

## The Effect of Human Culture and Behaviour on His Destiny - The Holy Quran and Psychology

Dr. Ali reza Jalali<sup>1\*</sup>, Dr. Mohammad reza Afroogh<sup>2</sup>

<sup>1</sup>Department of theology, Payamnoor University, Lafahan, Iran

<sup>2</sup>Department of law and theology, Najafabad Branch, Islamic Azad university, Najafabad, Iran

\*Corresponding Author: Dr. Ali reza Jalali, Department of theology, Payamnoor University, Lafahan, Iran

### ABSTRACT

The purpose of this study is to investigate the effects and consequences of sins in terms of the Holy Quran and psychology. Using descriptive-analytical methods, this research, by searching in the divine verses and psychology, examines the role of sin in the descent of calamity and explains the relationship between sin and the descent of calamity in order to inform the readers about the clarity of sin. It provided the ground for avoiding sin. The results of research show that sin in the form of topics such as changing blessings, not answering prayers, losing good deeds, suffering, psychological-personality injuries, low self-esteem, and reduced happiness, creates calamity for human beings.

**Keywords:** Sin, Disaster, Blessing, Punishment, Psychological Injury.

### INTRODUCTION

In the natural world, the law of action and reaction is the rule, and human actions are not separate from this law. (The night journey: 7). One who puts his lap to sin must also wait for the effects of his sin in this world. Some of the effects of sin are so significant and devastating that it has plunged the former sinful tribes into the throes of torment and calamity (Hood: 82). Among the effects of the state of sin are the descent of calamities and hardships in this worldly life. Since the human soul seeks to satisfy its instinctual needs in any way possible (Resurrection: 5), and on the other hand, man in modern times has gradually distanced himself from the teachings of religious morality, knowledge and awareness of the effects of sin can have an effect. The present study has tried to examine the effects and consequences of sins with two religious and psychological approaches and to explain the sinfulness of sins with a new attitude. The research questions are: Does sin cause calamity? How can calamity be accomplished by committing sins?

### SIN AND ITS CAUSES

The word sin (zanb) in Arabic originally means to catch an animal's tail and the like. Any action that has a serious consequence is called sin (Qarshi, 1992, vol. 3, p. 24). In the term, the word sin refers to crime, disobedience and crime (Hosseini Dashti, 1990, vol. 4, p. 1904) and

means that he commits an act that is not in accordance with the commands of God and the prophets and infallible Imams.

In general, the causes of human behavior, including sin, can be divided into three categories:

#### Inheritance

Among the factors that cause the worthy and inappropriate human behaviors is heredity, the effect of which has been proven in terms of the holy sharia and experimental science. Heredity in general, that is, the transfer of some of the characteristics of their parents or relatives to their children, and this is the reason why children resemble their parents or relatives (Shariatmadari, 2006, p. 58). But the influence of genetic aspects on the formation of behavior, including immoral behaviors, is undeniable. In Islamic narrations, some personality traits have been attributed to intrinsic and hereditary factors.

For example, in a noble narration of the Holy Prophet Mohammad (P.B.U.H) it is stated: Indeed, the children of Adam have been created in different categories: those who get angry late and calm down quickly; those who get excited quickly and calm down quickly. And those who get angry quickly and calm down late. Be aware that the best of them are people who get angry late and calm down quickly (Mohammadi Rey Shahri, 1998, vol. 4, p. 3399). In the narration, the phrase "people" refers to hereditary aspects.

In a verse from the Holy Qur'an, God has referred to the law of inheritance by likening a sensible thing to a tangible one. God says: The pure (and sweet) grows by the command of God, but poor lands (salt marshes) do not grow except for a small and worthless plant (The Heights: 58). In a noble hadith, Imam Sadeqh (P.B.U.H) has confirmed the role of different hereditary talents of individuals in daily actions and behaviors: People are like the mines of divorce and silver (Klini, 1986, vol. 8, p. 177)

Therefore, it can be concluded that clean parents create the background for the birth of clean children, and infected parents create the background for the birth of infected children. According to what has been mentioned, hereditary factors seem to play a key role.

### The Environment

Another factor that affects human deviance is the environment, including social, cultural, psychological and geographical environments. Among psychologists, behaviorists recognize a special place for environmental factors (Biara et al., 2004, vol. 1, p. 228). Numerous studies in the United States have shown that the polluted environment, whether for visual or auditory stimuli or bad friends, has created a lot of moral distortions in the West (Young Growth Institute, 2014). According to the narrations of the Ahl al-Bayt (as), every human being has a monotheistic nature at the beginning of his birth, but due to the type of upbringing and the surrounding environment, he becomes a Jew or a Christian. In a narration from the Messenger of God, peace be upon him and his family, it is stated: Every newborn is born on the pure nature of monotheism (and Islam), except that his parents introduce him to Judaism or Christianity (Majlisi, 1404 AH, vol. 3), P. 281). In the importance of environmental factors, it is enough that the son of Prophet Noah (P.B.U.H), even though he was one of the pure seeds of the Prophet of God, deserved divine punishment as a result of associating with infidels and evildoers (Hood: 46) and the Prophet of God could not repel him with his advice.

### Will

A kind of special mental ability of a person according to which a person can control the biological and environmental influences in a certain realm and consciously choose his behavior is called will (Bi Ria et al., 2004, vol. 1, p. 1). P. 245). Although many psychologists have ignored the role of the will, humanistic

psychologists such as Maslow have emphasized the free will of man (ibid., P. 248)

Islamic thinkers believe that hereditary and environmental factors provide the psychological background and environmental conditions for certain behaviors. But the will in the realm of conscious and voluntary behaviors is an active and determining factor (ibid., P. 225). Research in the United States shows that poor willpower and self-esteem have caused a lot of moral damage, and that any amount of different skills, such as strengthening willpower and self-esteem in adolescents, can lead to a variety of injuries. , Including slavery and sexual and moral deviations are reduced (Young Growth Institute, 2014). Therefore, the most important and effective obstacle to sin is the will. In the verses of the Qur'an, there are several verses about human will and free will, which show the influence of the will in choosing the right or wrong way. In the Holy Qur'an, God says, "We showed him the way, whether he was thankful or ungrateful." (Human: 3)

Therefore, man should not despair of attaining perfection and happiness simply by having an infected inheritance or a polluted environment, but with strong effort and will, the influence of two other factors can be neutralized, because these causes alone are the perfect cause for happiness or cruelty. No one is considered, but the totality of these causes leads man to good or bad, although in the meantime, the will is more important.

### DISASTER

Disaster means being afflicted with sorrow and grief due to a series of causes (Qarshi, 1992, vol. 1, p. 230). What is meant by calamity is the afflictions and calamities that befall man, and he inflicts various harms on man.

### Cause of Disaster

Disaster's existential philosophy is different from everyone else's:

### The Promotion of Rank

Some narrations have stated that the purpose of the descent of calamities and troubles is to achieve the reward and promotion of degrees, and that calamities have been considered a valuable gift from God. Among these narrations, there is a narration from Imam Ja'far Sadeqh (P.B.U.H) who says: Indeed, God afflicts His friends in order to reward them without sinning (Klini, 1996, vol. 5, p. 5). P. 551)

### *Atonement for Sins*

Sometimes calamity is revealed to be atonement for sins. Atonement means: covering. The calamity that is the atonement for sin, in fact, covers the sin and frees the sinner from the prison of his sins. Therefore, Imam Sadiq (P.B.U.H) says: No blood should be shed and no foot should be touched and no headache should be caused and no disease should be caused except for the sin (which has befallen the servant) (Ibid., P. 119). In a hadith, the Messenger of God, may God bless him and grant him peace, said: Whenever God wills a bad will against His servant, He will keep his sins so that He will punish him for his sins on the Day of Resurrection, and whenever he wills to his servant, Punishment does not need to be meted out (Dilmi, 1998, vol. 1, p. 428)

### *Punishment of sins (torment)*

The world is not punished, but some sins accelerate the descent of torment, and sinners in this world also see the result of their improper actions. In the Qur'an, God says in a general address to the believers and infidels (Tabatabai, 1984, vol. 18, p. 92): And every calamity that befalls you is due to the deeds (sins) that you have committed and (God) many He also forgives (your sins). (The Counsel: 30)

## **THE EFFECT OF SINS ON THE DESCENT OF CALAMITY**

From the point of view of divine worldview, the law of causality rules over the world of nature, and the actions of everyone in this world and the hereafter have consequences. God Almighty, through the means, flows its traditions over the world; for example, it has established a causal relationship between sins and the descent of calamities. In other words, calamity and punishment are the rewards of action and the conditional effect of sins, and these rewards depend on the smallness or greatness of the sin (Naderi Chloroudy, 2003, p. 59). In addition to endorsing material laws, divine worldview also considers spiritual laws to be involved. This article explains the quality of the effect of sins on the descent of calamity:

### *Change of Blessings*

In religious logic, avoiding the divine commandments has been mentioned as the cause of many droughts, famines, sudden deaths and short-lived deaths and plagues. Allah, the Exalted, says: "And if the people of the towns and villages had believed and practiced piety, we would have opened for them the blessings of the heavens

and the earth, but they denied the truth. We have punished them for their deeds.": 196). With the help of the meaning of the verse, it can be concluded that not adhering to religious teachings is a factor in reducing divine mercy and blessing and changing blessings. It is obtained from religious sources: Every sin has a certain kind of change of blessing. Imam Baqhir (P.B.U.H) has narrated from the Messenger of God, may God bless him and grant him peace: Whenever adultery is committed, sudden death increases. Whenever the scales are reduced (to sell), God will afflict them with drought and low yield. And whenever they refuse to pay zakat, the earth withholds its blessings from (such) agriculture, fruits, and mines (Sadough, 1988, p. 573)

At the beginning of Kamil's prayer, we read: O God, forgive me the sins that change the blessings. (Qomi, 2007, p. 127) Sin provides the ground for the revelation of divine torment, and in such circumstances, society is not safe from calamity and torment. In a hadith from the Holy Prophet Mohamad (P.B.U.H) it is stated: Whenever God, the Exalted, becomes angry with (the people) of a city (because of their sins) and does not want to inflict torment on them, the rates (prices of goods) will increase and their lives will be shortened. May the merchants not benefit and may the fruits not be fresh and healthy, and may the water of the aqueducts and springs not be abundant, and may God prevent the rains from that city and make the humble and evil people dominate it (Tusi, 2002, vol. 1, p. 313)

Many people do not appreciate it as long as they are overwhelmed by blessings, but when blessings are taken away from them by the breadth of sustenance, health, longevity, a righteous child, and the like, they open their mouths to complain, while abstaining from divine traditions. They are unaware that the Qur'an says: God does not change the destiny of any people unless they change what is in them. (Thunder: 11)

The principle of purity is established for all servants, as long as they themselves seek change in blessings (through the commission of sins). In this case, calamities and calamities occur in the form of change and deprivation of blessings. These kinds of calamities are more severe because people are overwhelmed with blessings and comfort, and suddenly, by depriving them of blessings, hardships come upon them, and it is more difficult for them to endure them.

Some of the sins that cause the change of blessings are: excessive haram eating that leads

to deprivation of sustenance (Mohammadi Ray Shahri, 1998, vol. 3, p. 2059); lack of greetings from family and acquaintances that leads to the destruction of blessings (Noori, 1407 AH, vol. 15, p. 186); abandoning the good deed to which he is accustomed (Saduq, 1361, p. 271); abandoning the command to the good (the same); Since the disbelief of blessings happens more in the abundance of blessings (The night of journey ': 67), it is more difficult to observe piety in the abundance of blessings than to observe it in the absence or lack of blessings. The Prophet of Islam always warns us not to get used to comforts and pleasures.

It should be noted that one of the greatest blessings of God, which guarantees the life of the people of the earth, is the presence of the Guardian of God. (Klini, 1986, vol. 2, p. 55) It is stated in a hadith of Imam al-Asr (as): God removes calamity from my family and my Shiites through me (Majlisi, 1404 AH, vol. 52, p. 30)

### Failure to Answer the Prayer

Committing some sins causes the prayer not to be answered. This statement is based on a narration from Imam Muhammad Baqhir (P.B.U.H) who said: Indeed, the servant asks God for a need and God seeks to fulfill his need sooner or later. But in the meantime, that servant commits a sin, and God Almighty says to the angel who is in charge of his need: Do not fulfill his need and deprive him of it, because he was exposed to me and deserved to be deprived of me (Mofid, 1425 AH, p. 32)

The main point of prayer is communication with God. When a sinner commits a sin, his prayers no longer reach God. Therefore, every calamity and calamity may befall him, because prayer and intercession themselves cause calamity. When prayer is not answered, man's strong refuge is destroyed. Sins prevent prayers from being answered in two ways:

- Sin nullifies the success of prayer, so that the sinner does not even succeed in praying, let alone obey it. Imam Ja'far Sadegh (P.B.U.H) says: Indeed, a servant commits a sin and as a result, he is deprived of the night prayer (Klini, 1986, vol. 5, p. 125). Deprivation of night prayers means depriving oneself of the success of prayer and asking for forgiveness.
- Sin leads to imprisonment. Imprisonment means imprisonment, which means that if a person prays, his prayers will not be answered. At the beginning of Kamil's prayer, we read:

God forgive me for the sins that imprison prayer. (Qomi, 2007, p. 127)

According to religious sources, some of the sins that prevent the answer to prayer are: not meeting and greeting acquaintances (Nouri, 1407 AH, vol. 15, p. 185); Haq al-Nas (Sadough, 1988, p. 621); pretending to be religious (ibid., P. 575); eating forbidden food (Tabarsi, 1381, p. 275); the emergence of usury among Muslims (Klini, 1986), Vol. 2, p. 374); malice and obscenity (Saduq, 1361, p. 271); delay of obligatory prayers until the time passes (same); hypocrisy with religious brothers (same)

### Loss of Good Deeds

The loss of good deeds is another divine tradition that destroys sinful rewards. The effects of some sins lead to the preservation of goodness and their rewards, and are limited to specific cases expressed in the religion of Islam. In a holy saying from the Holy Prophet Mohammad, peace be upon him and his family, it is stated: I know people from my nation who offer good deeds to the whiteness of the mountains of Tahamah on the Day of Resurrection, but God disperses them all. Know that they are your religious brothers and worship like you at night, but there are people who, when faced with divine commands not to commit sin, commit them (Mohammadi Ray Shahri, 1998, vol. 2, p. 991)

Also, sin not only nullifies good deeds, but also prevents the acceptance of worthy human deeds, including prayer, because God says: God only accepts the pious. (Food: 27) By not answering the prayer - as it was passed - man is confronted with the events and calamities of the times and loses his spiritual refuge.

According to religious sources, the sins that cause good deeds are threefold:

- Behavioral factors, such as exposing ugliness (Sadough, 1988, vol. 2, p. 562); the view of a married woman towards a non-mahram (Majlisi, 2000, p. 554); abandonment of prayer (Dailami, 1408 AH, p. 412); prostitution and denial (Ibid., P. 73);
- Belief factors, such as dissatisfaction with God (Klini, 1986, vol. 2, p. 62); apostasy (Baqara: 217); hypocrisy (parties: 33); enmity with the Commander of the Faithful Ali (as) (Nouri, 1407 AH, vol. 1, p. 163);
- Factors such as harassment and harassment (Baqara: 264); hypocrisy (Sadough, 1988, p. 255); defamation (ibid., P. 285); nagging a



woman to her husband (Sadough, 1982, vol. 3, p. 440)

### **Punishment**

Punishment refers to the earthly and heavenly calamities that befall man through sin. Sin in two ways can be effective in reducing suffering:

- In the form of renewal of blessings, it is mentioned in a noble narration: He is a servant who commits a sin and his blessing is renewed in spite of that sin, and that blessing prevents him from seeking forgiveness for this sin (Klini, 1986, vol. 5). , 557)
- In a narration from Imam Sadiq (as): My father said: Indeed, God has commanded him not to give a blessing to his servant to take it back from him, so that that servant may commit a sin that deserves calamity (Ibid., P. 129)

### ***The Great Commentator, Tabatabai has Interpreted the Tradition of Extraction as Follows:***

If human societies act according to the nature of man, God's goodness and blessings will flow on them, but if they turn to corruption, they will follow the tradition of reflection and will be punished in this world for some of their sins, unless At the foot of another tradition is the tradition of God; that is, the gradual tradition of affliction, in which case, instead of tasting an example of the effects of their evil deeds, God opens the doors of blessing for them to immerse themselves in corruption and neglect day by day. In the end, all the factors and causes for the destruction of sinners should be provided and they should be punished by God (Tabatabai, 1984, vol. 18, p. 93)

In a narration, it has been narrated from Imam Sadiq (as): No rain is less than this year ... 5, p. 125). It is stated in the Holy Qur'an: Those who like ugliness to spread among the believers, there is a painful torment for them in this world and in the Hereafter (Light: 19)

Despite the countless sins that occur throughout the world, God, the Most Merciful, removes His torment from sinful people because of some of His creatures. Imam Musa ibn Ja'far (P.B.U.H) said: God has angels every day and night who call out: O servants of God, stop sinning so that if these grazing animals and infants and old worshippers had not prayed for so many years, you would be tormented so much that you would be crushed (Sadough, 1983, vol. 1, p. 103). It should be noted that believers, like

unbelievers, may be subject to divine punishment and wrath for committing certain sins. In a narration from the Holy Prophet Mohammad, peace be upon him and his family, it is stated: Whenever my nation leaves the commandment of the good and forbids the evil, wait for the calamity and divine torment to arrive (Majlisi, 2000, p. 534)

Among the sins that God hastens in their worldly punishment and does not delay until the Hereafter are abuse of parents, oppression of servants, and doing evil in front of the kindness of others (Majlisi, 1404 AH, vol. 73, p. 381). In the Holy Qur'an, God says: As long as you (O Prophet) are among them, God will not punish them, nor will God punish them until they ask forgiveness (The Spoils: 33). This verse is used to say that torment is revealed to Muslims when they leave *istighfār* and turn to sins. The sins that cause the torment to fall in this world and the hereafter are: Breaking the covenant with the People of the Book; Harazgi, not paying zakat, adultery, the ruling on unjust giving, abortion (Klini, 1986, vol. 5, p. 547); Ghana (singing) (Majlisi, 2000, p. 556)

Research shows that there is a direct relationship between non-adherence to religious teachings (sin) and various individual and social harms such as insecurity, delinquency, murder, suicide and various deviations. Research shows that the weakening of spiritual foundations and the weakness of religious beliefs and behavior in the developmental stages are associated with the prevalence of delinquent behavior. On the other hand, religious-spiritual beliefs and practices in the family are one of the main factors in preventing psychosocial deviations (Pasandideh, 2002, p. 229)

In another study, a strong relationship was found between suicide and abandonment of prayer (ibid., P. 233). Another study shows that there is a direct link between not attending religious gatherings (abstaining from worship and collective duties) and suffering from acute heart disease (ibid., P. 238). Research shows that people who are religiously active in North America are less likely than non-religious people to commit crime or abuse alcohol or divorce or suicide. They are even physically healthier and have a longer life (Hadianfar and Mozaffari, 2009, pp. 88-89). Research in the United States shows that girls who have sex are four times more likely than boys to be twice as likely to commit suicide (compared to those who abstain from sex) (Young Growth Institute, 2014)

### Psycho-personality injuries

In religious teachings, the word heart has a special place. The heart is the most important human capital on which happiness and cruelty depend. Allameh Tabatabai says about the heart:

In fact, the heart is the soul of a person who does his vital work with the inner strengths and emotions that he is equipped with, but it is mostly used in the Holy Quran in what a person understands (Tabatabai, 1984). , Vol. 17, p. 74; vol. 4, p. 7)

In the Holy Qur'an, God considers guidance from those who have a pure heart. (Qaf: 37) This is a reminder for one who has a heart. In the narrations, the most important divine gift is a healthy heart, which God provides to His righteous servants: When God loves a servant, He gives him a sound heart and a moderate and worthy morality (Tamimi Amadi, 1987, p. 67)

The Holy Quran and hadiths are used. Like the human body, sometimes it is healthy and sometimes it is sick, and its heart is sometimes healthy and sometimes sick. God says in the Qur'an: A day when wealth and sons are of no use to man, except for him who goes to God with a sound heart. (Poets: 88-89); (Cow: 10); in their hearts is disease (ignorance and stubbornness). May God increase their illness.

But what causes the destruction and sickness of the heart, according to the verses of the Qur'an and the narrations of the Ahl al-Bayt (as), are improper deeds and sins that man commits. God says in the Qur'an: This is not the case, but their deeds sit on their hearts like rust. (The Stinters: 14) In some narrations, sins have been explicitly introduced as the most important cause of heart damage. Imam Sadiq (P.B.U.H) says: Nothing more than sin corrupts the heart (Klini, 1986, vol. 2, p. 268)

However, how sin causes the destruction of the heart has been stated by the Ahl al-Bayt (P.B.U.H) in the form of a clear example. Imam Sadiq (as) says: When a person commits a sin, a black spot appears in his heart. Now, if he repents, he will perish, but if his sins increase, blackness will cover his heart. After that, he will not be saved (ibid., P. 271). Therefore, the heart, which is the most important human capital, the secret of its health and happiness depends on avoiding sins.

The closest equivalent of the heart in psychology is the word personality and psyche, whose relationship to religious behavior is examined:

Personality is: a dynamic organization within human beings and consists of psychological-physical systems that determine the characteristics of behavior and thinking of the individual (Mirdrikundi, 2003, p. 76). Alport, nicknamed the Father of Personality Psychology, believes one of the most important characteristics of a healthy personality is unity and integrity. Religious value system is the only system that can continuously and continuously give personality, unity and integrity. If one has a purely religious orientation and direction, the side effect of this sincere direction will be that religion preserves such a person, cares for him, and brings him mental health (ibid., Pp. 80-81)

Recent research shows that people who have more measured behaviors and avoid high-risk behaviors and have higher moral-religious attitudes and have more effective personality traits (Rector et al., 2005; Middleton et al., 2013) and individuals who They engage in high-risk behaviors and engage in moral problems, such as slavery and extramarital affairs. They are weak in personality traits such as feeling efficient, willing, and determined (Wang et al., 2009). Therefore, strengthening religious beliefs and behaviors contributes to a person's health and impairs a person's religious beliefs and behaviors.

The role of religion and adherence to its teachings in increasing mental health is an issue that has been the focus of numerous domestic and foreign studies (Pasandideh, 2002, pp. 228-237). In Psychology and Religion, Jung writes:

I am absolutely convinced that religious beliefs and rituals are extremely important, at least in terms of mental health. It is safe to say that all my patients felt ill because they had lost what the living religions offer to their followers every evening, and none of them had a real cure before regaining their religious vision. It has not been found (Ahmadi, 2011, pp. 15-17)

Beliefs and behaviors such as trusting in God, patience, prayer, pilgrimage, and the like can calm one's inner self by creating hope for positive attitudes and greatly reduce the anxiety associated with the situation. In contrast, research shows that turning to behaviors outside the framework of religion and morality can lead to a variety of psychological traumas.

Findings from Rector et al. (2003) at the US National Institutes of Health and Human Development show that more than 25 percent of adolescent girls involved in sexual intercourse

suffered from psychological trauma, such as depression. Meg Maker in the book *Common Diseases: How Does Sex Kill Our Teens?* "Adolescents who are involved in sexual slavery are constantly experiencing emotional turmoil," he said. Involvement in these relationships creates psychological conditions called obsessions. These conditions cause the adolescent to seek the illusion of sexual or drug satisfaction by assuming that temporary comfort can meet his or her needs. Finally, many adolescents are more likely to be depressed (Young Growth Institute, 2014)

The findings of Zarei et al. (2014) show that there is a relationship between poor footwear and hijab with anxiety, depression, and physical symptoms, and social inadequacy. Experimental findings show that religion and religious behaviors play an important role in people's mental health, and in contrast, avoiding religious beliefs and behaviors (abandonment of duties and performing taboos) leads to the formation of various psychological traumas.

### Decreased Self-Esteem

One of the most important psychological needs of human beings is self-esteem. Sin lowers one's self-esteem, destroys one's self-esteem, and this leads to significant psychological damage. Self-esteem is: the state of invincibility and the ability to resist hardships and problems and not accept humiliation in difficult situations of life that occur in human beings due to the type of performance (Shojaei, 2004, p. 180). Today, self-esteem is considered to be an effective human need that plays a key role in the life process and is essential for normal and healthy growth. Allport considers self-esteem to be one of the foundations of self-growth and considers it the third stage of self-development (Schultz, 2010, p. 291)

In his series of needs, Maslow considers self-esteem as one of the basic needs of human beings (Ibid., P. 350). Balbi considers self-esteem as a part of personality (Biabangard, 1997, p. 78)

In general, according to research, people with self-esteem are resistant to all kinds of life problems, stress, threats and natural disasters, such as floods and earthquakes and mental illnesses (depression, anxiety, alcoholism and schizophrenia) (Ibid., P. 15). Decreased self-esteem can lead to psychological trauma, especially depression. Many psychologists believe that lack of self-esteem is the root of many mental disorders (ibid., P. 38). In studies

of people with low self-esteem, symptoms such as depression, anxiety, decreased performance, and interpersonal problems have been reported (ibid., P. 79)

In religious teachings, self-esteem has a high value, although the use of this word is different from its psychological meaning. In the Qur'an, God considers true honor to be from God, the Messenger, and the true believers: for God is All-Knowing, All-Wise, All-Knowing (hypocrites: 8); it is the special honor of God and His Messenger and the believers. In a narration, Amir al-Mu'minin, Imam Ali (P.B.U.H) has introduced the highest virtue as self-respect, the Commander of the Faithful, Imam Ali (P.B.U.H), says: Consider yourself dear and do not submit to any lowliness or hypocrisy, although lowly deeds will bring you to your desires, because nothing is equal to self-esteem (Nahj al-Balaghah, 1407 AH, p. 401)

Some psychologists believe that people with more self-control have higher self-esteem (Biabangard, 1997, pp. 44-46). In general, people with self-esteem establish a healthy relationship with themselves, others, and God; they avoid insults, humiliation, absenteeism, lies, and other sins that are the cause of human humiliation (Shojaei, 2004, p. 187). Research shows that people who engage in religious behaviors have higher self-esteem and self-esteem (ibid., P. 205). In contrast, several studies have shown a link between guilt and low self-esteem. For example, Rajabi (2010, p. 21) showed that girls with bad hijab and girls with relative hijab have lower self-esteem and self-esteem than those with veils. Zarei et al. (2014) showed that the weakness of wearing hijab provides the ground for reducing self-esteem and self-image among adolescents. Rector et al. (2003) argue that ignoring the moral aspects of sexual slavery will lead to a generation without self-esteem.

In religious teachings, the way to gain self-esteem is to follow the divine commands. It is narrated from the Holy Prophet (peace and blessings of Allaah be upon him): God Almighty says every day: I am your dear Lord. Therefore, everyone who wants the honor of the two worlds must obey the dear God (Majlisi, 1404 AH, vol. 67, p. 120). In contrast, sin has been introduced as the scourge of self-esteem. The Commander of the Faithful, Ali (as), says: He who has an honorable and honorable soul will never make it with the filth of sin, humiliation and degradation (Nouri, 1407 AH, vol. 11, p. 339). The Commander of the Faithful

(pbuh) says: Whoever enjoys the dignity of the soul, the lusts of the soul will be humiliated in his eyes (Tamimi Amadi, 1987, p. 231). In another hadith, sins are attributed to the lowly. The Commander of the Faithful, Imam Ali (as), says: He who is humble is not separated from lowly deeds (Ibid., P. 232)

### Decreased Happiness

Happiness is one of the psychological needs of human beings that has a major impact on the formation of personality and mental health. Numerous studies have shown that there is a direct relationship between adherence to religious commands and happiness; that is, the more people engage in religious duties, the more they experience happiness in life. Wilson's research shows that adherence to religion is one of the factors of happiness (Hadianfar and Mozaffari, 2009, p. 83). Another study showed that religious faith is important to religion, and religious traditionalism is usually associated with happiness (ibid.). Another study has shown that there is a positive relationship between attending church and participating in religious groups and its relationship with happiness (ibid., P. 89). Ellison also showed that religious people are able to remain happier than the control group after divorce, unemployment, serious illness, or mourning (ibid.). In contrast, research shows that not adhering to religious behaviors reduces happiness. For example, Kelson (2003) found that early sexual activity outside of morality was associated with decreased happiness and personal stress. Zarei et al. (2014) found that there was a direct relationship between depression and hijab with depression and sadness. Rajabi's findings (2010, p. 21) showed that unveiled girls were less satisfied with life than girls with hijabs.

In religious texts, faith and righteous deeds have been introduced as a source of happiness. Those who practice piety and do righteous deeds are neither afraid nor saddened. (Surat al-A'raf: 35) On the other hand, grief and sorrow are introduced as the effects of sin. Imam Sadeh (as) says: Since the sin of a servant is great and he has nothing to do (good) to compensate for it and be atonement for them, may God grieve him so that he may atone for his sins (Klini, 1986, vol. 2, p. 44). In another narration, Imam Ali (as) says: Perhaps a little lust that caused long sorrow and grief (Har'amali, 1398 AH, vol. 15, p. 210) Therefore, the sin of happiness

endangers man, and it is sin that creates confusion in our lives.

### CONCLUSION

From the point of view of religious teachings, one of the causes of calamity and personal and social harm is the commission of sin. In this article, the relationship between sin and the decline of calamity and how it is examined was examined. This was emphasized with the help of experimental findings. The results of the study of religious sources and experimental findings indicate that the sin of calamity descends into seven forms: change of blessing, non-fulfillment of prayer, indecency, remorse, psychological-personality injuries, decreased self-esteem, and Decreased happiness.

Since the lack of knowledge about the situational and psychological effects of sins provides the ground for sin, the promotion and awareness of the effects and consequences of sins in educational centers and mass media provides the ground for moral, religious, and behavioral behaviors. Also, testing the results of the mentioned research by conducting experimental research adds to the richness of the work and makes the discussed strength stronger, and its effectiveness is multiplied.

### REFERENCES

- [1] Ahmadi, Mohammad Reza, 2011, The role of Hajj rituals in correcting behavior and reducing anomalies, Maaref, vol. 163, pp. 11-34.
- [2] Bahrainian, Seyyed Abdolmajid and Reza Ilkhani, 2002, A Study of the Relationship between Suicide Attention and Adherence to Prayer in Loghman Medical Center, Abstract of International Conference Proceedings on the Role of Religion in Mental Health, Science and Hadith, Vol. 24, pp. 223-240.
- [3] Bia Ria, Nasser et al., 2004, Developmental Psychology with an Attitude Towards Islamic Resources, Tehran, Samat.
- [4] Biabangard, Esmaeil, 1997, Methods of increasing self-esteem in children and adolescents, 5th ed., Tehran, Organization of Parents' Association.
- [5] Colson, C. 2003, *Twisting Reality: Teenagers, Sex, and Depression*, From [http://townhall.com/columnists/chuckcolson/2003/06/17/twisting\\_reality\\_teenagers\\_sex\\_and\\_depression/](http://townhall.com/columnists/chuckcolson/2003/06/17/twisting_reality_teenagers_sex_and_depression/) page /full.
- [6] Dailami, Hassan Ibn Mohammad, 1998, Ershad Al-Qulub, translated by Seyyed Abdul Hussein Rezaei, Tehran, Islamic Bookstore.



- [7] Deylami, Hassan Ibn Muhammad, 1408 AH, Al-Din's announcement in the attributes of the believers, Qom, Al-Bayt Institute.
- [8] Ebrahimi, Amrullah et al., 2002, Abstract of International Conference on the Role of Religion in Mental Health, Science and Hadith, Vol. 24, pp. 223-240.
- [9] Hadianfar, Habib and Shahbaz Mozaffari, 2009, A Review of Happiness and its Associates, Hozeh va Daneshgah, Vol. 41, pp. 82-105.
- [10] Haqqani, Hossein, 1986, The effects of sin on life after death, Lessons from the School of Islam, Year 26, Vol. 4, pp. 38-43.
- [11] Har-Ameli, Mohammad Ibn Hassan, 1398 AH, Shiite Means, edited by Abdul Rahim Rabbani Shirazi, Tehran, Islamic School.
- [12] Hosseini Dashti, Seyed Mostafa, 1990, Maaref va Ma'areef, Qom, Ismailian.
- [13] Khosropoor, Farshid and Gholamreza Sardavi, 2002, A Study of the Impact of Religious Values during the Treatment of Patients with Primary Depression, Abstract of International Conference Proceedings on the Role of Religion in Mental Health, Science and Hadith, Vol. 24, pp. 223-240.
- [14] Klini, Mohammad Ibn Yaqub, 1986, Sufficient Principles, Tehran, Islamic Library.
- [15] Klini, Mohammad Ibn Yaqub, 1996, Sufficient Principles, translated by Mohammad Baqir Kamraei, Qom, Aswa.
- [16] Majlisi, Mohammad Baqir, 2000, Haliyeh Al-Muttaqeen, Tehran, Goli.
- [17] Middleton, L. E. R. & et. al, 2013, *Understanding motivations for abstinence among adolescent young women: insights into effective sexual risk reduction strategies*, J Pediatr. Health Care., 27, 342-350.
- [18] Mirdrikundi, Rahim, 2003, The relationship between personality and value systems from the perspective of Allport, Maaref, Vol. 46, pp. 76-82.
- [19] Mofid, Mohammad Ibn Mohammad Numan, 1425 AH, Al-Ikhtasas, research by Ali Akbar Ghaffari, Qom, Islamic Publishing Institute.
- [20] Mohammadi Ray Shahri, Mohammad, 1998, Mizan Al-Hikma, translated by Hamid Reza Sheikh, Qom, Dar al-Hadith.
- [21] Muqarrami Fayumi, Mohammad Ibn Ali, 1425 AH, Al-Masbah Al-Munir, Qom, Dar al-Jajra.
- [22] Naderi Chloroudy, Massoud, 2003, Natural Disasters and Disasters, Qom, Virtues.
- [23] Nahj al-Balaghah, 1407 AH, Qom, Dar al-Hajra.
- [24] Nouri, Mirza Hossein, 1407 AH, Mustadrak al-Wasa'il, Qom, Al-Bayt Institute.
- [25] Pasandideh, Abbas, 2002, Abstract of International Conference Papers on the Role of Religion in Mental Health, Vahdith Sciences, Vol. 24, pp. 223-240.
- [26] Qomi, Sheikh Abbas, 2007, Mafatih al-Jannan, Qom, Dar al-Alam.
- [27] Quran Culture and Education Center, 2003, Holy Quran Encyclopedia, Qom, Book Garden.
- [28] Qurashi, Seyyed Ali Akbar, 1992, Quran Dictionary, Ch 6, Tehran, Islamic Library.
- [29] Ragheb Isfahani, Hussein Ibn Muhammad, 1404 AH, Al-Mufradat fi Gharib Al-Quran, Bi Ja, Daftar Nashr al-Kitab.
- [30] Rajabi, Soran, 2010, A study of the degree of observance of superior hijab in students and its effect on happiness, Shiite women, seventh year, vol. 25, pp. 7-26.
- [31] Rasooli Mahallati, Hashem, 2014, The Punishment of Sin and Its Dangerous Effects and Consequences, Qom, Book Garden.
- [32] Rector, E. R & A. Kirk, Johnson, 2005, Teenage Sexual Abstinence and Academic Achievement, Washington, The Heritage Foundation.
- [33] Rector, E. R. & et. al., 2003, Sexually Active teenagers are more likely to be depressed and to attempt suicide, Washington, The Heritage Foundation.
- [34] Saduq, Mohammad Ibn Ali, 1983, Al-Khasal, Bi Jan, Javidan.
- [35] Schultz, DuPy, 2010, Personality Theories, translated by Yahya Seyed Mohammadi, Tehran, edited.
- [36] Shariatmadari, Ali, 2006, Educational Psychology, Tehran, Amir Kabir.
- [37] Shojaei, Mohammad Sadegh, 2004, Relying on God, a path to the sanctity of self-health and mental health, Qom, Imam Khomeini Educational and Research Institute of Quds.
- [38] Tabarsi, Fazl Ibn Hassan, 2002, Makarem Al-Akhlaq, translated by Seyyed Ibrahim Mirbagheri, Tehran, Farahani.
- [39] Tabatabai, Seyyed Mohammad Hossein, 1984, Tafsir al-Mizan, Bi Ja, published by Allameh Tabatabai Scientific and Intellectual Foundation.
- [40] Tamimi Amadi, Abdul Wahed Ibn Muhammad, 1987, Gharr al-Hakam and Dar al-Kalam, Qom, Islamic Propaganda Office.
- [41] Tusi, Mohammad Ibn Hassan, 2002, Amali, edited by Behzad Jafari and Ali Akbar Ghaffari, Tehran, Islamic Library.
- [42] Wang, R. H., C. P. Cheng & F. H. Chou, 2009, "Predictors of sexual abstinence behaviour in Taiwanese adolescents: a longitudinal application of the transtheoretical model", J Clin, Nurs, v.

## The Effect of Human Culture and Behaviour on His Destiny - The Holy Quran and Psychology

18, p. 1010-1017.

[43] Young Growth Institute, 2014, Return of the West to Chastity, translated by Mohammad Zarei Topkhaneh, Karaj, Recitation of Peace.

[44] Zarei Topkhaneh, Mohammad et al., 2014, A study of the relationship between variables adherence to hijab, self-concept and mental health, psychology and religion, Vol. 27, pp. 81-92.

**Citation:** Dr. Ali reza Jalali, Dr. Mohammad reza Afroogh, "The Effect of Human Culture and Behaviour on His Destiny - The Holy Quran and Psychology", *Journal of Cultural and Social Anthropology*, 2(1), 2020, pp. 28-37.

**Copyright:** © 2020 Dr. Ali reza Jalali. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.