

Effect of spirituality on decreasing crimes and social damages

A case study on Ramadan

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ABSTRACT: The present article deals with the effect of Ramadan on decreasing the amount of crimes and social damages. Firstly, in this research some scholars' views and ideas related to the spirituality and fast in Ramadan are examined. Moreover; the effect of fast on a person's health and mentality was demonstrated. And statistical analysis showed some crimes can be affected to be on the decrease in Ramadan namely, kidnapping, swindling, murdering, fighting, killing, trafficking, drinking, beguiling, doing abnormalities and corruption, and annoying the women and their escaping from home and family.

Keywords: Ramadan, spirituality, crimes and social damages

Introduction

Fast is both a way for human to be abstinent and an opportunity to give up all of the wrong habits as well as a chance to approach God from the bottom of the heart. Perhaps, it may be the last chance to repent. Since God helps those persons looking for the fact, this month is the best time for the human to use and take the advantage of magnificence of Ramadan to be close to God.

At the beginning of this month, the prophet gives a citation and makes people to be familiar with its dignity and magnificence based on which even taking breath can be considered to be a worship. The most striking interpretation in this month is the same statement which the prophet said, "this is the same month God invites you to purity." (Abolfath aljorjani, 1983, p. 225).

Throughout the month some activities are recommended including going on a fast, keeping the body organs away from committing guilts, giving charity to the poor, reading Quran, being kind to the destitute, praying for the salvation. (Altebyan, vol 1, p. 114).

Statement of the problem

Many sociologists and police officers have reached an agreement on decreasing amount of social damages in this month. Some others go farther and believe not only no one can see any considerable depravity but also some of the rooted damages can be handled or prevented.

Kindness and selflessness replace displeasure. Sociologists believe when Ramadan starts, some of the young persons become determined not to enter into the irreligious beliefs and behaviors. Thus, it is a way causing them to habituate themselves to doing right deeds and having a fellow-loving feeling. (Soutodeh, 2000, p. 31).

Sociologists are certain that it is because of the people's religious beliefs which in Ramadan the young are not willing to commit any crime and disorders and they also place more emphasis on: faith is the only inner factor in offenders which results in reducing the amount of crime. At present, sixty percent of people in our country are under the age of thirty, from which we can conclude in comparison to other countries Iran is the fourth country in the age group of young people. (Salimi, 2001, p 692.).

Police forces also support the sociologists and verify that amount and rate of committing a crime in Ramadan decreases considerably. Most of the police officers in different provinces report on lowering the rate of crime throughout the specific month. They think this month is a chance for them not to deal with

crime and just pay attention to the inner side of consciousness. To their knowledge, rate of social crime of these provinces decreases considerably in Ramadan. In comparison to other months amount of crime falls down in this month. (Farjad, 1984, p. 186.).

The other advantage of Ramadan is that through this month the families can strengthen their relationships by gathering and setting a table and then breaking their fast. Even though some persons are busy with work, they have to stop the work and be ready along with family at the table to break their fast. This occurs again in eating before the dawn of a fasting day.

Sociologists think if members of a family have more time and chance to sympathize with each other, it will be the time when the relationships will be reinforced. It is the Ramadan month which provides the people with the opportunity of living together and limits the individualism. (Saroukhani, 1991, p. 237.).

In all religions fast means avoidance and abstinence. People in all religions are invited to theism, purification, ignorance about mundane affairs, ethic observing, hygienic and social principles. This will be reinforced only by the intimacy of the family. (Ko'en, 1991, p. 237.).

In this machine age, human is involved in confusing affairs and if s/he can observe the principles of Ramadan, s/he can dominate soul, lust, anger to be at peace. So, family is one of the social points which can make a person reach a peace. This is Ramadan month which provides opportunities for people to be at peace with themselves. (Julias Goal, 1997, p. 830.).

Some human beings believe that in Ramadan they try their best not to be involved in bad affairs and deviant behaviors. They are careful not to annoy anyone. People, along with police officers, accept the fact that the more a person is involved with Ramadan customs, the more s/he avoids the sins.

Some activities can influence a person to avoid the wrongdoing including going to shrines, mosques, religious houses, chanting the Quran, praying, attending the prayer-meetings. Being away from bad and illegal behaviours entails a well-set determination and fast can help the people be successful in this way. (Salimi, 2001, p. 692.).

Significance of study

Nowadays, religion is one of the most common ways to prevent the criminals from committing the crime and sins.

Islam religion is perfect and provides the human with programs and designs for salvation. one of the recommendations of Islam religion for the Muslims is that they should fast for a month, which can be useful for human beings in different aspects: social , economic, spiritual, and corporeal dimensions.

Deviance is something unusual in a human life. Some statements in Quran imply that angels consider human to be the source of corruption and disorders. After Adam we have seen a lot of corruption on earth; on the other hand, at the time of creation human is inspired by good and bad things. (Abolfath Jorjani, 1982, p. 225.).

God gave human conscience and innate issues then sent apostles to guide human into salvation and religion through which they can regulate their social and individual behaviors. Adam followed the spirit of lasciviousness instead of accepting inner voice and selected the wrong way. It is clear that the deviances can make the society structure unstable and cannot guarantee human prosperity and perfection. Therefore, controlling human behavior is necessary.

Thus, God ordered some specific rules to make the people control each other's behaviors. Religious solutions for social controlling have a great influence on preventing crime to be occurred, which catches social scientists' attention. (Abolfath Aljorjani, 1983, p. 225.).

In this direction, it is necessary to do some research to clarify the effect of spirituality in general and Ramadan in specific. In this study the effect of Ramadan on decreasing the amount of crime is examined.

Research purpose

The main purpose of the study is to examine the effect of Ramadan on the rate of crime and social damages. In this direction, based on the statistical hypothesis seventeen kinds of crime are selected to measure the effect of Ramadan on each one.

The minor purpose of the present study is to find a suitable answer for this question:

Is Ramadan in specific or spirituality in general beneficial in decreasing some social crime and damages including kidnapping, swindling, murdering, fighting, killing, trafficking, drinking, beguiling, doing abnormalities and corruption, and annoying the women and their escaping from home and family?

Theoretical concept of the research

Regarding the theoretical concept of the research, we focused on scholars' views related to fast and religion-health relationships

The definition and significance of fast in Ramadan

In Quran fast has been interpreted as "Soum". "Soum" means rising without doing some activities after that. (Goreshi, 1982-p. 165) in the Epistle writes fast is that human avoids what makes fast false to obey God. From calling in the morning to proclamation until calling in the evening to proclamation one of the world-conquering prayers in Ramadan is "God can cure all the sick." The commander of the Faithful says, "Avoiding thinking about bad deeds is much better than avoiding not eating and drinking in Ramadan." Two kinds of fast have been referred in this striking tradition:

- 1, fast for the soul
2. fast for the body

Fast for the body is limited for a specific period of time. Body fast is comfortable and easy and every body with a little volition can cope with it. What is important is soul fast which is expanded and at the same time it is difficult. Body fast is only an introduction for reaching the soul fast. Some issues are not achieved by body fast namely; managing any thing comes to the mind, having hallucination, doubts, grudges and lasciviousness. (Gorarol Hakam and Dorar Alkalam, p. 13.).

In a part of the book " it is believed fast is a new method for treating some diseases." Parsimony and fast can have some influences on the body, which incurable diseases can be treated. However; even if we have access to all drugs and medical equipments, nobody can cure and cope with the disease. (Mousavi Lahaji, 1985).

Fast is on God's part and dates back to the past days. It is inferred from the Old and New Testament that fast was common in Jewish beliefs. Moses fasted for forty days. Moreover; it can be inferred from the New Testament that Christ also fasted for forty days. Therefore; fast and Ramadan are two old and famous brothers. (Baharol Anvar, 225.).

In addition to some individual, social, hygienic and medical influences fast has in different societies it also has some mundane and spiritual effects on human behavior. In a famous tradition prophet says "go on a fast to be healthy."

The commander of the Faithful says, "What does soul fast mean?", "who can understand and do it?"

Scholars' views on fast

Dr. Aliksis Carl, who has written a book named "human as an unknown creature", restated the importance of fast and praised fast in religions. He says, "Being fast can cause sugar in blood and liver to decrease and fat deposits under the skin are destroyed and also all of the proteins in the body are used and absorbed. (Joulios Goal, 1997. P. 830.).

Dr. Mak Fadon says, " each person whether healthy or sick needs to go on a fast. Dr. Karlo, who is from America, says, "Each sick person should avoid eating for a period of time in a year since in this case bacteria are demolished. He also interjects fast, which is necessary in Islam, is the greatest guarantee for being healthy.

A famous German philosopher named Alhadat Youhan says, "if we are asked why you pray, fast and feel, in answer we say because our conscious and spirituality act as if they were born again. (Koen 1991, p. 237.).

Bandik, a physiologist and scientist, has an idea about fast: going on a fast during thirty-one days does not result in blood disorders and the light which can be found on a person's face who is on a fast is indicative of liveliness. Bandik's view corresponds to a month of Ramadan and the last day of eighth Arabic lunar month in which muslims welcome Ramadan.

Dr. Jean Fard Mozan interprets the curing method of fast as cleaning viscera. He adds that liver glycogen, blood proteins, and fat deosits in males thirty percent and in females twenty percent can be enough for a month. So, one month of fast cannot cause any hygienic problems in a body. (Gidnez, 2004, p. 149.).

" If we pay attention to both Jean Fard Mozan's and Carl's statements simultaneously, we can conclude going on a fast for one month makes the body fresh and free from poisons." Dr. paknezhad says.

Erikh, from German, is quoted as saying " to eradicate the cancer from the body, the sick person should be so hungry that s/he is about to die. He believes that cancer in intestine in the beginning stage can be treated by going on a fast for one or two weeks. (Gidnez, 2004, p. 149.).

Dr. Thomanias mentioned in his book such a thing about the benefits of fast: stomach can take a rest during this month and liver spends the time doing metabolism within these thirty days.

"Stomach is the house for any pain and avoidance is the best drug." The prophet said.

" When a person is on a fast, the body can use deposited materials instead of the food ;therefore, extra materials in the body can be deleted and destroyed." Dr. Alex Sirforin, a famous Russian scholar, says. This work causes fast to be a way for curing the diseases. (Koen, 1991. P.237.).

Religion-treatment relationship

People's thoughts based on which faith and religious beliefs have an effective influence on treating and restoring some body to health are not new phenomena.

"To my knowledge we can prove faith in God has a useful effect. And also right religious beliefs make people behavior better." Dr. Dil. A. Mitos, a medical lecturer of George Tawan university in Washington D.C., says. Having carried out some research, researchers have found a close relationship between religious undertaking and living for a long time. (Koen,1991. P. 237.).

Based on the research carried out on 5286 people from California, death rate among people who were members of a church and took part in religious ceremonies as compared with death rate of people who did not go to the church and did not pay attention to the religious duties was small. It should be mentioned that this statistics has been demonstrated without considering some of the dangerous factors including smoking, fatness, and dilatoriness.

Those sick people accepting religious duties which include seven out of eight cancer cases, four out of five high blood pressure cases, four out of six heart attacks and four out of five good health cases, could be cured easily and treatment was effective. (Gidens translated by Sabouri, 2004, 149.).

The analysis of the study indicates that the more religious a person is, the less depressed s/he is. Those persons who are faithful do not incline towards suicide, addiction, and drinking.

Jeffery S. Luin, the former medical sciences professor of eastern Virginia, found out the close relationship between health and religion. The mentioned study carried out on Protestant children and adults, European Catholic, Buddhist Japanese people, Jewish Israeli people and also those who lived in the 1980s and 1930s. (Gidnes translated by Sabouri, 2004, p. 149.)

Participating in religious ceremonies causes people to form a close relationship with each other. Taking advantage of the society support can also be an effective solution in both having a healthy body and living for a long time.

Faith gives hope to human and makes people have a dominant control on themselves in such a way that they are able to prevent from occurring stress. Dr. Harol J. Kidding, the dean of study center of religion, spirituality, health, believes that people accepting the religious beliefs are easy to be relieved when they are infected with dangerous diseases or lose one of the family members.

Dr. Herbert Benson, a professor of medical sciences in Harvard university says, "blessing and praying bring about a striking change in human body. When people want to pray, their blood pressure considerably decreases, the metabolism rate, number of heart beating and breathing can be done in regular. In sum, persons are calm and comfortable. Reciting the blessing of Catholic Church can bring this calmness to the people. Those who selected a specific religious statement to repeat will take the advantage of the praying. (Joulias Goal, 1997. . 830.).

Researchers have carried out a study about whether praying and blessing others can have the effect or not. Benson and his colleagues are doing research on persons with heart failure who have been operated. Meanwhile, Dr. Mathews is doing research on persons suffering from joint Arthritis. In fact their purpose was to evaluate findings by a cardiologist named Randolf Beerd in 1988.

In a public hospital in San Fransisco, Dr. Breed divided 393 people suffering from heart diseases into two groups. So, he asked the faithful to pray and hold a religious ceremony for the first group and on the other hand there was no praying for the second group. It is worth mentioning that the sick persons did not know to which group they belonged. The result was that the group for whom praying was done had few side effects. What's more, some symptoms of diseases including pneumonia, heart failure, and heart attack due to vessel obstruction disappeared. They need few antibiotics.

What is amazing is that the controversial studies show praying affects both bacteria development in laboratory and treatment of injured persons. As Dr. Dousi, writer of the book "praying is a health-giving drug." said, studies should be done with more care if some body wants to carry out research on inferior creatures; otherwise these findings cannot be justified. (Gidnes translated by Sabouri, 2004, p. 149.).

Dr. Dousi is convinced and he prays for his patients in his privacy. However, he and other specialists work on this idea with great caution. "Certainly, we do not want to provide the people with religious beliefs using science and knowledge." He said. Health foundations gradually pay much more attention to the faith and health relationships. Many meetings related to spirituality and health have been held between medical faculty of Harvard University and medical center of Mio. Nowadays, half of the faculties of United States give some units on the subjects to the students.

Finding out the religion- medicine relationship is a developing reaction to a health-protected rule. Dr., "In medicine some organs have inclined towards the body more than usual in such a way that we overlook the

spirituality." Dousi said. This issue has not been considered to be true both on patients' and doctors' views and now it tends towards the spirituality. (Gidnes translated by Sabouri, 2004, p. 149.).

Research method

The present research method can be summarized as follows:

Table 1- method of doing research

Explanation	Items
Correlation	Study
All of the available documents	Society
Related formula	Determining volume of sample
Simple random	Sampling method
Questionnaire consisting of seventeen rules	Measurement instrument
Reliability is calculated by Alpha and it equals 0.84	Reliability
Chi-square test	Analysis method

Research hypotheses

The present study has seventeen hypotheses as follows:

Hypothesis 1: Ramadan has an effective influence on decreasing the rate of robbery.

Hypothesis 2: Ramadan has an effective influence on decreasing the rate of kidnapping.

Hypothesis 3: Ramadan has an effective influence on decreasing the rate of swindling.

Hypothesis 4: Ramadan has an effective influence on decreasing the rate of murdering.

Hypothesis 5: Ramadan has an effective influence on decreasing the rate of fighting.

Hypothesis 6: Ramadan has an effective influence on decreasing the rate of killing.

Hypothesis 7: Ramadan has an effective influence on decreasing the rate of addiction.

Hypothesis 8: Ramadan has an effective influence on decreasing the rate of trafficking.

Hypothesis 9: Ramadan has an effective influence on decreasing the rate of arms trafficking.

Hypothesis 10: Ramadan has an effective influence on decreasing the rate of finding the foreign alcoholic drinking.

Hypothesis 11: Ramadan has an effective influence on decreasing the rate of finding the country alcoholic drinking.

Hypothesis 12: Ramadan has an effective influence on decreasing the rate of corruption.

Hypothesis 13: Ramadan has an effective influence on decreasing the rate of beguiling.

Hypothesis 14: Ramadan has an effective influence on decreasing the rate of drinking alcoholic beverages.

Hypothesis 15: Ramadan has an effective influence on decreasing the rate of doing abnormalities.

Hypothesis 16: Ramadan has an effective influence on decreasing the rate of annoying some one.

Hypothesis 17: Ramadan has an effective influence on decreasing the rate of escaping the women from home or family members.

Analysis procedure

The following methods are used to analyze the data.

1. Data description

Tables of statistics on the effect of Ramadan on decreasing the rate of crime and corruption are as follows.

Description of the table is indicative of the following:

- In Ramadan, robbery decreases 11 percent as compared with that in the last month and there is an increase of 6 percent in the next month.
- In Ramadan, kidnapping decreases 39 percent as compared with that in the last month and there is an increase of 10 percent in the next month.
- In Ramadan, swindling decreases 1 percent as compared with that in the last month and there is an increase of 9 percent in the next month.
- In Ramadan, murdering decreases 32 percent as compared with that in the last month and there is an increase of 29 percent in the next month.

- In Ramadan, fighting decreases 8 percent as compared with that in the last month and there is a decrease of 6 percent in the next month.
- In Ramadan, killing decreases 24 percent as compared with that in the last month and there is a decrease of 21 percent in the next month.
- In Ramadan, addiction decreases 17 percent as compared with that in the last month and there is a decrease of 2 percent in the next month.
- In Ramadan, trafficking decreases 7 percent as compared with that in the last month and there is a decrease of 14 percent in the next month.
- In Ramadan, arms trafficking decreases 45 percent as compared with that in the last month and there is a decrease of 69 percent in the next month.
- In Ramadan, Country alcoholic drinking decreases 92 percent as compared with that in the last month and there is an increase of 688 percent in the next month.
- In Ramadan, foreign alcoholic drinking decreases 66 percent as compared with that in the last month and there is an increase of 84 percent in the next month.
- In Ramadan, corruption decreases 16 percent as compared with that in the last month and there is an increase of 16 percent in the next month.
- In Ramadan, beguiling decreases 23 percent as compared with that in the last month and there is an increase of 49 percent in the next month.
- In Ramadan, drinking alcoholic beverages decreases 58 percent as compared with that in the last month and there is an increase of 163 percent in the next month.
- In Ramadan, doing abnormalities decreases 15 percent as compared with that in the last month and there is an increase of 8 percent in the next month.
- In Ramadan, annoying decreases 3 percent as compared with that in the last month and there is an increase of 8 percent in the next month.
- In Ramadan, escaping from home decreases 16 percent as compared with that in the last month and there is a decrease of 6 percent in the next month.

Table 2. Comparing social corruptions in Ramadan with those in other months.

Next month in comparison to Ramadan	Ramadan in comparison to last month	subject
%6	-%11	Robbery
%10	-%39	Kidnapping
%9	-%1	Swindling
%29	-%32	Murdering
-%6	-%8	Fighting
-%21	-%24	Killing
-%2	-%17	Addiction
-%14	-%7	Trafficking
-%69	-%45	Arms trafficking
%688	-%92	Country alcoholic drinking
%84	-%66	Foreign alcoholic drinking
%16	-%16	Corruption
%49	-%23	Beguiling
%163	-%58	Drinking
%8	-%15	Doing abnormalities
%8	-%3	Annoying
-%6	-%16	Escaping the women from home and family

2. Data analysis

To verify the data descriptions and generalize the research results to the population, Chi-square statistics was used. The results are in the following table. The table below indicates that with the confidence of 95

percent the amount of acquired Chi-square is absolutely more than the certain Chi-square. Therefore, it is concluded that Ramadan is useful in decreasing the rate of corruptions and abnormalities.

Table 3- the result of Chi-square test confidence: %95

Hypothesis status	Amount of P	Chi-square	variables
H0 is rejected	0.00	24.23	Robbery
H0 is rejected	0.00	5.83	Kidnapping
H0 is rejected	0.00	26.93	Swindling
H0 is rejected	0.00	12.16	Murdering
H0 is rejected	0.00	30.75	Fighting
H0 is rejected	0.00	25.63	Killing
H0 is rejected	0.00	13.47	Addiction
H0 is rejected	0.00	14.58	Trafficking
H0 is rejected	0.00	18.65	Arms trafficking
H0 is rejected	0.00	36.47	Country alcoholic drinking
H0 is rejected	0.00	16.55	Foreign alcoholic drinking
H0 is rejected	0.00	45.56	Corruption
H0 is rejected	0.00	52.37	Beguiling
H0 is rejected	0.00	44.21	Drinking
H0 is rejected	0.00	31.51	Doing abnormalities
H0 is rejected	0.00	18.65	Annoying
H0 is rejected	0.00	26.54	Escaping the women from home and family

Conclusion

As it can be inferred from the above-mentioned table, the result of Chi-square test verifies all of the research hypotheses and indicates that Ramada, spirituality, has an important effect on decreasing the amount of kidnapping, swindling, murdering, fighting, killing, trafficking, drinking, beguiling, doing abnormalities and corruption, and annoying the women and their escaping from home and family.

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