

Religions' Plurality and the Searching for Divine Justice

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Abstract: What is the relation between divine justice and religious plurality? Is religious plurality based on divine will? And what is the duty of those people who have not heard the voice of divine religions, or to whom religions have not been properly introduced? For answering such questions and reflecting on the relation between divine justice and religions' plurality, this study attempts to show that the divine justice necessitates providing plural ways and paths concerning human beings' guidance, and that sending divine Prophets in the form of divine religions serves as clear evidence of divine justice. In addition, as human beings live in different cultural, spatial and temporal circumstances, the logical requisite of their divine guidance is plurality of guiding's methods and their justly participation of the divine grace of truth and salvation. Consequently, not only religious and divine truth and salvation is not restricted to divine religions, but plurality of their endowment to human beings is the necessary virtue of divine justice.

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Introduction: Contemporary world is full of religions that have different teachings and adherents. Meanwhile, there are significant differences and commonalities among divine and non-divine, theistic and nontheistic religions. Such a plurality, regarding religions' geographical and historical spreading and their adherents' interests to a special religious tradition, is faces some questions as follow: What is the relation between divine justice and religious plurality? Is religious plurality, in different times and places based on divine will? With regard to some divine religions in the Middle East, can it be indicated that divine grace and salvation was/is limited to the people of this region? And what is the duty of those people who have not heard the voice of divine religions, or to whom religions have not been properly introduced? Also, we can consider some mundane restrictions, regarding divine justice, like the importance of

different epistemological capabilities of human beings, notable role of non-epistemic factors for understanding the message of God, people's different understandings of the revelation, differences between the people of revelation's time and people of next ages, internal conflicts within a religious tradition, differences between rational and imitative religiosity, and finally introducing one religion in plural forms, which apparently such restrictions can affect a just introduction and distribution of divine truth. For answering such questions and reflecting on the relation between divine justice and religions' plurality, this study is an attempt to show that divine justice necessitates providing plural ways and paths concerning human beings' guidance that sending divine Prophets in the form of divine religions serves as evidence of divine justice. Also, prior to sending Prophets, the most significant path for guiding human beings

is relying on internal Prophets that constitute to human beings' intellect and pure nature. In addition, as human beings live in different cultural, spatial and temporal circumstances, the logical requisite of their divine guidance is plurality of guiding's methods and their justly participation of the divine grace of truth and salvation. In short, there are many ways that God can guide his creatures, some of which include introducing the truth gradually based on human beings' epistemic capacities, separating religious truthiness from salvation, focusing on the main aims of religions rather than marginal affairs and beliefs, relying on human beings' free will and decisions in the course of attaining salvation, putting an emphasis on rational religiosity instead of imitative one, paying attention to people's required conditions that affect their understanding of revelation, and considering the hereafter

as a guarantee regarding divine justice.

Methodology: Adopting a philosophical method, in this research, we try to argue the logicity and compatibility of religious plurality and divine justice.

Findings: Research findings show that, not only religious and divine truth and salvation is not restricted to divine religions, but plurality of their endowment to human beings is the necessary virtue of divine justice. Although it may be the case that some divine religions be of more and higher position. Finally, regarding all divine methods, including sending Prophets and giving insight to human beings' intellect and innate, there are only human beings who should/can decide and behave and live concerning their salvation.

Discussion and Conclusion:

Religious pluralism is an unavoidable reality of the

contemporary world and essential to mundane manifestation of divine religions. In fact, the necessity of essential virtues of the mundane world is too diverse and are manifested in many forms incorporating into the truth introduced by God. The reason behind plurality of revelation is that human beings' capacity of receiving revelation is plural and have no equal abilities. Therefore, plurality of religions does not mean plurality in the message of revelation, but means its different appearances and manifestations. The mundane restrictions, also, prevent human beings' equal participation of the revealed message in the spatial and temporal context. The only solution is to focus on human being's innate faculty and pure nature bestowed upon him by God. Meanwhile concerning religious plurality, the justifier of divine justice is openness of searching for it through all human beings during their life, that is the possibility to pass

imitative religiosity to rational one shows God's justice. In addition, paying special attention to God's main message conveyed by the all theistic religions, namely, inviting to sublime before the truth and choosing the way of salvation consciously, has its special role in drawing divine justice outlooks. The next point is that all divine grace was/is bestowed to human beings based on the mundane world circumstances, and that all human beings, to the extent familiar with divine message and reality, are responsible. So, this is human beings, not their religions, who should decide about their salvation. Finally, pride in one's own religion is not logical, since it is possible that we have a transcendent religion, free of divine and true religiosity.

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