The Role of Philosophy and Culture in Preventing Conflicts and Resolving Disputes

Dr. Ala Turani and Monireh Soltan Ahmadi

Alzahra University, Faculty of Theology, Department of Islamic Philosophy and Theology

Abstract: It is certain that people's negligence and non-observance of the norms defined in the society lead to their misconduct and delinquent behaviour and thus impose undesirable effects on individuals and society. This problem has its roots in several factors including cultural, educational and religious poverty. To overcome the undesirable consequences of this problem, the important thing is that people must first learn the best way to deal with it before entering a community that has the potential for such problems. In this regard, it seems that many aggressive clashes and behaviours are absolutely cultural and fully dependent on education. Through educating the philosophical mind and providing the proper education, man will never be drawn to error and deviation. Moreover, there is a meaningful relationship between religiosity and the reduction of social damages, i.e., the higher the dynamics of religious teachings, the lower the social damages.

Keywords: Norms, differences, culture, philosophy, religious teachings

I. INTRODUCTION

Today, social problems have adverse effects on societies. Social problems refer to a category of individual or collective behavioural abnormalities of people in a community brought about by the individual or collective behavioural disorder of the people in a society [1]. In this respect, morality, which is by itself affected by various factors including cultural, educational and philosophical ones, has a direct impact on the reduction of social problems, and it can be said that it has the greatest role in preventing them. As it is affected by different aspects including cultural, educational, philosophical factors.

In general, the root of many of the problems of contemporary man is the lack of genuine philosophical thinking, as well as separation from the world of sense and ignorance of the realm of being. The present study aimed to show the growing trend of social problems and the impact of philosophy and culture on reducing social problems, as a way to prevent such problems.

II. DEFINITION OF CULTURE

Culture has been defined in many different ways. In general, culture is each human being's belief and perception of the facts of the world as well as of individual identities and social and national identities. The term "culture" has a variety of meanings and interpretations throughout history, it has taken many meanings including: literacy, education, knowledge, recognition, the collection of customs and traditions, scientific and literary works of a nation, word book, goodness, nurturing greatness, virtue, glory, art, wisdom, as well as education, growth, school and ideology [2].

It is worth noting that a group of sociologists believe that "culture" is the collective thinking of a society that manifests itself in social phenomena and behaviours and affects all economic, social, political, military, material and spiritual affairs [3].

III. DEFINITION OF PHILOSOPHY

The famous meaning of this word is metaphysics or ontology. Metaphysics has been translated into beyond nature in Arabic. Historically, this word was first used to refer to Aristotle's scientific discussions which Aristotle himself had not named. Since these discussions were preceded by natural issues, they were called metaphysics. In Arabic, the word metaphysics refers to the same meaning [4]. In other words, philosophy is a science that discusses existence as it exists. In this way, sciences that consider just part of the creatures excluded from philosophy. Therefore, when we discuss the creatures not because they belong to a specific species, but because they exist, we have actually discussed metaphysics. Therefore, philosophy is a science that discusses the existing factors of the being to the existing nature in it [5].

IV. DEFINITION OF MORALITY

In the definition of morality, we can say it is a type of commitment and responsibility; a commitment and responsibility to what is actually a moral issue. To be more specific, morality means the inner power and nature that can only be understood by the implicit inner vision; it is a set of traits, characteristics and internal states, in the firm soul and the sources of speech and human behaviour, through which, a good or bad work is done by a person [6].

V. THE EFFECT OF PHILOSOPHY IN HUMAN LIFE

Human life is mixed with philosophy. In a general view, Philosophy has two categories of effects: general and specific. Regarding the general effects of philosophy, it must be said that having philosophical thought, irrespective of its particular types, has a series of effects on the life of an individual which cannot be found in a person who lacks such thinking. In other words, these effects are inherent in philosophy. Satisfying the curiosity, determining the boundaries of sense and reason, thoroughness, deep view, the provision of the assumptions of other fields, impartial judgment and non-acceptance of anything for which there is no reason belong to the category of general effects of philosophy. But philosophy also has some specific effects on life, which vary according to the types of philosophical schools. The explanation is that philosophical schools are divided into two types of material and divine. The main difference between them is in the circle of "existence" and "reality". Material philosophy considers reality and existence in the monopoly of material things; it does not believe in any reality beyond these material things. This school, following such belief that denies God's existence, examines the world mechanically and attributes its effects to a natural subject, and does not go beyond it [7]. As for the consequences of material philosophy, it has had many adverse effects on human life as it directs human beings in a kind of nihilism and rebellion and subject to numerous crises. In contrast to material philosophies, one can refer to divine philosophies which do not consider reality and existence solely

in these matters but consider these matters as part of reality, not the whole fact. Divine philosophies believe in immaterial, implicit realities, which are abstract from time, place, and movement; such philosophies believe in a fixed and immortal reality [8]. Such a philosophy believes in the ultimate meaningfulness of being and universe which has a coherent system that is combined with other components of the universe. The adherence to the inner meanings of the universe and the belief in the existence of different realms, in addition to the world of matter and sense in the world, as realm of the kingdom and the example and the world of reason are other components that can be considered as the basis of the basic belief in divine philosophy. It is worth noting that, based on this view, the main purpose is to give the worldly life the divine help and to direct man towards God. As without such a goal, even if the inner talents of man are exalted, these talents will not be exploited in the right direction [9].

what is of importance is that the divine philosophy with such theoretical foundations has the potential to be used as a solution to the problems deriving from the teachings of material philosophy. One of the most important functions of divine philosophy is solving the contemporary human crises by providing responses to nihilism, and scepticism. In short, divine philosophy by providing a meaningful picture of the world and life has the capability of putting man in the process of searching for the truth, to repel his sense of humility and on the basis of his thought on an established epistemic base, forever, a relaxed atmosphere is created to develop his existence to the endless horizons by relying on this comfort and relaxation.

VI. THE IMPACT OF CULTURE ON HUMAN LIFE

Undoubtedly, the influence of cultural factors on human behaviour is decisive. Although cultural priorities are not necessarily decisive in themselves, they are a component of the complex system of causal factors that can be an important stimulant in the long term. That is, material or spiritual values will have an impact on the form and content of society. For example, in advanced societies over the past few decades, we have witnessed changes from materialism to metaphysics due to the significant attitude to metaphysical, cultural variables.

In short, cultural factors are of great importance as factors which renovate societies along with environmental and political factors and these cultural factors include religion, modes of thinking and public awareness [10].

VII. TRANSCENDENTAL VALUES OF MAN AND IDEAL LIFE STYLE

The best life is one accompanied with the peace of mind, along with the advancement of science, culture and creativity, and free from any conflict and is based on the belief in the hereafter. Obviously, the realization of such a life will be possible by the definition and acquisition of transcendental values. Some of the important values of the transcendental values of life can be mentioned as follows:

1. Empathy: Empathy is one of the moral theories which claims that there are implications and emotional validity in the fundamental components of human relationships and affiliations. From the normative point of view, morality examines the issue of sustainable relationships by promoting the goodness of being empathic in the network of social relationships. In fact, empathy is often introduced as an act or value rather than an ethical theory, which involves stabilizing the world and understanding the needs of us and others. It is

worth noting that this ethical attitude is based on the motive of empathy with those who are dependent and vulnerable, and is influenced by the reminding of two principles of being sympathetic and idealizing oneself. Also, regarding the implicational aspects of empathy, it must be added that, it has had some implications in some emotional approaches and ethical contexts including having empathy for animals and the environment, biotechnology and public policy. Empathy ethics is applied in the field of politics and social affairs as intellectual and theoretical support, as well as in social conflict as a factor for the mutual understanding of conflicts and elimination of misunderstandings.

2. Forgiveness and sacrifice: In the lessons of Islamic ethics, the definition of self-sacrifice reads as follows: "The highest degree of generosity is that a person needs something, but gives it to another, which is called sacrifice; that is, self-sacrifice and tending others". Dignity is one of the moral virtues of a self-sacrificing individual who has the conditions for gaining such a virtue. It should be said that sacrifice is an important element in Qur'an which is shown in some parts of the Qur'an. Verses such as:

«و يطعمون الطعام علي حبه مسكينا و يتيما و اسيرا»

"And they give food in spite of love for it to the needy, the orphan, and the captive".

In these verses, serious attention is given to the criterion of self-sacrifice such as "the most loved thing or food for forgiveness." It is worth noting that there are many positive effects of sacrifice including mental relaxation, suppression of enemies and most importantly, eradication of poverty through financial sacrifice, which efficiently affects the reduction of many delinquencies.

3. Belief in human equality: One of the principles of Islam is the principle of equality of human beings. By virtue of the principle of the inherent dignity of any human being, no man is created superior or inferior to the other. For this reason, no one can rule the other without reason. The principle of equality of men brings with it other principles, one of which is the principle of non-domination of one person on another. In the Islamic religion, there is no difference between the argument parties or there is no privilege for the accused. In this regard, the Holy Quran states that all human beings have been created from a single parent, which implies the equality of all and shows that humans are brothers and they must interact with each other through the spirit of brotherhood;

«يا ايها الناس انا خلقناكم من ذكرو.... »

O you mankind, surely we created you of a male and a female, and we have made you races and tribes that you may get mutually acquainted. Surely the most honorable among you in the Providence of Allah are the most pious; surely Allah is Ever-Knowing, Ever-Cognizant. (Hujarat, verse 13)

In fact, in Qur'ān's view, society is composed of individuals and everyone alone is the manifestation of the values of the society. The Qur'an considers the attention to the individual, as the attention to everyone, such that if someone kills a person, it is like killing all the people and if he provides the restoration and life for a person, it is like he has renovated all;

« من قتل نفسا بغير نفس أو فساد في الارض فكانما قتل الناس جميعا و من احيا ها فكانما احيي الناس جميعا. »

Whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And

whoever saves one - it is as if he had saved mankind entirely. (Ma'idah verse 32)

4- Belief in the Hereafter: All religious beliefs are effective on human behaviour. Among religious beliefs, believing in resurrection is one of the most influential and important beliefs in directing human behaviour and his education and reform. There is no doubt that faith in resurrection has a   profound effect on the actions of humans. Basically, human actions reflect his beliefs, or in other words, everyone's behaviour is closely interrelated with his worldview. One who knows that all his actions will soon be examined in a court in which God is aware of everything, no bribes are effective in it, nor is there any revision of verdict, and he receives rewards and punishment based on it, he not only tries to correct himself, but it makes him extremely rigorous and accurate in his various acts. And such an opinion plays a significant role in the cultivation of human soul and brings great educational effects on his personal and social life.

VIII. THE EMERGENCE OF SOCIAL DISORDERS DUE TO IGNORANCE AND SELFISHNESS

Certainly, if the norms defined and accepted are neglected by the people of the community, this will lead to delinquent and deviant behaviour and misconduct.

It should be said that many of the ethical abnormalities including aggression, can be based on various factors, the most basic and fundamental of which is "ignorance". But how and under what circumstances is aggression created, and what are the features of a violent society? This question is in need of careful examination. In general, we can say that aggression is the behaviour practically or verbally directed toward a person or objects that is aimed at inflicting injury or damage on that person or object, which may be caused by various reasons. The most important reasons for this can be learning aggression, violence increase and lack of affection at home, punishment approaches and lack of encouragement at schools. Other reasons for creating violence, fear, desire to create fear or hating others, are the desire to promote inappropriate personal or collective opinions that are in fact caused by individual ignorance.

We can refer to the deficiencies that can be found in the context of community as factors effective in the creation and stimulation of violence in society. For example, the municipality is responsible for conflict and disorder in society in some affairs such as the renovation of the streets and the destruction of public buildings, unauthorized construction, illegal blocking of the passages, pollution of water, etc. The office of registration of documents and real estate in cases such as inefficiencies and violations of the registry office in determining the fields without any document, revocation of estate document; and the ministry of health is responsible for some   issues such as conflicts with hospital personnel, late attendance in emergency cases, hospital personnel performance, etc.

Also, in a macro perspective, the low tolerance of citizens can be attributed to factors such as economic, health, housing and nutrition problems. It is evident that when one's nutrition and health needs are not satisfied, one becomes aggressive and restless based on medical reasons and adopts a violent approach to any problem and in this way, small issues will turn into big conflicts.

It is worth noting that there are many sociological views on responding to the causes of delinquency, some of the most important ones of which we mention here: a) functionalist theories which include: 1 Durkheim's Anomy theory: Durkheim believes that under stable social conditions, one's desire is regulated by norms and with the inadequacy of norms, a state of unlimited ambition or anomy arises. Since these aspirations cannot naturally be satisfied, the state of permanent social dissatisfaction is created and this dissatisfaction leads to the occurrence of negative actions such as suicide, criminal acts, divorces and so on [11]. -2 Structural pressure theory: This theory considers the causative agents associated with social structures or system values that have been socially damaged. The pressures that are being analysed are generally created at a time when there is no convergence between the goals and the devices. The lack of congruency between the goals and tools causes people to use other methods to achieve success which is different from the acceptable norms of the society [12]. 3 Social control theory: This theory considers the main cause of behavioural delinquency as a lack of social control. In this view, the behaviour delinquency of individuals is the result of lack of prevention rather than the driving forces of disorder [13, 14].

In this view, social cohesion and association of individuals with the society in Quranic verses are of particular importance. The Qur'an invites all members of the community to unity and avoidance of divisions (al-Imran   / 103)

The realization of this in Islam is through social solidarity, which has the most relation with social control. Maintaining this cohesion is through   invitation to good and forbidding evil.

b) Theories of contradiction: This theory is also of two types.

1. Critical theory: This theory considers delinquency as the result of the exploitation of the subordinate class by the ruler; in other words, rulers define the crime as a violation of the terms of exploitation, hence the exploitation of capitalists is one of the most important reasons for the development, continuity and aggravation of various social deviations, including juvenile delinquency [14]. Islam introduces one of the major causes of social disorder and the factors for the collapse as the delinquent government and agents (Naml, 34). Thus, overcoming this group was always one of the biggest concerns of the Prophet (PBUH) and the holy Quran introduced some models of good governments so that people follow them and live in peace and tranquillity (Ahzab / 33)[13].

2- Feminist Theory: This theory focusses on specific cases of crimes and states that women are oppressed because they are women and the crimes they commit are the result of the suppression and social oppression against women and the economic dependence of women on men [16]. C) The theory of symbolic reaction theory: One of the most important branches of this theory is the "theory of the transfer of culture".

This theory emphasizes on deviant behaviour that is learned through bad friends [17]. One needs to know the methods of committing a crime and needs motives and reasons to learn deviant behaviour; one learns this kind of behaviour through long and intensive communication with such bad friends. Criminologists also consider association with criminal friends very detrimental and assert that lack of morality leads to creation of criminal personality. Imam Ali (AS) says in this regard: nothing can get one close to goodness and rescue one from evil as much as association with good companions [18].

Of course, although the religion of Islam expresses the

effects of companionship, Islam's emphasis is on socialization, which is formed basically in the family and from which it is spreads to society. Therefore, in the case of any problem in family socialization, deviation occurs in the society as well. The Holy Quran, in several verses emphasizes the education and socialization of children and adolescents by parents (Loghman, 13-19, Asra, 24-23); because the family is a place for the teaching of the emergence of Believing in God, humility and avoidance of violence and whenever such training is not effective on a person, the deviant behaviour is driven by this person to the society. So criminologists have found that the most dangerous gangsters are those who received no love from their parents.

4 Phenomenology: Phenomenology examines deviance with an attitude of attention and consideration of people's feelings and thoughts and considers deviation as an indeterminate phenomenon. Briefly, from this point of view, the deviant individual can express reality only with respect to his own mental imaginations [19]. Therefore, one can see their deviation through examining their minds.

This view is also confirmed by Islam, which asserts that the attitude of humans towards existence affects their behaviour and actions. God has referred to this in the Qur'an and said: "He is unaware of the fact that God, not only sees the appearances of his deeds in an individual and group; He is also aware of the deeds of his heart and soul and his intentions ... These people are unaware that through ignorance, they consider themselves far from the permanent care of God (Balad/5-7). Based on the above verse, the delinquent view is as there is no one to see him and he considers this as a peaceful point for delinquency.

In such a situation, the deviant person justifies his actions.

The point that is worth noting here is that although in the teachings of Islam, the phenomenological attitude is significant, Islam, unlike the phenomenologists who do not know its reality and its perception, and values are not true for them, consider that it is perceived only through piety in the heart [18].

IX. ETHICAL RESPONSIBILITY IN COMBATING INDIVIDUAL AND SOCIAL DISORDERS

The important point is that it is not only that the problems of the community are resolved only by attributing the causes of street conflicts to the disorder and the proper functioning of the institutions and departments, but the problem has a different source. It must be said that people must first learn the correct way of dealing with people before entering a frustrating society. In this regard, in addition to families, education, urban management and sports and recreational cultural managers can play a very significant role in teaching appropriate skills to control anger.

It is worth noting that aggression is influenced by human thoughts, which, according to Amir Momenan Ali (AS), forms man's deeds. It should be said that from the very moment of conception until the birth, the human fate is determined step by step; that is why the purity of human sperm is emphasized in religious and Qur'anic texts. Therefore, before a person enters the community, he or she must be educated in the safe environment of the family. In terms of Islamic teachings, for example, people are instructed to eat Halal bread and strengthen their belief toward God and resurrection.

X. THE ROLE OF EDUCATION IN ACHIEVING

TRANSCENDENTAL LIFE

Morality scholars generally emphasize two main ways to improve self-purification and morality: the scientific path (training) and the practical way (fostering). The scientific path is the recognition of virtues and vices, and in practical way is the will to do well and avoid evil.

As it was said, many of the aggressive conflicts and behaviours have a completely cultural root and are completely dependent on education in the family. A family who is deprived of education and is itself the cause of violence in the community lacks the skills to pass on to the next generation and prepare it for a proper and logical approach under social tensions.

When a person is properly educated and has a firm faith and a true belief and is familiar with the religious teachings, he will never be drawn to error and deviation. For example, nobility is an important factor in preventing moral vices. A person who is not noble does not see a serious obstacle in his way to commit sin. For this reason, in the definition of nobility, we can say it is "the quality of the soul to prevent evil deeds by human being." It is worth noting that nobility and faith are closely related. The Holy Prophet (PBUH) says:

«الْحَياءُ مِنَ الْإِيمَانِ».

According to the Prophet (PBUH):

«صَاحِبُ الْحَياءِ خَيرٌ كُلُّهُ وَ مَنْ حُرِمَ الْحَياءَ فَهُوَ شَرٌّ كُلُّهُ».

Noble people are all good and those without nobility are all evil.

Regarding the importance of deeds in edification and moral improvement, Allameh Tabatabai states: "Know that correcting bad behaviour and acquisition of good attributes and removing the bad behaviour are only possible via repeating good deeds. Good deeds should be repeated in order to remember it and it should be done in many instances to bear it in our mind and heart, so that we would not forget it very soon or it would not exist forever"[20].

But about the role of education in the pursuit of transcendent life, we must say that the cause of many of the problems of contemporary man is the lack of genuine philosophical thinking as well as separation from the world of truth and transcendence and the ignorance of the kingdom of being. The growing increase of philosophical and mystical schools in the west and their lack of adherence to firm principles and foundations have created relativism and pluralism in various fields.

Imam Khomeini (peace be upon him), as the greatest revivalist in contemporary era, believed that the sole way for the salvation of mankind from materialism is his inclination to philosophical thinking, especially Sadra's philosophy, as well as attention to real mysticism, especially Ibn al-Arabi's mysticism. For this reason, in a letter to Mikhail Gorbachev, the leader of the former Soviet Union, he mentioned two questions: "Ask the great scholars to refer to the Transcendental wisdom of Sadr al-Muta'l-al -īn, in order to recognize that the truth of science is separate from matter and any thought is separate from matter and is not condemned to matter verdicts. I do not bother you any longer and I do not mention the mystic books and especially Mohiyeddin Ibn Arabi; if you want to familiarize yourself with the topics this great man has discussed, send one of your most knowledgeable experts familiar with such issues to Qom so that after a few years, with the help of God, they will be aware of this

knowledge and without this journey, it is not possible to be aware of it".

9- Hirschi's [21] View: From Hirschi's point of view as one of the most prominent social control theorists, people differ in terms of accepting the values and norms of the society. These differences depend on the degree of cohesion between individuals and the social system. Based on Hirschi's view, there are four main factors connecting a person with a community that impedes his delinquent behaviour: 1. Attachment: belonging to individuals and institutions in the community is one of the methods that connects the community and individuals [22]. 2- Commitment: Commitment refers to the investment an individual has in social activities and institutions. Thus, individuals who have invested time, energy, and resources into conforming to social norms and expectations (e.g., pursuing educational goals), have more commitment than the routine activities of life. They examine the costs and benefits of their deeds based on the social control theory and make selections based on it. A person who has nothing to lose or has worthless things will commit misconduct. 3-Involvement: People have limited time and energy throughout their life and involvement in daily life needs much time and it limits the behaviour. Thus, an unemployed person has more free time in which to become enticed and involved in deviance. Thus, it can be said that increasing academic years, long military service and providing sport facilities can reduce leisure time and this reduces deviant behaviour. 4-Belief: Hirschi says the belief of people is different based on the social norms and rules and the weaker this belief in people, the higher the probability of delinquency [23, 24].

CONCLUSION

Based on the present study, we conclude:

The scientific path (training) and the practical way (fostering) are two ways emphasized by the ethical scholars to fulfil the ethical and transcendent life. The scientific path is the recognition of virtues and vices, and in practical terms, the will to do well and avoid evil.

The increase of conflicts in society and low tolerance of citizens can be attributed to factors such as economic, health, housing and nutrition. It is evident that when one's nutrition, hygiene and health are not satisfied, one becomes aggressive and restless due to medical reasons and adopts a violent approach to any problem and in this way, small issues will turn into big conflicts.

Meanwhile, in the path to create a desirable life and prevent crime and disagreement, many organizations are involved, the most important of which are the society and, more importantly, the family institution.

The lack of spirituality and diminishing religious beliefs are the most important causes of corruption in society. Conversely, religion tends to moderate violence and religious beliefs can be a solution to various problems and diseases. Of course, the inhibitory effect of religiosity on delinquency becomes apparent when religiosity becomes more manifested in individuals.

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