

The family's prospective role to protect children from sexual deviation: A descriptive analytical study in the light of Islamic teachings

مسئوليات الأسرة لوقاية الأبناء من الانحراف الجنسي: دراسة تحليلية في ضوء تعاليم الإسلام

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Received 01/05/2024

Accepted: 18/09/2024

Published: 19/12/2024

Abstract:

The study aimed at exploring the characteristics of the role the family ought to do to protect children from sexual deviation in view of Islam teachings. The study administered the descriptive analytical approach. A review of literature was conducted. The study came to the finding that the role the family ought to teach children the importance and necessity of circumcision,

the codes of toileting, leave-taking, parting in bed, the correct behavior of looking at prohibited degrees persons and the Islamic rulings of puberty, keeping away from sexual arousal and the Islamic codes of engagement and marriage in order to protect them from sexual deviation.

Keywords: Family, Children, Sexual Deviation

Introduction

Inclination towards the other sex is an innate behavior Allah, exalted be He, has created in men and women to preserve the human kind on the earth. Women are inclined to men and men are inclined to women. But for the marriage Allah, exalted be He, the earth shall be filled with depravation and immoralities.

Nowadays, falsifiers misuse this innate nature and popularize to sexual deviation using pornographic media in the name of personal freedom in Muslim countries (Suwelam, 2008, pp. 188-189).

Unfortunately, children are likely to be influenced by this devastating media. It is known that once a child reaches puberty, he starts to ask about the sexual relationship and its goal. If it is difficult for the child to get correct and satisfactory answers to his questions about sex, he seeks to obtain these answers from

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bad company and pornographic websites. The information about sex got from sources might be incorrect or misleading and his notion about sex got distorted. As a result, he is likely to fall into sexual deviation.

Unquestionably, parents are responsible for bringing up children on codes of ethics and protecting children from sexual deviation. However, questions are raised about the features of this responsibility. Thus, the current study seeks to explore and investigate the characteristics of the educational role the family ought to play to immunize children against sexual deviation in view of Islam codes. The importance of the study lies in that it tries to bridge the gap in the literature related to sex education (teaching children issues related to sex and codes of marriage) (Ulwan, 1992, p. 500). It also increases families' awareness of necessary ways that help prevent children from sexual deviation in view of Islam teachings. The study uses the descriptive analytical approach. The study consists of an introduction, four chapters, a conclusion and a bibliography. These points will be dealt with in further detail in the coming lines.

1. The definition of sexual deviation and the family's role towards children

This part sheds light on the definition of sexual deviation and the role of the family towards children. This will be handled in two sub-sections as follows:

1.1. The definition of sexual deviation

'Sexual deviation' is an adjectival clause that consists of a noun, i.e., 'deviation' and an adjective, i.e., 'sexual'. According to dictionary definition, deviation is doing something that is different from the usual or common way of behaving (Ar-Razi, n.d, p. 131; Ibn Manzur, 1986, p. 129). 'Sexual' is an adjective derived from the noun 'sex'. Linguistically, sex is a physical activity between people involving the sexual organs (Ar-Razi, n. d, p. 130; Ibn Manzur, n.d, p.383; Al-Fayyumi, n. d, p. 121; Majma' El-Lughate El-Arabiya, 2004, p. 140). Thus, sexual deviation lexically is having intercourse differently from the usual or common way of this behavior. Sexual deviation, terminologically, is a form of doing sex outside marriage (Azmi Abu-Bakr, 1995, p. 67).

In light of above definitions, it is evident that sexual deviation is illegitimate sexual relationship between a male and a female or between a male and another male or between a female and another female. This means that there are two forms of sexual deviation, the first is related to sexual intercourse between men and women outside marriage and the other related to sex between a man and other men or

between a woman and other women. The current study focuses on the second type of sexual deviation, i.e. sex between a man and other men or between a woman and other women. So, sexual deviation, according to this study, is sexual or romantic attraction to people of the same gender and not to people of a different gender, i.e., sexually attracted to men if a person is a man and women if a person is a woman. This means that if a person does homosexual relationship, whether being gay or lesbian, he or she is sexually deviant.

1.2. The family's role towards children

Parents, undoubtedly, take charge of bringing up children and teaching them the codes of ethics especially those pertinent to the sexual aspect so as to immunize them against different forms of deviation.

Islam obligates families to take responsibility of children and teach them codes of acceptable social behavior. Allah, exalted be He, said, (O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are appointed angels, harsh and severe, they do not disobey Allah in what He commands them but do what they are commanded) (Surat At-Tahreem, Chapter of Prohibition, verse 6). Abdullah Ibn Umar, may Allah please him and his father, narrated that the Messenger of Allah, peace and blessings of Allah upon him, said, "All of you are guardians, and all of you are responsible for your subject. The emir is a guardian of his people and he is responsible for them. The man is a guardian of his family and he is responsible for them. The woman is a guardian of the house of her Ba'leha (the husband) (Ibn Al-Atheer, 1972, p. 141), i.e.m her husband, and she is responsible for it. The slave is a guardian of his master's property and he is responsible for it. O, all of you are guardians and all of you are responsible for your subject" (Al-Bukhari, 2002, p.150; Muslim, n.d, p.1459). Ibn El-Qayyem, may Allah be merciful to him, said, "Some scholars reported that Allah, exalted be He, questions the father about his sons and daughters at the Judgment Day. As the son and the daughter should do their duties towards their father, he also ought to do his duties towards them. Allah, exalted be He, said, (We have ordained that man ought to be good with his parents) (Surat El-Ankabut, Chapter of the Spider, verse 8). Allah, exalted be He, also said, (O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones) (Surat At-Tahreem, Chapter of Prohibition, verse 6)" (Ibn El-Qayyem, 1995, p. 229).

2. The educational role of the family to protect children from sexual deviation in childhood

The child is the human being from the moment he is born to the start of puberty (Sadiq & Abu-Hatab, n.d, p. 189). However, teaching a child the codes related to sex starts with the age of discretion. This age usually starts at seven and lasts to ten. In order to immunize children against sexual deviation from the viewpoint of Islam, the following considerations ought to be highlighted:

2.1. Raising children's awareness of circumcision

Circumcision is a natural feature. Islam exhorts Muslims to keep to it. Abu-Hureira, may Allah please him, narrated that the Messenger of Allah, peace and blessings of Allah upon him, said, "Five things are Fitrah, i.e., a human characteristic, circumcision, Al-Istihdad (removing the private hair) (An-Nawawi, 1972, p.148; Al-Qastalani, 1903, p.162), i.e., shaving public hair, shaving the mustache, nail clipping and pulling out underarm hair" (Al-Bukhari, Hadith no.5891, p.160; Muslim, Hadith no.257, p.221). No doubt that circumcision is so important since to inhibit secretion accumulation that cause inflammation and it prevents accretion of urine effects (Saieed Al-Qahtani, 2011, p. 99). That is, it has a great positive effect on the child's sexual hygiene. Thus, circumcision has to be looked after.

2.2. Teaching children the codes of purification

One of the main responsibilities of families is to teach children the codes of removing impurities owing to its importance in preventing from sexual disorders. Seeking refuge in Allah, exalted be He, from Jinn when going into the toilet. Anas Ibn Malik, may Allah please him, narrated that when the Messenger of Allah, peace and blessings of Allah upon him, enters the toilet, he says, "O, Allah, I seek refuge in you from male and female jinn" (Al-Bukhari, Hadith no.124, p.40). Al-Qastalani, may Allah have mercy to him, said, " His saying, 'when he goes into the toilet' means that if he wants to enter the toilet. ' O, Allah, I seek refuge in you from male and female jinn' means that I ask for your protection from evil spirits ... The Messenger of Allah, peace and blessings of Allah upon him, mentioned accursed devils in particular since they stay in the places that Allah, exalted be He, is not mentioned in" (Al-Qastalani, 1903, p. 233).

Another code of removing impurities is avoiding direction towards or against Qiblah, the direction of the Ka'bah when toileting. Abu-Ayyoub El-Ansari, may Allah please him, narrated that the Messenger of Allah, peace and blessings of Allah, upon him, said, 'When one of you go into the toilet, do not direct towards or against Qiblah but direct towards the east or the west" (Al-Bukhari, Hadith no.144, p.144). Al-

Qastalani, may Allah have mercy to him, said, "This Hadith orders not to direct towards or against Qiblah when toileting to pay respect to it" (Al-Qastalani, 1903, p. 235).

Moreover, it is forbidden to clean oneself after defecation using the right hand. Abdullah Ibn Abi Qatadah narrated that his father reported that the Messenger of Allah, peace and blessings of Allah upon him, said, "When one of you drink, do not breathe in the water bowl. When one of you enter the toilet, neither touch your genitals nor remove impurities using your right hand" (Al-Bukhari, Hadith no. 153, p.42). Al-Qastalani, may Allah have mercy to him, said, "This Hadith orders not to clean oneself after urination or stooling using the right hand since one might remember that they have used it to clean from impurities and thus they avoid having food with it" (Al-Qastalani, 1903, p. 241).

This Hadith forbids using the right hand to clean from impurities to honor and protect it from dirt (An-Nawawi, 1972, p. 156). It is evident that abiding by these codes keep sex organs fit and healthy. Without adhering to healthy purification habits, the individual is more likely to be sexually deviant.

2.3. Raising children's awareness of separating between children in bed

Separating of children in bed is of paramount importance since it protects them from sexual deviation. Islam orders parents to separate between children in bed even if they are of the same gender to prevent from sexual arousal. Amr Ibn Sho'eiab reported that his father said that his grandfather narrated that the Messenger of Allah, peace and blessings of Allah upon him, said, "Order your children to establish the prayer at the age of seven, punish them if they do not perform it at ten and separate between them in bed" (Abu-Dawoud, n.d, Hadith no.495, p. 133). That is, you should separate between them in bed at ten to keep them away from ghaelat - Corruption (Al-Fayyoumi, nd, p. 157) of the sexual desire even if they are brothers or sisters. At-Tibi said, the Messenger of Allah, peace and blessings of Allah upon him, combined between the orders of establishing the prayer and separating in bed to discipline them, preserve all Allah's commands, teach them well companionship and to avoid incest" (As-Sideequi El-Azeem Abadi, 1995, p. 115). This Hadith commands parents to separate between children in bed when the turn ten lest they get sexually aroused and depraved" (Ulwan, 1992, p. 523).

2.4. Teaching children codes of asking permission

Training children on asking permission of entering particularly when parents are intimate with each other is of utmost importance (Ulwan, 1992, p. 500). Islam orders parents to teach children codes of asking permission to preserve private parts and keep away from suspicions. Allah, exalted be He, (O you who have believed, let those whom your right hands possess and those who have not yet reached puberty among you ask permission of you before entering at three times: before the dawn prayer and when you put aside your clothing for rest at noon and after the night prayer. These are three times of privacy for you. There is no blame upon you nor upon them beyond these periods, for they continually circulate among you, some of you, among others. Thus does Allah make clear to you the verses, i.e., His ordinances, and Allah is Knowing and Wise) (Surat An-Nur, Chapter of the Light, verse 58). Al-Qurtubi, may Allah have mercy on him, said, "Allah, exalted be He, orders His worshippers to teach their slaves and children who have not reached puberty to ask permission when entering to their families at these three times at which they are usually undressed (Al-Qurtubi, 1964, p. 304). Allah, exalted be He, guides educators, in this verse, to the fundamentals of permission taking particularly when it is related to children before puberty (Abdullah Naseh Ulwan, 1992, p. 500). No doubt that training the child asking permission especially when entering to his parents lest he is taken aback at the sight of private parts (Ulwan, 1992, p. 501).

2.5. Training children on the codes of reducing vision

One of the important matters that children ought to learn is to reduce their vision especially from persons prohibited from intermarriage. This helps him grow morally righteous particularly when they reach puberty (Ulwan, 1992, p. 502). A boy child is taught that it is forbidden to look at women, including actual blood ones dressed in shorts that disrobe thighs and over the knee even if they are of the same gender. A girl child also learns not to look at men's private parts from between the navel and the thigh even if it is related to her relative men and even if sexual desire is not expected to be aroused (Ulwan, 1992, p. 504). This is evidenced by His saying, exalted be He, (And not expose their adornment except that which necessarily appears thereof and to wrap a portion of their head covers over their chests and not expose their adornment, i. e., beauty, except to their husbands, their fathers, their sons, their brothers, their brothers' sons, their women, that which their right hands possess, i.e., slaves, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women (Surat An-Nur, Chapter of the Light, verse 31). Adornment, here, includes what is natural and what is acquired. The natural adornment refers to the woman's face. The acquired adornment is the decoration women use such

as dresses, jewellery, eye liner and henna (Al-Qurtubi, 1994, p. 229). It is not permissible for the child to look at what is usually hidden from the persons prohibited from intermarriage such as the chest, the back, the abdomen, etc..." (Ulwan, 1992, p. 503).

2.6. Teaching children the rulings of puberty

One of the major responsibilities of parents and educators is teaching male and female children the Islamic rulings of puberty. When the child reaches the age of puberty that usually starts from twelve to fifteen, the child should be taught that he gets an adult and he should take over the responsibilities adults do. That is, when a male child produces sperms, he ought to learn that he turns pubescent expected to do men's roles. Likewise, when female children turns nine onward, discharges and menstruates she ought to learn that she grows adult and she should do women's expected roles. Children ought to know about the Islamic rulings of sexual matters once they are grown up (Ulwan, 1992, p. 500).

Generally speaking, Islam orders parents to take preventive measures to immunize children against sexual deviation and to bring them on good manners up (Ulwan, 1992, p. 523).

3. The educational role of the family to protect children from sexual deviation in adolescence

Adolescence starts with puberty and ends with sexual maturation. This stage usually starts at the age of twelve and ends at the age of fifteen (Sadiq & Abu-Hatab, n.d, p. 286). With sexual maturation the individual turns from being non-sexual to sexual human being (Sadiq & Abu-Hatab, n.d, p. 287). Scholars of education and ethics unanimously agree that adolescence is one of the most critical stages in the development of a human being. If the educator knows how to bring up a child on Islamic morals, he is most likely to be well-mannered, virtuous, pure and chaste. Specifically, he will be prevented from sexual deviation (Ulwan, 1992, p. 522). To immunize a child from sexual deviation in adolescence, further attention ought to be paid to the following considerations:

3.1. Teaching children asking permission at all times

When children reach puberty, parents ought to teach them codes of permission asking at all times. This is to keep to His saying, exalted be He, (And when the children among you reach puberty, let them ask permission at all times as those before them have done. Thus does Allah make clear to you His verses: and Allah is Knowing and Wise) (Surat An-Nur, Chapter of Light, verse 59). Al-Qurtubi, may Allah be merciful to him, said, " In this verse, Allah, exalted be He, orders children who has come to puberty to ask permission when entering somewhere at all times" (Al-Qurtubi, 1964, p. 308). This is who is aware of

fundamentals of education certainly knows these Qur'anic hints evidently indicate that Islam pays great attention to bringing up children on shyness the moment they grow discrete. It will be a great shame if a child suddenly enters his parent's bedroom and sees them doing intercourse. Then, he goes out and tells his friends about what he has seen. The child will be greatly shocked the moment he remembers or imagines this scene. This child who has seen how sexual relationship is done is likely to imitate it with another male or female child. That is, this child will probably grow sexually deviant. But if this child is trained on asking permission when entering some place, he is prevented from experiencing such scenes that can corrupt his morals and destroy his sexual chastity (Ulwan, 1992, p. 501).

3.2. Raising children's awareness of the prohibition of looking at marriageable women without necessity

Parents ought to teach children not to look at women that they are not inhibited to get married to unless it is necessary (Ibn Qudama. 1972, p. 460; Ibn Abedeen, 2000, pp. 365 - 366). This is to protect them from falling in vices. This is evidenced by the holy verse that says, (Say to believers to reduce their vision and guard their private parts. That is purer for them. Indeed, Allah is Aware of what they do) (Surat An-Nur, Chapter of Light, verse 30). Al-Qurtubi, may Allah have mercy upon them, said, "Allah, exalted be He has mentioned neither what reduces vision nor what preserves private parts, but this is known by convention and what is meant is the prohibited vision not the permitted. No doubt that vision is the great gateway to the heart and the most influential in it. It is also the main cause of falling in sexual deviation. That's why Allah, exalted be He, warns believers of it and orders to reduce it from what is prohibited so as to keep away from suspicions (Al-Qurtubi, 1964, pp. 222 - 223).

This is also evidenced by Hadith. Abu-Hureira, may Allah please him, narrated that the Messenger of Allah, peace and blessings of Allah upon him, said, "The son of Adam is destined to get his lot of adultery. The eye's adultery is the vision to what is prohibited. The tongue's adultery is speech to and about what is inhibited. The heart's adultery is the desire to do illegal sexual relationship. The private parts might give response to all of this and might not" (At-Tirmizi, 1978, Hadith no.2927, p. 191 Al-Haithami, 1994, Hadith no.2007, p. 95). An-Nawawi, may Allah be merciful to him, said, "The meaning of this Hadith is that it is the fate of the sons of Adam to have their lot of adultery. Some of Adam's sons' adultery is real. Some people's adultery is not real. This unreal adultery occurs through vision, touching, speaking, walking, kissing or sexually thinking of what is prohibited. This unreal adultery is actualized if the private parts give response (An-Nawawi, 1995, p. 206).

Furthermore, it is narrated that Ali Ibn Abi-Talib, may Allah be please him, reported that the Messenger of Allah, peace and blessings of Allah upon him, said, "O, Ali, do not repeat vision, the first vision is for you but the other is against you" (Al-Hakim, 1978, p.314; As-Syuti, n.d, Hadith no.10830, p. 24907). This Hadith means that if you abruptly and unintentionally catch sight of a woman that is permissible to get married to, do not repeat it. The other vision is sinful and punishable since it is intentionally done (Al-Eini, n.d, p. 119). This Hadith emphasizes that it is prohibited to look at women that a person is permitted to get married to (At-Tahawi, 1994, vol. 3, p. 15). That is to say, repeating vision to women is not permissible since it might lead to adultery and fornication (Ibn Abdul-Barr, 1993, p. 78).

Moreover, Huzeifa, may Allah please him, narrated that the Messenger of Allah, peace and blessings of Allah upon him, said, "Vision is a poisonous arrow of the Satan's. Whosoever abandons it for fear of Allah, Allah, exalted be He, rewards him faith they find its pleasant taste in their hearts" (As-San'ani, 1983, Hadith no.19448, pp. 388-389). This Hadith forbids vision to the prohibited and obligates reducing vision to women's beauty. Repeated vision to women usually arouses sexual desire. The Satan takes advantage of this and tempts the individual to commit adultery to meet his sexual need. That's why it is obligatory for a person to abstain from vision to what is forbidden (Ibn El-Qayyem, 1996, p. 495).

3.3. Raising children's awareness of the prohibition of talking to marriageable women without necessity

One of the essentials that protect children from sexual deviation is teaching them is that talking to young or old women that are permissible to get married to whenever unnecessary is prohibited since this might result in falling in sexual deviation (An-Nawawi, 1972, p. 10). It is narrated that Rabi'a Ibn Abdul-Rahman said, "Neither are women permitted to say welcome to men nor men are allowed either" (Ibn Battal, 2003, p. 28). It is reported that Yahia Ibn Abi-Katheer said, "I have been told that it is prohibited that men say welcome to women and women are prohibited too" (Ata' Al-Khurasani, Hadith no.15064 as cited by Al-Muttaqi El-Hindi, 1981, p. 392). It is narrated that Scholars of Kufa inhibit men to say welcome to women they are permitted to get married to (Ibn Battal, 2003, p. 28). Ibn Mofleh, may Allah be merciful to him, said, "Women are not allowed to say welcome to men they are permitted to get married to (Ibn Mefleh, n.d, p. 333). This is evidenced by the Hadith reported from the Messenger of Allah, peace and blessings of Allah upon him, that said, "Women are allowed neither to say welcome to men nor are they said to" (As-San'ani, 1983, Hadith no.19448, pp. 388-389). This Hadith stresses that women are inhibited

to say welcome to men that are permitted to get married to (Al-Manawi, 1988, p. 327). It is narrated that Ahmed Ibn Hanbal hated that a man says 'may Allah bestow His mercy on you' to a woman he is permitted to get married to when she makes a sneeze even if she is old or undesirable (Al-Buhuti, n.d, p. 158). Ibn El-Qayyem inhibited women from talking to men if it is not necessary since it might cause sexual corruption (Ibn El-Qayyem, 1995, p. 218).

3.4. Raising children's awareness of the prohibition of privacy with marriageable women

Being alone with a marriageable woman might result in doing adultery and fornication. Therefore, Islam forbids privacy with marriageable women. Ibn Abbas, may Allah please him and his father, narrated that the Messenger of Allah, peace and blessings of Allah upon him, said, "A man is prohibited to be in privacy with a woman except with mahram (Mahram El-Mara' is the person/persons she is prohibited to get married to such as her father, her brother or her son) (See: Ibn Mefleh, 1998, p. 178; Al-Bukhari, 2002, Hadith no. 5038, p. 245). This Hadith indicates that privacy with marriageable women is prohibited owing to the depravation that might follow (Ibn Hajar, 2012, pp. 256 - 257). The Scholars of Islam clarify that the prohibited privacy is when a man meets a marriageable woman in a place that they are sure that nobody can see them in (Ibn Abedeen, 2000, p. 116). Thus, it is necessary to teach children that privacy with marriageable women is forbidden because it might cause temptation.

3.5. Raising Children's Awareness of the Prohibition of Touching Marriageable Women

Teaching children that it is forbidden to touch a marriageable woman is so important because it might lead to committing adultery and fornication. Islam inhibits touching marriageable women if it is not necessary (Al-Kasani, 1986, p.121; An-Nawawi, 1972, p. 10; Masael El-Imam Ahmed Ibn Hanbal & Ishaq Ibn Rahaweih, n.d, p. 4663). This is evidenced by the Hadith Muslim narrated in his book 'Sahih Muslim'. He reported that the Mother of the believers, A'asha, may Allah please her, said, "The hand of the Messenger of Allah, peace and blessings of Allah upon him, has never touched a woman's hand but he gives a pledge of allegiance to women using speech" (Al-Bukhari, 2002, Hadith no.1947, p. 705, Muslim, n.d, p. 29). In another version, she reported that: "The hand of the Messenger of Allah, peace and blessings of Allah upon him, has never touched a woman's hand" (Muslim, n.d, p. 29). An-Nawawi, may Allah be merciful to him, said, "This Hadith shows that taking a pledge of women' allegiance has been using speech without shaking hands unlike that of men. It also stresses that it is not permissible to touch a marriageable woman unless for a reasonable cause such as medication" (An-Nawawi, 1972, vol. 13, p. 10). This is also emphasized by the Hadith of the Messenger of Allah, peace and blessings of Allah upon him, that says, "It

is better for an individual to be beaten with an iron Mekhiat (Al-Mekhiat means the needle) (An-Nassae, n.d, p. 168) on his head rather than touch a marriageable woman, this refers to women one is prohibited to get married to such as his sister (An-Nassae, n.d, p. 168; Al-Haithami, 1994, Hadith no.7718, p. 326). In this Hadith a strong warning to those who touches a marriageable woman unless necessary (Al-Manawi, 1988, p. 358).

3.6. Keeping children away from of sexual arousal

One of the greatest duties Islam obligates is to keep children away from sexual arousal and from what is likely to morally corrupt him (Ulwan, 1992, p. 522). This is stressed by the holy verse that says, (and to wrap a portion of their head covers over their chests and not expose their adornment, i.e., beauty, except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, i.e., slaves or those male attendants having no physical desire or children who are not yet aware of the private aspects of women (Surat An-Nur, Chapter of Light, verse 31). Ibn Katheer, may Allah be merciful to him, said, "His saying, exalted be He, (or children who are not yet aware of the private aspects of women) refers to little children who are not conscious of women's private parts, lewd speech, seducing walk, alluring moving and debauching stopping. If the child is aware of women's aspects, it is not bad to enter to women's places. But, if he is aware of this, it is not permissible to enter to women's places so as to keep him away from sexual arousal (Ibn Katheer, 1999, p. 46).

Ali Ibn Abi Talib, may Allah please him, narrated that the Messenger of Allah, peace and blessings of Allah upon him, ardafa ('Ardafa' is to let someone ride behind him) (Al-Mubarakfori, n.d, p. 533), i.e., let someone ride behind him, Al-Fadl Ibn El-Abbas, then he came to Jamrah, i.e., the place where stones are thrown, and he threw the stones, then he came to Manhar, i.e., the place where the offered animals are slaughtered, then he said, "This is the slaughtering place and all of Mena is a place for slaughtering". Then, a young woman from the tribe of Khath'am came to ask him his opinion about something. She said, "My father is an old man and he should go on pilgrimage to Mecca, can I make the pilgrimage on his behalf?". "Yes, you can". The Messenger of Allah answered. Then he turned Al-Fadil's face. Al-Abbas said, "O, Messenger of Allah, why have you turned your cousin's face?" The Messenger of Allah said, "I have seen a young man and woman looking at each other and the Satan is tempting them. I have kept his face away in order that he is not allured by the beauty of this young woman" narrated by At-Tirmizi and authenticated by Al-Albani (At-Tirmizi, 1975, Hadith no. 885, p. 223). This Hadith intensifies that it is necessary to take

every available means to prevent children from things that lead to moral corruption such as porno scenes, naked photos, romantic stories, making friends with girls, cinemas, bad companies, theatres, mixing between men and women and vulgar clubs" (Ulwan, 1992, p. 524).

4. The educational role of the family to protect children from sexual deviation in young age

Young age is post-adolescence stage. This stage starts from sixteen and ends in twenty five (Sadiq & Abu-Hatab, n.d, p. 338). In this stage, most males and females like to learn codes of acceptable social behavior and matters related to marriage (Sadiq & Abu-Hatab, n.d, p. 338). Therefore, to protect children from sexual deviation, parents ought to consider the following:

4.1. Raising children's awareness of the ruling of committing adultery, fornication or sodomy

Adultery, fornication, rape and beggary are forms of sexual deviation. Islam prohibits all these forms of bad behavior. This is stressed by evidence from the holy Qur'an, Hadith and Scholars' unanimity. Allah, exalted be He, said, (And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden to be killed except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty) (Surat Al-Furqan, Chapter of Criterion, verse 68). Al-Qurtubi, may Allah be merciful to him, said, "His saying, exalted be He, (and do not commit unlawful sexual intercourse) means that the Servants of the Most Merciful do neither adultery, fornication, rape nor sodomy. This holy verse indicates that nothing is more sinful adultery, fornication and sodomy than disbelief and killing the soul without right. That's why Islam prescribed death penalty for mohsan (Al-Ihsan means marriage) (Al-Baihaqi, 1991, p. 279), i.e., adulterer, and the infliction of the penalty of flogging on the fornicator" (Al-Qurtubi, 1964, p. 76).

Abdullah Ibn Mas'oud, may Allah please him, reported that he asked the Messenger of Allah, peace and blessings of Allah upon him, "O, Messenger of Allah, which sin is the greatest? "To associate with Allah who created you", the Messenger of Allah answered. Ibn Mas'oud asked, "Then what?" "To kill your children for fear of having food with you? The Messenger of Allah replied."Then what?" Ibn Mas'oud asked. "To commit unlawful intercourse with your neighbor's wife", the Messenger of Allah answered (Al-Bukhari, n.d, Hadith no. 6811, p. 1270; Muslim, n.d, Hadith no.141-142, pp. 46 - 47). An-Nawawi, may Allah be merciful to him, said, "His saying, 'to commit unlawful intercourse with your neighbor's wife' shows that adultery is one of the greatest sins (An-Nawawi, 1972, p. 81).

Prohibition of all these forms of sexual deviation is also evidenced by the unanimity of Scholars of Islam. Al-Khateeb Ash-Shirbini, may Allah be merciful to him, said, "Scholars of all religions unanimously agree that adultery, fornication, rape and sodomy are prohibited and they are from Al-Kabaer (Az-Zahabi, 2003, p. 1), the greatest sins. Their penalties are the greatest since they are aggression on honor and lineage (Al-Kahteeb Esh-Shirbini, n.d, p. 456).

4.2. Raising children's awareness of adultery fornication, sodomy's islamic punishment

No doubt that teaching children's the sanctions of adultery, fornication and sodomy is an important approach to preventing them from sexual deviation. Recalling and imagining punishment when thinking of doing adultery, fornication or sodomy make the individual less likely to commit it. Islam prescribes two penalties for doing unlawful sexual intercourse. Islam dictates death penalty for a married person and flogging for unmarried one. Death penalty is stressed by Hadith. Abu-Hurira, may Allah please him, narrated that a man came to the Messenger of Allah, peace and blessings of Allah upon him, when he was in the mosque, and said, "O, Messenger of Allah, I have committed unlawful sexual intercourse". The Messenger of Allah paid no attention. The man repeated his statement four times. When he confessed of this unlawful affair four times, the Messenger of Allah called him and asked, "Are you mad?". "No", the man replied. The Messenger of Allah asked, "Did you get married?" "Yes", the man answered. The Messenger of Allah, peace and blessings of Allah upon him, said, "Take him and inflict him death penalty" (Al-Bukhari, 2002, Hadith no.6820, p.1271; Muslim, n.d, pp. 116 - 119). The Messenger's saying, "Did you get married?" emphasizes that the punishment of a married person is different from the unmarried one (Ibn Hajjar, 2012, p. 137).

As to the punishment of the fornicator, it is intensified by the Holy Qur'an. Allah, exalted be He, said, (The unmarried woman or unmarried man found guilty of sexual intercourse – lash each one of them with a hundred lashes, and do not be taken by pity for them in the religion, i. e., law, of Allah, if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment) (Surat An-Nur, Chapter of Light, verse 2). At-Tabary, may Allah be merciful to him, said, "Allah, exalted be He, said: whosoever commits unlawful intercourse and he or she is unmarried, flog him or her a hundred lashes as a penalty for this crime" (At-Tabari, 2000, p. 90).

4.3. Raising children's awareness of the means that lead to unlawful sexual intercourse

One of the basic approaches to protecting children from sexual deviation is informing them of the Islamic ruling of the means that cause it such as vision, touching and keeping alone with a marriageable woman. Unquestionably, these means increases the probability of falling into unlawful sexual intercourse. Islam forbids these means to obstruct the pretexts of doing an unlawful relationship. Allah exalted be He, said, (And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way) (Surat Al-Isra', Chapter of Night Journey, verse 32). Allah, exalted be He, orders His servants to avoid the situations that lead to unlawful sexual intercourse (Ibn Katheer, 1999, p. 5). It is a great sin. It leads to unknown parentage (Al-Qurtubi, 1964, pp. 253-254).

4.4. Raising children's awareness of the codes of engagement

There are Islamic codes of ethics that ought to be followed. The purpose of this codes is to prevent the young from sexual deviation. One of these codes is that the fiancé is permitted only to look at his betrothed (Ulwan, 1992, p.505). This is confirmed by Hadith. At-Tirmizi narrated that Al-Mughera Ibn Shu'ba engaged a woman. The Messenger of Allah, peace and blessings of Allah upon him, said, "Look at her. This is better to be familiarized with one another (At-Tirmizi, 1975, Hadith no.1087, p. 389) . Al-Mubarakfori, may Allah have mercy on him, said, "This Hadith stresses that what is permissible for the fiancé is only to look at his fiancée. This is to be well adjusted with each other" (Al-Mubarkfori, n.d, p.176). Another code of engagement is that it the fiancée is prohibited from shaking hands with his betrothed or touching her since it is not his wife yet. He is also forbidden to be in privacy with her. Abiding by these codes is a valve safety against unlawful sexual relationships.

4.5. Raising the young's awareness of the codes of the codes of marriage

One of the great duties of parents is to teach the young the codes of marriage. This is to satisfy their sexual need through the socially acceptable way and to protect them from sexual deviation. Mentioning the name of Allah, seeking refuge in Allah from the accursed Satan and making supplications are of the codes of marriage. Abiding by these codes has a positive effect on the husband and his wife. Ibn Abbas, may Allah please him and his father, narrated that the Messenger of Allah, peace and blessings of Allah upon him, said, 'When one of you wants to have intercourse with his wife, he should say that: in the name of Allah. O, Allah, keep the Satan away from us and from the breeding You give us. If they abide by this and are destined to have a child, no Satan can ever harm him (Al-Bukhari, 2002, Hadith no.6388, p. 82 ; Muslim, n.d, Hadith no.1434, p. 1058) . Al-Qastalani, may Allah be merciful to them, said, 'This Hadith

means that if a person is about to have a sexual relationship with his wife or his Surreyatuh (a woman slave (Ibn Manzur, 1986, p.378). He ought to mention the name of Allah and ask Him to keep the Devil away from their path and from the way of their child in case they are destined to (Al-Qastalani, 1903, p. 220).

Avoiding having anal sex is also an Islamic marriage code. The husband has to adhere to this prohibition. This is stressed by the Holy Qur'an. Allah, exalted be He, said, (Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish and put forth righteousness for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers) (Surat Al-Baqarah, Chapter of the Cow, verse 223). This holy verse stresses that a husband is permitted to have his wife as he likes provided that he avoid anal sex (Al-Qurtubi, 1964, p. 93). At-Tirmizi, may Allah have mercy on him, narrated that Ibn Abbas, may Allah please him and his father, reported that Umar came to the Messenger of Allah, peace and blessings of Allah upon him and said, 'O. Messenger of Allah, I have perished. The Messenger of Allah asked, 'What for?' 'I had anal sex with my wife yesterday', Umar answered. The Messenger of Allah said nothing. Ibn Abbas said, 'For this reason, Allah has revealed this holy verse to His Messenger, (Your wives are a place of sowing of seed for you, so come to your place of cultivation). The Messenger of Allah said to Umar, 'Have a sexual relationship with your wife but avoid the anus' (At-Termizi, 1975, Hadith no.2980, p.216). It is undeniable that anal sex is bad to health. It is an encroachment on virtues and good manners. It is a sign of sexual deviation, (Ulwan, 1992, p.574).

Another code of marriage too is avoiding having sexual intercourse with one's wife when she is at menses or at alnifas, i.e., period after giving birth. This is intensified by the Holy Qur'an. Allah, exalted be He, said, 'And they ask about menstruation. Say, it is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves) (Surat Al-Baqarah, Chapter of the Cow, verse 222). Al-Qurtubi, may Allah have mercy on him, said, 'This holy verse demonstrates that having sex with one's wife during menstruation or post-partum period is prohibited' (Al-Qurtubi, 1964, p. 86).

Hizam Ibn Hakiem narrated that his uncle reported that he asked the Messenger of Allah, peace and blessings of Allah upon him, 'What is permissible to enjoy from my wife when she is at menses?'. 'What is over your wife's navel', the Messenger of Allah answered (Abu-Dawoud, n.d, Hadith no.212, p. 55). As-

Siddiqi El-Azeem Abadi, may Allah have mercy on him, said, 'This Hadith emphasizes that a man is permitted to enjoy his wife when she at menses but not to approach the vagina (As-Siddiqi El-Azeem Abadi, 1995, p. 248). The wisdom is to stop the evil soul from committing what is legally prohibited (Ulwan, 1992, p.574). Medical research confirms that having sexual relationship during menstruation is harmful to both husband and wife and it causes infertility (Ulwan, 1992, p.575).

4.6. Raising the young's awareness of the ways of abstaining from unlawful sexual relationship

Families ought to teach their young how to abstain from unlawful sexual relationship when they are unable to get married in order to protect them from sexual deviation (Ulwan, 1992, p.579). The Holy Qur'an urges people to abstain from unlawful sexual relationship when they have no ability to get married. Allah exalted be He, said, (But let them who find not the means of marriage abstain from sexual relationship until Allah enriches them from His bounty) (Surat An-Nur, Chapter of Light, verse 33). This Qur'anic call to chastity ensures tranquility and emotional stability) (Ulwan, 1992, p.579). Islam defines ways for sexual purification and sublimation. Some of these ways are shown as follows:

First, Keeping to Fasting:

Fasting is one of the effective ways of overcoming deviation. Islam advises those who are unable to get married for their bad financial status to fast. Allah, exalted be He, said, (O you have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous (Surat Al-Baqarah, Chapter of the Cow, verse 183). Al-Baghawi, may Allah be merciful to him, said, 'Fasting is a way to fearing of Allah and piety since it overcomes the evil tendencies (Al-Baghawi, 2000, p.314). Abdullah Ibn Mas'oud, may Allah please him, reported that the Messenger of Allah, peace and blessings of Allah upon him, said, ' O young people, whosoever has the physical and financial ability for marriage, do it. If they have no ability for it, they should fast. Fasting is a shield for him against deviation Al-Bukhari, 2002, Hadith no.5065, p. 3). Al-Qastalani, may Allah be merciful to him, 'This Hadith emphasizes that fasting is an approach to sexual fidelity' (Al-Qastalani, 1903, pp. 5-6), That is, it prevents from doing unlawful sexual relationship (Suleim, 1991, pp. 42-43).

Second, Spending Free time on Useful Activities:

Spending leisure time on useful activities is an effective means that purifies the soul from evil desires. Making mention of Allah, exalted be He and giving thought to the creations are important methods that help polish one's character. This is confirmed by the Holy Book (Al-Mursi, 1998, pp. 139-

140). Allah, exalted be He, said, (Who remember Allah while standing or sitting or lying on their sides and give thought to the creation of the heavens and the earth, saying, 'Our Lord, You did not create this aimlessly, exalted are You above such a thing; then protect us from the punishment of the Fire) (Surat Al'Imran. Chapter of Imran's Family, verse 191). Through remembrance of Allah, exalted be He, and contemplating in the creations, the soul gets pure of bad manners. Reciting and memorizing the Holy Qur'an is another method for sublimation and chastity. Allah, exalted be He, said, (And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss) (Surat Al-Isra', Chapter of the Night Journey, verse 82), Al-Fakhr Ar-Razi, may Allah be merciful to him, said, 'The Holy Qur'an is a healing from physical and mental diseases. It helps cure illnesses. It purifies the soul from lusts. It enhances one's straightforwardness and righteousness, It fosters good manners' (Al-Fakhru Er-Razi, n.d, vol, p. 390), In addition, learning Islamic sciences, participating in religious activities, doing charity, paying visits to relatives, helping the poor, joining social occasions such as weddings, sympathies, reading and paying visits to museums are all methods of paramount importance that help discharge bad emotions, face anti-social desires and thus prevent from deviation.

Third, Doing Sport:

Doing sport is one of the basic methods that help discharge suppressed sexual motives. It also prevents from diseases. It is a useful means that enhances mental and physical hygiene (Abdul-Wahaab, 1995, p. 65). It is a good way for the young and the old to keep fit (Farouq Abdul-Wahhab, 1995, p.59). Sport is essential for the individual's balanced growth (Abdul-Wahaab, 1995, p.60). It refines the character and equips the person with virtues (Abdul-Wahaab, 1995, pp. 61-62). Islam urges Muslims to practice sport to strengthen their bodies. Allah, exalted be He, said, (And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others beside them whom you do not know but whom Allah knows) (Surat Al-Anfal, Chapter of the Bounties, verse 60). Too, Muslim narrated in his book, (Sahih) that the Messenger of Allah, peace and blessings of Allah upon him, recited His saying, exalted be He, (And prepare against them whatever you are able of power) (Surat Al-Anfal, Chapter of the Bounties, verse 60), then he said, 'Power' refers to shooting, power refers to shooting, power refers to shooting' (Muslim, n.d, Hadith no.1917, p. 1522). An-Nawawi, may Allah have mercy on him, said, 'This Hadith urges Muslim to do sport to keep fit and to prepare for Jihad, i.e., fighting' (An-Nawawi, 1972, p. 64). Doing useful sports such as swimming, shooting and horse riding is required to prepare a Muslim for Jihad (Al-Hazemi, 2000, p.196). Abu-Hureira, may

Allah please him, narrated that the Messenger of Allah, peace and blessings of Allah upon him, said, 'A strong believer is better and preferable to Allah than a weak believer (Muslim, n.d, Hadith no.2664, p. 2052). This Hadith calls Muslims to do sport to keep healthy physically and mentally (Al-Mursi, 1998, pp. 140-141). This invites parents to encourage their young to practice sport to prevent them from different evil behavior (Ulwan, 1992, p.582) including sexual deviation.

Conclusion

The current study aimed to exploring and investigating the role families ought to do to protect children from sexual deviation in light of Islam teachings. The study came to the following findings:

- ✓ The role families ought to perform to protect the young from sexual deviation during childhood is to teach them about circumcision, purification codes, separation males and females in bed, asking permission and vision codes as well as rulings of puberty.
- ✓ The role families ought to perform to protect the young from sexual deviation during adolescence is to teach them about asking permissions all times, prohibition of vision, talking, touching or privacy with marriageable women and to keep them away from sexual arousal.
- ✓ The role families ought to perform to protect children from sexual deviation during young age is to teach them the Islamic ruling and punishment of the immorality, the codes of engagement and marriage as well as means of abstaining from unlawful sexual relationship.

By virtue of the previous results, the study makes the recommendations that follow:

- Giving lectures, workshops, meetings and training courses to raise the awareness of families of necessary methods that help to protect children from sexual deviation.
- Specifying a school subject about effective approaches to prevention from sexual deviation.
- Prescribing the Islamic punishment on those who commits sexual deviation.

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