

THE BASIC STRATEGY OF THE HOLY QURAN FOR THE FORMATION OF A HEALTHY SOCIETY AND PREVENTING CRIME AND DEVIANCE

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Abstract. According to the Quran, there are two kinds of differences between people, which form the criminal and deviant behaviors. One difference is pre-religious or in other words, differences in material and worldly affairs, and one difference is post-religious in which individuals and communities commit a crime and violence against each other with religious incentives and claims. Each of these two types of differences and, consequently, each of these two types of deviant behaviors need the response and prevention of their own. According to the Quran, to deal with differences, wars and conflicts, the spread of monotheism in the community is needed. Monotheism solution to resolve the first type challenges is, the legal system based on religion and no other way can replace it. In fact, all the ways gone from human, have so far been inconclusive. Monotheistic method, contrary to the law, and foster a moral spirit, is a way that its result is permanent and guaranteed, and never allows the abuse and rape to humans. However, the second difference, which caused by jealousy and rebellion, in fact, is a form of mental illness, which the above ways cannot cure the first type deviation, and it is as a cancerous tumor, which must be physically eliminated in order to prevent contagion to other people.

Keywords: The Qur'an, the prevention of diversion, social health, Monotheistic Morality, pre-religious crimes, post-religious crimes

1 Introduction

There have always been crimes, and the human has always thought, how to get rid of it. However, it was thought that the only way to struggle with it was punishment and intimidated in the offender or other individuals. Therefore, they increased the severity of punishment, to the point that, sometimes, they hurt the offender's body after death, so that other people understood it! The intensity of the struggle with the offense had the opposite effect and thus, in the eighteenth century, people were found to defend the criminals, which means they recognized the penalties more than enough to deserve. Hence, several doctrines were found in this regard, that the most important was penal rights realization doctrine, which Lambrozo, Garo and Ferry founded. (Pradel, 2014: 89) They denied the unfair and free will, considered the harsh penalties useless, (as) needed for research on various conditions of the crime emergence (not the criminal). This led to the creation of the criminology, which gradually, it took on the task of prevention of crime and, globally, conferences will be held in this regard. One of the examples is a criminology international conference, which holds every five years, with the participation of government representatives and international organizations and experts in different countries (Danesh, 2002: 15).

Since then, numerous theories have been proposed on the fundamentals of the rise of crime and crime prevention, to the extent that, some are considered in conflict with others. Some explored this issue with biological explanations, some with psychological explanations, and others with sociological explanations. Some, essentially, denied the free will of criminals and considered that criminals are not criminals, but they are born as criminals! (Alimardani: 120)

2 Problem statement

By studying the Quran and hadiths, we can consider the opinion of some researchers who believe that there is no society without crime, (Salimi and Davari: 54) and it is confirmed partly by Islam. In the first moments of Allah will, for the creation of man, angels predicted that, people always would have crime and for

this reason, they asked a protesting question against the way of Allah, since you have the worshipers like us, why did you decide to create a norm-breaker creature, in the name of humans.

The prediction of Angels, during the creation of the first man, Adam, peace be upon him, just proved and human society, from then until now, has always observed fine and coarse crimes. Whether, we can construct a utopia, in which no abnormalities and no crime will be in it, has been the subject of scientific thinkers' reflection and debate from different fields. Therefore, with fundamental questions such as "Why do people violate their limit and trespass the rights of others?" they look for the roots of crime, in most societies, and accordingly, they take action to prevent crime. In this article, we will try to refer to the Quran, and analyze the crime and violence by a man. The answers to these questions can determine the basic strategy of combating crime, violation and perversion. Obviously, without a realistic strategy, any action to prevent and reduce crime will not have a sufficient and favorable result.

3 Allameh Tabatabai's opinion about crime in the community

Tabatabai considered two important factors for the emergence of crime in society: the first one is the special and the two-dimensional creation of human and the second one is the employment spirit in the human.

3.1 The special and two-dimensional creation of humanity

Allah said to the angels, I want to place Caliphate on earth, and they found that this causes corruption and bloodshed in the land. They knew that since a land creature is material, he must consist of anger and libidinal forces, and since the land is a conflict house with limited directions, and there are many disturbances, they are subjected to abolish, and order and reforms in corruption and falsehood. Therefore, life is not just social, and survival in it, will not reach the perfection, but with social life, and it turns out that this lifestyle will eventually lead to corruption and bloodshed. (Tabatabai, vol. 1: 177)

However, the reason why angels protested is in the fact that the man who is supposed to be the Caliphate of God on earth certainly committed a crime according to his special creation. On the other hand (as its name implies), it is not realized unless the Caliphate will be the representative, and a full view mirror of God, and tell the story of his aspects of existence and effects of laws and measures. Of course, those effects and the rules and considerations that God appointed the caliphate and his successor to meet them. God is pleased with the caliphate and he is qualified with traits of beauty and majesty, and in the nature, he has no flaws, and in his action, he has no evil and corruption. Caliphate will flourish in the land, and with the mentioned effects, he has an earthly life, he is not worthy of the caliphate ate, and by being mixed with all defects and disadvantage, he cannot be a mirror transcends any flaws, and holy existence, as the saying goes (where is Traub? and where is the Lord?) (Same)

Tabatabai wrote, so the bottom line returns in the sense that Caliphate means the Caliphate and the successor represents God with hymn the praise and sanctify, and the earthly life does not let such demonstration to him, but on the contrary, it brought him to corruption and evil. On the other hand, when the purpose of establishing a caliphate on earth is praising and sanctifying that display your God traits, it is resulted from our praise and sanctify, then we are your caliphate, or make us caliphate, what are the benefits of making this earthy creature as your caliphate? In rejecting the words of the angels, Allah said (I know what you do not know, and taught Adam all the names). (He: 178)

3.2 The employment spirit in the human

On the other hand, the employment spirit in the human can be involved in the crime. To explain, everyone loves to reach his desires and needs. In addition, since he cannot realize them alone, and he tries to employ everything and everyone in order to achieve his goals. Since the response of others to the demands cannot be positive, but others are looking to employ, it would cause conflict and thus provide crime. Tabatabai wrote:

"... Including the thoughts and perceptions of human recognition is the recognition that it is necessary to employ anything that is effective through perfection. Therefore, he begins the provisions of this world, makes tools to possess in the other provisions. He makes knives, saws and hatchets, needle for sewing, and container for liquid, and ladders for climbing, and other devices, that their number is out of numbers, and it is not limited in terms of composition and detail, as well as he makes industries types and techniques, to achieve the intended targets. Then, he starts to capture plants, and recruits them through making food, and cloth, and habitability, and other needs, and for this purpose, he possesses in a variety of animals, and uses their meat, blood, skin, hair, wool, cashmere, Horn, and even their dung and milk and offspring. He even uses the animals' works, finally, he will not convince to exploit and abuse animals, and he employs his fellow man, and serves them in every way that is possible for them." (Same: 175)

Ayatollah Javadi Amoli also wrote:

Man, by nature, is civilized and theologian and wants social justice and helps his fellows; but, in terms of excelling nature, which returns to physical nature, follows lust and wrath. He does not think of anything but to employ and exploit others, because his nature is closer to a sense and material and he takes the responsibility of personal and social affairs, and he rules. Therefore, as he uses inanimate objects, plants and animals meet the needs, he tries to employ others to his own unilateral. Meanwhile, he cannot live alone and on the other hand, he finds his mutual expect of his fellows, therefore, inevitably, he accepts the mutual service and social respect; but if he reaches the power and authority, he violated all the rules and national, regional and international obligations, and employed or captured scientific and practical powers. (Javadi, C 10: 413)

Mixing this spirit, with different cultural habits and education exacerbates it and it is considered as a threat to any society. Because the person who is stronger, is seeking to serve the poor, and has more exploit. The worst is that he often wants to force labor, without giving anything to him, and the defeated is forced out of necessity to deceit and guile against the prevailing injustice, until the day that, he will be strong. Then, he revenges the cruel of oppressor in the worst aspect. This leads to conflict and chaos. It seems, the occurrence of this process is necessary among individuals in a society, and explaining the rules stems from such matter.

Plato and Aristotle attributed the crime to inner emotions and motivations, (Salimi and Davari: 7), probably, considered something similar to what Allameh has said. Of course, they spoke about the possible impact of social and economic organization and considered poverty as one of the favorable conditions to the formation and expansion of crime. (Ibid)

4 Prevention of crime, deviation and difference

Deviations, crimes and violations that occur in a society are two types in general. Some differences lead to crime in material and worldly affairs and have motivations of gaining wealth, power, and lust. However, some of the violations and deviations can be done with religious motives. These people oppress and seek spiritual rewards in the name of religion and their opinion. The first type of deviance can be called "pre-religious" crimes and the second type is "post-religious" crime. Each of these two deviations demands their own methods that will be mentioned briefly.

4.1 Pre-religious diversions

A forgiveness that humans have because of their special nature, which means the two-dimensional being, on the one hand and the spirit of employment, on the other hand, tends to break the norm, and so on. This is possible when no obstacle will be observed on his way (The rights to overshadow that saw him sacked Alaq: 6, 7). Human intellectuals have understood the foregoing points, and have always sought to create obstacles and control human behavior and have come various ways in this way. However, what can be seen, today suggests little or no success of all the ways. In an era when, technological developments have created the impression that crime, control should be done much easier than ever, but heavy statistics of crimes in different communities have despaired of such suspicion. However, what is the solution? In general, the existing solutions in controlling of the victim's behavior can be divided into three categories: legislation, the strengthening of moral conscience, religious method. In this part, with explaining the failure of two first types: preferring a religious approach, stating from Allameh Tabatabai will be listed, will be explained.

5 Moral education methods, in order to prevent crime and violation

5.1 Legislation

In this method, which is the conventional method, in today's world, it is analyzed such a way that, should force people to accept the laws that legislated to attend all classes in the right to life and their equality in rights. In this way, anyone can reach the degree of perfection of life that he deserves to be. In this way, they cancel the religion and religious teachings of monotheism and ethical virtues completely, which means they do not consider these special religious beliefs, and do not consider them necessary to respect. They know the ethics depend on the community and social changes. They count each mood, which is agreed with the community mood as a virtue, however, whether it will be good or not in itself or according to religion. For example, one day of modesty and chastity is considered as a virtuous morality, and other days, unchastity and indecency; one day honesty and truth will be a virtue, and the next day, lying and deception; one day the trust will be a virtue, and another day, betrayal and ...

5.2 Create ethics

In this method, for imposing laws to the people, they are trained and they created the ethics that respect and sacred laws spontaneously. In this method, religion is considered invalid in social and human education.

These two methods are the ways of imposing law on people, which have already been treated. In one of these two methods, they seek to control human behavior only through force and dictatorship of the law, and through moral education in another method. While these two methods are, not only the ignorance, but also they follow corruption that the most important of them is the destruction of humankind, of course, the destruction of humanity.

Note that the human is a creature that Allah created him, his existence depends on God, and starts from God, and soon he returns to him. Therefore, his existence does not end with death, he has an eternal life in the future, and the fate of eternal life shall be ascertained in this world. Therefore, any method that he has taken from here, and he has acquired great virtues by exercising the method, he will be with great virtues in eternity. If he achieves moods and great virtues, according to Monotheism, which means each action he made, was according to the fact that he was a servant of Allah, and his initiation is with him and ends with him. Inevitably, he was an individual that came in the form of men and went in the form of man, and if he forgets monotheism, in fact, he covers his truth, and he is an individual, who came as a man and went as a beast.

5.3 Monotheistic method

There is a third method, which is particular for the Holy Quran. Allameh said this method does not exist in any of the doctrine that we have access until today and it is not cited in any of the teachings of the prophets of the past, and none of the philosophers and theologians has been demonstrated it. The method is that eliminating the moral vices must be through excretion, rather than elimination, in the sense that, from the beginning, we should do something so that inappropriate traits and morals do not enter the hearts, not the person fails and infects his inside and then tries to eliminate it.

In physical warfare, we can choose two kinds of fight with the enemy: excretion and elimination. Excretion means that, from the outset, they create hard barriers against the enemy so he does not enter the territory. Sometimes, they change the war tactics and allow them to enter the territory, with the intention to capture them. The first one is called excretion and the second one is eliminated. It is better to excrete the enemy than eliminates him. Not a sin to heart and keep it clean is better than infecting it to sin and then erase it. Any action that man does for non-God is in order to achieve a goal or dignity or because of fear of force, which wants to get rid of it. The Holy Quran also recognizes the dignity and power belong to the Almighty God: Glory to Allah that all (Yunus: 65), the power of God all. (Al-Baqarah: 165)

A person, who adheres to such teaching, does not enter anything into his heart, but God and his heart will be full of moral virtues. With such a view, the man considers himself as a poor and he considers the God as an absolute rich. Such a man will never ask the non-God by strengthening his Monotheism, and he will never show humility in front of the non-right. He will never afraid of anything but him, and he never likes anything but him and he never enjoys anything except his prayer and saying the right. (Khalili: 134)

The previous matters can be clearer with one example. Imagine a group of human being a long distance in the form of a caravan, and they have all the parts and provisions to achieve their goals during this distance. They are required to pass homes in order to reach the destination and they are required to stop at each home. However, there will be differences in the first home, and caravan people fight each other and kill each other, rape, steal their property, and seizure their place, then, they get together and make the so-called Assembly and legislative to choose what way to take the lives and property be protected?

To resolve the crisis, one of the selected people suggests that:

Let us eat whatever we have together, meaning everyone has a share according to his social weight, because there is no home except this home, and if someone violates, we suppress him.

Another selected person says:

No, let us first legislate a law, which will be responsible for resolving the conflict, and ensure the conscience and personality to implement that law. Because each one of us had our own personality in the provinces and cities, and we treated with mercy, kindness, courage, and virtue with our companions for respecting the personality, we eat whatever we have together, because we have no other home than the home.

It is clear that they were wrong and they forgot that they are passengers, and they reached the "first home". It is clear that passengers should respect his state at home and in his destination primarily, and if he does not respect, he has not other fate than perdition and destruction.

A third person comes and says, recalling the purpose of travel and travel conditions:

People, you only should eat the amount that you "need" tonight, and it is necessary to save the rest for a long way ahead. Do not forget that when you forced out of your country, what they

wanted you; in return, you should have met those demands. You also do not forget that you had a specific "target" in this trip, and you should reach that goal.

Holy Quran strategy in achieving public health and preventing the first kind conflicts (pre-religion) is the same, which is based on attention to the creator of the universe, the purpose of creation and religion based on believing the resurrection and accounting practices. If a man forgets, why and for what purpose, he has set foot in the world, and if you place the best laws, and the most powerful observers, and the police to control his behavior, he will be intelligent. Since he is a man, he has a temper of outbursts (Layatghi), and he will find a trick, to get rid of the law or the police. It means the deviation and transgression will have no end.

In this regard, there are numerous verses that we mention two or three examples in brief:

Verse 25 of Sura Hadid: We have sent our messengers with clear proofs, and revealed to them the Scripture and the Balance of the people with justice

Baqarah verse 213: People were one nation Then Allah sent prophets and evangelists warners and sent down with them the Book in truth to judge between people disagreed with it

Verse 53 of Surah Yusuf: And what acquitted that self-prone to evil except what the womb of my Lord, my Lord is Forgiving, Merciful.

Regarding the latter verse, it should be noted: in the top of the verse, the reason of human diversion and committing ugliness will be introduced as the material dimension or the sensuality of abuse. Given to A and Lam in the word Alansan (Zamakhshari, vol. 2: 480 and Tabarsi, vol. 5: 368) it introduces each person for sharing in the nature prone to do evil. Then, with one exception, it considers the only way to avoid this nature of evil, "mercy" of the Lord. It seems that "mercy" at the macro and social level, means, divine intervention in human guidance. Tabarsi late concluded the verse:

I do not consider myself innocent from what any human nature [ie the desire to do evil]. The only thing that was prevented from doing evil was the divine will and his grace and guidance not my desire. (Tabarsi, Vol. 5: 368).

We cannot conclude a personal event from this verse, that God prevented Yuseph from sin. But, according to the word of commentators, that have considered A and Lam in "Alansan" to end, and according to the fact that citing this case is in order to express a matter of fact in the creation of man. It is necessary to conclude, not just human beings, but human society, without "mercy", or the guiding of the Lord, cannot prevent the difference between the human being. This theme can be searched in the following verse:

In addition, if thy Lord had willed to place all the people as one nation (with no difference) and he did, but they always differ ... unless, a person, who Lord has mercy! For that (acceptance of Mercy), he created them! In addition, word of the Lord fulfilled that I fill the hell with the (Rogue and Rebel) jinn and humankind! (Hood: 118 and 119)

5.4 The post-religious deviations

Some people are drawn into transgression and deviation with sacred motivations and religious. They are themselves made up of two groups: "Fools" and "scholars". Dealing with their crime and deviance is much harder than the past group because it is very hard to prove their outrageous deviation. The Quran says about these people: (Al-Kahf: 103 and 104) Say, should we aware you of those losers? Those who waste their efforts in the life, but they think, they are good.

Holy Quran stated that the purpose of sending messengers and prophets is expressing the laws that eliminate first type

differences in the light of remembering the God and the resurrection. It warned there is another step of difference that is "rebellion" and religious rebellion:

"People were one nation Then Allah sent prophets and evangelists warners and sent down with them the Book in truth to judge between people disagreed with it and what differed only Ootuh who came to them after they had evidence, including a prostitute" (Al-Baqarah: 213)

Khawarij are a history example and Daesh is a true-to-date example of this mindset. The situation of these people is in a way that, a great man as Imam Ali (PBUH) also, can hardly cope with them. The "Samaritan", can be an example of the Quran in making the religious difference in the community and we know, that Aaron peace be upon him, as the successor to Moses, could not do the action in front of his movements.

Another Qur'anic example of this process was the people who, established a mosque, as "Dirar mosque", sought to create a distinction and deviation in society.

By looking at how religious leaders deal with the examples above, it can be concluded that the method of dealing with them is not possible with monotheistic way and strengthened the religion of belief. Because, as the Quran says, they thought, they have the true religion and monotheisty in their possession, but the removal of their evil from society (in every possible way that calls for the interests of the community), is the best way. One time, with the repression, as it was dealing with the Khawarij; one time, with exile as it was dealing with the Samaritan; one time, with the destruction of the community center and the population, as it happened in Dirar mosque. In the absence of choice, and when the example of "the last cure is suffering" is realized, with the execution and the physical extermination of the people, we can prevent the diversion and difference. Experience has shown that, not legislation, not strengthen the moral conscience and not even monotheistic way, can help to get rid of this mentality in making a society healthy. From this description, we can understand the philosophy of death penalty, for certain crimes, such as "apostasy". Apostasy, if by itself, does not lead to discord and divergence, it has not any punishment. However, if it causes damage to the health and safety of community, there is no choice, but to ward off the evil of this deviation (in general or special deterrence).

Regarding the Moses encounter with the Samaritan in the interpretation (PBUH), we read:

In the case that Moses wanted to stand in front of hundreds of thousands of calf-worshippers, just with preach and advice and some argue, he did not move forward certainly. He had to stand against three groups, decisively and against his brother, the Samaritan and the calf-worshippers. He started first with his "brother", and took his beard and shouted after him and in fact, he constituted a trial for him (though eventually his innocence was proven to the people) so that other understands their situation. Then he moved to the main plot factor, ie, "Samaritan" and punished him or her that was worse than death, exclusion from society, and to isolate him and make him unclean and infested that everyone should take away from him and threaten him to painful chastisement of God. Next, he came to the calf-worshippers of Israelites and told them, your sin is too big, which there is no way to repent of it, but place sword among the group, and a group will be killed. These dirty bloods pour out of this community body and in this way; a group of sinners dies by their own hands, so that the dangerous deviation idea goes out of their brain forever. (Makarem Shirazi, C 13: 291)

This shows that these deviations, after the knowledge and facts, by religion and they are not in ignorance, which hoped, by law and conscience or religion, corrected it, but, breaking the norm is the rebellion, envy and aggression and has no choice but intensive construction.

Conclusion

Some of the differences and divergences of human behavior are due to the nature of the material and his two-dimensional nature. For making a healthy society from the risks of such problems and prevent such deviations, there are methods, including legislation, penalties, strengthening of conscience. According to the Quran, the best way is attention to the Creator and His purpose to create us and to remind us of the accounting day of resurrection, and in a word, religion legislative. However, for crimes that have religious motives, we have no choice but to prevent them from accessing them in the society and the community. This distance can sometimes lead to remove them physically. This is because of the fact that they do not commit oppression out of ignorance, but their oppression of the human rights of community stems from a desire to violate.

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