

# Surveying the Islamic action approach about the Educative Solutions for Preventing the Sexual Perversion among the Teenagers and Young People

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## Abstract

There are different factors which are effective in the misbehaviours and sexual perversion like family, social and cultural factors. In the Islamic texts and rules, there are a lot of instructions for parents which are about preventing the sexual perversion and teaching how to behave well for children and teenagers- because parents are the closest persons to them. Among these instructions the family and environmental (cultural and social) factors are considered very important. Regarding the family factors, these things should be regarded: Kinds of clothing, paying attention to verbal behaviours specifically when the person is angry at children and parents who are quarreling with each other, separating the bed-rooms, considering the children's curiosity about sexual issues, removing the sexual arousals from their environment, avoiding from the sexual verbal and non-verbal behaviours in front of them. About the environmental factors, we can talk about issues such as purifying and cleaning the school, improving the relationship between them with regard to the normal behaviour, paying attention to studying different books, watching satellites, internet, removing the social unhealthy patterns which can have bad-effects on the children's sexual behaviour. These issues will be addressed in this article. The goals of this research are the surveying the Islamic being about the sexual perversion among children and teenagers and finding the solution for it.

**Keywords:** Sexual perversion, family factors, environmental factors, distinguishing the ways to prevent the sexual perversion

## Introduction

Considering the spreading of perversion and different factors which cause the sexual perversions among people, what are the solutions and treatments? How we can control these behaviours and decrease them – particularly because of satellite and Internet which are the most important factor in escalating such behaviours?

It is obvious that preventing is easier than treatment. It is difficult to guide the person who has the sexual perversion and expect him/her to behave healthily. It is recounted about Solomon that it is much more difficult to capture the city than to desist perversion for the person who absorbed in the carnal desires (Ebn Faras, 1228, V1, p60). And also has said that confronting with carnal desires is very hard

Basically, human's personality depends on this thing that he/she could confront the perversion; particularly the carnal desires and prevents them to be practicable. Ali (PBHU) has said, "the decent men confront with the carnal desires (Tamimi, 1994, v6, p124).

In different societies there are always plentiful controlling powers which aim to control the guilty persons. According to Islamic viewpoints, what are the solutions for the sexual perversion? And how could these persons be controlled in order to prevent from spreading these bad behaviours to others? And what are the solutions for preventing them?

In this article we are going to mention the practicable ways according to Islamic texts.

### **Applying the sexual education**

One of the most important procedures for preventing the sexual perversion is the healthy sexual education in different stages development. So, granting the following needs will have the most important effect in preventing the sexual perversion:

Satisfying the emotional and psychological needs, preparing the good training and development of sexual instinct in the childhood and teaching the sexual affairs, ethical development, teaching how to control the sexual arousal and healthy development of sexuality in teenagers and teaching them how to control the sexuality before marriage, preparing for marriage, improving the recognition and emotional perception and healthy sex education in juvenility

### **Overcoming to sexual perversion**

The other way for preventing is preparing the condition that none of the sexual perversion could be done or in this situation the effects of this perversion could be decreased. Hence, if the family put aside the negative roles and people train themselves inwardly and intensify their spiritual attitudes in the way that environmental and social factors could not affect them, the sexual perversion could be prevented.

### **Social supervision**

Social supervision in the forms of inward - outward, formal – informal and obligatory – convincibility could prevent the sexual perversion.

### **Social and Internet supervision**

Although the World Wide Web has the positive features, the seduced people have misapplied it and so national security falls seriously in danger. So, for preventing the destructive information and selecting the constructive information in the webs using the various filters and firewalls are increasingly wide spread. In addition to using the technical possibilities, the other procedures are suggested for controlling the Internet. One of these ways is governmental control. With this approach, the overall plan which is dominated in the country does not allow the nation to access these destructive webs immoral sites. The government can control the destructive and immoral webs by applying the filters.

Other way is the organizational control. In this method the organizations and institutions which service their customers should control the webs and supervise for healthy using. So with respect to ethics and laws, these organizations guarantee it (Rosek, 1990, p232). People's social supervision is the other way for controlling webs. In this approach, social supervisors who encompass all of the society confront the unhealthy behaviours and help the social stability.

Personal supervising is also practicable. In this way, all of the administrative guarantees are inwardly established. This person is heedful to his/her conscience and ethics and religion, so he is going to be careful of the destructive webs. It seems that from the outward, informal, emotional supervisions, the convincibility supervision is more effective than others. In addition, the family controlling has the characteristics that cause it becomes more practical than the other social supervisions. These characteristics are:

- The administrator knows his/her addressee well and according to his/her personalities prevent him/her from sexual perversion.
- The provisions being carried out by family usually have the emotional factor and so the informal approaches – which are widespread- are used.
- Usually the family's members continue to remedy approaches until the guilty person corrects his/her behaviours and avoids from immorality.(Namazi,2000, Rah Avard, no, 13)

If social provision which is particularly inwardly is according to Islamic Education, it is much more effective. Religious factors which are according to the New Age consist of these three factors: Rationality, Presence Virtue<sup>1</sup> and Assessment (Bagheri, 2001, p 9).

The one who himself/herself gains the rationality, in the provision procedure for himself/herself and others, have made fewer mistakes and the provision is done well. The Presence Virtue is also the valuable in the religious education. It is the highest point of virtue and it is different from the Abstain Virtue<sup>2</sup> which is the lowest level.

With the Presence Virtue, although the person is in the society and exposed to the different kinds of filth, he put himself in the highest level and can immune from filth and dirtiness.

"O, you who believe! It is a duty on you the care of your own conduct. He who strays cannot harm you when you are guided on the right way.

The third factor is the Assessment. According to this factor, person assesses the information and the possible ways and then selects or dismisses them.

About the Internet and satellite, we should have the clear and critical minds which with these procedures we specify their negative and positive influences and prepare ourselves to take benefits (Bagheri, 2001, p 10).

### **Personal guarding**

In order to prevent the sexual perversion personal guarding is more effective. The personal guarding procedures are:

*a) Self- restraint:* Everyone must know that following the carnal desires and sexuality does not get along with the human's magnanimity. In reverse, self-restraint shows the human's mind power and his/her dignity (Razi, 2002, Hekmat449).

In addition to that, practicing for self-controlling against the sexual perversion and carnal desires can cause the person gains the power so that he/she can control himself/herself and because of that inward power he/she avoid from misdeed (Razi, 2002, Hekmat245).

*b) Prayer recitation:* Worshipping of God and believing that God is aware of human's behaviours create the fear and bashfulness which can prevent him/her from sexual perversion (Majlesi, 1982, p/ 218).

*c) Being heedful to environmental factors:* Being very folksy and intimate with opposite gender, repeated meeting and unnecessary relation prepare the situations for transgressing. Human should avoid from such situations and never allows that the carnal desires become excessive so that it ends up in sexual perversion and becomes guilty (Koleini 1943, v 5, p534).

Following women and ogling to them are the factors which cause men to have sexual arousal and raise the sexual desires unlawfully.

*d) Rational perfection:* Rationality leads people to act normally and avoid acting abnormally. As much as the human's rationality becomes perfect and its ability in understanding increases, in the same manner he/she could control the desires and adjusts and directs them well. In other words, stronger the rationality more power, weaker the carnal desires.

One of the signs of rational perfection is known that the sexual pleasure is perishable and its damages are endless (Koleini, 1943, v 8, p52).

*e) Paying attention to spouse and seeking help:* It is necessary that everyone be attentive to his/ her spouse and considers his/her beauty so that he/she exonerates from sexual perversion. In this way he/she can reduce the sexual motives. For instance, he/she persuade himself/herself that

<sup>1</sup> By Presence virtue we mean the inward virtue which is the part of one's personality from emotional and cognizant viewpoints.

<sup>2</sup>By abstain virtue we mean the outward virtue which its emotional and cognizance is superficial.

whatever other women have, his spouse has it, too. Hence, this person will protect himself from guilty actions. If anyone is single, he should pray and trust in God for marriage. Afterwards, gradually the sexual motives will be weakened and he can immune himself from sexuality (Horr-e-Ameli, 2014, v 20, p 106).

f) Vowing and determining : One of the ways for personal guarding for someone who cannot resist in facing with sexual affairs and the carnal desires is that he/she must vow to the God. So, he/she determines for himself/herself if he transgresses, he must penalize by himself/herself. And sometimes assesses his/her actions to see that whether he/she errs or not. In order to make clear it, we are going to quote from Ayatollah Khomeini (with some changes). Vowing is that, for example, the person makes a condition that today he/she does not disobey God and firmly decides to do it. It is obvious that this vowing is easy and simple and everyone can do it if he/she want to.

Then , Ayatollah Khomeini also points that this action never contradicts with personal affairs such as job, education, trip, etc and continues that, "You should do it firmly and at the night determine it. Determining is that account your selfhood whether or not do you fulfill of the promise? Do you betray in this small transaction?"

### **Being heedful to the problems of sexual perversion**

It is one of the effective ways for preventing the sexual perversion (Tamimi, 1994, v 5, p 327).

There are a lot of Islamic Texts which caution about the problems of sexual perversion. Paying attention to the problems and negative results of this act raises the human's temperament-because naturally human's temperament seeks God and runs away from hapless and miserable- and cause s that human avoids the sexual perversion.

The problems of sexual perversion are countless, but we mention some of them:

a) *Personality damage*: Everyone who follows his /her carnal desires and performs the sexual perversion loses his/her personality and spirituality and rascality replaces with them. And also this person will lose his/her identity and follow the carnal desires. Afterwards, he/she is encompassed with paradox and contradiction and never values for himself/herself and becomes bobbing in guilt and loses the hope for promising future. So, such person never gains the personality and spiritually growth.

b) *Cognizant damage*: Insisting on the carnal desires and sexual perversion cause the damage to the mind and decrease the truth understandings. On the other hand, these misbehaviours devastate the science-seeking and they extinct the epistemology, life philosophy, human's value, various kinds of human personality, ethical and spiritual values. So, if the person has had sexual perversions, he is going to have the untrue viewpoints in relation to the universe, its goals, God, Human and ethics (Koleini, 1943, v 1, p 17).

c) *Spiritual damage*: Sexual perversion is the guilty instance. Not only does this kind of act prevent human beings' spiritual growth, but also it gradually damages the faith and religious viewpoints and the relation with God (Tamimi, 1994, v 5, p 196).

Insisting on sexual perversion is the obstacle in the spiritual growth and relation with God and weakening the virtue and it is likely that the person becomes blasphemous (Ebn Foras, 1228, V 2, p117).

d) *Harmful consequences*: Being aware of the harmful consequences of sexual perversions can prevent the people from doing it or at least decrease it. These harmful consequences have bad effects in this mundane and the futurity and there is not any way to recompense them. In numerous Texts have pointed to these harmful consequences such as sexual abnormalities, body illness, misery and death (Koleini, 1943, v 8, p134).

According to other Texts the sickness and mental illness are the consequences of sensuality (Tamimi, 1994, v 5, p417). According to others the sensuality has these consequences: severity, pain, stinking, dishonority in futurity (Mottaghi Hendi, 1969, V 15, p 883). Therefore, being heedful to mundane and futurity harmful consequences and remembering them could have the well effect in people and prevent them from sexuality.

### **Discussion and conclusion**

In this article, we studied Some Islamic texts prevent the sexual perversion in teenagers and young people. The results are:

1. The right training- begins from childhood and gradually continues - is the most important procedures in preventing the teenagers and young people from sexual perversion.

2. Distinguishing the effective factors in sexual perversion by parents and trainers and preparing such conditions that none of these misbehaviours can be taken place are the most important approaches in preventing the sexual perversion.

3. Family and social provisions – whether formal or informal- which are based on the Islamic Education can cause the rational growth in teenagers and young people and decreasing the sexual perversion.

4. Personal guarding such as Self- restraint, Prayer recitation, Being heedful to environmental factors, Rational perfection, Paying attention to spouse and seeking help from God and Vowing and determining is one of the educative approaches- which according to Texts – has the most effective influence.

5. Informing the teenagers and young people about the personality, cognizance, emotional, spiritual, bodily damages and also futurity retribution-is emphasized in Texts- can prevent the sexual perversion.

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