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Comparison between Qur'anic Ethics and Pragmatic Ethics

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مقایسه اخلاق قرآنی با اخلاق پراگماتیستی

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Abstract

By referring to the moral verses of the Qur'an, we can understand that the goal of morality is to achieve spiritual perfection and human dignity, which was meant for him in creation. Human happiness in two worlds depends on his perfections. The means to achieve this goal are provided equally for humans and the desire to do good deed is the first nature and the direct state of human beings, and the desire for evil and destruction is a secondary state. Man naturally wants goodness and looks for beauty. He avoids evil and turns away from ugliness. God has given man will and authority and created him free, so that he can do good by his will, avoid evil and show his competence in choosing the right. Pragmatism is a philosophical approach that views speech and behavior as tools for prediction, problem solving, and action, and rejects the idea that the function of thought is to represent or reflect reality. In this research, using the method of content analysis, the Qur'anic ethics have been compared to the pragmatic ethics, and the result was that the Holy Qur'an has defined some criteria in expressing ethical life and has paid attention to the happiness of humans, and has known God's satisfaction as the goal of moral behavior of Man, but pragmatist ethics has not set a definite index and considered the criterion of moral action to be human's recognition, and in expressing ethics, he has only dealt with material and worldly affairs and ignored spirituality and the hereafter

Keywords: Qur'an, Ethics, Pragmatism.

چکیده

با مراجعه به آیات اخلاقی قرآن می توان فهمید که هدف اخلاق، رسیدن به کمالات معنوی و کرامت انسانی است که در آفرینش برای وی منظور گردیده است. سعادت انسان در دو جهان، به کمالات وی بستگی دارد. ابزار رسیدن به این هدف نیز برای انسانها یکسان فراهم شده و رغبت در کار نیک را، طبع اوّلین و حالت مستقیم انسان قرار داده، و میل به شرّ و تباهی را حالت تبعی دانسته است. انسان، ذاتا خوبیها را می‌خواهد و زیباییها را می‌جوید. از بدیها گریزان و از زشتی‌ها روی گردان است. خداوند به انسان اراده و اختیار داده و او را آزاد آفریده است، تا با خواست خود خوبیها را انجام دهد، و از بدی‌ها دوری گزیند و شایستگی خود را در انتخاب اصلح نشان دهد. پراگماتیسم رویکردی فلسفی است که گفتار و رفتار را ابزارهایی برای پیش‌بینی، حل مسئله و کنش می‌داند، و این ایده که کارکرد اندیشه بازنمایی یا بازتاب واقعیت است را رد می‌کند. در این پژوهش با روش تحلیل محتوا به مقایسه اخلاق قرآنی و مکتب اخلاقی پراگماتیسم پرداخته شده است و این نتیجه حاصل شد که قرآن کریم در بیان زیست اخلاقی ملاک و معیار مشخص کرده و به سعادت انسان ها توجه نموده است و رضایت الهی را غایت رفتار اخلاقی انسان دانسته است اما اخلاق پراگماتیستی شاخص معین ننموده و ملاک عمل اخلاقی را تشخیص انسان دانسته است و در بیان اخلاق تنها به امور مادی و دنیوی پرداخته و معنویات و آخرت را نادیده گرفته است.

کلیدواژه‌ها: قرآن، اخلاق، پراگماتیسم.

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Introduction

The Qur'an says that humans are originally created from one gem. Talents and creative forces in humans are created equally and the purpose of creation is to ennoble and educate humans. The means to achieve this goal are also provided for everyone and it is up to him how to benefit from it. In addition, he made the desire to do good deeds as the first nature and the direct state of man, and he considered the desire for evil and destruction as his secondary and deviant state. Man naturally wants goodness and looks for beauty. He avoids bad things and turns away from ugliness (Ma’refat, 2000: 13).

One of the ways to understand the importance of ethics in the Qur'an is to see how much the Holy Qur'an has paid attention to moral concepts. By reviewing the verses of the Qur’an and being careful about the ethical concepts used in this book, we can understand the importance of ethics in the Qur’an. Concepts such as good and evil, light and darkness, right and wrong, justice and injustice, piety, patience, benevolence and their derivatives are frequently used in the verses of the Qur'an. These words and concepts often have a moral color and are considered as general moral concepts in the Holy Qur’an. The special treatment of this holy book towards these concepts shows the importance of ethics in this book (Gharaviyan, vol. 1, p. 20).

The logic of the Qur'an is based on the fact that moral values are comprehensive, general and inclusive. If the researcher is careful in the ethical school of pragmatism, he will find that the circle of values in that school is narrow and is mainly limited to the ethical values that are raised in the social environment. In these schools, the issue of the relationship between man and God is not mentioned, or they only raise all the values in the relationship between man and God and consider the relationship with others as anti-value. But in Islam, all appropriate and useful relationships are considered, the relationship between man and God, people, himself, family, society, and even international relations, have fixed and certain values; that is, there is no problem of human life that is not covered by the moral values of Islam.

Jawādī Āmulī believes that the first part of the science of ethics is familiarity with moral vices and the ways to remove them. Man must first identify moral and emotional vices and reject them "Avoid" or "Eliminate"; that is, if he doesn't have it, he should try not to get infected with them, and if he is infected with them, he should try to remove them. Familiarity with moral vices is necessary and beneficial for the physician of the soul, just like familiarity with poisons for the physician of the body; so that he doesn't get infected with them and warns others so that they don't get it, and if they get it, he shows them the way of treatment and cures them. For this reason, many scholars of ethics have said: leaving vices and avoiding them is "Emptying", that is, emptying the soul of moral vices, and it precedes "Purification", that is, adorning the soul with the ornaments of moral virtues.

Although this statement is complete; but it should be noted that "Emptying from vices" is completely different from "Employing virtues"; because virtues are rooted in the human body, but vices are temporary. While man is born "Ignorant" from the point of view of acquired sciences: "And Allah brought you forth from the wombs of your mothers knowing nothing" (Naḥl: 78).

In direct and intuitive sciences, such as the knowledge of the truth and His names and designations, it has been created with the capital "Monotheistic Nature": "So set thy purpose (O Muhammad) for religion as a man by nature upright - the nature (framed) of Allah, in which He hath created man." (Rūm: 30) It is the same in the field of practical issues. When the soul of man was attached to his body, although it was full of moral vices, it was not devoid of virtues; rather, he was created with the virtues of orientation to the truth, which is referred to as the "Monotheistic Nature": "And a soul and Him Who perfected it, and inspired it (with conscience of) what is wrong for it and (what is) right for it." (Shams: 8).

Therefore, at the same time that the human soul is inspired to debauchery and piety, it also tends to piety; as a result, if these temporary vices are removed, those innate virtues will flourish and show themselves better, and at the same time, man can learn and perfect them (Jawādī Āmulī, 2019: 6).

Proponents of secular ethics believe that moral principles and rules should be determined only on the basis of the life of this world and social welfare, without regard to religious attitudes, and that religion has no authority in determining moral examples. He considered the main goal of ethics to provide social welfare and worldly happiness and in this vision, self-based reason and human science replaces religious authority in setting moral principles and rules.

Pragmatism means empiricism, which means cause or action. Pragmatism or the school of originality of action, which is opposite to the school of thought and opinion (Saleh, nd, p. 4), is a philosophical attitude that always emphasizes cause, action, and what is effective (Qanbari, 2013, p. 41). Pragmatists believe that most philosophical issues such as the nature of knowledge, language, concepts, meanings, beliefs and sciences can be better viewed in terms of their practical functions and success. William James says in the introduction of his book: Truth is the characteristic of some of our ideas. It means their agreement, just as falsehood means their opposition to reality. Both pragmatists and intellectuals accept this definition as a certain issue (William James, 1909, p.2).

He further writes: Real ideas are those that we can attract, confirm, confirm and confirm. False ideas are those that we cannot confirm. It is the practical difference that makes it possible for us to have real ideas. Therefore, the meaning of truth is this, because truth is what it is known as. (Ibid)

Christopher Hookway writes in the statement of the concept of truth: Peirce's and James' opinion differed on how to use pragmatism to clarify the concept of truth. Peirce considers truth as a means of understanding the concept that he claimed is vital to the method of science, that is, reality itself, but James had his own narrative to defend pluralism about truth (Hookway, 2008: 139). Further, in explaining the meaning of truth, he considers it to be the meaning of existing reality.

This article was compiled with a library approach and the method of resource analysis. Religious ethics have been prevalent among religious communities and religious people for a long time, and its principles and indicators are still current, with slight differences, among religions and among religious people. Religious ethics include fixed, specific and measurable principles. Criteria such as honesty, truthfulness, philanthropy, etc., but from the 19th century, moral philosophers such as Fletcher, John Dewey and others proposed new criteria in ethics. Pragmatist ethics is one of these thoughts. Therefore, in the present article, the discussion of traditional ethics and modern ethics and the confrontation of these two types of ethical thinking have been discussed and investigated and the indicators of both types of moral thinking have been discussed.

Background

The article "Situation Ethics" was written by Sayed Akbar Hosseini in 2007 and the abstract states: Situation Ethics are a relatively new approach to ethics in Christian culture, which was presented by Bishop Joseph Fletcher in a book with the same name. This approach emphasizes the centrality of the situation in which a person is placed and denies the existence of general principles and general moral rules. In other words, in this ethics, it is the situation and the condition that determines the moral judgment and not the general and predefined rules. This article tries to present a clear picture of this approach to ethics by using existing texts and articles, while examining the past and present of this approach, and in a specific phrase, to explain whether it is relativistic or absolutist. And at the end, it expresses some points in criticism of this approach. According to the author of the article,

although the article on the "Situation Ethics" is somewhat relativistic, Joseph Fletcher's interpretation of it is not compatible with the relativism of ethics.

The article "Criticism and review of the religion function in the field of politics from the perspective of pragmatism" was written in 2019 by Rashid Rekabiyan and Hassan Ali Yari and the abstract states: The purpose of the present study was to investigate the position and relationship between religion and politics in the school of pragmatism. In this regard, the foundations, characteristics and contexts of the emergence and formation of the school of pragmatism were examined, then the perception of the pragmatists on politics and religion was explained, and the requirements and the way of interaction between religion and politics in the school of pragmatism were examined. The results showed that the pragmatism school's perception of religion originates from the humanistic and pragmatic view of its thinkers, who actually reduced religion to its practical functions by denying its occult origin and degrades it to an instrumental, personal and empirical issue and interprets it according to its application, which may have individual, moral and social benefits for humans, and religion is not allowed to interfere in political affairs. In addition, politics in this school does not have an ideal mission, but is only intended as a pragmatic philosophy.

The article "Theoretical Foundations of Good Morals in the Qur'an and Hadith" written by Raziyeh Heidari and Sohrab Morovati was published in the Scientific Quarterly of Ethics in 2013. In this article, after explaining the exact meaning of the word "Good Morals", its theoretical foundations are examined in three categories of theology, anthropology and Cosmology and in each category, referring to verses and traditions, it is determined what effect each of these items has on good morals. The result obtained is that a person's good morals depend to a large extent on his knowledge and view to God, man and the world, and the effect of these knowledge and views on a person's good morals is more fundamental and important than the other reasons stated in this field.

The philosophy of ethics is lessons by Mohammad Taghi Misbah Yazdi, which was published in 2013 in Amir Kabir Publications and presented with the research of Ahmad Hossein Sharifi. The author has discussed the general topics of moral concepts, moral do's and don'ts, the concept of good and bad, subject and predicate of moral sentences and theories of moral concepts. In the discussion of moral sentences, he says: there is a real and true relationship of the type of cause and effect relationships between the optional actions of a person and his desired perfection, and a person describes that external objective relationship with his moral judgments. In the discussion of moral value and the four elements, the author considers the criterion of moral value to be that the intellect recognizes the desirability of the sublime and that a person does it with free will and awareness. In this book, the moral responsibility and under what conditions a person is considered responsible and what are the types of responsibility from the viewpoint of Islam have been examined. By describing the types of moral relativism and its schools, the author claims that all moral values are absolute and are not subject to people's taste and contract. In the end, the author has examined the relationship between religion and ethics in three aspects: contrast, unity and interaction, and says: ethics is in no way separate from religion, neither from religious beliefs nor from religious orders. Not only the ethics is not separated from religion, but it needs religion in any case. That is, in determining the example for the ultimate goal of ethics and in the position of recognizing and determining the value of works, we need religious beliefs and orders.

The book "Situation Ethics" (The New Ethics) was published by Joseph Fletcher in 1966 and reprinted in 1998 by Westminster John Knox Press, and has sparked a storm of controversy. It was welcomed by many as a much-needed reform in ethics and it was hailed as an invitation to chaos by others. Proposing a

morality of loving concern, Fletcher suggests that certain acts, such as lying, premarital sex, adultery, or even murder, may be morally right depending on the circumstances. Hotly debated on television, in magazines and newspapers, in churches, and in classrooms, Fletcher's provocative thesis remains a powerful force in contemporary moral debate.

The article "What are good morals and their impact on social relations" written by Abbas Pasandideh was published in 2012 in the journal of Hadith Sciences, and the purpose of this research is to analyze "Good Morals" in Islamic traditions. The findings of the research are based on the fact that, firstly, good moral is related to the realm of social relations, not all realms. Secondly, for its examples, at least eight examples were found in this research, which are: agreeableness, gentleness, good speaking, good manners, humor, being pleased in pleasant things, not being displeased in difficulties, and controlling anger. In terms of how it affects, three elements (expansion, ease and decoration) express it. In such a way that good moral is a developed positive character whose scope of goodness goes beyond the individual and reaches others and makes it easy to communicate in a beautiful way. The result is that whether it is in the field of personal or preaching or production of science, we know what meaning and analysis should be given to good moral and how to act.

Indicators of religious and non-religious ethics

Ethics is in connection with the purpose of human creation, and in the field of Shari'a, it is wide and all the dos and don'ts are gathered in the realm of ethics. Due to the scientific position of ethics in religious education, it has always been focused by religious scholars. Also, every school is a claimant of moral issues and speaks about it because morality is rooted in human nature.

The moral systems of human societies cannot be considered separately from other social institutions, because these systems have a strong connection with religion in their basic contexts. Moral systems have relied more on religion throughout history in order to become widespread at the level of society, in basic issues such as providing a reasonable definition of good fortune and good performance, and guaranteeing the implementation of their rulings on that basis.

Religious ethics has ritual and religious content. And the defining element of morality is the desire of the human heart for goodness, virtue and public benefit based on religious beliefs, rulings and requirements. In this moral system, although religions have differences in historical scope, they do not create a different moral index among their followers, and different narrations and readings from the same religion do not become the origin of different moral systems.

But non-religious ethics, in other words, secular ethics, have a different view to ethics and do not consider the origin of ethics to be divine. Philosophers of ethics have discussed in this field and examined its criteria.

In non-religious ethics, human will is both the agent and the creator and lawgiver of ethics. In this view, the righteousness of actions precedes their goodness; because only the consequences of human actions can determine the good of things. In fact, man cannot discover the righteousness of actions through the goodness of things; since goodness is related to truth and only by understanding what is right, one can understand what is good. Thus, the goodness of things depends on how people act (Schneewind, 1992, p.317).

According to the secularists, in secular ethics, the origin of issuing ethics is not divine and spiritual, and it is not related to religion and religiosity, and its result appears in this world. If according to Rawls; moral values have reasonable social validity (Rawls, 2001). McDowell searches for the root of morality in reasonable human sensitivities (McDowell, 1979. P.87) Brandt considers the origin of morality to be human emotion and compassion (Brandt, 1954). According to Hayek, the collective consciousness and gradual social learning make people aware and attracted to

moral values as necessary behavioral rules for a socially satisfying life during the historical transformation (Petsoulas, 2001).

Bentham and Mill believe that when people's social awareness reaches a point where they understand the dependence of human happiness on the circulation of good and benefit in human society, they understand the intertwining of private and public interests, then they consider things moral and valuable which have the most benefits for most people most of the time. (Atkinson, 2001, p. 25) According to Baier, people pursue interests regardless of their immediate and apparent profit and loss, and in fact, they have a reason to be moral, such as honesty and fairness (Baier, 1992).

In Kant's moral philosophy, religion is under ethics. He believes that sensual desires are an obstacle to attaining holiness. In Kant's view, the moral obligation is done by the obligee's own choice. In other words, if a person is under the compulsion of another person's will, even God's will, in performing a moral act, it is no longer possible to speak of moral duty, and this is only possible if a person has free will. He considers ethics as the religion itself. That is, it is the standard of all actions of reason. That is, the basis of moral teachings is the adherence to the previous rules in practical reason, and practical reason understands those rules without connection with theoretical reason. From his point of view, happiness and virtue are different from each other and are the only moral actions that rely on the inner conscience of man. (Ibid: Kant, 1996)

Moral pragmatism (situation ethics)

Situationism is an approach in normative ethics and believes that there are no predetermined rules for determining the correctness of moral behavior. Since the 1960s, especially in the United States and England, a number of philosophers and theologians have been attracted to situation ethics. This attitude is sometimes confused with relativism, especially with those who basically ignored the existence of moral principles in Christianity and only considered divine grace to be sufficient. Proponents of Situation ethics consider it to be a middle ground between the two tendencies of religionism, formalism and boundless relativism, which generally do not accept any moral principles and rules.

Situation ethics is opposed to any general rules of moral behavior. Normative criteria for recognizing the correctness and incorrectness of behaviors are generally divided into two categories: Consequentialism and deontological. The Consequentialism believe that the results and consequences of the action are the criteria for determining the correctness of the action, and they believe that in order to know that an action is morally correct, we must see whether it has good results or not. But deontological people say that an action is not good or bad because of its results, but there are inherent characteristics within the action that make it good or bad (A group of authors, 2005: 20).

Helping others is good because it is good in itself, not because it has good results for us. The Consequentialism and deontological groups are divided into two categories. One group is pragmatic. Pragmatists believe that we can and should see what is right or should be done in each particular situation separately and without resorting to a rule. On the other hand, one group is rule-oriented. They emphasize paying attention to general rules and criteria and obtain the verdict of each case by referring to general rules. Both pragmatist deontological and pragmatist Consequentialism are among the situationists. Of course, the deontological pragmatists themselves have different divisions according to the method by which we can recognize correct moral behavior in particular situations. For example, religious existentialists consider decision as the only means of diagnosis, and intuitionists consider moral intuition, both of which are within the field of Situation ethics (Frankena, 2013: 50).

Therefore, the situation ethics can be considered a kind of pragmatic approach. Regardless of the content of this tendency is pragmatic utilitarianism or any other criteria even among those who emphasize the growth of virtues, they are known as virtueists and can

also be considered as a kind of Situation ethics.

In 1996, Joseph Fletcher, a church-affiliated moral theologian, published a book entitled Situation Ethics: A New Ethics. In this book, he talks about a new look at Christian ethics, which is the middle ground of two decision-making styles in ethics, that is, limitless formalism and relativism. Although ethics based on the existing conditions (situation ethics) was not only proposed by Fletcher and other people, schools and religions mentioned it before him. Also, all believers in this style and method have not accepted this approach in the same way, and in fact, the style of inculcating this type of ethics is different among them (Hosseini, 2017: 35).

Situation ethics or context-based ethics claim that the context of action and existing conditions should determine our moral choice and action. This attitude emerged among Christian communities two decades after World War II. This view of ethics is first against "Formalism" which says that the right action is based on compliance with the systems of moral rules determined by moral authorities (James M. Gustafson).

Pragmatism means the philosophy of the originality of action. They consider thoughts and opinions as tools to solve human problems (Goldkuhl, Göran, 2004: 17-18)

It can be said that it is a method in philosophy that by admitting the impossibility of proving some issues, they solve them according to accept their application in human life. Proponents of this method consider themselves pragmatic and tolerant. Pragmatists believe that truth is something that is good from the human point of view. In other words, pragmatism means that any theory or doctrine should be judged based on the results obtained from it. According to pragmatists, if an opinion leads to a good and efficient result for humans, it should be considered true. Truth is not something that exists independently and separately from humans (Hookway, 2008: 139).

Pragmatists use the practical results of ideas and opinions as a criterion for determining their value and truth. According to William James, it is a point of view that leaves aside things, principles and categories from the beginning and pays attention to the end of things, achievement, results and practical facts. The school of pragmatism emphasizes on experience, experimental research and truth as they have convincing results. Its main emphasis is on method and perspective, so the initial perception of it is not a coherent and systematic system. In this regard, Dewey uses the word "Instrumentalism" instead of pragmatism, because this word emphasizes more on the method aspect. He regards the method of experience as the principle and interprets thinking and theories as means to adapt an organism to the environment. Therefore, according to Dewey, pragmatism is an experimental research method that has been extended to all areas of human experience (Khatami, 2017, vol.4, p.96).

In moral pragmatism or situation ethics, the main reliance of moral judgments is on the goodness and badness of certain actions. Accordingly, these people deny the existence of immutable moral rules that prohibit certain actions anywhere (Outka, Gene, 1998: 5).

Social solidarity in the foundation of ethics is rooted in the dialogue between the members of the society and its result namely the community. This point of view actually originates from the belief in the possible nature of society. According to this characteristic, the social life of every society is a historical matter and is formed in certain conditions. As a result, it would be pointless to expect that the moral regulatory rules related to that society can be generalized to another society. Rorty, in his article entitled "The Precedence of Democracy over Philosophy", considers the result of this kind of looking at ethics to be the fact that the distinction between ethics and expediency disappears (Rorty, 1996: 196). Kant emphasizes this strict distinction that morality is based on absolute rules; if they leave expediency aside and do not reduce morality to expediency. According to Rorty, pragmatists are expedient, and therefore he states that Dewey's thought is divergent with Kant's

principled ethics and aligned with Aristotelian expedient ethics (Rorty, 2002: 33).

Situation ethics is opposed to two important ethical currents. According to Fletcher, there are only three alternative and replaceable attitudes and approaches to follow in ethical decision-making: 1. Shari'a and legalistic approach: In this view, a person is not bound by the spirit of the laws, but it is the rings of the law and the terms of the law that have involved him and created limitations. 2. The limitless relativist point of view in which a person enters into moral decision-making without having any predetermined rules and laws with him. In every problem and situation, he must rely only on the situation itself to solve that problem and there is nothing else for him. 3. The situationist approach, in which this attitude is between two Shari'a-oriented and lawless ethics. In this view, a person enters into moral decision-making while fully equipped with the advices and moral heritage of his own society, and uses these things to clarify the moral situation he is involved in (See. Hosseini, 2008: 38).

From Fletcher's point of view, moral pragmatism is based on four presuppositions and is inspired by these presuppositions, which are: American pragmatism, relativism, theological positivism, and person-centeredness. Also, the ethics of Fletcher's situation has six principles that revolve around love, including: value, affection, justice, seeking good (neighbor), goal (justifying the means) and positioning (Fletcher, 1996: 28-40).

William James believes that the world is changing, shaping, expanding, developing and creating new things. According to him, the world should not be assumed as a complete system; rather, it is constantly being perfected (James, 1907: 204).

John Dewey also believes in an unfinished and uncertain world. In his opinion, such a world is different from a closed world in which each part performs its own action with the precision of a machine. In the divine world, human creative forces have an opportunity to improve growth and evolution, and in this world, there is a possibility of any unpredictable phenomenon and event, and man has the opportunity to somehow get involved in the currents through experimental activities and direct them to his interests (Dewey, 1975: 74).

Some pragmatists believe that pragmatism's cosmology is summarized in ten propositions: 1. Whatever the world is, it is the future; 2. The world is a changing stream; 3. The world is insecure and has an unknown situation; 4. The world is incomplete and uncertain; 5. The world is many; 6. The world has its purpose in itself; 7. The world has no reality beyond experience; 8. Man is constantly connected with the world and is in dialectic; 9. Man in our active world is not will; 10. The world does not guarantee progress (Childs, 1956: 105-155).

Examining and criticizing the situation ethics

In criticizing the view of pragmatism about the world, it can be said: if we consider metaphysics to be the study of the meta-experiential order and situation, then their philosophy is not metaphysics; but he does not limit his worldview to mere observation and also interprets existence. So, if pragmatists do not believe in metaphysical philosophy and do not see the need to know and investigate it, how can they deny metaphysical claims? The same issues that they themselves consider it outside the scope of its philosophical system.

Also, if the world is nothing but the future, and it is an unknown and uncertain situation, and it is incomplete, how could the pragmatists themselves carry these many and appreciable rulings on it? Aren't the same sentence and predicate of being future, unknown and indeterminate, themselves ontological and epistemological judgments on the universe understood by pragmatists?

Another point is that: if according to the claim of pragmatism, the world is nothing but experience and beyond human experiences and has no reality except experience, is this understanding and arranging the report of this understanding in the form of terms and meanings an empirical matter? If the understanding of this claim is empirical, then

the criterion and means of its empirical realization must also be determined, otherwise it should be said that pragmatism in this claim has the same basic challenge as positivism and its result is cutting off the branch. And it should be kept in mind: that man is always influenced by society and takes his identity determinations, including language, from society is an unacceptable claim (Panahi Azad, 2012: 154).

But the situation ethics is facing an obvious contradiction. On the one hand, he tries to negate the intrinsic value of the things of the world, and in this way, he focuses on the good and bad of the Shari'a and God, and on the other hand, he introduces the principle of love as having intrinsic value. The problem is that if something in the world has intrinsic value, why it is not possible for this circle to become wider and things like justice, courage, and chastity also have intrinsic value. What is the difference between justice and love that makes one have intrinsic value and the other lacks it. Based on this, there is no way to separate love from other principles in situation ethics.

Of course, the followers of this idea try to solve this problem and say: love is not among the things of the world, so that we want to say that the things of the world have inherent goodness and ugliness. But it is clear that they cannot make a difference between honesty and love, courage and love, even justice and love, so that they want to deny the goodness and ugliness of one's self in this way. In other words, categories such as honesty, courage and justice are like love, and any rule given for love that excludes it from the world's list of things can be generalized to them as well. Courage and brave actions are also something that we should do; like the love that Fletcher claims.

Also, the origin of these debates is that when Paul entered Christianity, he drew the path of religion in a different way and turned it from a religion that followed Judaism into an independent ritual. In Paul's interpretation of the Shari'a, the Shari'a came to provide two goals: a. preventing people from committing more sins; b. Preparing people to be saved from the eternal sin that Adam committed and passed on to all humans in the form of inheritance.

According to Paul's opinion, with the coming of Christ, who is identical with God and has a divine aspect, there is no longer any need for the Shari'a and the Shari'a has been abolished. In this view, man does not need Shari'a to be saved, which is about obedience to God's commands, and he reaches liberation by entering the gate of Christianity. With these interpretations, Paul's Christianity, which no longer has the color and smell of God, has replaced God's commandments with a principle of love, which is God's love and affection for all human beings. In this Paul Christianity, if God's command is to be obeyed, it must be compatible with the principle of love.

This distortion caused the slogan of God's love for man and the inherent value of love to be placed against the principle of obedience and servitude of man to God and has priority over it. Therefore, the center of the principle of love in Christianity is due to the distortion that has occurred in this religion. Although love has intrinsic value in Islamic ethics, but when this principle is placed in front of God's servitude, God's command takes precedence.

Another point is that sometimes a person reaches a place where even the lowest creatures are not at that level, and they definitely become displeased by God, and even their punishment is favorable to Him (Ḥamd/7). How can we consider the cruelty that has destroyed thousands of people, led thousands of people to corruption and destruction, brought thousands of people under the yoke of slavery, to be loved by God?

Fletcher also considered the principle of justice to have intrinsic value, as he says: Justice is the distribution of love and affection and nothing else. In fact when he transfers justice to love and distribution of love, in fact, he has acknowledged that this principle also has inherent value due to the component of love within itself and cannot be without it. This is actually an attempt to resolve the conflict of his theory.

Pragmatists believe that love is seeking goodness for neighbor, whether we love him or not. This question is raised whether this point is not required by the principle of justice. Why should we attribute the necessity of the principle of justice to something else (love)?

From the point of view of situation ethics, the most basic principle in ethics is love and affection. But it seems that the principle of justice is more fundamental and we can find the root of all moral rules in it. According to this point of view, even giving love must be compatible with justice, and if love causes injustice to a person, it is definitely not acceptable and no sane person will accept it. The result of this problem is revealed that if there is a conflict between the requirements of the principle of justice and love, and in the position of action, a decision must be made to implement justice (Hosseini, 2007: 42).

Qur'anic Ethics

The moral system of the Holy Qur'an is based on divine commands and the relationship between man and God. Human being is guided and takes the right path with gratitude for divine guidance, or steps on the path of abomination (Shams/8-9). The Holy Qur'an places obedience to the Messenger of God alongside obedience to God (Al-Imrān/32) and thus not only the verbal commands, but also the actions of the Prophet (PBUH) have been introduced as moral examples for Muslims (Aḥzāb/21). The introduction of God's love and hatred towards various actions in the value system of the Qur'an has removed the moral commands from the form of order, and has given it a special status. Based on several verses of the Holy Qur'an, God does not like abominable actions such as corruption, and He loves actions such as kindness and purity (Baqarah/205).

God's love and hatred, which is returned to actions in some verses, in most cases returns to their subjects and manifests itself in the form of God's friendship with the righteous and his lack of friendship with the sinners (Baqarah/195).

In this way, human actions can cause God's friendship, or deny His friendship. Therefore, the Qur'an has told those who love God to follow the instructions of the Prophet (PBUH) to create the conditions for God to love them. Mutual love between man and God (Māʾidah/54)

In the approach of Qur'anic ethics, what is valuable for human beings is the closeness to God, which is obtained in the experience of spiritual and moral life based on religious teachings. From the point of view of religious ethics, worldly life is not on the sidelines, but it is also not original, and where it is about sacrificing worldly welfare for the happiness of the hereafter, religious ethics recommends sacrificing worldly welfare. In religious ethics, religion helps not only in the partial examples of ethics, but without correct religious belief, it is not possible to establish a correct moral institution.

In the moral system of the Qur'an, the concepts of "Goodness" and "Piety" and "Zikr" i.e. remembrance of God are important (Ṭūr/28). Also, good deeds should be done without bothering people and only with divine motivation. And the Qur'an has considered moral orders as binding for believers (Baqarah/158).

From the perspective of the Qur'an, good manners are one of the most important characteristics of human life, and it is recommended in the divine verses, both in the home and in the family, where it is said: (and speak kindly unto them) (Nisāʿ. 5) (And consort with them in kindness) (Ibid. 19). And He said about the congregation: (Merciful among themselves) (Fatḥ/29) and even when talking to disbelievers and enemies of religion, He said: "And speak unto him a gentle word" (Ṭā Hā/44).

In addition to introducing the Holy Prophet (PBUH) as an indicator of generous and good morals, the Holy Qur'an also expresses the indicators of Islamic ethics including:

1. Sincerity and purity: As the Prophet (PBUH) never promised anyone money, status or attaining a position in return for believing, and he did not benefit from the common and usual ways of other political and social

leaders in advancing the goals and gaining the cooperation and support of followers and helpers. (An'ām/90).
2. Philanthropy: Compassion beyond the description of the Messenger of God (PBUH) was included towards the believers and even polytheists and infidels, as mentioned in the Qur'an (Kahf/6).
3. Respecting the opinions and character of others: As in the Holy Qur'an, it has issued the order to consult with the believers in matters and to ask forgiveness for them (Al-Imrān/159).
4. Humility and gentleness before people: By the blessing of God's mercy, you became kind to people who would have dispersed from around you if you had been harsh and hard-hearted (Al-Imrān/159).
5. Mercy for people: As He said: We did not send you except as a mercy to the worlds (Anbiyā': 107)

Comparison of indicators of Qur'anic ethics and secular ethics

1. In religious ethics, values are a way to acquire moral virtues and leave the vices that happen in the world, and the result will reach the believers. But maybe the full result of these moral virtues will appear in the world of the hereafter. As stated in the Qur'an: (Whoso desireth the harvest of the Hereafter, We give him increase in its harvest. And whoso desireth the harvest of the world, We give him thereof, and he hath no portion in the Hereafter) (Shurā'. 20). But in non-religious ethics, moral virtues and vices are the desired results for human society, only in the material world. In this ethics, individual and collective moral patterns and what things have desirable results for human society should be determined by the consensus of prominent philosophers, psychologists, and sociologists, not necessarily by the guardians of religion.
2. Secularists believe that religious ethics are task-oriented, but secular ethics are based on human rights. And man wants a moral that provides his rights. This claim of the seculars is incorrect because based on the verse: "The hearing and the sight and the heart - of each of these it will be asked." (Isrāʿ/36) includes all human responsibilities and in Qur'anic ethics, truth and expediency are compatible.
3. Proponents of secular ethics believe that religious ethics is expedient and business-oriented, while in ethics, personal interest should be left out (Malekiyan, nd: 20).

Conclusion

In Qur'anic ethics, believers are advised to practice virtues and avoid vices. And for humans, it means carnal dignity and spiritual magnificence. Considering the comprehensive interpretation of the Qur'an about man, the approach of the Qur'an both in terms of moral foundations and moral needs is that the Qur'an is a guide to morality. That is, it outlines the foundations of true happiness and perfection and the result of human actions, and it presents the valuable meaning in terms of moral needs, such as the concepts and words used in ethics and finally, it presents moral values in the form of rules. It puts practical and moral propositions in front of man and provides real information related to the world around man from ontology and anthropology. For this reason, Qur'anic ethics is a complete ethics in every sense, which originates from the Qur'an's comprehensive view to man and its supernatural and comprehensive interpretation.

The Holy Qur'an defines a moral person as someone who feels great in his soul and avoids laziness. In fact, he divides people into two categories: high effort and low effort, and consider high effort people to be those who move towards virtues and moral values and do not allow moral vices to enter their heart and soul.

In pragmatist ethics or situation ethics, human ethics is considered material and limited to the realm of the world, and the otherworldly and divine view has no place in this view of ethics. They have a non-divine view to morality and consider things that benefit people to be moral, and in fact, they provide reasons for their

actions such as honesty and fairness, and they do not value divine approval and justice. Some of them consider reasonable social values, reasonable sensitivities, or human feelings and compassion as the reason for living morally. Perhaps this view ultimately leads to absurdity and moral nihilism. Therefore, pragmatists and secularists do not have a single criterion for ethics and they do not even know what the origin of moral affairs is, as a result, they have lost the possibility of determining indicators, examples, and criteria, and they do not have the possibility of measuring the rightness and wrongness of things. That's why they have entrusted the assessment of the correctness of actions to the responsible person and this issue is not acceptable.

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