THE SIGNIFICANT HISTORICAL LINK BETWEEN RELIGION AND ETHICS

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***Abstract**: The relationship between ethics and religion, especially after the secularization of western societies and social de-religiousization, has been the subject of many studies. This connection can be examined from the aspects such as semantic, cognitive existence, historical, etc. The appearance of it is the principle of the historical relationship between religion and ethics is generally agreed upon by philosophers and thinkers. At the same time, the nature of this connection is the subject of questioning and investigation by some thinkers. Some contemporaries, while accepting the principle of historical connection between religion and ethics, have rejected the logical connection between the two, and from this point of view, morality is independent of religion and not based on religious foundations. Abolghasem Fanaei in his book "din dar tarazoye tarikh" (Religion inthe scale of ethics), while accepting the deep historical connection between religion and ethics, claims that this connection is not a logical connection and cannot be the reason for the stability of ethics on religious foundations.*

In the way of proving his claim, he criticized the views of two moral philosophers, Anscombe and McIntyre. In this essay, we have tried to criticize his claims regarding the historical relationship between ethics and religion. The method is critical, historical and analytical. In this article, we have shown that Abolghasem Fanaei's understanding of the views of moral philosophers is not a complete understanding, and his criticisms of Anscombe and McIntyre's views are not valid. Therefore, the author's claim on the independence of morality from religion in the historical approach remains unfounded. Also, by stating the historical evidence, it is clarified that the historical connection between ethics and religion is much deeper than what the author believes, and it is stated that the discovery of a logical connection from the historical connection is not a reasonable expectation; Because each of them is independently the subject of scientific discussion.

Keywords: *the relationship between ethics and religion; Fanaei, Abolghasem-critisize religion; Religion inthe scale of ethics (book) – book review;Anscombe;McIntyre;Western Philosophy.*

Introduction

One of the consequences of modernity for science was that it provided a framework in scientific discussions according to which in the studies and investigation of any subject only the rules in scientific methods should be used. One of the rules that has been and still is very controversial is disproving or suspending any kind of personal belief regarding the topic under investigation. The scientific method believes that by suspending individual beliefs, more facts can be discovered in investigations and studies of events and topics. Since the past, one of the topics that has always been discussed by scholars is the relationship between ethics and religion: Is it possible to depict a relationship between ethics and religion or should we consider an independence? The historical

relationship between ethics and religion is one of the relationships that is disputable.

Abolghasem Fanai, the author of the book "Religion in the scale of ethics" has tried to examine the relationship between ethics and religion from various aspects, including the historical relationship. His theory in this book is that the historical relationship between ethics and religion cannot be disputed. But does the historical connection guide us to the logical connection of the two or not? He believes that no other communication, especially logical communication, can be discovered from the context of historical communication. Under the logical connection, the author mentions arguments from Anscombe and McIntyre in order to prove the logical connection and points out shortcomming of each of them.

The present essay is trying to criticize the arguments that he gave for the logical independence and its relation to the historical dependence of ethics on religion. Then, in order to better clarify the historical connection, according to the historical reports, the role of religion in ethics has been presented. The main question of the current research is whether the evidence provided by the author is sufficient or not? At the same time, other questions such as: how morality depends on religion in the context of history and how religion plays a role in morality according to historical statements are also answered.

Of course, in this field, there have been books such as "*religion and ethics: examination of the types of dependence of morality on religion*" and researches such as "*the analysis and investigation of the dependence of morality on religion*", but none of them refer to the historical evidence of the relationship between morality and religion, which is presented by the author of the book "*Religion in the Scales of Ethics*". The present article investigates the historical relationship

between religion and ethics by monitoring the claim of the author of the mentioned book in the field of historical relationship.

1 .statement of the problem

The issue of the historical relationship between ethics and religion is in this way: throughout the history of humanity, did ethics exist as a separate element from religion in human society and had an independent identity, or can we imagine a connection between ethics and religion in the context of history in such a way that it is not possible to independently provide an image for ethics? The answer given by the author of the book "*Religion in the Scales of Ethics"* is that there is no doubt or controversy in the historical connection between religion and ethics (Fanaei, Abolghasem, 1395: 75), so there is no doubt that ethics has always been associated with religion throughout history. In the continuation of the discussion, he discusses the relationship between the historical relationship and the logical relationship between ethics and religion; Does the historical relationship between religion and ethics require other types of relationships, especially the logical relationship between ethics and religion? By criticizing the claims of those like Anscombe and McIntyre who believe in the above-mentioned entailment, the author believes that the historical connection between ethics and religion is not necessary for their logical connection, and from a logical point of view, the independence of ethics from religion should be concluded.

The most important issue that this essay aims to answer and examine is the author's understanding of Anscombe and McIntyre's argument. The author tries to show that the decline of moral issues in modern societies is not a result of the logical relationship between religion and morality, because behaviors and Moral

issues can be realized without the existence of religion.

To achieve this goal, we follow the discussion in several stages. In the first stage, we have shown that the entailment of historical connection with logical connection - which the author raises his discussion on this method - cannot be an issue that will be raised in the continuation of historical connection. In the second stage, it is stated that the claim of the historical independence of religion from ethics, which is intended by the author, has no reason; The author did not have a complete picture of the idea proposed by Anscombe and McIntyre, and his mentioned shortcoming concerning their view points can not be applied to their opinions. At the end and in the third stage, the quality and historical relationship between ethics and religion is discussed and it becomes clear that ethics has not had a separate life in the history other than religion, in such a way that the decline of religion has followed the decline of ethics.

2 .**The independence of historical communication from logical communication**

Historical communication has a different subject and method from logical communication, each of them is a separate topic for scientific discussion and it is not possible to establish a relationship between them. According to Abolghasem Fanaei, it is not possible to conclude their logical connection from the historical connection between ethics and religion. (Fanaei, Abolghasem; 1395 75), but the words and claims of the author can be criticized in two stages:

a) If what is meant by logical communication is the same as the meaning of it science of logic: firstly; In this case, the expectation of a logical connection is a misplaced expectation; Because logical relations in the science of logic seek to entail one concept from another; in such a

way that one subject entails the second subject or vice versa (see, Muzaffar, Mohammad Reza; 1400 AH). However, in historical subjects and temporal intertwinings, basically non-temporal variable concepts such as religion and ethics have no connection with each other. Therefore, the expectation that the historical relationship between religion and ethics includes other relationships, especially the logical relationship, is a misplaced expectation. Examining the logical connections itself requires a separate and non-historical examination method. Secondly, proving or denying the logical connection between religion and ethics is not a proof of the historical independence of ethics from religion, nor is it a proof of historical dependence.

b) If we the logical connection between ethics and religion means the precedence of ethics and its emergence from religion, in this case, in order to prove the independence of ethics from religion, the author must show that the historical association of religion and ethics has no meaning, religion is not the origin of morality, and morality does not arise from religion. The opinions of the author in the book lack such methods and historical investigations.

According to the mentioned materials in the type of historical communication, the author's idea of Anscombe and McIntyre's arguments can be criticized. The author brings this discussion under the historical relationship of ethics and religion and claims that both of them are trying to discover the logical relationship, considering the background of the historical relationship, so we also bring and examine the author's understanding under the historical relationship.

3 .Arguments of Anscombe[1] and McIntyre[2]

"Anscombe" and "McIntyre" are among the philosophers who accept the logical relationship between

ethics and religion. Each of the two of them has made an argument for their claim and tried to prove the logical connection between ethics and religion. According to Fananei, the argument mentioned in the words of both of them is not able to prove their claim and is incomplete. In this section, we will first give the words of Fanaei and then the arguments of each of them, and we will show the author's alleged problems in the mentioned arguments.

3.1.**Anscombe's argument**

Anscombe's argument to prove the logical connection between ethics and religion is as follows:

"Common moral concepts such as duty, rights, must,… are are reasonable and meaningful if there is a obligation. The main reliance of ethical concepts is on the concept of "obligation", therefore, if we remove the " obligation ", we have deprived moral concepts of being meaningful." (Anscombe, 1958); in other words, he believes that for moral words to be meaningful, there must be a logical connection between those words and the concept; In such a way the requirement for ethical words to be meaningful is the existence of an element of obligation. However, the obligation can only be provided by God , and his mental presupposition is that there is no such God. Therefore, the meaninglessness of moral words is concluded.

If we want to explain Anscombe's argument in the form of premises, it is as follows:

1 .The requirement for moral words to be meaningful is the existence of the concept of "obligation".

2 .In the old world, the obligation was provided only by legislator God.

3 .There is no legislator God in the new world.

As a result, moral words are not meaningful in the new world.

The mentioned result is the place of our dispute; Is there a logical connection between morality and religion? Anscombe believes in communication. The argument was whether it is possible to discover a logical relationship from the historical connection between religion and morality? With the mentioned statement, Anscombe aims to prove that there is a significant logical relationship between ethics and religion, in the way that the requirement of moral concepts being meaningful obligation that this obligation can only be provided by God. The result is that there is a logical connection between ethics and religion.

3.2 Fanaei's criticism of Anscombe's opinion

Fanaei does not accept that the obligation is provided only by God, but he considers the ideal supervisor sufficient for this provision. In other words, the author disagrees the second premise of Anscombe's argument, and by picturing the ideal supervisor as the provider of the obligation - which is a common concept for God, reason and conscience – introduces Anscombe's argument incomplete. Fanaei believes that the obligation that Anscombe seeks for moral words being meaningful is provided by an ideal supervisor, and the ideal supervisor is not only religion and God, but also human reason and conscience are considered ideal supervisors (Fanaei, Abolghasem, 1395, 75). Therefore, even without religion and a legislator God, it is also possible to believe in the meaningfulness of moral words, and the existence of a legislator God is not necessary for the meaningfulness of moral concepts.

3.3 Review of the author's criticism on Anscombe's argument

The application and inclusion of the author's words in the criticism of Anscombe's argument is not

acceptable, because the said argument can be explained in two assumptions that according to one assumption, the author's fault is proved, and according to the other assumption, his fault can not be proved.

(1) If by meaningfulness of words and moral concepts in his argument, Anscombe means the meaningfulness of the *Musta'mal* words in comparison to meaninglessness of the *Muhmal* words and wants to make the meaningfulness of moral concepts logically dependent on the existence of God (in the sense that the necessity of the meaningfulness of moral concepts is existence of the concept of obligation that it is provided only by God), in this case the author's discussion is acceptable.[3]

(2) If Anscombe's intention of the meaningfulness of moral concepts is that it has an executive guarantee of that meaning in the outside world, then the logical connection between ethics and religion is fixed and the author's dispute is not correct. The explanation is that a person may use a *Musta'mal* word in the meaning of the subject of his speech, but he has a special consideration for the context of his use, that is, he uses it in a certain situation. Here this act and special consideration of the speaker is different from the real meaning or figurative meaning; It is something that a the speaker considers according to the goals he has in mind (Khorasani, Mohammad Kazem 1432; 1:127)[4]

With this explanation, it can be imagined that a person claims that a certain word is meaningless and declares that the meaningfulness of that word dependent on the existence of a specific concept, and what he means by the meaninglessness of the word is according to the container he intends to use. In the current discussion, Anscombe, as a person who uses moral words, believes that the occurrence of these words outside determines the meaningfulness and meaninglessness of these words. The external occurrence of these concepts

is something that Anscombe considers and believes that if we consider these concepts - without the obligation that there is from the Almighty God - these concepts have no meaning, because they are not realized in the outside world.

Anscombe has correctly found the fact that throughout history, despite the fact that people have had sufficient reason and conscience, they did not see themselves bound to comply with moral issues and followed their actions according to their sensual mood and personal interests, so much so that in some cases they have violated the most basic moral issues. In fact, it is an external fact that not only Anscombe but others also acknowledge that throughout history, when man removed God and religion from his life, he faced acute moral problems. Therefore, Anscombe's claim that the existence of legislator God is necessary for the meaningfulness of moral words and concepts and history confirms it. It cannot be said that the meaningfulness of ethical concepts is an ideal observer, and reason is one of the examples of an ideal observer. If morality has a meaning with the mere existence of reason, what is the cause of the existence of all this immorality throughout history by the wise?

It should be noted that we are trying to express the point that the mere existence of human reason and conscience does not bring with it the obligation that causes people to act on moral concepts; Rather, we need the presence of God as a complement to this requirement. It is possible that despite the belief of some people in God, some people were not bound by moral concepts, the analysis of this issue is not a matter of discussion; Because there may be other factors and causes involved here. Here we claim that throughout history, this point has been well demonstrated that the existence of a lawful God as an executive guarantor of moral practice is necessary, to the extent that if it disappears, acute problems will arise.

3.4 McIntyre's argument

McIntyre, like Anscombe, is looking for the element of obligation, through concepts such as virtue ethics and law ethics. To explain his words, one should first pay attention to the difference between the two words "*virtue ethics*" and "*law ethics*". Virtue ethics or virtue base is an approach in ethics in which virtues are considered the base and concepts such as duty or goodness are secondary. In this approach, instead of emphasizing what we should do, it is emphasized on what we should be and in this sense, *virtue ethics* is a kind of morality, which is primarily concerned with personal character not his actions.

If in the virtue ethics, attention is also paid to the deed or goodness and badness, it is because of its role in cultivating or weakening virtue. According to the basis of virtue ethics, things inherently are "goodness" (*Husn*), therefore ethics will be established based on the same inherent goodness of things, but according to the basis of law ethics, things do not have goodness in themselves, and good actions result from the benefits of following the law. For example, traffic laws are considered good, and the good observance and practice of those orders is not because of its intrinsic value; Rather, it is because of the function that is achieved for the soperators.

MacIntyre believes that in the past, the religious society was based on virtue ethics, and this basis itself causes the obligation; But today, when morality in society is law based and action-oriented, the obligation has also disappeared; Therefore, we should look for virtue ethics to restore the obligation, and since only religion is responsible for the expression of virtues, so that according to virtue ethics, (to find its place and it is beyond the responsibility of the law), we come to the conclusion that morality is dependent on religion. (Macintyre, 1985)

3.5 Fanaei's criticism of McIntyre's argument

In criticizing McIntyre's argument, the author writes: The subject of morality can be the individual or the society. Nowadays, unlike the past, the subject of society is society, and in society, law ethics has become prevalent and virtue ethics has no place. In other words, virtue ethics is for the individual domain and Law ethics is for the collective sphere and society. Because nowadays the issue is social ethics, therefore law ethics is important, not virtue ethics. Therefore, it is a mistake that MacIntyre proposes virtue ethics; Because this ethics flows in a place where the subject of ethics is the individual and not the society. The result of the *law ethics* plan is that we no longer need obligation for the meaningfulness of moral concepts, and accordingly, we will not need religion as a supplier of obligation.

3.6 A critical review of McIntyre's argument

The author's understanding of McIntyre's argument is also debatable. McIntyre has paid attention to the aforementioned separation in the subject of individual and social ethics. His main claim is that nowadays affairs have become devoid of virtue. In the past, religion expressed virtue and this virtue was binding, but nowadays, due to the fact that morality is based on the law, it is no longer virtue and as a result no obligation in society. Therefore, McIntyre is somehow trying to compensate for the obligation; in fact, the author's criticism is not in line with McIntyre's argument; At the same time, McIntyre reveals an external social truth that is an expression of people's lack of obligation towards moral affairs, and the author's words are in the field of opinion.

So, the subject of McIntyre's speech is individual ethics, and he puts forward his argument according to

that. It is natural that the result changes when the subject changes, and this is what the author has done by changing the subject from individual ethics to social ethics. The reason for McIntyre's attention to the ethics of the individual who considers the existence of obligation necessary to act on moral concepts is also the same point that was mentioned before; That the historical evidence proves that the removal of the legislator God as the provider of the obligation to practice morality has resulted in acute problems.

Anscombe and McIntyre each separately and in various ways showed the logical connection between ethics and religion throughout history. Relying on the concept of obligation, Anscombe showed that throughout history moral concepts have been borrowed their obligation from religion. MacIntyre also relied on the concept of virtue and showed that virtue is indebted to religion in moral virtues. In other words, the result of the arguments of Anscomb and McIntyre was that these two have discovered a meaningful relationship from the historical connection between ethics and religion, which is an expression of the logical connection which is the requirment of meaningfulness of moral words and moral concepts, and since only God has authority to determine obligations, so it is not wrong to say that the existence of God is necessary for the meaningfulness of moral concepts.

Therefore, Anscombe and McIntyre showed that the historical connection between religion and ethics is not a connection without reason and without meaning, but the association of religion and ethics throughout history is a meaningful association, and the middle of it is the "obligation. The obligation that strenghten meaningfulness of moral concepts according to Anscombe and strenghten the concept of virtue according to McIntyre, the obligation and virtue provided by the Almighty legislator God. At the same time, the author's conception of each of Anscombe and

McIntyre's arguments also include shortcoming, the most important of which are as follows: 1. Changing the concept Ethics and emptying this concept of virtue 2. Failure to pay attention to the owing ethics to religion in the two basic concepts of obligation and central virtue 3. Failure to pay attention to the historical evidence of the occurrence of moral problems that arise after the removal of religion in secular societies.

After explaining the historical dependence of ethics and religion from Anscombe and McIntyre's point of view, it is necessary to examine the issue of the historical integration of ethics and religion more closely. This interweaving can be explained in two directions, which we will discuss in the following lines.

4 .Quality of historical communication

The historical connection between ethics and religion can be followed by two approaches; The first approach is to examine the conditions of the weakness and deterioration of religion and its relationship with the weakness and deterioration of morals; The second approach is to pay attention to the heralds of morality and religion throughout history.

In the first approach, we seek to express the point that throughout history, wherever there had been talk of morality, there had also been talk of religion. Therefore, the most important result of the decline of religion in society has been the decline of morals. In the second approach, we are trying to state that the heralds of religion have also been the heralds of morality. Teaching and drawing moral horizons on the one hand, and being the role model in ethics for society on the other hand, has been one of the most important activities of religious heralds and elders. Paying attention to the following points will clarify for us an important picture of how ethics and religion are related in the context of history.

The first approach:

In historical studies of religion, we find in many cases that religion and morality are intertwined in such a way that the weakening of religion has caused the weakening of morality. This incident is an important witness to prove the principle of the existence of a relationship between religion and morality in the context of history, which is certain according to the author (Fanaei Abolghasem 1395: 175.) This fact indicates the nature and intensity of the historical relationship between morality and religion.

The claim of the first approach can be discussed in two parts:

1 .Morality and religion have had a close relationship with each other throughout history. The connection and entanglement of ethics and religion has been such that wherever there was talk of ethics, there was also talk of religion. Will Durant, in his book "*Pleasures of Philosophy*", states that the moral principles of the Greeks were also based on religion (Will Durant, 2005 102). The picture that the history of civilization written by Will Durant offers from the past reveals a strong connection between ethics and religion. The church that has been a religious institution was so effective in the moral situation of Europe that Europe owes its civilization to it, and by the way, at the same time, Europe was at the peak of its moral perfection. His report is as follows that the church in the era when, due to the sobriety of its religion and belief, the deception and magic of its rituals and religious ceremonies, the noble and gentle morals of its followers, the courage and humility and integrity of bishops, and the justice of its spiritual courts, took the vacant place of the Roman Empire's government and the authority of Rome and became the source of peace in Christian world in dark centuries, it was at the peak of its moral perfection and progress. Europe owes the resurrection of civilization in the West, after the barbarian invasion to Italy, Great Britain and Spain, more

than any organization and institution to the Church. (Will Durant; 1368: 6/6). Also, in another place, while stating that Christianity brought morality to Europe, he describes the challenge in the Enlightenment era as whether Christianity will disappear with the arrival of science and philosophy? (ibid: 7/719). Will Durant states in another place that the arm that supports morality in the past was the church. (Will Durant; 1367: 5/69) The church then was also the most important and obvious symbol and institution attributed to religion, but it can even be said that it was beyond it, because in the eyes of the Christianity of that time, the church was the same religion.

Of course, it should be noted that from the point of view of Islamic law, the church is something other than the law of Jesus. Now, such an institution, which may have contradictions with the text of Christian law, has been so effective in the moral and civilizational situation of Europeans. It can even be claimed that since prehistoric times, families and governments have taken help from religion in order to moderate the predatory nature and insatiable spirit of man, and the teachers have praised it as a precious tool in the education and discipline of the youth (Ibid.: 15/6). This point of view has continued until the modern era. The rationalists also do not deny the centrality of God in the moral life of man, but they emphasize that the light of reason is sufficient to access moral life and there is no need for a holy text or the authority of the church (Stanford's entry to ethics and religion). Rationalists believe that the way to reach God is not limited to the text of the Bible and the church, but one can also reach God with the light of reason, therefore as a result of moral life with centrality of God, this image is provided.

2 .The decline of religion in the society has followed the decline of morality.

The direct relationship between religion and morality was mentioned. According to Francesco Guinchadini, when a religion becomes corrupt, the society moves in a bad direction because the religious support of the moral laws of that society will be weakened (Durant 1368:5/575). When Elizabeth decided about Ireland to close the convents and stop worshiping outside of English territory, thenceforth the priests went into hiding and administered the sacraments in secret to a few. It was here that morals faded almost in the society and killing, stealing, adultery,… increased. (ibid: 7/133)

So far, it has become clear that the weakening of religion has been effective in the weakening of morals and the emergence of moral corruption. In this regard, we can pay attention to the crimes that occurred during the 8 years of world wars. The tragedies of World War I and II are so vast that they have been allocated different writings to themselves. The most important and shocking crimes that can be counted are the bombing of Tokyo by the Americans, which killed about 100 thousand people (Eshgi, Hamid; 2016:213), the bombing of Seden by the British and Americans, which killed more than 52 thousand people (Ibid.: 1198), bombing of Hiroshima and Nagasaki by the Americans, causes about 250,000 lives life loss (ibid., 317), the killing of more than 100,000 people in the city of Manila by the Japanese army (ibid., 1252), the massacre of Poles in Pianchnica by the Germans which continued until the end of 1940, during which about 12,000 elites were killed (ibid:271), the burning the Great Jewish Synagogue of Rica by the Germans, in which about 300,000 Jews lost their lives (ibid.: 300), operation T4, through which the German government killed about 360,000 of its citizens from 1933 to 1939 (ibid.: 415), the raping of more than 20,000 Italian women and girls by French forces in May 1944 (ibid.: 443), rape of about 100 thousand

German women and girls by the Red Army forces (ibid.: 445) that happened in April and May 1945.

The second approach:

In the second approach, we seek to pay attention to the heralds of religion and ethics throughout history. The role of religious preachers in ethics can be traced in three parts.

1. Throughout human history, prophets and divine authority were the only reference for religion and morals in all areas of individual and social life, in other words, the people who taught moral instructions and teachings were divine prophets. If we observe others in this direction, they were people who were fed by the teachings of the heralds. Throughout the history of mankind, first of all the prophets tried to teach moral concepts and relationships. They were the ones who developed moral concepts such as modesty (Muhammad bin Yaqub; 1407 A.H.: 37/1), paying the trusts (Kufi Ahwazi, Hossein bin Saeed; 1402 AH 19, Kulayni, Muhammad bin Yaqub 1407 AH: 2/636), truthfulness (ibid., 2/1104), respect for the parents (Ibn Babawaiyh, Muhammad bin Ali 1413 AH, 4/361), respect for the neighbor (Ibn Babawaiyh, Muhammad bin Ali; 1376:428), good-temper (Kulayni, Muhammad bin Yaqub; 1407 AH: 2/103), kindness to others and even kindness towards animals (Majlise, Muhammad Baqir 1403 AH: 23/35). Religious texts in all three great Abrahamic religions are rich in the countless cases and examples of the teaching of ethics by divine prophets.

2. Prophets and divine messengers were not only responsible for teaching simple and everyday moral rules, but they also played an important role in picturing distant moral horizons. Expanding and respecting the spirit of bravery and self-sacrifice at the highest level (Majlisi, Muhammad Baqir, 1403 AH: 19/45), Seeing other people as the same as oneself in the principles of

ethical standards (Harrani, Hassan Bin Ali, 1404-137), self-sacrifice (Kufi, Furat bin Ibrahim, 1410 AH, 526-527, Tusi, Muhammad bin Hassan; 1414 AH: 616), determining the limits and loopholes of the concept of politeness (Harrani, Hassan bin Ali 1304 AH 1389), stating the characteristics of a believer and tying it to moral concepts (Kulayni, Mohammed bin Yaqub, 1407 AH (2/235)) and in general invitation to the heights of morality have been the second effort of divine evidence in the field of moral development in human society.

2 .The third point, which in some ways is more important than others, is that the prophets and divine messengers themselves have been the first and best agents in the implementation of moral rules and regulations, and in this way, they have been placed before the eyes of humanity as a constant model. The patience of the Prophet Muhammad in relation to the persecution of the polytheists and not cursing them (Kulayni, Muhammad bin Yaqoob 1407 AH: 2/188), Imam Reza's sharing his food with the servants and slaves (Barqi, Ahmad bin Muhammad, 1392: 2/392 AH), not punishing the errant servant by Imam Sadiq and the kind treatment of Imam with him (Muhammad bin Yaqoob, 1407 AH: 212/2), Imam Sadiq's intense attention to not wastefulness (Brqi, Ahmad bin Muhammad, 1371: 2/41), forgiving thief servant by Imam Kazem (Al-Kafi: 1407 AH, 2,108), Forgiveness of the Prophet for the jew who tried to kill him (Kulayni, Muhammad bin Yaqoob:1407 AH 2/38), freeing a slave girl in return for a flower branch (Halvani, Husayn bin Muhammad 1408 AH (83), helping the poor and apologizing to him (Mazandarani, Muhammad bin Ali; 1379 AH: 4: 65-66), sharing food with lepers (Tusi, Muhammad bin Hassan; 1414 AH; 673) and slaves (Ibn Babawayh, Muhammad bin Ali; 1378 AH: 242/2) and dozens of other examples are important evidences of this section.

The sum of these three cases throughout history has caused the mentality of people to be formed in such a way that a preacher of religion is always a prophet from God, a bringer of moral teachings. Therefore, when Ibrahim bin Zakaria's mother realizes that her son has been strictly following a moral teaching for some time, she immediately considers that teaching as a recommendation that came to him from a prophet (Kulayni; 1407 AH: 2/160). According to the two mentioned approaches, we know that the historical connection between ethics and religion is firstly such that during the history, the decline of religion has brought the decline of ethics along with, and wherever there is talk of ethics, religion has also been involved. Secondly, throughout history, preachers and religious leaders have played an important role in teaching and being a moral model for people.

Conclusion

A part of the book "religion in the scale of Ethics" written by Abolghasem Fanaei criticizes the various relationships between ethics and religion. In this article, we examined the historical relationship between ethics and religion, which is discussed in the third chapter of the book, and stated that:

1 .Discovering the logical connection between ethics and religion from the historical connection between ethics and religion is faced with scientific and structural problems. Therefore, the structure that the author has followed in the discussion of historical connection is debatable.

2 .We have shown that Anscombe and McIntyre in their argument in favor of a logical connection between ethics and religion are actually looking for a obligation that puts the executive guarantor of ethics in the outside world, and they believe that the only obligation is from

the legislator God is guaranteed to be executed. The evidence of the correctness of their speech is the external events that removing the obligation from the legislator God will lead to immorality.

3 .We have also shown that the quality of the historical relationship between morality and religion and their connection is such that the words of religion have been accompanied by the words of morality.

4 .Also, according to the religious data, it became clear that the heralds of religion in history were the heralds of morality and their practical methods were such that along with teaching and picturing the moral horizons, they were also agents and excellent examples in observing moral issues.

All that was mentioned was to discuss the historical relationship between ethics and religion; However, in the third chapter of his book, the author has also discussed other aspects such as psychological, linguistic, existential and rational relationships, and in each of these aspects; each on these aspects can be evaluated in its place.

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Endnotes:

[1] Anscombes, an English philosopher and one of the most prominent philosophers of the late 20th century. She has researched in the philosophy of language, philosophy of mind, metaphysics and ethics, and her most important works are: "Intention", an introduction to Wingenstein's Tractatus. An article she wrote entitled "New Moral Philosophy" brought a new look at Aristotle's moral theories.

[2] Alasdair MacIntyren is a contemporary neoclassical philosopher who is classified as a socialist. His importance is due to his scientific efforts in moral philosophy and political philosophy. His book "In Pursuit of Virtue" has been reprinted more than 170 times in the English-speaking world.

[3] The explanation is that among the words there are some words that have no understandable meaning, such as "Muhmal" and "Musta'mal. Now, considering this point, if Anscomb's intention of the statement that "the requirement for meaningfulness of the moral words is a legislator God" is that in case of not accepting the existence of legislator God, then these words have no meaning at all, then the statement is debatable; Because it is against conscience, and for this level of meaning, reason and conscience are sufficient. If the author's intention of problem is this, his claim is true, and according to this assumption, there is

no logical relationship between ethics and religion.[3]

[4] The late Akhund Khorasani is one of the first people who paid attention to this issue in linguistics. In the valley of words and usage, we have two different areas, which most linguists and writers have focused on only one of them. First is coining, which is a word is chosen to point out to a meaning for which four forms can be imagined. Almost all scholars of 'Usul science have pointed out this point. But there is another position; That the author can allocate the word to a special meaning, but that word has a special meaning in terms of usage. The late Akhund Khorasani believes that the meanings of them are the same for names and letters in all languages, and the legislator intention causes we can see the independence of meaning in the use of names and the independence of meaning in other letters.