



## Strategies of Social Control from the Perspective of the Holy Qur'an in Comparison with Hirschi's View

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### **Abstract**

Since human beings need to follow the laws and behave in accordance with the expectations of that society in order to live in a society, tools and methods must be used to monitor and control the people of the society and prevent social deviance. In this study, Hirschi's social control strategies are compared with the strategies of the Holy Qur'an. Hirschi considers the parameters of commitment, attachment, involvement, solidarity and belief as the most important parameters in social control. He believes that a society or group that has strong interdependencies between its members can control its members more than a society or group whose members are not strongly related to each other. While the social control of religion by expressing direct supervision of God and the Prophet and the Imams on human behavior and deepening religious faith and beliefs, belief in the Day of Judgment and belief in the consequences of behavior, along with executive guarantees of effective reward and punishment for normal and abnormal behaviors, increases people's motivation and better compliance. Qur'anic components are based on a set of individual, social and meta-social factors to control the behavior of individuals in society, which examines the factors affecting human behavior and various social variables and their impact. And explains that the deeper the values and norms within the individual, the easier it is to socially monitor the individual. Therefore, the Holy Qur'an explains the most comprehensive and complete laws for controlling the members of society and in accordance with their nature to achieve the worldly and otherworldly happiness of human beings. This research method is library collection and analytical-descriptive information processing.

**Keywords:** *Holy Qur'an; Social Control; Hirschi; Supervision*

### **Introduction**

From the Islamic point of view, many factors of man as a social being like his growth, development and backwardness, are in his social relations with others. Sensitivity to these relationships,

and striving to make society healthier, is one of the main tasks of human beings. That is why many verses, in many different ways, emphasize this social, religious and political duty and warn of its various dimensions. From the sociologists' point of view, social control refers to the tools and methods that are used to force a person to conform to the expectations of society and prevent social deviance. This title is an important and pervasive concept in sociology. And that is why social thinkers such as Hirschi, Durkheim, etc. mention it seriously and believe that whenever members of society are left alone and there is no solidarity, unity and dependence between them, society will become abnormal.

Hirschi considers the parameters of commitment, attachment, involvement, solidarity and belief as the most important parameters in social control and believes that a society or group that has strong interdependencies between its members is more than a society or group whose members are not strongly related to each other. They will be able to exercise control over their members, and when these restrictions, commitments and affiliations are weakened and the individual's connection with society is weakened, the members of society are more likely to be deviated.

Hirschi, as the main expert on the theory of social control, has considered the social connection of people as the cause of their compliance with social norms. But he claims that the bond between the individual and society is the most important cause of compliance and the main factor in controlling individual behaviors, and the weakness of this bond or the absence of it is the main cause of misbehavior. In this regard, the Holy Qur'an considers the supervision of God, the Prophet and the Imams and the supervision of each other on human behavior necessary and emphasizes enjoining good and forbidding wrong, religious brotherhood, friendship and solidarity, cooperation and support on the axis of the Islamic Ummah to institutionalize these components among the people of the society and to prevent the occurrence of many deviations.

Therefore, there is a serious need for religious solutions and the practical presence of Qur'anic verses, because one of the missions of Islam is the individual and social guidance of human beings. Introducing God Himself as the executor and agent of social control of individuals plays an essential role in the monitoring process and people's belief in God watching and witnessing their behavior can be an important factor in controlling and reforming society. Qur'anic components are based on a set of individual, social and meta-social factors to control the behavior of individuals in society, which examines the factors affecting human behavior and various social variables and their impact. And it explains that the deeper the values and norms within the individual, the easier it is to socially monitor the individual.

### ***Research Background***

The theory of social control has been discussed in sociology books and some articles, but no research has been done with a comparative view between the views of sociologists and verses of the Holy Qur'an. Some related articles are mentioned below.

- Gholam Haidar Koosha (2010) in his research entitled "Informal social control from the perspective of verses and hadiths" examines informal social control from the perspective of religion. Based on this study, Islam has considered informal social control as an effective control lever.
- Gholamreza Siddiq Orei, Mohammad Saeed Abd Khodaei and Mohammad Davari (2013), in a study entitled "Strategies of violent social control from the perspective of the Holy Qur'an" examined the theory of social control in the verses of the Holy Qur'an but only violent control strategies from the perspective of the Qur'an such as hanging, amputating the limbs, amputating the hands, flogging, arresting, deporting.
- Motewallizadeh Naeni (2017), in a study entitled "Theory of Social Control by Looking at Verses and Narrations; Emphasizing on cooperation and support", it has been concluded that establishing

harmony, order and solidarity in the Islamic Ummah and creating a bond between members of society is one of the most important issues in the teachings of the Qur'an.

-Mo'in in collaboration with Afshari and Bustani (2011) in a study entitled "Control and monitoring from the perspective of the Qur'an, Nahj al-Balāghah and the Prophetic tradition (PBUH)" has analyzed the control and monitoring as an important factor based on Qur'an to ensure the implementation of laws and prevent deviation and error.

## 1. The Concept of Social Control

Social control refers to the mechanisms that society uses to force individuals to comply and prevent incompatibility, and the sum of tangible and intangible factors and elements that a society uses in order to maintain its standards and the sum of obstacles that are settled in their way to prevent individuals from social deviance. (Sotoudeh, 2005, p. 133)

Elsewhere, social control is a means of guiding and directing people's behavior in the accepted and expected ways of society and begins with the process of socialization that provides harmony in society. (Sediq Sarvestani, 2007, p. 22)

Ian Robertson defines social control as a set of tools to ensure that people usually behave in approved and expected ways. (Ian Robertson, 2006, p. 63) According to Bruce Cohen, social control is a tool and technique that is used to force an individual to conform to the expectations of a particular community or society as a whole. (Bruce Cohen, 2017, p. 253)

In general, social control is a set of organized social reactions against deviance or a set of material and symbolic resources available to society and uses it to ensure the behavioral compliance of members with pre-determined and approved principles and standards. It is a social process that seeks to achieve the behavioral harmony of its members and to deal with deviation by using a set of material and symbolic sources and certain rules and principles that are guaranteed to be implemented. (Salimi, Davari, 2006, p. 452)

## 2. The Theory of Social Control from Hirschi's Point of View

Travis Hirschi is a classical theorist, and during his scientific life he developed two versions of control theory. The first version of his control theory, presented in 1969 in a book entitled *Causes of Delinquency*, is the origin of the Theory of Delinquency Control based on the fundamental proposition that delinquent behaviors occur when a person's connection to society is weakened or severed. Hirschi believed that delinquency does not require motivational factors; the only factor required is the lack of control, which allows the individual to consider the benefits of the crime relative to the costs of the offense. He believes that the main factor in controlling individual behaviors is the link between the individual and society, and the weakness of this link or its absence is the main cause of misbehavior. Hirschi considers the following four factors to be the main factor in a person's connection with society:

**Attachment:** Attachment to individuals, groups and institutions in society is a fundamental factor of social control and one of the ways to connect the individual with society, and the weakness of such tendencies and connections can lead to misbehavior of individuals in society. Norms are accepted behaviors in the eyes of the people of a society. According to Hirschi, attachment to others is the main basis for accepting and internalizing norms. The more one becomes dependent on others and society, the less likely one is to become a criminal. The first attachments and interactions are with parents, followed by dependencies on peers, neighbors, teachers, religious leaders, and other members of the community. Hirschi prefers the concept of dependence to the concept of internalization, because dependence can be measured independently of deviant behavior, but internalization cannot be measured in this way.

**Commitment:** Individuals in any society, in order to achieve legitimate goals such as jobs, education, friends, family, and to gain the social status for which they have spent time and effort, commit

to the routine activities of life and to maintain and care for their achievements. They avoid behavior. Commitment is a rational component in accepting and observing norms. In general, it means fear of norm-breaking behavior. When one thinks of deviant or criminal behavior, one must accept the risk of losing one's previous investment in normal behavior. If a person has been able to build a positive reputation, earn a valuable degree, build a supportive family, or gain prestige in the business world should pay a high cost by not following the law and breaking the norms. The social achievements that a person acquires and accumulates throughout his or her life represent a guarantee to society that the individual is committed to conventional values. People lose a lot by disobeying and breaking the law. Not only does one adhere to the norms through which he has so many achievements, but even the hope of acquiring wealth in the usual way can strengthen one's commitment and attachment to social ties. On the other hand, someone commits a crime who has nothing to lose.

**Involvement:** Involvement in the affairs and activities of daily life, such as work, family, education and leisure, etc., engages people in such a way that they do not have the opportunity to commit a crime or even think about it. Hirschi believes that when a person is involved in routine activities, his time is taken so long that he cannot be led to deviant behavior. The idea that "the idle hand is the devil's workshop" is in fact the main reason for Hirschi's statement that "a child who plays ping-pong, swims in a public pool, or does his homework does not commit a crime." Hirschi believed that such a person was less likely to deviate. The concept of involvement has been the source of programs focusing on positive recreational activities to fill adolescents' leisure time.

**Belief:** Adherence of individuals to the system of social norms and observance of the law, causes a sense of moral duty to others and the weakness of such a belief paves the way for misbehavior. The nature of belief refers to the existence of a common value system in a society whose norms are broken. Opinions and perceptions that are dependent on continuous social reinforcement contain belief that a person is more likely to adhere to social norms if he or she believes in them. Hirschi believed that individuals differed in the depth and extent of their beliefs, and that these changes depended on the degree of dependence on the systems that expressed the beliefs in question. It can be inferred that according to this theory, the less dependent, committed, involved, and believing individuals are, the weaker their "Bond" with society and the more likely they will commit a crime. (Salimi, Davari, 2006, p. 392; Sediq Sarvestani, 2007, p. 52; Ahmadi, 2008, p. 90; Farjad, 2009, p. 97)

Therefore, Hirschi, as the main expert in the theory of social control, has considered the reason for the compliance of individuals with social norms as their social connection. But he claims that the bond between the individual and society is the most important cause of compliance and the main factor in controlling individual behaviors, and the weakness of this bond or the absence of it is the main cause of deviation. The social control approach focuses on why only a small number of people engage in deviant behaviors such as crime; their answer is that the degree of individual's commitment to society is a determining factor. Young people who have strong commitment and relationships with parents and school are less likely to engage in deviant behavior. According to theories of social control, deviance occurs when an individual's commitment to society is weakened or destroyed. The amount of commitment is determined by internal and external constraints. In other words, internal and external controls determine whether we are moving toward deviant or perfectly legal behavior.

### 3. Strategies for Social Control from the Perspective of the Holy Qur'an

In this section, the strategies of social control of the Holy Qur'an are examined and explained by searching for verses and meditating on social interpretations.

### 3-1- God's Direct Supervision over Human Behavior and Action

Many verses of the Holy Qur'an refer to God's direct supervision over the actions and behavior of human beings, some of which are mentioned, for example:

God in verse 61 Surah Yūnus says: "And you are not in any state or work, and you do not recite any verse of the Qur'an, and you do not do anything unless We are witnessing and watching you when you enter into that action."

To motivate human beings to move on the path of truth and to avoid deviations and to build a healthy and pure society, paying attention to this fact is very effective that the Almighty God and watchful angels observe human beings when they take every step and have every thought in their heads. Because no movement or behavior in the heavens and the earth will be hidden from His sight and everything will be recorded on a protected tablet and there will be no escape from the destiny of the deeds. (Makarem, 1995, vol. 8, p. 332)

This holy verse indicates that the behavior and actions of human beings are under the supervision of God and He is always the observer and witness of the behavior and intentions of His servants, remembering this very important point can protect human beings from slipping and making mistakes.

In verse 14 of Surah 'Alaq "Does he not know that Allah surely sees him and watches his evil conduct?"

Attention is paid to the fact that all human actions are in the presence of God and he is aware of human actions and intentions and knowing this has a great effect on controlling people's behaviors and actions and avoidance of anomaly. (Makarem, 1995, vol. 27, p. 168; Taleghani, 1983, vol. 4, p. 187)

In the verses "For Allah is not Heedless of what you [people] do" and similar cases such as verse 110 of Surah Baqarah "Verily, Allah is the Seer of what you Do."

God also sends a warning message that the actions of human beings are under His direct supervision, so be careful and vigilant about what behavior and actions you do and determine your happiness and misery. Therefore, belief in divine supervision can be the strongest motivation for doing righteous deeds and avoiding perversions and ultimately social control of actions. One of the divine traditions is accurate, complete and continuous monitoring of human actions and behavior. God Almighty, according to this complete and accurate monitoring in this world, evaluates human actions in the hereafter and considers appropriate rewards and punishments for them. In the teachings of the Holy Qur'an, God Almighty repeatedly and in several verses refers to the issue of monitoring the actions of His servants and introduces Himself as a witness and observer of their actions and behavior. Introducing God himself as the executor and agent of social control of individuals plays an essential role in the monitoring process and people's belief in God's watching and witnessing their behavior can be an important factor in controlling and reforming society.

### 3-2- Supervision of the Prophet and the Imams over the Actions of Human Beings

In other verses, God says: "Your actions are under the supervision of God and the Prophet and the Imams, so be aware of what you do." (Surah at-Tawbah, 105)

Therefore, the good and bad deeds of human beings are evident for God, the Messenger and the believers; and paying attention to this has a tremendous educational effect on human beings to be careful of their actions. Because they know in a way that their actions are not disappeared, and in a sense, they

know that their actions are monitored, and the more the viewer of the action, the more one avoids delinquency; especially when the viewers of the deeds are God, the Prophet and the Imams. (Tabataba'i, 1417, vol. 9, p. 378; Qara'ati, 2004, vol. 5, p. 141; Makarem, 1995, vol. 8, p. 127; Modarresi, 1419, vol. 4, p. 273)

Ayyashi has narrated from Ṣādiqayn (AS) in the verse "Your actions are under the supervision of God and the Prophet and the Imams" that Muhammad ibn Muslim said: I asked Imam Ṣādiqayn (AS) "Are the deeds of Muslims presented to the Holy Prophet (PBUH) or not? He said: There is no doubt about this and he recited a verse and said that God has ordained witnesses on earth who testify to deeds.

He also narrated from Imam Ṣādiq (AS) in Kāfi and said that every morning they present the deeds of the servants, including the virtuous and the wicked, to the Holy Prophet (PBUH). Therefore, O Muslims, be careful to do good deeds. (Boroujerdi, 1987, vol. 3, p. 167)

Therefore, people should not think that if they do something in secret or in public, it will be hidden from the view of God, but in addition to God, the Prophet (PBUH) and the believers are also aware of it. Paying attention to and believing in this fact can have a profound and extraordinary effect on the purification of deeds and intentions. Usually, if a person feels that even one person cares for him, he will make his situation such that it will not be criticized, let alone he feels that God, the Prophet and the believers are aware of his deeds. This awareness is the prelude to the reward or punishment that awaits him in the Hereafter, so He adds following this sentence: "And you will soon return to the Knower of the Unseen and the Seen. He will inform you of what you have done, and He will you according to it." (Makarem, 1995, vol. 8, p. 125)

### **3-3-Man's Inner Control over Himself**

Another area of control that has been emphasized in religious sources is internal control, or so-called "self-control." In order to achieve self-control, individuals must monitor their behavior and actions from the inside and always be careful to perform their duties properly to prevent any defects. It can be said that self-control is one of the most efficient and best mechanisms to control the performance of people in society. Compared to external control, special attention should be paid to it. Amir al-Mu'minin Ali (AS), in explaining this important religious principle, says: Put yourself an observer on yourself! Imam Ali (AS) has emphasized that human actions and behavior should always be under his supervision and he should control his own performance. Imam Sajjad (AS) also considers internal control and self-control as the main factor of human movement in the right direction of guidance and evolution and says: O son of Adam! You will always be on the path of good as long as you have an inner preacher and self-audition is one of your main tasks. Man, considering that he has a soul that constantly commands him to be evil and ugly, must take care of himself so that he does not fall prey to committing an indecent and unjust act. "O you who believe! Take care of yourself. (Surah al-Mā'idah, 105) Neglecting the remembrance of God and forgetting the divine blessings and following the devil in performing deeds and behavior are deviant examples of carnal desires. The Almighty God says in Surah Al-Kahf, referring to this point: Do not obey those whose hearts We have made neglect Our remembrance; those who followed the carnal desires and their act is based on extremism. Because according to religious and Qur'anic teachings, man on his way to evolution faced an enemy called Nafs Amara, which commands evil and ugliness; "It is true that the soul (rebellious) commands a lot of evils." (Surah Yūsuf, 53)

Therefore, the Holy Qur'an advises to cultivate and purify the soul for the salvation of human beings. (Surah Al-Shams, 9) The strongest factor and motivation for creating self-control is strengthening religious faith and beliefs because the values that govern society, especially religious beliefs, have a decisive role in the actions and behavior of human beings in that society. Finally, he introduces self-obedience as avoiding divine mercy and being caught in the punishment of sin and being in hell, so man must overcome obedience by knowing the soul and being aware of the consequences. "But he who rebelled, and preferred the worldly life, Hell is certainly his abode." (Surah An-Nāzi'āt, 37-39)

From the point of view of a true believer, the universe is in the presence of God and everything is done in His presence, and this shame and presence is enough to avoid sins.

### **3-4- Enjoining the Good and Forbidding the Evil**

Another important component of social control is enjoining what is good and forbidding what is evil, which is mentioned in Islamic teachings as the best way to deal with social deviations and the most comprehensive program for correcting people, and the Holy Qur'an mentions it in many verses: including verse 104 of Surah Al Imrān, indicating that there should be some people who invite other people to make good deeds and deprive evil deeds. (Tabataba'i, 1417, vol. 3, p. 372)

If there are committed people in the society who stand up against corruption and take the intellectual leadership of the people and guide them to the right path in order to prevent the destruction and ruin of the society; that society will walk the path of salvation. God says in another verse: "Faithful men and women are friends and lovers of each other and enjoin what is good and forbid what is evil. They play an important role in reforming the society, they are not indifferent in the society and they monitor each other's behavior, and they are also practical and consider themselves responsible for bringing the society to prosperity. (Qara'ati, 2004, vol. 5, p. 104; Faḍlullāh, 1419, vol. 11, p. 162)

Therefore, the best Ummah are those who mobilize themselves to serve human society, and they command the good and forbid the bad, and believe in God. The precedence of enjoining the good and forbidding the evil over faith in God in this verse shows the importance and greatness of this great divine duty. Because it strengthens and spreads faith and the implementation of divine laws in society and prevents corruption and deviation. (Tabataba'i, 1417, vol. 3, p. 376; Makarem, 1995, vol. 3, p. 49) This verse emphasizes the superiority of the Muslim Ummah over other Ummah, because the Muslim Ummah makes a special effort to remove the obstacles to the happiness of the integrated people by forbidding evil and corruption and change the society to good by inviting people to good deeds in the right ways, and based on the fact that the thought and belief of the Muslim community is one, individuals should do their best to change individuals and society and help each other to follow a direct path. (Faḍlullāh, 1419, vol. 6, p. 213)

In order to encourage the members of the society to participate in social control, Islam has introduced enjoining the good and forbidding the evil as two deterrents and has placed great emphasis on its implementation in the society.

### **3-5- Learning a Lesson from Punishment**

In the teachings of the Holy Qur'an, for social control, God mentions physical punishments more, which indicates the importance of this solution, and by using the innate characteristics of individuals, warns that by committing perversions, the inner value of individuals will be lost. Values will be reduced to animal status; deviance causes man to be deprived of the love of God, the Messenger and the believers, and man must refrain from committing a crime in order to attract God's love and attention, and thus God seeks to control human behavior in order to reduce the deviant motive for committing a crime.

### **3-6- Learning a Lesson from the Punishment of Past People**

The Holy Qur'an points to some deviations in the field of beliefs and says:

"Generations before you We destroyed when they did wrong: their apostles came to them with Clear-Signs, but they would not believe! Thus, do We requite those who sin!" (Surah Yūnus, 13)

We destroyed the nations of the past who wronged and did not accept the clear reasons of the prophets and did not believe; so, you Muslims learn a lesson from the history of the past that if you follow their path, you will suffer the same fate. (Makarem, 1995, vol. 8, p. 242)

Any society in which oppression and corruption is widespread, that society will be among the criminals, and God will punish the criminals with the destruction of that people, and this is one of the divine traditions that the oppression of the people of the society will cause the downfall of that society. (Translators, 1998, vol. 4, p. 289)

Therefore, the Holy Qur'an considers reminding the past tribes and learning a lesson from their destiny as one of the effective ways to control the behavior of individuals and prevent crime, and in verse 66 of Surah Al-Baqarah, He says: "We make them a lesson for those who were close to them, and for those who came after them. Because the positive or negative effects of human actions will be reflected on society and future generations, and one of the most effective ways to prevent abnormal behaviors for the pious is to fear and preach the torment of previous tribes. (Qara'ati, vol. 7, p. 92)

Korah was the cousin of Moses and he was a scientist and had an unparalleled skill in reading the Torah. He was first one of the companions of Moses (PBUH) and among the seventy-people group who accompanied Moses to be sent to Mount Sina and prayed there. However, due to gaining innumerable wealth, he opposed Moses and he was finally angered by God.

When people saw Korah and the wealth he displayed, they made two kinds of judgments.

The disbelievers, the hypocrites, and the weak believers who did not believe in the blessings of Paradise and the Hereafter, said: We wish we had such a great benefit from this world and enjoyed the world like Korah. (Qaşaş, 79)

"Those who believed in the promise of God and believed in it, said to them: 'Woe to you, the reward of God for those who believe and do righteous deeds is better than the wealth of Korah (Qaşaş, 80). Only those who are patient with the command of God will be rewarded by God.

Some say: Paradise is given to one who is patient in obeying God and renounces the adornment of the world. In fact, here the great furnace of the divine test was heated, on the one hand Korah was in the middle of the furnace, and he had to pass his dazzling test, and on the other hand the Israelites secularists were surrounded by this furnace.

And, of course, a painful punishment is a punishment that is after such a show, and one sinks from that peak of greatness to the bottom of the earth! But in front of this huge group, a small group of pious faithful scholars and thinkers, whose horizons of thought were higher than these issues, were present, those who did not measure personality by the criterion of gold, those who did not search values in materially, those who always smiled mockingly at such ridiculous performances, and despised these empty brains, yes, a group of them were here, as the Qur'an says: "Those who have knowledge and awareness shouted: woe to you! What do you say? The divine reward is better for those who believe and do righteous deeds.

Those who endure the thrills and adornments of the world, those who stand firmly in the face of deprivation, and do not bow down to the wicked, those who stand like a mountain against wealth, fear and misery, yes, they deserve the divine reward.

Certainly, the meaning of the phrase "Those who have been granted knowledge" is the believing scholars of the Israelites, among whom were great men like "Joshua". But it is interesting that in contrast to the phrase "Those seeking worldly wealth" which refers to the first group, the interpretation is not "those who seek the Hereafter", but only interprets it as knowledge, because "knowledge" is the root of faith, perseverance and love for the divine reward and the abode of the Hereafter.

By the way, the interpretation of "Those who have been granted knowledge" is a shocking response to Korah, who considered himself a scholar.



Scientists are the ones whose horizons of thought are so high, not stubborn and arrogant! And thus, we see again that the root of all blessings and charity goes back to true science and knowledge. (Makarem, 1995, vol. 16, p. 165)

### **3-7- Learning a Lesson from Individual Punishment**

One of the ways of the Holy Qur'an to deter the evil deeds is to express individual punishments in this world and in the Hereafter, which are mentioned in several verses.

In verse 33 Surah Mā'idah: "Punishment of those who do not bow down to the divine laws and corrupt is being killed or hanged or amputated or deported from the considered land." these people rebel against the divine system to gain power, but their end is humiliation in this world and great torment in the Hereafter. (Translators, 1998, vol. 2, p. 316) The purpose of enmity with God and His Messenger is corruption on earth and disrupting the public security of society through robbery and threatening individuals and creating fear in society. Therefore, the fate of such people will be the punishment in this world and the punishment in the hereafter. (Tabataba'i, 1417, vol. 5, p. 326)

"And there is a painful retribution for those who oppress the people"

Because they raped the rights of the people and deserve the punishment, and although people have the duty to disclose oppressors, but God Himself will punish them. (Qara'ati, 2004, vol. 10, p. 419)

Expressing the punishment of oppressors and tyrants who violate the rights of individuals in society, in the Holy Qur'an, indicates the prevention of crime and social control of individuals, which is mentioned in many verses, and states that the guarantee of healthy relationships between human beings is guaranteed. It also includes man's relationship with God.

### **3-8- The Necessity of Thinking and Reasoning and Not Following and Imitating Blindly**

The Holy Qur'an, emphasizing the intellect and thinking of the people of the society, states that any kind of conformity is not acceptable and the worst people are those who do not use their intellect. Indeed, the worst creatures in the sight of God are those who are deaf in hearing the truth and dumb in telling the truth. (Anfāl, 22)

Blind obedience is condemned and rejected in the Holy Qur'an, and conformity will not be desirable. They say: Indeed, we obeyed our leaders and elders, so they led us astray. Criminals justify their mistakes and blame others. (Aḥzāb, 67) Because the divine laws are without flaws and are not comparable to the laws and norms of the majority and are not obligated to follow the opinion of the majority. The divine laws state that if the behavior or opinion of the majority of society does not conform to rational criteria, there will be no reason for their legitimacy and adherence to them. He explains that the criterion of good or bad behavior of human beings is not the majority or minority, but good thought and action in the criterion of reason and revelation is better than wrong thoughts and deeds, and thinkers are not deceived by the majority and always pursue purity and right behavior. The Holy Qur'an aptly mentions the Companions of the Cave who did not follow the irrational beliefs of others, and states that they observed the behavior of society and avoided accompanying them. And in many verses, He has informed about the misguidance and ignorance of the majority of the people in the society and has considered their obedience as a cause of misguidance. For example, it is mentioned in Surah An'am, 116, Surah Al-Isrā', 89, Surah Al-Baqarah, 243, Hūd, 17 and many other verses. According to the Qur'an, those who choose the best after hearing different sayings will be evangelized.

Those who listen to the word, then follow it. These are people who act without prejudice and stubbornness and seek the truth with the power of thought, and wherever they find it, they welcome it and always want the best in speech and action, and these are the true Muslims and the believers. They want the right. (Makarem, 1995, vol. 19, p. 413)

## **Conclusion**

Hirschi considers the parameters of commitment, attachment, involvement, solidarity and belief as the most important parameters in social control and believes that a society or group that has strong interdependencies between its members will be able to control over their members more than a society or group whose members are not strongly related to each other. In the teachings of the Holy Qur'an, God Almighty refers to the issue of monitoring the actions of His servants and introduces Himself as a witness and observer of their actions and behavior. Introducing God himself as the executor and agent of social control of individuals and introducing the observers like the Prophet and the Imams, plays an essential role in the monitoring process, and people's belief in God being the observer and witness of their behavior can be an important factor in controlling and reforming society.

The Holy Qur'an mentions more physical punishments for social control, which indicates the importance of this strategy, and by using the innate characteristics of individuals, warns that by committing perversions, the inner value of individuals will be lost and the high status of human beings will be demoted to an animal status. Deviance causes man to be deprived of the love of God, His Messenger and the believers, and man must refrain from committing a crime in order to attract God's love and attention, and thus God seeks to control human behavior in order to reduce the deviant motive for committing a crime. The Holy Qur'an, emphasizing the intellect and thinking of the people of the society, states that any kind of conformity is not acceptable and the worst people are those who do not use their intellect. Also, remembering past people and learning a lesson from their fate is one of the effective ways to control people's behavior and prevent crime. Social control of religion is achieved by deepening religious faith and beliefs, belief in the Day of Judgment and belief in the consequences of behavior, which, together with executive guarantees of effective reward and punishment for normal and abnormal behaviors, increase people's motivation and better compliance. Qur'anic components are based on a set of individual, social and meta-social factors to control the behavior of individuals in society, which examines the factors affecting human behavior and various social variables and their impact. And explains that the deeper the values and norms within the individual, the easier it is to socially monitor the individual. Therefore, the Holy Qur'an explains the most comprehensive and complete laws for controlling the members of society and in accordance with their nature to achieve the worldly and otherworldly happiness of human beings.

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