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The relationship between religion and faith has always been a conundrum for people, and many people think that they are the same thing. But they are not the same thing. Religion, as we have already mentioned, is objective and faith is subjective; faith is common to all living beings and they all believe, but religion is optional. It is possible not to choose a religion, and even this is controversial, but it is not possible to have no belief, belief is not only in a god, not believing in a god is also a type of belief. Beliefs are personal, individual. Just as people on earth are created unique and unlike each other to the extent that even identical twins have minimal differences, it is possible that their cerebral functions may differ, in short, their thinking may differ in detail, just like their physical appearance. As we have already mentioned, there are differences in the actions of people who believe in the same religion, and the reason for this is related to the subjective dimension. This leads us to the possibility that human beings can arrive at a unique and individual conclusion, even if they are similar in the face of the same stimuli, yet with minimal differences. In the end, there are as many individual beliefs in the face of the same stimuli as there are human beings. It is impossible for the shadow of another to exist in the relationship between man and his unique belief. In Islam this is expressed as “no one can come between God and the servant”, because in the subjective dimension value moves from the bottom up in a variable way, whereas in the objective dimension religion, which is determined by God, moves from the top down with God's determination and comes as a constant. Since beliefs are facts obtained as a result of each individual's thinking experiences, they are individually experienced; that is, they undergo a process that we can define as individual proof. It is the reality of the person having the experience. There is a phenomenon of proof for that person. However, this is not a social proof, that is, it is not available for third parties to observe, and someone else cannot experience the same phenomenon with the same method to get exactly the same result. This is because each individual will continue his/her intellectual action with the differences that come from himself/herself, and it is possible that there will be minimal differences. This is not to say that there cannot be a unity of belief; however, in this case we are talking about shared proof. People who communicate as a result of the similarities of the individual proofs that people have experienced in the face of the same stimuli have shared these similar experiences. Those who had similar individual proof experiences shared the emotion they had obtained as a result of their experiences. Thus, for example, a group of people shared the same emotion, the same pleasure, and reached a sense of us through shared proof.

In the dictionary, belief means commitment to and acceptance of an idea. Belief, which includes all degrees of probability, is doubt when it is around 50% and conviction when it is

between 50% and 100%.¹ A belief of 100% is a firm conviction, and if this belief is accepted without verification and if it is not believed that contrary convictions can be equally valid, then there is faith.² Belief has a very important function in establishing the balance in individuals' inner worlds and social lives. According to Fromm, belief, which is so important, is rational if it emerges as "a result of one's inner state of being intellectually or emotionally active"; however, it is irrational or irrational if it emerges as "submission to something given to one, which one accepts as true regardless of whether it is true or not". He states that without belief, which he defines as "believing in a possibility" or "the certainty of uncertainty", the believer would be hopeless, lonely and full of fear, and that belief that emerges as a result of an inner activity contributes greatly to being a positive person.³ In everyday life, when we say that we believe in someone, when we say that we have faith in them, it is more about making sure that they are stable and reliable in their behavior. In social terms, it is the functional dimension of a basic system according to which people will behave and act in social life. In this respect, faith has a very important field of activity as a fundamental determinant in human relations. It is an effective social sanction mechanism that regulates social life and daily life through the behavior of individuals and sometimes through organized group behavior. When we look at the difference between belief and faith: In the context of religious belief, it is defined as "beliefs about a supersensible, supreme, all-powerful being whose sovereignty over oneself and the entire universe is accepted by human beings, and about certain principles that regulate the relations between this being and human beings". In the theological literature of belief and in our language, religious belief is expressed by the Arabic term iman. The root "emn" from which the word faith derives means: to trust, to be reliable, to be sure, to be secure, to believe, to be at peace with oneself, to feel no sorrow or distress.⁴ Beliefs that the individual finds impossible to investigate on their own become the subject of faith. The kind of belief Fromm describes above as irrational and faith are not the same thing, but the fact that believers have faith in what they do not know can be considered in that context.

Let us try to look at the issue of objective and subjective religion in more detail from the center of the Qur'an: As we have already mentioned in detail, objective religion is the absolute religion; it is the structure brought and practiced by all the Prophets and Messengers of God, whose principles are clear and whose essence does not vary according to time and place, and which the Qur'an says "this is religion". Subjective religion, on the other hand, is a structure that is not definite according to absolute religion, that varies according to people's perceptions and determinations, and that differs from person to person and society to society. Subjective religion, whether it is sent by God but distorted by its believers, or whether it is organized directly as a human product, is evaluated in the same way, because it does not come from a transcendent power in an absolute, finalized, unchanging form. It is achieved by creating a sense of us through shared proof in the face of the same stimuli mentioned above.

¹ D.Mehmet Doğan, *Büyük Türkçe Sözlük*, 11. Baskı, İstanbul 1996, s.142.

² Karacoşkun, a.g.m., s.25.

³ See place.

⁴ See place, s.26.

This is also true for ideologies, which we will examine in detail under the title “Religion and Ideology”. In objective religion, there is no variability because the source of religion is God, but in subjective religion, there is variability under the dominance of subjectivity because the source and practitioner is human. In objective religion, the main factor is God Himself, and He is the one who sends the religion and therefore determines the structure of the religion; this part is the field of revelation because it belongs to God, and there is objectivity here. In presenting religion, God stands at the same distance from all human beings, i.e. He is the neutral party. Once a person believes, he becomes closer to God from his own side. This is different in subjective religion, where the distance of closeness to God is determined by human attitudes and the person himself adjusts it. That is to say, the more he advances and concentrates his efforts and endeavors in this direction, the closer he can be to Allah. This can be visualized in a situation where Allah is the target, and He is at the same distance from all those who turn towards Him, and they move towards Him with their own efforts, and they do so in a race. This part is within the domain of reason because of human belonging. The main character of subjective religion, compared to objective religion, varies depending on perception; perception is the cause of various attitudes. There are two types of perception: positive and negative. The first attitude is that of the believers, in which case the compositions *dīnikum*, *dīnihi* come to coincide with *al-dīn*, but there may be differences in living the religion due to factors such as structure, character, environment, knowledge, etc.⁵ The second attitude is very complex and ranges from those who embrace *al-Dīn*, and thus Islam, but change its essence by mixing human endeavors (thought and action) into it (*tahrif*)⁶, to those who have never heard of *al-Dīn*, have never heard of it, but have turned their backs⁷ on it, or are trying to create a lifestyle and philosophy of their own.⁸ The highest level of man's negative approach to this religion is to change it or substitute it with something else. “Pharaoh said: Let me kill Moses, and let him call upon his Lord if he can save him. For I fear that he may change your religion (*dīnekum*) or make mischief in the land.”⁹ “Say: Your religion (*dīnikum*) is for you and my religion is for me.”¹⁰ “Similarly, their associates have made it permissible for many of the polytheists to kill their children so that they may ruin themselves and confuse and corrupt their religion. So leave them to what they follow.”¹¹ “... And We taught Joseph such a precautionary measure, lest he should leave his brother with him according to the king's religion (*dīn al-malik*).”¹² It follows from these verses that such formations that do not derive their foundation from Allah are false, but the Qur'an calls them religion. The Qur'an's attribution of the concept of religion to the words in the above-mentioned verses where the term *dīn* is used is extremely accurate. This nomenclature may not evoke a structure such as “the religion of Allah”, but if

⁵ Kur'an-ı Kerim, Bakara 217; Mâide 3, 54, 57; Enfâl 49; Tevbe 12; Yûnus 104; Nûr 55; Zümer 14.

⁶ Kur'an-ı Kerim, Âl-i İmrân 24, 73, 171; Nîsa 146; Mâide 77.

⁷ Kur'an-ı Kerim, En'âm 70, 137, 159; A'râf 51; Rûm 32; Hucurât 16; Yâsin 6; Kâfirûn 6.

⁸ Kur'an-ı Kerim, En'âm 137; Yûsuf 76; Mü'min 26; Kafirûn 6.

⁹ Kur'an-ı Kerim, Mü'min 26.

¹⁰ Kur'an-ı Kerim, Kafirûn 6.

¹¹ Kur'an-ı Kerim, En'âm 137.

¹² Kur'an-ı Kerim, Yûsuf 76.

there is a structure in society that has been formed over a long period of time, which the root *de ye ne* denotes, then it becomes clear that the use of this word does not refer to a specific subject (ruling, custom, etc.) but to a general structure that dominates society. Instead of accepting a religion determined by revelation, people make arrangements to replace it. Since there is a need for structures that ensure the survival of society, including religion, i.e. social necessity, and since human beings cannot exist in a vacuum and must be based on certain principles, i.e. psychological necessity, it is natural that there are a wide variety of formations on earth. In the verses we have given as examples, both the kings of Egypt during the times of Prophet Joseph and Prophet Moses and the polytheists of Mecca implemented life systems that would meet their needs, and thus they had customs that they practiced. The Qur'an has realistically chosen to call this phenomenon religion. Even if these people's ways of life excluded God, even if they invented deities other than God, they were recognized as religion in the eyes of the Qur'an.¹³ However, the point to be noted is that the absolute/objective religion we emphasize is similar only in nomenclature. In terms of structure and value, it is the extreme of variable/subjective/subjective religion and constitutes the structure of shirk. Religion is essentially meaningful for human beings, otherwise it is meaningless for God to direct himself on the religious plane. It is man who searches for meaning and tries to find the truth. From the Qur'anic point of view, this truth is one (*hakk*) and it is Allah or that which comes from Him. This truth is reflected in man's belief and life as *tawheed*. There is a second attitude that does not accept this reality or cannot reach it, which represents the untruth (*bātil*).¹⁴ The point that is considered in the distinction between right and wrong is beliefs, thoughts, attitudes and behaviors; from the Qur'anic point of view, the human being is the sum of his/her actions, and all evaluations about him/her are made accordingly. The most important factor that drives people to be different is the way they fulfill their inner needs and desires. In this context, Allah wants the world life to continue in the most ideal way without spoiling the creation.¹⁵

As in the Qur'an, the concept of God is recognized by many religions or by all religions that have come into existence, although not at the same level and form. It is also known that religions that do not have the idea of God with a certain form and characteristics include some concepts and beliefs within their structure. As long as man maintains the idea that he is created, it is impossible for him to separate from this idea and belief. For the religion that is fixed by revelation, God occupies a central position, so much so that God is the concept to which all religious experiences and actions are directed, and this orientation to Him is characterized by the bond of faith. God not only fills the inner emptiness of the human being through attachment, but also becomes an external authority to be obeyed in his/her life. Thoughts that assume that God does not exist, or that even if he does exist, he cannot go beyond the realm of possibility, argue that there can be no power to limit the human being in his life. In the case of such a conditioning, there is no need to limit one's own behavior, to

¹³ Çalışkan, a.g.e., s.86-89.

¹⁴ Kur'an-ı Kerim, Hacc 62; Lokmân 30.

¹⁵ Kur'an-ı Kerim, Rûm 30; Zümer 6-7; Hucurât 13.

distinguish between halal and haram in religious terms. This is the importance of the subjective dimension of religion. Malik b. Nabi, who deals with the issue of belief in terms of the created ones in the context of creator-creature, says the following: "Man comes into the world with certain feelings and instincts that are not determined by him by creation (fıtratın). These emerge according to the time and place, and it is here that man shows his unique characteristic. Thus, these feelings, impulses and instincts perpetuate all stages of development in human life."¹⁶ The innate need to believe is potentially present in every human being. This feeling is also the secret of the universality of religion. Man's need to believe means that he cannot remain psychologically empty. He needs something to hold on to and be attached to. "O people! You are in need of Allah. Allah is not in need of anything, but He is worthy of praise."¹⁷ In the verse, the distinction between the creator and the created is made clear. When this need to believe is not met by God's absolute religion, man seeks to fulfill it with other things. There is also an inner connection between man and his Creator that is not limited to needs: "Then He formed him (man) and breathed into him of His own spirit. Just like this, He has endowed you with the faculties of hearing, sight and emotions."¹⁸ Allah built man physically and then breathed into him from his soul. This is the Qur'anic interpretation of the human subconscious. Thus, a spiritual space without dimensions was opened in man's physical being. The lack of dimensions also means that this aspect of man is difficult to recognize and that he can only go as deep as he can go inwardly. Therefore, he can be attached to any object or creator. However, the Qur'an calls man to be attached to Allah, the true God, and to reject all others. For at the core of the human being there is a closeness with the Creator, and it is the feelings implanted in the soul by the one who breathed into it that will realize this.¹⁹ In summary, we have tried to convey objectively-subjectively in the context of the verses that the religion established by the Qur'an does not consist of a bilateral relationship between man and God and certain beliefs and worships. The concept of religion in the Qur'an and the related verses related to its content have never been used only in the sense of a bilateral relationship between God and the servant. It is emphasized that religion is for man and that man is a social being. It is emphasized that religion is based on the relationship between faith and deeds. In the context of the verse "Who has a better religion (ehsenu dinen) than he who submits his face to Allah as a Muhsin (believer) and follows the nation of Ibrahim (Abraham) as a Hanîf (believer)?"²⁰, Râzi says that the expression "who submits his face to Allah" refers to faith and makes the following explanation: "Islam is submission and hudû, and al-wajj is the most beautiful part of the human being. If a person knows his Lord with his heart and affirms his sovereignty and submission with his soul, he has

¹⁶ See place, s.171.

¹⁷ Kur'an-ı Kerim, Fâtır 15.

¹⁸ Kur'an-ı Kerim, Secde 9; Hicr 29; Nahl 78; Mü'minûn 78; Sâd 72; Mülk 23.

¹⁹ İsmail Çalışkan, a.g.e., s.171-172.

²⁰ Kur'an-ı Kerim, Nisâ 125.

surrendered his face to Him. The character of the deed lies in the expression wahwa wa muhsinun, which means doing good deeds and forsaking evil deeds.”²¹

²¹ İsmail Çalışkan, a.g.e., s.202.