



A Comparison Between the Effect of Reason and the Effect of Volition on Faith in God From the Viewpoint of the Holy Qur'ān

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ABSTRACT

In the history of Philosophy, there have been three general approaches to relation between faith in God and faith in other religious facts on the one hand, and reasoning on the other hand, including strong rationalism, Fideism, and a combination of these two approaches such as Agustin's opinion. This paper has been written to show that based on the Holy Qur'ān, people indeed establish their faith based on volition, not inference. The Holy Qur'ān says that a minimal level of rationality is enough to have faith in God and after that, there is not any other way for people rather than choosing faith. According to the Holy Qur'ān, volition is so determinative for faith that God has planned some experiments to put people in voluntary situations. This approach shows that the Holy Qur'ān's point of view rejects the philosophical idea of Strong Rationalism for faith in God. In the Holy Qur'ān (the Muslims' Holy Book), there are several ways to approve God's existence. On the one hand, some of them are arguments and some are evidences used in special ways that are not similar to the arguments. On the other hand, some different factors are mentioned as factors effective on people's faith in God. These factors include cases not classified in rational categories such as arguments and evidences. Moreover, some situations are described in this Holy Book that show people choose their faith voluntarily. It will be important to find that how much is the contribution of each mentioned factor in having faith in God. Overall, it should be mentioned that analyzing the nature of faith is not the main task of this paper, but it is just a study about the comparison between the effect of reason on faith and the effect of volition according to the Holy Qur'ān.

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1. Introduction

The relation between Faith and Reason have been analyzed in Strong Rationalism, Fideism, and a combination of these two approaches such as Agustin's opinion in famous texts of philosophy.

Thomas Aquinas in Western philosophy and Avicenna in Islamic philosophy are some of the most famous thinkers of Strong Rationalism. «Cosmological Arguments» explained by Aquinas and the «Argument from Contingency» explained by Avicenna are really well-known arguments in philosophical attempts for approving God.

Kierkegaard, Wittgenstein, and Plantinga are some of the most famous thinkers of contemporary Fideism. They believe that there is no need to approach faith via Strong Rationalism's view. In other words, we should accept faith in God based on special processes.

Agustin's approach is a mixture, because he believes that a minimal level of reason is needed to have faith and after that, having a faithful life helps us understand the truth.

In the Holy Qur'an, there are several ways to approve God's existence. On the one hand, some of them are arguments and some are evidences used in special ways that are not similar to the arguments. On the other hand, some different factors are mentioned as effective factors on people's faith in God. These factors include cases not classified in rational categories such as arguments and evidences. Moreover, some situations are described in this Holy Book that show people choose their faith voluntarily. It will be important to find out how much the contribution of each mentioned factors is in having faith in God. Overall, it should be mentioned that analyzing the nature of faith is not the main task of this paper, but it is just to study about the comparison between the effect of reason on faith and the effect of volition in the Holy Qur'an.

2. Different attitudes to faith in God

2.1. Faith in God based on argument

In some parts of the Holy Qur'an, there are arguments used to approve God's existence and to approve other religious facts. It should be mentioned that the word «argument» here means inferences constructed based on specific patterns for approving special statements. These patterns are classified in logic and have different forms in terms of this science.

For some usages we name the related verses, key1.

Some examples are in the following:

Firstly, in the Qur'an 21:22, an argument has been used to approve that there is just one God in the world. This argument is in «reduction ad absurdum proof» (indirect proof) form¹ (Tidman & Kahane, 2014: 253):

Had there been any gods in them other than Allāh, they would surely have fallen apart.

Clear is Allāh the Lord of the Throne, of what they allege [concerning Him].

The argument below can be implied from this verse:

The main statement that should be approved: *There is just one God.*

Absurd Hypothesis: *There are more than one God.*

Absurd relation: *If there were more than one God, then both the earth and the sky would be destroyed because of two different control systems.*

Conclusion: *There is just one God.*

Such an argument has been used in the Qur'an 23:91:

Allāh has not taken any offspring, neither is there any God beside him, for then each god would take away what he created, and some of them would surely rise up against others.

Clear is Allāh of what they allege.

Secondly, in the Qur'an 43:61, an «argument from analogy»² has been used to approve the Resurrection Day. In the mentioned verses, Jesus, his birth without father, and his miracle in reliving

1. Other names: proof by reduction ad absurdum, proof by contradiction

2. An argument in terms of analogical reasoning that causes one to see a property in something and then generalize it to another analogous thing (Qhaara Maleky, p 128).

dead people has been counted as signs for the possibility of the last day. The mentioned verse is as below:

[say,] «Indeed he is a portent of the Hour; so, do not doubt it and follow Me. This is a straight path».

This matter can be explained in this way that in this argument, an analogy has been realized between reliving dead people in resurrection day on the one hand and reliving dead people by Jesus as a miracle and his birth without father on the other hand. However, based on logical views, this kind of argument doesn't have a certain conclusion all the time, but having a unit cause makes it valid (Al-Muzaffar, 2013). Moreover, some logicians believe this kind of argument can be counted as «inductive argument»¹. (Khānsārī, 1990: 332)

In the Qur'ān 46:33, 7:57, and 17:51, there are other instances of the «argument from analogy».

Above examples are some arguments applied in the Holy Qur'ān to approve religious principles. But Qur'ān's inferences are not limited to these well-known logical formulas. «Dialectic» is another kind of inference that the Qur'ān's verses use for guiding people toward Allāh.

2.2. Faith in God based on dialectic (Jadal²)

Needless to say, in the history of philosophy, the best instances of «dialectical dialogs» have belonged to Socrates (Coplestone, 1977: 117). Based on the Qur'ān's verses, this method has been used by some prophets for inviting people to God and other religious principles such as Resurrection Day. Based on the Holy Qur'ān's definition, there are both good and bad «dialectics» and the one used to invite people toward Allāh should be in the best³ way, as the Qur'ān 16:125 suggests:

Invite to the way of your Lord with wisdom and good advice and dispute with them in a manner that is best. Indeed, your Lord knows best those who stray from his way, and he knows best who are guided.

For some usages, we name the verse above, key2.

Some examples of bad «dialectics» have been mentioned in the Qur'ān 22: 3, 8, 9; 31:20.

Whereas these kinds of «dialectic» has been condemned in the Holy Qur'ān, there are also good dialectics in this Holy Book that have been applied for making people's mind alight and showing them their wrong beliefs. Some examples are in the following:

Firstly, in the Qur'ān 21:62-67, there is a dialog that happened between prophet Abraham and infidels. A «Socratic dialectic» can be implied from this dialog and it is possible to show three dialectical parts in it: «thesis», «antithesis» and «synthesis» (Coplestone, 1977: 128). The verses are as bellow:

62. They said, 'was it you who did this to our gods, O Abraham?'

63. He said 'No it was this biggest one of them who did it! Ask them if they can speak.'

64. Thereat they came to themselves and said [to one another], 'Indeed it is you who are the wrongdoers!'

65. Then they hung their heads. [However, they said], 'You certainly know that they cannot speak.'

66. He said, 'Then do you worship besides Allāh that which cannot cause you any benefit or harm?'

67. Fie on you and what you worship besides Allāh! Do you not exercise your reason.

Before presenting the «dialectic», two points should be mentioned. The first point is that in the verse 52 in this chapter, prophet Abraham tells the infidels that they should worship just One God who has created the world. The second point is that based on *Al-Mīzān* commentary, the meaning of the sentence «Indeed it is you who are the wrongdoers!» in the verse 64 is that the infidels themselves knew that their belief about this fact that the idols are effective on the world was wrong. (Ṭabāṭabā'ī, 2000)

1. Inductive argument is compared with deductive argument and is based on concluding a general sentence from minor theorems (Khānsārī, p 126).

2. Arabic: الجدل

3. In Islamic texts, this kind of dialectic is called «jadali aḥsan».

Prophet Abraham's «dialectic» in the mentioned verses can be shown in terms of the lines below:

Thesis:

Prophet Abraham: You (the infidels) believe that the idols are gods besides Allāh and are effective on this world. I think it was the biggest idol that did it. So, ask them about the person who broke the idols.

Antithesis:

The infidels: The idols can't break any thing and can't speak. (As mentioned in the verse 64).

Synthesis:

Prophet Abraham: So, you have accepted that the idols don't cause you any benefit or harm; therefore, worshipping them is not reasonable.

Secondly, another example of such «dialectic» in the Holy Qur'ān is in the Qur'ān 6: 76-79. It can be shown in this way:

Thesis:

Prophet Abraham told the polytheists that the stars and the moon and the sun are his Lords, so he worship those celestial bodies as them.

Antithesis:

After they set, he told the polytheists that they set, so he doesn't like them. They can't be his Lord.

Synthesis:

He worships the person who created the sky, the earth, the stars, the moon and the sun. He never sets and so He is his Lord.

Thirdly, the Qur'ān 2:258 has expressed another instance of «dialectic» in the Holy Qur'ān:

Have you not regarded him who argued with Abraham about his Lord, [only] because Allāh had given him kingdom? When Abraham said My Lord is He who gives life and brings death, he replied I [too] give life and bring death. Abraham said, Indeed Allāh brings the sun from the east; now you bring it from the west. There at the faithless one was dumbfounded. And Allāh doesn't guide the wrongdoing lot.

According to *Al-Mizān* commentary, this dialog happened between prophet Abraham and the king of his age Namrūd, where elite gathered together (Ṭabāṭabā'ī, 2000). He tried to reject Abraham's invitation to God, and prophet Abraham defined God as the only One who gives life and brings death.

Namrūd's answer was in terms of a fallacy (Jawādī Āmulī, 1999; Qarā'atī, 1995; Ṭabāṭabā'ī, 2000). He ordered his soldiers to bring two prisoners and killed one of them and liberated another. Then he claimed 'I am the person who gives life and brings death' (Ṭabāṭabā'ī, 2000). With a look on the definitions of fallacies in logic texts, the fallacy latent in this answer, is «the fallacy of false cause».

This fallacy occurs when something is pretended as a cause for another thing, but indeed it is not the real cause (Khandān, 2013). In the mentioned dialog – which is another kind of «dialectic» in the Holy Qur'ān – Namrūd has tried to show people that he himself is God, but prophet Abraham led the «dialectic» toward another God's act. At that time, he selected one of God's actions that it was impossible for Namrūd to simulate: bringing sun from the west. Namrūd was unable of answering.

For some usages we name the verses above key3.

2.3. Faith in God based on evidences¹

After «arguments» and «dialectics», there is another kind of rational about facts in the Holy Qur'ān that can be used as guidance to God and can be named «evidence»². More than one set of evidences can be found in the Holy Qur'ān.

1. Here, this word means the signs that leads people to have faith in God. These signs don't have the structure of deductive arguments or inductive arguments. Some examples are creating skies and the earth that have been mentioned in Holy Qur'ān. The reason for suggesting such a point, is to emphasize on the difference between the application of the word in this paper and its application in philosophical texts such as Plantinga's writings.

2. Arabic: *آية*; In English translation of Qur'ān, the word «sign» has been used as an equivalent for this word.

For some usages, we name these verses, key4.

Some of them are as follows:

Firstly, there are many verses in this Holy book that mention the magnificence of the world as evidence of God's existence. For example, in the Qur'ān 3:190-193, creating skies, the earth, night, and day has been considered as evidences for intellectuals that guide them to God's existence.

Secondly, in some verses the evidences have been considered as some cases with practical usages for people.

For example, in the Qur'ān 16:15-16, the creation of the mountains as a preventive measure against earthquake and stars as signs for people to find their way have been mentioned as evidences of God.

Another example is the Qur'ān 31:31 that has pointed to the fact that wood floats on water and people use this property to travel on seas with ships.

The third example is the Qur'ān 17:12. In this case, day and night have been considered as evidences of God because they are orderly and biologically proper in acting and resting.

Thirdly, there are some historical events that have been mentioned In the Holy Qur'ān as evidences of God. For example, in the Qur'ān 18:17, turning light in a specific way on the bodies of the People of the Cave has been considered as God's sign:

You may see the sun, when it rises, slanting toward the right of their cave, and when it sets, cut across them towards the left, and they are in a cavern within it. That is one of Allāh's signs. Whomever Allāh guides is rightly guided, and whomever He leads astray, you will never find for him any guardian or guide.

Fourthly, there are some verses pointing to scientific facts that have been approved over time. For example, in the Qur'ān 5:17, two easts and two wests have been mentioned for the earth, which based on contemporary mathematical formulations, it means the earth is a globe. However, at the time of Qur'ān's revelation, the earth was accepted in a flat form by science.

Fifthly, in some verses, social facts have been mentioned as evidences of God. For example, in the Qur'ān 30:21, the creation of couples that calm each other has been considered as another evidence of God:

And of His signs is that He created for you mates from your own selves that you may take comfort in them, and He ordained affection and mercy between you. There are indeed signs in that for a people who reflect.

2.4. The effect of non-cognitive factors on choosing faith or infidelity

According to the Holy Qur'ān, there are some factors effective on having faith in God or rejecting Him, that are not classified as arguments, dialectics, or evidences. In other words, these factors are not cognitive.

For some usages, we name these verses, key5.

Some of these are as follows:

Firstly, in some cases people don't accept their prophet's invitation just because they want to remain faithful to their traditional gods. One example is the Qur'ān 46:22.

Secondly, there are some verses that explain that God sometimes uses damnation to make people have faith in God. One example is the Qur'ān 43:46-56.

Another example is the Qur'ān 26:3-9. In these verses creating plants has been used as evidence. Also, it has been explained that some people do not believe in God by these kinds of evidences and God sends them another kind of evidence in the form of damnation. Having faith in God after seeing damnation is not accepted by Him and cannot stop that damnation.

Thirdly, some verses explain some conditions that cause people to have faith. For example, according to the Qur'ān 17:67, when a person is going to be drowned in sea, he asks just God to help him. It means that in that condition, the person has faith in God just for some moments, but after he survives, he forgets God again:

When distress befalls you at sea, those whom you invoke besides Him are forsaken. But when he delivers you to land, you are disregarding [of Him]. Man is very ungrateful.

Fourthly, there are some moral factors effective on having faith in God. For example, in the Qur'ān 3:159, prophet Muḥammad's good morality has been counted as one of the factors effective on people's faith:

It is by Allāh's mercy that you are gentle to them; and had you been harsh and hardhearted, they would have surely scattered from around you. So, excuse them and plead for forgiveness for them, and consult them in the affairs, and once you are resolved, put your trust in Allāh. Indeed, Allāh loves those who trust in Him.

Also, in the Qur'ān 41:15, it has been explained that some people don't have faith in God just because of their pride¹:

As for [the people of] Ad, they acted arrogantly in the land unduly, and they said, 'Who is more powerful than us?' Did they not see that Allāh, who created them, is more powerful than them? They used to impugn our signs.

Fifthly, in some verses in the Holy Qur'ān it has been explained that on the one hand, if people have faith in God with simple evidences in early stages, He will help them have a deeper faith. On the other hand, if they reject God, He will guide them in their wrong way more and more². An example for the first situation is the Qur'ān 47:17:

As for those who are [rightly] guided, He enhances their guidance, and invests them with their God wariness.

For some usages, we name the set of verses above, key6.

For the second situation, one example is the Qur'ān 17:45-46:

45. When you recite the Qur'ān, we draw between you and those who do not believe in the hereafter a hidden curtain,

46. and We cast veils on their hearts, lest they should understand it, and a deafness into their ears. When you mention your Lord alone in the Qur'ān, they turn their backs in aversion.

2.5. Faith in God based on volition

There are some verses in the Holy Qur'ān with the content that people themselves choose their faith or their fidelity voluntarily. The examples are as follow:

Firstly, in the Qur'ān 2:256, it has been emphasized that religion has not been based on force.

There is no compulsion in religion: rectitude has become distinct from error. So, one who disavows fake deities and has faith in Allāh has held fast to the firmest handle for which there is no breaking; and Allāh is all-hearing, all-knowing.

For some usages, we name the verse above, key7.

Secondly, in the Qur'ān 2:2-5, it has been mentioned that people who have faith in unseen things (ghayb) are in the right way. Using the word 'ghayb' shows that these people are not certain but they decide to have faith in God. These verses are as below:

2. This is the book, there is no doubt in it, a guidance to the Godwary,

3. who believe in the Unseen, maintain the prayer, and spend out of what we have provided for them;

4. and who believe in what has been sent down to you and what was sent down before you, and are certain of the Hereafter.

5. Those follow their Lord's guidance, and it is they who are the felicitous.

1. Here, good morality and pride are counted as emotional factors but this idea might face this challenge that such characteristics may be classified as cognitive categories.

2. Here, the non-cognitive factor effective on people's faith and infidelity, is God's interference.

Thirdly, according to some verses in Qur'ān such as the Qur'ān 29:61-63, infidels themselves know that skies and the earth have been created by God, although they themselves choose not to have faith in God.

Fourthly, in the Qur'ān 7:188, God's expectation of his prophets is just to motivate and frighten people, not to make them sure. The result of this approach can be the idea that people should choose their faith voluntarily:

Say, 'I have no control over any benefit for myself nor [over] any harm except what Allāh may wish. Had I known the Unseen, I would have acquired much good, and no ill would have befallen me. I am only a warner and bearer of good news to a people who have faith.

3. Different dimensions of faith

3.1. Faith and divine experiments

In many verses of the Holy Qur'ān, this fact has been emphasized that people are tested by God after their claim about faith.

For some usages, we name the verses above, key8.
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Some examples are as follows:

The first example is the Qur'ān 3:140-142:

140. If wounds afflict you, like wounds have already afflicted those people; and we make such vicissitudes rotate among mankind, so that Allāh may ascertain those who have faith, and that he may take martyrs from among you, and Allāh does not like the wrongdoers.

141. And so that Allāh may purge those who have faith and that he may wipe out the faithless.

142. Do you suppose that you would enter paradise, while Allāh has not yet ascertained those of you who have waged jihad and he has not ascertained the steadfast.

The second example is in the Qur'ān 29:2:

Do the people suppose that they will be let off because they say, 'We have faith' and they will not be tested?'

The third example is in the Qur'ān 3:179:

Allāh will not leave the faithful in your present state, until he has separated the bad ones from the good. Allāh will not acquaint you with the Unseen, but Allāh chooses from his apostles whomever he wishes. So have faith in Allāh and his apostles; and if you are faithful and Godwary, there shall be a great reward for you.

Other examples are the Qur'ān 3:166; 9:16.

3.2. Different grades of faith

According to the Holy Qur'ān, faith in God has different grades and is not limited to just one grade.

For some usages, we name the verses above, key9.
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Some of the related verses are as follows:

The first example is the Qur'ān 48:4:

It is He who sent down composure into the hearts of the faithful that they might enhance in their faith. To Allāh belong the hosts of the heavens and the earth and Allāh is all-knowing, all-wise.

The second example is the Qur'ān 5: 93:

There will be no sin upon those who have faith and do righteous deeds in regard to what they have eaten [in the past] so long as they are God-wary and faithful and do righteous deeds, and are further God-wary and faithful, and are further God-wary and virtuous. And Allāh love the virtuous.

3.3. Faith and righteous deeds

Effective factors on faith that have been studied up to this part of the paper have one-way relations with faith, while based on the Holy Qur'ān, righteous deeds have two-way relations with it. In the other words, in many verses of the Holy Qur'ān, faith and righteous deeds are always with each other. This combination is so strong that each is fruitful just with the other. It means that a real faith causes righteous deeds and righteous deeds cause the real faith. This resultant faith can be named «Qur'ānic faith». Thus,

Formula1: Qur'ānic faith = faith+ righteous deeds.

Figure 1. The first formula of Qur'ānic faith

Such a view can be compared with Plantinga's view about faith (as a philosophical example). He believes that faith in God is not just believing in his existence, but a real faith has actual results such as trust in God and having a faithful living. (Plantinga, 1989)

Some related verses are as follows:

The first example is the Qur'ān 16:97:

Whoever acts righteously, [whether] male or female, should he be faithful, we shall revive him with a good life and pay them their reward by the best of what they used to do.

The second example is the Qur'ān 28:67:

As for him who repents and develops faith and acts righteously, maybe he will be among the felicitous.

The third example is the Qur'ān 45:30:

As for those who have faith and do righteous deeds, their Lord will admit them into his mercy. That is a manifest triumph.

Other examples include the Qur'ān 65:11; 85:11; 10:9; 64:9; 28: 67. The number of these verses is 70. (Ṭabāṭabā'ī, 2000)

For some usages, we name the verses above, key10.

The direct result can be gotten from these verses is that faith mentioned in above verses is related to a non-practical aspect of human. In terms of this point and based on *Al-Mizān* commentary, faith has two aspects: «cognition» and «willingness to accept the cognition». It has been explained in this commentary that just «cognition» is not enough for having faith, and faith is based on «willingness to accept the cognition», too. This combination establishes a kind of «faithful obligation» which is called «heartfelt acceptance» (Ṭabāṭabā'ī, 2000). One of the verses related to this fact is the Qur'ān 27:13-14:

13. But when Our signs came to them, as eye-openers, they said, 'This is plain magic.'

14. They impugned them –though they were convinced in their hearts- wrongfully and out of arrogance. So, observe how was the fate of the agents of corruption.

So, the formula of Qur'ānic faith can be written in this way:

Formula2: Qur'ānic faith = Faithful obligation (cognition+ willingness to accept the cognition) +
righteous deeds

Figure 2. The second formula of Qur'ānic faith

The trace of this formula can be found in Agustin's opinion about the relation between the reason and the faith. His emphasis on an initial understanding can be seen in the first part of the two-part definition of Qur'ān Faith as the Formula2. His emphasizes on having a faithful life for achieving better understanding, can be seen in the second part as the Formula 2. (Īlkhānī, 2014: 89)

Moreover, the part «willingness to accept the cognition» in the mentioned definition of faithful obligation can be compared with William James's theory about «the will to believe». Based on this theory, James says that people cannot behave neutrally when they face religious beliefs. He explains that their decision about religious beliefs is a live, forced, and momentous option. (James, 1956)

4. The Effect of reason and the effect of volition on faith

To find the Qur'ān's viewpoint about comparing the effect of reason and the effect of volition on faith in God, the above formula should be detailed more.

4.1. The Effect of reason

The first part of the Qur'ānic faith based on Formula 2 is «cognition». The goal is to study the way this factor can be defined based on the Holy Qur'ān.

As the verse key2 and on the one hand, God has said to his prophet, Muḥammad (peace be upon him), invite people to Allāh by «wisdom», «good advice» and «dispute with them in a best manner»¹ On the other hand, and based on the findings of this paper, it seems possible to classify cognitive ways mentioned in the Holy Qur'ān to have faith in God into three types: «argument», «dialectic» and «evidence.» In *Al-Mīzān* commentary, «wisdom» can be brought into «argument» and «dialectic» can be counted as «disputing in the best manner» (Ṭabāṭabā'ī, 2000). Moreover, based on *Tasnīm* commentary, «evidence» is one of the various types of «good advice» (Jawādī Āmulī, 1999). For more clarity, this matter can be shown with the table below.

Table 1. Comparison between cognitive way in the Holy Qur'ān and this study

	The Holy Qur'ān (The verse key2)	This paper
Cognitive way 1	Wisdom	Argument (As the verses key1)
Cognitive way 2	Disputing in the best manner	Dialectic (As the verses key3)
Cognitive way 3	Good advice	Evidence (As the verses key4)

So Formula 2 changes in this way:

Formula 3:

Qur'ānic faith = Faithful obligation ([cognition based on argument or dialectic or evidence] +
willingness to accept the cognition) +
righteous deeds

Figure 3. The third formula of Qur'ānic faith

4.2. The effect of volition

In Formula 3, the Qur'ānic faith in its faithful obligation part includes volition. The reason is that «willingness» to do something is possible for a person just when s/he has volition. By explaining the expression «righteous deeds», this formula can be shown with more details. Based on the book *Al-Mufradāt*, one of the most famous books in Arabic philology, «deeds» are «willful manners done by volition and consciousness». So, Formula 3 changes in this way:

Formula 4:

Qur'ānic faith = Faithful obligation ([cognition based on argument, dialectic and evidence] +
willingness (volition) to accept the cognition)
+
righteous willful manners done by volition and consciousness.

Figure 4. The final formula of Qur'ānic faith

In Formula 3, it is clear that volition is a determinative factor in both parts of Qur'ānic faith. Moreover, this grade of faith is established in reaction to prophet's invitation and with a look on the

1. The verse 125 of Surah «al-Nahl»:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

verses key9, is the most available level of faith. Such a view has some similar cases in Christian theism, too. For example, Thomas Aquinas believed that all evidences and arguments are a prelude for faith in God, and believing God is finally based on choice. (Swinburne, 2005: 129)

Now this question arises that what is the place of volition in higher grades of faith? For answering to this question, the inference below can be drawn from the Holy Qur'ān:

Table 2. The promises used in this study based on the reference verses

The number of premises	The content of premises	The reference verses
	Qur'ānic Faith =	
Premise1 (Formula4)	Faithful obligation ([cognition based on argument, dialectic and evidence] + willingness (volition) to accept the cognition) + righteous willful manners done by volition and consciousness.	The verses key10
Premise2	God has some special experiments for people who choose faith at the first level.	The verses key8
Premise3	Faith has different levels	The verses key9
Premise4	God gives people a higher level of faith as a gift for their first faithful choice.	The verses key6

For getting a correct result from the mentioned premises, premise 2 should be analyzed:

According to most religious texts and also based on common sense, the most important tests done by God are suffering, pain, and catastrophe. With a look at philosophical texts, the origin of the problem of evil is this point, too. The philosophical texts written with focus on this problem often study rational and logical challenges arisen from the contradictions between catastrophic situations and wholly good, all-knowing, and all-powerful God, while it seems that the main challenges in these situations are emotional. When people face catastrophes, their reason cannot find satisfactory answers to the mentioned contradictions. It seems that the reason dies out in these situations and people face them just by their emotions. They suffer from the catastrophes and have to select between faith and infidelity.

This approach can be compared with the opinion of William James that religious beliefs should be tested by facing empirical situations. He explains these empirical situations include normal realities with emotional and cognitive circumstances. (James, 1956)

Based on the Holy Qur'ān, too, God tests people by catastrophes and this reality is clear in the verses key8.

Conclusion:

Based on the Holy Qur'ān, God challenges people's faith by divine tests and the correct answer is to keep faithful obligation and doing righteous deeds. This correct answer gifts them higher grades of faith.

Figure 5. The conclusion of Qur'ānic faith

5. Conclusion

Finally, it can be said that in the Holy Qur'ān, people's need to reason for faith in God is limited to the early stages, and in next levels, faith in God depends on volition. Because according to this holy book, the meaning of faith is completed just with righteous deeds and putting into practice these deeds is based on volition.

In other words, it seems that based on the Holy Qur'ān, the main factor that determines the relation between people and faith is volition, not reason. Indeed, rationality is needed just for a minimal level and after that, and during all peoples' lives, they need stronger will, not more powerful argument, especially in the face of divine tests.

Appendix: The key verses

Number of the key	The content of verses
Key1	The verses invite people to faith by argument
Key2	The verse that suggests three ways to achieve the cognitive part of faith
Key3	The verses that invite people to faith by dialectic
Key4	The verses that invite people to faith by evidence
Key5	The verses that show some non-cognitive factors are effective on faith
Key6	The verses that say if people choose faith in early stages, God gifts them higher levels of faith
Key7	The verse that says based on the Holy Qur'ān, the essence of faith is volition
Key8	The verses that say God have some tests for people who claim to be faithful
Key9	The verses that say faith in God has different levels
Key10	The verses that say the real faith is a combination of faith and righteous deeds

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