Non-Institutionalization factors of promoting virtue and preventing vice in community and their removal method

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Abstract

Today, we can no longer have superficial views to the issue of promoting virtue and preventing vice, because we are in an age that sins suffered of all human beings involuntary. As it comes from our religious teachings, Muslims are mirror to each other that should represent the good and the bad together that is the example of promoting virtue and preventing vice, get rid of their society from problems and sins. However, certainly the enemy will be creating some problems in this important issue, such as intellectual work on the youth people of the community. Hence, we need to review the problems carefully and obstacles of promoting virtue and preventing vice and obtain a proper solution for desired result.

Keywords: Non-Institutionalization factors, vice, removal method.
Introduction

Today, we can no longer have superficial views to the issue of promoting virtue and preventing vice, because we are in an age that sins suffered of all human beings involuntary. As it comes from our religious teachings, Muslims are mirror to each other that should represent the good and the bad together that is the example of promoting virtue and preventing vice, get rid of their society from problems and sins. However, certainly the enemy will be creating some problems in this important issue, such as intellectual work on the youth people of the community. Hence, we need to review the problems carefully and obstacles of promoting virtue and preventing vice and obtain a proper solution for desired result.

The importance and objectives

The main reason for writing this article is being in the era of rise, closely linked of youth and rise and finally disgust the youth from Islam by the enemies of Islam. That makes the promoting virtue and preventing vice face to the risks of violent and wrong conflicts and many other problems. For this reason, it is essential to address and investigate. In this article, we will try to obtain appropriate solutions with new generation and answers to present obstacles in our society so that is opening for him Mahdi (as) if God wills...

- Concept of promoting virtue and preventing vice

Definition and perception of promoting virtue and preventing vice, is different depending on the meaning of the word "virtue" and "vice" as well as based on the interpretation of orders and instances, and finally based on applicator priest.

Meaning the virtue and vice:

In explaining the meaning of virtue and vice there are many opinions, some the meaning of "virtue and vice" know obligations and prohibitions⁴, and also some have added recommendations and abominations to the meaning⁵; In addition, in explaining the meaning of the two terms priest (law and reason) also has been included⁶. Allameh Tabatabaie known virtue what is meant to be compatible with the tastes of a society and is common among them, says: ⁴ in this meaning priest of the virtue in addition to wisdom and law, is social custom as well.

About this comment, explaining the position of promoting virtue and preventing vice in the criminal policy in terms of what will means of virtue or vice, is different. Because of if the intention of the virtue is only obligations and vice is only prohibitions, the teaching function is limited only to this behavioral sector the in the criminal policy of the Islamic. While in logic Islamic criminal policy, apart from these, discretions, abominable and even permissible also is included⁷; Moreover, because of this, the centrality of the common criminal policy are norms and anomalies, expression of the relationship between the virtue and vice meaning with

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2. Fazel Meghdad, 1368: p. 57 and 58
3. Raghib Isfahani, 1404 AH: p. 331
5. Hosseini, 1380, course booklet.
the norms and anomalies, in determining the scope and function of this doctrines are necessary. Explain that, although in the social sciences the variety definition of norm and abnormal has been presented, however, within the meaning of the norm two important points are considered: 'popularity and social acceptance "and" valuable in itself or consequently a behavior. " In other words, the norms are accepted and popular form of social values. In contrast, the abnormal affair behavior is that from the opinion of all or most members of the community, as a bad affair is considered and inconsistent with the values accepted by the community; Hence normal and abnormal, representing goodness and badness and that is why approach to the "virtue and vice". However, there is an important difference in meaning between virtue and vice, and normal and abnormal, and it is that the virtue express of goodness, righteousness, and necessity of doing a job. However, it does not necessarily imply social acceptance, vice also although it describe of ugliness and ugliness of an act (act or omission), but essentially, it not mean social acceptability.

However, in depict of criminal policy pattern if we move based on common and accepted pattern in Islam criminal policy and the normal and abnormal as base is assumed, there are differences between virtue and vice. While kind of overlap can also be seen, and if we try to present the new design-oriented and five legal provisions as base are assumed, again our narrow or broad perception of virtue and vice, has an effect in the operation of the doctrine and it role.

Meaning the virtue and vice:

Although in the word, virtues mean promoting and vice means preventing where there is a transcendence of the priest. However explain the meaning of the two words in the context of promoting virtue and preventing vice linked by its orders hence new meanings of these will be taken. Usually three orders, heart, language and handy for virtue and vice will be expressed. Some have known heart order as appliances of faith, which is not prohibited, hence, it is often said that have interpreted in the human face and figure.

In language order, the only "order" to do something or "stop" doing something, or prohibiting the interpretation is not known, but to admonish, encourage, and same affairs have been defined. At handy order what also unfortunately has become a common perception, the interpretation of "hand" to "assault and murder", while in the words of some jurists "hand" is not limited to imply the power that a very wide range of behavior, such as unmarried young people get married, build schools and other places, publishing useful books, jobs, etc. can be. Obviously, the perception that understands from each of its orders, and the permission or non-permission to apply any of those orders, overshadowed the role and effectiveness of the teaching in the Islam criminal policy.

Command and prohibition authority (the priest):

Type authority or authorities which are charges of promote virtue and prevent vice, in terms of the type of behavior that must do, also in the interpretation of the concept of teaching is effective. Hence, among the views and opinions at least two interpretations can be said:

2. Ibid, p. 295 and 296
In the first perception, promote virtue and prevent vice, included all those measures, the government (the executive) and the judiciary. In this perception that the largest perception of promote virtue and prevent vice, the practice of any of the rules and legal obligations, including criminal law, is an example of the practice of these teachings. In this sense, we can promote virtue and prevent vice title for practice to all rules and regulations, recommendations, and advice is moral, even religious behavior is a behavioral model for others in terms of the Promotion of Virtue and prevent vice, but it is an obvious case.

In Second perception, on the one hand, the implementation of the laws by judges (the judiciary) is separated from the meaning of the doctrine and practice of the "executive" in terms of the doctrine of the specific term "Hisba" mentioned. Naturally, what remain as subtitle of promoting virtue and preventing vice is related to the duties of citizens. In a sense, we can speak of two types of promoting virtue: public and private. Hisba or including a form of government direct intervention in control the behaviors and response to the violation of the norms that is considered as practice of government to the public duty of promoting virtue and preventing vice ". As Ibn Khaldun writes: "Hisba is the religious duty of promoting virtue and preventing vice is assuming on the charge of the Muslims, he can appoint a qualified person to perform this duty and doing this task is duty";

However, what this is concerned in this discussion promoting virtue and preventing vice is the duty of citizens that help to the government in different methods heart (face), language (spoken) and hand (practice), in promoting virtue and preventing vice. One of the best resources for a having government by suitable promoting virtue and preventing vice is the government of Imam Ali (AS) that a part of this government is quoted to the Companions of the Prophet in Nahjul Balagha (Peak of Eloquence). We continue to explore the divine justice.

Factors of social changes in Nahjul Balagha (Peak of Eloquence):

Social care system in any society has valuable and important works. In Islamic culture, including in the words of Imam Ali (PBUH) great importance has been given. In addition to official controls, which fits within the legal and political system and the Prophet's orders to governors and representatives repeatedly placed emphasis on public and non-governmental social supervision are also underline, so that know this as a growth and development factors or decline and fall of the community. Monitoring that apply from the Muslims is raised in the form of "promoting virtue and preventing vice". Recommend to goodness’s and prohibition of religious and social abuses, in addition to have effects on others, thereby strengthening their belief and attention to authority of promoting virtue and preventing vice. Therefore, mentioned order addition to external has internal and psychological effects when will universality and inclusiveness, turned to the social consequences.

In Islamic culture, command and prohibition of people addressed to the public and the authorities, governors and rulers. Islam and the rule of Imam Ali (PBUH) many cases of these collisions and hints from ordinary people to the person of the population have been observed.

1. Hosseini, 1380: p. 64
2. Ibid, p. 65
This social phenomenon has wide consequences. "Every society when life that Joiner factors individuals, institutions and sectors, which are the mental, spiritual and cultural factors, continue to remain strong and dent resistant and does not lose its inner headband. Recommend to values, norms and virtues of society and infinity of ugliness, perversity and social vices headband and the inner and spiritual force of the society and it gives security vulnerabilities. Therefore, national monitoring and general surveillance is condition to survive in the presence of the community. Considering that issue of promoting virtue and preventing vice that related to group that are capable more than general public; Science, knowledge, and power to influence others. Promoting virtue and preventing vice including branches of the Muslim religion and laws, it has quite important social and public aspects. This provision, although for individual believers have religious necessity and compel them to action, others in the practice of religion require and prevented from abuse. Hence, it is considered a duty and worship. However, the philosophy of legislation and the result of promoting virtue and preventing vice are related to the whole community and its atmosphere, Therefore, those do these things in fact, carried out the social action that its works in will be reflected society. Similarly, leaving the duty will have been the consequences in the community and there will be gaps. Thus, the Imam Ali emphatically avoids people from leaving promoting virtue and preventing vice, and is reminded the consequences:

Do not leave promoting virtue and preventing vice up to worst of you not get your governance, then pray and cannot be accepted. He said in terms of the social and political consequences of macro leave this vital duty and remind them it is irreparably. If people are indifferent to their social status and behavior of others, do not have a sense of responsibility, then go and oppositional behavior and violation of social rules detour the spread, due to the lack of appropriate regulatory responses are normal. Finally, social roles and dignity changed and sensitive positions in the non-righteous deposit, the path to reform will be blocked and time to illustrate the shortcomings of the society will be lost. Therefore, the effort and demand will remain ineffective.

Therefore, the protection of the health of society and avoid violating the accepted rules of public duty and the consequences of neglect that everyone will be affected. In contrast, when the comprehensive social responsibility and individual community members about the fate of their sensitivity, their position in the social processes and have appropriate behavior, health and strength of the structure will be saved, modified and oppositional disorders are put in place. Thus, the behavior of each individual, and thus has the effect of social and promoting virtue and preventing vice, the believers (who are committed to the norms and laws of religion) strong and firm and the hypocrites (opposition and violators of norms) will be weak and humiliate. Therefore, it can be inferred that "promoting virtue" and "preventing vice" are as two factors that the fate of the Muslim community religious duty, interest and corruption and fundamental changes have important role and influence.

**Customs and practices in promoting virtue and preventing vice**

Promoting virtue and preventing vice is very necessary, but if done in the right way, it may instead positive impact, have a negative impact as well. Promoting virtue and preventing vice is directly associated with religion and the world and dignity of people and therefore has crucial importance. As leaving this divine obligatory is destructive and dangerous, run it
without observing the limits and according to the conditions, levels, and mental capacity of individuals, will be detrimental.

In the Holy Qur'an and the sayings and practices of their elders, religion, are important and valuable points that can be used to select the correct procedure of promoting virtue and preventing vice. In this section, we refer to some of these points.

**Considering the capacities**

One of the Shias says: in the presence of Imam Sadiq (as) came to speak about people. I said to Imam: We hate them, because what we believe, they have not believed. Imam said that they love us, but they have not believed what you believe, do you hate of them? Yes, I said. Imam said: If so, we also enjoy the benefits that you have not enjoyed, then must we hate of you? be friendship and don’t hate of them, because some Muslims from Islam has a share and some two share... and some seven share ... Does not deserve to bear that from Islam has a share as much that has two shares, impose¹ ...

From this story, two important points obtained:

1. We cannot placed anyone in isolation because of a low degree of faith and do not associate with him.

2. from everyone should be expecting proportionate to the degree of faith to and do not impose it on him.

In addition to faith, considering the spirits, tolerance and the amount of enthusiasm and patience of people, promoting virtue and preventing vice is important. Older people may tolerate one or two hour lecture or have advice, but teens are not so tolerant. It has been narrated: A man to the Prophet (pbuh) said: O Messenger of Allah! Imam during the prayer so that we can hardly read the prayers. Prophet angry sermon that day when he said: O people! You, you escaped other people. Whoever prays with the people should hold a brief prayer that among sick and disabled people and anyone who is looking for work.

**Utilizes the indirect methods**

Some people not have bear to hear direct advices or criticism; hence, we must use the indirect method to modify their behavior.

Professor martyr Morteza Motahari (RA) in this regard says: (for indirect method, I narrate a famous hadith for you, see how effective this method. Imam Hassan and Imam Hussein (AS) while both were children, the old man who was ablutions, collide, realizing that his ablution is invalidated. These were aware that the practice of Islam and the traditions of psychology, immediately realized that the old one must be aware that invalidate ablution. and on the other hand if you directly to tell him, your ablution is invalidated, his character is hurt, upset, showing that the first reaction is to say: No, this is true, what you say does not listen. Therefore, they went ahead and said we both want to ablution in your presence; see what we had better take ablution. Imam Hassan (AS) in his presence done a complete ablution, then

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1. Sahih Muslim, vol. 1, p. 163
Imam Hussein (AS). The old man realized that his ablution is incorrect. Then he said, ablution both of you is right, I was spoiled ablution. Take admitted such this from anyone. Now, if in this case, immediately [and directly] said, man! embarrassed of yourself you don’t know ablution,? He was hate of praying too 1.

Of course, the use of indirect methods has another form and that is use a new cultural features and tools, including educational software for all ages, the culture and the society to deal with the thoughts and good ethics leads it argued that should be in place.

**Diagnosis and treatment**

Any mistake that arises from others has the root cause; For example, sometimes guilt factor has psychological root; Such as lack of love, and sometimes guilt factor, refers to social issues; Such as unemployment. In this case, the basic struggle with deviations from these factors, depends on fighting the roots; namely provision of affection and emotional need for psychological factor, or create employment for social factor.

One of the companions of the Prophet (pbuh) said: (We and the Prophet (pbuh) had an Arab mosque (individual unfamiliar religious orders) inside the mosque and he was urine. Companions of the Prophet (PBUH) angry and banned him. The Prophet (pbuh) said: Do not work with him. They abandoned him. Then the Prophet called him and said, mosques neither a urinal and nor other waste place; But are the place of God and prayer and recitation the Koran 2.

**Taking advantage of the opportunity**

Some people may easily not go under the right letter and refrain from their behavior. To deal effectively with such people, is use of excellent opportunities.

The Holy Quran tells the story of a beautiful garden full of fruit and that was own believer old man. He was used so much need of it and gave the rest to the poor people. When he is dead, his children said, ‘We are more worthy to product this garden and deprived poor people. Among them was a faithful brother to another brother of grudge and has kept such an ugly job, but someone did not listen to him.

After this decision, the night when they were asleep, comprehensive disaster and fire came down from the God on the garden, the green garden turned into a handful of ashes. In the morning, they said to each other: If you want to pick fruit, walk to the garden, lest anyone hear the cry be aware from their decision. When they reached to the garden, such a situation was to say: this is not our garden, we have lost our way. The faithful brother proud and tall open language and reasonably strong, with a barrage blamed them and said: Do you remember telling the glory of God and fear Him, blessings he has to get fit and make the poor benefit from their possessions 3.

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1. The epic of Hossein, ibid., Pp. 99 and 100
1. Sahih Muslim, vol. 1, p. 163
3The story of this event in verse 17 to 33 of Sura (Ghalam) and interpretation of the Nemone, vol. 24 is narrated.
Public action

Individual work in promoting virtue and preventing vice is not very useful. As if we leave clean water in the rivers again infected, Social environment if not bright and does not react against pollution or infect and corrupt individuals to be encouraged, the fight with profligates will be very difficult. Professor martyr Morteza Motahari (RA) said: It should be noted that individual action, not very useful, especially in the present world. The problem today is that our social life is that practical people do not pay attention to the social action, so-called are (maverick); While individual action cannot do anything, the thinking individual cannot do anything, cannot do anything from individual decision, cooperation and consultation and participation is required.

Behavior away from discrimination

The important point must be taken into consideration in the implementation of promoting virtue and preventing vice, is fair behavior and without discrimination, with the corruptions and wrongdoings. In the fight against the offender, behavior, political, ethnic and regional considerations, that person is my friend or someone associated with such personality and should not be dealt with and so on, is distrust factor, penalty of criminals and thus away from the purpose of promoting virtue and preventing vice.

Compassion and kindness

Promoting virtue and preventing vice is very sensitive, and must be associated with compassion and kindness and choose the best moral methods. God to the Prophet Moses and Aaron said go (to Pharaoh that is claimed to be God] and speak to him gently, perhaps take heed or fear.

Yelling and screaming, profanation, the beatings and the irascibility of the sinner with such a task of love for humanity and life is not compatible except hatred and a backlash from the other side will not work.

Promoting virtue and preventing vice with respecting the rights

However, promoting virtue and preventing vice is very important, but must not ignore the rights of Muslims at its various stages, and distort their personality and honor, and thus allow for surveillance, affront, and pursuit of the hidden sins that are done in reclusion, in the name of promoting virtue and preventing vice is not given to the anyone.

Have brought in the history: a night of nights the second caliph was patrolling the streets and tracks, reached to a house that was heard singing it. Because the door was closed, raised his on wall and entered to the house. He said: O enemy of God! Assumed that God cover of your guilt? The man said: stop, if I have sinned, you have committed three sins! What sin? He asked, He said: First, Almighty God says: (Do not search) and you did; Second, God says:
(enter from the door into home)\textsuperscript{1} and you have entered from rooftop; Third, he says: (O you who have believed, do not enter houses other than your home, unless you and the people you know and say hello them)\textsuperscript{2}. Moreover, you entered to the house without permission and greetings. Caliph said if I forgive you, is a good way? He said yes. The Caliph forgave him, out of the house, and left him\textsuperscript{3}. It should be noted here that wrongdoings that criminal gangs in hideouts in the dens of corruption and to divert of young and trapping simple and weak people against the right government are doing, is a social crime and not personal; The right to legal action in accordance with the provisions for judicial reserved.

\textbf{Conclusion}

However, promoting virtue and preventing vice is very important, but must not ignore the rights of Muslims at its various stages, and distort their personality and honor, and thus allow for surveillance, affront, and pursuit of the hidden sins that is done in reclusion, in the name of promoting virtue and preventing vice is not given to the anyone.

Yelling and screaming, profanation, the beatings and the irascibility of the sinner with such a task of love for humanity and life is not compatible except hatred and a backlash from the other side will not effective.

Conversely, tell the goodness’s of people while preventing vice or encouraged to the virtue, the secrecy of command and prohibition, taking advantage of the silence and ignoring mistakes sometimes, refrain from preventing vice during anger, is an effective method. Today, you can take advantage of new cultural facilities and tools, and different software, deal with to culture and push society to the thoughts and good morals.

\textsuperscript{1}Baqara (2), verse 159
\textsuperscript{2}Noor (24) verse 27
\textsuperscript{3}Kanz Al-emal, vol. 3, p. 808, Hadith 8827
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