

الذَّكْوَاتُ الْبَيْضُ

اسم مشتق من الذكوة وهي الجمرة الملتهبة والمراد
بالذكوات الربوات البيض الصغيرة المحيطة بمقام أمير
المؤمنين علي بن أبي طالب {عليه السلام}
شبهها لضيائها وتوهجها عند شروق الشمس عليها لما فيها
موضع قبر علي بن أبي طالب {عليه السلام}
من الدراري المضيئة

{در النجف} فكأنها جمرات ملتهبة وهي المرتفع من الأرض،
وهي ثلاثة مرتفعات صغيرة نتوءات بارزة في أرض الغري وقد
سميت الغري باسمها، وكلمة بيض لبروزها عن الأرض. وفي رواية
إنها موضع خلوته أو إنَّها موضع عبادته وفي رواية أخرى
في رواية المفضل عن الإمام الصادق {عليه السلام} قال:
قلت: يا سيدي فأين يكون دار المهدي ومجمع المؤمنين؟
قال: يكون ملكه بالكوفة، ومجلس حكمه جامعها
وبيت ماله ومقسم غنائم المسلمين مسجد
السهلة وموضع خلوته الذكوات البيض

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مَجَلَّةٌ عِلْمِيَّةٌ فِكْرِيَّةٌ فَصْلِيَّةٌ مُحْكَمَةٌ تَصْدُرُ عَنْ
دَائِرَةِ الْبَحْوثِ وَالدرَّاسَاتِ فِي دِيْوَانِ الْوَقْفِ الشَّيْعِيِّ



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الذَّكْوَانُ الْبَيْضُ

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جمهورية العراق

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العدد (١٥) السنة الثالثة ذي الحجة ١٤٤٢ هـ - حزيران ٢٠٢٥ م

دليل المؤلف

- ١- أن يتسم البحث بالأصالة والجدة والقيمة العلمية والمعرفية الكبيرة وسلامة اللغة ودقة التوثيق.
- ٢- أن تحتوي الصفحة الأولى من البحث على:
 - أ. عنوان البحث باللغة العربية.
 - ب. اسم الباحث باللغة العربية، ودرجته العلمية وشهادته.
 - ت. بريد الباحث الإلكتروني.
 - ث. ملخصان: أحدهما باللغة العربية والآخر باللغة الإنكليزية.
 - ج. تدرج مفاتيح الكلمات باللغة العربية بعد الملخص العربي.
- ٣- أن يكون مطبوعاً على الحاسوب بنظام (office Word ٢٠٠٧ أو ٢٠١٠) وعلى قرص ليزري مدمج (CD) على شكل ملف واحد فقط (أي لا يُجزأ البحث بأكثر من ملف على القرص) وتُرَوَّد هيئة التحرير بثلاث نسخ ورقية وتوضع الرسوم أو الأشكال، إن وجدت، في مكانها من البحث، على أن تكون صالحة بين الناحية الفنية للطباعة.
- ٤- أن لا يزيد عدد صفحات البحث على (٢٥) خمس وعشرين صفحة من الحجم (A4).
٥. يلتزم الباحث في ترتيب وتنسيق المصادر على الصيغة APA
- ٦- أن يلتزم الباحث بدفع أجور النشر المحددة البالغة (٧٥.٠٠٠) خمسة وسبعين ألف دينار عراقي، أو ما يعادلها بالعملة الأجنبية.
- ٧- أن يكون البحث خالياً من الأخطاء اللغوية والنحوية والإملائية.
- ٨- أن يلتزم الباحث بالخطوط وأحجامها على النحو الآتي:
 - أ. اللغة العربية: نوع الخط (Arabic Simplified) وحجم الخط (١٤) للنتن.
 - ب. اللغة الإنكليزية: نوع الخط (Times New Roman) عناوين البحث (١٦). والملخصات (١٢)أما فقرات البحث الأخرى: فبحجم (١٤).
- ٩- أن تكون هوامش البحث بالنظام الإلكتروني (تعليقات ختامية) في نهاية البحث. بحجم ١٢.
- ١٠- تكون مسافة الحواشي الجانبية (٢,٥٤) سم، والمسافة بين الأسطر (١).
- ١١- في حال استعمال برنامج مصحف المدينة للآيات القرآنية يتحمل الباحث ظهور هذه الآيات المباركة بالشكل الصحيح من عدمه، لذا يفضل النسخ من المصحف الإلكتروني المتوافق على شبكة الانترنت.
- ١٢- يبلغ الباحث بقرار صلاحية النشر أو عدمها في مدّة لا تتجاوز شهرين من تاريخ وصوله إلى هيئة التحرير.
- ١٣- يلتزم الباحث بإجراء تعديلات المحكّمين على بحثه وفق التقارير المرسلة إليه وموافقة المجلة بنسخة معدّلة في مدّة لا تتجاوز (١٥) خمسة عشر يوماً.
- ١٤- لا يحق للباحث المطالبة بمتطلبات البحث كافة بعد مرور سنة من تاريخ النشر.
- ١٥- لاتعاد البحوث الى أصحابها سواء قبلت أم لم تقبل.
- ١٦- تكون مصادر البحث وهوامشه في نهاية البحث، مع كتابة معلومات المصدر عندما يرد لأول مرة.
- ١٧- يخضع البحث للتقويم السري من ثلاثة خبراء لبيان صلاحيته للنشر.
- ١٨- يشترط على طلبة الدراسات العليا فضلاً عن الشروط السابقة جلب ما يثبت موافقة الأستاذ المشرف على البحث وفق النموذج المعتمد في المجلة.
- ١٩- يحصل الباحث على مستل واحد لبحثه، ونسخة من المجلة، وإذا رغب في الحصول على نسخة أخرى فعليه شراؤها بسعر (١٥) ألف دينار.
- ٢٠- تعبر الأبحاث المنشورة في المجلة عن آراء أصحابها لا عن رأي المجلة.
- ٢١- ترسل البحوث إلى مقر المجلة - دائرة البحوث والدراسات في ديوان الوقف الشيعي بغداد - باب المعظم
- أو البريد الإلكتروني: (hus65in@Gmail.com) (offreserch@sed.gov.iq) بعد دفع الأجور في مقر المجلة
- ٢٢- لا تلتزم المجلة بنشر البحوث التي تُخلّ بشروط من هذه الشروط.

مَجَلَّةُ عِلْمِيَّةُ فِكْرِيَّةُ فَصْلِيَّةُ مَحْكَمَةُ تَصَدُّرُ عَنْ دَائِرَةِ الْبُحُوثِ وَالذَّرَاسَاتِ فِي دِيَوَانِ الْوَقْفِ الشَّيْبَانِيِّ

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Ethics and its Relation to Religious Doctrine in Elliot's Middlemarch

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Abstract:

This paper investigates the relationship between ethics and religious doctrine and how religion is the primary foundation of ethics principles. Most people rely on religious doctrine to form their perspective on ethics. The relationship between ethics and religion is a highly controversial topic as it could be interpreted in numerous ways. Particular academics deny the association between the two, and others claim that their relationship is crystal clear. However, the relationship between religion and ethics has been evident since ancient times. Even in modern times, people tend to build their entire personality according to their religious beliefs or the religious practices that they acquired over time. Consciously or subconsciously religion is a pivotal factor in the process of forming individual individuality.

Moreover, George Eliot's *Middlemarch* delves deeply into the complex relationship between morality and religious dogma via the prism of its many characters. The novel, which takes place in the fictional provincial town of Middlemarch in the early 19th century, explores the moral difficulties encountered by its protagonists and how their religious beliefs affect the ethical decisions they make. It reaches the extent that some people are incapable of deciding without returning to their religious doctrine. What is more, people's perspective on religion is mainly fixed due to inherited beliefs and the high stress on the religious aspect of the religious script. Determining what is right and wrong these days could be challenging since every culture has its distinct view regarding the accurate definition of ethics.

Keywords: ethics, religion, culture, Middlemarch

Introduction:

Ethics, often known as ethical philosophy, is a philosophical discipline that includes conceptual frameworks, justifying and prescribing conceptions of good and bad behavior. "both in the realm of academic that of public affairs, recent years have heralded considerable interest in ethics" (Benn, 2002, p. xi). Ethics is

regarded as an essential part of shaping the individual's character, and it is an integral component in forming an honest and respectable person in society. In general, it is viewed as the determinative factor in deciding what is wrong and right, and it functions as the ethical compass for individuals and helps them direct their actions based on certain principles. "There has recently been much discussion among moral philosophers about 'morality'. What, they have asked, is the essential and defining characteristics of morality and moral issue" (Walker & Wallace, 2020, p. 1). However, deciding what is wrong and right could be tricky and challenging because this concept can be interpreted in numerous ways and have different meanings. People tend to rely on the interpretation of religion regarding what is right and wrong, and certain people follow the words of the religious figure, such as an imam or a minister. In this case, the individual's interpretation could be entirely different from his religion's views and beliefs. The main reason for that is that religious people tend to align the interpretation of ethics with their interests, and as a result of this action, they will mislead their followers and direct them in the way they want. The question of whether or not morality has a part in religious practice has been hotly debated for a long time. Moral teaching can be found in the majority of world religions. The right way to live one's life and proper behavior is at the heart of ethics, a significant field of philosophy. Analyzing what is right and what is wrong is only the tip of the iceberg when it comes to the scope of this idea. Plato and Aristotle, who lived in ancient Greece in the third and fourth centuries, were two of the most influential thinkers in the field of ethics. Ethics is concerned with notions such as right, good, and duty.

In addition, the first question that comes to the individual mind when defining the word ethics is the relationship between religion and ethics. "Is God the source of morality, so without God, we cannot have genuine duties" (Clairmont & Schweiker, 2020, p. 1). The first question that comes to the individual mind" when defining the word ethics is the relationship between religion and ethics. The relationship between the two is complex and subjected to nu-





merous interpretations. Numerous factors govern the direction of this relationship, but the most important one is the person's religious orientation; this is the determinative factor in shaping the interpretation of ethics. Religious people rely on religion in their interpretation of ethics. Their views on ethics are mainly aligned with their religious doctrine. Whereas people who are non-religious claim that their interpretation of ethics depends on their continuous studying and attention to human nature. There are several claims that there would be no clear definition of the concept of ethics without God. The religious figure emphasized the connection between religion and ethics mainly to reinforce the role of religion in constructing the main features of humanity and emphasize the importance of the impact of religion in directing the course of the culture. Religious followers are obsessed with connecting everything in life to the existence of God and its relation to religion, and this obsession could be argued that it is one of the factors that encourage people to distance themselves from religion and religious doctrine.

In certain areas, religion seems to have lost its popularity among people, for example, in Europe, and there are numerous suggestions that in these places, people tend to behave more ethically although they are non-religious people. "The world's religions fuel the imagination and enflame human hearts. In few places' religion seems in retreat. There is massive growth within religions around the world" (Gensler, 2016, p. 1). They claim that once individuals break away from the limitation of religion and flee from the boundaries of specific religious doctrine, the person eventually acquires a sense of freedom that enables them to act ethically. The person is no longer afraid of the punishment or obliged to act ethically mainly because religion tells him to do that. Their main argument is dependent on the nature of human beings and the claim that the nature of human beings is righteous and virtuous.

Furthermore, the literary work that will be used to reveal the relationship between the two elements is *Middlemarch* by George Elliot. The most overt way in which religion is depicted in her

story is through the events that occur inside it. According to Eliot, the character Bulstrode is a morally corrupted dictator who exploits his wealth and influence to oppress those around him. Because his religious avarice and dishonesty permeated every aspect of his life, he is rarely portrayed in a positive light. However, Eliot is cautious when discussing her views on religion, stating that moral corruption and moral decline can develop without religious influence. But Bulstrode's religious convictions are an integral part of his identity. Elliot's ability to explain away his religious bigotry is what allowed him to transmit this annoying behavior. His hypocrisy in matters of religion has also brought him money and social success. Throughout the narrative, Bulstrode's knowledge of God's will becomes useful only when it benefits him. Even if Eliot shows that Bulstrode's actions are not out of the ordinary for religious egotism or dishonesty, certainly, the fact that such hypocrisy derives from a conviction in one's religious superiority makes it even more abhorrent. All the other characters who are proven to be morally or spiritually strict do not try to impose their beliefs on others the way Bulstrode does. Morality and religion, in a broad context, are preoccupied with discerning the delineations between concepts of "good" and "bad," as well as "righteous" and "evil." There exists a common misunderstanding among certain persons that morality is subjective and normative, but ethics pertains to the standards of "good and wrong" that are established by a certain community and social context. In some areas, the conceptual separation between religion and morality indicates, if not demanding, an inevitable contradiction between their various purposes and ends. As a result, it has been advocated that moral education should be kept distinct from religious education. It has been suggested that such a division is required to ensure, among other things, the emergence of a logical and independent moral individual. Although morality is theoretically independent of religion, it is claimed here that some religious attitudes and values create powerful psychological motivations that can be successfully used in the service of moral instruction.





Discussion:

The culture puts massive pressure on individuals to teach young kids the main principles of ethics from an early age.

Instructors, it is usually stated, should educate our children on the "difference between good and evil." Those of a skeptical disposition may wonder who would plant their concepts of good and evil in the brains of the young, believing that this apparent common sense is only a phrase to justify indoctrinating the young with conservative or 'traditional' beliefs. (Benn, 2002, p. 9)

The culture puts massive pressure on individuals to teach young kids the main principles of ethics from an early age. However, each society has a different interpretation of ethics, and it even varies from time to time. The majority of people rely on religion to understand the idea of ethics, and for the most part, they have common ground in establishing the fundamental explanation of ethics. Most religions share approximately the same views regarding what ethics means. Nonetheless, there are a few differences that depend on what kind of religion you follow and whether the individual is religiously strict or not. In addition, the religious individual tends to comprehend ethics slightly differently from the average person since his religious beliefs push him to be a role model in society and inspire young generations to follow in his footsteps.

Everything in life is subjective, and the interpretation of ethics and its relation to religion is no exception. In philosophy, ethics investigates effective decision-making to define criteria for perfect conduct. However, most individuals believe that they have inherent logic in deciding what is wrong and right. There are significant disparities in how people understand these notions, and ethics seem to change over time and across cultures. Ethics is frequently taught together with or as an extension of religion. Nevertheless, the way holy books are interpreted and comprehended has evolved and the way they understand ethics varies from one person to another. Ethics is not a stable topic of study since ethical standards are human creations, and people are famously known for altering their perceptions daily for numerous reasons.

There is a close connection between ethics and psychology, and subconsciously, individuals tend to act ethically, especially if he is religiously strict. Religious individuals were taught from a young age to act responsibly, and their religious principles act as their moral guide in determining what is wrong and what is right. Sharma as their psychological background heavily influences their mortality background, ethics examines need and will and provides a rational explanation for personal morality and awareness. (1963, p. 14)

However, when a person grows older, he starts to experience difficulty applying his previous interpretation of what ethics means. Also, humans are selfish by nature, and most definitely, they will try to find a way to align the concept of ethics with their benefits. One of the reasons that people start to abandon their ethics is their long-term desire for financial prosperity. It is a natural process that they will desperately find a way to justify their actions and convince themselves that whatever they are doing is not against their moral values. What is ironic is that they know that their action is wrong, unethical, and unjustifiable, but the idea of material gain seems to overcome their ethical principles. In most cases, the individual is powerless against the temptations of financial wealth, and especially people with religious backgrounds will start to use religion and try to align their actions with their religious doctrine. What is strange is that the religious individual, when offered the opportunity to obtain an economic advantage, seized it without any hesitation and did not even think for one second about the possible consequences of his action and if this chance was going side by side with his religious opinions and his definitions of ethics.

For many individuals, the central question is whether God is the source of ethics and whether ethics can exist without religion. There are two classic points of view here, each with several variants. According to divine command theory, God's will produces the moral order (ethical facts are actual because of God's will), but natural law accepts ethical truths that are not dependent on God's will (but perhaps depend on his reason or creation). (Clairmont &





Schweiker, 2020, p. 1)

The interpretation of ethics is usually divided between two groups. The first one claims that the source of ethics mainly originates from religion, and it is hard to define ethics without the existence of religion. They believe ethics and religion go hand in hand and it is nearly impossible to define one without mentioning the other. The second camp believes that ethics exist in human beings regardless of their religious backgrounds. They assert that it is an inseparable component of human nature.

On the other hand, Dorothea, for one, treats her sister with almost fanatical devotion. Nonetheless, she reassures her sibling that she does not hold any prejudices against her, explaining that "souls have complexions too: what will suit one will not suit another" (Eliot 1994, p. 31). Dorothea thinks that she is just another human being like herself and not the deliverer of God's will. She thinks she has no right to criticize the decisions of others. Another type of pious person is Caleb Garth, who doesn't push his morals on anybody else. According to Eliot, he is "one of those rare men who are rigid to themselves and indulgent to others" (1994, p. 543). Caleb Garth and Dorothea's religious fervor and morality are greatly admired since they respect the religious freedom of others and do not use that freedom to pass judgment on their moral standing.

It is widely acknowledged that ethical judgments cannot be made in isolation from the prevailing social and cultural milieu. Individuals assess the nature of human existence through a framework of ethical principles that they have adopted and modified based on various factors, including but not limited to ethnicity, age, socioeconomic status, occupation, and religious affiliation. As Singer claims "Ethics is concerned with our decisions and acts, which shape and reflect our personality" (199, p. 4). Ethics is grounded in the innate human propensity for reflection, wherein individuals consider their interests and values, alongside those of others when making decisions and engaging in following behaviors. Because it requires sharp intellect, logical and intuitive thinking, and prudent judgment, ethics is likely a more extraordinary art than science, the art of making sensible and well-informed decisions.

for oneself and many others.

Explicitly, it seems impossible to discuss ethics without mentoring religion and addressing religious doctrine in modern times. "Any debate on ethical issues inevitably leads to a discussion on the relationship between ethics and religion" (Sia, 2008, p. 2). It seems impossible to discuss ethics without mentoring religion and addressing religious doctrine in modern times. The first thing that we as individuals associate with ethics is religion as if they are inseparable mechanisms. Whether ethics has a part in religion has long been debated. The majority of religious traditions incorporate ethical principles inside their belief systems. The field of ethics, which holds a prominent position within the realm of philosophy, encompasses a breadth of inquiry that extends much beyond the conventional concept of evaluating moral correctness in terms of right and wrong. The field of ethics encompasses concepts such as Good, Virtue, and Duty, which were extensively examined by Aristotle and Plato throughout the third and fourth centuries BCE within the context of Greek culture.

Man is not on his own. In his religion, he is self-transcendence (vertically, with God, and horizontally, with other people). Man is a moral creature because he is a social being. In other words, morality is presupposed by man's social reality. Because his religion is practised in the context of other social beings, it is fair to conclude that it has a social component and hence a moral dimension. (Obioha, 2010, p. 2)

In a world of rapid development, ethical judgments help us to scrutinize the facts, identify our beliefs, and determine the best approach to ensure the most outstanding potential outcomes. Existing law does not provide an efficient justification for every ethical conundrum precisely because unforeseen developments force us to envision and pass new moral codes, at the very least, to produce new applications of current moral beliefs and convictions on concerns such as the dignity of the person, the worth of respect and integrity.

What is more, Immanuel Kant, a prominent philosopher, espoused the notion that the existence of God is an essential pre-





condition for the establishment of moral principles. The speaker emphasized the importance of adhering to ethical principles and fulfilling our responsibilities. Immanuel Kant posited the notion that virtue should be duly rewarded with enjoyment, asserting that the absence of such a correlation would result in an intolerable state. Kant argued that the perpetuity of the soul is a necessary postulate due to the frequent absence of rewards for moral actions within the confines of earthly existence. The concept of virtue being rewarded in a future life necessitates the existence of a deity to guarantee its realization. Kant argued that rational reason, ethics, and a moral sense would be rendered impossible without the existence of God and the human soul, which he saw as foundational pillars.

Conclusion:

Religion has a significant role in shaping the identity of many individuals, to the extent that their ability to make moral judgments becomes heavily reliant on their religious perspectives and beliefs. Moreover, many moral sentiments are inherently intertwined with religious tenets. For example, it is widely held that acts of homicide and infidelity are generally considered morally unacceptable, regardless of the specific circumstances. The shared perspectives of major global religions suggest that the foundational principles of these traditions may serve as the fundamental underpinnings of our societal instincts. At a minimum, it seems that religion is widely regarded as a crucial basis for establishing essential moral guidance, therefore, it challenges the assertion that religion and ethics lack any connection.

The connection between religion and ethics appears to be self-evident. By the ideas they express, religions frequently serve as the foundation for what is deemed reasonable and evil. Religion creates official and informal standards and a liberty/restriction dichotomy by prescribing activities within some accepted limitations. Such standards, ethics, and values are frequently codified in religious texts like the Bible or the Koran. (Parboteeah, 2008, p. 1) The Golden Rule serves as a prime illustration of the interplay between religion and morality. The majority of the world's prom-

inent religions incorporate a version of the Golden Rule inside their sacred scriptures, which emphasizes the principle of treating others as one would desire to be treated. In alternative terms, individuals must extend to others the same treatment they desire for themselves. The underlying moral principles that serve as the foundation for all religious beliefs are referred to as fundamental morality.

Consequently, religion is indeed a key factor in shaping people's personality and their perspectives on how they should live their lives. "Religion and morality have been inextricably linked since the dawn of the Abrahamic faiths and Greek idea. This is true whether we look at the Greek viewpoint or Christianity, Judaism, and Islam" (Hare, 2019, p.3). There is an evident connection between ethics and religion because most people rely on their religious beliefs in constructing their perception of ethics. Many people depend on their religion to tell them what is wrong and what is right. Although people's perceptions should not only be confined to religion, they must adopt a more reasonable approach to deciding what is wrong and right. Human nature can distinguish between ethical conduct without returning to religion. However, people are firmly attached to their religious beliefs. Religion reinforces this idea by suggesting that religion is a crucial element in a person's life—religion cements the idea of being the determinative factor in constructing and shaping the direction of society.

What is more, he sees financial success as "God's way of saving his chosen" (Eliot, 1994, p. 1423) and interprets all other opportunities through this lens. In this situation, he finds solace in the fact that his "soul sits loose from these things" (Eliot, 1994, p. 1423). According to Bulstrode, "his religious activity could not be incompatible with his business as soon as he had argued himself into not feeling it incompatible" (Eliot, 1994, p. 1424). This pattern of explanation carried over from the novel's protagonist to the widow, whom he convinced that her daughter and her child were "given up to the lightest pursuits and might scatter it (the wealth) abroad in triviality" (Eliot, 1994, p. 1427). He reasoned that he would be the





most trustworthy candidate to invest the inheritance in the greatest way possible in God's name, ruling out both the kid and the widow as suitable beneficiaries. Eliot avoided directly addressing the topic of money and its influence on society, even though he knew it was important. She used the occasion to share her views on religion and the role of the economy. She also demonstrated that the vast majority of religious adherents use their faith primarily for material benefit. While they may have started with religious motivations, they have since abandoned those values in favor of material gain.

The years had been perpetually spinning them into intricate thickness, like masses of spider-web, padding the moral sensibility; nay, as age, made egoism more eager but less enjoying, his soul had become more saturated with the belief that he did everything for God's sake, being indifferent to it for his own. (Eliot, 1994, pp. 1424-1425)

Because of his arrogance and sense of spiritual superiority, he finds everyone else to be unattractive and unworthy of his compassion. His view of God is limited to himself since he considers himself to be the most trustworthy person in his group. As one of the most repulsive things a person could do, Victorians universally condemned such an arrogant view of religion. People began to turn their backs on religion as a result of the hypocrisy they witnessed among believers. This issue persists in the present day. However, in recent times, people have started to notice the hypocrisy of religious followers, specifically regarding ethics and what it means to be an ethical person. Religious supporters have a unique way of altering the definition of ethics, primarily when it is associated with their interests. It is safe to say that it is one of the reasons that people start to abandon religion and distance themselves from religious doctrine. The hypocrisy of the religious followers motivates people to seek a different path away from religion. The relationship between ethics and religion is interdisciplinary. It could have a different interpretation, but for sure, numerous people rely on religion to form their ethics, and their ethics are mainly founded based on their religious doctrine.



Religions are pretty similar in terms of their central beliefs and their perspective regarding what is right and wrong; therefore, the concept of ethos is universal and worldwide.

In a nutshell, Eliot's fundamental notion for Bulstrode is intricate and multi-faceted. Nonetheless, it's a cruel and hideous thing to blame God for someone's bad behavior. When hypocrisy is defended using religious arguments, it irritates and offends people. While one may sympathize with, forgive, and even back a genuinely terrible person who has no moral compass, the same cannot be said for someone whose moral and religious compass applies to everyone but himself. It's a particularly terrible sort of egoism to be utterly unaffected by your moral compass. Using one's faith as a weapon against others and an excuse for evil behavior is the most despicable thing a person can do. Many individuals now share Eliot's outlook on religion, ethics and situations of religious hypocrisy are unfortunately all too common in today's communities.

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وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

قَالَ تَعَالَى

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ
وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ
وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

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