

Holy Quran approach to the ethics of belief

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Abstract

Due to the shortage comprehensive study about the ethics of belief in the Quran, This study will provide a detailed understanding based on the concepts of the Quran. Numerous books and articles have been written criticizing and defending the ethics of belief, these are three categories: critical for the basics, criticism of the method and reasoning process and criticism of the results. Some of these criticisms like fideism and irrationalism religious beliefs are not accepted. Maximum rationality, that Clifford believes, is not feasible and practical because it contains all of the partial and simple beliefs. Also, rational argument is not provable for everyone. Clifford and the holy Quran collectively believe that blind acceptance of traditions and beliefs of fathers or ancestors are wrong. In the viewpoint of Islam (Shia), investigation of the religion principles has been emphasized. Another similar point of view between them is criticism of credulity. The advantage of this article is research on the ethics of belief in the Quran.

Keyword: Ethics of belief, Holy Quran, Rationalism

Introduction:

Clifford's three-part article, with the aim of emphasizing the losses beliefs without reason on the individual and society, do have strong argument to epistemic mistakes be called immoral.

If a person does not get the job done, morally wrong has been committed, in his view, Believers, are the best examples of this issue, and cannot be found any basis for beliefs such as divine, prophecy and revelation.

The Ethics of Belief from the perspective of William Clifford

Clifford was the first person that is entered ethics to belief. He raised the idea of "The Ethics of Belief", Accepting belief that with not enough evidence is immoral. He asks, strict criteria for believing And knows the task for all human beings that it obey, otherwise, moral sin committed and are responsible for

all of humanity. According to the explanations that will come Clifford says: This epistemic infringement is immoral act. Because of it is losses, swiped all the people. And if the act has large effect, committing it would be immoral. It when believing in a proposition is a moral that Be accompanied by sufficient evidence. He writes: always, everywhere and for everyone, believing anything without sufficient evidence, something is wrong. Suppose a person in childhood or so it is belief that accepted And the idea is to protect against any harm that comes to mind, If there are questions, which it belief to be shaken, Says they are sin and blasphemy. This life style is such a great sin for humankind. Research on the evidence of a belief not something that is done only once and to always be valid, never to doubt, stand out; because or doubt can be resolved by previous research or this doubt proves that the survey has not been completed. He also says that all our beliefs and their earn practices affect others and for this reason, our duty is to: To apply rationality, in all matters. He writes: believe a human being not just a personal matter. People who accept unproven statements for his consolation, Have misleading effect. According to Clifford, In this case there is no difference between religious belief and other beliefs. It means the belief of any kind, in the event is acceptable that Have sufficient evidences.

Speaking about the ethics of belief, morality of thinking, the default is the norms expressed in logic, epistemology and critical thinking, all moral norms, which do them necessary and essential, as if deliberately and knowingly violated, considered moral sin and deserving of blame. In other words, propositions of Sciences, at the same time are the subject of Sciences and are also subject to ethical predicates. Of course, this is a claim that must be proven by suggesting it. But apart from this, an overview of the nature of moral propositions provides a better position to understand the claim. One of the main features of ethical statements is that they belong to the act of free will and things that are not within the discretion of the individual that is not included Moral Injunction.

Application of reason in the Quran

Holy Quran in many verses leads people towards rational proof and reasoning and calls on humans to think and ponder and reflect on the various phenomena of Creation. In addition, Allah Pays the Argument in communicating the facts. In fact, the Quran has paid a lot to epistemological argument. In the verses of the Quran words like: thinking, jurisprudence, wisdom, insight, tact, and the like, of wisdom praised and encourage the use of it. Human life in general, is intellectual life: and whatever thinking be more accurate and more complete, it certainly lives will be stronger.

can he who was dead, to whom we gave life, and a light whereby he can walk amongst men, be like him who is in the depths of darkness, from which he can never come out? Thus to those without faith their own deeds seem pleasing (alanaam/ 122)

Is one who worships devoutly during the hour of the night prostrating himself or standing (in adoration), who takes heed of the hereafter, and who places his hope in the mercy of his lord - (like one who does not)? Say: "are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition (alzumar/9)

Those who listen to the word, and follow the best (meaning) in it: those are the ones whom Allah has guided, and those are the ones endued with understanding (alzumar/18)

O ye who believe! When ye are told to make room in the assemblies, (spread out and) make room: (ample) room will Allah provide for you. And when ye are told to rise up, rise up Allah will rise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted (mystic) knowledge. And Allah is well-acquainted with all ye do (al-mujadila/11)

From this verse and other verses of the Quran is achieved inviting the correct and right way of thinking has promoted. Inviting to ponder over the Quran to be seen, such as: Why do not you contemplate nature? Why do not you observe signs of introvert and extrovert? Or do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? (Al-hajj/46)

Allameh Tabatabai in his speech: "If you do scholarship in the Quran, we see that more than three hundred invited to: thinking and pondering, or to your beloved prophet teaches how to prove right or wrong to refute. God in the Qur'an nowhere, even in a verse, did not want his servants to blind obedience, or believe to be one of his divine teachings, without understanding, or to be blindly doing your way. Even the "practical precepts" that has of canonization, stated: apply it works and why you need it, although unable to catch servants, identify the criteria it, for example, the cause of obligatory prayers, God says will prevent you from prostitution and sin."

The Ethics of Belief in the Holy Quran

What is the ethical way to obtain faith? This is a question that we pose in this section. This issue deals with the explanation of the moral duties of man toward beliefs. What is seen to be practical in our society. Sometimes, epistemic temper tantrums lead to behavioural irritability. In the Islamic tradition and the Quran, has paid special attention to the ethics of belief.

According to verse 36 of Surah Isra:

"Do not follow what you have no knowledge, verily, ears and eyes and hearts, they will be held accountable". This area is also included non-scientific belief and non-scientific action. These divine blessings are questioned, scientific gained or not and whether it did or not?

What is raised following this verse discussion is rationalism and evidentialism. So each belief or practice, which will be achieved through science, following the suspicion and superstitious reasons, is prohibited. In different interpretations, "non-science" called as follows: suspicion, false witness, blind imitation, lie and dreaming. These traits that exist in our society have been very influential on our decisions.

Valid word criteria in the Quran

A valid word in the Quran must be based on which are derived from the following principles:

Rationality

In this section we refer to the tenth verse of Surah al-mulk:

They will further say: "had we but listened or used our intelligence, we should not (now) be among the companions of the blazing fire"

Here not only the Qur'an speaks about the value of wisdom And not using your intellect knows the cause of the misery of hellish. According to Islam, the intellect is the basis of theology and salvation And in many verses addressed to scholars and scientists

There are many narrations in the Islamic sources that it pays, For example, the famous book "alkafi" is among the most reliable sources of hadith including parts, and the first part is called "wisdom and ignorance." Imam Ali (peace is upon him) has been quoted: Gabriel came down and told Adam: I am commanded that I'm choice offered between one of three gifts, Pick one up and leave the rest, he said: What? Gabriel replied: wisdom, modesty and religion, Adam told me the wisdom to pick, Gabriel said to "modesty" and "religion" to go. They both said, we are agents everywhere looking for reason not to go away from him! This is the most delicate interpretation that may be said about the reason. Because, if reason be separated from religion, easily lost or to be deviate. Haya, who is prevented from committing evil, the fruit of the tree of knowledge and wisdom,. This suggests that humans have contributed considerable wisdom.

Now is the time to say a word to say that the evaluation and ponder, Will be the lowest risk of injury and will be supported by rational and rewarding.

Understanding and aware

If everyone just followed the lead of consciousness, was never a dispute. In Surah Al-Israa identified some instances of wisdom: One of "informed compliance" and avoid the ignorant follow. Man, it must be researcher both proof and certified or in the negation and denial. God forbids His people from two things :(Alaraf/169)

1. While awareness of something, Do not approved
2. Do not comment on something that you do not know

Here, will refer to verse 39 of Surah Yunus : But what they denied Who did not know the reality of it. Likewise those before them rejected. Then see what the end of the oppressors was.

Spoken value that human beings have to believe it (al-hojorat/14)

The solidity and soundness of speech (Al-ahzab/70)

The Holy Quran has faith based on reason and thinking, Of course, "compound ignorance" is dangerous that is impossible to obtain proper ideas

Results (moderation Rationalism)

The teachings of the Quran and Islamic tradition, invites us to ponder and beware the believers from irrational faith, it should be noted that differences is the use of rationalism in the Quran and Clifford. Islam in every field respects the balance. Thus Muslims must be reasonable and justified belief and be aware of the obstacles thinking or rationalism. The main purpose of belief, achieve the truth, but beliefs are illogical and misleading cause it away.

"The Ethics of Belief" with this title is not stated in our religious teachings but the lord in his holy book the Quran, clearly stated that considers special importance to ways of obtaining believes. In the Quran, ears, eyes and intellect are responsible for what they choose to receive also about the results will bringing the Quran, justify beliefs based on superstition, prejudices, blind imitation and speculation is prohibited. Prophets after an invitation to monotheism broke the idols that were formed in the minds of people. With all these efforts, throughout human history, belief formation was more influenced by carnal desires and non-cognitive factors.

The Holy Quran has sketch, general rules and inclusive for all mankind, and not only limited to people's moral weaknesses and errors. If at the end of this article, be honest with yourself and search for the "network of their beliefs" We will see many of our beliefs are derived from a non-scientific and non-rational ways. It is surprising that we claim to be Muslims how we believe every word without research. Whether sayings and traditions of our society are reasonable? Or, we are accustomed to comment in any field without the expertise and judgment on speculation and make believe.

To combat these pests most community involved with it. We must use reason correctly - the gift of God-. Good article, we will: create and training "religious rationality" in people with moderate lever and fairness and the search for truth. In the Quran, emphasis is on thinking and our responsibility towards our thoughts and visible. Our moral duty towards our beliefs is enter into the realm of rationality thinking. On the other hand the principle of moderation in matters of rational principles accepted that the religious teachings of the Quran. In this regard, the Prophet says: The best works is that it is closer to moderation. "Imam Ali" as well, say extremes features ignorant people.

From the perspective of the Quran, man is born with empty minds and pays with his forces to gain knowledge but in this way is because of the restrictions that will be subject to error. (Alnahl/78)

In verse twenty fourth (chapter) Abas says man should consider his food. In interpreting this verse, Imam Bagher stated purpose of food is science and knowledge that is food for the spirit. It should be noted here that one finds the entrance of his knowledge comes from what ways and who achieved. So we must be careful in the process beliefs because at this stage the human will role-play. When we talk about "willpower", Duty will be raised.

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