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# Bigotry and Crime

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## ABSTRACT

Present paper tries to introduce bigotry theory in Islam – based criminology and sociology and also its impacts on the emergence and extension of crimes. The necessity of such discussion is on the fact that abovementioned fields, there is no theory on the reasons of social and individual dysfunctions in Islamic viewpoint while in religious resources, numerous behaviors are criminalized. Another issue is that although all theories in mentioned fields seem different, a commonality is seen among them namely bigotry. This comprehensive theory involves are reasons mentioned in other theories. Besides, it is the positive aspect of such trait that controls behavior and should be recognized and fostered. Even, lawmakers criminalize its negative points and adopt other laws to keep its positive dimensions. As a result, the definition of crime (“any behavior for which penalties is determined in the law” (article 2, Islamic Penal Code, 2011)) is to negate negative bigotry. If the law is based on religion, it is toward protecting human valid interests and if it is out of religion, it should consider the interests of all people.

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## Introduction

A brief review on the emergence of hostilities, wars, religions, tribes, human gatherings, individual and collective behaviors and even human daily life show a common point: man has defined interests to satisfy his needs and tries to keep and protect them. Crime is one of such interests that such common point plays in its occurrence. Criminology theorists have introduced some aspects rather than finding the lost link. Although they are all right, their ideas are perfect and comprehensive. In this vein, as the most perfect religion, Islam has left obsolete in such field(s) it is followers have pursued incorrect ways far from Islamic instructions while social and individual behaviors are organized or criminalized by the penalties explicated in Islam. How one can execute principles out of Islam to prevent the emergence and expansion of crimes and then to expect a crimeless society? How such disproportionate can be understood? However, it is due to negligence of religious scientists for many reasons such as paying attention to foreign resources excessively and their ethical perceptions. Present paper would clarify that Islam has the most perfect attitude toward criminology and its bigotry. Concerning such claim, it is necessary to explicate crime concept. In Islam, crime is an aggression to valid interests (Feiz, 2002, p. 75). Valid interests include esteem, religion, wisdom, chastity and property (ibid, p. 76). To explore the reasons of dysfunction, one should look for the relationship between crime and valid interests of an individual or a society to know which behavior is crime and who is criminal or victim, how one can control and treat such behavior or such delinquent and how to satisfy the victim (Najafi, 2010, p. 30). In this vein, one should know what are interests and why do they come to exist? And why all existing and assuming realities are not covered by this category? The answer is the same theory which justifies the reasons of crime occurrence and its diversity in different societies and sees a delinquent's behavior in contrary to those interests. To summarize, interests are created by needs,

requirements, demands, debts and habits and so on. It is supporting such interests that see some behaviors as crime and punishable. Additionally, there are some behaviors concerning such interests which lead into crimes. Put it differently, bigotry is the cause of criminalizing behaviors, reasons and factors of criminal behaviors.

## Bigotry concept, types and implications

Bigotry means to support, back and defend someone who depends someone else or someone is depended to him/her (Dehkoda, 1998, vol. 10, p. 15920. It is also a prejudice on supporting and backing up relatives of friends in a tyranny way or false belief or bias toward false religions and defending unawareness and ignorance and insisting on a belief which human knows that it is false (Kelini, vol. 3, p. 419). A better meaning is that bigotry is to tray support someone's religion, property, tribe, townsman, compatriot in actions or words” (Naraghi, Ahmed, 2010, p. 267).

Therefore, any effort to support and protect valid interests of someone or a group through action or words can be called bigotry both through the owners of such interests and through governments as the keepers of their interests. There are two types of bigotry: decent and indecent. Concerning decent bigotry, it is said: “if it is necessary to support something to protect it from evils without deviating from rightness, fairness and justice routs and without committing any anti-religious act, it is decent and, in fact, ardent.” Concerning the indecent bigotry, it is said: “if it is not necessary to support something or someone may deviate right and justice through such support, it is false and indecent.” It is also called prejudice (Naraghi, , 2011, p. 502). Now, which human behaviors can be seen as bigotry? The illustrations for such trait are external implications seen in below behaviors:

Bias: When someone gets angry for what he/she has bias. Some who support his and his relatives in tyranny (Khomeini, 2011, p. 145)

1. Prejudice: such as dogmatism and extreme support and back up something or someone or a religion (Dehkhoda, 1998, p. 15921),
2. Support: support along with anger. The implications mentioned in Holy Quran are to bury girls alive and to follow up the traditions of precedents that can be defines also as irrational and blind and dogmatic imitation.
3. Ardent: it is the positive aspect of bigotry which shapes all necessary behaviors in life. Efforts to keep and protect what needed to be guarded" (Naraghi, 2011, p. 354).
4. Bigotry toward a small group which usually consist of male relatives who support a man and inherited (Khomeini, 2009, p. 433).
5. Bigotry toward a population linked by a shared interest or pursues a given aim such as nations, Muslims, Judaists, Christians and people of a country.

### History

Bigotry backs to human emergence. it was supposed that a creature called human dominate the world and everything in it as the successor of the Divinity while the angels objected that are you going to send a creature to earth that would disseminate corruption and bleed. Divinity told them: "I know what thou do not know (Holy Quran, Baqara Chapter: 30). And when we said to the angels: 'prostrate (to me) yourselves towards Adam,' they all prostrated themselves except (Baqara: 34). Satan said you have created from fire and he from mud. There are a lot of behaviors that played the main role in shaping bigotry such the promise by Satan for human temptation to end of times, fall of Adam and Eve from sky to land by eating forbidden fruit, killing Abel by Cane, breaking the gods by Abraham, putting Abraham to fire, killing the enemy of one of the enemies of Moses' followers by Him and supporting Jethro's daughters against shepherds who prevent drinking water by sheep due to their gender and putting Yusuf to well by his zealous brothers and the prejudice and pride by Gharun to his assets and properties to Afk Event. More importantly, the mission of Messengers is to sacrifice their life to keep divine religions. Nothing more than bigotry has played role in their success or failure to base and expand religions so that each one who has been able to attract bigotries toward religion has been also able to attract more followers and to protect the religion (Ebn Khaldun, 1388 Hegira, vol. 1, pp. 304 – 305).

Civil wars, killing people and stealing their assets are due to bigotry since individual or tribal supports inside a country or supports by other countries for domination, survival and achieving shred interests are the root of all wars (Falsafi, Hedayatollah, 1990: 66).

Taking position against Messengers and Imams, the emergence of different sects, victories and failures all originated from bigotry. When two or more bigotries that supported and defended their beliefs confronted each other, those ones who were able to acquire the hearts of people or to hire more population had better position to dominate the people even though both are the implications of bigotry and no war and conflicts started otherwise through bigotry in confronts (Ebn Khaldun, *ibid*, vol. 1, pp. 301 – 302).

For example, the emergence of Shiite and Sunni is the result of mutual bigotries after the Prophet. Both sects defy each other and it is the bigotry which does not permit them to be linked and attached. If Imam Ali (PBUH) was not successful during his Caliphate period and the people confronted him and his previous Caliphs were accepted the Caliphate, it was due to the bigotry by which the nation of the Prophet were separated while the

wars like Safein, Nahrovan, Jamal and Khandagh were all due bigotry (*ibid*, p. 398). It was true for Imam Hussein. Description of Karbala event without considering its antecedent bigotries is useless. After Prophet and shaping different tribal bigotries, there was remained no bigotry to the Prophet and Imam Ali (PBUH) by which people aided Imam Hussein (PBUH). This time, the bigotry was toward administrators and they also created new bigotries by their own situation and facilities. Single nation bigotry changed to tribal bigotry and what should not be happened was finally occurred (Shahidi, Seyed Jafar, 1398 Hegira, pp. 45 & 92).

The history of shaping countries, cities, villages, tribes, relatives and individual conflicts can be all a history for bigotry. In one word, any behavior for bigotry is considered as a history. In his book, Ebn Khaldun pointed out this trait in shaping initial gatherings like Bedouin and government and their falls and downs as well as the expansion of religions (*ibid*, 1388 Hegira, vol. 1, pp. 239 – 304).

### The factors of bigotry

Different factors play their role in the emergence of any trait. We mean the same social or individual factors (Najafi Tavana, 2010, vol. 1, p. 144). There are also affecting factors on the emergence of bigotry divided into three groups:

*Individual factors:* these are personal traits and attributes not similar among all men. Of individual factors, we mention envy, haughtiness, conceit, pride, self and gender.

1. Envy: is the mood that the owner wishes a gift from others whether he has this gift or not (Imam Khomeini, 1390 Hegira, p. 105). It is an implication of self – support. An envy person thinks to destroy another person and makes it to practice like what happened for Yusuf by his brothers.

2. Haughtiness: it is a mood by which someone considers him/her over others (Naraghi, Mahdi, *ibid*, p. 470). In psychology, this trait is called narcissism (Barron, Robert, 2011, p. 1999) and its consequences are insulting other people, denying the rights and prejudice.

3. Pride: it is a wrong conception on one's behaviors, on antecedents' behaviors or what someone has acquired like knowledge (Naraghi, Mahdi, pp. 286 – 299).

4. Conceit: it is a kind of selfish due to a perfection whether it is full or not. There is no other element and a person feels him/her greater what he/she is (Naraghi, Mahdi, p. 438). In psychology, self – esteem is an individual's attitude toward him or her equal to conceit (Baron, Robert, *ibid*, p. 271). Since some people have this trait and they bias when others are not in their direction.

5. Self: it is what human has namely body and soul since it is a valid interest leads into bigotry. Physical organs in the one hand and soul, feeling and perceptions by other people, on the other hand, would create mutual reactions (Riters, George, 1995, p. 288).

6. Expression: how to write and speak would lead into bigotry. Dispute and hostility, joking and mocking, insulting, humiliating, cursing, speech, criticizing, asking and inviting to a subject are kinds of such expression (Shahidi, 2009, p. 48). Do not say crude words to those who call upon other than Allah, lest they use crude words about Allah in revenge without knowledge. As such we have made the actions of each nation seem pleasing (AL-Anaam (Cattle), 108).

7. Gender: there are disputes between both genders either in home or society resulted from cultural and religious attitudes. Women believe that such differences are the result of tyranny by men toward them as well their economic needs and patriarchy. Feminism is the result of such bigotry.

8. Races and differences: color of skin and hair, appearance and race are the factors drawing borders between human and they are the root of conflicts.

9. Personality: it yields to bigotry in two ways: one as a cause and the second as an effect. The latter relates to social factors while by former we mean human nature which reacts to surrounding stimulants and problems. Aggressive characters are people with high hostile biases they relate interaction by other people to their hostile intentions. They react to such behaviors in different manners (Barron, Robert, 2011, pp. 642 & 647). They have a latent anger. For instance, they have good appearance and would like to be seen well by other people while they lie about their problems and justify the problems (Larsen, Ernie, 2008, p. 39).

10. Knowledge: although acquiring knowledge is recommended but it yields to bias. A knowledge man shows bigotry toward science, opinions and instructors. Some may react to support him. Its effects include insulting and closing the way of criticizing and also conflicts (Imam Khomeini, 2011, p. 151).

11. Feelings and emotions: human enjoys feelings and emotion. He reacts to other people and surrounding events by this way. Other traits include kindness, sympathy, sadness and annoyance. Due to his emotion, a man likes other confirm him and if they do not confirm, at least do not act oppositely. On the other hand, people have some joint interests that they react when there are behaviors in contrary to them. Verbal or practical stimulation can lead into negative reactions by those people whose emotions are hurt. For instance, death of someone makes his/her family and relatives sad. They expect other's sympathy and do not rejoice because that it can motivate stimulate their feelings.

12. Human freedoms produces bigotry in two ways: protecting the freedoms as a gift from aggression and limitation and selecting the religion, opinion, thinking, life style and taking position against opponents and reaction to other people with regard to its selection.

Social factors: these are paramount factors as the consequence of human social living. Some include:

(1) Contract or promise: in the format of an agreement or promise two people or two groups of people are linked and obliged to commitment. Two tribes are committed to defend each other when there is oppression against other party (Ebn Khaldun, vol. 1, pp. 242 – 243). Allegiance letter, brotherhood agreement (Shahidi, Seyed Jafar, 2009, pp. 62 & 71), law, marriage contract, international agreements and public treaties have such nature.

(2) Sect, tribe and nations: bigotry is an element that reifies a group of people under such titles. Sect is referred to a group of people who have joint attributes. Nation includes the people who live in a given territory and they have the feeling of belonging due to a joint characteristic (Rabani, RAsul, 2009, p. 96). Population includes the people who are distributed in all parts irruptive a given territory. However, they have a joint interest like a religion which puts them along each other such as Muslims, Believers, Germans or Iranians.

(3) Culture and traditions: behavioral and believing traits by the members of a given society accepted and practiced by the people officially or generally (Cohen, Bruce, 1991, pp. 37 & 39). They are not changeable easily since they differ society to society and have created interests.

(4) Norms and values: a joint behavioral pattern based on one or more values in the society and the judgment by a society on utility or disutility of something for the society which needs support for survival.

(5) Antecedents: the ways and beliefs of antecedents that are unchangeable or can be hardly changes would lead into bigotry. Their pride or criticisms on the one hand and executing antecedents' performance on the other hand would yield to the creations of bigotry so that such behavior is call as ignorance ardor (Ebn Khaldun, ibid, p. 250).

(6) Life environment: Bedouin or living either in villages or cities needs their own requirements. Naturally, the same needs and facilities as well as concerns would yield into different interests and someone would express a kind of bigotry due to supports in each environment. Bedouins continue their cohesion to be protected from thefts and animals and pursue developments inside their tribe. Those who live in cities behave so that to achieve properties or positions to meet their financial needs (Ebn Khaldun, ibid, p. 239). Villages are usually shaped by a combination of people from joint roots.

(7) Myths and figures: these are considered as the factors of bigotry. Real figures such as religious leaders, scientists and legendary characters in stories have stimulated a kind of prejudice to them and their ways (Mohammad Sazmand, Myth or History).

(8) Symbols: it means icons used by a given meaning (Cohen, ibid, p. 38). Mosques are the symbols of Muslims, flag is the symbol of a country, clothes, graves and even beards, words, accents and language are all symbols which can lead into bias. For instance attacking to gods during Divine Messengers like Abraham (PBUH) stimulated the bigotry of those people who prayed gods.

(9) Social rights: rights considered for social members on the one hand and breaching them on the other hand would lead into injustice, discrimination, inequality, hostiles, violence and movements.

(10) Behavior: behavior and words can lead into prejudice. Criminal behavior is the result of bigotry by offender when breaches a public value or law or social contract and would result into bigotry by society and the government.

(11) Interests: followed by needs, some social and individual issues are categorized under interests which are both cause and effect of bigotry since an interest like religion along with its instructions mentioned in its resources would persuade bigotry while it is also a factor to which bigotry is expressed. It is true for property, chastity, life, generation and wisdom.

### **Religious factors**

Although religious and believing factors are considered as a subset of social factors, they can be studied separately due to their broad scope and role in bigotry.

1. Religion: religion and its different perceptions and definitions (Paul Wilm, Jan, 2007, pp. 81 & 85) and its role and impact on social and political issues and its important degrees lead into bigotry in different societies (Falsafi, Hedayatollah, ibid, p. 69). Heart belief woven with human soul and cannot be separated from it, the conflicts of some religious issues with material ones, right routes, self-claims, not seeing the reality or conception would lead into bigotry (Shahidi, Seyed Jafar, 2009, pp. 47 – 52).

2. Beliefs: beliefs which can be nonreligious and originated from the culture and can be also religious would penetrate into human wisdom and consciousness that cannot be easily separated and would convert into believes. Therefore, it is too hard or even impossible to endure the contrary. The same trait would yield to support some ideas and the conflict of bigotries. As Carl Max asserts: "when scientific activities get dangerous by groups, one can respond them by fire but when they overcome our wisdom

and converted to our consciousness, they will be like chains that a person cannot tore them without breaking its soul. Such thoughts would become nightmares that he/she can get rid of them only by submission to them (Riterz, George, 1995, p. 109).

3. Divine religions and paramount messengers: the difference among religions and messengers as well as their instructions and verdicts have stimulated their followers' bigotry.

4. Religious resources: in different aspects, they cause bigotry: difference in religious resources rooted in different language and conceptions (Holy Quran, Abraham: 4). Another one is religious resource per se; for instance in Islam, bigotry is recommended on sanctities, religion, The Divinity, Muslims, property, chastity and other issues. Final one is their validity since the original texts can be deviated.

5. Religious perceptions: they include different descriptions, exaggeration in religion and novelty in religion which can create bigotry.

6. Religious sanctities: holy and respectable beings can lead bigotry among two groups: prayers and deniers. The examples include visiting holy shrines of Imams and changing Kiblah. The former has caused bigotry among Shiite and Sunny and the latter among Jews and Muslims.

7. Religious followers: the existence of different clans and religions cannot yield to bigotry. Rather, it is the character and quantity of followers in terms of thinking and instructed thoughts that cause bigotry (Ebn Khaldun, *ibid*, vol. 1, p. 302).

8. Religions and sects: religions are followed by sects with different origination that justify their different styles to guide followers in terms of history and resources. Even, some believe that they are more religious, comprehensive and adaptive than others and even excommunicate others. The ramification of such thinking is to kill those who do not accept that belief. These groups negate each other and put bigotry against each one (Shahidi, 2009, pp. 133 & 245).

#### **The association between bigotry and other theories:**

The claim on bigotry comprehensiveness requires studying other scientific theories on criminology and social issues as well as its relation to other theories. Result: there is an "absolute general and particular" association between bigotry and other theories rationally.

1. Social pathology approach believes that social pathology is focused on current incompatibilities in social mutual relations since society consists of people linked through such mutual relations. Therefore, those one who are far from expectations are either patient or offender (Robington, Earl, 2011, p. 28). Its relations to bigotry theory are: social mutual relations shape bigotry and incompatibilities would yield to bigotry. Criminalization should be posed to support collective expectations.

2. In non-organizational social theory namely not establishing rules and regulations and lack of family and social control over an individual's behavior, bigotry theory happens when numerous bigotries grow in an illegal climate, anyone acts as he/she like and, in such undesired situation, anyone would support his/her own norms that are in fact tendencies, interests and thoughts (Robington, *ibid*, p. 51). In other words, collective bigotry is scattered and group bigotry is shaped like migrants, criminals and vagabonds. It is also though in Durkheim's theory: a crime is committed when bigotry toward norms and laws of the society is decreased. Therefore, one should support norms and values if it is supposed to mitigate the crime (Mirkhalili, Mahmoud, 2011, p. 75).

3. Value conflict theory: the reasons of social problems emergence are called as values/interests conflict (Robington, *ibid*, p. 66) or subcultures (Pi Frank and McShane, 2010, p. 139) or norms (Cohen, *ibid*, p. 147). It is the same subject that bigotry theory believes that supporting the interests of groups or individuals would yield to crime commission or social problems.

4. The relationship between labeling theory and bigotry is due to the fact that labeled person joins groups which calm him/her. In turn, he/she is retained in the group by committing offence and is released from the situation created by society (White, Rob, 2007, p. 187).

5. Conflict theory which believes that societies are shaped more by conflicts than concurrence and conflicts are focused on power and using it among different groups which try to dominate and control positions and resources (Pi Frank, 2009, p. 177). Self-expression is an effect of bigotry. A joint position as power or resource stimulates bigotry and causes conflicts (Ebn Khaldun, *ibid*, p. 264).

6. Social control theoreticians believe that both weakness and strength are the factors of "social correlation" in dysfunctions. If someone believes in bigotry in answering the question that why people obey laws and he/she respect the laws due to the fact that they support positive aspects of bigotry and eliminate the negative ones, then they have followed bigotry theory. However, social correlation is sufficient for the relationship between this theory and bigotry since bigotry is the main factor of such correlation.

7. Ordinary activity theory believes that the reasons of committing a criminal event are that the criminal has the motivation and aim and he/she is facing with no barrier. Rational selection theory which introduces criminal's motivation to commit a crime as an effort to satisfy normal needs; all have addresses the explication of bigotry shaping aspects (Linday, Mary, 2009, p. 214).

8. Feminism theories which believe that crimes committed by women are rooted in deep gap between them and men in legal and economic inequalities, sexual and physical differences and oppressions by men against them either in society or home (Riters, George, 1995, p. 469). Bigotry shows this class of human society attempts to remove such inequalities.

9. According to critical deviation theory, deviation is a situation rooted in exploitation of labor class by a domination system which creates and keeps crime social problem. For instance, capitalists keep poverty, devise and execute laws to their benefits and increase the needs to capitalist class. The reactions by both groups would lead into the emergence of different kinds of crimes. The capitalist class would commit crimes of control and administration which yield to such social disorders as corruption, prostitution, racism and economic exploitation and labor class would commit such offences as compatibility and resistance (Weinberg, 2011, pp. 187 & 189). Comparing this theory to bigotry briefly indicates that "capitalist commit crimes to support their capital and position while labors commit offence to be saved from such situation."

10. Constructionists believe that they build dysfunction in societies and crystalize human free will (Sedigh Sarvestanim 2010, pp. 36 – 38). Social problem is the action by those groups that complain some assumed conditions (Robington, 2011, p. 236). They explain bigotry since they believe that conflicts are due to the fact that interests of someone or some groups are breached and they feel that their values are disrespected.

### The role of bigotry on crime

In different directions, bigotry impacts on crime. Bigotry shapes the crimes, expands then, criminalizes the behaviors and prevents crime commission.

### Crime occurrence by bigotry

This is a two – way discussion: the relationship between bigotry and crime triple principles and also bigotry as the ground of crime(s).

Concerning the first way, the position of bigotry is evaluated in three “factor”, “cause” and “impetus” principles. Fact include individual, social and religious traits play their role in delinquency (Najafi Tavana, 210, p. 144). Cause is what the existence or nonexistence of something is depended and leads into effects or non-effects (Sajadi, Seyed Jafar, 1959, p. 200). Impetus is mental enthusiasm which leads human to expose a given behavior (Khodapanahi, Mohammad Kareem, 2011, p. 16). Now, which one is bigotry? All or one? Concerning the elements of bigotry definition mentioned before, one can believe that bigotry involves all three aspects. However, bigotry is defined to support it or what is related to it. In such definition, cause is the same need and interest and the relationship between interests and self and factor involves interests and impetus is to support and keep it. Therefore, war, famine, orphaned and economic problems are not the reasons of crime; rather, they should lead into bigotry so that crime is committed. There are many poor people who have the healthiest life and many orphans that have achieve excellent spiritual and material ranks (Shahidi, 2009, p. 40). Result: a poor person would try to support himself/herself in the assumption of committing a crime and an orphan would be deviated due to his/her bottlenecks. It is adequate to look at the factors of bigotry emergence. Perhaps, such behaviors would fill these deficiencies. Concerning the second part, there is lot of issues. It is sufficient to look at the reason of bigotry of which the most important one is “interests”. They show prejudice until when they have such traits and they would also create crimes. As we will say, they are decriminalized to be kept. On this basis, it is bigotry to acquaintances and relatives that creates collective conflicts, false witness and false oath. An, it is bigotry to property that generates false hostiles in terms of diverse claims, false oath and poverty. It is bigotry to religion that yields to religious conflicts, excommunication, apostasy insulting religious leaders and negating other religions. It is bigotry to women that cause chastity murders, unnecessary doubts to partners and severity. It is bigotry to respect that cause rumor, insulting and hiding the reality. Additionally, bigotry is not shaped by above definitions otherwise there is a joint subject such as “crime” (i.e. collective and organized crimes). Anger, liking, vindictive, revenge, thinking, pride, and oppression are the instances of bigotry to self.

Riot, objection, curbing, killing opponents, separation, elections and its related crimes are the result of power bigotry. We mention some examples here:

Avoid unnecessary zeal since it would lead good person to a bad one and chastity to evil thinking (Nahjolbalagheh, letter 31). Efk historical event was shaped by a group of hypocrites called bigots (Motahari, Morteza, 2010, p. 35).

Darolnede conspiracy designed to kill the Prophet rooted in bigotry toward the invitation by the Prophet to Islam which was in contrary to zeal on glorying gathering assets (Shahidi, 2009, p. 63).

Anger from bigotry is the key of all good and evil behaviors when a man gets angry and commits murder or insult against a married woman (Imam Sadigh, Osul Kafi, vol. 2, p. 303).

Burying girls was bigotry since Arabs believed that girls were the causes of their ignominy.

### Expanding crimes by bigotry

Here, we discuss that bigotry expands crimes. Sometimes, one behavior yields to several crimes or one crime leads into next ones. For instance, a murder is happened and the bigotry stimulates murdered family to a collective conflict against murderer or his/her relatives, stealing the assets, destroying the homes and beating, killing and so on. In labeling theory, it is justified that labeled person commits a crime to support himself and to be accepted in the new group. In other theories, one should expect deviation when the factors of its emergence exist. Some have called it as “prevalence” theory. According to this theory, people’s emotional reactions by one group against another one would destroy their individual entity and their self – control Cohen, Bruce, 1991, p. 249) and would commit other crimes. It is true in collective crimes while not true in individual ones. There is also another theory which believes that the factor of human behavior continuous in different issues is “interest” (Riters, George, cited by Heffner, 1995, p. 424). It is right but not comprehensive since many behaviors are not looking for interest especially when the consequence of crime is punishment and punishment is a kind of loss here otherwise we consider an individual interest. To remove such deficiencies, the most comprehensive theory is that bigotry expands crimes since it is by bigotry that someone sacrifices him/her for other people or interests and interest is the factor which leads into bigotry and it is impossible that a behavior is emerged before revealing this trait. Then crimes rooted in bigotry. Supporting the first crime would lead into next crimes and this is the path of emerging different crimes. Ebn Khaldun has pointed out tribal proud which shows its distinguishing role in shaping different tribal crimes. He states: “kinships cause tribal proud so that when someone is oppressed others feel abjectness and contempt and self – insult. They wish preventing such sadly event and this is a natural emotion in human beings” (Introduction, 1388 Hegira, p. It is also seen in below poem:

The children of humanity are each other’s limbs”

“That shares an origin in their creator”

“When one limb passes its days in pain”

“The other limbs cannot remain easy

Therefore, one can say that the single creation of all humans carries bigotry so when someone is oppressed, others would support him/her. It is sufficient that a problem is converted into nature to link all members and that is bigotry. In other interests, the same link relates crime to interest and interest to human.

### Behavior criminalization

As Ebn Khaldun states: “the purpose of lawmaker is to ban tyranny, to prevent social destruction, falling administration, expiration of human being and releasing wishes and retaining necessary five purposes namely keeping religion, soul, wisdom, generation and property (Introduction, 1388 Hegira, pp. 555 – 556) and the previous definition on crime plus the definition on social problem as an stated situation in contrary to values of huge part of population who believe that it should be changes (Robington, Earl, 2011, p. 13). One can find well that bigotry causes behavior criminalization. Bigotry toward interests which needed to keep would cause that and behavior that damages them can be considered as crime. On the other hand, to control negative aspects of bigotry, all aspects are discovered and

criminalized and the law is the result of bigotry by lawmakers. Additionally, positive points are fostered by law and criminalizing the negative aspects of bigotry. For instance, collective conflict which is the result of negative bigotry is considered as crime. Concerning murder, the crime of killing an adulterer and adulteress is permitted when during adultery the adulteress is obedience.

### **Crime prevention**

As bigotry plays a role in crime occurrence, it can also play its role in crime prevention and control. On this basis, one can follow up such discussion in two directions: before and after crime occurrence. In the first direction bigotry is the ground for crimes and it exists in all humans, groups and populations. All factors which led to its negative aspects should be identified and controlled. There are a lot of guidelines here. General guidelines on crime prevention include: disvaluing some interests for instance to property, fostering religious instructions and executing them (Ebn Khaldun, *ibid*, pp. 238 & 302), justice and removing discriminations, free expression, silence and fear (Ebn Khaldun, *ibid*, p. 268), relying upon commonalties, establishing order, not involving in people's private affairs, respect to ownership, preventing aggression to their rights, shortening the hands of government on wealth and economy (*ibid*, pp. 543, 555 and 558), using trusted agents (Ebn Khaldun, vol. 2, p. 761), apologizing, forgiving and treating criminals, inviting people to lawful things and forbidding unlawful things, listening to people's demands (*ibid*, vol. 1, pp. 361, 427, 430 – 450). In minor guidelines with differences toward each interest, guidelines to prevent tribal bigotry include recognizing tribes (Rabani, Rasul, 2009, p. 106), respecting traditions and languages and symbols of tribes, mixing their generations, dividing the power between them, changing life style and retraining urbanism culture to rural migrants or preventing their migration which would scatter bigotry and conflicts between the bigotries of rural and urban areas. The guidelines for financial bigotry include preventing financial abuses by governmental authorities and their close relatives, preventing bribery, receiving financial rights such as tax, clear execution of heritage laws, executing the wills of property owners, respecting contracts and agreements, accelerating in paying the rights of people and stabilizing ownerships. To prevent bigotry on women, the guidelines include: clarifying their rights based on the rules on assignment, hijab, respecting their rights, redefining the role of family and the tasks of men and women in families, fostering the relations between man and woman in family, redefining the role of father, how to treat children by parents. The guidelines to prevent religious bigotry include religious freedom, responding doubts, not arising them, preventing novelty in religion, not involving the religion in the affairs of the people who do not follow that religions, respecting other religions, unprejudiced treatment with followers in political and administrative affairs. In the second part, there are also two types of guidelines: one includes strategies used for bigotries and prevent crime expansion and its extension after the occurrence of the preliminary offences that include establishing peace among hostile groups, forgiving the offender, punishing him/her, apologizing, exploring the reality, investigations on rumors, offender's confession to commit criminal behavior, inviting to lawful and forbidding unlawful things, appeasing those ones whose bigotry and feelings are stimulated, attempt to remove the stimulant of bigotry, executing the law, justice, velocity and care in judicial proceedings. The second part consists of minor guidelines which differ for any negative

bigotry in terms of given interests. For instance, in tribal bigotry, using white – beards to resolve the conflict (Ebn Khaldun, *ibid*, p. 240), executing a wise system to control the member of both tribes, stimulating against other bigots when it is necessary to calm down the anger of one group by involving another group since governmental forces are unable to do anything or their attendance would lead into the continuance of the tension, executing Ghassameh when a murder is occurred and stimulated the anger of murdered person's relatives and there is no reason to designate it to someone, inviting to brotherhood, concluding general treaties, retaliating the offender, paying blood money to the family of murdered or victim (Shahidi, Seyed Jafar, 2009, pp. 59 & 67), unity among relatives through marriages between their daughters and sons or establishing joint interests. These are the guidelines on bigotry toward women: divorce, curse, punishing those who accuse chaste women and concerning negative bigotry: retouring the right of monitoring and supervision o father, marriage of those women who have lost their chaste with those men who have destroyed their chastity. As a spiritual loss, a punishment such as fornication is an example. Concerning bigotry to property, the guidelines include: returning the assets to someone who has lost it or to compensate it, exiting the assets from the concerns of people, stabilizing the ownership, apologizing (sometimes), preventing conflicts in properties and ownerships through dividing, removing doubts and eliminating those things that are not considered as a religious requirement.

In self – bigotry, right upbringing, parents' treatment to children, studying the reasons of anger, the ways to control jealous and anger (especially the feeling of being a victim and latency), removing injustice, fostering patience, accepting realities and responsibilities of life events, deep awareness of rights and requirements before committing a crime can proposed and followed by learning forgiveness and the power to do that by removing mental barriers and passing the steps of forgiveness in crime prevention are all effective on bigotry. Other items include self – satisfaction through needs awareness and considering calming requests, movement from the feeling of compassion to love and from excessive to balanced respectful behavior, monitoring, silence, travel, emigration, protecting the body from mental and physical diseases, interactions with friends and acquaintances, aiding other people, simplicity in behavior and demeanor, recalling death, reviewing the behavior of religious and tribal great figures, following them, implementing religious instructions and, more importantly ,praying Allah which can control this kind of bigotry in preventing crime arising.

### **Conclusion**

Bigotry theory rooted in Islamic resources can be considered as a comprehensive theory in criminology and sociology to clarify individual and social crimes and deviations. It not only negates other theories in this field but also includes all of them. On this basis "bigotry" is a link between these theories and social problems and it is bigotry that creates social problems since in its definition, what announced as individuals' accepted values are the same factor which lead into bigotry and it is the same trait that leads them toward happened situation. Therefore, individual, economic, religious and social factors cannot alone decriminalize; rather, dysfunction is reified when these factors cause negative bigotry. Crime statistics fully depend on current bigotries in the society. As a result, crime is the result of bigotry in different terms. One is the bigotry of committer since he/she tries to protect himself/herself or his/her

tribe or chastity or religion. The second one is bigotry in the society namely the behaviors not concurred by most residents in a society are considered as dysfunction or deviation or crime. The third one is bigotry on holy lawmaker or legislator which discussed above and he has criminalized some behaviors to protect human while lawmakers criminalize those behaviors that stimulate social and individual bigotries and have negative consequences. On the other hand, their lawmaking is to control or prevent negative bigotry and fostering the aspects of positive bigotry. Out of crime and deviation field, behaviors are basically originated from bigotry namely a man who works, learns and writes or says. These are all to support one or others related to his interests. Even, performing religious ceremonies are to support one's religion and religious beliefs. Thus, wars, riots, objections, elections, lives, tyranny, justice, discrimination, equality, brotherhood, nation, self and acquaintances, victory, failure, martyrdom, following and obeying are all created and meant by bigotry. In shaping tribes, villages and countries bigotry plays also a vital role. The philosophies of punishments especially heavy penalties like retaliation and execution for such crimes as murder and adultery and illicit drugs are all justified by bigotry since lawmaker and legislator have considered the importance of keeping the life of human, respect, personality, family, chastity and wills and, totally, the society in determining penalties. One can observe bigotry in other crimes. For example in environmental offences, the most important reason to adopt laws is to protect natural resources and animal as well as supporting correct investment in economic crime. The behaviors by children or crazy people are justifiable though they try for self – support while it is due bigotry concerning wise people, guardians or administration. It is bigotry that requires such people to be controlled by wise people or guardians.

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