed presuppositions and assumptions to influence their research. Secondly, the horrors of the world wars disproved the scientific theory regarding the gradual evolution of religions. Eventually, two groups of scholars of comparative religion emerged. One group wanted to continue their research using the scientific method. The other group felt that comparative religion should make a significant contribution to society. This paper concludes that, firstly, scholars of religion must remain wary of the presuppositions and subjective bias they bring to the study of religion. Secondly, scholars of religion could discard the exclusivist approach to the truth of other religions so as to bring about a deeper engagement among religions in the modern world.

**Keywords:** Comparative religion, scientific method, phenomenology of religion, religious experience, Enlightenment rationalism, exclusivism, inclusivism, pluralism

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## 11. Religious Culture and Technology: Analogous Features of Shia Women's Life

Fatima Hasnain <sup>12</sup>, Shaheer Ellahi Khan <sup>13</sup>, Azhar Ahmad <sup>14</sup>

### Abstract:

This paper explores the connection between religion and the experience of home-based Shia Majlis in a world where science and technology are a vital part of daily interaction and decision-making. On the one hand, these Shia *majlis* adopt technology as the rationale to develop a more culturally and socially sensitive environment. On the other hand, they reject science and technology in the interests of more traditional human interaction. Religious activities have provided the main reason for adopting social media technologies such as WhatsApp and Facebook. These technologies have empowered women in a world where science and technology form the very basis of human social interaction. In light of the theory of Theodore Roosevelt, this paper suggests that women use common sense in their use of modern technology to become self-empowered.

**Keywords:** Technology, home-based *majlis*, women Shia *majlis*, religious culture

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## 12. Allama Niaz Fatehpuri (1884-1966) and Freedom of Thought

Raza Naeem <sup>15</sup>

### **Abstract:**

Allama Niaz Fatehpuri (1884-1966) carried forward the tradition of enlightenment initiated by Sir Syed Ahmad Khan with great dedication. Niaz Fatehpuri admired the development that the world had achieved through scientific knowledge. Like Allama Iqbal, Niaz Fatehpuri considered the mullahs to be obstructing freedom of thought. For Niaz Fatehpuri, rationalism was another name for freedom of thought and any idea, belief or action that was not based on human experience, observation and scientific inquiry was unacceptable. Despite his significant service to the development of reason and rationalism, however, his name and legacy remains unknown and ignored by succeeding generations. Based on first-time translations into English from his magnum opus, Man-o-Yazdan, this paper evaluates Allama Niaz Fatehpuri's contribution to freedom of thought and enquiry and its relevance to Pakistan in particular and the Muslim world in general.

**Keywords:** Mullah, rationalism, freedom of thought

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### 13. An Exploration of Women's Status in Surah Nisa' and Surah Talaq

Farhat Zafar <sup>16</sup>

#### Abstract:

Violence against women is a burning issue all over the world but the phenomenon of violence against women is especially evident in traditional areas of Pakistan. The paper discusses this issue in the light the Qur'an. The three objectives of the paper are firstly, to clarify the status of women in Islam; secondly, to discuss the situation of violence against women in Pakistan's traditional communities and thirdly, to suggest ways to deal with this problem. The paper presents a thematic analysis of violence against women based on Surah Nisa' and Surah Talaq.

**Keywords:** Violence against women, traditional, status of women, Qur'an

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### 14. Religions and Reason on Human Rights

Muhammad Ali <sup>17</sup>, Fizza Batool Naqvi <sup>18</sup>

#### Abstract:

There is an intricate relationship between religion and human rights. Most religions provide a framework and offer guidelines about human rights and responsibilities. In addition to religious guidelines, human beings respond to these guidelines with their own thoughts, beliefs and opinions. Whereas some individuals blindly follow religious concepts, others recognize the importance of individual reasoning and personal observation. This paper analyzes the religious guidelines on human rights by means of a comparative analysis of five main religions in the world, namely, Christianity, Islam, Hinduism, Buddhism and Sikhism. The paper also analyzes the extent to which the followers of each of these religions value their own individual reasoning and personal beliefs as compared with the guidelines provided by these different religions. The paper concludes by discussing suitable guidelines for the implementation of human rights in the modern world and how believers practice these guidelines according to the dictates of reason.

**Keywords:** Religious guidelines, individual reasoning, human rights, comparative analysis

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## 15. Perceptions of Religious Interpretation and Scientific Theory

Qaisar Bilal <sup>19</sup>, Hussain Muhammad <sup>20</sup>, Sadiq Ali <sup>21</sup>

### Abstract:

The importance of scientific theories for innovation, cultural transformation and for the development of human life cannot be denied. New research makes old theories obsolete but religious interpretations remain valid despite the discoveries of science. Religion has the capacity to absorb science and can even provide a direction for science.

This paper attempts to disprove the idea that religious interpretation and scientific discoveries are two parallel or contrasting realities, which have neither supported nor contradicted each other. The paper denies that religion and science are two opposite force and discusses prevailing perceptions regarding the relationship between religious interpretation and scientific theory.

**Keywords:** Religious interpretation, scientific theory, spirituality

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## 16. The Scope of Reason in Iqbal's Thought

Syed Sajjad Haidar <sup>22</sup>, Muhammad Khan Malik <sup>23</sup>

### Abstract:

Although there are many theories on reasoning as a source of knowledge, Iqbal's theory on reason is a distinctive one. According to Iqbal, "reason is a torch which leads to a destination but is not itself a destination." Iqbal was not against reason but he challenges its supreme authority to reach the ultimate reality. Iqbal was not alone in challenging the authority of reason. Al-Ghazali highlights the limitations of reason in the domain of metaphysics. Both Spinoza's and Kant's philosophies are centered on the authority of the reason but they also illustrated the dangerous consequences of rational inquiry. Kant says that the thing-in-itself is beyond the sphere of pure reason. But it is clear that Iqbal considered reason to be a major source of knowledge regarding the reality of things. In Iqbal's philosophy, great emphasis has been laid upon "intuition" as a source of knowledge and he expressed the relation between reason and intuition as follows: "the one grasps reality piecemeal, the other grasps it in its wholeness." This paper asserts that knowledge based on intuition is much more trustworthy than knowledge based on reason.

**Keywords:** Theory of reason, intuitive knowledge, modern philosophy

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## 17. Conflict and Conciliation between Science, Qur'an and Reason

Hussan Ara Magsi <sup>24</sup>

### Abstract:

There is a logical link between religion and science. Many scientists and theologians find a correspondence between science and religion that eliminates the apparent contradictions between them. Science and religion appear to be in perpetual conflict but they are also like twin sisters. Science remained in relationship with religion even when science made new discoveries. Traditionally, faith and reason were considered to be sources of justification for religious belief. The challenge to reconcile the teachings of science with religion is due the respect that human understanding must have for divine revelation. Conflicts between science and religion are due to human interpretation of nature (science) and human understanding of the data of scripture (theology).

**Keywords:** Science, religion, universe, compatibility

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## 18. The Contribution of Science and Reason on Human Life

Syed Farooq Aziz <sup>25</sup>

### Abstract:

When Galileo (1564-1642) invented the telescope in the 17th century and claimed that earth was round, he was imprisoned. However, during the era of renaissance, modern philosophy and science, began to ignore religion and to rely more on reason. Whereas reason is a gift from God and produces human development, religion promises the gift of salvation to humanity. We live in an era that gives more importance to science and reason but it is important to foster a relationship between science, reason and religion. This paper discusses on the importance of these three aspects of human life and the contribution that each makes to human life.

**Keywords:** Renaissance, science, reason, salvation

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## سائنس اور مسیحیت : تاریخی نقطہ نظر سے 19.

Muhammad Zulqarnain <sup>26</sup>

### **Abstract:**

There has been a conflict between religion and science ever since human beings first began to use their reason. This paper explores the conflict between science and Christianity from a historical and contemporary perspective. The contradiction between religion and science was the result of using Greek philosophy to understand the Bible, the domination of the Church over scientists, the opposition between scientific research, superstitious mindset and the denial of freedom of thought. As a result, society was bereft of peace and moral values despite the increase of material benefits. This paper concludes that there was never a conflict between religion and science in Islam. However, there was a conflict between religion and science in Christianity. Islam not only promoted scientific approach but also encouraged the exploration of the universe.

**Keywords:** Religion, science, contradiction, Islam, Christianity

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## 20. Shah Wali Ullah's Philosophy of Interreligious Harmony

Muhammad Usman Ghani <sup>27</sup>, Misbah Matloob <sup>28</sup>

### **Abstract:**

In today's world, human beings have been divided on the basis of religion and language. Shah Wali Ullah was a religious scholar of the Subcontinent who identified four ethical values, which could provide a common ground among the religions of the world. These four ethical values were: cleanliness, noble deeds, relation with the Almighty and justice. He also said that there is a certain integrity among all the elements of the universe. Although human beings are all different, they share in a common humanity. Similarly, all kinds of living and non-living elements in the universe are different in nature but all share the fact of being created by God.

**Keywords:** Interreligious relations, peace, unity, common values, ethical values

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## 21. The Unveiling of Knowledge in Hazrat Ali Hajveri's Unveiling the Veiled

Fiza Fatima <sup>29</sup>

### **Abstract:**

This paper examines the theory of knowledge in Hazrat Ali Hajveri's *Unveiling the Veiled*, a text that unfolds multiple layers of knowledge. The paper explores the different dimensions of knowledge on the journey of "knowing" towards self-awareness. The construct of knowledge is defined as an attribute, which has its roots in the episteme of knowledge that is related to one of the aspects of God's knowledge. Hazrat Hajveri explains the significance and the importance of knowledge in the life of every human being for whom different kinds of knowledge are necessary to understand reality. This paper unravels "the reality of realities" not only in the life of an individual human being but in the psychic patterns of human life at the macro level.

**Keywords:** Knowledge, realization, attribute, self-affirmation, unveiling

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## 22. The Hermeneutics of Language in The Qur'an

Fiza Fatima <sup>30</sup>

### **Abstract:**

This paper explores the origin of language by focusing on the Qur'anic revelation about the creation of man and his first lesson on semantics. The study is based on the verses of Qur'an that reveal how the first man, Adam – peace be upon him, was taught the linguistic sessions that were the basic tool for the expression of all knowledge. The central hypothesis of this paper is that the very first linguistic session was about the origin of reason in human history. The paper intends to study this Qur'anic discourse by means of various commentaries. As narrated by Imam al-Shawkani in Fath al-Qadeer, Allah taught the Prophet Adam the names and qualities of all the things and was then asked to manifest his 'linguistic knowledge' before the angels. This paper examines the first experience of the knowledge of language and the evolution of language through the development of economics, politics, psychology, etc. The main purpose of language, which is to strengthen society and to enable the development of communication, is evident in this first encounter between Allah and the Prophet Adam.

**Keywords:** Discourse, linguistic, knowledge, Qur'an, semantic

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## 23. Religion and Human Rights in a Globalized World

Salma Naz <sup>31</sup>

### **Abstract:**

This paper explores the challenges and possibilities for human rights in an era of globalization from a religious perspective. In 1948, the international community evolved some principles for the safeguard of human rights in the shape of the Universal Declaration of Human Rights. Experts on international relations tend to view human rights in a secular light and consider religious communities to have shown a certain antagonism towards it. Moreover, some distance seems to have developed between human rights activists and religious communities. Yet there seems to be a close connection between human rights and the religious values of truth, righteousness, peace, love and patience as well as respect for human beings and the religious perception of the fundamental unity of the human race. This paper concludes that the co-existence and cooperation between human rights and religion is possible in a globalized world.

**Keywords:** Human rights, religion, globalization, challenge

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## 24. Religion and Ethics with a Focus on Medical Issues

Sana Tariq <sup>32</sup>

### **Abstract:**

In the last decade, approximately 50,000 people in Pakistan have died every year because of end-stage organ failure. An issue of this proportion needs urgent attention and a speedy solution. Some institutes in Pakistan are working day and night to make organ transplantation and organ donation accessible for everyone because there is a large population, including children, which is in desperate need of organ donation in order to maintain a healthy life. This paper examines the negative attitude towards alive or deceased organ donation and organ transplantation in Pakistan and suggests ways to change this perspective. The author believes that the lack of information about the procedure of organ transplantation and the fear of being rejected by the Almighty prevent many people from donating their organs. Correct information, family consultation, sympathetic medical staff and easy access to health care institutions may change this situation.

**Keywords:** Deceased organ donation, organ transplantation, organ failure, religion

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## 25. Identity and Human Dignity Discourse

Amjad Ata <sup>33</sup>, Iqra Jathol <sup>34</sup>

### **Abstract:**

In his book *Identity*, Francis Fukuyama tried to combine human dignity with human rights but claims that human dignity is a more controversial topic than human rights. This paper attempts to de-construct the concepts of human dignity and human rights. The issue of human dignity has become an issue in modern times because of the need for equal recognition of different groups of people in the world. Fukuyama writes that the concept of human dignity has been applied to human beings in order to highlight the need for honest and trustworthy leadership and to recognize the needs of the common people. Moreover, religion has become involved in politics in order to promote the cause of human rights and human dignity.

**Keywords:** Human rights, human dignity, religion, identity

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## 26. The Qur'an as the Motivation for Scientific Research

Muhammad Rizwan <sup>35</sup>, Sumaira Bibi <sup>36</sup>

### **Abstract:**

Scientific research has transformed human society from the Stone Age into the modern technological era. Throughout the years, numerous research methods were developed for the purpose of research in the field of natural, social and biological sciences. Research is considered an integral part of academic and professional life and thousands of books have been written so far to facilitate it. Muslims in different historical periods considered the temporal aspects of research. But the original emphasis on research can be found in the verses of the Holy Qur'an. The Qur'an ordered human beings to go from the depth of the ocean to the height of heaven for the purposes of research. This paper concludes that modern scientific research has strong links with the Qur'an, which urged human beings to explore the universe.

**Keywords:** Truth, strong bonds, technological era, Stone Age

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## 27. Science, Reason and Religion: An Islamic Perspective

Mumtaz Hussain <sup>37</sup>

### **Abstract:**

Some parts of the western world have advocated the separation of religious and moral values from social, economic, educational, cultural, political, civic and scientific dimensions of society. The general assumption was that religion was a serious hurdle in the way of material progress and prosperity and that, therefore, morality and science could not go together. Modern society became bereft of ethical values.

However, global consciousness is now awakening and is looking for ways to embrace both moral and scientific values. According to Islam, the belief in the harmonious interaction between science, reason and religion is based on the fact that all knowledge comes from God. This paper describes the Islamic understanding of the relationship between science, reason and religion.

**Keywords:** Morality, Islam, relationship, science, reason, religion

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## 28. Role of Reason and Science in Human Development

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### **Abstract:**

Right from the beginning of the human race, the urge for exploration has prospered. Human beings explore the universe through reason based on contemplation, experiment and hypothesis. Similar is the case with the scientific process, it comprises of certain methodologies in every field of it, but the basic principle of reasoning remains the same. It is that same reasoning ability of Homo Sapiens that has made them develop tremendously and has made them the most genius among all living beings.

This article discusses the effects of reasoning on human development, the human thought process, its development and the evolution of human mind and its progress. There are two probabilities in the scientific process, one is the epistemic chance and the ontic chance. We would enlighten these in our discussion in the article and would provide arguments from religious philosophy as well to prove our case of unparalleled role of reasoning in human development.

**Keywords:** Reasoning, role of science, mind development, epistemic chance, ontic chance, philosophy.

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## 29. The Ideal Relationship between Science, Reason and Religion

Omer Farooq Saeed <sup>39</sup>

### Abstract:

There always arises a question on the compatibility of science with religion, and the compatibility of religion with reason. Historically, science and religion haven't enjoyed a very good relationship. Galileo Galilei, the Italian astronomer and inventor of the telescope suffered at the hands of religious stereotypes. The use of aeroplanes, loudspeakers were opposed by Muslim clerics.

The best, tried and tested answer to the problem is reason. Reasoning is a tool and medium of human progress through science and technology. The approach of Imam Ghazali in using reason as a methodology in terms of modern issues is discussed in this article.

**Keywords:** Reasoning, Galileo, Imam Ghazali, science, philosophy.

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### **30. Reason and Religion- Common Grounds and Interaction**

Naudir Bakht <sup>40</sup>, Umair Abbas <sup>41</sup>

#### **Abstract:**

Both reason and religion are based on nature and justice. One could ask which provides the basis for the other and which is older than the other. Human beings are born with reason and certain needs, which drive them to find the ways and means to satisfy their needs. Religion suggests the scope of justice and provides the parameters of equality and fraternity. Religion is a system of rights and duties and is the basis of law and government. Human reason invited the philosophers to relate religion with the state. This paper focuses on the interaction of religion with reason in global religions and discusses how they relate with each other in reference to human welfare.

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### **31. Reason and Revelation: Islamic and Christian Perspective**

Naeem Mushtaq <sup>42</sup>

#### **Abstract:**

Reason and revelation: the two terms seem contradictory. The word "reason" is seen to oppose faith and the miraculous. Others welcome reason and treat it as a gift from God to be used to its fullest extent. In Christian-Muslim dialogues, reason can play a positive role if properly understood and applied. Perfect reason is a guiding torch of faith as described in both Christian and Islamic traditions.

Reason is a part of revelation. That is why in both Biblical and Quranic verses, reason is used to understand faith in action and related spiritual realities. The Holy Bible and Holy Quran both promote reasoning for a better understanding of faith and life's realities.

This paper explains the role, importance and limitations of reason from a theological point of view and its proper use in practicing faith.

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## 32. An exploration of Harmony between Message of Islam and Modern Science and Technology

Agbaiaka- Mustapha, Muniat. A. <sup>43</sup>

### **Abstract:**

Islam as a religion and a complete way of life is all encompassing and does not segregate between the mundane and spiritual life of man. Islam has contributed to knowledge, science and technology in the golden age of Islam and this contribution of the early Muslim scholars form the basis for development of the modern science and technology. This paper gives expositions to some specific discoveries through Islam by citing some relevant Quranic verses and prophetic traditions which form basis of some scientific theories, discoveries and experiments. They explore the relevant Quranic verses and prophetic traditions for gathering information. This paper concludes and recommends that the relationship between Islam and science is one in which the Muslims acknowledge the superiority of Allah's knowledge to that of man because science is secondary while Allah is primary. Therefore, Muslims are enjoined to embrace Scientific Knowledge in this world of ICT to further understand the message of Islam and facilitate the promotion of the message as demonstrated by earlier Muslim scientists.

**Keywords:** Islam, science, message, technology.

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### 33. ہارون یحییٰ اور ڈاکٹر طاہر القادری کے بگ بینگ نظریہ کا تقابلی مطالعہ

Muhammad Akram Rana<sup>44</sup>, Sumaira Zafar<sup>45</sup>

#### :Abstract

ڈاکٹر محمد طاہر القادری (پاکستان) اور ہارون یحییٰ (ترکی) دو عظیم سکالرز ہیں جنہوں نے نظریہ بگ بینگ پر کام کیا ہے۔ انہوں نے عظیم دھماکے کے نظریے کو پہلے سائنسی اور پھر قرآنی آیات کے حوالے سے تحریر کیا ہے۔ آپ نے مختلف سائنسدانوں کی تحقیقات کو بتدریج بیان کیا ہے۔ آپ لکھتے ہیں کہ ۱۶۸۷ء میں آئزک نیوٹن (ISAAC NEWTON) نے یہ تصور پیش کیا کہ کائنات جامد اور غیر متغیر ہے۔ ۱۹۱۵ء میں البرٹ آئن سٹائن (ALBERT EINSTEIN) نے مادے، توانائی، کشش، مکاں و زمان میں باہم نسبت کی وضاحت کر کے نیوٹن کے تصور جو کائنات کو (کسی حد تک) رد کیا۔ ۱۹۲۹ء میں ایڈون ہبل (EDWIN HUBBLE) نے پہلی بار یہ مفروضہ دیا کہ کائنات جامد اور غیر متغیر نہیں ہے۔ یہ مسلسل حرکت میں ہے بلکہ وسیع بھی ہو رہی ہے اور اسی تحقیق نے عظیم دھماکے کے نظریے کو جنم دیا۔ بعد ازاں ۱۹۶۵ء میں دو امریکی سائنسدانوں آرنو پنزیاس اور رابرٹ ویلسن (ARON PENZIAS AND ROBERT WILSON) نے RADIATION COSMIC BACKGROUND دریافت کر کے ثابت کر دیا کہ مادی کائنات کا آغاز ایک اکائی سے ہوا۔ اس اکائی کو کائناتی انڈے کا نام دیا گیا جو کہ اچانک پھٹا اور مادہ کی تخلیق ہوئی اور بعد ازاں کہکشائیں تخلیق پائیں۔

ڈاکٹر طاہر القادری نے اس نظریہ کو قرآنی آیت سے ثابت کیا:

أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا نَفْثًا مِّنْهَا (سورۃ الانبیاء: ۳۰)

"جملہ آسمانی کائنات اور زمین (سب) ایک اکائی کی شکل میں جڑے ہوئے تھے پس ہم نے ان کو پھاڑ کر جدا کر دیا"

انہوں نے سورۃ فلق کے دو الفاظ "الفلق" اور "خلق" کی بھی تشریح کر کے واضح کیا ہے کہ ان کا مطلب بھی یہی ہے کہ شدید دھماکے کے بعد تخلیق کا عمل وقوع پذیر ہوا۔ ان نظریات کو درج بالا محققین نے کس طرح پیش کیا۔ ان کے دلائل اور نتائج پر تنقیدی و تحقیقی نکتہ نظر سے بحث کرنا اس مقالہ کا مطمح نظر ہے۔

**Keywords:** Scientific knowledge, astronomy, horizon, gravity, nuclear, variable

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## 34. ڈی این اے اسلام اور سائنس کے تناظر میں

Muhammad Rafiq<sup>46</sup>

### Abstract:

اسلام دین فطرت اور عالمگیر دین ہے۔ اس میں یہ خوبی پنہاں ہے کہ ہر دور میں ہر جگہ کے حالات میں قابل عمل ہوتا ہے۔ زمانہ ترقی کرے یا تنزلی اسلام کی تعلیمات ہر وقت قابل عمل ہوتی ہیں۔ موجودہ دور سائنس کی ترقی کا دور ہے دن رات نئے نئے آلات کی ایجاد اور نئے نئے علوم کے دروا ہونے سے شریعت کے احکام کو اجتہاد کے ذریعے ہر دور میں ثابت کرنے کی کاوشیں کی گئیں۔ کوئی بھی ایسی ایجاد آج تک معرض وجود میں نہیں آئی جس کا علماء نے حکم بیان ناکیا ہو یا کوئی ایسی نئی تحقیق جو سائنس کے توسط سے زندگی میں داخل ہوئی ہو اور اس کا شرعی حکم ناکلا گیا ہو لاؤڈ اسپیکر، پرنٹنگ پریس، ہوائی جہاز کا سفر، فون پر نکل وغیرہ کے متعلق احکامات کو شرح و بسط سے لکھا اور بیان کیا گیا ہر پیش آمدہ نئے مسئلے میں پہلے اختلاف سامنے آیا پھر تحقیقات ہوئیں احادیث اور قرآنی آیات سے جزئیات تلاش کی گئیں۔ قیاس کی راہ آپٹائی گئی اور آخر کار اس مسئلے کے متعلق دلائل کی روشنی میں علماء کا اجماع سامنے آتا گیا۔ آجکل DNA کے متعلق بعض حلقے اس پر مختلف قسم کی رائے پیش کرتے رہتے ہیں۔ DNA ایک خالص سائنسی طریقہ کار ہے جس میں خون کے خلیوں سے تحقیق کر کے مختلف معاملات کی تحقیق کی جاتی ہے۔ اس سے ناصر والدین کا اپنی اولاد سے تعلق ثابت کیا جاتا ہے بلکہ یہ بھی معلوم کیا جاتا ہے کہ زنا کی صورت میں اگر DNA سے زانی کی تحقیق ہو جائے تو اس پر حد کا کیا حکم ہو گا؟؟؟ گو اہوں کی عدم موجودگی اور ملزم کے انکار کی صورت میں کیا صرف ڈی این اے کی بنیاد پر زانی پر حد جاری کی جائے گی یا نہیں؟؟ اس بارے فریقین کے مختلف دلائل ہیں۔ ان دونوں فریقین کے دلائل کا تجزیہ سائنس اور اسلام کے تناظر میں پیش کرنے کی سعادت حاصل کرنے کی حتی الوسع کوشش کروں گا۔ ان شاء اللہ میری اس تحقیق میں درج ذیل موضوعات کچھ یوں ہونگے۔

1- ڈی این اے کیا ہے؟؟ سائنس کے تناظر میں

2- ڈی این اے کی بنیاد پر حد کے اجرا کو درست قرار دینے والوں کے دلائل کا تحقیقی جائزہ

3- ڈی این اے کی بنیاد پر حد کے اجرا کو غلط قرار دینے والوں کے دلائل کا تقابلی جائزہ

4- ڈی این اے میں غلطی کے احتمال کی گنجائش کا امکان یا عدم امکان سائنسی دلائل و مشاہدات کی روشنی میں۔

5- اسلام کی نظر میں حدود شرعی کو نافذ کرنے کی شرائط و اصول

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**Abstract:**

رمضان اور شوال کے چاند کی رویت کا مسئلہ کوئی حالیہ سالوں کا پیدا کردہ نہیں ہے یہ پچاس ساٹھ سال سے ہمارے یہاں ان مبارک موقعوں پر سامنے آتا رہا ہے۔ جغرافیائی محل وقوع کے اعتبار سے پاکستان کرہ ارض کے ایسے حصہ پر موجود ہے جہاں دو مختلف تاریخوں پر چاند کے دیکھے جانے سے قطعی طور پر انکار کیا جاسکتا۔ سب سے پہلے 1958ء میں یہ مسئلہ ابھر کر سامنے آیا جب پاکستان کے شمالی علاقوں میں باقی پاکستان سے ایک روز قبل عید منائی گئی۔ پھر یہ تقریباً ہر سال ہونے لگا۔ جنرل ایوب خان نے اس مسئلہ کو سرکاری سطح پر حل کرنے کی بہت کوششیں کی۔ اُس زمانے میں چونکہ ملک کے اندر کوئی رویت ہلال کمیٹی موجود نہیں تھی لہذا حکومت اپنے طور پر چاند کی رویت کا سرکاری اعلان کر دیا کرتی تھی۔ اس مقصد کے لیے ہوائی جہازوں کا بھی استعمال کیا جانے لگا، مگر رفتہ رفتہ سیاسی مخالفت کی وجہ سے حکومتی اعلان کی مخالفت زور پکڑنے لگی اور یہ خیال کیا جانے لگا کہ حکمران جمعہ کی عید سے بچنے کے لیے چاند کی حقیقی رویت میں ردوبدل کر دیا کرتے ہیں۔ اُس زمانے میں جمعہ کی عید کو حکومت وقت کے لیے اچھا تصور نہیں کیا جاتا تھا۔ مارچ 1961ء میں پہلی بار مولانا احتشام الحق کی قیادت میں کراچی کے لوگوں نے وفاقی حکومت کے فیصلے سے انحراف کرتے ہوئے 18 مارچ کو عید منانے سے انکار کیا اور اُس دن روزہ بھی رکھا، جب کہ پشاور کے لوگوں نے تو اُس سے بھی ایک روز قبل یعنی 17 مارچ کو عید منا ڈالی۔ اس طرح 1961ء وہ پہلا سال تھا جب دنیا کے ایک ملک یعنی ہمارے وطن پاکستان میں تین تین عید الفطر منائی گئیں۔ یہ مسئلہ دن بدن شدت اختیار کرتا گیا اور ایک موقع پر ایوب خان نے حکومتی فیصلے سے انکار کرنے پر تین بڑے جید علماء جناب سید ابوالاعلیٰ مودودی، مولانا احتشام الحق تھانوی اور مولانا حسین نعیمی کو گرفتار کر کے تین تین ماہ کے لیے جیل بھی بھیج دیا۔ پھر ایوب خان کے زوال کے بعد بھٹو حکومت نے 1974ء میں اس مسئلے کو ہمیشہ ہمیشہ کے لیے حل کرنے کے لیے قومی اسمبلی سے ایک قانون پاس کروا کے حکومتی سطح پر ایک رویت ہلال کمیٹی بنانے کا اعلان کیا جو ایک مرکزی اور چار زونل کمیٹیوں پر مبنی تھی اور جو آج تک قائم ہے۔ حکومتی پالیسیوں پر بنائی گئیں یہ کمیٹیاں بھی چاند کی رویت کے اختلاف کو ہمارے یہاں ختم نہیں کر پائیں اور اس ضمن میں کوئی خاطر خواہ کارگر ثابت نہیں ہوئیں۔ اب مسئلہ سیاست سے زیادہ مذہبی اور علاقائی بن چکا ہے۔ لہذا ضرورت اس امر کہ ہے کہ سائنسی و اسلامی بنیادوں پر اس کو تفصیلاً عوام الناس کے سامنے پیش کیا جائے۔ میں اپنے آرٹیکل میں درج ذیل امور پر تحقیق کرنے کی کوشش کروں گا۔

- رویت ہلال قرآن و سنت کی نظر میں
  - رویت ہلال کا تاریخی پس منظر
  - رویت ہلال سائنس کے تناظر میں
  - رویت ہلال پر مختلف آراء
  - رویت ہلال اور علم فلکیات
  - رویت ہلال کمیٹی کی شرعی حیثیت اور ذمہ داریاں
  - رویت ہلال کے معاملے میں موجودہ اختلاف کی وجوہات
  - رویت ہلال کے معاملے میں اختلافات کا ممکنہ حل
  - رویت ہلال اور ریاستی ذمہ داریاں
- اللہ تعالیٰ مجھے اس معاملے میں تحقیقی ذمہ داریاں ادا کرنے کی توفیق عطا فرمائے (آمین)

**:Abstract**

یہ دنیا اللہ تعالیٰ کی صفات اور اسکی قدرت کا ایک بہترین شاہکار ہے۔ اسلام تمام انسانوں کے لیے ایک مکمل ضابطہ حیات ہے۔ کائنات کا نظام انسان کو اپنے خالق و مالک کی طرف متوجہ کرتا ہے کہ وہ اس پر غور و فکر کرے۔ انسانوں نے اپنے قدیم مشرکانہ افکار کے ذریعے یعنی سورج، چاند، ستارے اور درختوں وغیرہ کی پوجا کر کے ان کو مقدس بنا رکھا تھا مگر توحید کی حقانیت نے ہر چیز کی حقیقت روز روشن کی طرح عیاں کر دی اور جن چیزوں کو انھوں نے مقدس بنا رکھا تھا ان پر مذہب کی روشنی میں غور و فکر اور تحقیق شروع ہو گئی۔ اس تحقیق کے نتیجے میں قدرت کا جو مخفی نظام کار فرما ہے وہ انسان کے سامنے عیاں ہو گیا۔ یہاں تک کہ سائنسی انقلاب کے نتیجے میں قرآن حکیم کی وہ پیچیدگیاں مکمل ہو گئی جس کا ذکر اللہ تعالیٰ نے سورہ حم السجدہ میں بیان کیا ہے۔

ترجمہ: ہم عنقریب ان کو (غیر مسلموں) اپنی قدرت کی نشانیاں (ارد گرد پھیلے ہوئے) آفاق میں بھی اور ان کی اپنی ذات میں بھی دکھائیں گے یہاں تک کہ ان پر واضح ہو جائے گا کہ قرآن کریم حق ہے۔ (حم السجدہ، ۳۵)

اسلام نے شروع ہی سے قرآن میں غور و فکر کرنے کا حکم دیا ہے۔ تاکہ انسان انفس و آفاق کی گہرائیوں میں غوطہ زن ہو سکے۔ یہ اسلام ہی کی تعلیمات تھیں کہ وہ قوم عرب جو جہالت کے اندھیروں میں ڈوبی ہوئی تھی اور ذلت کی پستی میں تھی اسلام کی تعلیمات پر عمل کرنے سے کچھ عرصے میں ہی پوری دنیا پر نہ صرف حکمرانی کی بلکہ انھوں نے یونانی فلسفہ کی لاحاصل، تخیلاتی، صنمیت اور دیوتاؤں کے خرافاتی کہانیوں کے سحر سے آزاد کراتے ہوئے فطری علوم کو تجربے کی بنیاد فراہم کی اور یہ بتایا کہ قرآن مجید ہی تمام علوم کا منبع و ماخذ ہے۔

سورہ بنی اسرائیل میں اللہ تعالیٰ ارشاد فرماتا ہے۔

ترجمہ: کسی ایسی چیز کے پیچھے نہ لگو جس کا تمہیں علم نہ ہو یقیناً کان، آنکھ اور دل کی باز پرس ہوتی ہے۔ (سورہ بنی اسرائیل - ۶۳)

یہ آیت اکتساب علم میں ذمہ دار رویہ اختیار کرنے کی نصیحت کرتی ہے۔ یہ بتاتی ہے کہ علم کی صحیح بنیاد محسوسات ہیں جس کی تائید معقولات کرتی ہے۔ منہاج علم پیش کرنے والی یہ آیت انقلاب انگیز تعلیم دیتی ہے جس کے اثرات دور رس نکلے۔ ان قرآنی شواہد کے بعد کوئی شک نہیں کہ سائنس کی موجد اسلام کی موجدانہ تہذیب ہے۔ قرون وسطیٰ میں مسلمان سائنس دانوں نے جن سائنسی علوم کی بنیاد رکھی عصر حاضر میں مسلسل تحقیق کے نتیجے میں سائنس اور ٹیکنالوجی اپنی ارتقائی منازل طے کر رہی ہے۔ جس سے بنی نوع انسان مسلسل فیض حاصل کر رہا ہے۔

جب تک مسلمانوں نے علم و تحقیق سے اپنا تعلق مضبوط رکھا تو پوری دنیا کے امام رہے اور جب علم و تحقیق سے دور ہوئے تو جہالت اور ذلت کی پستی کی گہرائیوں میں جا گئے۔ آج دنیا کے غیر مسلم سائنس دان اور محقق اب خود ہی ان حقیقتوں کو بیان کر رہے ہیں جس کا انہوں نے انکار کیا تھا۔ جو چودہ سو سال سے مسلمان اپنی الہامی کتاب قرآن مجید میں پڑھتے اور مانتے چلے آ رہے ہیں۔ تمام انبیاء علیہم السلام کسی نہ کسی تکنیک میں ماہر تھے۔ حضرت نوحؑ کی کشتی سازی، حضرت داؤدؑ کی زرہ سازی، حضرت سلیمانؑ کے تعمیراتی کارنامے تاریخ سے ثابت ہیں۔ بعد میں ہمارے اسلاف نے اسلامی تاریخ کو مزید ایجادوں سے مزین کر دیا۔ مسلمانوں نے مسیحین، بارود، کاغذ، گھڑی، رسد گاہیں، آلات جراحی، ادویات، نظام اعضاء، جوارح، فلکیات، ارضیات، ریاضی و کیمیا سب کے سلسلے میں تحقیق و تجربہ کے دریا بہا دیئے۔ اغیار نے جو کہ اس وقت جہالت و تاریکی میں ڈوبے ہوئے تھے انہوں نے مسلمانوں کے علمی ورثے کو بے شمار اضافہ جات کے ساتھ اور ناموں کو تبدیل کر کے ان کے تمنغوں کو نہ صرف اپنے سینوں پر سجایا بلکہ اس سے بھرپور فائدہ اٹھاتے ہوئے سائنس و ٹیکنالوجی کی بلند پوئیں تک جا پہنچے۔ اور مسلمانوں کو عریانی، ناچ گانوں اور نشہ آور چیزوں میں الجھا کر خواب غفلت میں مبتلا کر دیا۔

ابن الہشتم نے طبیعات اور کواکب کے عجائبات پر تحقیق کی، ابن نفیس نے دوران خون دریافت کیا۔ اسی طرح بوعلی سینا، الہیرونی اور جابر بن حیان وغیرہ کے بے شمار کارنامے ہیں۔ بہر حال مسلمانوں کے لئے لازمی ہے کہ وہ اپنے علمی ورثہ کو دوبارہ حاصل کریں اسی میں مسلمانوں کی عزت اور بقا ہے کیونکہ نبی کریم ﷺ نے فرمایا، حکمت اور دانائی مومن کی گمشدہ پونجی ہے جہاں کہیں وہ اس کو پالیتا ہے تو وہ اس کا زیادہ مستحق ہے۔

کلیدی الفاظ: اکتساب علم، منبع و ماخذ، انقلاب انگیز، مزین، پونجی

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