



Aseorías y Tutorías para la Investigación Científica en la Educación Puig-Salabarría S.C.
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RFC: ATI120618V12

Revista Dilemas Contemporáneos: Educación, Política y Valores.

<http://www.dilemascontemporaneoseduccionpoliticayvalores.com/>

Año: VII

Número: Edición Especial

Artículo no.:89

Período: Octubre, 2019.

TÍTULO: El estudio del "Control del crimen a través del status Qeueu" en Hadith.

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RESUMEN: Para disminuir la fechoría, hay cambiar la circunstancia de los individuos, artículos o lugares presentados a la explotación. Para lograr esto, deben investigarse dos fases: "reconocer las circunstancias en peligro de irregularidades" y "desalentar y hacer irregularidades exorbitantes". La presente investigación depende de los principales hadices para cavar en circunstancias de alto peligro de mala conducta en dos partes: circunstancias peligrosas individuales y circunstancias inseguras del funcionamiento de la fábrica. Otra comprensión describe el impacto de las malas acciones en el control de las malas acciones y la culpa.

PALABRAS CLAVES: tradiciones inhibitorias, factores del pecado, estado del pecado, control de masas, criminología.

TITLE: The Study of "Controlling Crime through Status Qeueu" in Hadith

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ABSTRACT: Up to now, we have presented numerous articles aims the reduction in the trend of wrongdoings in states and individuals. In this regard, the two phases must be investigated: recognize the circumstances in danger of irregularities" and "discourage and make exorbitant irregularities." The present investigation depends on the main hadiths to dig in cases of the great threat of misconduct in two parts: dangerous individual and situations and unsafe conditions of the factory operation. Another understanding describes the impact of wrong actions in controlling adverse reactions and guilt.

KEY WORDS: Inhibitory traditions, factors of sin, state of sin, mass control, criminology.

INTRODUCTION.**Statement of problem.**

At the point when a program decreases and limits the event of wrongdoing get finished, it concluded comprehensive and sensible aspects, which are fit for being structured and actualized for all stages and settings of wrongdoing, and plays out the errand of discouragement suitably.

As indicated by mental examination, individuals as a rule experience the accompanying advances when perpetrating a wrongdoing: To start with, they settle on a cognizant choice to perpetrate a wrongdoing so as to increase material advantage and to keep away from damage, and based on their will, specialist might be the appearance for doing as such, with different socio-social and monetary variables covered up. Besides, while executing this choice, they attempt to make a benefit while

staying away from the mischief brought about by the criminal demonstration of "capture, kidnapping, embarrassment and discipline".

Third, select targets and focuses as simple prey without compelling insurance (Saffari, 2001); this way, for every person when carrying out and perpetrating the wrongdoing, the accompanying components are conclusive: computing and ensuring benefits, maintaining a strategic distance from the dangers and antagonistic outcomes of carrying out the wrongdoing, and the absence of successful boundaries and impediments, the presence of an inclining objective, that is, the person in question. Accordingly, it isn't insightful for people and articles to perpetrate violations regardless of these components (Safari, 2001).

The Islamic religion has battled with every one of these stages and factors by structuring a thorough approach. Restorative avoidance, individual and social training dependent on life-changing regulations, fortifying profound viewpoints, reducing neediness, making religious responsibilities, and taking care of monetary and social issues, and strangulation looks to impact individuals at the basic leadership arrange with the goal that they don't enter the universe of wrongdoing by settling on an inappropriate choices, except if the principal organize strategies are compelling and the individual chooses to carry out the wrongdoing.

In the Islamic law, by averting wrongdoing by methods for wrongdoing control by lessening the chances and accomplishments and chances of perpetrating a wrongdoing and stripping it of its devices and expanding the danger of capture and security of wrongdoing, it avoids the event of wrongdoing, or if nothing else decrease it. As per this strategy and model of wrongdoing control, with the circumstance that is made, it winds up troublesome or unthinkable for crime to happen.

Regardless, in the Islamic religion, not at all like the doctrinal and positivist principle, it isn't constrained to improving the crook and evacuating the individual and social setting of criminal inclinations, and, similar to the school of mistreatment, does not suggest just criminal counteractive

action and discipline. Wrongdoing the board has given a thorough and sensible way to deal with wrongdoing in all regards, including discipline, therapeutic equity, wrongdoing aversion and control. This is the view and results that criminologists and law specialists have arrived at today following quite a while of debate and have officially expressed that so as to battle wrongdoing and oversee, everything techniques must be pursued (Saffari, 1380). It is said that it is important to look at the control of wrongdoing based on stanzas and conventions so as to uncover its measurements and points. Unmistakably complete wrongdoing avoidance arranging may be conceivable subsequent to explaining the standards and procedures of wrongdoing control.

In criminology, the reasons for wrongdoing and their methods for overseeing it change generally as per various speculations. Some think about inner and expansive elements, and some think about prompt and quick reasons for wrongdoing. These causes, alluded to as pre-criminal circumstances, consider the outside and extraterrestrial circumstances and are more goal and useful than past hypotheses in the acknowledgment of wrongdoing (Nabizadeh Asl, 2011). It is a circumstance for the culprit and gives reasonable criminal chances to carry out the wrongdoing.

The constituent components of a criminal offense can be identified with a "criminal", an "unfortunate casualty" or a "situation" and once in a while together they can prompt wrongdoing (Nabizadeh Asl, 2011), so as of late new frames of mind have developed. Created in the field of criminal sciences, which are absolutely computational and administrative in nature, new viewpoints that as opposed to talking about wrongdoing examination and the explanations behind shaping an administrative methodology evaluate and after that oversee and deal with the danger of perpetrating a wrongdoing.

The sort of the executives has another significance, in light of the fact that as opposed to concentrating on the explanations behind the wrongdoing, it is increasingly about deciding Dangerous Theses to Enhance Their Control "(Marie, 2004) is refered to in certain sources as"

Crime Enhancement Policy. "(Mirkhili, 2009) Criminal approach is likewise utilized by methods, Attempts to control or decrease the danger of wrongdoing. The administration likewise attempts to all the more likely discourage wrongdoing:

1. Disposing of or constraining the variables that impact and impact criminal circumstances.
2. Proper administration of ecological, physical and social considers that turn make suitable open doors for wrongdoing (Najafi Abandabadi, 2008).

In this way, the most significant reason and subject to be examined for wrongdoing control and countering wrongdoing is to research the causes and factors of exploitation, including the job of the person in question, the items and spots presented to the injured individual in the wrongdoing. What is significant in controlling wrongdoing is controlling and observing perilous zones and conditions. In this model, measures are taken to kill, restore and confine guilty parties from the wrongdoing scene. This is the reason it is designated "computational equity" or "evaluative equity" or "assessed equity" (Pak Nihad, 2009).

It merits referencing prior that the article "Computational Justice in Nahj al-Balagheh" composed by Kiyomars Kalantari and Fatemeh Nouri has inspected the criteria of wrongdoing hazard evaluation and how it is overseen by Amir al-Mu'minin Ali (AS) utilizing narrative and substance examination techniques. √. As referenced, the previously mentioned research was composed just dependent on the lessons of Nahjol Balagheh and was distributed in the diary of Nahjal Balagheh Fifth Year No. 18 Summer 2016.

Criminal arrangement as wrongdoing control is another method for diminishing and controlling wrongdoing. A model wherein the danger of a wrongdoing is surveyed and estimated based on a situational discouragement instrument and after that oversaw. Something that are responsible for wrongdoing so as to lessen wrongdoing is to change the circumstance of individuals, articles or

places presented to exploitation. The following two phases of "recognizing in danger circumstances", "de-heightening and cost-cutting" will concentrate on the hadiths.

Identifying situations at risk of delinquency.

The preparation of crime atlas, and in other words, the identification of situations at risk of delinquency in ways that are the prelude to crime control by changing the status of persons, objects or places exposed to crime. Given that, the occurrence of delinquency in any society is one of the problems and concerns of the community, and on the one hand, the occurrence of delinquency reduces the level of public confidence and the sense of security of citizens, it is therefore essential to identify quantitative and quantitative measures. This abnormal phenomenon must be addressed and appropriate measures and strategies adopted to counter it, as stated earlier, this management or strategy is referred to as crime control.

In this regard, the preparation of a crime atlas as a database can be useful for identifying and analyzing more infected sectors and can open the way for law enforcement and security officials (Karimi, 2012). The authorities can use these tools to better plan for crime control. As a result, providing a geographic Atlas with a specific database and relying on a systematic approach can be helpful in discovering the logic and rules that are effective in causing social deviations.

Identifying situations at risk of delinquency enables a more accurate and complete understanding of the status of the offenses investigated by separating the offender's characteristics, the type of crime, the type and extent of each of the offenses involved, and other spatial and temporal characteristics of the location and time of the offenses. In any case, scholars have found that place, man, and time are the three most important elements in the formation of all kinds of social crimes in identifying the causes of crime. (Karimi, 2012)

In order to identify crime-risky situations in order to control crime, crime and its influencing factors must be identified before any action can be taken. In crime control, "identifying at-risk situations" and "potential crime targets" is the first step and starting point, and no effective crime-control program can be devised until dangerous or threatened situations are identified.

In identifying situations at risk of delinquency and in the control of crime, one must distinguish between situations of personal risk and those of a typical or sovereign risk. It is worth mentioning that in the jurisprudential and hadith sources, special attention has been paid to each one.

Personal risk situations from the perspective of verses and narratives.

Situations of personal risk are referred to in Islamic criminal law as personal vices that impede one's true and supreme knowledge of God and his servitude and positive treatment of other servants of God. In general, it is the villain who commits the crime, so combating the villain is an indispensable present for every reasonable person. A few personal risk situations will be considered below.

Soul evoking.

God says in verse 23 from sura Mubarak «أفرءيت من اتخذ الهه هوييه و اضله الله علي علم و ختم علي سمعه و قلبه و «.جعل علي بصره غشاوة فمن يهديه من بعد الله افلا تذكرون Who led astray his own god while he knew his true god, and led astray God, who knows the true god, and sealed his ear and his heart, and hid his sight? Who will guide him after God? Don't you understand?

To worship the breath of the air means to follow the breath of the air, and to follow the air is to degrade one's intellect and cognition. The Imam Ali (PBUH) has said: «الهوي شريك العمي»(حرانى، (83 :1363 In this eulogy, the imam has introduced the air of the soul as blind and harmonious and is intended to be the breath of human cognition. Destroys. Imam Ali states in another hadith «كم من عقل (506 :1414 :شريف الرضى، اسير تحت هوي امير»(شريف الرضى، (506 :1414 How very rational that is in the air.

Once the intellect is captured, it will no longer be able to fulfill its essential task of knowing the truths and distinguishing between good and bad. In another essay, he instructs. This sentence always confronts reason and air, because as the air of the self disables the perceptual and the intellect, the only way to fight the air of the self is the human mind; with the mind one can go to the war of the air and follow it. Avoid.

Poverty.

Poverty causes negative reactions from the individual and society, and social rights and entitlements are not fulfilled as they deserve. Imam Ali (peace be upon him) says to his son Hassan: Do not blame anyone who is studying their daily diet, because one who does not have his strength is very wrong. my child! The poor man is poor. His words are not bought and his status is not known. If the poor are truthful, they are called liars and if they are ascetic and worldly, they are called ignorant. my child! Anyone affected by poverty is affected by four traits: weakness in certainty and weakness in reason and fragility in religion, and little shame and shyness in face. Then, we seek refuge in God out of poverty.

In this long hadith, in addition to explaining the dangerous position of the poor, many of the harmful effects of poverty, including the inferiority of the poor, have been expressed. This vicious attitude in human societies has impeded the teaching and cultivation of humanity and has even led to a group's tendency to disbelief. When rich people look at the poor as abusive and consider him a miscreant, they are not willing to give in to the right, just as the previous people did not get the right because of this misconception: « : فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ » (هود:27) أَرَادِنَا بَادِي الرّأْيِ وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ» (هود:27) Then, the leaders and the wealthy of his people who disbelieved said: We do not see you except human beings like you, and there is no congregation of the poor and poor of us who follow you and give you no concessions, but we call

you liars. However, those who see themselves as financially superior insult and humiliate the poor and make fun of them.

Ignorance.

Ignorance is also one of the situations of personal danger. There is no doubt that ignorance is the cause of the decline of societies, and many verses of the Quran testify to this fact. The Qur'an ignores many of the previous nations who did not believe in their prophets: « قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا » They said: O Moses! He has made us a god just as they are gods. "By the way, you are a group you ignore", he said.

According to ignorant narratives, there are characteristics that each of them alone can lead to the decline of society. Prophet Ali (PBUH) has described the following characteristics and characteristics for the ignorant: One ignorant never realizes his mistake and does not accept the wrong advice, and in fact, ignorance forces him to do such an ugly act: "Jahal al-Najr al-Taqirah and at the same time al-Nusayl al-Khalil" (Amadi, 1366).

Two; one can never be ignorant of what he is doing and if he does not accept the sermon: "Jahal is free, and in all respects free" (Amadi, 1366).

The three ignorant always rely on their own desires, as opposed to the wise who rely on their own action: "The real Yatamad Ali Ali, al-Jahel Yatamad Ali including" (Amadi, 1366).

The four ignorant see everything with their eyes and their minds in their eyes, unlike the wise one who sees with their hearts: "Al-ulam looks for wisdom and memory and al-jahal looks for binary and unseen" (Amadi, 1366).

پنج - جاهل بیوسته به جانب افراط یا تقریب میل می‌کند و در هر کاری از حد اعتدال خارج می‌شود: «لاترى الجاهل إلا مفراطاً أو مفراطاً». (شريف الرضى، 1414: 479)

The five ignorant tend to go to extremes, and go out of moderation in everything they do: "Latter al-Jahal al-Mufrat'ah and Mafra'ta" (Sharif al-Razzi, 1414).

These attributes are only a part of the ignorant characteristics expressed here by the Prophet (peace be upon him), and all of them are caused by ignorance through ignorance. Can anybody or people with these characteristics expect anything but degeneration?

For the purposes of crime control, personal risk situations should be identified and appropriate strategies and strategies provided for each.

Hazardous situations of some kind from the perspective of hadith.

Risk factors have been introduced in Islamic penal law that are more relevant to the institution of government. Each of these, factors will be discussed below.

Discrimination and Injustice.

The transcendent basis and purpose of the Islamic state is to establish justice and equity in society. Imam Ali (PBUH) has introduced justice as the highest character: 'Ali Abdul Afzal Saji' (Amadi, 1366), as he saw justice as his great, divine, human and Islamic purpose, and made no effort to attain it. No. His magnificent words of wisdom, in the field of justice, are a lucid and lucid book for all righteous and libertarians of the world until He said: "The oppressed helper".

Given the importance and sensitivity of this issue, combating discrimination and injustice is one of the strategies for identifying at-risk situations that have been emphasized in crime control in Islamic criminal law.

Unjustified bleeding.

One of the poisonous traits that shakes the foundations of the Islamic state and is in conflict with citizenship rights and thereby causes injustice is that the ruler and the ruler have a vicious and bloody morale. Ali (PBUH) warns rulers against such ugly acts. He addressed to Malik Ashtar:

إياك و الدماء و سفكها بغير حلها فإنه ليس شيء أدنى لنقمة و لا أعظم لتبعة و لا أحرى بزوال نعمة و إنقطاع مدة من سفك
الدماء بغير حقها والله مبتدئ بالحكم بين العباد فيما تسافكوا من الدماء يوم القيامة فلا تقوين سلطانك بسفك دم حرام فإن ذلك مما

يضعفه و يوهنه بل يزبله و ينقله ولا عذر لك عند الله و لا عندى فى قتل العمد لأن فيه قود البدن و إن ابتليت بخطي و أفرط عليك سوطك أو سيفك أو يدك بالعقوبة فإن فى الوكزة فما فوقها مقتلة فلا تطمحن بك نخوت سلطانك عن أن تؤدى إلى أولياء المقتول حقهم...»(شريف الرضى، 1414 : 443)

"Avoid bloodshed and avoid unjust blood, which does not, like unjust blood, bring about divine punishment, nor increase the punishment, nor hasten the destruction of blessings, nor hasten the decline of government, ... , Do not strengthen your government, because the unjust blood loosens and destroys the foundations of the government and removes its foundation, transfers it to another, and you will have no excuse for unjust blood in my sight or in the presence of God; The punishment is retribution and it is not escape. "If you mistakenly shed somebody's blood, or struck you with a sword, or with your hand, or at some point your extremity would occasionally kill someone, let alone pride in preventing your pride from paying blood to the survivors".

Therefore, the Islamic ruler must not contaminate the blood of any innocent person and if he / she makes a mistake, compensate for the damage inflicted; otherwise, unjustifiably bloodshed can be the basis for injustice and a crime. Mistrust the institution of sovereignty and move away from the administration of state justice and the tendency for private revenge.

Arrogance and self-loathing.

One of the harms that could seriously harm the ruler and the broker and violate citizenship is the arrogance and authoritarianism of the rulers and government agents. In the treaty of Malik Ashtar, Ali (as) said to him:

«و لا تقولن انى مؤمر أمر فأطاع فان ذلك إدغال فى القلب و منهكة للدين و تقرب من الغير...»(شريف الرضى، 1414 : 428)

"And the devotee of the Prophet shall command the nobility of Zakal, the prince of my heart, and the prince of my soul, and my nearness ..." (Sharif al-Razi, 1414).

"Do not tell the people that they commanded me, and so do I, so it must be obeyed that such a great self-image corrupts the heart and fades religion, and causes blessings".

It can be said that the greatest disadvantage to the establishment of Islamic rule is the arrogant dominance of the agents over the people and the intolerance with the people. In any case, the philosophy of Islamic rule is that God is the supreme ruler and he is the ruler of the people. Therefore, the Islamic ruler must be free from any arrogance, self-centeredness and self-loathing. So, in the field of office, in order to deal with all kinds of ugliness and pests of values and violations of citizenship, one must proceed with regard to the divine power of power and the eternal public administration of the Truth over the entire system of existence. If an intelligent manager knows the whole world to be God and recognizes him at the top of all management over the work of managers, he can shine well and lead society to perfection.

Betrayal in Jerusalem.

Prophet Ali (PBUH) was very strict in dealing with the Beit al-Malam; he was very attentive to the actions of the agents and if he saw treachery, he would alert them and express his anger and discomfort and call on them. The divide of Bait al-Amal is ruled by the ruler, and he does not differ in this regard from the people;

"The Bacchus of the Order of the Prophet (PBUH) in the Lack of Divinity and the Exaltation of the Imams« بلغنى عنك امر ان كنت فعلته فقد اسخطت الهك و عصيت امامك: انك تقسم فىء المسلمين الذى حازته رماحهم و خيولهم و اريقت عليه دماؤهم، فيمن اعتماك من اعراب قومك. فوالذى فلق الحبة و برأ النسمة، لئن كان ذلك حقا لتجدن لك على هوانا و لتخفن عندى ميزانا، فلا تستهن بحق ربك و لا تصلح دنياك بحق دينك، فتكون من الاخسرين اعمالا ألا و إن حق من قبلك و قبلنا من المسلمين فى قسمة هذا الفىء سواء. يردون عندى عليه و يصدرون عنه»(شريف الرضى، 1414: 415)

"There is a report from you that if you did so you would have angered your God and disobeyed your Imam. The news came that you were giving away the booty of the Muslims with their spears and their horses and with their shed blood, to the Arabs whom their relatives could have chosen for you! To the God who crushed the seed and created the phenomena, if this report is true you were humiliated with me and your dignity was lightened! So do not light your Lord's right and do not

destroy your world by destroying religion, which will be the most loser of mankind. Be aware, the right of the Muslims who are with me or before you is equal to the division of Bethlehem; everyone must come to me and take their share from me".

Luxury.

The simplistic conduct is one of the devices of the wise government, and the leaders of the Pious have, Ali (as), prescribed such conduct for the rulers as obligatory:

"Allah the Exalted in the Presence of Ali Imam al-Adl al-Aqdawawa al-Nasah Kila al-Baqi'ah" (Klein, 1407).

"God has made it necessary for the leaders of the right to align themselves with people with disabilities so that poverty and poverty do not excite the poor and do not overwhelm them".

The philosophy of simple living conduct is the freedom of the aristocracy to serve the better; to sympathize with the helpless and comprehensible people of their lives, to strive for justice and prosperity for them, and to keep the rich from rebellion and rebellion. The leader of the Prophet Ali (PBUH) has instructed in this regard: « ان الله جعلنى اماما لخليفة، ففرض على التقدير فى نفسى و مطعمى و مشربى و ... ملبسى كضعفاء الناس، كى يفتدى الفقير بعقرى، ولا يطغى الغنى بغناه » (Delshad Tehrani, 1377).

“God has made me the leader of his people, and he has made it obligatory for me (my personal conduct) and my food and drink and my clothing to act as impotent people, until the incapable of sustaining my poor life and the rich by his wealth. Not rebellious and rebellious”.

The Prophet repeatedly advised his practitioners to live simple lives, avoid prosperity and luxury, especially not to spend money on wealth, and always keep God in charge of their deeds. The Imam had always sympathized with the poor and the poor, and was reluctant to accept the invitation of the rich, so they also ordered their servants to sit at a table with no resting-place, and not to eat mischievous morsels.

Prophet Ali (PBUH), in all his ethical recommendations, also reminded his practitioners to remind their followers that they must follow their Imam, who is responsible for his actions and all his commands. The Prophet always lived a simple life, and he knew the reason for this was his piety.

Designation and costly crime from the perspective of hadith.

In Islam, for every behavior, whether wrong, there are implicit works that are referred to as situational effects, the obvious effects that obedience or transgression have on this world, and Islam as the subject whose effect, there is some prejudice and prediction of future behavior; in fact, in Islamic law concerning the commission of certain acts - sin - in addition, to being prohibited in practice, in order to control the acts or abandonment of sin in the eyes of man for the purpose of de-escalation and cost perpetration. Those actions have been taken. Following are some of the de-escalation and costing of sin, and in other words, the sinful effect of sin control.

The prayer and prayers are a window into the world of Quds and a realm of conversation with the eternal beloved. Prayer is a way of fulfilling what the Lord has said in the Qur'an:

ادعوني استجب لكم» (غافر: 60)«

Prayer also relieves calamities.

Sin is effective in failing to pray, and in some ways has a negative effect on prayer, as it deprives man of prayer and even removes some of the sins of prayer for a long time, such as drinking wine until Forty days will render a person's prayer ineffective, and an absence that will render the prayer ineffective for some time.

Falling from the blessed eye.

Believers love one another, and God, who is most beloved, extends their love to one another. These friendships, of course, are in friendship with God, and in fact, their return to friendship is perfection and goodness. One of the effects of sins is falling out of the eyes of others, especially the blessed

one, because the almighty God takes his love out of his heart, and even if others have to respect him in appearance, they have no love in his heart. One of these sins is seeking the defects of others, as

the Amir al-Mu'minin (as) says: «من تتبع خفيات العيوب حرمه الله سبحانه مودات القلوب» (آمدی، 1366: 421)

"Anyone who seeks out the hidden flaws of others, deprives him of the love of the hearts of others"

and also elsewhere: «من رضى عن نفسه كثر الساخط عليه» (شريف الرضى، 1414: 470)

Scandal.

A man, who is honorable, does not change his dignity and reputation with nothing. So, he sometimes endures hunger, poverty and poverty, but refuses to reveal his secrets to others and spreads the news of his poverty and misery. How beautiful the Holy Qur'an depicts the face of this

dignity and dignity: «يحبسهم الجاهل أغنياء من التعفف تعرفهم بسيماهم لا يسألون الناس الحافاً» (بقره: 273)

"And from the chastity of the chastity, so that whosoever is not aware of them are rich and needy, they will find (their) poverty, never to ask for anything".

Anyway, it is an expensive product of faith. Man of piety and God believes in his God and never commits adultery, as he cares for his fellowmen and does not give them the slightest embarrassment, as if even in his own private life he was with himself and practiced solitude. He observes himself, for he knows that there is no solitude unless the great God and the angels of God and the spirits of the believers are present and observant; but the truth is sin, wickedness, and

misery, as he says in the chants of Khamas: «الهي! البستني الخطايا ثوب مثلتي» (مجلسي، 1403: 142)

"God! My sins have covered me with dishonor and dishonor".

In addition, sin reveals human imperfections, as the narration states:

«من لم يهذب نفسه فضحه سوء العاده» (آمدی، 1366: 240)

A person who does not purify his soul will expose his bad habits.

Drought and no rain.

Rain is a manifestation of transcendent mercy, and in Islam, it has its own customs. Traditions say that whenever a person prays during the rains, his prayers are answered. One of the effects of sin is drought and rains and heavenly rains. Imam Baqir (AS) says:

انه ما من سنه اقل مطراً من سنه ولكن الله يضعه حيث يشاء ان الله عزوجل اذا عمل قوم بالمعاصي صرف عنهم ما كان قدر لهم «
من المطر في تلك السنه الى غيرهم» (كليني، 1407: 272/2)

"No year of rain is any less than other years, but God sends rain wherever He wills. If one nation commits sins, it returns the rain which it predestined for them in that year and goes down to the other people, he does".

The plague and pest.

Sin itself is a plague on the path of pure human life, and it also causes the plague and other pests to descend on the individual and society. For this reason the divine authorities have always sought the great God for the sinfulness of their people, as they have prayed for:

«God! Forgive me for the sins that bring me down to evil» (مجلسي، 1423: 60)

قرآن کریم به روشنی بر این معنا تأکید می ورزد که گرفتاریهای انسان به خاطر اعمال بد او است. همچنان که در آیه شریفه می فرماید:

The Holy Qur'an clearly emphasizes that human suffering is due to its bad deeds. As the Sharif verse states: «و ما أصابكم من مصيبة فيما كسبت أيديكم و يعفو عن كثير» (شوری: 29)

و در روایت آمده است:

«مامن نكبه تصيب العبد الا بذنب» (كليني، 1407: 269/2)

"There is no calamity or misery except through sin".

Traditions have emphasized the pestilence of some sins. Not helping the oppressed, abandoning the good and forbidding evil, eating orphans, adultery, fleeing war, etc. are among the sins mentioned.

That is to say to the believer to try or approach, or for other reasons, to be patient and thankful for divine blessings, as was the practice of divine prophets.

CONCLUSIONS.

The present study examined the control of crime by relying on the hadiths and obtained the following results.

1. According to hadiths, air, poverty and ignorance were situations of personal danger.
2. Types of risky situations - most of which were related to the institution of sovereignty - include discrimination and injustice, unjustified bloodshed, arrogance and self-loathing, betrayal at the altar and luxury.
3. In the second stage of mass control, i.e., de-escalation and costly crime, there were also cases of failure to pray, falling asleep, scandal, drought, rain and pest.
4. Religious strategies and teachings of Islam to control crime and to cure its causes and factors and provide security will have better and deeper results in preventing criminals from entering the criminal life.

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RECIBIDO: 12 de septiembre del 2019.

APROBADO: 26 de septiembre del 2019.