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The role of supervision and inspection in prevention of crime

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ABSTRACT

Nowadays, conducting supervision and inspection to prevent occurrence of crime and to remove its commitment grounds in the society is one of the main criminal policies of the governments which is usually done by governmental and judicial institutions. Planning and creating supervisory and inspective institutions and sanctions can be used to achieve the abovementioned goals. However, the role of people and NGOs in prevention of crime occurrence cannot be ignored; fear of social reactions forces a person to respect the values of the society and avoid norm-breaking. The viewpoint of Islam is using the inspective and supervisory tools with an emphasis on the role of people to obviate the grounds of crime occurrence in society. The rulers of the Islamic societies have practiced fighting against crime with an emphasis on the situational prevention. Moreover, promotion of good and prevention of evil has been an instance of the citizens' participation in supervising each others' deeds through recommendation of the admirable actions and prevention of the evil deeds.

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Introduction

One of the ways of preventing occurrence of crimes, violations, and norm-breaking in every society is to use the situational prevention plans and to control people so as to obviate the grounds of crime occurrence. Although supervisory and inspective solutions are different in the light of the differences in the structure and culture of various societies, but there are formal (governmental) institutions in every society to enforce the needed plans to prevent crime occurrence. Besides, in the light of dominant customs and beliefs, citizens' norm-breaking leads to different social reactions in most of the societies. This is referred to as the informal control and prevention, and is incumbent upon some NGOs. In Islam and in the light its principles and rules, some duties have been defined for rulers to obviate the grounds of crime committing, and solutions like promotion of good and prevention of evil have been offered that make each and every citizen responsible to react against norm-breaking.

The present article entitled "the role of supervision and inspection in prevention of crime" examines the formal and informal supervision by society to prevent crime occurrence. Having this goal, the article first explores the formal and governmental supervision and control and then, will inspect the informal supervision and control. Finally, the role of the family institution in situational prevention will be examined.

Supervision of people by government

Government is responsible for protecting the order and security of the society and citizens. This cannot be achieved just by using criminal procedures after crime occurrence, but rather, the conditions and opportunities needed for its occurrence should be obviated before it can take place. One of the solutions for prevention of crime is to control the criminal, and this duty is incumbent upon those governmental organizations and institutions whose main functions include crime prevention. On the other hand, limiting people just for the reason that they

might commit a crime in future is not congruent with the legal principles and foundations or with the personal and social freedoms. Although government can reduce the danger of repeat offenders and the chance of crime committing by them through provision of security and protective plans, but regarding other citizens, the efforts of the government should be focused more upon protecting the targets and changing the pre-crime conditions and other situational, non-limiting preventive actions.

The role of executive institutions in situational prevention

Executive institutions include all governmental ministries, organizations, institutes, offices, and companies and their affiliates whose supervision and control over abnormalities and adoption of suitable inspective methods can have an significant effect on the prevention and reduction of offending, especially crimes against public benefits and interests.

Careful supervision by each of executive institutions in their respective area of activity leads to reduction of crimes and prevention of them; for example, the role of banks in prevention of dishonored checks issuing as well as check and LC forging is undeniable. Moreover, the Ministry of Commerce can have an effective role in reduction of commercial crimes and prevention of infringements. So, prevention is indeed a duty incumbent upon governmental institutions.

Evaluation and Inspection institutions

One of the situational strategies is to increase the danger of crime commitment through application of suitable methods of inspection and supervision, in a way that fear of arrest, identification, and punishment prevent crime commitment by individuals. However, inspection and evaluation is sometimes contrary to personal rights and freedom.

Regarding the issues related to the public security of the society and support of the public rights of citizens, investigation and inspection is legal and authorized. Moreover, supervision of the governmental officials' and clerks' deeds leads to reduction of many crimes like embezzlement, bribery, blackmailing,

unjust using of one's influence, and other crimes related to the office jobs.

So, controlling and supervising clerks' performance and investigating these affairs not only isn't inspection of personal affairs and secrets, but also is legal and authorized and is a necessary action for administration of an Islamic society.

Security and cultural measures

Security measures in the statute law are plans used to prevent the repetition of the crime. As well as defining the dangerous criminals, the security measures law allows using the security measures just in the case of the individuals who have already committed a crime. From the viewpoint of this law, dangerous criminals are the individuals whose previous records, psycho-behavioral traits, and crime type and quality delineate them as possible future criminals.

The degree of dangerousness of the criminal or his criminal potency depends on many factors. Criminals' previous records, including social, physical and physiological, psychological, and especially criminal records are affective in determining their rate of dangerousness and the necessary type of supervision and control. According to studies in this regard, a special minority of individuals commit most of the crimes in a society and have lots of condemnation records. In criminology, these criminals are known as "super criminals" (Gassin, 1991, p. 216). These people usually have records of crime committing.

Although some individuals don't have criminal records, but have dangerous modes and some of their behaviors and activities makes them the possible future criminals. For example, those who are trapped in the drug addiction and don't have the financial potency usually dare to commit financial crimes like robbery, embezzlement, fraud, and breach of trust.

Restrictive security measures

In the statute laws and regulations of Iran, some restrictions and security measures are offered, a number of which are examined in the following.

Prohibition of engagement in certain jobs and carriers

Permanent or temporary deprivation of a person from his/her job in cases where the individual has committed the crime by using that carrier as well as punishments like permanent or temporary dismissal of governmental carriers or rescission of work permit and suchlike punishments have an effective role in prevention of crime committing. Individuals' job security as well as identification and support of their social rights – which is called job freedom – is accepted in the statute law of different countries to the extent that these individuals don't misuse their rights and privileges in the society, don't cause harm to others, and don't disturb the security of the society. Certainly in cases where the job security of an individual contradicts and endangers security of the society, imposition of restriction on somebody, dispossession of his/her privileges, and dissociation of the individual from activities and environments which facilitate crime committing are considered the most effective sanctions that frighten, punish, and prevent the individual from committing the crime or repeating it.

For example, the 41st article of the lawyering law in Iran which has been enacted in 1936 has provided the lifetime deprivation from lawyering carrier for a lawyer who commits breach toward his/her client.

Prohibition of residence in a certain place and deportation of foreigners

It is stated in the 10th article of the Iranian security measures law that "the court can prohibit the residence of any foreigner in

Iran who has committed a crime in Iran but is exempt from punishment due to his/her irresponsibility". In this article, deportation has been regarded as a preventive policy. Moreover, it has been expressed in the 11th article of the same law that "regarding any foreigner condemned to imprisonment, the court can condemn him/her to 3 through 15 years of deportation from Iran after the execution of the his/her punishment. In case the crime is repeated, it is possible to issue the permanent deportation". However, deportation of Iranian citizens is not possible, but exiling them to other locations within the country is plausible. It is declared in the 19th article of the Islamic criminal law enacted in 1991 that "the court can deprive an individual who has been condemned to deterrent or preventive punishments due to committing a deliberate crime from his/her social rights and prohibit him/her from residing in one or some certain locations for a while, as a complement to deterrent or preventive punishment."

The issue of compulsion to or prohibition from residence in one or some certain locations has been referred to in some other laws, and is considered a preventive measure (Ghasemi, 1995, p.155).

Restriction of freedom (security imprisonment)

Although prison condemnation has historically been one of the social reactions against offending, and prison has sometimes been noted as a place for reformation and correction, but today some thinkers consider imprisonment a situational preventive policy, and without noting the appropriateness of the punishment, note and suggest it just for prevention. (Shokani, undated, p. 76).

Moreover, dateless imprisonment has been suggested for some offenders so as to prevent crime repetition. However, application of such viewpoints leads to numerous negative consequences; because in such cases, the corrective and re-socialization goals are not achieved, and an individual who is condemned to dateless imprisonment loses his/her correction motivation due to disappointment about prison ending, and is waited by depression and psychological disorders.

Regarding the Islamic criminal policy, too, there are narrations which say that when an individual committed a crime repeatedly, he/she was detained just to prevent crime and to keep the order and security of the society; while the stated punishment for it was not imprisonment. It has been emphasized in some narrations that the corrupted women should not be in the society and even their imprisonment has been suggested with the objective of situational prevention and obviation of offending opportunity (Najafi, 18/414).

Protection after leaving the prison and probation

If the prisoner, after finishing the prison sentence, returns to the society without any supervision, control, and protection, it will be possible for he/she to return to the same route that has led him/her to crime committing, and all money and efforts that have been used to correct his/her behavior is wasted.

After the prison sentence ends, the ex-prisoner faces a new and worrisome situation. On the one hand, he/she has been away from the society, the usual life, and the family life for a long time. This puts him/her in new, unfavorable situations. On the other hand, he/she has lost his/her job, social status, and even his/her familial status. If his problems under such unpleasant conditions are not noticed, his/her chance of repeating crime and returning to the prison will increase dramatically. So, in order to keep him/her away from conditions and situations suitable for

crime committing and repetition, protection after leaving the prison would be an effective choice.

Probation

Probation is one of the main alternatives of prison sentence whose main goal is to reduce the number of crimes and criminals. Probation is a policy by means of which the condemnation or execution of part or all of the punishment is suspended and the criminal is controlled strictly by care officer. Using this method on the one hand helps the inexperienced and less dangerous criminals stay away from the crime-prone environment of the prison and prevent them from getting more asocial. On the other hand, due to the protection of the individual, recurrent contacts with the probation agent, and sufficient control on his/her behaviors, the crime repetition is prevented. Articles 25 to 37 of the Islamic criminal law enacted in 1991 are allocated to the probation, but there is no mention of probation agent. However, the court can ask the condemned individual to perform certain orders (e.g. introducing oneself to an individual or authority that the attorney determines). Therefore, some scholars have considered this kind of suspension in Iranian law as probation (Golduzian, 2005, p. 360).

The meaning of Hasbeh and Ihtesab

The word *Ihtesab* means remuneration, and its derived noun is *Hasbeh* which stands for wage and reward (Ragheb Isfahani, 1404 AH, p. 117). In Islamic law terminology, Hasbeh is taken as ordering of the good deed and prevention of the evil ones. Some western orientalists have considered Hasbeh an official law term, and have defined it as governmental audit or “audit office” (Saket, 2003, p. 395).

Hasbeh is one of the historical institutions of the Islamic criminal policy whose activities have regarded the situational prevention. The officials responsible to execute Hasbeh were called Mohtaseb, who had supervisory and protective role. Ibn Khaldun (1406, p. 225), in defining Hasbeh, writes that “Hasbeh is rooted in Quran and Hadith, and all in all, is a religious-moral duty and job which relies on promotion of the good deeds and prevention of evil ones.”

The functions of Hasbeh in Islam

The main function of Hasbeh is controlling and supervision, and the Ihtesab institution in the Islamic government was responsible for the performance of the official and executive duties of the Islamic government, the correct performance of the economic affairs, and prevention of the harmful and illegal deeds. To do so, it had a kind of quasi-judicial eligibility, though it dealt with the affairs in an official manner.

In many governments of the early days of Islam, Hasbeh with Mohtaseb as its supervisor was a very prominent institution. Although some have considered Hasbeh as equivalent to the court and the Mohtaseb as the attorney, but the duties of Mohtaseb and the Hasbeh institution is different from court in the present day judgment system in that it focused more on prevention (Saket, 2003, p. 334).

Informal supervision and control

Social control is attributed to the collection of tools and methods by using which, a group or a unit obligates its members to accept behaviors, norms, principles, values, and even the favorable customs of the society. The main social goal in supervision and control is influencing the addressees and those who are supervised. Of course, social influence has been defined by sociologists as “a deliberate effort by a person or a group to change others’ ideas or behaviors.” (Coser, 1997, p. 192).

The goal of the main specialized discussions regarding the corruption, the social pathology, and the sociology of corruptions is identification and utilization of the suitable and useful tools in an appropriate manner to fight against corruptions. Although demarcation between formal and informal supervision is very difficult, but it can be said that people who have been organized to perform supervision are considered as the executors of the formal supervision. The informal supervision is done by the citizens of a society in general and by some special groups like janitors, guards of organizations and offices, clerks of supermarkets, coaches and supervisors of the stadiums, ticket checkers, etc.

In this section of the article, first the role of people’s cooperation in situational prevention by using institutions like promotion of good and prevention of evil and their cooperation with organizations and institutes responsible for prevention is dealt with. Then, the role of the civil institutions like family and the educational and protective institutes is examined.

People’s cooperation in situational prevention

A useful criminal policy utilizes all effective methods to face and fight against crimes and corruptions. A deep and comprehensive reaction to crime and corruption needs using all the potential and actual resources of authorities who deal with this phenomenon. The social cooperation – which means inclusion and participation of citizens, organizations, and NGOs – not only reduces governmental costs, but also forms a comprehensive mobilization to prevent and fight against the criminal deeds, as it assigns the responsibility to each and any of the citizens of a society. In the viewpoint of Christine Lazerges, participation of the public in the criminal policy removes the concerns related to increasing its functionality and means that today, crime prevention and fighting against criminals are affairs that are related to all citizens of a society (Lazerges, 1996, p. 123).

In the social models of criminal policy which are manifested in the *crime-response* relationship, the networks that arrange the social response to crime and corruption are formed in different ways. The social response to crime includes reactions in the realm of the rights and activities of the informal authorities, that is to say, the non-governmental ones (Hosseini, 2004, p. 74).

In this part, first *the promotion of good and the prevention of evil* concept – which is one of the most evident instances of people’s cooperation in criminal policy – is examined and then, other kinds of people’s cooperation in criminal policy like reports, interventions, and protection of houses or stores by any means are discussed.

The relationship between the promotion of good and prevention of evil and the situational prevention

People’s cooperation in criminal policy is one of the inventions and advises of Islamic criminal policy. The general divine obligation of the promotion of good and prevention of evil is one of the evident instances of this policy, one of the main constructions in the social control, one of practical principles of Islam and one of its divine obligations, and is emphasized in the Constitution of Iran. Based on this obligation, every Muslim, given certain conditions, has to order others to perform the divine orders and prohibit them from religious prohibitions. In the criminal policy of Islam, all members of a society are responsible for each other and have the duty to perform social protection and supervision. No Muslim can be ignorant of others’ activities, and if he/she witnesses or knows

that someone wants to commit an evil deed, he/she should prohibit them and prevent the occurrence of a forbidden and evil deed. This is needed if a person is to be responsible about others destiny (Mohammadi Rey Shahri, 1422 AH, Vol.4, p. 327).

In Islamic jurisprudence, too, it is obligatory to promote any word and deed that is intellectually and religiously obligatory, and it is obligatory to prevent anything which is intellectually vile and religiously prohibited. In the Noble Quran, this obligation has been considered as one of the characteristics of the Islamic nation (the Family of Imran chapter, verse 110). In Islamic teachings like Quranic verses, all members of the Islamic society have been considered each other's guardian and supervisor, and have to perform the duty of promotion of good and prevention of evil (the Repentance chapter, verse 71).

The meaning of promotion of good and prevention of evil

There are different ideas regarding the meaning of good and evil. Some consider good and evil as divine obligations and prohibitions, but others have added recommended and unfavorable deeds (Al-Syuri, 1989, p. 57).

Specification of the status of promotion of good and prevention of evil principle in criminal policy differs with respect to the intended meaning of good and evil; for if good just considers the obligations and evil just regards the prohibitions, the functioning of this method is limited only to this behavioral part. However, in the criminal policy of Islam, the principle of promotion of good and prevention of evil considers reactions and responses to the corruption and violation of norms ranging from internal hatred and literal remarks to more severe reactions, as well as less severe responses to abandoning the recommended and committing the unfavorable deeds (Haji Deh Abadi, 1989, p. 79).

The bases of promotion of good and prevention of evil

Some of the justifying bases of the promotion of good and prevention of evil institution are as following.

The social responsibility of humans

Human is a social creature who cannot survive without connection with other humans. From Islamic viewpoint, the destiny of human beings are interconnected; there have been societies in which some people have done good deeds, but because they have been indifferent to others' evil deeds, they have been targeted by the divine punishments. In a narration, the holy prophet Mohammad (peace be upon him) compares the citizen of a society with the passengers of a ship whose safety depends on the good conditions of the ship and none of them can be indifferent to the safety and good conditions of it (Bokhari, 1414 AH, p. 345).

The guardianship of the Faithful people on each other

The most fundamental basis of the promotion of good and prevention of evil is a special kind of guardianship which has been recognized by the divine law of Islam among people. This is called the guardianship of the Faithful people on each other. This guardianship includes all Muslims regardless of their positions and statuses, and recognizes a kind of reciprocal right-duty relationship between members of the society. This kind of guardianship is based on the verse of the Noble Quran "The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practice regular charity, and obey God and His Apostle" (the Repentance chapter, verse 71).

The conditions needed for the promotion of good and prevention of evil

The performance of promotion of good and prevention of evil is obligatory where it seems to be effective.

In some jurisprudents' opinion, if the probability of effectiveness is so weak that one ascertains that performance of promotion of good and prevention of evil is useless, it is intellectually futile to do it. But if one thinks or guesses that it might be effective, he/she should perform it (Helli, 1403 AH, p. 90).

Moreover, it is construed from valid Islamic resources that in performing promotion of good and prevention of evil, its stages should be observed and the easiest way to do it should be chosen. So, in cases where prevention can be achieved by discussion, it is not acceptable to shout, and where the problem can be solved with shouting, one should no use physical force. The easiest way is showing internal hatred and refusing to accompany the criminals in their deeds. If this is practiced in the society, then the criminals notice that they are abandoned and their criminal incentives decrease. God says in the Noble Quran:

"When thou seest men engaged in vain discourse about Our signs, turn away from them unless they turn to a different theme. If Satan ever makes thee forget, then after recollection, sit not thou in the company of those who do wrong." (the Cattle chapter, verse 68).

The functions of promotion of good and prevention of evil

Promotion of good and prevention of evil sets the ground for the realization of the public supervision in a society. It should be noted that institutionalization of the law-abidingness in a country – in a way that people not only consider it obligatory to follow the rules, but also do not forebear lawbreaking by others and fight against it by reporting to the authorities – can be very effective in preventing crime occurrence (Mir Mohammad Sadeqi, 2000, p. 59).

The main social functions of promotion of good and prevention of evil are provision of the people's rights, correction of the citizens, prevention of criminals from crime committing, prevention of infringement to deprived people's rights, keeping the healthy social system, establishment of justice, and keeping the moral and value system of the society. Motahhari the scholar believes that some insularities and corruptions have set the promotion of good and prevention of evil out of its true position and have detoured it to a way that leads just to intrusion into the personal territory, and has also made the society ignore this obligatory deed, bypass it easily, and not assign any role to it (Motahhari, 1987, p. 56).

People's cooperation with social institutes

Beside the activities done by the citizens of the society, some protective and preventive measures come into realization through people's cooperation with institutes and organizations responsible for fighting against and preventing crime. Without people's cooperation, it is impossible to form the process of crime prevention. In the crime policy of Islam, the citizens' cooperation in preventing crime and its consequences has been taken into account. Regarding the effects of people's cooperation in crime prevention, God says in the Noble Quran "And did not God Check one set of people by means of another, the earth would indeed be full of mischief" (the Cow chapter, verse 251).

In the cooperative criminal policy, people should participate in the prevention of crime and cooperate with the respective institutes. This cooperation includes reporting the crime to the

respective authorities, establishing the neighborhood guards, cooperating with the social protection staff, intermediating in the legal and criminal discords, etc. These are examined in the following.

Reporting the crimes and suspicious cases

One of the ways to prevent crime occurrence is to persuade and enthruse people to complain and report the crimes and suspicious cases to police. Of course, doing this relies on presence of a healthy, friendly, and trustful relationship between people and police, in a way that people willingly convey their information to police authorities. In some countries like Iran, some people, e.g. managers of banks or companies, are required to report the committed crimes, e.g. embezzlement or fraud, in their respective organizations. If they don't do this, they would be considered criminals themselves. But such an obligation is not planned for people, and most of them do not consider it their social duty and avoid doing it, while in many cases, the only way to detect the crime and punish the criminals – which can prevent the future crimes – is to receive people's reports.

Neighborhood guard

The neighborhood guard is an innovation that can solicit people's cooperation in provision of their own security and also can increase the sense of responsibility in people regarding security provision. Local prevention and establishment of internal guards system in neighborhoods has been noticed in some countries since many years ago. In Iran, too, security groups and companies have been formed with the cooperation of police. The staff of these companies consists mostly of the retired police officers, and individuals or incorporations, either governmental or non-governmental, sign contracts with these companies to provide security needed for their properties and dwellings (Hatefi Ardakani, 2002, p. 75).

Cultural and social conformity and public control

One of the factors that limits the settings and reduces the opportunities of crime committing and increases the probability of crime control is the cultural conformity and consistency in the society. Contrarily, inconformity and inconsistency leads to lack of public control and supervision. One of the reasons contributing to the increase in the rate of offending in cities is migration and contact of "subcultures" with each other.

Religion is one of the effective factors in creating social consistency and conformity, and religious teachings have considerable effects on reduction of offending and are among the main factors in crime prevention. George Picca says in this regard

We know that offending is dependent upon society changes. In rural societies where social consistency is stronger, offending is weaker accordingly. This consistency is mostly based on religion, which is considered the same as law and has been regarded a powerful tool for moral and legal requirements. Islamic society is a surviving case of such model. In pluralistic societies, the conditions are different. Extreme liberation of social relationships, "the right to be different", and decadence of the dominant morale are among the factors that lead to social collapse. (Picca, 1991, p. 117)

One of the most evident characteristics of urban societies is social inconsistency, which is due to culture, specialization, busyness, etc. In such societies, different groups live next to each other, and so, different cultural types dramatically increase social inconsistency among them. In Durkheim's viewpoint, the presence of social solidarity leads to consistency of the society members with its social values and norms. In such societies, the

inclination to follow the rules is more. However, if this social solidarity is weaker in a society, then its members might move toward "criminal behavior" (Kosberg, 1988).

Corruptions and the types of social control differ with respect to factors such as the structure of the society, government model, culture, social institutions, etc. In the closed societies of villages or towns, in which all people know each other, the members of the society are usually less inclined toward corruption and try to live within the framework of their customs and culture, because in these societies, the opinions of elders in particular and the public in general are sometimes more cumbersome than punishment.

But the type of social control in open societies like big cities is different. In such societies, families are smaller and the members of the family have less contact with each other due to the economic, professional, and machine life problems. In such societies, the rules and regulations and their sanctions help control the social behavior (Sotudeh, 2005, p. 135).

Family and situational prevention

The role of family in situational prevention can be discussed from different points of view. On the one hand, with the marriage of young people, the grounds and opportunities of offending diminishes and on the other hand, the family can reduce the amount of crimes by true and logical planning for young people and adolescents and filling their free time that obviates the criminal situations and conditions. Another argument that can be discussed regarding the situational prevention through development and correction of the family institute is obviation of defects and damages related to this social institution.

Children that show signs of criminal behavior in their early childhood will more probably turn into dangerous criminals in future than those who start offending in their adolescence. Such children are usually brought up in families which are under severe pressure and suffer from economic and social problems. In this part, some positive effects and roles of the healthy family in crime prevention and some negative effects on crime increase are given.

The effect of marriage on crime reduction

Much of the sexual violence is rooted in the lack of control over humans' rebellious sexual drive and sensuality. If this drive is controlled in the society through facilitation of permanent marriage and true acculturation for permanent or transitory marriage, not only most of the sexual crimes will be obviated, but some other violent crimes will also be prevented. In the criminal policy of Islam, the official authorities responsible for criminal justice help provide the needed conditions for the marriage of the criminal after execution of punishment about him/her (Horr Ameli, undated, Vol. 18, p. 574, 575).

The role of parents in crime prevention

Parents are the first people who affect the children's behavior in the family environment. They establish the bases of moral virtues or vices in their children through their own words and behaviors, and so, set the grounds for the formation of their children's venerable or vice moral modes and features. In Islamic viewpoint, parents are the primary people who should preserve and protect their children as *dignitate hominis*. Besides fulfillment of their children's rights, it is incumbent upon mothers and fathers to build, bring up, and empower the next generation. If a person is correctly brought up, others' falling and corruption will not affect him (the Food chapter, verse 105).

The role of family in preventing its members from corruption is very important; a responsibility that is heavier in the present era. Today, due to the vastness of societies and complexity of the social relationships, the informal social controls have mostly lost their importance. Even if the formal supervisions are increased, the gap caused by lack of informal supervisions is yet problematic. Therefore, the role of family increases to compensate for defects of formal and informal supervision.

Islam, too, has emphasized the role of family and its members in crime prevention. According to a narration by the Holy Prophet (peace be upon him), father of the family should invite his children and wife to good, and so should do mother of the family to her husband and children, and they should help each other get accustomed to performance of good and worthy deeds. This can be greatly effective on the prevention crime committing by the members of family (Horr Ameli, undated, Vol. 18, p. 437). So, the issue of promotion of good and prevention of evil, as two fundamental tools of control, are different from the issue of invitation to good, and it is incumbent upon parents to not only invite and guide their children to the good deeds, but also direct them with more decisiveness and resolution to the good actions and prevent them from committing evil ones. Parents' duties in offending prevention includes supervising their children's behaviors and deeds, motivating and enthusing them to go to healthy entertainment and sports events, and preventing them from attending unhealthy environments and connecting with corrupt and offender individuals; association with offenders and attendance in their gatherings is so effective in one's corruption that Imam Ali says "association with corrupted people leads to the ignorance of Faith and presence of Devil" (Abdeh, 1398 AH, p. 502).

Conclusion

In any society, crime reduction and offending control is possible through obviation of crime committing grounds via continuous supervision and inspection. Supervision and inspection here are defined as using all formal and informal tools of control to reduce offending in the society. Formal control is asserted by the institutes associated with the political system of the society, and – due to their connection with the government – has legal sanctions. The formal supervision and inspection are among the important tools which are used to prevent crime occurrence in a society.

Informal control is usually attributed to people's reactions to crime. Although this kind of control does not enjoy legal sanctions, but fear of social reaction against the crime has a significant role in crime reduction in a society. Moreover, cooperation of people in NGOs will have a considerable effect on crime reduction in a society. In Islam, the criminal policy has been based on obviation of the grounds of crime committing in the society, and the Islamic rulers have adopted crime reduction policies by using religious principles and with reliance on Quranic verses. Furthermore, there has been a lot of emphasis in Islam on the role of people in crime prevention. To do so, the institutions of promotion of good and prevention of evil have been offered as a divine obligation. By correct execution of these two institutions, significant effects on crime reduction will be witnessed.

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