

Roots of Sin and Destruction of the Religious Education in the Shia Belief

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Abstract

The religious Education is one of the key components of the present age detachment from which poses numerous problems for the society Islamic. One of the factors effective in the destruction of the religious Education is the roots of sin avoiding which can lead to the improvement of the religious Education of the members of the society. Thus, the present paper is aimed at familiarization with the most important roots of sin and its impacts on the destruction of the religious Education based on Islamic teachings In the Shia Belief. In order to achieve this goal, By means of a descriptive-analytical method, it has been attempted to look into the concept of sin and the religious Education and the most important roots of sin paving the way for the destruction of this lifestyle, so that according to them the members of society will be led towards a religious Education which will result in a society enriched and adorned by religious culture.

Keywords: roots of sin, destruction, religious lifestyle

1. Introduction

Valuable components inconsideration of which causes serious crises for families and their descendants; one of the factors effective in destruction of the religious Education is the roots and the religious Education is one of the most noteworthy and uses of sin; namely, what causes lie in the commitment of sin inconsideration of which leads to the destruction of the religious lifestyle. Most detachments from the religious Education that threaten humans are due to inattention to the causes of sin. Inconsideration of the causes of sin in the society might lead the way to the conversion of religious values into non-religious values .

When the noble Islamic values and religious beliefs are replaced with anti-values, the warm family environment is menaced by various types of spite and hatred. Thus, the society becomes destined to move toward annihilation and destruction and inhibits people from fulfilling the utmost goal of creation; therefore, greater attention must be paid to the causes of sin so that the religious Education could continue to improve.

In the previous studies, mostly the effects of sin and the methods of its treatment, particularly that of Tawba (repentance), were analyzed. Accordingly, in this paper by means of a descriptive-analytical method, has primarily delved into the concepts of sin and the religious lifestyle; subsequently, it has been attempted to look into the most important causes of sin and its impacts on the destruction of the religious Education from the perspective of Islamic teachings; these investigated causes consist of extreme love of the world, obeying the Satan and his soldiers, uncontrolled forces, ignorance, Sinful Thoughts, Suppression of Character, inheritance, Corrupt Environment, Bad Companions and Friends, Deviated Leaders and Rulers, Blind imitation and false self-belief, Wrong Interpretation of God's Blessings and Disasters, Overlooking Sin and Wrong Treatment toward the Sinner, attention to which leads the members of the society to the religious Education which will result in a society enriched and adorned by religious culture.

2. Results

2.1 Semiotics of Sin

Sin is one of the very important points that it necessitates noticeably being familiar with its concept. It should note this point in defining the meaning of sin that the sin denotes disobedience and doing an action against law and or transgression from the rule and or based on comments from some researchers, the sin is any action that its execution is unrighteous and from the viewpoint of Shariat experts it also refers to this point that the obliged

person commits an illegal action (Dehkoda, 1998). And in another place, the sin means the error, offence, incorrect action, and oppression and tyranny (Moein, 2008). Similarly, in religious terminology, the sin means disobedience and transgression from command of Almighty God (Dastdadeh, 1998).

It should be noted that there are numerous synonyms for sin, but in this paper only synonyms such as Al Atham (misdeeds), Al Dhanb (offence, crime) and Al Fahsha (vile deeds, crime, adultery) have been investigated in terms of Arabic language linguists and Qur'an and Hadith. According to linguists, Al Atham refers to anything which brings loss (Note 1), which obstructs the achievement of heavenly blessings and rewards (Note 2), and also refers to an action which is not lawful and permissible (Note 3). Also, Al Dhanb is used to refer to anything which has an unfair and unfortunate end (Note 4). Precision in great men's words shows that Al Fohsh and Al Fahesheh and Al Fahsha mean "very foul" while some have defined it as "absolute evil" (Note 5), and Al Fohsh, Al Fahsha and Al Fahesheh are acts or words whose indecency and vulgarity is considerable and evident" (Note 6), and refer to words and deeds whose foulness is not to be doubted. (Note 7)

The synonyms that were investigated in terms of Qur'an and Hadith are the same words analyzed by linguists, which include Al Atham, Al Dhanb and Al Fahsha. The word "Al Atham" and its synonyms have been used in Qur'an for 48 times in total (Note 8) and in Verse 112 of Surah An-Nisa (The Women) it is mentioned that Al Atham usually refers to deliberate and voluntary sins and basically, Al Atham means something that stops humans from doing thing and as sins obstruct humans from engaging in virtue, they are called "Al Atham" (Note 9), which based on Verse 9 of Surah Al-Mujadila (The Pleading Woman) has adverse and detrimental effects but whose adverse effects do not harm other people and are limited to its offender, such as drinking, gambling and negligence in praying which are merely related to Haq al-Allah (those sins which are related to the rights of Allah. (Note 10) The word "Al Dhanb" and its synonyms have been used in Qur'an for 35 times (Note 11), and based on Verse 16 of Surah Ali 'Imran (Family of Imran) its original meaning is sequence and following, and as after committing sins humans deserve to be condemned and punished, it is called "Al Dhanb". (Note 12) The word "Al Fahsha" and its synonyms have been used in Qur'an for 24 times (Note 13), and based on Verse 169 of Surah Al-Baqarah (The Cow) "Al Fahsha' is a sin that exceeds its limits and transgresses. Sin refers to anything which humans detest and which seems foul to a community (Note 14), which based on Verse 66 of Surah Al-A'raf (The Heights) is not related to Haq al-Nas (Note 15) (those sins which are related to the rights of others), and regarding its instances and illustrations Imam Sadiq (A)'s words can be mentioned here according to which: "*Al Favaheesh (plural of Al Fahsha) means adultery and theft*" (Note 16).

2.2 Defining the Concept of Religious Education

Education is the pressing need of humans in such a way that throughout their life, they are in constant need of it; this is why since time immemorial this has been taken into account by great teachers and social reformers. Regarding the concept of education, it should be noted that "the set of deliberate and purposeful deeds or effects of a human (trainer) on another person (trainee) , specifically the deed or effect of an adult and experienced person on a child and adolescent, is aimed at creating (moral and practical) attributes or professional skills; in other words, education, provision of opportunities and factors and the flourishing or fulfillment of specific talents are aimed at voluntary growth and development of the trainee toward desired goals and are based on well-calculated plans" (Kardan et al., 2005, p. 366); in another concept , "education is an interaction between two changing poles (trainer and trainee) that is preceded by a principle and is based on a goal and in need of design and plan" (Hoshyar, 1956, p. 13).

However, all the lifestyles in the world can't guide humans towards happiness and bliss. There is only one Education that directs humans to their ultimate destination and goal and that is the religious lifestyle. This Education is adorned with Islamic instructions, applying which in individual, social and all other aspects in life helps to the ideal direction and orientation of human behavior and action. By drawing on this lifestyle, many unsolvable problems in humans' lives will be removed and humans will be blessed with a life of joy and happiness. Therefore, humans should always seek after this ideal Education and its achievement and realization is not possible unless by referring to Islamic verses and narrations in the Shiite belief. By referring to them, all the aspects of this ideal Education and the useful implications arising from it can be achieved.

2.3 Investigating the Most Important Causes of Sin and Its Impacts on the Destruction of the Religious Education

Sin is an extremely dangerous disease that has always been tied to the human Education and can never be overlooked since in case it is not properly considered, severe and irreparable damages will inflict the religious Education and the compensation for these damages will be highly difficult or almost impossible; so, the roots and causes of contamination with sin should be studied closely so that they do not lead to the destruction of the

religious lifestyle. In this paper, it has been attempted to make mention of the most effective causes, by citing verses and narrations, which include the following:

2.3.1 Love of the World

One of the roots of sin is the love of the world which is the root of all corruptions and origin of all misfortunes of humans in life and cause of deviation from the religious lifestyle. Qur'an says in this regard: "Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion." (Surat 'Āli 'Imrān (Family of Imran)/verse 185); but this question is raised whether one must fully disregard the world so as to distance oneself from deviation from religious Education or not. In response to this question, Imam Ali (A) says: "the unlawful world is like a poisonous snake, its skin is soft but it has a deadly poison inside, the deceived ignorant person will be taken in by it and the wise intelligent person will avoid it" (Razi, 2000) and Muhammad ibn Muslim quotes Imam Sajjad (A): "having known the love of the world, prophets and scholars have said that love of the world is the greatest of all sins and that there are two types of attachment to the world: one is based on adequacy and sufficiency, and the other is the cause of damnation and distance from the mercy of God" (Hor Amoli, 2001); so, one must not transgress the level of adequacy and sufficiency in one's attachment to the world since it leads to contamination of humans' religious Education and draws them away from the mercy of God.

If humans devote all their concerns and attention to this world, they may give in to any social, economic and other sorts of oppression and only think of attainment of the benefits and advantages of this worldly life. This dangerous act in turn will distance them from all the main goals of their life and expose them to the abyss of eternal death. So, humans must always regard the world as a passage that has to be passed in order for them to reach their eternal abodes.

2.3.2 Obeying the Commands of the Satan and His Soldiers

One of the roots of sin that draws one away from religious Education is obeying the commands of the Satan and his soldiers; Qur'an says in this respect: "And of the grazing livestock are carriers [of burdens] and those [too] small. Eat of what Allah has provided for you and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy." (Surat Al-'An'ām (The Cattle)/ verse 142). If following this dangerous enemy overshadows humans' life, it will plague them with different kinds of impurity and evil, escape from which will be very difficult for humans, since the devil (Satan) and his disciples strive to mislead humans shrewdly. Imam Sadiq (A) says in this regard: "as this verse was revealed" And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins—and who can forgive sins except Allah?—and [who] do not persist in what they have done while they know. Those—their reward is forgiveness from their Lord and gardens beneath which rivers flow [in Paradise], wherein they will abide eternally; and excellent is the reward of the [righteous] workers." (Surat 'Āli 'Imrān (Family of Imran)/verses 135 & 136). Satan climbed one of the mountains in Mecca which was called Thor and called forth his devilish followers out loud. All surrounded him and said: why have you summoned us? He said: this verse has been revealed. Now which one of you can rise up against it? One of them said: I can do this and that. He retorted: you won't be able to do this. Another one rose up and professed: I will do that by this. He retorted: you won't be able to do this either. At last, Vasvas al-Khannas (the mischief of the stealthily withdrawing whisperer) rose up and said: I shall do this. He retorted: how and by what means? He spoke out: I shall give them my word and seduce them into committing sins and once they commit sins I will make them forget God's forgiveness. Satan retorted: aye, you will be able to this; and hence appointed him to this task until the Day of Judgment" (Ibn-Babuyah, 1957), and all of these show the dangerous nature of the aforementioned factor and if humans think with their common sense they will realize this important fact. The great Shia Imams have also mentioned several precious points regarding this dangerous factor and referring to them is highly instructive, for example Imam Sajjad (A), in *Sahifah As-Sajjadiyah*, seeks refuge in God by escaping this ominous enemy and says: "O dear my Lord, we seek refuge in you from the temptations of the cursed Satan and his tricks and deceits and we seek refuge in you from any attachment to his wills and his promises and his tricks and traps. O dear my Lord, we seek refuge in you, when the Satan attempts to deviate us from your obedience and seduce us into sinning against you for the sake of our humiliation, for the sins that he adorns for us will please us and your obedience that he renders unpleasing for us will become intolerable for us" (Ali ibn al-Husain, 1997); therefore, humans must be vigilant and know that they must not obey the enemy of God since obeying him, deviates them from religious Education and lures them into the trap of destruction.

2.3.3 Uncontrolled Forces

If we study carefully, we will notice that most deviations and transgressions in humans' Education can be traced back to the three drives of lust, anger and pride. It should be noted that these three drives are necessary in the lives of humans but if they are not controlled and adjusted and if they go to extremes, they will be considered as one of the important roots of deviation from religious lifestyle. Qur'an says in this regard: "Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation." (Surat An-Nisā' (The Women), verse 27).

It is true that humans like to satisfy these mentioned drives, but observing moderation in them can protect humans from digression and impurity. Imam Ali (A) in mentioning the harms arising from leaving moderation in human drives says: "disclaim your abusive tendencies and overlook the desires of the flesh for they lure you into the valley of sins and all of a sudden leave you in the midst of impurity and flaw" (Tamimi-Amadi, 1995) If humans do not pay attention to these invaluable words and leave moderation and restraint, they will be led to the path of destruction and death, as Imam Javad (A) says: "he who has mounted the horse of lust and rides arbitrarily, will never be safe from flaws and falls" (Majlisi, 1939); In order to understand the depth of the catastrophe of leaving moderation in human drives, scholars of ethics point out that Lust lures humans into overindulgence in physical pleasures which eventually, results in prostitutions and obscenities. Anger forces humans to engage in tyranny and wrongdoing and transgression. Pride revives supremacy and self-adulation and pride and the spirit of egotism in humans and lures them into committing grave sins" (Fakhr-al-Razi, 1997) In description of the drive of lust, it should be noted that the greatest causes of destruction of humans is the urges of the stomach; the same very thing that sent down Adam and Eve from the heaven which was the rest house to the world which is the house of need and shortage; in fact, the stomach is the source of temptations and origin of pains and pests for even carnal desires follow it and following these two is the desire for accumulation of property and position which is a means for gaining more tasty food and more women and as a consequent of these all, a conflict will be caused to achieve property and position and disputes and the pest of hypocrisy and pretension and pride and self-conceit will be brought about; subsequently, these lead to jealousy, spite, enmity and hatred and force people to get involved in various oppressions and vices and prostitutions (Feyz Kashani, 2008); so, these drives must be controlled so as not to witness various corruptions and deviations resulting from that in life.

2.3.4 Ignorance

One of the roots of sin is ignorance and stupidity which draw humans away from religious lifestyle. Ignorance has different types and ignorance regarding God, ignorance regarding the goal of creation, ignorance regarding the rules of creation and ignorance regarding the vices and effects of sin are some of them. In this regard, Qur'an refers to some evidence and says: "And We took the Children of Israel across the sea; then they came upon a people intent in devotion to [some] idols of theirs. They said, "O Moses, make for us a god just as they have gods." He said, "Indeed, you are a people behaving ignorantly." (Surat Al-'A`rāf (The Heights)/verse 138); also quoting prophet Lot (A) addressing his people: "Do you indeed approach men with desire instead of women? Rather, you are a people behaving ignorantly" (Surat An-Naml (The Ant)/verse 55).

So humans must overcome their ignorance, since it paves the way for impurity and foulness. Imam Ali (A), in his precious message to Malek Ashtar, has made mention of this and says: "it is only the ignorant and the wicked that have the daring and audacity to (disobey) God" (Razi, 2000); Sometimes humans find a cause dangerous but when a number or figure is mentioned regarding that, its danger will be felt more strongly. Regarding ignorance (Al Jahl) also in the narrations on the danger of ignorance number 75 has been mentioned, as ignorance brings about 75 foul or vulgar attributes (Note 17).

So, humans must take various measures, such as learning religious teachings, deliberating on the verses and hadiths, etc., in order to overcome their ignorance.

2.3.5 Sinful Thoughts

Another factor in humans' life which is the origin of their deeds and behaviors is thought and reflection. Healthy thoughts yield healthy and pure results in life and contaminated thoughts yield unhealthy and impure results. By careful reading of the narrations, it is inferred that sinful thoughts and ideas in life must be prevented since sinful and evil thoughts darken the heart, destroys its purity and clarity and draw it nearer to the darkness of sin than the purity of obedience to God. Imam Ali (A) says in this respect: "your thoughts on sin lure you to get caught in its trap" (Tamimi-Amadi, 1995); Sometimes, in order to understand the danger associated with a cause, bringing examples can be very effective. One of the useful examples in relation with the impact of sinful thought on its commitment is Christ's advice to his disciples which says: "Musa bin Omran ordered you not to do commit

adultery and I order you not to even think of adultery, let alone do it. Any person who thinks of adultery is like a person who lights a fire in a beautiful and colored mansion and in this case the smoke of the fire will destroy the color of the house although the house does not burn” (Majlisi, 1939; Qomi, 1995). Paying attention to which can protect humans from vain and impure thoughts and eventually help obscure sinful thoughts or incentives.

2.3.6 Suppression of Character

According to Qur’an, humans are the substitutes of God and respected by angels. God has created and suppressed all things for them; Qur’an says in this respect: “And He has subjected to you whatever is in the heavens and whatever is on the earth—all from Him. Indeed in that are signs for a people who give thought” (Surat Al-Jāthiyah (The Crouching)/ verse 13); it also says: “And we have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.” (Surat Al-‘Isrā’ (The Night Journey)/verse 70); these expressions indicate the high and honorable character of humans and divine material and spiritual blessings regarding them who are the flowers of the flock. Now if in the lifestyle, the highly valued character of humans is not taken into account, they will become contaminated with sin and transgression; on the contrary, if humans come to know and value their character, they will never undermine their great characters for transgression and deviation from their lives, so they won’t exchange a golden coin with a clod. Imam Sajjad (A) says concerning this: “he who holds his soul in high esteem, will not take much liking to the material things in the world” (Ibn-Shaba, 1984). These words of Imam Sajjad (A) indicate that suppression of the character of humans leads to the love of the world and inclination toward debased and wrong affairs in life; while maintenance of the character and attention to it does not subjugate humans to depravities in life. the feeling of lack and inferiority complex, that are caused due to humiliation and unawareness of the character of humans, which naturally leads humans toward sins and any depravities in the lifestyle; Discord (Note 18); Telling lies (Note 19); Selfishness and oppression (Note 20); reflection on them gives people the idea that they should not suppress their personality value which leads to contamination with sins and distancing from the religious lifestyle.

2.3.7 Inheritance

Today, it is perfectly known by everyone and it is an obvious scientific and religious fact that the same way children inherit their physical traits from the parents, they inherit spiritual and emotional states from the parents as well. For instance, the parents that are brave, pure, determined and religious in life, have a great role in transmitting these attributes to their own children; and on the contrary, if they are fearful, impure, weak-willed and unrestrained, they will surely bring about these attributes in their children; therefore, one of the roots of sin for deviation from religious Education is the factor of inheritance. In this regard, Qur’an says that Noah (A) cursed his sinful people thus: “And Noah said, “My Lord, do not leave upon the earth from among the disbelievers an inhabitant. Indeed, if you leave them, they will mislead your servants and not beget except [every] wicked one and [confirmed] disbeliever.” (Surat Nūh (Noah)/verses 26 and 27); this verses refer to the inheritance law; that is to say, impure parents beget impure offspring. The Prophet of Islam (PBUH) also says in this respect: “a wretched human is considered wretched in the mother’s womb and a blissful human is considered blissful in the mother’s womb” (Majlisi, 1939; Karami, 2007); and Imam Ali (A) says: “avoid wedding women with little wisdom since companionship with them is disastrous and their children are (in the path of) destruction” (Koleini, 1961; Hor-Amoli, 1956)

2.3.8 Corrupt Environment

One of the important issues that have great significance is the environment. It should be noted that a corrupt environment has a specific role in deviation and contamination of human Education and in order to maintain it, humans must avoid such environments. When corruption dominates all the life environment and humans alone can’t change that environment, but are rather exposed to the severe risk of environment, in such cases, one must avoid impure environments and immigrate; yet if these persons remain in a corrupt environment and be influenced by that, they can never attribute their sin to the living environment. In a narration, it has been mentioned that in the presence of Imam Sadiq (A) the corrupt environment of one of the countries of the last rule which is surrounded by sin and corruption and transgression, was spoken of and Imam told one of his disciples by the name of Mofazzel: “if you want to maintain your religion, do not consider it as your place of residence for that is home to sedition and chaos and escape from there from one stone to another stone (or from a grove to another grove).” (Khorasani, No date, p. 875); so humans should keep themselves away from the environments contaminated with moral, social, economic and other types of corruption, since being placed in such environments can lead humans towards these corruptions and deviate them from the right path.

2.3.9 Bad Companions and Friends

One of the other roots of sin is bad friends and companions which can be an important factor for transgression and contamination of the human lifestyle. In Qur'an and narrations, this has been greatly taken into account and warning and wide recommendations have been made in this regard. Qur'an mentions in Surat Al-Furqān (The Criterion)/verses 27-29: "at the time of the Prophet of Islam (PBUH) two of the pagans in Mecca by the names of Aqaba ibn Mabat and Abi ibn Khalaf were friends. Whenever Aqaba came back from his trips, he would prepare some food and invite the great men in his tribe to the house, although he had not become a Muslim he would invite the Prophet of Islam (PBUH) and wanted that prophet to take part in his food. Once he came back from his journey and as usual invited the noble men in his tribe and the Prophet of Islam (PBUH) as well. When he opened his food and prepared the food, the Prophet (A) told him: I won't eat of your food unless if you testify to the oneness of God and my mission. Aqaba put in words the oneness of God and the mission of that prophet and became a Muslim. This news was heard by his friend Ebi, he protested and said: have you deviated from your religion?! Aqaba said: I have not deviated, but a man came to me and did not like to eat of my food except if I recite shahadateyn (declare my faith). Ebi said: I will never be satisfied with you unless if you stand against Muhammad and do not offend him. Aqabeh was taken in by the words of that bad friend and did the same and eventually in Badr war he came into war with the Muslims as one of the soldiers of the division of heresy and was killed and his friend Aby was also killed in Ohod War. The verses: "And the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the Messenger a way/Oh, woe to me! I wish I had not taken that one as a friend/He led me away from the remembrance after it had come to me. And ever is Satan, to man, a deserter." (Surat Al-Furqān (The Criterion)/verses 27-29) were revealed and it expressed the destiny and hard punishment of that person that was deviated from the straight path because of having chosen a wrong friend" (Tabrasi, 1993). These verses indicate the state of Aqaba and people like him who have chosen bad friends and this selection has led to a deviation from his lifestyle; The reason why Qur'an emphasizes avoiding bad friends and companions is that they will adversely affect humans and make them like themselves (Note 21), And its consequences are entering into hell and suffering God's painful chastisement (Note 22). A bad friend and companion may have a beautiful and beguiling appearance at first glance, but humans should be careful not to be deceived or beguiled by this appearance and should know that the consequence of having a bad friend and companion is not good or pleasant. (Note 23) Furthermore, humans follow their friend and companion's beliefs (Note 24). So, if they follow a good friend and companion, this will positively affect them and if they follow a bad friend and companion, this will have numerous adverse effects on them. This is why our Infallible Imams (A) always asked their disciples and friends to part their ways with bad friends and companions and stop socializing with them (Note 25).

2.3.10 Deviated Leaders and Rulers

One of the factors effective in the reform or corruption in the society is leaders and rulers. That people mostly resemble their leaders and not their fathers (Note 26). And reform of people is not achieved unless with the reform of the leaders (Note 27). So people should be highly careful when choosing their leaders and commanders, so that they can avoid various deviations and digressions and a religious Education can be propagated.

2.3.11 Blind Imitation and False Self-Belief

One of the factors and roots effective in the Education are imitation and suggestion which, in case conducted competently and rightly, will lead to good deeds in life; otherwise, they will lead to deviation. As an example, blind imitation of the forefathers was a faulty logic that the heretics defended against the prophets and the very same flawed logic didn't let them draw away from sins and doctrinal and moral deviations in the lifestyle; Qur'an says in this respect: "And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers understood nothing, nor were they guided?" (Surat Al-Baqarah (The Cow)/verse 170) In addition to unconscious and unwise imitations, people's false self-suggestions can also pave the way for humans' digression and mislead them, as the Prophet of Islam (PBUH) says: "do not suggest the path of lies to the liar as the children of Jacob didn't know that the wolf eats humans as well until their father suggested this to them" (Qomi, 1995).

2.3.12 Wrong Interpretation of God's Blessings and Disasters

One of the other roots of sin in the Education is wrong and flawed interpretation of divine blessings and disasters. If humans get immersed in joy when facing divine gifts such as beauty, wealth, etc. and forget that all these have been bestowed on them by God, gradually the same gifts will lead them to foul and unrighteous deeds and distance them from a healthy lifestyle; but if they are realistic and admit that they have nothing and everything is

given by God, with this reformed approach they will be immune from deviation and digression towards foul deeds. In addition to divine gifts, sometimes encounter with hardship and problems may also deviate humans from the right path and mislead them towards impurity and evil. So humans must reform their attitude in encounter with both blessings and hardship, and attribute the blessings to God and consider the hardship as transient, so that their existence wouldn't contaminate them with different moral, social and other types of transgression, as there were many people who faced various blessings and hardship but none of these managed to deviate them from the right path. An example of such persons has been mentioned in the words of the Infallible Imams (A) which is worthy of deliberation; the same way that Imam Sadiq (A) has referred to Mary and Job who remained in the right path despite beauty and existence of different disasters and who didn't deviate from the right path even for a moment (Note 28).

2.3.13 Overlooking Sin

One of the extraordinary arts of us, humans, is overlooking one's sins and degrading them in others; While it is the worst sin (Note 29) and is one of the roots of sin in deviating the Education and causes the person to distance himself from the straight path and to be drawn to the deception of sin and transgression since by overlooking sins, humans become contaminated with them and commitment of these small contaminations, they will be accumulated. It will end in something which is unsolvable and will lead the humans' Education to destruction (Note 30). For the danger of ignoring sins to be more tangible for people, a parable will be mentioned paying attention to which can be helpful. In this parable, the Prophet (P.B.U.H.) asked his friends to gather some firewood yet they told him there is no firewood. In answer to them, the Prophet (P.B.U.H.) told them to bring any they find. When they all brought the gathered firewood, the little firewood increased in size when accumulated together (Note 31). And this parable refers to not ignoring or disregarding small transgressions, as their accumulation leads humans totally astray and destroys them in the end. A realistic believing (Muslim) person, when faced with both small and big sins, should always regard sin as a mountain and not disregard it as a small insignificant fly (Note 32).

2.3.14 Wrong Treatment toward the Sinner

One of the factors effective in performance of humans in the Education is how others treat; if humans act equally in their encounter with righteous and unrighteous persons, the righteous will lose their motivation for virtue and the unrighteous will be encouraged in their foul deeds. So people should behave towards them based on their actions respectively (Note 33). If humans become angry and behave furiously in their encounter with a sinner (Note 34) But the silence of man against evil view, the most prevalent is of evil and far from the style of religious life God's silence in the face of the man who by his silence did not stop the of evil of punishment as the perpetrator of the crime is revealed (Note 35); and such a treatment toward the sinners causes them to realize their errors and reform their lifestyle.

3. Conclusion

The religious Education is one of the key components of the present age detachment from which causes major problems for the families and their descendants. One of the factors effective in the destruction of the religious Education is the roots of sin avoiding which can lead to the enhancement of the religious Education in the lives of the members of the society. The most important causes of sin and its impacts on the destruction of the religious Education from the perspective of Islamic teachings, include extreme love of the world, obeying the Satan and his soldiers, uncontrolled forces, ignorance, Sinful Thoughts, Suppression of Character, inheritance, Corrupt Environment, Bad Companions and Friends, Deviated Leaders and Rulers, Blind imitation and false self-belief, Wrong Interpretation of God's Blessings and Disasters, Overlooking Sin and Wrong Treatment toward the Sinner, attention to which leads the members of the society to the religious Education which will result in a society enriched and adorned by religious culture.

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Notes

- Note 1. Tafsir al-Manar.
- Note 2. Translation and research of Mufradat Alfaz al-Quran.
- Note 3. Lisan al-Arab, Vol. 1, p. 741.
- Note 4. Translation and research of Mufradat Alfaz al-Quran, Vol. 2, p. 20.
- Note 5. Qamoos ul-Qur'an, Vol. 1, p. 153.
- Note 6. Translation and research of Mufradat Alfaz al-Quran, Vol. 4, p. 19 & 20.
- Note 7. Study of sin.
- Note 8. Qamoos ul-Qur'an, Vol. 1.
- Note 9. Tafsir-i Nemunah.
- Note 10. Tafsir al-Mizan.
- Note 11. Study of sin.
- Note 12. Majma' al-Bayan fi Tafsir al-Qur'an.
- Note 13. Study of sin.
- Note 14. Tafsir al-Mizan, Vol. 1, p. 631.
- Note 15. Tafsir al-Mizan, Vol. 8, p. 106.
- Note 16. Tafsir Noor al-Thaqalayn, Vol. 5, p. 111.
- Note 17. Imam Sadiq (A) has referred to hearing, concerning the number of sins that are caused as a result of ignorance and says: "Know reason and its soldiers and also ignorance and its soldiers. Then, he counted 75 vices as the soldiers of ignorance" (Koleini, 1946).
- Note 18. Imam Ali (A) says: "hypocrisy of humans is due to a mistake and lack that they seek in themselves." (Tamimi-Amadi, 1995)
- Note 19. Prophet of Islam (PBUH) says: "a liar never lies except for the depravity that exists (and is felt) in him" (Majlisi, 1939)
- Note 20. Imam Sadiq (A) says: "no one engages in arrogance and despotism except for the degradation and lack that he feels within himself" (Koleini, 1946).

Note 21. “And it has already come down to you in the Book that when you hear the verses of Allah [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed Allah will gather the hypocrites and disbelievers in Hell all together—” (Surat An-Nisā’ (The Women)/ verse 140).

Note 22. “About the criminals,/ [And asking them], “What put you into Saqar?”/They will say, “We were not of those who prayed./ Nor did we used to feed the poor./And we used to enter into vain discourse with those who engaged [in it],” (Surat Al-Muddaththir (The Cloaked One)/ verses 41-45).

Note 23. Imam Javad (A) says: “avoid socialization with the wrongdoer since like a naked sword his appearance is beautiful but his effects ugly” (Majlisi, 1939, Vol. 74, p. 195).

Note 24. The Prophet of Islam (PBUH) says in this regard: “humans have the religion of their friends and companions.” (Koleyni, 1946, Vol. 2, p. 374).

Note 25. Suleiman ibn Jafar Jafari says that Imam Kazim (A) told me: “why do I see you near Abdulrahman bin Yaacob? He said: he is my uncle. He answered: he has a wrong belief about God; either socializes with him and leaves us or socializes with us and leaves him” (Koleini, 1946; Hor Amoli, 1956).

Note 26. Imam Ali (A) says: “people resemble their rulers more than their fathers” (Majlisi, 1939).

Note 27. Imam Ali (A) says: “people won't be reformed unless by correction of the parents and rulers.” (Razi, 2000)

Note 28. Imam Sadiq (A) says: “when the Day of Judgment is approached, a beautiful woman who has indulged in sedition (and sin), due to her beauty, is brought there. That woman says: o Lord! (Since) you created me as a beautiful woman, it was due to the same beauty that I indulged in sedition (and sin). Saint Mary (who was unique in terms of beauty) is brought there and he is told: are you more beautiful or her? We endowed her with beauty yet she committed no sins. Also, a handsome man who has committed sin due to his beauty is brought there. He says: Lord! You created me as a handsome man and by this I was tricked by women. Joseph (A) is brought there before that man and he is told: are you more handsome or him? We endowed him with beauty yet he was never taken in by women. Then a man who was in trouble due to the calamities he has faced is brought there. That person says: Lord, you inflicted so much trouble on me and for this I was afflicted with sedition. Job is brought there and he is told: was your trouble more challenging or his? He was inflicted too; ye he never indulged in sedition” (Koleyni, 1972).

Note 29. Imam Ali (A) says: “the worst sin is what the sinner degrades” (Razi, 2000).

Note 30. Imam Baqir (A) says: “avoid sins that are disregarded for those sins (also) have a seeker from God (that is, an angel that seeks and pursues small sins) and indeed small sins are calculated for humans until they lead to his destruction” (Hor-Amoli, 2001).

Note 31. Imam Sadiq (A) in this regard quoted an account of the Prophet of Islam (A) and said: “indeed, the Prophet of Islam (PBUH) (with his disciples) landed in a barren ground; the Imam told his disciples: bring some firewood. They stated: O Prophet of Islam (PBUH) we are in a barren place and here there is no firewood. The Imam said: each one of you should bring as much as you could; (no sooner was this aid that) each one brought some firewood and poured before the Prophet. The Prophet of Islam (PBUH) said: the plants are calculated thus as well; then he said: avoid small sins for everything has a seeker and indeed the seeker of sins (that is an angel) writes down what (people) have sent forth and their effects” (Hor-Amoli, 2001)

Note 32. The quoted account indicates that overlooking sin is one of the roots of sin that deviate the Education and one must be very careful about it; so, in order to depict a clear picture of humans' attitude to the sin, this hadith must always be taken into account: “any sin that the believer has committed, he sees it as a mountain that is stood on top of him and he fears for it to fall over; and the hypocrite sees sin as a wasp that sits on his nose and he has to make it fly” (Naraq, 2008).

Note 33. Imam Ali (A) says in a letter to Malek Ashtar: “the righteous person and the sinful person must never be deemed equal in your view since their equal treatment causes the righteous persons to become disinclined in their good deeds and the wrongdoers to become encouraged in their bad deeds, treat each one of them according to their acts” (Razi, 2000).

Note 34. Imam Ali (A) says: “the Prophet of Islam (PBUH) ordered us to treat the sinners with a wrathful and infuriated face” (Hor-Amoli, 1956).

Note 35. Imam Sadiq (A) says: “God sent down two angels for the people in a city so as to destroy that city for its people. When the two angels set for that city, they saw a man in prayers and supplication; one of them turned

back to God and said: O God, I went to that city but I saw that your servant was praying to you and calling on you. God said: do as I have ordered you for that man has never become infuriated and wrathful (toward the sinners) for my sake” (Hor-Amoli, 1956).

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