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4. Preventing Contingent Losses Is Another Argument Supporting The Necessity Of Religion

Our predecessors usually raised such a discussion to provide an argument for "the necessity of attention." The term is employed as a rational necessity to avoid incurring contingent loss resulting from lack of recognition of faith, and Divinely commanded duties.

Consequently, it is rationally incumbent upon man to pursue the recognition of his faith and obligations in order to avoid such contingent risk.

It seems that avoiding contingent loss can, in fact, necessitate recourse to Divine revelation. We act thoroughly upon probabilities or contingencies in this mundane world which are based on observations of the general public's lives. The practical steps taken in different hygienic, economic and social spheres are based on the same probabilities.

We abstain from consuming foods by which we may incur serious harms. In case of illness, we consult efficient physicians. In none of such cases do we act upon facts, certainty or confidence. We not only abstain from certain losses, but we often act on the basis of paying attention to the avoidance of contingent loss or gaining benefits.

We regard it as contingent that in case we do not study properly, we shall have an unpromising future. If we do not consult physicians or ignore medical advice, we may jeopardize out health. In all such cases, contingencies oblige us to act.

Most of our acts are based on conjectural information; avoidance of contingent loss, or seeking contingent benefits; similarly, they constitute the basis of accepting and acting upon Divinely revealed teachings. Significant typical specimens of loss and gain include those which have been revealed to us by God.

Human intellect further emphasizes taking them into consideration, since in comparing the different

exigencies of loss in proportion to the degree of exigency (percentage of occurrence) and exigent (percentage of the degree of loss or gain incurred or accrued by occurrence), further avoidance should be exercised wherever the product happens to be higher.

For instance, in case two different perilous routes exist for a single journey and the exigency of encountering

highwaymen is twenty percent, but traversing one entails armed robbers and murderers and treading the other necessitates confronting robbers who merely rob travelers, the intellect requires the avoidance of the former option.

Both strong exigency and exigent lie in the losses and gains foretold by Divine revelation. In incurring material loss, we heed the information supplied by the general public. For instance, in case we happen to go on a nightly journey and a number of citizens warn us against the danger of confronting highwaymen, we alter our course. Similarly, regarding life in this world and the world to come, Divine revelation provides us with information about risks and benefits, including the existence of God and the other world and also the benefits and losses accrued from or incurred by them.

There is a strong probability in this regard, since, besides proofs provided by the intellect, such probability is imparted to us by the most immaculate men and the most honest imparters of information, such as prophets, imams and saints. If, in our daily lives, we take the information provided by the general public into consideration, how can we ignore the information imparted to us by the Infallibles such as the Prophet of Islam (S) and the Commander of the Faithful, Imam 'Ali?

Besides, despite minor differences, the consensus of the followers of Divine religions, whose number amounts to hundreds of millions, regarding the existence of God and the next world, makes such exigency stronger. Regarding the exigency of such risks, the exigent is worth considering; since on the one side, there is everlasting chastisement, pain and torment in the fire, and on the other side, lies indescribable and ideal serenity, and welfare in paradise.

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