

Evaluating the Position of Crime Prevention in Islam with Emphasis on The Role of Ethics in the Crime Prevention

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ABSTRACT

Divine sects, especially the Islamic religion, have provided the comprehensive and complete programs by different methods in order to prevent crimes; these programs include the moral lessons which are the basis of establishing the lofty and sublime science of "ethics", and always appear at the top of sciences in the Islamic culture. Therefore, the Prophet (PBUH) considered the philosophy of his mission as the complementary and terminator of moral dignities, the Holy Quran has considered the "Bringing to justice" and "Making the humans wise" as the aim of sending the books and messengers, and the leader of theists, Imam Ali (AS), introduced the prophets as ones who "Represent the reserves". Therefore, by making the human wise and reminding the physical world, leads him to the inaccessible peaks of humanity and the ultimate creation. The Ethics induces the humans to the refinement and self-purification by a systematic program, eliminates the basis of human corruption and depravity by the self-reforming methods and learning ways, and moderates the human underlying powers by the serious strategies. In addition, the social aberrations, and crimes against the soul, wealth, honor, intellect, religion and in the other words the crimes against the property, individuals, welfare, and public safety are due to the lack of knowledge about the philosophy of creation and the end of existence, and also the selfishness, and arrogance, etc. Thus, the ethics not only declares the causes and reasons of these criminal phenomena, and teaches the ways to deal with them, but also attempts to educate and develop the human.

KEYWORDS: Ethics; Refinement; crime prevention; crime

INTRODUCTION

Human being is free and two-dimensional¹; sometimes he prefers the rebellion and disbelief way to the thanking and obedience due to the various causes and reasons, then leaves the spiritual aspect, and becomes an offender, its expression is seen in the humans' parents², and then Cain committed the most heinous crime by killing his brother Abel³.

This strange creature is prostrated by angels⁴, knows the divine names⁵, is venerated by the Creator⁶, can rise to the Elyon⁷, and is God's Caliph⁸ on one hand, and on the other hand is cruel⁹, very impatient¹⁰, wicked stupid¹¹, can be reduced to the lowest of the low¹², has a sad story of crimes which the Holy Creator knows about¹³, and his creation was criticized by the angels¹⁴. For this reason, and in order to guide him to reach the inaccessible peaks of honesty and expediency, and prevent him from decline and distortion, holy prophets were sent¹⁵ in order to remind people about these frightening risks in human's physical journey¹⁶, awaken the human beings' dormant inherent powers¹⁷, and prevent them from doing crimes. Therefore, Islamic sources and texts have attempted through two aspects for this important issue; first, they attempt to cleanse, refine, and self-purify by warning them about the distortion ways, second they punish and penalize the offenders by enacting rules and laws.

What should be noted in this regard is the emphasis on lessons about being human, improving, soul education, culture, and society, because the violation of human rights and divine limits will be repealed by the refining and self-purification, as there will not be any differences if all the prophets come together in a city, because they have been released from the captivity¹⁸, and as two kings cannot govern in one country, but ten poor can sleep on a rug¹⁹. Hence, the large amount of Quran teachings is related to the thought teaching, the origin of resurrection, humans' mood, lessons from the predecessors, and..., and about five hundred verses are related to the legal, jurisprudential, and criminal issues²⁰ and... . Therefore, Islam has considered the crime prevention more than punishing the criminals.

The crime is identified as the "act or omission which has a punishment in the current law"²¹. It has been interpreted as the "Crime"²², "Sin"²³, "Iniquity"²⁴, "felony"²⁵, and "Wrongdoing"²⁶ in the Islamic texts and sources.

Although some of the acts or omissions are considered as sins in Islam, there are not any criminal punishments for them, so the approach of this study is about the sins which do not have any temporal punishments.

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Although the relationship between the sin and crime is absolute according to the general and special temporal punishment, means that every crime is a sin, every sin which does not have any temporal punishment is not determined as a crime. Therefore, the subject of research is limited to the Hudud, Retaliation (Qisas), Blood money (Diyya), chastisement (Ta'zir), and so on. Islamic texts and resources have presented two major ways in order to deal with this type of crime, first eliminating the basis of crime tendency, and second counterfeiting and enacting the punishment and criminal legislation.

Hypotheses: The proving basis is considered for this research and the researcher is seeking to prove the following hypothesis:

- 1 - Crimes and anti-social phenomena are as the results of lacking the self-knowledge, philosophy of life and the end of existence.
- 2 - Self-training and purification which are the ultimate of ethics eliminate the corruption objects and crimes.
- 3 - Crime Prevention is much better and important than the punishment.
- 4 - Islam has preferred the Crime Prevention to the criminal punishment by offering the practical strategies and establishing important institutions such as ethics and ego-training.
- 5 - If the moral teachings are institutionalized in the community systematically and scientifically, they will reduce the crime.

Studies Limits

This study aims to consider the ethics as an important and effective role in reforming the criminals and preventing the crime by evaluating the causes of crime according to the individuals and social expediency, and considers their philosophy as the self-training and community cleansing by explaining the structure and important institutions of ethics; for this reason the bright teachings of Quran emphasize on the thought-making and self-training.

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DATA ANALYSIS

Islamic approaches to crime prevention

Islam is a human-making religion, so all commands, orders, and prohibitions of this revealer religion are in order to improve human, self-purification, and refining. In this regard, the greatest effort has been done around the ethics issue, therefore the holy Prophet of Islam considered the completion of moral dignities as the motivation of his mission²⁷ because the crimes and sins come from the rebellious soul, thus Islam has offer the following strategies in order to restrain it.

A) Moral development, B) Making a family, C) Annunciation and Notifying, d) Limiting the access to positions for criminals, E) Fighting against the poverty.

A) Moral development

The soul has several and typically conflicting powers as well as the unity; if it is not modified, and each power work around its own mission and duty in a special place, it will deviate from course and collapse²⁷. Therefore, the ethics researchers have considered three limitations including the Extremism, Wastage, and Moderation for each power; they have considered the Villainy as the highest level of Extremism and wastage, and the virtue as the highest level of moderation. They have expressed that the human happiness will be achievable by this balance of powers which contains four virtues including the "chastity, courage, wisdom, and justice". The chastity which is a moderate level of Lust power is between two levels including the extremism and wastage, and sensuality and leaving the outer world, as the courage is a between the cowardice and temerity²⁸. Although several sects with different methods for improving and self-purification in Islam have been emerged in the ethics which is the best knowledge after the divine knowledge, all follow one purpose with multiple methods; they aim to institutionalize the virtue in the soul so desirable tempers and behaviors will be committed without thinking and indecision. The theosophy has a lot in common with ethics, both seek the rebellious soul purification, but in different ways, and they all agree that internal development and self-purification lead to human felicity and therefore prevent the crime and felony caused by the rebellious soul. In addition, innocent individuals who are characterized by the infallibility when see the large number of crimes and offenses arising from the rebellious soul ask God for help²⁹, and they have considered the fight against it as the

best and excellent Jihad³⁰; some of the thinkers think that the cursory look at it is as the result of ignorance³¹. Therefore, the self-purification is one of the main goals of the Prophet's (PBUH) mission³², and a lot of verses and traditions in multiple different aspects are about this issue:

1 – Remembering God prevents the crime:

When the human's heart is with the almighty God, he does not notice the inciting ego and its animal demands, "Because God has never made any man with two hearts inside him,"³³ so it will not commit a crime. Therefore, it has been emphasized a lot on the Islamic teachings. "O believers, remember Allah frequently"³⁴ "Remember Allah standing, sitting, and on your sides"³⁵, "Remember Allah as you remember your forefathers or with deeper reverence"³⁶ "Remember the name of your lord and dedicate yourself devoutly to him"³⁷, "Remember your lord in your soul with humility and fear, and not with a loud voice, morning and evening, and do not be among the inattentive"³⁸, and remembering God has been introduced as the best practices and the most precious actions³⁹. And "Be aware that only remembering Allah can calm the hearts". In addition, the prayer which is performed by the special rules forbids the "indecent and dishonor"⁴⁰. Although remembering God has a lot of benefits and effects, most important ones are being away from sin and crime, because in a true remembrance of God, heart is surrounded by the God's full control and hence there will not be any opportunities for crime and sin. And because the sins and crimes cause people stay away from God, therefore it has been said in this regard: The prayer is a favor to humans in order to leave the sins⁴¹ and it is a prohibitor and ask people not to do indecent and dishonor because the prayer invite to the goodness which requires avoiding the evil; the nature of prayer which reminds humans about the most powerful deterrent factor, belief in origin and resurrection, has the deterrence effect on the indecent and dishonor, and there will be created a movement towards the right, a move to the purity, and a jump to the virtue... . Humans immerse in the glory of God and forget the selfishness and egotism which are the sources of crimes and sins; in addition, drowning in prayer makes a wave of spirituality which is a robust barrier against the sin in human nature⁴⁴. There are numerous verses and hadiths about the importance and effects of prayer which all suggest the role of prayer in preventing crime and sin.

2 – Order with honor, forbid dishonor

The duty of Public Oversight is another underlying issue of Islam for not occurring the crimes and sins. Islam asks Muslims to feel responsible about people, community, and the others destiny and consider their suffering as their own suffering; Islam has considered not doing anything against the others collapse as an unforgivable sin. Because this public duty has the guidance aspect and guidance is better accepted than the order, and when it was considered as a duty, it will have the personal motivation as well as the social effect. Since, the individual knows that their actions and behaviors are exposed to others assessment and supervision, controls their behaviors, and before they are interpellated, he tries to interpellate himself and "order with honor, forbid dishonor will be a common task in the social aspect. When the individual see someone else violation, he will have a sense of responsibility and tend prevent that person from doing inadmissible act. This common sense prevents person from committing the inadmissible acts and prohibits people from doing undue practices.⁴⁵ Therefore, the almighty God have considered those who order with honor and forbid dishonor as ones who are prosperous "Let there be one nation of you that shall call to righteousness, ordering honor, and forbidding dishonor. Those are the prosperous"⁴⁶. As the Holy Prophet (PBUH) said a guilty person is who with a group of people in a ship, and when the ship is in the middle of sea, he starts to making a hole where he is sitting, and when they protest, he answers: I have my own share, if others do not prevent him from this dangerous act, soon after the sea water will penetrate the ship and all people sink; the Prophet (PBUH) has considered the person's supervision right on the community in this example as a natural right which is the result of links among destinies⁴⁷. Therefore, the people who act based on this great divine theory have been introduced as the successor for God, the Prophet, his book, and been considered as the best people,⁴⁸. God says: "You are the best nation ever to be brought forth for people: you order honor and forbid dishonor"⁴⁹; Being the best nation is not achieved by a motto, but by believing in God, and ordering honor and forbidding dishonor; ordering honor does not have any results without fighting against the corruption. As its high importance, it is the reason for priority of nations.⁵⁰ The narratives have emphasized on this regard, and if this public duty is forgotten, all people will faced with the punishment by God,⁵¹ blessing is taken away and the thugs will dominate the Muslims⁵². The column of religion is considered.⁵³ Imam Hussein (AS) introduced "ordering honor and forbidding dishonor as his motivation of his revolution and movement. The Islamic jurisprudence and law evaluate and study the conditions, type, and quality of this issue and allocate a topic for it.⁵⁴ Jurists have considered "ordering honor and forbidding dishonor" as the most important Islamic obligations⁵⁵ and⁵⁶ considered it as the intellectual necessity; moreover, the other ones have explained the orders referring to the verses and hadith⁵⁷, and the religion criterion.⁵⁸

3 - Repentance is an important factor in preventing crimes Repetition

Repentance is a conscious return from the indirect way of nature direct path, and discovering the harmful effects of crime and making serious decision to leave and not repeating them. Repentance makes the

fundamental changes in the individuals' thought, attitude, and approach, and makes a new life for the repentant; it has been interpreted as the hearts purifier and sin remover⁵⁷ and the repentants are beloved by God⁵⁹. And merciful and forgiving God has ordered the sinful people to return to his kingdom "O believers turn to Allah all together, in order that you prosper"⁶⁰, and the God's Holy essence is eager for returning offenders to the original innate way, and if they know about, they will die of joy⁶¹ Imam Sadiq (AS) said: "The repentance of sin is the absorption string of God and his attraction and grace".⁶² The repentance is the wayfarers' capital and the first subject in the positions of religion. In addition, Imam Sadiq (AS) stated that the almighty God has granted three things to repentants; and if God bestowed one of them upon the whole sky and earth, they all will be saved. First, God has said that loves those who repent. Second, God has declared that the angels who carry the sky and the ones around the sky will ask forgiveness for the repentants, and third, forgiveness and mercy are waiting for the penitents⁶³. With regard to the role of repentance in the expediency and salvation in the world and other world, the forgiving God says that "those who do not repent are the harmdoers"⁶⁴ and if the repentance is done according to its conditions "the repentance has three conditions: Remorse, Apologizing, and Leaving people"⁶⁵, it will be useful in preventing the offenses repetition, especially in the criminal law within some legal systems which does not punish one-time crime commitments, because they do not consider it dangerous for the society. Some ones know two-time crime commitments and others three times ones as the reason for the habit of crime commitments while the others have devolved it to the convention and the judge deduction. In the Islamic criminal law, insisting on committing Venial sins is considered as the crimes of habit. And one-time Venial sin commitment is not a crime.⁶⁷ In addition, in the Islamic law the penitent will be exempt from punishment because of the importance and effect of repentance in some crimes.⁶⁸ Certainly, the repent before the witness allege, causes the limit (Hadd) to be voided.⁶⁹ and it has been set in the Islamic criminal law: "Article 81: "If a wife or husband repents before witnesses allege, the limit (Hadd) will be voided, and if they repent after the witness void, the limit (Hadd) will not be voided"; this verdict is true for other offenses such as drinking alcohol. Therefore, when God and infallible ones (AS) invite to the repentance strictly and have the intense passion for it, why if someone commits a crime due to some causes and reasons, he will be blamed constantly? Subjects such as, faith, piety, patience, modesty, meekness, confidentiality, and not expanding the sin, can play an effective role in the crime prevention in the ethics field.

B) Making a family

A family is the community pillar⁷⁰ consisting of wife, husband, and children; a number of offenses arise from not making or dissolution the family or a dysfunctional family and the emotional and economic atmosphere. Because, the family is the custodian of customs, lifestyles and moral teacher, and ready for introducing children to the society as the useful and active members; the parents are teachers without books and often educators without speaking. They are the live and physical books, and the model behavior; they just open their books of hearts and do not have any evidences except their moral and methods. The Child learns monotheism, truth worship, justice, beneficence, and dedication from their mother. Researches show that the durability and lasting stability of family prosperity are caused by the children presence in the family and thus avoids the risk of crime. In addition, the marriage and making a family are as worship which prevents from prohibitions and sins. Certainly, committing the crime among the married men is less than the unmarried ones⁷¹. Because of the importance of family, a main chapter of rules and regulations in the countries is dedicated to this center supporting. And in the Universal Declaration of Human Rights, the family is considered as the result of marriage, and paragraph 3 of this Article states: "The family is a natural and fundamental pillar of society and it is eligible to be supported by the society and government."⁷² Also, the Principle 10 of Islamic republic of Iran constitution expresses: "Since the family is a fundamental unit of Islamic society, all relevant laws, regulations, and plans should facilitate making the families, safeguard its sanctity, and stabilize the family relations based on the Islamic law and ethics."

Hence, especial rules and regulations are legislated in the Islamic sources and texts about this small important community. In addition, God likes making a family which begins with marriage; and half of the religion is met by the marriage.⁷³ and then, there have been provided multiple instructions for choosing a spouse which guarantee the survival, continuing the family, and couples and their children's prosperity. According to the researches of criminologists, most of the crimes come from the celibacy, lack of emotional and cultural coordination between couples, lack of affection in the family, and its disintegration. Islam has emphasized on the marriage, and in the normal condition has considered it as the confirmed recommended (Mustahabb) case, in addition it has tried to eliminate the crime roots by encouraging young people to this sacred task. On the other hand, by providing the provisions such as "Being similar"⁷⁵ Islam has attempted to match the couples' thought, moods, and morals; by making the sanction against asking for marriage to married women, and in the menstrual cycle ones,⁷⁶ has caused the families strong; by making the sanctions against asking for marriage to a girl who is engaged with someone else⁷⁷, has avoided any tensions and malice⁷⁸, and by deprecating the wealth and beauty criteria as the determinant factors⁷⁹ for marriage, has overcome the humiliation and discrimination which lead to the emotional difficulties. It has determined tasks for couples so

neither of them can abuse the position and cause chaos in the family⁸⁰. Moreover, if continuing the married life is hard for the couple, "divorce" which is the most lawful dissatisfactory choice is permitted⁸¹; it has the special procedures including arbitration and ...⁸². Islam has provided superior recommendations for Orphaned children in order not suffer from mental and emotional problems in the Muslim community. Since the family has an importance in making culture, ethics, and community education, If someone accused one of the couple (wife or husband) of incompatible wrongdoing in contrary with chastity, that person will be harshly punished⁸³ in order to maintain the dignity and sanctity of family; in addition, Islam has punished every kind of undue libel against the founders of this sacred center⁸⁴, so it is so hard to proof the charge⁸⁵, in order its sanctity not to be at risk. All these rules and emphases are done because the family plays an important role in the crime prevention; and its insecurity, turmoil, and disintegration provide the condition for committing the crime. In addition, it has done attempts about the distortion conditions by encouraging people to make families and establishing the institution of temporary marriage for those who are unable for permanent marriage⁸⁶.

C) - Limiting the access to positions by criminals

Another way which Islam has provided for the crime prevention is depriving some of the important situations and positions for criminals. Important positions such as a judge⁸⁷, the Friday and congregational Imam, the community Imam, and someone who attest... should be fair. Justice is defined as not committing deadly sin, not insisting on the venial sin, and not doing cases which are in contrary with the humanity⁸⁸. In addition, the witness needs to be fair⁸⁹, avoids from deadly sin, does not insist on the venial sin, and does not commit cases which are in contrary with the humanity. And this is an important factor in the crime prevention.

D) - Another way to prevent crime in Islam is "Warning and Preach"

Warning means frightening into undesirable conditions which will be happened in the future, and the Preach is giving the good news about the desirable conditions which will be happened in the future. The late martyr, Motahari, called the Preach as the "Leader" and the Warning as the "Driver"; the Leader is one who takes control of horse or camel, walk before others and the animal moves behind the leader, and "driver" is one who pushes the animal forward from behind. The Preach is as the leader and pull from the front, and Warning is as the driver who push forward, both of them do a same action⁸⁹. On one hand, the verses and hadiths describe the heaven graces and intellectual and material beauties which achieving them is the result of doing good deeds and quitting the wrongdoings, they motivate and encourage, and on the other hand express the hardships of hell, and its torment and torture "guard yourselves against the fire whose fuel is people and stones"^{The cow/24}, which the lion will be frightened too, they will also permit people to do wrongdoings and quitting good deeds, thus the large number of verses in the Holy Quran is allocated to the Resurrection:

It given good tidings about the heaven:

"Convey good tidings to those who believe and do good deeds that they shall have gardens in which rivers flow

"Decorated for people are the desires of women, offspring, and of heaped up piles of gold and silver, of pedigree horses, cattle, and sown fields, these are the enjoyments of the worldly life, but with Allah is the best return"⁹¹.

"And those who believe and do well, we will make them enter into gardens beneath which rivers flow, to abide therein for ever; (it is) a promise of Allah, true (indeed), and who is truer of word than Allah?"⁹²

".... Rivers flow beneath them. And they say: the praise to Allah, who hath guided us to this. We could not truly have been led aright if Allah had not guided us..."⁹³

"Who have barred others from the path of Allah and sought to make it crooked, and who had no belief in the everlasting life"⁹⁴

"Surely those who guard (against evil) shall be in the midst of gardens and fountains"⁹⁵

"Surely Allah will make those who believe and do good deeds enter gardens beneath which rivers flow; they shall be adorned therein with bracelets of gold and (with) pearls, and their garments therein shall be of silk"⁹⁶

On the other side, the hell is described and it has been introduced as the result of criminals' sins and crimes.

"Surely you and what you worship besides Allah are the firewood of hell; to it you shall come"⁹⁷ "These are two adversaries who dispute about their lord; then (as to) those who disbelieve, for them are cut out garments of fire, boiling water shall be poured over their heads, with it shall be melted what is in their bellies and (their) skins as well, and for them are whips of iron"⁹⁸

"And when they are cast into a narrow place in it, bound, they shall there call out for destruction"⁹⁹

E) - Strategies for eliminating poverty in Islam as one of the factors in the crime prevention

According to the researches which are carried out, the poverty or economic poverty is one of the causes of crime. The consequences and effects of economic poverty can be seen among the poor nations by the overview of Islamic texts and sources and the full investigation.

Poverty brings disbelief which is more severe than the murder. The poor is humiliated and people do not heed his words¹⁰⁰.

"The ominous phenomenon of poverty is one of the most anomalous pains in human's life, and it has devastating and harmful effects on the physical and mental aspects of individual's life and society. Since the past history until now, there have been poverty in the human's communities, and has exposed the thoughts, spirits, bodies, souls, and the whole human's lives to destruction"¹⁰¹.

Now, with regard to the consequences of poverty as a great misery, what kind of strategies has been presented in the Islamic texts and resources for eliminating this evil phenomenon?

In general, Islamic sources have presented two ways:

A) The rejecting and sanction method,

B) The acceptance method.

A) Rejecting and sanction method: Islamic has banned the usury as one of the methods of concentrating wealth. The sacred verse 34 of Sura "Repentance" is provided in the following sample interpretation: "The above verse has clearly sanctioned treasuring and wealth gathering, and ordered Muslims to spend their properties in the way of God and for people's needs... Otherwise they will be faced with a painful doom. This painful punishment is not the only punishment of resurrection, but it covers the severe punishments which result from lack of economic equilibrium and the emergence of social differentiation which involves both rich and poor people"¹⁰².

For these reasons, this capital is emphatically banned, and considered as the deadly sin¹⁰³, therefore, one drachma of it is greater than seventy incests¹⁰⁴. And continuing the usury has been introduced as the war with God and His Prophet (PBUH)¹⁰⁵, and as the most evil things¹⁰⁶.

By a brief look at the people status in the world, this fact will be revealed that one of the major causes of poverty in the world is this usury system under which a few people own the world's wealth but other people live in the misery."¹⁰⁷

B) Acceptance method

One of the acceptance ways to relieve poverty is the Zakat (charity) duty. And if both of them (Wealth and body) are conducted properly, the poverty will be effectively reduced. Because of its importance, in most cases it has come with prayer in the Holy Quran¹⁰⁸. And the purpose of its legislation is the elimination of social differentiation and making the life horizon of different classes similar together. Islam has known the wealth concentration as the reasons for the poverty¹⁰⁹ "So that it may not be a thing taken by turns among the rich of you"¹¹⁰; in the other words, the wealth should not be exclusively available for the wealthy people.

The holy Quran has introduced the "Zakat" (charity) as one of the good deeds which leads to the purification and development. In addition, it has expressed in the other narratives that "Zakat" (charity) is the poor's rights in the wealthy people's property¹¹⁴ and one of the reason for poverty and misery is not giving the Zakat¹¹⁵. Moreover, the institutions such as, Quint, Fitr Zakat, Alms, Charity, dedication, and lending have been enacted in order to eliminate the poverty.

If the Fitr Zakat which is obligatory for all Muslims is done properly, it can be effective on overcoming the poverty. There is not more than 3 to 1000 ratio of people who potentially or actually require the daily food and are not able to make money for living expenses in a country with a relatively fair economic system. Therefore, if in the Islamic country there is an organization which distributes the Fitr Zakat among the poor based on the exact statistic, it seems that by this way the poor will be able to supply their needs for one year, or nearly a year.¹¹⁶ Thus, as the "Peace be upon him" expression (Salawat) after naming prophet complements the prayer, the Fitr Zakat complements the Fast.¹¹⁷ The charity and alms have been considered as the important good deeds so we can achieve the righteousness by spending what we love, "by no means shall you attain to righteousness until you spend (benevolently) out of what you love"¹¹⁸

Several verses in the Quran have encouraged and stimulated the rich spend their money for charity, and most of the Suras in Quran have mentioned the poor expression in order to stimulate the rich's emotions.¹¹⁹ The holy Quran has considered giving money benevolently for charity as a necessary condition for achieving the success¹²⁰ which is the basis of belief¹²¹. In addition, multiple Hadiths have expressed the alms encouraging¹²²; the alms avoid the horrible death¹²³, make money¹²⁴, and eliminate the sins¹²⁵. The alms and charities avoid are the causes and factors of fate which change the destinies through the spiritual way (the number of who die of sins is more than those who die of ending their lives, and the number of who live long due to the philanthropy is more than people live with their original life).

This hadith (tradition) means that sins change the death and charity and philanthropy lengthen the life. In the other words, although the death and lifetime have been determined by the divine fate, these deeds are the factors which change the fate¹²⁶. The system of universe is developed masterfully and in the best way, therefore each person who saves a poor and needy one from the tragedy of poverty, the existing rules in the universe help him and eliminate the suffering, because whenever poverty comes with its misery face to a life, it brings hundreds of irreparable pests and losses. That is why Imam Ali (AS) stated: "Poverty decelerates the tongue for the argument, and the poor one argument is in his own land is like a stranger in a strange land"¹²⁷. The interpretations which are about the charity suggest the role of this act in improving the society through poverty alleviation; one drachma of charity is better than ten nights praying.¹²⁸ Charity reaches to God before the needy

¹²⁹, " He did not step on the hard way, and you surely do not know what the hard way is? It is making a slave free, feeding in the famine time, especially feeding the orphan who is not a relative, or a poor one with no house"¹³⁰. The ominous consequences of poverty can be seen in committing the crime, so Islam has attempted by establishing institutions such as the Zakat (charity), Quint, alms, gift, dedication, Fitr Zakat, Lending, and spending (donation), to solve and prevent the crimes and sins.

Conclusion

Islam has supposed the human's rebellious soul as the root of crimes and sins, therefore it has taken more attentions on the self-purification, modification, meeting its natural and reasonable demands, and creating a healthy environment than the punishment. Islam has applied the methods for the self-purification, protecting the national interests and developing the Justice, security of society, and maintaining the system and values of communication and the last step is the enforcement of criminal laws and applying the hadd (limit) and chastising. ¹³¹ Hence, it attempts to maintain the Islamic authentic expediencies, wisdom, soul, religion, honor, and wealth with an emphasis on the moral teachings. And in this area, by providing the effective solutions including the self-purification, repentance, patience, devoutness, righteousness, piety virtue, and ordering the honor but forbidding dishonor guides people to have superior virtues and leave the villainy. On the other hand, it eliminates the conditions of crime by recognizing the natural sensual needs such as the sexual and physical needs, emphasizing and recommending the permanent and temporary marriage, and encouraging to work and endeavor. In addition, it protects Muslims who are not able to make enough money for living, by establishing the institutions such as, Zakat, charity, alms, quint, dedication, philanthropy. Islam has eliminated the offenses such as defamation and accusations which attack the individuals' characters, and by enacting the precise rules which destroy their causes. It has made difficult to prove the crimes which are incompatible with chastity, because it aims to protect individuals' dignity. If after the necessary prevention the criminals trespass and assault the great Islamic interests, it will punish and penalize them by the special penalties.

Proposal

Since the human education and reform are the aims of sending prophets and books in order to achieve the honesty and expediency, and for reaching these goals the "wisdom, religion, soul, honor, and wealth) which are interpreted as the law expediencies should be protected, all the Islamic penal orders are enacted for maintaining these cases . Therefore it is recommended that:

- 1 – Develop the educational and cultural organizations, and educational and moral systems, apply the appropriate and logical strategies according to the children and teenagers' moods, and prepare the conditions for educational and moral development by establishing the institutions such as the compulsory parents training of educational principles;
- 2 - Education Organization should avoid the ineffective methods in its educational areas, and provide serious assistance to ones who need more help in the educational and moral aspects, by identifying the students;
- 3 - Facilitate the young people marriage through making the culture, the financial supports and...;
- 4 - Mandatory training before the marriage which include: couples' psychological, educational and legal issues;
- 5 - Serious attempt about the repentance as the strategy for reforming and educating the criminals...;
- 6 – Develop the entrepreneurship centers with particular plans;
- 7 - Develop the supporting popular institutions in the form of religious and legal units.

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