

## THE ROLE OF THE MOSQUE IN PREVENTING DEVIANCE AND CRIME

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### **Abstract:**

The mosque is considered one of the most important social institutions in the life of a Muslim individual, as it is associated with prayer, which is the pillar of religion. Prayer serves to strengthen the relationship between the servant and his Lord, to refine and modify behaviour, and to strengthen social relations between individuals through congregational prayer and the recitation of the Qur'an. As the Qur'an states, "Indeed, prayer prevents immorality and wrongdoing" (Qur'an, Surah Al-'Ankabut, verse 45). In this article, we will discuss the role of the mosque in establishing true values and principles in educating the youth and protecting them from engaging in deviant and criminal behaviours that have seen a terrible spread in societies in recent years, such as drug abuse, theft, murder and various forms of violence. This research aims to identify the role of the mosque as an institution of social education and a mechanism of social and religious control in preventing and reducing deviant and criminal behaviour. Keeping the doors of the mosque open at all times for the purpose of Quran memorisation, prayer and religious education helps to attract young people and keep them away from crime.

**Keywords:** Mosque, deviance, crime, prevention.

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### **Introduction:**

The mosque is considered the second institution after the family because of its role in educating the youth and controlling their behaviour through the sermons, admonitions and guidance provided by the Khatib (preacher) or the Imam. This is also through prayer, which is considered the pillar of religion and the basis of life. Even from a legal point of view, prayer was made obligatory in the seventh heaven during the night journey and the ascension of the Prophet Muhammad (peace be upon him) because of its greatness. Therefore, the mosque plays a role in education and inculcation of values through congregational prayer, which aims to foster a spirit of brotherhood, solidarity and cohesion. This is what the Prophet Muhammad (peace be upon him) did when he migrated from Mecca to Medina, as the first thing he did was to build the mosque, which became the important place that brought together the immigrants (Mohajiroun) and the supporters (Ansar) for the purpose of upholding the word of Tawheed (Oneness of God) and building a secure society

free from the social and moral conflicts and vices that existed in the pre-Islamic era. Qur'an study circles in mosques, involving memorisation and discussion, serve to educate and modify the behaviour of children, as well as a spiritual remedy for the self.

### **1- Definition of concepts:**

#### **- The linguistic concept of the mosque:**

According to the book, the Arabic word “سجد يسجد سجودا” ”sajad yasjud sujoudan” means to place one’s forehead on the ground, and “al-masjid” is the place where one prostrates. Al-Zajjaj said that any place of worship is called “Masjid”, and the Prophet (peace be upon him) said, “The earth has been made a pure place and a mosque for me”. (Falih Batal Al-Dosari (2006), p. 13)

#### **- The concept of the mosque:**

The mosque is a social institution built by the Muslim community with the aim of preparing individuals for social life through disciplined education based on the values and principles of Islam. (Morad Zaaimi, (2007), p. 3)

#### **- The Concept of Deviation:**

**Linguistic deviation:** It is inclination and turning away. One says “inharafa” to mean to deviate, to turn away and to deviate. When a person deviates from something, he is said to have deviated.

**Technical/conceptual deviation:** Deviation is a general term used for any behaviour that is inconsistent with moral, legal, religious, humanitarian, or even societal norms. It is a transgression of societal values and a neglect of its social rules, and a violation of the established social order. (Ayman Riyadh, (2006-2007) p. 2)

Dr. Al-Taumi Al-Shaybani defines deviant behaviour as any act, activity or behaviour that deviates from the original values, norms and traditions of society, or from religious and moral values, or from religious rules or standards of normal behaviour. Deviant behaviour is a social phenomenon that occurs when there is a disruption in the social order - it is a reaction or consequence of an unhealthy social system, with psychological and biological predispositions, aimed at transgressing the prevailing social values and taking revenge on society, as well as a surrender to the heavy social reality with its problems, and an attempt to ignore or forget this reality through appropriate behaviour. (same reference, p. 244).

#### **Levels of Deviation:**

- **Simple deviance:** This represents the initial stage of deviance, where the societal response is one of tolerance and the legal response is the non-imposition of legal sanctions on the individual.
- **Moderate deviance:** Here the societal response is to regard the behaviour as unacceptable, leading to the provision of counselling, treatment and care.
- **Severe deviance:** This is the end point of deviance, characterised by a strong societal response that punishes the individual legally. (Fatiha Karkouche, 2011, p.16)

### **Linguistic concept of crime:**

According to the book "The Arab tongue", the word "جُرْم" means to commit a crime or sin, and "جُرْم" means to commit a crime. The Qur'an uses the terms "مجرمون" and "مجرمين" to refer to criminals and sinners. The linguistic definition of crime includes the commission of anything that goes against truth, justice and the straight path. It is from this linguistic root that the term "إجرام" (criminality) is derived. (Maotouq Jamal, 2008, p.10)

The Qur'anic verses state: "Indeed, those who committed crimes used to laugh at those who believe" (Al-Mutaffifin, verse 29), "Eat and enjoy yourselves a little. You are indeed criminals" (Al-Mursalat, verse 46), and "The criminals are indeed in error and madness" (Al-Qamar, verse 47).

### **Definition of Crime in Sociology:**

From a sociological perspective, crime is considered a social phenomenon that occurs in all societies as a type of behaviour that is antisocial and incompatible with social norms. It causes a disturbance in social relations, i.e. a disruption in the rules of social control. Deviation from the values and norms of society harms the group and threatens its security, stability and continuity. Therefore, it is considered a crime from the point of view of customs and traditions. (Hussain Abdel Hamid Rashwan (undated), p. 11). It is one of the social problems that are increasing and becoming more dangerous, especially in industrial societies, due to the loss of a healthy social and economic life and the weakening of social control methods practised by the family and groups. Parsons sees crime as a deviation from normative levels. (The same reference, pp. 11-12).

Enrico Ferri and Gerspini see crime as any act or omission that conflicts with the moral values accepted in society. As for Emile Durkheim, he defined crime as an act that violates the collective consciousness, influenced by his idea of social solidarity. Crime is therefore an expression of the individual's lack of a sense of social solidarity, which he explains by the individual's lack of the values, norms and social rules that protect and safeguard the group, from which the idea of social solidarity emerges. (The same reference, p. 13). Salin also sees crime as a violation of social norms.

(Adel Ben Hamza, 4 January 2007). As for Radcliffe Brown, he defined crime as a violation of the prevailing custom, which requires the imposition of a punishment on the violators. (Hussain Abdel Hamid Ahmed Rashwan, previous reference, p. 13).

### **Definition of Crime from a Psychological Perspective:**

Crime is an involuntary act resulting from psychological conflicts and repressed unconscious drives (Adel Hamza, previous reference). It is a defensive mechanism to alleviate internal psychological conflicts and crises and is a direct extension of a criminal predisposition acquired in early childhood for individuals with disturbed personalities. This predisposition makes the individual more susceptible to the negative influences of the social environment (Hussein Abdel Hamid Ahmad Rashwan, previous reference, p.9). Crime is also defined from a psychological point of view as the satisfaction of a human instinct by deviant means that the average person does not use to satisfy the same instinct, because the criminal act was accompanied by abnormal psychological conditions at the time of its commission (same source, p.9). On the other hand, the instinct of self-preservation does not drive the average person to harm the body, honour or life of another person, even if this other person is an opponent, because the average person does not see the need to destroy or attack the entity of the other person in order to preserve his or her own being, and therefore does not commit murder, assault, slander or abuse (same reference, p.10).

### **Definition of crime from a criminological perspective:**

Crime is any statement, act, or omission that results in unjust harm to the self, property, or feelings of others. The criminal's behaviour violates the rights and well-being of others in terms of their person, property or feelings, and includes acts such as murder, assault, theft, etc. (Mansour Rahmani (2006), p.18).

### **Legal definition of crime:**

It is any act or omission that violates a criminal rule prescribed by law and for which a criminal sanction is determined, in the form of a criminal penalty or a preventive measure. There is no crime and no punishment except by law. (The same reference, p. 10). The legal definition of crime also refers to the intentional violation of criminal law, which occurs without defence or justification, and for which the state imposes a penalty. This includes vagrancy, drunkenness, traffic offences such as driving without a licence or driving under the influence of alcohol, theft, moral offences, murder and other offences punishable by criminal law. The general rule is that there is no crime without a legal text. (Gharib Mohammad Sayed Ahmed, Samia Mohammad Jaber (2006), *Sociology of Deviant Behaviour*, University Knowledge House, Alexandria, p. 53).

### **Definition of crime according to Muslim scholars:**

Al-Mawardi sees it as “**Sharia** prohibitions that Allah has prevented by a prescribed punishment or disciplinary action”. That is, the criminalised act is prohibited in the Sharia, and therefore the term “crime” does not apply to acts that are permitted by the text or by origin. These prohibited acts have a prescribed punishment, either by a fixed punishment (**hadd**), where the punishment is specified in form and meaning, or by a discretionary punishment (**taazir**), where the ruler or judge imposes it under certain conditions and controls. Accordingly, forbidden acts without a prescribed punishment are not considered crimes, even if they are forbidden, such as slander, telling stories, and consuming usury. (Mansour Rahmani, the same reference, p. 11).

### **Definition of crime prevention and diversion:**

The concept of crime prevention refers to the various societal efforts aimed at preventing the availability of factors and conditions for crime in the first place (Faleh Batal Al-Dosari, previous reference, p. 16). Accordingly, the mosque is considered to be the most important institution that protects the individual from falling into deviant and criminal behaviour, through the aforementioned functions of the mosque, such as congregational prayer, religious brotherhood, Quran memorisation, remembrance, supplication, lessons, sermons and preaching, which practically work to guide and modify behaviour according to what is customary and required by the Islamic Sharia and the noble Prophetic Sunnah, in terms of actual, verbal and approving positions.

### **2- Goals of the Mosque:**

The primary goal of the mosque in Islam is to cultivate a well-rounded Muslim individual in his beliefs, worship, morals, and actions, in his relationship with his Lord, himself, his fellow Muslims, and all of humanity. From this we can summarise the aims of the mosque as follows:

**a. Preventive objectives:** These are all the objectives that protect the youth from anything that hinders their healthy physical, mental and spiritual growth in obedience to God. Linking the child with the mosque and the Holy Qur’an is one of the best ways to guide and reform him and make him a civilised person in the deepest sense of the word. Through the Noble Quran, their souls are purified and they become skilled in the art of interacting with others with good manners, love of work and a sense of responsibility. In his introduction, Ibn Khaldun stressed the importance of teaching and memorising the Qur’an, as it contains prohibitions and deterrents that educate and refine the child. It is the first house in which they hear sermons and lessons and through which they learn love, mercy, cooperation and solidarity with others. (Abdullah alouan nassih.1981,p821-823)

**b. Constructive goals:** These are all objectives related to the teaching of the Islamic creed, Islamic values, Islamic ethics and Islamic acts of worship, and training in their understanding, knowledge and practice.

**c. Remedial objectives:** These are all the objectives that work to correct and reform social deviations.( Mourad zaimi,the previous source ,p112)

### **3- Functions of the mosque:**

The mosque, as an institution of social upbringing, performs several essential functions in the life of the individual. It educates the younger generation in the values of our benevolent religion through the sermons and teachings of the Imam. The role of the mosque is also linked to the duty of prayer, which is the pillar of faith. Communal prayer plays a crucial role in spiritual and social cohesion among individuals, as prayer prohibits indecency and evil, as stated in the Qur'anic verse: "Recite, O Mohammad, what has been revealed to you from the Book and establish prayer. For prayer forbids immorality and wickedness, and the remembrance of Allah is greater. And Allah knows all that ye do. (Qur'an, 29:45). Moreover, marriage contracts are concluded in the mosque and the threads of the Muslim family, based on sound principles, are woven there (Zaimi, pp. 109-110).

The most important of these practical and applied functions of the mosque are:

**The spiritual function of worship:** One of the most important functions of the mosque is the spiritual function, which is manifested in the act of worship and the duty of prayer. Prayer binds the servant to his Lord, as it strengthens the believer's ability to do good and refrain from evil, and instils in him an awareness of Allah and adherence to His boundaries. Consequently, the individual who performs and keeps up his prayers understands the value of discipline in his behaviour and the importance of time management, as stated in the Qur'anic verse: "Indeed, prayer has been ordained for the believers, a decree of fixed times". (Quran, 4:103). This leads to the avoidance of any deviation or unacceptable behaviour that is frowned upon by social norms, the community and the law. Furthermore, prayer teaches the individual patience and steadfastness in times of hardship and adversity, as well as social problems, as the Qur'anic verse states: "Indeed, man was created anxious: when evil touches him, he is impatient, and when good touches him, he is miserly - except those who are observant in prayer". (Quran, 70:19-23). This is because the afflicted person turns to Allah through supplication in prostration, and Allah strengthens and relieves him. Other spiritual acts of worship that strengthen the individual's bond with his Lord and distance him from evil and sin are remembrance, glorification, supplication, asking for forgiveness, and recitation of the

Qur'an, as stated in the Hadith: "No people assemble in one of the Houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquillity descends upon them, mercy surrounds them, angels surround them, and Allah mentions them among those who are with Him".

### **Memorisation of the Holy Quran for children and adults:**

The mosque performs a noble function in the community, which is the process of memorising the Holy Quran for different age groups and genders, namely children and adults, women and men.

The psychological function: This is the refinement of morality, which addresses the needs of the self and satisfies them in a legitimate manner without excess or negligence. The refined atmosphere of the mosque provides a vast and rich field of emotions, feelings and refined sensations that allow the self to be fulfilled and various psychological needs to be satisfied. It provides the opportunity for belonging and the fulfilment of the need to belong. The mosque also plays a role in the protection and prevention of psychological, spiritual and social illnesses. In the mosque, individuals learn the right way to treat and respect others, as well as how to control their desires and avoid evil and sin. This is due to the sanctity of the place, which is reflected in their behaviour outside the mosque and in their daily lives.( Mourad zaimi, p116-117)

**The social function:** The mosque provides an opportunity to establish social relationships with others through congregational prayer, which imposes brotherhood, affiliation and compassion. It can also be a place of marriage between two families. The mosque erases the hierarchy of social status and social differences between individuals, as there is no distinction between the rich and the poor, as everyone is engaged in worshipping God and remembering Him through prayer, recitation of the Qur'an and supplication.

**The financial function:** The obligation of Zakat (obligatory charity) is a great divine miracle that works to create interdependence and solidarity among individuals. Satisfying the hunger of the poor and providing them with material help is an obligation of every Muslim through Zakat al-Fitr (charity at the end of Ramadan) and Zakat on wealth. This zakat purifies the wealth of its owner and creates compassion and love among individuals, as well as eliminating many social ills that an individual may fall into due to poverty, such as theft, drug abuse and murder. The mosque is the safe place where zakat and donations are collected and distributed to those who are entitled to receive them.

**The educational function:** The mosque is considered one of the most important institutions where Islamic jurisprudence and Qur'anic sciences are sought. It teaches young and old, men and women, to read, write and memorise the Holy Qur'an. It also has classrooms for teaching literacy.

**The Educational Function:** The youth are educated in the mosque on sound moral character through the sermons, lessons, exhortations and remembrance circles delivered by the Imams and preachers during the Friday sermon, Eid al-Fitr sermon and Eid al-Adha sermon. Daily lessons for the general public are usually held between Maghrib and Isha prayers. In addition, the Circles of Remembrance given by female religious leaders to women aim to educate them about their religion and how to raise children and manage the family in accordance with the Sunnah of the Prophet and the Noble Qur'an.

#### **4- Theories explaining deviance and crime:**

There are several sociological theories that have explained deviant and criminal behaviour in societies, the most important of which are:

##### **The psychological theory:**

The psychological school in its explanation of criminal behaviour focuses on the personality of the individual in terms of psychological structure, where the criminal personality is behaviourally abnormal. "Criminal behaviour", as defined by Ahmad Izzat Rajeh, "is a form of maladjustment between the individual and society, and the individual cannot live satisfactorily in the social environment in which he exists within the limits of his abilities and preparations".( Talib ahsan Moubarek (2002), p80-81)

##### **The theory of dominant factors:**

Bamlan developed 15 factors that he considered generative of crime, which are: growing up in a large family, being an only child, an incomplete family, inadequate education, an overcrowded area with institutions, entertainment places and bars, inadequate living space, living in a place where there is no room for children to play (e.g. hotels and furnished rooms), direct poverty, relative poverty and unemployment, unsuitable occupation, poorly planned migration, rapid industrialisation, differences in race and nationality and authority problems, and the criminal influence of the public authority.(Moustafa hijjazi,(1981),p71)

##### **Merton's Theory:**

In explaining deviance, Merton relied on three theoretical bases: the aspirations or goals that individuals internalise and believe in through the culture in which they live; the social norms that

govern individuals' pursuit of their aspirations and goals; and the institutional means that society, through all its institutions, provides for its members to achieve their goals and aspirations. (Fatiha Karkouche, previous reference, p. 80)

### **Social control theory:**

Recent studies through the writings of “Murton and Leslie” have indicated that the delinquency of delinquents is a conscious separation from their moral standards. “Travis Hirschi”, after examining the causes of delinquency, also affirms a basic hypothesis on which control theories are based, namely that delinquent acts occur when the individual's attachment to society is weak or fragmented. In addition, in his study of the deviant group, “Short Mister” adds that delinquents or deviants differ from non-delinquents in that they lack effective and rewarding ties to the basic social systems, meaning that the weakness of the individual's ties and the lack of stability in society lead to crime and deviance. According to Hirschi, there are four elements of social relations: attachment, belief, commitment and involvement, and attachment is the driving force behind the other three. The strength of social control is related to the extent to which these elements are present in the family in particular and in society in general. In summary, control theories see deviance as the result of relative liberation from the moral ties and beliefs that bind most people and lead them to live a life under the law. (Manal Mohamed Abbas, (2011), p. 65).

### **Strain Theory:**

“Robert Merton addressed the issue of deviance and discussed the mismatch between elements of social structure, represented by goals and means, and the accompanying forms of deviant adaptation. When the institutional means are not conducive to achieving the ends, deviance results. There is a close relationship between strain and deviance or violence and crime in society, and strain refers to unpleasant experiences and trials that the individual goes through. A person experiences strain when they feel that their internal demands require satisfaction beyond their personal resources, and strain also occurs in individuals as a result of life events such as bereavement, divorce, and others (same reference, p. 63).

### **Symbolic interaction theory:**

This theory was concerned with the socialisation process, as it focused on explaining how family members are disciplined by their family group, as well as explaining the shared interactions and meanings that are at the core of marital and family behaviour.

### **Structural-functional theory:**

This theory was concerned with issues within the family, such as the relationship between husband and wife and children (Sanaa Al-Khouli, (1995), p. 116).

### **Imitation and Mimicry Theory:**

“Gabriel Tarde believes that people are not born criminals, but become so through the social environment in which they live, their social upbringing and cultural beliefs, and by imitating others. This theory sees criminal behaviour as an acquired social behaviour. The presence of a role model or an example of social behaviour that the individual imitates, and the imitation is transmitted from top to bottom, from the upper to the lower classes (Mansour Rahmani, previous reference, p. 1).

### **Integrative Theory:**

This theory is attributed to the English scholar “Cyril Burt” (C. Burt), author of the famous work “The Young Delinquent”, and Dr “William Healy”, author of the book “The Individual Delinquent”. They emphasise that delinquency is not the result of a single factor, but is the product of a number of factors, i.e. all personal, environmental, psychological, social and economic factors, etc. (Fatiha Karkouche, previous reference, p. 81).

### **Differential association theory:**

The author of this theory is “Sutherland”, who explained that the behaviour of the deviant individual is acquired from other individuals through learning by association with deviant and criminal patterns (same reference, p. 79).

### **The labelling theory:**

This theory is based on two hypotheses: the first is that delinquency is a relative and unstable phenomenon in societies, so that delinquency itself is not based on the nature of the act performed by the person, but on the consequence that follows it, or what others label the offender with (this is called labelling). The second hypothesis is that delinquency is a social process that takes place between two main parties: on the one hand, the delinquent act committed by the delinquent individual and, on the other hand, the reaction of others to this act and the labelling of this act as delinquent. After leaving the prison, the delinquent finds himself marginalised by everyone, by society and by his own family, because he cannot find a job, because institutions and individuals

refuse to employ him because of his criminal record, so he finds himself a deviant element, which pushes him to return to crime. (Farid Zine El Abidine Bin Cheikh), (1998/1999), pp. 71-72).

### **Social learning theory:**

“Bandura believes that violent behaviour in adolescents is the result of disturbed relationships with parents, or what we call the anger and frustration that results from these disturbed family relationships in young people. For example, the boy may observe his father’s outburst of anger towards his mother, and then display a similar outburst of anger towards his younger sister, imitating his father’s behaviour, just as we learn many behaviours, ideas, feelings, and motor skills that are an important part of our personality through observation (same reference, p. 68).

### **- The Delinquent Subculture Theory:**

- The theorists behind this theory were Albert Cohen and Walter Miller.
- The idea of this theory is that individuals from the lower social class are distinguished from members of the middle social class by certain cultural characteristics that drive and encourage them to engage in deviant behaviour.

### **- The Marxist Conflict Perspective:**

- Marx’s views on crime were part of his famous propositions on the social system, capitalism and class conflict.
- From a Marxist perspective, crime and deviance in capitalist societies are seen as by-products of the class conflict between the bourgeoisie (owners of the means of production) and the proletariat (working class).
- The Marxist explanation of deviant behaviour is based on two main ideas:
  1. The relationship between crime and poverty (absolute or relative).
  2. The relationship between crime and the general conditions created by capitalism and exploitation.

### **5- Factors of criminal behaviour:**

- There are many social factors related to criminal behaviour and the most important and closely related ones will be discussed.

### **Economic factors:**

The relationship between crime and poverty has been demonstrated by many researchers and writers since ancient times, many of whom have attributed the phenomenon of crime solely to poor economic conditions, as need is what drives the individual to commit crime. It is worth noting here that the economic situation alone is not the impetus for criminal behaviour unless there are other highly influential factors in the behaviour, because there are people who lived in abject poverty but their virtuous morals and religious and social awareness protected them from the world of crime. This is what the mosque does through prayer, reading the Koran, remembrance and filling the free time of adolescents and young people, so it works to control behaviour whether the individual is rich or poor. Meanwhile, the French researcher "Sébastien Roché" believes that crime is not the result of poverty; on the contrary, the richer the society, the more prepared it is for crime. In his study on juvenile delinquency, he points out that one of the reasons for this is the lack of social control and social solidarity: if individuals see someone stealing, they do not report it, considering themselves uninvolved and not wasting their time, and the mere contact with the security services to inform them of the incident puts them at risk.

### **Cultural factors and criminal behaviour:**

Cultural factors refer to the set of moral, ethical and religious values that prevail in the group and the level of education within the group. Therefore, the cultural environment, which are the values that determine the conscience of the group and the teachings, customs and traditions, influence the behaviour of the group, including crime and the forms of the crime phenomenon (Muhammad Subhi Najm, pp. 40-41). We return and say that education is one of the most important of these cultural components, as education plays a role in awareness and enlightenment, and the opposite is true, as ignorance and illiteracy can lead to deviant and criminal behaviour. Many studies have also concluded that lack of education and early school leaving are behind the deviance of the respondents in the study sample (Ali Manea, (2002), p. 128).

### **Absence of religious deterrence in the family:**

The family that brings up its children on the basis of the teachings of our benevolent religion ensures their protection from falling into the pitfalls of deviation. We find that God Almighty, in His wise revelation, mentions that prayer prohibits indecency and wrongdoing, and that the coming of our master Muhammad and his being sent as a messenger to the entire nation was only to be an example to us in all our dealings and to explain to us the enlightened constitution and the straight

path. Undoubtedly, if a person performs his religious duties of prayer, fasting, reciting the Qur'ân al-kerîm, and abiding by what God has commanded and forbidden, and fears God Almighty, he will be a righteous person, far from many deviant and abnormal behaviours, because his heart and soul are attached to God and he hopes for the reward of the Hereafter. On the other hand, the child who is brought up in a family that does not observe religious rituals and does not live according to the Islamic approach, and where the parents do not pray and do not care whether a behaviour is forbidden or permitted, in addition to the weakness of the school curriculum in guiding children, where the subject of Islamic education is a symbolic subject that is allocated only one hour per week and is based on memorisation, and where students usually only care about the grade in this subject because it raises their average, as it is considered easy and is based solely on memorisation without awareness of its practical application in life. However, education in the mosque, Quranic schools and Kuttab (traditional Islamic schools) protects the youth from deviant behaviour.

### **Moral Factor:**

Many of the delinquents come from families where low morals prevail and spiritual values, high ideals, honour and virtue are absent, and crime, deformity and bad behaviour become commonplace. (Mohammad Abd al-Qadir Qwasima, (1992), p. 109) Consequently, the weakness of family moral education to guide children and correct their behaviour has a significant and detrimental effect on their future and journey in life, as our benevolent religion strongly encourages us to have good morals in many verses of the Qur'an and the Sunnah of the Prophet, peace be upon him, as he, peace be upon him, said, "I have been sent to complete the noble traits of character. The origin of a human being is good character and purity of heart, for it is the source of all goodness, the wellspring of all success, prosperity and stability for the individual and society.

### **Family disintegration:**

The disintegration of the family and the lack of cohesion among its members, whether due to the absence of both parents or the absence of one parent due to divorce, death, abandonment, parental misconduct or incarceration, is considered to be one of the main causes of delinquency and crime. Several studies have shown that delinquents often come from broken families (Zarargue, 2015/2016, p. 159).

### **Drug use and addiction:**

Drugs are considered to be the main driver of criminal behaviour, both for men and women. The Islamic religion has prohibited alcohol and, in the same context, it has prohibited drugs based on the Qur'anic verse: "O you who believe! Indeed, intoxicants, gambling, sacrifices to stone altars (other than Allah), and divining arrows are nothing but defilement from the work of Satan, so avoid them that you may succeed" (Quran 5:90). This is due to the damage that drugs cause to the mind and behaviour, as the Prophet (peace be upon him) said: "Every intoxicant is khamr (wine) and every khamr is haram (forbidden)". Many studies have shown that the use of hallucinogens, intoxicants and drugs is behind many criminal behaviours.

### **The factor of individual desire for involvement or lack thereof:**

There are individuals who have a desire to engage in deviant behaviour and there are individuals who do not have this desire. There are also people who are aware of the rules and laws of society, but deliberately break them out of revenge and as an expression of their social dissatisfaction. A researcher has formulated a social equation, which he has applied to delinquency and juvenile delinquency, and which shows why young people in particular deviate or become delinquent: Youth age + their social motives + material temptations = youth propensity or tendency towards delinquency and deviance (Maen Khalil Al-Omari, 2009, p. 73).

### **The media and modern electronic media:**

Anthony Gander (2005) explained that 67 studies conducted between 1956 and 1976 found strong and clear links in 75% of cases between the level of violence in these programmes and the emergence of aggression in children. All types of media play an important role in instilling aggressive and deviant behaviour in children and adolescents by presenting them with models of thieves that the child imitates (Fatiha Kerkouche, previous reference, pp. 37-39). The intensity of violence, aggression and behavioural deviance has increased with the spread of modern electronic means and social media platforms and their misuse by individuals, known as cybercrime.

### **Bad peers:**

The young person is influenced by delinquent peers of similar age and gender at school, on the street or at work. These peers may glorify and encourage deviant behaviour. Often, the beginnings of drug use and alcohol consumption occur in an intimate setting with friends, which arouses the desire of the young person, who then succumbs to this atmosphere (Fatiha Kerkouche, previous reference, pp. 53-54).

### **Psychological factors:**

Researchers believe that the juvenile's personality is the main factor in causing delinquency. It has been observed that developmental disorders, disabilities, physical, mental and psychological illnesses and sexual deviations all influence the juvenile's behaviour and push him towards delinquency. The scholar Jones believes that the conscience must be treated with gentleness, kindness and wisdom, since harsh treatment and violence can lead to dire consequences (Mohamed Qouassmia, previous reference, p. 84). In addition to all the factors mentioned above, the role of family upbringing and parenting styles, especially the inappropriate methods characterised by beating, punishment, denigration, insults, neglect and lack of parental control over children's behaviour, cannot be overlooked. The place of residence is also a factor, as there are neighbourhoods where crime is more prevalent due to the presence of drug dealers and people with criminal records, which can have a significant influence on the youth of the neighbourhood. Unemployment also plays an important role in the spread of delinquency among young people, especially in the absence of the necessary leisure facilities. Criminal behaviour is more prevalent in large cities and less so in rural areas.

### **The Preventive Role of the Mosque:**

After presenting the various sociological theories in their interpretation of deviant and criminal behaviour, as well as the main social factors that drive individuals to the path of deviation and crime, we will finally address, in a relational manner, the role of the mosque in preventing deviation and crime. The security role of the mosque is not limited to combating crime and corruption, but extends to strengthening the members of the Islamic society against crime and deviant behaviour by following the prevention policy in Islam, which is based on several factors, the most prominent of which are commanding what is right and forbidding what is wrong, and prohibiting undesirable behaviours such as murder, aggression, injustice, extremism and corruption on earth, and encouraging cooperation and social solidarity.

All this is achieved through the role of the preacher and the religious sermons delivered from the pulpits of the mosque, using the methods of encouragement (contained in the verses of the Qur'an, such as the encouragement of Paradise and its blessings, and the worldly and hereafter rewards that await the righteous servants of Allah , as well as the warning of the Fire and what awaits the disobedient and the criminals. The role of congregational prayer, dhikr and the Qur'an, and the good example of the righteous, is to raise the child from an early age in a safe and reassuring environment, an environment of goodness and righteousness, so that he becomes an effective element in his society. This is what the study by the student "Zahiya Twati Ahmed" on the role of

the mosque in drug prevention (2013/2014) showed on page 49. Since about 83% of the Imams occasionally engage in advocacy for the prevention of drug abuse, compared to 14% who answered in the affirmative, while there were no negative responses, this indicates that the advocacy activities carried out by Imams require them to address social phenomena and problems and deal with them with wisdom and good advice, taking individuals by the hand to achieve the good of this world and the hereafter. Imams call from the mosques to forbid the abominable and enjoin the right, explaining the dangers of drugs and explaining the Islamic Sharia's prohibition of ill-gotten gains and anything that corrupts the mind and harms the health of the individual, namely drug use and trafficking. The same study also showed that 85% of mosque-goers believe that the mosque is an appropriate place to launch drug awareness and prevention campaigns. (Same reference, p. 64). A study by the researcher Safana Ahmed Daoud (2009, pp. 26-29) also showed that 47.5% of the sample turn to the imam of the mosque to solve their social problems by referring to the Sharia, and 53% of the sample apply what they have learned from religious sermons and exhortations in their social lives. The same study also showed that 88% of the sample stressed the importance of continuous prayer in the mosque in order to protect the individual from deviance, and 50% affirmed that the Friday sermon is one of the most effective means of immunising the youth from deviance, as the Friday prayer gathers the largest number of Muslims, while 27% consider lectures and courses in the mosque to be the most effective, and 22.5% believe that distributing publications in the mosque is an effective means of immunising the individual from deviance.

### **Conclusion:**

Crime and deviance are contemporary social phenomena linked to the various economic and social changes experienced by all societies. Therefore, it is necessary to provide adequate care for children from all psychological, moral, material and social perspectives, starting from the institutions of the family, the mosque, the school, youth centres, sports halls, associations and Islamic scouts. All these institutions play a crucial role in preventing deviance. However, the mosque occupies a sacred and prominent place in the life of the Muslim community, and it is therefore necessary to activate the role of mosque imams in educating and enlightening individuals about the importance of congregational prayer, dhikr (remembrance of Allah) circles, the Noble Qur'an, sermons and religious lessons in protecting the youth from slips and social ills such as drug abuse, violence, theft and crime in all its forms. The preachers must intensify the lessons that make the youth aware of the dangers of drugs and the punishments for various crimes in our benevolent religion, such as murder, theft, slandering and assaulting others, etc. All this is part of the intentions and purposes of Islamic law, which is the preservation of religion, wealth, honour, life and intellect.

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