The Role of Spiritual Lifestyle in Preventing Social Harm from the Perspective of Quran

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Abstract

This article investigates the role of spiritual lifestyle in preventing social harm from the perspective of the Holy Qur'an using an analytical and descriptive method, and the author of this article aims to investigate the use of spiritual lifestyle while expressing the meanings and lexical and idiomatic concepts and then to analyze the definitions and concepts of social harms, factors and contexts related to it, as well as effective solutions and suggestions to prevent social harms from the perspective of the Holy Quran. In this research, it is shown that the spiritual lifestyle leads to the spiritual peace of people and has the role of deterrence, and the spiritual lifestyle is the most profound and true thing that can direct the people of the society to evolution and social solidarity. This study was conducted to examine the proper use of Quranic principles and basis and examine the function of spiritual lifestyle and their effect in preventing social harms.

1.   Introduction

In all the times of mankind, this question has been raised, what perfection do people live to achieve, and what is the ideal lifestyle for humans in this world. And the issue of social harms has been considered by researchers because with the advancement of industry and technology in human life, corruption, theft, criminality, sexual deviations and other social damages have also spread. By introducing harmful factors, the Holy Quran has expressed the spiritual lifestyle approved by Islam so that all human beings know, what is the right lifestyle? And what are its features and effects? In such a way that they can be freed from the material lifestyle with certain principles and strive to achieve a spiritual lifestyle. Some verses, such as (Ahzab/72, Alaq/6, Anfal/25, Ibrahim/42) have mentioned it.

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By examining religious education, we observe that what is discussed in the present era as the prevention of social harm is emphasized in the heavenly messages of the Holy Qur'an and the words of the divine prophets and the infallible ones (pbuh), and is a crucial part of the goals of the mission of the divine prophets and the philosophy of the revelation of the Islamic books. It is exactly the issue of liberating people from harm and deviations. Therefore, all divine missionaries and leaders did their best to realize this matter. In their missions, they fought with the cause and factors of social harm before the issue of effect, and therefore the issue of prevention of harms and deviations has been the vital missions of religious leaders. Therefore, according to the Quranic teachings about the prevention of social harms, the spiritual lifestyle of people has a significant role in reducing or preventing social harms. A spiritual lifestyle inspired by divine beliefs, as one of the effective factors in preventing and reducing social harm, has gained special importance in preventive pathology and creating order in society so that understanding life, the possibility of preventing and reducing deviations is the critical functions of spiritual lifestyle.

2.   Explanation of Concepts

1-1 Concept of Lifestyle

In the concept of "lifestyle", we encounter a large set of words and terms, each of which has received attention based on different views and specific attitudes of researchers. Hazrat Ayatollah Mahdavi Keni (RA), the author of the book "religion and way of life" writes that lifestyle is a homogenous pattern (totality) or an orderly set of internal and external behaviors, social situations and assets that an individual or a group invents or selects based on certain tendencies and his preferences (tastes) and in interaction with his environmental conditions. In short, lifestyle is a pattern or collection requiring preferred actions. (Mahdavi Keni, 2008, p. 78). In another definition, it is stated as follows: "lifestyle includes the set of behaviors and action patterns of each individual, which is focused on the normative dimensions and the meaning of social life, and it indicates the quality of the system of beliefs and actions of the individual. In other words, lifestyle refers to the specific content and interactions of individuals in each society, and it shows the goals, intentions, meanings and interpretations of a person in the course of daily activity and daily life. (Rabbani; Rostgar, 2005, p. 212).

1-2 The Concept of Prevention

The concept of prevention literally means "to prevent" and "to repel" and to prevent means to "avoid" (Moin, 2002, p. 933). In the definition of prevention, it is stated that "prevention is a policy of prediction and consists of a set of direct and indirect solutions that are taught to create facilities and situations that prevent the occurrence of crime and deviance" (Salimi, Ali and Mohammad Davari "Sociology" p. 146). In another definition, it is stated that "prevention is the determination and use of all means and measures to better control delinquency, by eliminating or

neutralizing criminal factors in the delinquent's living environment without resorting to punishment or protective and educational measures and it is executed before crimes in a certain community or a city or a region of a city." (Najafi Abrandabadi; 2000, p. 11).

1-3 Concept of Social Harms

Harm is a structure or action that causes weakness and impairment in the function and ability of a phenomenon; It reduces the amount of penetration and challenges the life, survival and function of its structure, in such a way that the possibility of continuing its life is faced with problem (Hazarjaribi, Belandian, 2006, 39). The study of social deviations and the so-called social pathology is the study and understanding of the root of social disorders, in fact, social pathology is the study and root of disorders, abnormalities and injuries, such as unemployment, addiction, poverty, suicide, divorce, etc., along with causes and methods of their prevention and treatment, as well as the study of pathological conditions and social disorders, in other words, the study of the origin of disorders, and social disorders is social pathology because if norms are not observed in a society, deviation will arise and behaviors will be damaged. That is, harm occurs when there is a violation of acceptable social norms. Failure to adhere to social norms causes social damage (Sotoudeh, 2000, p. 14). Social harm is any kind of behavior that conflicts with the known values of the society and causes disruption in the function of the individual, family or society (Bayani, 2000, p. 14).

Social harms are divided into various branches, such as cultural, social, political, and economic harms (ibid., p. 20).

3.   The causes and factors of the emergence of social harms

3-1 Individual factors

Sometimes the people of the society tend to act against the customs and society to spend their idle time or because of a recreational work and face with various harms, and this shows that the people of the society are vulnerable if they are unemployed and do not engage in positive activities and tend towards fleeting pleasures. God explains in the last verse of Surah Mubarakah: when you are finished with one important task, focus on another important task (Faza Faraghat Fansab). Never be idle, don't give up effort, be constantly engaged in mujahidah and make one important end the beginning of another important one. This verse expresses a general and comprehensive principle, and its purpose is to consider prophet as a model and prevent from taking rest after finishing an important matter, and to remind him of continuous and persistent effort in life. And a productive and effective program is the secret of victory and evolution. Basically, idleness and complete leisure are the cause of fatigue, decrease in vitality, laziness and weariness, and in many cases the cause of corruption and destruction and all kinds of sins. It is

noteworthy that statistics show that during the holidays of educational institutions, the level of corruption sometimes increases up to seven times! (Shirazi, Makarem, Tafsir Nemuneh, Vol. 27, 2015). Therefore, careful planning should be done for people's free time, especially for young people, so that they are engaged in positive activities and do not suffer from social harm.

3-2 Social factors

Today, the problem of juvenile delinquency has become one of the most acute social problems of different societies. The emergence of societies and committing crimes has been associated with each other since the beginning. Because from the day when people gathered together and formed a society, crime has been accompanied and spread with them. The penetration of delinquency among teenagers and young people, who are the builders of tomorrow's society, and its root caused more fear and concern. You can't find a society where there is no crime, "Derlacassain" says: "Criminal is a social microbe." This microbe does not appear in an environment that is not ready to breed criminals and no crime occurs (Ahmadian 2014). Various types of disorder and social norms, class discrimination, delinquent friends and peers, unhealthy social interactions and mass media can create conditions that create delinquency in teenagers, various studies show, a society that doesn't have stability faces many problems and difficulties, in fact, many delinquent teenagers are the result of social harm that could not cope with their own crises and problems (Zaher Buri, 2017).

4. Preventive solutions for social harm with spiritual lifestyle

4-1 Strengthening Islamic spiritual beliefs in society and expanding Islamic culture

One of the vital steps that can have a significant impact on the prevention and reduction of social harms is the strengthening of spiritual beliefs in people and the spread of Islamic culture, which is mentioned in many verses. The fact is that the prevention of social harms depends on the strengthening of beliefs and the spread of Islamic culture in the society, hence it can be seen that in societies where the spiritual lifestyle and Islamic culture are institutionalized, the harms are equally less because in these communities, the foundations of religion and adherence to religious beliefs is stronger.

However, in the societies where various factors have caused Islamic and cultural beliefs to fade in these societies, it has led to the emergence of social harms, both organized and dispersed. "All orders, such as attention to the necessary care in the family, hijab and self-care, privacy protection, the spirit of modesty and chastity, reducing unnecessary mixing between intimates, maintaining gaze, reducing sexual stimuli in social environments, strengthening the spirit of zeal, avoiding unhealthy and suspicious relationships, enjoining good and punishing criminals, and facilitating legitimate relationships within the Shari'a framework should be explained in the

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society so that everyone is aware of the negative consequences of sin and neglect of these matters (Javodani, 2003, p. 89). In this context, the most grounding is cultural and educational because if the values and norms are institutionalized in the people, the atmosphere of the society will be modified automatically. Of course, public supervision and social care of enjoining good and prohibition of evil and supervision and legal dealings with criminals also guarantee the preservation and durability of this social health.

Undoubtedly, if any of the Islamic orientations are not implemented in the society and the behavioral system of Islam is not fully implemented, its consequences will be in the form of imbalance and disruption in the behavioral system of the society and various deviations and anomalies. In a society where the threshold of sexual provocation in its social environment is high, the hijab and other sharia rules are not properly observed and extensive mixing between non-mahrams is institutionalized in social environments, on the other hand, the legitimate satisfaction of young people's sexual tendencies is facing limitations, the occurrence of various problems is not far from expected. (ibide; 90) Therefore, one of the ways to prevent social damage is to internalize religious values in the people of the society and expand Islamic culture.

4-2 Institutionalizing the position of enjoining good and forbidding evil

The discussion of enjoining good and forbidding evil is one of the ways to prevent social harm because it is one of the most effective methods that can be used in this field. Enjoining good and forbidding evil is the biggest axis of religion and an important issue for which God raised the prophets. As if enjoining good and forbidding evil was removed and neglected from a scientific and practical point of view, prophecy would be in vain and your religion would be destroyed. Laziness, ignorance, and corruption spread everywhere; wrong thinking spread, cities were destroyed, and people perished. Every event that we were afraid of happened (Ibn Abi al-Faris; 1997, Vol. 2). By doing this task for everyone, which is considered a kind of public care, the whole society is protected against the dangers and harms of violating norms. In the Islamic society, people stand up to confront social harms and law violations with their presence and active participation, and they fulfill their religious duty in protecting religious norms (Mirkhalili; 2009, p. 309).

This duty is one of the crucial views of the Qur'an about the solutions to prevent social harm and this important issue has been mentioned in many verses.

A) Verse 71 of Surah Towbah says:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ؛

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Faithful men and women are one another's helpers and guardians, they enjoin the good and forbid the bad and the evils, perform prayer, pay zakat, and follow God and His Messenger. Soon God will make them subject to His mercy. Indeed, God is the most powerful and wise. In this verse, believers are considered responsible for each other's mistakes. The verse is clear in that believers, including men, have a responsibility to purify the Islamic society and create a monotheistic environment.

B) Verse 110 of Surah Al-Imran says:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ؛

You (true Muslims) are the best nation that has emerged (for the reformation of mankind), which commands people to do good deeds and forbids them from doing bad deeds and believes in God. And if the People of the Book had all believed, there would be nothing better for them than that, but some of them are believers and most of them are evil-doers. In this verse, the superiority of the Ummah of the Prophet of Islam has been introduced by God as enjoining the good and forbidding the bad and believing in God and this is essential to practice this religious duty for the Islamic society to reduce social harm.

C) Verse 104 of Surah Al-Imran says:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ؛

And there should be a group among you who invite (others) to good and enjoin good and forbid evil, and they are the saviors. In this noble verse, the enjoining good and forbidding evil, despite the general and universal duty, is the responsibility of an organized group and follows it with power, and salvation is not only limited to one's salvation and liberation, but the salvation and growth of others is also one of the conditions of salvation.

4-3 Encouraging parents to marry their children and creating a culture of easy marriage

One of the most important and best ways to deal with social harm is to encourage young people to get married and create a culture of easy marriage.

The Holy Quran says in verse 21 of Surah Rum:

« وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ؛

One of his verses is to create for you a mate from your own kind who will find comfort in his presence and get along with each other, and he will establish affection and kindness between you. In this matter, there are clear proofs (of true knowledge and wisdom) for thoughtful people. In

this honorable verse, the purpose of marriage is to achieve mental and emotional peace, which prevents or reduces the grounds for committing sins in the society. If the foundation of the family is strong and young people get married on time, corruption, riots, murders, thefts, crimes, insecurities, violations, deviations, addictions and suicides will be significantly reduced, because as statistics show that most of these affairs happen to people who are deprived of a warm family atmosphere (Amini, 2008, p. 29). Intimacy between husband and wife creates love and affection. (Mughniyeh, 1424, vol. 3, p. 434) Living together brings peace of mind and brings the stormy ship of a youth to a safe shore and improves his mental health. (Rezaei Esfahani, 1999, vol. 7, p. 320)

4-4 Increasing the necessary training to prevent injuries and inform about its consequences

One of the crucial and effective ways to prevent social harm is to increase awareness and necessary training regarding the consequences of harm. In crime prevention books, one of the ways to prevent it is to awaken the conscience of people with the necessary education about the consequences of crime. In this case, considering the serious consequences of crime and sin, in many cases, a person refrains from committing a crime (Mohammad Nasl, p 98). The Qur'an, as the most important and most effective source of the religion of Islam, expresses the epistemological and moral solutions to prevent social harm. The Holy Quran says in verse 25 of Surah Ankabut.

اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ؛

Read what has been revealed to you from this book and perform the prayer, surely the prayer will prevent you from doing ugly and indecent things; Indeed, the remembrance of God is greater, and God knows what you do. In this honorable verse, prayer is introduced as one of the prevention tools. A prayer performed with awareness leads to the purification of the soul and closeness to God (Behjatpour, 2006, p 195). A person who prays, remembers His blessings, bows down to God and puts his forehead on the ground in front of Him, remembers the day of punishment, and... all these things create a wave of spirituality in his being, a wave that becomes a strength against sin (Karimi Yazdi, 2005, p. 75). Also, the condition of the place being halal and the clothes of the person praying prevent a person from violating the rights of others. Paying attention to proper clothing in prayer protects a person from nudity and indecency (Qaraati, 2008, p. 231). The reason for preventing prayer is that man pays attention to God alone (Boroujerdi, 1987, vol. 5, p. 222).

4-5 Establishing and expanding economic justice in the society

The Holy Quran says in verse 135 of Surah Nisa:

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«يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَى بِهِمَا فَلَا تَتَّبِعُوا الْهَوَى أَنْ تَعْدِلُوا وَإِنْ تَلْوُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا؛»

O you who have believed, stand up for justice and bear witness for God, even if it is to your own detriment or [to the detriment] of [your] parents and relatives, if [one of the parties of the dispute] is rich or needy, then God is more deserving of those two [than you], so do not follow your desires that deviate [from the truth], and if you deviate or make excuses, surely God is aware of what you do. In this noble verse, injustice due to personal benefits, kinship, or other benefits that cause a gap between members of the society is prohibited.

5.   Conclusion

Awareness of the spiritual lifestyle is one of the vital issues in Islamic knowledge. In several verses of the Holy Qur'an, God Almighty has expressed social harms and ways to prevent and eliminate harmful factors. In this article, social harms and ways to deal with them are identified and presented, and the results obtained are as follows: "Pathological domains are classified into two axes: individual factors and social factors. The basic solutions identified such as: strengthening Islamic spiritual beliefs in society and expanding Islamic culture, institutionalizing the position of enjoining good and forbidding bad, encouraging parents to marry their children and creating a culture of easy marriage, increasing the necessary training to prevent harm and inform about the consequences, establishment and expansion of economic justice in the society, and if these cases are explained, promoted, operated and finally become a culture in the society, then the society will be successful in preventing and reducing social harms.

6.   Resources

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