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Corresponding author:

Qamrul Khanson, 12-7340
Copenhagen Road, Mississauga ON
L5N 2S5, Canada.
E.: qamrulk@qamrulkhanson.net

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Mini-Review

ETHICS OF RELIGIOUS CRITICISM

Qamrul Khanson

Auth. Qamrul Khanson is an interfaith activist and the author of at least eight published books on the topics of Psychological Healing, Wisdom, Monotheism, Spiritual diseases, comparative religions, Islam, and of course Dairy Food Safety which is his lifelong profession. He is an orator to maintain peace within through Spiritual Intelligence, and entertains peace among the children of Adam and Eve with equivalence.

Abstract

In the West, the criticism of religion especially Christianity has gone so far that majority of youths and majority of the middle-aged people have illusions against church and the religious authorities in churches. Freedom of unauthorized criticism against the principles of religion is dangerous to the virgin minds and so the expressed free thoughts. So, the free thought is intimately connected with critique of religion and with free speech.

Key words: Criticism, Christianity, religion.

With such an allowance of criticism, people have departed from religious values to innovated unmindful practices which have resulted in drug addictions, extra-marital relationships, unnatural relationships, bestiality, homosexuality (now permitted by law yet it is against the biblical values), incest, forgery, alcoholism and many evils which are contrary to the biblical virtues. Such is the great loss West is facing due to the hyped propaganda against religion and pastoral importance in the Western society.

I think it is enough to criticize a religion but when such a criticism leads to the abandonment of moral and ethical values with crime rates peaking, such a criticism backfires and the criticism becomes a liability (Bergunder, 2014). Of course, religious leaders bear much more responsibility to uphold biblical virtues in meanings among themselves in order to be equally responsive to excessive criticism of religion. People defer to authorities not just to the truth of the religious beliefs, but their meaning as well.

The criticism of religion has led the society towards non-religious values which for the religious people like me are scorning to our psyche. Considering the Freedom of Speech as a human-right issue (Malik, 2011)), we the religious people have reconciled with the State legislation which now permits freedom of consensual sex, homosexuality with consent and infidelity as matters of human freedom (Jones, 2011). Religious people are not in a position to criticize what is now a permissible law but religious people should stick to their moral guns to protect which are divinely religious values mentioned in the Bible no matter which version.

We as religious people cannot allow Non-religious people to subdue the religious ideals. We as religious people have equal rights to struggle for our own divinely-inherited religious values especially which are common to Judaism, Christianity and Islam. Let us be clear collectively that God has made religion to reform man to the set principles by which they live in peace and prosperity. This nullifies the claim that the foundation of irreligious criticism is:

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Man makes religion, religion does not make man (Bradley *et al.*, 2012).

I as a Muslim do not mind if someone criticizes certain aspects of Islam if it is Islam what they criticize. In Canada, I would discourage religion based politics. We should realize, however, that the social norm that discourages the criticism of religion can work to the great advantage of religious political activists.

Most of the time anti-Islam and anti-Muslim people criticize certain acts of a person who happened to be from the Muslim origin and label it as an act of Islam. Ignorance touches such an extreme that such a criticism is mostly associated with abusive, profanity and vulgar wordings which would not befit any devout religious person of any among the Judaism, Christianity and Islam. How easy it is to forget where we came from ourselves.

I do not like and not permit such use of abusive, profanity and vulgar wordings. The defunct minds often go on further in using such words against God, and I do not accept such ignorant and I feel like challenging them in a court of law. But I cannot use such abusive, profanity and vulgar wordings against such ignorant as Islam prohibits me against it (Turmen *et al.*, 2007).

I hope I made my case clear to anyone and everyone as I am not against criticism, as such gives me an opportunity to return with correct knowledge and to remove the misunderstanding in the mind of those who criticize. I welcome questioning but with decency and within the limits of ethical and biblical decency. Such an attitude and behavior would cement the bond of fraternity and strengthen the nation we live for the best of our future generation.

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