The significance of life and the effective factors in prevention of crimes

Abdolreza Mazraeh
Department of Theology, Shahr-E-Rey Branch, Islamic Azad University, Shahr-E-Rey, Iran

Abstract

One of the most fundamental questions that have more influence on human attitude and behavior is what meaning of life is and how to live. The wrong definition of factors has indirect and direct influence on deviating human and committing a crime. According to the holy Quran’s teachings: the significance of life is the primary prevention of committing a crime and deviation that are the most important Islamic politics. The final aim of the politics is teaching and training of human in order to promote him with the trained willing that can avoid committing crimes. In this view, the faith in existing the invisible things, supervision of god, and to send prophets by god is as a result of believing in his prudence. Existing another world for reaching to the results of human action and as well as believing in the objective creation, give the significance to humans’ life and prevent him from deviations.

Keywords: Quran, criminal, prevent from crime, the significance, existence.
Introduction

According to psychological social findings, attitudes determine human behaviors and their attitude to the basic material creation. This has direct and indirect effect on human behavior. Contrarily, sometimes behavior has effect on individuals. Accordingly, this changing human behavior in society is based on changing beliefs and attitudes. Knowing the secrets and the significance of life can solve some complex problems of people’s life such as pain, suffering problems that can be reasons of committing a crime and social insecurity. So, faith as a factor checked human life and gives direction and significance to life. By studying the most important attitude to human life such as monotheistic attitude, self-esteem, targeted life or significance to human s life, existence can direct human behavior to a targeted way. The best way to avoid crime is less surveyed by criminologists. So this article tries to argue that Quran is the way and can be the direction of the significance of human life through belief in god.

In Quran culture, the most basic attitude is to believe in god that holy Quran emphasized. The behavior has discipline, unity and peace. Almighty god in Quran reminds that if the human refers to his own nature, he can realize the truth of monotheism. Believing in god with faith in divine orders and creating passion and affection in the foundation of human belies have indirect and direct effect on human behavior. The most intensive affection is attributed to the creator of humans. So, all relationships of humans with others are regulated by god. Holy Quran accepts the freedom of speech and equally announces hard punishment for polytheist. In fact, the root of all deviations is getting far away from the foundation of monotheism and adhering to polytheism. So polytheism is a fundamental factor in deviating humans.

Belief in divine help

Human life always faces to difficulties and problems. Sometimes, various problems overcome humans and help their deviation. Sometimes, resisting such problems is in vain. Belief in the presence of god and his supervision over humans cause more happiness and hope. The hope to overcome one’s problems, with spiritual support of the almighty god is vital. Invisible helpings help individuals to solve their problems and give them hope.

Belief in blessing

One of the most important factors that can prevent criminology we can mention two invisible factors: blessing and divine guide. So god says “believe in me, so that I guide you”. Belief in the invisible things causes the individuals to understand the philosophy of some divine rules and tests and obey god s orders.

Mechanism of believing in the divine nature of human

The recognition of existence is based on all thoughts and practical, scientific attempts of scientists during history. Invitation to recognizing the creatures is the most fundamental teaching in philological and Gnostic School. Of course, criminology is somewhat very limited.
To study human presence

Some believe that the base of scientific experiments about humanity is not right. The results of scientific experiments about human have often clear differences. Different views of criminology suggest that the human is a creature that tends to normality and deviations are contrary to his nature. Theories study humans and suggest that they are internally inclined to deviating. God in the verse says that basically pious man should have extremity of virtue and tries good behavior and good speech. He chooses the best divine criterion and his thoughts and options are away from criminal traits.

Necessary of believing in resurrection

Resurrection is to accept human as immortal truth and the world as a mortal phenomenon. This doesn’t mean that human should desist from making the world. Islamic culture interprets death as a travel. Death remembrance is the most important preventive factor of crimes. Jack Katz in his theory introduces deceitful patterns of crime that are two important factors in committing a crime. First, background; second, when person commits, fears the other world punishment.

Humans who believe in other world and know it as their eternal place and are totally aware that they cannot escapes from divine punishment and award will be careful and do their best to avoid punishment and secure reward. The holy Quran reminds us of the other world punishments and rewards.

A background of virtue

Almighty god states other world punishment and also uses hope for encouraging criminologists to understand controlling deviant behavior. The procedure of encouragement can be an efficient lever. So, besides fearing of mundane punishment and other world punishment, one of the most important preventive factors is making such thought and the procedure believe in the common sense of the creation of the world. From Quran’s view, the world and its creature move toward God. All creatures are manifestations of his glory and beauty and all creature of the world praise God. Human shouldn’t neglect and ignore the power of the almighty God.

Tips for wisdom, and moderation in life

In committing criminal actions, humans have adoption; the essential of adoption is option when humans are not aware of option in advance. Correct option isn’t possible and according to human tendency, it is possible to become deviant. Besides wisdom, consulting is one of Quran’s admirable methods that cause human uses others’ thought. Hasty judgments results into deviations. Quran accepts all motives, then with stating teachings and orders will make personal balance. Quran asks humans to pay attention to balance of motives. Suppressing motives, in fact, makes crisis in personal balance and unconscious mind. It provides background and creates psychological sickness resulting into deviations. Imam Ali says, an unemployed follows bad work and his hand moves toward sin.
Human’s big responsibility

One of the effective factors on human behavior is the sense of responsibility. According to Quran, the human carries big prophetic mission. The mission is a big deposit that sky and mountains didn’t accept it. God in the first step noticed human behaviors; so the human is responsible for family members and society. God says of those who believe in god; keep yourself and your family out from fire. Firewood is people and stones. All of you are responsible keeper of each other and against the self.

The essential of such attitudes is accuracy in responsibilities, collective control of social behaviors and also eliminating family’s weakness and that of society by those who cause more unanimity and eliminate corruption backgrounds in society.

Tips for behavior and higher speech and away from idle talk

The holy Quran says he who creates death and life so that he experiences the best. Tell my slaves what the best to do; no doubt, devil creates enemy and turbulence among you. Devil is a clear enemy for them. Dedicated point in verses is this that almighty god doesn’t say that speech and human behavior should be good. However, humans should always select the best thought, speech and behavior.

Conclusion

Criminology recognizes and studies criminal action and suggests that the criminal person plays a vital role as crime subject. Criminal backgrounds generate failure and deviation. Quran schedules behavior system and legislation to refer to realistic interpretation of existence. For this reason, in the holy book teachings, philology and the truth of existence in verses is the purification of inspiration as effective factor in the direction of preventing deviation. According to holy Quran teachings, significance of life and primary prevention of crime and deviation are the most fundamental anti-criminal politics for holy book. The final aim of the criminal politics is to teach and train human so that they can avoid committing crimes. More importantly, individual social instruction is to dissolve deviations.

From another side, anthropological factors and the existence of Quran have deeper and wider procedure than criminology findings, by emphasizing the selection base and freedom of human willing. It often introduces committing factor of crime in criminology as a background of experiment of humans. The preventing important orbit is self–control and virtue. Criminals are aware that sin is his own real view and the result of criminal action, (until he has repented) is punishment in this world, and in resurrection day. He must answer to his smallest criminal action. So according to Quran’s teaching, the background of dangers in creation system is based in human actions and divine willing. Preventive actions of society must be harmonious with other goals, Quran’s teaching and with humans’ aim.
References

Alosi, Seyd Mahmod, Roholmaani in interpretation of holy Quran, Birot, Darelhekme 1415 AD
Ibn Al hadid, Abdolhamid bnhabatoallah, description of najolBalaghe, Birot, Dar ahyaalkotob
Alarabi 1386AD

Ashnayeder, ted Kitchen, civil plan for preventing of crime, translated by Forozan Sojodi, Tehran, organization of researches and studies, 1378 AD

Best, Zhan Micheal, sociology of crimes, translated by FerydoonVahid, Mashhad, AstanGhads, 1372AD

Beheshti, Abolfazl, aware of Quran, Ghom. Nasim Behesht 1388

Dalmas, Marati, Miri, “Big systems of criminal politics”, translated by Ali Hossein Najafiabarabadi, Tehran, Mizan1387

Dastghib, Seyed Abdolhossein, “Recognition of Quran”, 10th print, ghom, Islamic published office, 1386

Davalmalfiit, Anmari and Estefoun, Goleezyer and Maikel Lambak, about humanity of religion, translated by Ebrahim Mosa Pour, Tehran, Javane Tos, 1386

HorAmoli, Mohamad Bn, Tafsilvasayel al Shiite ala tehsil masayel al shareet, Ghom, Al albit, 1387

Hosseni, Seyed Abolghasem, Islamic psychology, the second print, Mashhad, mashhad university, 1380

Hosseni, Seyed Mohammd, “Preventive place in the recent Iranian law”, magazine of judgment, no48, 1383

Hosseni, Seyed Mohammd, “Criminal politics of Islam and republic Islamic Iran”, Tehran University, 1383.

Hossen Ikhamenie, Seyed Ai, “Total plan of Islamic thought”, 21th print, the Islamic and cultural office, 1386

Javadamoli, Abdola, Tansim, regulated by Ali Islami, Ghom, Asra, 1378

Khosro Shahi, Ghodrat Allah, “The prevention of crime in Quran teachings”, Magazine of Islamic Culture, no 30, 31, 1382
Panahi, Ali Ahmad. Obligation of religious teachings in training of family, moral understanding, no2, 1389

Parsaniya, Hamid social tolerance and religious Peloralism, critic book, sixth year, no 23, 1381

Rafii pour, Faramarz, Anomi or social interruption, Tehran, sorosh1386

Ramezani,Gilani, interview of all sins, Ghom,niynava,1383


Salimi, Ali and Mohammad Davodi. Deformed sociology, 4th print, Ghom, Zyton, 1387.

Setodeh, Hedaitallah, Sociology of deviation, 5th print,Avaynou. 1379.

Sajadi,Seyed Ebrahim, maître Motahari and his training views of Quran, Quran research, no 17, 18, 1378.

Zilik and smith, “Astrology of elementary physic”, translated by Jamshid Ghanbari and Taghiedalati, 7th print, Mashhad, Reza Imam University, 1376.