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## “Avoidance from the sin: The start point of religious lifestyle”

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### ABSTRACT

The religious lifestyle is one of the most valuable significant elements that avoidance from this element may create several crises for the families and their generations. Avoidance from sins is assumed as one of the key points in religious lifestyle by considering this issue every community may lead people's lifestyle toward religious conduct and it serves as a drug for treatment of the given community. Hence, the current essay is purposed to familiarize with most efficient ways of avoidance from sins as the start point in religious lifestyle. In the course of realizing this objective and by employing the analytical reviewing technique and utilization from the Islamic first-hand and reliable sources, we imply the foremost samples of the acquired results in this regard including semiotics of sin and religious lifestyle, the relationship among the sin and religious lifestyle, and the most effective strategies for avoidance from sin thereby the lifestyle may be corrected.

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## INTRODUCTION

Paying attention to religious lifestyle is one of the social promotional dimensions in various fields that ignoring this dimension will be followed by several irrecoverable blows and failures. The sins are some of the existing blights in religious lifestyle that most of calamities, which humans may be inflicted from them, are due to being fouled by them. Under the current conditions when the sins have been spread throughout the society more than ever and vice has been substituted with virtue, paying due attention to strategies of avoidance from sin is considered as the serious necessities in leading unhealthy lifestyles toward the purified lives based on religious commands for all humans, especially young generation. It is a matter of fact that avoidance from the sin may prepare the ground for residing in a life that is adorned by Islamic injunctions and religious teachings. There are several strategies to avoid from the sins so it is referred to some of the most effective types of them that if these strategies are put at disposal of members of the community they can recede from the sins by means of omission and substitution rule and replace the original and fundamental Islamic beliefs and values in their lifestyle.

The present article has primarily dealt with definition of sin semiotics and religious lifestyle and the relationship among the sin and religious lifestyle and at next chapter it has referred to the most efficient strategies for avoidance from sin thereby the lifestyle can be corrected.

### Methodology:

The conducted study is of analytical review type to find the answers to four questions including: What is the meaning of sin? What is the meaning of religious lifestyle? What is the relationship among sin and religious lifestyle? And which are the strategies to avoid from the sin in leading the religious lifestyle based on the Islamic texts? The related data were collected by librarian technique from the printed texts and mainly based on referring to Holy Quran, and narratives (traditions) from Pure Imams (PBUT) in Islamic reliable sources including the Quranic exegeses like Al-Mizan Nemooneh (typical), Majma-Al-Bayan, and other religious books such as Nahjolbalagheh, Behar Al-Anvar, Kafi Principles, Safinat-Al-Bihar, Mizan-Al-Hekmat, Vasayel Al-Shiite, Ghorar Al- Hekam and Dorar Al-Kalem etc. Fiches, information banks, and computerized networks etc

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are tools for data collection. After gathering data and in line with data analysis, traditional and rational method and analysis of concepts were employed in such a way that with referring to the reliable and documented sources from Quranic verses and hadith from Pure Imams (PBUT), the research findings and documentations were quoted and they were theoretically analyzed.

#### *Findings:*

##### *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 (Dehkhoda, 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).

##### *2. Defining the concept of religious lifestyle:*

The lifestyle is one of the components, which should be recognized for their concept, since type of identifying the lifestyle may essentially affect on advancement of human community. To define concept of lifestyle, it should mentioned that it includes the certain system of life that is specified to a person, family or community with certain identity. This system is general geometry of external and physical behavior and distinguishes the individuals, families, and communities from each other. The lifestyle may be deemed as a more or less comprehensive and integrated group of daily activities of a person that it not only meets his/ her current requirements, but also embodies a certain narration that s/he selects for his/ her personal identity against others, which can be completely visible or deductible based on observation (Sharifi; 2012:146). And in another place, the concept of lifestyle denotes a convergent pattern (general totality) or a regular group of internal and external behaviors, social statuses, and the assets that an individual or a group invents or selects based on some of his/her and their interests and preferences (tastes) in interaction with their environmental conditions. Or briefly, lifestyle is a systematic pattern or group of the preferred actions (Mahdavi Kani; 2008:78).

Regarding the religious lifestyle, this point should be carefully considered that if the religion is assumed as the tool for human's salvation and well-being in all individual, social, and historical aspects, such a belief requires that the religious guidelines to be governed over the lifestyle in order to create the orientation and purposing the model for human's behavior and action since the religion causes deep and wide transformation and effects in human's thought and spirit as a divine guidance. In the light of such transformation that covers system of recognitions and beliefs, values and tendencies, and behaviors and actions, the intuitive and natural talents of human are flourished and guided and to be perfected through a special path (Javadi Amoli; 2008:15). Therefore, it requires the lifestyle to be led to religious tendency and trend.

##### *3. The relationship among sin and religious lifestyle:*

The religious lifestyle is an objective, detailed, and comprehensive image of Islamic injunctions, which denotes this point that Muslims should extract and derive all of their conducts and behaviors exactly and specifically from the religious texts in all dimensions of their life and employ them in everyday life. Sin is one of the existing blights in damaging to religious lifestyle if it spreads in individuals' life they may become pessimistic to each other and as a result their mutual relations can be downplayed and it leads to receding from each other and to feel lonely so this sense causes removing life well-being and pleasure and leads to endanger their spiritual and physical health and with creating such spirit in families, the individuals no longer enjoy gathering in the climate of family. Also the children grow in such a cold and spiritless environment and this may be continued like link of the chain from generation to other generation until all lifestyles become far away from spirituality. Thus, it should be noticed that avoidance from the sin provides the needed ground for achieving a life that is embellished by light of spirituality and adorned by religious injunctions so the constant and continuous effort should be made in this regard.

##### *4. The most efficient strategies for avoidance from the sin in leading to religious lifestyle:*

Familiarity with strategies of avoidance from sins is one of the core and key factors to guide and moving the human in the course of religious lifestyle. Recognizing and executing them causes the human to be secured from the sin that is a hazardous damage and blight and inflicting factor for fate and destruction and misleading and falling in horrible valley of divine chastisement and it provides the favorable platform to create religious lifestyle since if human takes these strategies, s/he may be discharged from vices and directly and indirectly an appropriate path is prepared for replacement it with divine commands. The most efficient strategies for avoidance from sin can be divided by virtue of Quranic verses and narrative as follows:

### 1- *Paying attention to God's presence:*

If human thinks a little s/he may find that wherever s/he is that place The God of world is present and God witnesses his/her actions. Faith to God and claiming that all of places God is present deemed as the most basic inhibiting levers from the sin and the primary core for taking religious lifestyle. The effect and role of such a belief that plays in controlling human's lifestyle does not exist in anything else. Belief in God and claiming His knowledge about anything and His omnipresence may create a force against the sin in human's life so that it acts like a steel and impermeable shield against sin. There are many verses from Holy Quran and narratives of PURE Imams (PBUT) in this regard so we imply some of foremost samples of them. The Holy Quran Expresses "Does he not know that Allah does see?" (Alagh Sura f: 14) and also it implies: "He knows the stealthy looks and that which the breasts conceal." (Al-Ghafer 40:19). These Quranic verses explicitly express that all creatures are before the presence of Almighty God. If they do something in hidden and/ or visible place and even though they imagine something in their mind and thought, Go is aware of it and he lurks the wrongdoer. Also in narratives from Pure Imams (PBUH) this issue has been implied including it was narrated that someone went to Imam Hossein (PBUH) and told the Imam: I am a sinful man and I could not leave the sin at all. Please give me advice. One of the points that Imam Hossein has referred to them was this case that Imam replied him: Commit whatever types of sin but search for a place where God does not see you (Majlesi; 1939: vol. 78, p 126). Similarly, Imam Sadegh (PBUH) expresses: "Someone, who knows that God sees him/ her and hears his/ her words, ad is aware of his/ her good or evil doings, such a knowledge may avoid him/ her from wrongdoing and such a person has feared from position of his/ her God and prevented his/ her soul from doing sin" (Koleini; 1946: vol. 2- p 70). And also Imam Khomeini implies in this regard: "The universe is place of God's presence thus do not commit sin in the presence of God" (Khomeini; 2007; vol. 13- p 238). Therefore it necessitates considering God's presence by human in all of life stages in order to prepare the ground for moving toward religious lifestyle.

### 2- *God's remembrance and taking refuge from Him:*

Doubtlessly, one of the effective factors in avoidance from sin in the religious lifestyle is that human to remember God in doing all of his/ her activities and take refuge to Him in order to benefitted from God's mercy and to rescue from imbroglio of vicious acts as it mentioned by Almighty God in Holy Quran: "And if a false imputation from the Satan afflicts you, seek refuge in Allah; surely He is Hearing, Knowing." (Aaraf 7:201). And Imam Ali (PBUH) implies in this sense: "One who cultivates his/ her heart with God's remembrance, his/ her conduct will be ameliorated in hidden ad apparent conditions" (Tamimi Amadi; 1994: vol. 5- p 387). Along with God's remembrance, seeking refuge from the God of world also plays crucial role in avoidance from sin in life so in this regard Imam Sadegh (PBUH) expresses: "Close doors of sin with seeking refuge from God (Esteazeh)" (Qotbeddin Ravandi; 1986:52).

### 3- *Admission of actions:*

One of the Islamic beliefs, which play essential role in avoidance from sin in the religious lifestyle, is the subject of considering admission of personal actions to the religious authorities and leaders; namely, God presents humans' deeds to Holy Prophet and Imams (PBUT) and inform about them every day and or once a week so if those actions are good they become delighted and if those deed were evil they may cause their discontentment. If the human knows there is such a trend for his/ her actions s/he may more accurately observe their deeds in order to make those leaders contented of his/ her actions by avoidance from sins. It is like this fact that personnel of an institute know that their good and bad actions are reported to higher officials every day and or one day per week thus they try to satisfy their officials with doing their positive activities. In this regard, Holy Quran expresses: "And say: Work; so Allah will see your work and (so will) His Apostle and the believers..." (Tuba 9:105). And Imam Sadegh (PBUH) implies in this sense: "The actions of (Muslims) are admitted to Holy Prophet and Imams (PBUH) every Thursday" (Saffar Qomi; 1983:426; Tabarsi Noori; 1999:825). It is clearly evident with considering carefully theme of this group of Quranic verses and narratives that Pure Imams (PBUT) become aware of actions and behaviors of their followers (Shiites) and this case may play a vital role in avoidance from sin in the religious lifestyle.

### 4- *Paying attention to resurrection day (after-life):*

Paying attention to resurrection day and belief in after-life is one of the other ways of avoidance from the sin in the lifestyle. Faith in resurrection day means to believe in receiving the punishment and or reward for the actions that someone has done during lifetime in this world. Namely, none of good deeds and vicious acts are not destroyed and disappeared, but human is owed to his/ her actions. Such a belief may play deep role in training human's soul and moving toward religious lifestyle. One of the verses in Holy Quran implies: "On the day that every soul shall find present what it has done of good and what it has done of evil..." (Al Imarn 3:30). In some narratives from Pure Imams (PBUT) this issue has been also noticed. For example, Imam Ali (PBUH) implied about reckoning the people before God's presence in resurrection day that: "The people should be

reckoned for its admissible action and be punished for its illegal deed” (Majlesi; 1939: vol. 43- p 275) so these Quranic implications and in narratives may play essential role in avoidance from sin and moving toward the religious lifestyle.

#### 5- *Paying attention to consequences of sin:*

One of the other strategies to avoid from sin in the lifestyle is to pay attention to its consequences. Many consequences and adverse results have been expressed for the sins so recalling them will be effective in avoidance from error and wrongdoing in the life. Almighty God expressed in this regard in Holy Quran that: “And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He pardons most (of your faults).” (Shora 42: 30).

In addition to Holy Quran implications, the Islamic narratives have referred to this factor as well so Holy Prophet (PBUH) expresses: “The chastisements are the same as your actions and deeds, which are returned to you” (Majlesi: 1939: vol. 3- p 90). Similarly, in another tradition he has referred to some consequences of sin and expressed: “There are five issues if you encountered them, seek refuge from God: the fornication does not appear among the people while they reveal this sin unless some diseases emerge among them like plague and kinds of pain that were unprecedented among that people; and when the people measure the weight and scale deficiently unless they will suffer from famine and hardness in life sustenance and ruler’s tyranny; and those ones who obstruct paying Zakat (Islamic tax) then the raining from sky will be blocked for them and if there were not some quadrupeds no rain fell on them; and the people do not break their promise with God and His prophet (PBUH) until their enemies predominate over them and take some part of what is in their hands; and they do not issue the verdict based on what is not sent by the God unless the Glorified and All- Prosperous God inflicts that people with hardness and passion” (Koleini, 1946: vol. 2- p 373). Thus, it necessitates considering all these point all the times.

#### 6- *Avoidance from love of world (worldliness):*

One of the strategies for avoidance from sin in religious lifestyle is not allowing the love of world that is embedded in human’s life affairs since Imam Ali (PBUH) expresses in this regard in some part of his ‘bons mots’ that: “O’ people! Avoid from the love of this world (worldliness) because it is the source of any error and the way for any calamity and along with any blight and cause for any passion and embarrassment” (Ibn Shobeh; 1997: 215) and also in this regard Holy Prophet (PBUH) expresses: “Whoever loves this world extremely, the fear from resurrection day will disappear of his/ her heart, and any servant to whom God has granted the knowledge while s/he was involved in worldliness, s/he will recede from God further so s/he is subjected to divine anger” (Ravandi Kashani; 1997:230). Therefore, this point should be taken into consideration to move toward religious lifestyle since according to the remarks from Imam Ali (PBUH) in a epistle that sent to his son (Imam Hassan PBUH) when returned from Saffein Battle, the mammonists are like beast barking dogs, who hurry to tear the hunted victim and some of them may attack to other group and their strong one eats the weakest and also elders eat the younger ones as well and they are seemed like the camels among of which some are with closed feet and some others were left in desert and lost their way while moving toward unknown roads and they are involved in a place full of blights and within the sand of beach where they slowly move so there is no shepherd there to lead them and no a grazer to bring them to their ranch. This world drags them to a deviated route (Razi; 2000:531).

#### 7- *Self- knowledge:*

One of the effective factors in avoidance from sin to lead toward living along with religious devotion is that human should know about his/ her own soul with considering this point. As Imam Ali (PBUH) expresses about the value of human’s knowledge: “I am surprised from someone who searches for his/ her missed subject but s/her has never tried to find his/ her own identity (character) at all” (Tamimi Amadi; 1994: vol. 4- p 340). Indeed, if human knows his/ her own identity and notices his/ her own character, such consideration may prevent him/ her from wrongdoing but if s/he assumes his/ her own character as inferior and futile and absurd therefore s/he may be surrendered by meanness. To emphasize in this issue, the Holy Quran expresses: “So he incited his people to levity and they obeyed him: surely they were a transgressing people.” (Al-Zokhrof 43:54) so in this verse it is referred that pharaoh’s colonial and exploitative plans caused the people to be depersonalized and they lost their identity so that when they imagined their own as inferior and mean before pharaoh they followed of pharaoh but if they had known their own character and considered it they never sacrificed their own life for pharaoh’s filthy life thus inversely this sense of inferiority led them to worshiping of pharaoh instead of God. Therefore it is concluded that human possesses intuitive and acquisitive respect so s/he should find his/ her honor again so that considering this fact may avoid him/ her from some of sins while if s/he ignores his/ her own values and assumes himself/ herself as inferior, s/he will go astray in moving toward the religious life style.

*8- Taking a lesson:*

By looking at history, fate, and that people who were submerged in corruption and villainy in their lifestyle and they were surrendered by waves of wrongdoings and lost their grace in this world and resurrection day and through taking exemplary lesson from them, the human may insure his/ her own character from being ensnared by irreligious lifestyle. The Quran has recommended the human to take lesson in eight verses in different ways where it explicitly implies that: "... Therefore take a lesson, O you who have eyes!" (Al-Hashr 59:2). Thus, it requires the conduct of taking lesson from others' life to be taken into consideration in human's moving path toward religious lifestyle so it has been referred to this issue in Imam Ali's (PBUH) remarks that he implies: "Whoever takes a lesson from it (being involved in wrongdoings and corruptions) will be kept away from them and everyone, who was kept from vices, will remain healthy" (Majlesi; 1939: vol. 78- p 92).

*9- Thinking and thought:*

The proper thinking and thought are deemed directly and indirectly as inhibiting factors from deviations and sins in the life since they are like a clear mirror can indicate the existing beauties and ugliness in human's lifestyle. For example, Imam Ali (PBUH) expresses in this sense that: "Someone, who thinks well, never be subjected to error" (Mohammadi Reishahri; 2000: vol. 7- p 538) and with more details he implies: "When you are enjoying an (illegal) pleasure so remind that it disappears at last and if you were granted bounty you should know that this bounty will be finally removed. Expect for their removal if you are involved in calamities since such recalling makes that bounty more stables and avoid you from lusts and removes conceit and haughtiness and approaches you two solving the problem and opening entanglement of affairs and it is closer and more duly to alleviation of grief and reaching to the goal" (Mohammadi Reishahri; 2000; vol. 4- p 3484).

*10- Not following of lust:*

One of the noticeable cases in Islam to prevent from being fouled and entangled in sins imbroglio with due importance is not to follow of lusts in life field to which it has been referred in some narratives from Pure Imams. For example, Holy Prophet (PBUH) expresses: "Everybody who treads on his/ her lust, the Stan will escapes from his/her shade" (Majlesi, 1999: vol. 1-p 587) and also in book of Al- Navader, Ali Ibn Asbat narrated from Harun Ibn Kharejeh quoted from Imam Sadegh (PBUH) that he said in this regard: "There was a hermit in tribe of Children of Israel who was always praying at the corner of a house. One night he saw a woman, who wanted to enter his house. The hermit said her it is not duly for a strange man to be in a house with a woman who is not intimate together. That woman said I am afraid that a beast may attack me thus it is at your peril. As a result that praying hermit opened the door and the woman entered. The hermit lit down the light in his hand so it got dark in order not to see that woman. The woman said that you darkened our enlightened space so the hermit returned the light to her. It was passed shorter time that the sense of lust was stimulated in the hermit and as he felt a extreme desire toward her, he entered his little finger in flame of that light and upon feeling of exited lust in his own soul, he entered each of his fingers into the flame of light and at last he burnt all of his five fingers and thereby he could kept himself away sin and when it was morning he told that woman move and go out of this house because you were a bad guest for me" (Majlesi; 1985: vol. 1- p 411). In contrast, if someone does not control his/ her lust and lead it into a moderate path, s/he will be ensnared by deviations and wrongdoings in his/ her life. In this regard, Imam Ali (PBUH) expresses: "If someone could not harness his/ her lust s/he will be fouled by it" (Majlesi; 1999; vol. 2- p 369).

*11- Silence and taciturnity:*

Silence and taciturnity is one of very important Islamic ethical and religious commands that may play very efficient role to avoid from sin in the religious lifestyle. Silence and taciturnity include vary precious outcomes where their minimum result is to be kept healthy from wrongdoings and it has been referred in some narratives from Pure Imams (PBUT). For instance, Holy Prophet implies in this regard: "One who was silent, rescued" (Tabarsi; 1995:163) and in his recommendations to Hesham, Imam Ali (PBUH) expresses: "Taciturnity is a great wisdom thus be silent since it is a good calming and causes being lighted from burden of sin with less wrongdoing" (Ibn Shobeh; 2003:627). Similarly, Imam Sadegh (PBUH) mentioned: "Silence and taciturnity is a key for ease i.e. both ease in this world and in resurrection day and at the same time taciturnity leads to being kept and secured from errors and mistakes since most of sin and errors are caused by tongue. if it (tongue) is confined; of course, it will be secured from the sins" (Sani; 1998:186). hence, it necessitates spreading culture for controlling tongue in life of members of community in order to prepare the ground for leading toward religious life.

*12- Marriage:*

The marriage is assumed as a praying and appropriate action and in some cases it is obligatory. The Holy Quran expresses about marriage that: "And one of His signs is that He created mates for you from yourselves that you may find rest in them..." (Rome Sura 30:21).

Surely, if in a society the easily ground prepared for marriage and formation of family as the Islam has stipulated the sins arisen from sexual desires will be uprooted from the life and only those ones will search for the sexual crimes and indecency that they are mentally unhealthy. In this regard, Holy Prophet (PBUH) expresses: "Any youth who got married during period of youth, his/ her Satan carries woe upon you! S/he kept safe his religious faith from me" (Payandeh; 2003:362) and also Imam Sadegh (PBUH) implies in this sense: "One who got married, s/he kept safe a half his/ her religious faith so s/he should fear of God for another half" (Horr Ameli, 1956:5). Thus, it should be noticed more than ever to spread Islamic marriage in the community.

### 13- Veil of women (Hejab):

The ill- veil and lack of veil for women are some of the ominous achievements of neocolonialism and important recourse for cultural invasion that prepare the ground for corruption in life of members of a society and in contrast, Islamic veil (Hejab) and its guarding is one of the paramount factors, which prevent from corruption and seduction. Holy Quran comprises of strong commands about Islamic veil so considering the cause of sending of those divinely verses may also emphasize in the given subject including there are two cases in which it implies in first one that "And say to the believing women that they cast down their looks and guard their private parts..." (Noor 24:31). According to remarks from Imam Bagher (PBUH), this verse was sent because it was related to a young man whose face was injured after hitting it two a broken bone that was protruded from wall of house when he dealt with ogling and due to his ignorance and because of attraction of that young man by a woman, who did not observe Islamic veil (Tabatabaei, 2009) and in the second verse, it implies: "O Prophet! say to your wives and your daughters and the women of the believers that they let down upon them their over-garments; this will be more proper, that they may be known, and thus they will not be given trouble; and Allah is Forgiving, Merciful." (Ahzab 33:59). This Quranic verse was sent by God because at night when women went to the mosque for Maghreb and Esha prayers some of villain young men were sitting across their way and bothered them with undue teasing and words and intruded those women so this Quranic was sent and ordered those women to observe Islamic veil perfectly in order not to be known clearly so there was no pretext to their annoyance (Makarem Shirazi; 2003). Therefore it requires preparation of ground for observing Islamic veil in life for members of the society to prevent from occurrence of corruptions and deviations.

### 14- Attentiveness:

With respect to verses of Holy Quran and narratives from Pure Imams (PBUH), one of the methods of avoidance from sin is attentiveness in all cases of life. If the wrongdoer controls and supervises his/ her sensual desires and wishes, s/he may leave vicious acts. In this regard, Holy Quran expresses: "... Do not follow desire, lest it should lead you astray from the path of Allah" (Sad Sura 38:26) where according to Quranic verses, one of the ways for the needed attentiveness includes "Say to the believing men that they cast down their looks and guard their private parts; that is purer for them; surely Allah is Aware of what they do. And say to the believing women that they cast down their looks and guard their private parts..." (Noor: 30-31) and or it implies in other case: "O wives of the Prophet! you are not like any other of the women; If you will be on your guard, then be not soft in (your) speech, lest he in whose heart is a disease yearn; and speak a good word." (Ahzab 33:32).

Rather than implications in Holy Quran, the great Islamic leaders also warned the people about this subject with several strong remarks. For instance, Imam Ali (PBUH) expresses: "God blesses a servant who controls his/ her sin and fears from the God" (Mohammadi Reishahri; 2000: vol. 4- p 166) and Holy Prophet (PBUH) has referred to the paramount cases which should be subjected to attentiveness and implies: "Indeed, what I am afraid for my umma more than anything are sensual desire and long wish since the sensual desire inhibits the human from the right way and but long wish causes him/ her to forget resurrection day" (Toosi; 2001; vol. 1- p 117) so controlling them may proved ground for the religious lifestyle.

### 15- Correction of family system:

The great portion of the existing corruptions is caused by families; for instance, if parents are purified and sinless and consider their children attentively and not overlook their training doubtlessly they have essentially contributed to correct lifestyle and prevention from their pollution and corruption since the corrupted and addicted people, thieves, seduced and drunk persons etc have been deviated usually through familial origin. With strongly assertion the Quran orders the men and all heads of the families to keep safe their own and children against vicious acts and corruptions and villainy so it expresses: "O you who believe! save yourselves and your families from a fire whose fuel is men and stones..." (Al-Tahrim 66:6) while Holy Prophet (PBUH) implies this point as well that: "Any child is born based on divine nature (pure and clean) until his/ her parents causes him/ her to become Jew or Christian" (Qomi; 1995:373). Thus, considering this key subject may lead lifestyle of social members toward purity and healthy.

#### 16- Avoidance from unfair friends:

The unfair and undue friends are one of the factors for developing corruption and villainy in lifestyle of individuals, especially among the youth so Holy Quran expresses in this regard that: "And the day when the unjust one shall bite his hands saying: O! Would that I had taken away with the Apostle, O woe is me! Would that I had not taken such a one for a friend" (Forghan 25: 27-28). Therefore, in order to keep safe the lifestyle of society members from vices and inferiorities one should avoid strongly from taking friendship with someone who causes them to being familiar with pollution and sins. Imam Ali (PBUH) has referred to some points that the human should avoid from them in friendship, implying: "The god believer is better to avoid from friendship and fraternity with three groups: 1) Rude and villain people; 2) Ignorant and unwise ones; and 3) The liar. But, the rude and villain people adorn your action and would like to be similar to them while they do not contribute to your religious affair and resurrection day so accompaniment with this group causes oppression and cruelty for you and being with this group will lead to your scandal and disgrace; but the ignorant and unwise friend in fact does order you for doing good deed and well-being and you could not pin hope in him/ her to remove the calamity and although ignorant friend may probably try to be beneficent for you but his/ her ignorance causes loss for you so death is better for such friend than life and his silence is preferred to talking and being far away from such a friend is better than proximity to him/ her; and also accompaniment with a liar friend is not good and favorable for you and such a friend informs the others about your remarks and also transfers the words of other people to you and whenever s/he finished a story adds another story to it to the extent that s/he may tell truth but nobody believes it and s/he create enmity among people and spite in their hearts. Be God-fearing and look out yourselves" (Koleini; 1996:381).

#### 17- Correction of social authorities:

One of the effective factors in avoidance from sin in life is related to social authorities. At first place, the Islamic statesmen should be tasked with correction their own acts and behavior as the patterns for the community since the people imitates from them in their activities and behavior. For example, Holy Prophet (PBUH) expresses in this regard: "If the scientists and rulers become corrupted then all people will be corrupted as well" (Majlesi; 1939:154). Thus, it necessitates for rulers to avoid from corruption and deviation so that the members of the community are kept secured from corruption by imitation from their lifestyle. At the next step, they (rulers) shall enforce Islamic limits and laws to prevent firmly from social lawbreaking and free of fear from protesting by the superpowers and their affiliates since the execution of Islamic limits and laws is assumed as a factor for life in human community according to Holy Quran when it expresses: "And there is life for you in (the law of) retaliation, O men of understanding, that you may guard yourselves" (Baghareh Sura 2:179) and in other case in Holy Quran with interpretation of Imam Musa Kazem (PBUH) that refers to enforcement of Islamic limits by the authorities in (Rome Sura 30:24) "...And sends down water from the clouds then gives life therewith to the earth after its death..."; Imam Musa Kazem implies in this sense that: "In this Quranic verse revival of earth by raining is not the main purpose but by expressing this verse it is intended to imply that God will raise some people to revive and administer justice on earth and by revival of the justice and implementation of divine limits and laws the earth resumes its real life. Enforcement of every Islamic limit on earth is more beneficent than forty days raining." (Horr Ameli; 1956:308) So with taking these two key steps by political authorities, the individuals' lifestyle may be set free from pollutions and sins and be lead toward the religious lifestyle.

#### 18- Repentance:

The repentance to God is one of the paramount ways for avoidance from the sins. For instance, in his divine praying called 'prayer of the repentant', Imam Ali Ibn Hossein (PBUH) expresses before God that: "O' God! You are one who has opened a door toward your forgiveness for your servants and called it repentance and told them to return to God and ask for repentance a pure repentance." (Majlesi; 1939:142) it should be noticed that repentance to God is not solely saying "O' God forgive me!" but the repentance includes some steps since it is mentioned in book of Nahjolbalagheh that: "Someone said ostentatiously: O' God forgive me, when he was before Imam Ali (PBUH). Imam Ali (PBUH) told him: Your mom may lament for you! Do you know that asking repentance from God (is not only by tongue and) is at higher level of God's obedience? then Imam told him: Repentance (Tuba) includes six cornerstones: 1) Penance for previous sins; 2) Decision for quit the sin; 3) Fulfillment al people's rights; 4) Fulfillment of God's rights; 5) melting body's flesh that grew from eating forbidden food with grief and regret; and 6) The body should tolerate hardness of praying as it has felt joy of sin. After these steps you can say: O' God forgive me." (Razi; 2000: 729; Horr Ameli; 2001:329) therefore, the above-said signs should be disclosed in real repentant unless the repentant person has not actually regretted for the sins. For instance, Imam Bagher (PBUH) expresses: "If the signs of repentance do not appear in the repentant person, s/he is not really a repentant to God." (Majlesi, 1939:35; Mohammadi Reishahri; 2000:548) But if the signs of real repentance are disclosed in the repentant person it is as if s/he has not committed the sin.

For instance, Imam Bagher (PBUH) implied in this regard: "The real repentant from sin is like someone, who never committed the sin." (Deilami; 1997:180)

#### 19- Good deeds:

If human does some good deeds like prayer, fasting, and well-morality etc properly thereby his/ her evil acts and wrongdoings will be removed. In this regard, Holy Quran implies: "...And repel evil with good..." (Al-Raad Sura 13: 22) and also Holy Prophet (PBUH) expresses: "Whenever you committed a sin, conduct a good deed thereby that sin to be removed." (Majlesi, 1939:242; Horr Ameli, 1956:384)

It should be considered that the good deed includes several examples out of them the foremost one were mentioned in Quranic verses and Islamic narratives. The prayer is one those examples about which Almighty God expresses in Holy Quran: "Recite that which has been revealed to you of the Book and keep up prayer; surely prayer keeps (one) away from indecency and evil, and certainly the remembrance of Allah is the greatest, and Allah knows what you do" (Ankaboot Sura 29:45) and Imam Sadegh (PBUH) has referred to another example of good deed i.e. well- morality implying that: "The well-morality melts the sin as the sun melts the ice" (Koleini; 1990:157) and regarding hidden alms Imam Ali (PBUH) mentions: "Giving alms covertly removes the sins." (Razi, 2000:211) Likewise, Imam Bagher referred to shaking hands among God- believers and expressed: "Actually when two God-believers come across and shake hands with each other, the Almighty God looks at them as a result their sins are removed like falling down tree's leaves." (Koleini; 2009:455) Then, it necessitates paying due attention to these cases adequately.

#### 20- Tribulation:

Tribulation of God-believers in their life is one of the other god's infinite graces to treat their sins. Whereas God likes His servants to be cleaned from any sin so He inflicts them with some tribulation. In this sense, Imam Sadegh expresses: "The worldly tribulations and hardships are assumed as embellishment, grandeur, and prosperity for God-believer and for those ones with providence and wisdom since if this is done along with patience and persistence in exposure to the calamity then the link among faith and belief in God becomes more solid, stronger, cleaner, and more illuminated and pollutions and darkness of heart will be removed" (Jafar Ibn Mohammad; 1981: 408-409).

This point should be noticed that calamity has various types and kinds including illness, poverty, fear and horror, grief and regret, scarcity and need, the calamity in body and properties and children and also hardship and agony of death etc (Kazemipour; 2009:49-50). As Abu Mohammad Harrani narrated, Imam Ali (PBUH) implies this point that: "Each of Shiites, who has committed sin and or one of the forbidden acts, will be embarrassed upon death in order to clean their sins and this tribulation may occur in their properties and or children as well and s/he may get patient so that s/he has no sin when s/he visits God after death" (Majlesi; 1999:247) and Imam Reza (PBUH) implies in this regard: "The illness is the cleanness and mercy for God-believer and it is chastisement and curse for atheist and the disease will be continued for the believer until his/ her sins are removed." (Tabarsi; 1991:385)

#### 21- Enjoining the good and forbidding the evil:

Enjoining the good and forbidding the evil is one of the obligatory actions in Islamic religion about which Holy Quran expresses: "And (as for) the believing men and the believing women, they are guardians of each other; they enjoin good and forbid evil..." (Tuba 9:71). It means that doing of enjoining the good and forbidding the evil is one of the ways to avoid from the sin the lifestyle that should be taken into consideration more than ever since if enjoining the good and forbidding the evil is not implemented in any community, anti-values and vicious acts will spread throughout the life of members of that society. For instance, Imam Bagher (PBUH) expresses in this regard that: "Indeed enjoining the good and forbidding the evil is an obligatory task thereby other compulsory prayers are implemented; enjoining the good is the course of all divine prophets... therefore raise against sin with your hearts and reject it by your tongues and hit your hard blows to the face of sin-doers and do not afraid of blaming by fault-finders in God's path" (Koleini; 1946:55) and also Imam Sadegh implies: "Enjoining the good and forbidding the evil is the way of prophets and method of right-doers and assumed as divine obligatory task thereby other compulsory prayers can be done and the ways become secured under its aegis and public business gets legal and right of people are provided and the lands are cultivated and taking revenge from enemies is realized and all affairs become organized" (Horr Ameli; 1956:395). Therefore, it necessitates enforcing this important issue with proper methods by members of the society in order to clean the pollution of evil actions from lifestyle of individuals.

#### Conclusion:

The religious lifestyle is the objective, detailed, and comprehensive image of Islamic instructions based on which Muslims should extract and derive all of their moves and behavior exactly and expertly from religious texts in all life dimensions and employ them in daily life. Being familiar with strategies for avoidance from sin

and their implementation by all humans, particularly the young generation, is one of the original and key factors for leading and moving human in the path of religious lifestyle in which the most effective strategies to avoid from sin include paying attention to God's presence, God's remembrance and seeking refuge from Him, admission of acts, paying attention to resurrection day, noticing of sin consequences, avoidance from love of this world (worldliness), self-knowledge, taking lesson, thinking and thought, not following of sensual desires (lusts), silence and taciturnity, marriage, Islamic veil, attentiveness, correction of family, avoidance from unfair friends, correction of social authorities, repentance to God, good deeds, tribulation, and enjoining the good and forbidding the evil, which were examined so implementation of these items in life directly and indirectly provides appropriate path toward correction of lifestyle in line with religious teachings.

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