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The Importance of Religious Guidance in Combating Crime and Deviance

أهمية الإرشاد الديني في مكافحة الجريمة والانحراف

Pr. Brakhlia Abdelghani [1]

[1] Univercity of Mohamed Boudiaf Msila, *abdelghani.brakhlia@univ-msila.dz*

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Abstract :

Nations and peoples have long been concerned with guidance and given it special attention due to its active role in resolving many of the problems and difficulties that individuals and societies face. In light of the developments in today's world, the need for guidance has become urgent in various fields, whether psychological, educational, social, or religious. This article will attempt to clarify the concept of guidance and its importance by presenting guidance and its concept in the Arab Islamic tradition, then linking it to religious guidance, its methods and means, and understanding the importance of the latter in protecting individuals and societies from forms of deviance and crime, as well as its effectiveness as a tool in combating them.

Keywords : Guidance, Religious Guidance, Crime, Deviance

- Abstract in Arabic:

لقد اهتمت الأمم والشعوب منذ زمن بعيد بموضوع الإرشاد وأولية عناية خاصة، وذلك لدوره الفاعل في حل الكثير من المشاكل والصعوبات التي تعترض الأفراد والمجتمعات، وأمام التطورات الحاصلة في عالم اليوم أصبحت الحاجة ملحة للإرشاد في شتى المجالات، سواء النفسية أو التربوية أو الاجتماعية أو الدينية، وسنحاول من خلال المقال توضيح مفهوم هذا الإرشاد وأهميته من خلال العرض للإرشاد ومفهومه في التراث الإسلامي العربي، ومن ثم ربطه بالإرشاد الديني وأساليبه ووسائله ومعرفة مدى أهمية هذا الأخير في وقاية الأفراد والمجتمعات من صور الإنحراف والجريمة، ومدى فعاليته كأداة في مكافحتهما.

الكلمات المفتاحية: الإرشاد، الإرشاد الديني، الجريمة، الانحراف

*-Corresponding author:

- Introduction:

Humanity travels for long periods of time due to divine revitalization, proven guidance, and constant commandments throughout all of our lives. The actual act is one of the most criticized in this sense, or it is crucial to reconnect it at home, it is a tour of God and the voice of religion. The pure intelligent project that complies with the humanity of the day with our son in April, this advanced scientific and intelligent technology that does not come from the Spanish spiritual foundation of religion, which is based on sociologues, among social systems. More important things and information in the publique.

Durkheim concludes, in his studies and in his studies, that the basic forms of diverse aspects of human social activity are influenced by religion and religious cults, and are impregnated with systems and religious rituals (Samak, 1973). In effect, a higher emotional feeling does not affect the feelings of the individual and the society that makes the movement feel better.

Because this is the humanity of the raison, with this guide at home, this raison may be obstructed by the control of the devices or the drugs. This may include individual images from animals, including the dangers of their actions. Because religion is necessary to clarify that which is permissible and which is interdit, because the color may be incapable of discerning the truth, but it is not original or obscurity (Al-Roudi, Ahmed Awad, 2000). The religion has the same effect as protecting all individuals who are unable to protect themselves. Ainsi, it includes the transitions between life and life: religion, religion, property and honor. These sanctions are imposed for, for example, the alcohol consumption, the home, the post office, the volume, the argent gas and the home office.

Face the defense and the crime, Islam has taken axes of prevention. The first ligne, the main ligne, address all of us and respond to the social security guidance and social security that apply to all people and necessary conditions to protect individuals from crimes and crimes in the community. The second line concerns that the previous one has been transferred and has been added to the malware and transmission. For individual reasons, the sanctions

dissuasives and their descriptions (Al-Majdoub, 1992). Please do not sign if Islam ignores the circumstances that poussent les individuals to the defense and au crime. Islam considers the devil and the criminal as the product of social, economic and cultural conditions. Consequent, Islam brings his attention to the individual in all the stadiums of the life, the enjoyment in the life. Ainsi, Islam is a life system that influences many people's activities.

Definition of the Guidance:

The integration is the process of assistance in all domains, such as psychological, social or religious matters (Samak, 1973, p. 263).

Religious Guidance

Definition: Relief compliance is the process that consists of directing people to the right place in the country, encouraging them to do it and eat it, and prescribing the right thing and interfering with the injustice (Samak, 1973, p. 263).

Hamed Abdel Salam Zahran (1977, p. 377) The definition as a method of accompagnement, instruction, education and application, is based on the foundation of a religion, religion, religion, principles and spiritual principles. and more.

Zahran (1977) says that the subject of the religiosity is the librarian of the person who is connected to emotional feelings, mental health and mental health, psychological security, and acceptance and satisfaction of his son. There is security and internal security. Morsi Kamal Ibrahim and Bashir Al-Rashidi (1984) Defined the religiosity of accompagnement as a psychological and social process of communication and apprentissance that takes place in the classroom during interaction between a specialist in psychological advice and a person who is beneficial to this accompagnement. This process uses methods, techniques, and professions to help the client respond and approach the client directly and adapt many problems, compute them, recite his aptitudes and inclinations, and choose the appropriate one. A donné and a prendre of decisions conforms to the Islamic world, preferably since the decision of that which is permissible and the activation of that which is interdit.

Religious accompaniment englobes the religieux discours, so the readings explain the Croyances and Islamic religious practices, or the religious disciplinaries are useful in sensing the person's mistakes through rappels and advertisements. The subject if this accompagnement is made up of the machine and is used to carry it.

This religieux guide is a predicate or an imam who appelle au bien, interdit the mal and travail à protéger et à enseigner les valeurs et les principes religieux au peuple (Samak, 1973, p. 264).

Qualities of a Religious Guide:

• Knowledge: The guide must be well-versed in the Holy Quran, the Sunnah (Prophetic traditions), and the biography of the Prophet Muhammad (peace be upon him), as well as the accounts of the righteous predecessors. He should also be knowledgeable about developments in other fields that can aid him in his mission, such as psychology, sociology, and economics (Al-Malawi, 1979), as these fields address the social, psychological, and economic phenomena that occur in society daily.

• Courage: He must not fear the blame of any critic in upholding the truth, nor be intimidated by anyone in speaking it. He must address the problems of youth and society with boldness, firmness, and resolve.

• Realism: The guide must be engaged with lived reality and aware of the developments and problems occurring in society (Omar, 1984).

• Culture: The religious guide must possess extensive reading in various other fields, such as ethics, political science, and literature, etc., in order to understand the psychology of his audience, the problems of society, and the causes of moral decay. • Patience in preaching and guidance, composure, and high aspirations are essential. The more noble and ambitious the guide or preacher, the greater the impact and influence of their message on the listeners (Muhammad Salih Samak, 1973: 329).

• Addressing people in clear language they understand, being knowledgeable about their circumstances, aptitudes, temperaments, morals, and social

conditions, and being humble, trustworthy, and truthful with them (Al-Issawi, 2005).

These are some of the qualities a preacher or guide should possess, such as piety, devoutness, detachment from worldly desires, consistency between words and deeds, forbearance, open-mindedness, gentle speech, contentment, and lack of greed for worldly possessions.

Methods of Religious Guidance:

Religious guidance relies on several psychological and social methods to encourage good and avoid evil, including:

The method of encouragement: This involves urging people to do good, perform acts of worship, and adhere to God's commands, mentioning the rewards of achieving happiness in this life and the hereafter. When religious guides or preachers call upon the public to follow the commands of religion, they do not tire of repeating the rewards and benefits that result from this adherence (Samak, 1973).

The Intimidation Method:

Unlike the persuasion method, the intimidation method relies on the principle of instilling fear in the listener if they disobey a religious command or commit an act that harms others and threatens the cohesion and structure of society. The intimidation method includes:

However, neither method should be favored over the other in either of these approaches, lest the listeners become disgusted with the preacher and his words. Rather, the preacher or guide must balance giving glad tidings and warnings according to the situations he faces and the conditions of the society in which he lives. This is what we derive from Quranic verses and Prophetic hadiths, such as the Almighty's saying: "And We have not sent you except as a bearer of glad tidings and a warner" (Quran 17:105), where He begins with the word "bearer of glad tidings" and then "warner." There are many other similar examples in the Quran, and the Prophet Muhammad (peace and blessings be upon him) said: "Give glad tidings and do not repel."

The Narrative Style:

This style relies on presenting behavioral models from the lives of great figures in Islamic history, beginning with the biography of the Prophet Muhammad (peace and blessings be upon him), and the biographies of the Companions, the Successors, and the righteous predecessors (may God be pleased with them all) (Al-Malawi, 1979).

The narrative style also incorporates elements of encouragement and deterrence, such as mentioning the rewards, honor, and praise bestowed upon these great figures, and the punishment, censure, and dire consequences faced by those exhibiting antisocial and immoral behavior.

The Logical Style:

This style addresses the intellect by relying on logical and rational arguments and proofs. It attempts to influence the individual's cognitive structure by presenting information and facts objectively for the purpose of persuasion (Abdul Hamid, 1983). The logical approach that appeals to reason does not overlook counterarguments to misinformation, misconceptions, and erroneous beliefs held by individuals regarding sensitive societal issues. For example, a study by Abdul Qader Ahmar Al-Ras demonstrated that the prevailing view in society is that drug use is not forbidden in religion, but is merely disliked, if not permissible (Al-Aqil, 1998: 19). Furthermore, there is a firmly held belief among young people, especially those who have fallen into drug use, that drugs help in forgetting problems and worries. Consequently, if religious guides neglect these misconceptions in their persuasive methods, their effectiveness will diminish.

There are other methods that do not serve the purposes of our research, which we have chosen not to mention, such as the debate method used by proponents of different schools of Islamic jurisprudence to overcome other schools and refute their arguments.

Methods of Religious Guidance:

A/ Public Speaking:

This refers to the weekly Friday sermons and the Eid sermons, as these are fixed times that most people regularly attend. It is well known that religious speeches have a profound impact on people in all forms of reform, as they are characterized by stirring emotions and feelings, making them highly effective in capturing the attention of listeners and thus influencing them. The success of public speaking in achieving the desired impact depends on the extent to which each speaker studies the society in which they live and identifies the social ills and problems present within it (Samak, 1973).

The preacher, or religious guide, can connect religious practices with social life. For example, from ablution and ritual washing, people learn cleanliness; from congregational prayer, they learn to follow the leader's commands, maintain unity, and strive for a common goal; from the timing of prayers, they learn order in their behavior; from zakat (obligatory charity), they learn social solidarity, which greatly contributes to protecting society from deviance and crime; and from fasting, they learn patience and the strength of will to endure hardship (Muhammad Mustafa Ahmad, 1999).The preacher or religious guide must adapt his approach to each situation. When speaking about political issues, he must be aware of the political developments related to the topic. When speaking about social issues, he must be up-to-date with and familiar with the daily events in his community. Each subject has its own requirements. Furthermore, the preacher must use simple language that is understandable to all cultural levels within his community.

B/ Lessons and Lectures:

There is no difference between a lecture and a lesson except that a lecture adheres to order and structure, avoiding emotional outbursts and digressions, while a lesson can accommodate some of these (Samak, 1973). Furthermore, there are usually no fixed times for lessons and lectures; rather, they are held whenever an occasion or matter requires clarification.

As for lectures, the guide or preacher chooses a topic drawn from the heart of life. This necessitates that the preacher be connected to and affected by the good and bad that occur within it. The lecturer, preacher, or guide must thoroughly and comprehensively study the topic, analyzing it into prominent elements and clear steps, and arranging them in a natural, logical, and sequential order, leading the listener from one point to the next. For each element, the lecturer must draw upon supporting and clarifying evidence from the Quran and the Sunnah of the Prophet (peace and blessings be upon him), as well as from relevant studies and research (Al-Malawi Abdul Rahman, 1979). The selection and arrangement of elements should be precise, given that lectures typically take longer than sermons.

However, with lessons, the preacher or guide is not bound by a logical, sequential order. Instead, they are guided by their emotions and allow their thoughts to flow freely, aiming for a profound impact on the audience, in addition to the other advantages of a lecture (Al-Rudi & Awad, 2000).

C) Writing:

This refers to articles published in periodicals, daily and weekly religious newspapers, as well as books. The writer must draw the material for their article or book from the heart of real life. The preacher or guide writes for all people, and this necessitates addressing them according to their level of understanding, using simple language and clear ideas (Muhammad Hassan Al-Roudi, Ahmed Awad, 2000). It is permissible for a preacher or religious guide to write a series of articles in newspapers and magazines if the topic is of great importance, affecting the cohesion of society and threatening its structure and systems. Such topics include deviance in all its forms. Indeed, some newspapers and magazines can dedicate a regular section to studying various forms of deviance and crime in order to find solutions and combat them.

D/ Audiovisual Media:

This includes television and radio, and the religious programs they offer the public. These programs are based on authentic Islamic culture and the heritage of Islamic thought derived from the Quran and the Sunnah (Prophet's

teachings). Religious media programs, in their various forms, employ diverse methods and approaches aimed at addressing listeners and influencing them. The persuasive elements in religious programming derive their strength and impact from the very material upon which the media outlet itself is built, relying on the strongest evidence: the Holy Quran and the Sunnah of the Prophet Muhammad (peace be upon him) (Omar Nawal, 1984).

To ensure persuasiveness in any religious media outlet, multiple pieces of evidence and proofs are necessary, given the varying mindsets of listeners. One person may be convinced by evidence that another does not. A successful religious program is one that provides listeners and viewers with what they need. People are drawn to media because it offers them ideas and information that they can use to enhance their knowledge. This can lead to supporting their psychological orientations, reinforcing their values and beliefs, or modifying them and adapting to new situations (Ahmad, 1999).

We also emphasize that the content of all programs must be drawn from the heart of everyday life in communities and employ simple language and clear ideas.

The Importance of Religious Guidance in Life:

Islam is a noble call for psychological, social, economic, political, and military security. Therefore, it emphasizes combating crime, delinquency, and violence through preaching, awareness, education, guidance, and direction of individual behavior. This aims to ensure a stable life within society and the prevalence of security. The Islamic approach to guidance is characterized by its comprehensiveness, diversity, and reliance on persuasion—a psychological and educational method (Al-Issawi, 1999).

Islam is extremely keen to protect its followers from exposure to the dangers of vices and anything that leads to harm or damage to them or their mental and physical health, as in the Almighty's words: "He enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil things" (Al-A'raf, verse 157) and also in His words: "And do not throw yourselves into destruction" (Al-Baqarah, verse 195). In this era, there are many dangers that people put

themselves in, including falling into the clutches of intoxicants and drugs, where addiction devours them and turns them into ruins and rubble, destroying themselves, their minds, their health, their families, and their societies. Guidance in the Islamic religion is distinguished by its deep concern for the spiritual, moral, and doctrinal aspects of the individual, as it is keen to deepen the meanings of the heart coupled with righteous and sincere behavior, and it takes care of raising the individual in a comprehensive and integrated manner (Al-Dahri, 2005). Islam views human nature with a positive and optimistic outlook, considering humans to be inherently good, but that they may be afflicted with ailments that lead them astray. These ailments are referred to as diseases of the heart, as God Almighty says: "In their hearts is a disease" (Al-Baqarah, verse 10).

Based on this, the medicine of the heart in Islam became synonymous with the science of psychology. Psychological states are mentioned in the Holy Quran, referring to the soul that incites evil, which embellishes desires for its possessor, and to the self-reproaching soul that admonishes its owner and threatens him with punishment. It also speaks of the tranquil soul that obeys God's commands and avoids His prohibitions. This is the soul that the individual strives for, representing the ideal model of psychological well-being. Therefore, the soundness of the body from illness and the soul from anxiety, sadness, and oppression are essential for psychological health.

Conclusion:

A human being is not merely a soul and a body; he is a social being who interacts with others. Therefore, Islam emphasizes regulating the individual's relationship with others, sharing in their pains, sorrows, joys, and pleasures. The Prophet Muhammad (peace be upon him) said: "The believers, in their mutual love, mercy, and compassion, are like a single body." For a person to live a peaceful and tranquil life, he needs the necessary provisions. Those responsible for providing these provisions are preachers and guides. Hence, the importance of guidance in various fields within Islam is confirmed. Muslims have a major role in the history of guidance in its general and psychological sense, including Ibn Sina, Al-Ghazali, Al-Farabi, Muhammad

Abduh, and other Muslim thinkers who had approaches to education and psychological and religious guidance. Below we will try to present the concept of religious guidance, its methods, means, and importance.

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