

An Analysis of the Causes of Young People's Deviation from Religion and the Ways out of it from the Perspective of the Qur'an and Hadith

Authors: Dr. Tahere Mohseni¹, Dr. Khadijeh Ahmadi Bighash²

Receive: 25/03/2020

Accept: 12/10/2020

Abstract

The purpose of this study is to analyze the descriptive descriptive causes of youth's deviance and deviation from religion, and ways to get out of it based on verses and narratives. The results of this study indicate that this problem is not caused by the essence of religion, but rather by causes such as inadequate presentation of religion, incompatibility of religion with reason and science, poverty, psychosis, environment, epistemic weakness, and so on. The Holy Quran as a comprehensive set of scriptures and traditions of the Prophet (peace be upon him) has offered many solutions such as strengthening the faith, purifying the environment, careful selection of comrades, and so on.

Keywords: Religion, Qur'an, Hadith, Young People's Deviation, Causes, Cures

Problem Statement

According to Islam, human beings have a religious nature and religion is a fact that is not contrary to nature. Religious tendencies need not be sought because it is based on nature; rather, one must seek to understand why human beings are inclined towards religion. The factors of evasion fall into the form of pests, deterrents and barriers, beyond religious thought and inclinations to religion, and provide grounds for evasion, and anti-religionism. The question now is why a man who is inherently eager for religion and whose

1. Assistant Professor and Faculty Member of Imam Sadegh (AS) University, Women's Campus, t.mohseni@isu.ac.ir

2. Phd Comparative Interpretation, "Kowsar" Islamic Sciences Education Complex, kh.ahmadi3103@yahoo.com

innate connection with the intrinsic elements of religion has developed into a materialistic, religious religion has turned to religion and promotes this ominous phenomenon.

What causes people to not go the right way? The library and field-based analytical and descriptive explanation of this discussion is actually concerned with the health of religion and religiosity and is profound and widespread and can prevent mental, intellectual, social, political crises, and thus identity. To become human.

Background Research

Religion has a long history. There is also a great deal of writing in this area. Like:

- Book: The Factors of Youth Religion and Youth Orientation in Western Culture, by Mohammad Abbasi (2007), addresses only the social causes of religiosity that lead youth to a degenerate Western culture.
- Book: Escape from the Crees; A Study of John Hick's Theological Theory, by Hadi Sadeghi (2011), The Journal of Modern Religious Thought, has examined some of the reasons for Hick's theory of religion.
- Article: The Role of Poverty in Religion Avoidance and Islam's Strategies for Coping With It, by Tayebah Blouri (2014), Kowsar's Qur'anic magazine has explored the various causes of aversion only because of poverty.
- Article: Factors Influencing Youth Religiousness and Religious Avoidance From a Youth's Viewpoint, by Leila Moafi (2013), Journal of Knowledge, only some of the causes of students' religiosity, based on field method, have been discussed.

However, numerous papers have been written on this subject. But a comprehensive text that explores all the factors and strategies of religion evasion from the perspective of verses and traditions was not found.

The Concept of Religion

Religion literally means: Al-Jazaa and Al-Mukafateah, Islam (Mustafa, 1360, c. 3, p. 287; Tarihi, 1375, c. 6, p. 251), habit and dignity (Farahidi, 1410, c. 8, p. 72), state (Raghab Esfahani, 1412, c. 1), P. 323) and the obedience (al-Naqawi al-Qayni al-khrasani, vol. 1, p. 61), is a set of practical and logical rules and orders that are presented by the Prophet from God, and the sponsor and guarantor of its implementation is God. These laws are designed to regulate all the individual and social aspects of a society, to consistently apply its rules to laws that are beneficial and prosperous. These laws and regulations derive from human beliefs about the universe and itself. The sum of these relevant beliefs and regulations is called religion (Tabataba'i, 1382, p. 7) (Ali Akbarian, 1377, p. 13).

The Quran never uses the word religion in its entirety. In the Quran's view, God's religion is one from Adam to Khatam, and all prophets called people into a religion. This religion has been communicated in both directions on the basis of the perceptions of the people of that time, and the prophets have always been Mossadegh of the previous prophets and the prophet of later prophets (Motahari, 1375, p. 214).

The term "religion" in the Quran has been used in many ways: Jazaa and Padash: "The owner of the Day of Judgment" (Fatihah 4), "This is the Day of Judgment" (Safat 20), "Those who lie with the Day of Judgment" (Mutafafin: 11) 29); the rule of Kordan: "What his brother would have taken him in the religion of the king" (Joseph: 76); she returned: "Say ye know God with your religion" (Chambers: 16) 2); the account: "On that day God will redeem them

of their religion” (Nur 25); unify: “Pray for God, faithful to his religion” (John 22:22): “He who laid For His Messenger is guidance and true religion” (Berat: 33) It should be noted that the superior religion from the point of view of the verses of the Holy Qur'an is the same as Islam, which God has explicitly referred to in the verses of the Quran: «إن الدين عند الله الإسلام» Religion is Islam in the sight of God (Al-Imran: 19).

In the traditions There are also different interpretations of religion. The Prophet (s) of Islam (PBUH) says: “We are forgiven for the sake of the proprietor of the land of the land of Al-Dammak, the land of Allah, and the democrats of the land”, And if you've missed you, pay your money for your religion. Because looted is one whose religion is looted and the ruined house is one whose religion has been destroyed. (Al-Maqdisi, 1424, 43601)

Imam Ali (AS) also states: “life is nothing but religion (and religion) and death is but with a denial of certainty”. (Majlisi, 1403, 40/7/90)

Imam Sadiq (AS): Imam Ali (AS) in his speeches It said a lot: “O people! Be honest, honest! If you are guilty and religious, it is better for you to reward and become idle, for sin is forgiven, and rewards and goodness will not be accepted in nudity”. (Mahmoudi, 1997, 3/368)

Causes of Religion from the Perspective of the Quran and Narratives

Religion in Qur'anic verses is a long and unbelievable fact. Some of the causes are:

1. Defective Religion

Perhaps there are some people who are very surprised to introduce religion as the first cause of religiosity, but it is actually the same. The first religionist factor should be religion itself. If religion is not able to meet the expectations of the community and its followers

and can not meet their religious needs, it is natural for the needy to go to religion, to religion or school, and to think differently that can fill the empty place of religion.

The Holy Quran has argued on this basis and claims that the complete religion is Islam. "Elium Implate Lekm Dinqam and أتممت عليكم نعمتي ورضيت لكم الإسلام ديناً (Ma'ida: 3), which is "إن الدين إن الدين" (Al-Imran: 19). "عند الله الإسلام"

The Qur'an claims that in the Qur'an, all that people need is available. "Venezuela is the book of Tabriana Lakel Shi" (Nahl: 89) Because of the importance of this issue, it is to escape people from religion, which enemies and opponents of religion Various forms and methods try to induce the hypocrisy of the lack of evolution and the accountability of religion.

As a result, in any way, if anyone does not realize or suspect (albeit incorrectly) that this religion is not complete and incomplete, and that it does not meet all the needs that a religion must be accountable, it will gradually move away from that religion, and This is one of the most fundamental principles of religion in which the enemy, by creating suspicion and inducing treacherous thoughts, tries to undermine this belief and make its followers from the religiousists. Therefore, the instigation of the inadequacies and ineffectiveness of religion can be the cause of the religiousness of some young people.

2. Discontinuity of Religion with Reason and Science

Some people in the Muslim world do not regard miracles, devils, genies, differences between men and women in dying and inheritance, and some other things, and they call them incompatible with reason; in the Qur'an, this group is referred to briefly: And like Al-Zain, the infidels As the inappropriate observance of religion with knowledge is one of the important factors of religion, the lack

of religion from science and its ineffectiveness is also known as religious scholarship (Al-Qur'an).

3. Poverty

Impact of poverty on the phenomenon of social and normative deficits is where poverty is considered to be negative. But if seen positively and considered Divine Testament, religion will not lead to a breach of norms. The poverty that appears in a religious government is placed on the account of religion and provides grounds for escaping religion, but if the same poverty occurs in a secular state, it does not lead to religion.

The effect of poverty on religiosity is also seen in verses of the Holy Qur'an: "Satan promises you poverty and gives you evil deeds, while God promises you forgiveness from you, that God is the breadth of knowledge" (Baghera: 268).

4. Psychosis

The religious group of the Dinggirians shows their severe illness, so that they are against a religion like stone or more severe than it, and have some hearts (according to the Qur'an): "Tham Qust Qulbkam Me later Dellak Fahi Kalahjarat "أواشد قسوة" (74 :Baghera) Ennah, Enemy. Enlightenment, jealousy, self-esteem and... some of the dinggers.

5. Unsuccessful Performances of Spokesmen of Religion

Some religious spokesmen, with superstition and fabrication and distortion of religion, draw off undesirable and despicable faces of religion, and engage in audiences by fingering some of the more artificial narrations. In the Quran, some of the signs of the role of scholars from the book of religion in religion have come: "O you who believe! Many scholars of the Jews and the Christians in the city are turning away the property of the people and preventing God's ways". (Repentance: 34)

In the Islamic world, some spokesmen have such a role. By their ugly, worldly, guilty, violence and beliefs, they piss people into the principle of religion and take them to religious paths; if the verses mentioned are not limited to the scholars of the book, but the spokesmen of Islam are also included in this verse And they should avoid leading people to religious beliefs.

6. Environments

One of the important factors of religiousization is family, work, social and cultural environment. As the unhealthy environment influences religiousness, it is also very influential in the pursuit of religion. In some verses, the dependence on the beliefs and habits of the ancients is considered to be the main reason for the denial of religion: “And this is the effect of the environment on the perception of the environment. Behaviors say”.

7. Friends and Coaches

As friends and educators contribute to denigrating their religion, they also play a role in denying them the right to religion. For example, the son of Noah (a) was fooled by the environment and friends from religion and left the number of families and saved (Hud: 46). Some of the unbelievers were drawn to religion by the modeling of their elders: “My deeds and my oaths and my intercession” (Almighty, 31) and Qala’a Rabna «وقالواربنا إنا أظعنا سادتنا وكبراءنا فأصلونا سببلا» and they say: (Parties: 67) Friendship with corrupt friends will lead to man's deviousness and corruption.

8. Stress and Violence

In terms of the Holy Quran, kindness, self-restraint and assimilation on people, their attraction factor, and rigor and pressure, have been introduced as a cause of religion's overthrow: “Fhmmah Rahmah I am Allah Lenth Lahm and Lukinat al-Qa'al al-Qalb Lanfzaha I am Hawlk Falaf Alnhm and Allah” (Al Civilization: 159) The lice of

play, hidden work, lies and revenge are only part of the results of the evil and the causes of escaping. (Eisenberg, 1999, p. 111)

9. It came to Pass in Vain to See the Religion

When a person goes to religion with a psychological and psychological problem and is placed among the religionists, he requires a religion of tranquility, happiness and liberation from loneliness. If religion can not meet this demand, escaping such a religion is natural. With the same idea, the idol worshipers believed in their idols: “And My Excellency, Allah, the Prophet” (Ys: 74). Some of the religions in contemporary times are that religionists lack religion for the proper solutions. They perceive that sadness, grief, grief and anxiety are perceived.

They believe that religion not only does not distract them from loneliness and anxiety, but also advises crying, grudging and grieving, grief and sorrow.

10. Doubt and Chant

Doubts and doubts are very valuable when they come up in the form of questions and give a decent answer, and they strengthen the religiosity. But when they do not ask or answer, they are devastating; especially, the questioner sees the religion intolerably against their questions. The suspicion of a number of Muslims drops them into religion, as far as they are concerned with God and the Last Day: “I am convinced that I am the believer and my beloved, and I am fully aware of your understanding of the truth” (T. 45).

11. Religious Attack

Religious people with massive economic, media and informational opportunities are working on ideas that will not take religion. They came to the forefront of showing religion and challenging religious beliefs, behaviors and rituals, and spreading rumors about religious figures, contributing a lot to religion, the corrupted and yet targeted programs of television and satellite programs of this group, religion

as an opiate of nations, an agent Declines, decadence and tyranny. The invasion can also be traced as a religious factor in Quranic verses. Some of the methods of religion in the Qur'an are:

A. destruction of the personality irreligion to drive people from religion, prophets intolerant, authoritarian, totalitarian, insane, magician, misleading and introduce “Qalva or Shoaib Slvtk Tamrk lodging it Ntrk We Bavna Ybd he Nfl per Mvalnama Transplantation of the source of alcohol”. “Qalva Jytna Ltlfna Ma Na and move Lkma Alkbrya’ Vjdna against fathers on earth” (Yunus: 78).

B. Destruction of the Scripture: Another method of religion was to question the Qur'an: “Yaqul al-zin Kfarroa in hzha إن هذا إلا أساطير الأولين” (Adam: 25).

12. The Expansion of the Inappropriate Sharia

Some insist on imposing the religion of Islam as the most exhilarating religion and imposing a certain morale and rigor on some of the people and imposing a new obligation on human beings in the name of religion every day, provided that this expansion is not only a privilege for Islam, but some Muslims are trampling down on the law. On the other hand, a significant population of music is listening to music, they do not have full Islamic coverage, do not observe religious appearances... And when they see many of their behaviors and speeches with religion in incompatibility, and with some transhuman rigor They go to religion, and they emancipate themselves from religious concerns. (Abolqasemi, 1382, pp. 54-50)

13. Sentimental Desires

Some people disapprove of religion because the teachings of the prophets are inconsistent with their loyalty and diligence, and they restrict their sexuality and sexuality. Patterns of Satan are broken down, corrupted and ruined, and are among the most misleading

people: “And I am the Prophet of Al-Shi'atn, the Prophet of the Faithful and the Prophet” (Light: 21). “And I am the Most Exalted” (verses: 50).

14. Worldlife

God knows the religion of some people for the world of friendship and preference for the world to the hereafter: “Garth Allah-al-Dinhya” (repent: 70).

15. Being Guilty and Cruel

A group of people who are in vain and fugurand, and this debauchery and fierceness, invites them to deny religion: “And Alzin Kzbwa B'yatna Yamessam al-A'ab Be'ma Kanavah Yefzagun”. (Anam: 49) “And Allah, the Faithful Al-Qum Al-Fasqin” (Tort: 80).

16. Being Prisoners to the Legacy

The unbelievers are driven from the darkness of ignorance to the darkness of ignorance and by turning from Allah to the thousands of divine alms (Tabataba'i, 2008, 2, 43).

17. The Weakness of my Knowledge

Young does not take an immitating religion due to mental abilities. And all the religious beliefs that have been inspired from the childhood by imitation of the family and others, and he wants to accept religion that is in line with his level of thinking. But on the one hand, he is often offered what is believed to be religion. It is not convincing for him; on the other hand, in some cases the young also wants to measure all the religious teachings, including the rules and beliefs, with his intellect, and he thinks that if religious teachings fit in his mental forms, they are correct, otherwise they should not be. Abandoned.

These factors make the younger religious identity not well formed, and the young will have a cognitive crisis over religious teachings and consider themselves saved from this crisis in fleeing

religion. The Qur'an also refers to this fact. It regards the concept of disbelief and unbelief as the epistemic weakness of human beings.

Prophet Noah (AS) explicitly introduces one of the factors of the unfaithfulness of his people as ignorance or lack of correct knowledge of religious teachings: “And Lekni Araqm Qumah-ihhlun” (Hud: 29).

Imam Ali (AS) says about the cause of disbelief: “If people were in a hurry to deal with things that they did not know, they did not hesitate to decide, they would not disbelieve and not be dismissed” (Mohammadi Ray Shahri, 1380, p. 2, p. 152).

18. Extreme Harsh Condemnations

Amir al-Mu'minnan Ali (AS) states: “In the blame and blaming of the excess, the fire will put flame on its flames” (Majlesi, 1403, p. 77, p. 232). Confronting the spirit of young independence and blaming him, there is a dangerous consequence that one They are an uprising against the values of society, the escape of those values, and the integrity of the source of these values. Usually in religious communities, the origin of values is “religion”. It is also worth mentioning the reasons for such misconceptions about religion or surface art, the feeling of limitation to religious propositions, lack of access to suitable patterns, anger and wrath, hatred, hatred, defamation, jealousy, controversy, etc...

The Role of Religion in Reducing Crime

Religion, which is rooted in human nature, has a preventive aspect, and secondly, if anyone did not prevent crime for any reason, he should seek refuge in the therapeutic methods of Islam.

Islam has considered the role of the family in creating or not committing crime and diversion in different stages and stages and has provided numerous and valuable preventive advises to its followers and other human beings for the restoration of the generation. As before, he spoke about the choice of his wife and his

characteristics and the way in which the family was formed, “and it is from his signs that he has created pairs for you...” (Roman: 21).

The Prophet Sallallah (AS) said: “If a servant marries, he has completed half of his religion” (Kens al-Malam, p. 3, p. 444).

The laws and regulations of Islam have been regulated by Islam as a coherent and systematic set of religious, ethical, religious and legal issues. Hence, while it is foreseeable that a punishment is appropriate for the offense, but in advance, it establishes a “criminal sanction” in order to minimize the motive and causes of the cr Mass Reduction Factors.

A. Beliefs

The heavenly religions of all the prophets of God are based on two fundamental principles:

1. Belief in God

The believer is not guilty (Mukhman: 27), is not conscientious (Property: 13), is not indifferent (Baqara: 45), is not disappointed (Hajj: 56), does not fear (Parties: 39), the believer by virtue of his faith, an insight into the world , The order of the world's rulers and the rights of the world, which makes him fit for life and leads him to a perfect human being. This way of thinking, based on real awareness and belief, ensures the believer in the community, as others live in the light of his security and this is a positive and positive role for religion.

2. Believers to the Resurrection

A believer believing in the Day of Judgment is far more successful in curbing instincts, measuring tendencies, and avoiding crimes and sins, because of the fact that when one is certain in the hereafter and holds himself in front of God, Always watch out for your actions and do not need police policing and no fear of executive rules.

B. Ways of Soliloquy

Believing and acting on these worship teachings has an important role in reducing crime and delinquency:

«إن الصلوة تنهي عن الفحشاء والمنكر» (Spider: 45) Prayer with the forehead. Rightly, prayer prevents man from prostitution and evil.

C. Social Solutions

1. Rules of Social Evolution

In Islam, laws are in place to meet the material needs, laws relating to the poor, the poor, the inhabitants and the duty of the converts towards them; the patients, the blind, the captives, the travelers, the guests, the IATM... There is a specific guide that their implementation naturally has to play in the prevention of many crimes.

2. Expected Expenditures and Budgets

Islam as a predominant religion, such as: Zakat Mala, all sorts of charity, waqf, will, khums, tribute, inheritance, royalties, immovable property, anfal, ehsan and other legal taxes that are easily paid for it. Muslims in need and even non-Muslims who are in need, and at the same time preventing the accumulation of wealth, in many ways, eliminate the grounds for crime, and commit or minimize the crime.

Quran and Strategies to Combat Moral Corruption

Different schools present each of their specific views and mechanisms as the Holy Quran has put forward the best ways to combat moral and social frauds.

Hijab Hafez Chastity and Guardian

Wickedness and immortality are the result of the emergence of new colonialism and the important weapon of cultural invasion, in contrast to hijab and guardianship, it is one of the most important factors of the welfare and literacy of society. Each society, which

maintains its veil and chastity, has maintained its religion and culture: “Give believers to women, swallow their eyes and keep their laps, and do not reveal their adornment except that which is the appearance” (Light: 31).

The Quran has introduced some other factors that are more deeply and durable in preventing and protecting others, as well as in solving and eliminating sins and contaminations, to be briefly listed as a list.

1. Worship and Prayer

Acts of worship such as prayer, fasting, pilgrimage, etc, have a role in preventing sins: «إن الصلوة تنهي عن الفحشا والمنكر» (Spider: 45). Truly, that leaves prayer for humanity from ugliness.

2. Select the Right Patterns

Patterns are consistent with human nature and are considered to be the most effective methods of prevention and elimination of sins. Therefore, the Quran introduces patterns. In one verse, he says: “The Qur'an of the Qur'an in the Messenger of Allah is as good as”: “And surely for you in the life of the messenger of Allah is a good example” (Parties: 21).

3. Away from the Foolish Friends

One of the factors of the development of corruption, especially among young people, is comrades that are inattentive and inappropriate. The Quran has some indications to avoid this factor:

A. And (remembering), and the day when the wrongdoer turns his hand to the teeth and says: “I would have chosen the Prophet (God)! Woe to me, I would not have chosen my friend” (Forghan: 27-28).

B. Friendship with Pious Powers: “Allah Almighty Allah Almighty: Friends on that day are the enemies of each other except the righteous” (Wit: 67).

Factors that Destroy sin and Corruption

These factors are also divided into three categories:

1. Individual Factors

Individual factors away from guilt and corruption and getting rid of livestock are part of a series of cultural invasions that are referred to some of them.

- Repent and Return

“BAA Jmya Almvmnvn Llkm Tflhvn Tvbva to God; and unto God the believers Grdyday to prosper” (Light: 31).

- Remember God and His Blessings

“Vazkuroullah Kashira al-Akim Ttllah: Remember God so that you may be successful” (Friday: 10).

Imam Ali (AS) said: “Whoever heart to build lasting remembrance of God is good deeds secretly and openly”.

- Remember the Death and Resurrection

Imam Ali (AS) says: “So when the lusts are counted, remember the death so much that the memory of death is sufficient for the teaching, and the Prophet” (saallah, ali al-ha'a al-kallah). constantly ordered his companions to remember death, and He says: remember death so much that the death of destroying pleasures and separating you from lust”.

- Giving and Learning

“Fat'abir and Iya al-Uba'sar; then take note of the owners of the insight” (Hesar: 2).

Imam Ali (AS) said: “Everyone knows that he will keep himself safe from mischief and corruption, and everyone will keep himself safe”.

2. Family Factors

The great contribution of social frauds, and the acceptance of cultural invasions with disabilities, are the cultivation of families. The Qur'an explicitly orders the men and guardians of families to

keep and protect their children and their sons against sin and corruption and save them. “Or, these are the signs of the Ummah and the people of Nara and the Gadads of Alnas and Al-Hijara”: “O you who believe! Keep your own family and your family from the fire that is the fire of those people and the rocks”. (Sanctions: 6).

The Holy Prophet (PBUH) said: “God will question any responsible person from his responsibility, whether you have done it correctly or even wounded, even a man will ask his family”.

3. Social Factors

The Qur'an identifies the people of the society, which are interconnected and interconnected with each other, and therefore have duties, some of which are as follows:

- Doing Good and Forbidding Evil

“The believing men and women are some of the guardians of others, they make a declaration of affairs, they turn away from ugliness, pay prayers, pay the Zakat, and obey Allah and His Messenger. He who brings God's mercy to them and Truly Allah is Mighty, Wise”. (Repentance: 71)

- Governors and Islamic Government

In the first step, the ruler and Islamic statesmen are dutybound to reform their actions and behaviors, as the people follow their behavior and actions, in the next step they are obliged to definitely determine the limits of Islamic sanctions to prevent social corruption. Without fear of protest, the supreme powers and their affiliates execute the Qur'an, which knows the implementation of the limits of the life of the human community, where it says: “And for you is a retaliation of life and life, but the owners of wisdom! Maybe you are virtuous” (Bagherah: 179).

The Holy Qur'an considers the implementation of the limits of life of the Islamic society. The seventh Imam (PBUH), concerning this verse, “Fāshia to the Livestock after the Moth: Revives the Earth after its death” (Baqara: 164) said: “This verse has not given

rise to the earth by rain, but the purpose of this verse is this Any Islamic punishment that runs on Earth will benefit more than forty days of rain”.

Research Results and Findings

The research findings of this research are:

1. The phenomenon of religious disability is not the essence of religion, but its causes or factors must be sought outside the realm and religious teachings. Because religion is a natural thing, and if people achieve divine knowledge, they will never become a religious phenomenon.
2. Inspiration from the verses and the productivity of new findings and knowledge in explaining and clarifying the function of religious beliefs and behaviors create a new face for religion; a picture that is present among today's highly destitute and distressed generations.
3. If the role of religion in general and the functions of its various parts are explained in detail for today's generation, and the effect of religion on the elimination of fear, anxiety and anxiety, we will not see religiousization at least in these ways.

References

1. **The Holy Qur'an.**
2. **Nahj al-Balaghah.**
3. Eisenberg, Nancy (1999). **Child Behavior.** Translation: Bahar Maleki. Tehran: Phoenix.
4. Abolghasemi, Mohammad Jawad. And Mohsen Farmahini Farahan (2003). **A Study on the Pathology of the Development of Religious Culture with a View of Two Past Degrees.** Tehran.
5. Javadi Amoli, Abdullah. (2007). **The Status of Reason in Religious Knowledge.** Qom: Esra.
6. Javadi Ameli Abdullah (2005). **The Right to Ask in Islam.** Qom: Esra.
7. Khosrow Panah, Abdul Hussein (2002). **Religion.** Qom: Center for Cultural Studies and Research.

8. Ragheb Isfahani, Hussein ibn Muhammad (1991). **Almfrdat Fei Gharib al-Quran**. Dar al-'Alm al-Daril Shamieh.
9. Tabataba'i, Seyyed Mohammad Hossein (2003). **Shi'a in Islam**. Qom: Imam Hossein Institute.
10. Al Tabbaba'i, Seyyed Mohammad Hossein (2019). **Al-Meizan for the commentary of al-Quran**. Tehran: Dar al-Kabul al-Islam.
11. Tarihi, Fakhruddin (1996). **Assembly of Al-Bahrain**. Third Edition. Tehran: Mortazavi.
12. Al-Tasyi, Mohammed ibn Hasan (1969). **Optional for al-Rijal (Rijal al-Kashi)**. Mashhad: University of Mashhad.
13. AliAkbarian, HasanAli (1998). **Income on Religion**. Tehran: Islamic Culture and Thought.
14. Farahidi, Khalil ibn Ahmad (1989). **Book Al-Ain**. Second Edition. Hejrat.
15. Mostafavi, Hassan (1981). **Al-Tahtiq Faye Wrights of the Holy Quran**. Tehran: Book Publishing.
16. Motahari, Morteza (1985). **Epic Hosseini**. Fourth Edition. Tehran: Sadra.
17. Motahari, Morteza (1996). **Introduction to Islamic Worldview**. Qom: Sadra.
18. Al-Mahmoudi, Mohammad Baqer (1997). **Nahj al-Sa'ade fi Mastdarak Nahj al-Balaghah**. Tehran: Alabab.
19. Al-Muqaddasi, Muhammad ibn'Abd al-Wahid (2003). **The Consecration for the Extermination of Virtues**. Mecca: El Salbesil.
20. Mohammadi Rey Shahreri, Mohammad (2001). **Al-Hakma**. Qom: Dar Al-Hadith.
21. Majlesi, Mohammad Bagher (1983). **Baharalanvar**. Third Edition. Beirut: al-Wafa.
22. Majidi Khansari, Gholam Hossein (2006). **Nahj al-Fassah**. Qom: Ansarian.
23. Al-Nahqi Al-Aqani al-Khorasani, Mohammad Taqi. **Moftah al-Sa'adeh for the description of Nahj alBalagha**. Chehel Sotoun. Bey.