



Reducing the Criminal Population of Women's Prisons with an Approach to Strengthening the Family (Wifhood and Motherhood)

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Abstract

Examining the criminal laws shows Islam's interest in the minimal use of imprisonment. According to the rules governing Islamic criminal laws, such as the rule of "At-Ta'zīr Bi Mā Yarāh Al-Hākim"¹ are changeable discretionary rules. Some limited imprisonments, such as the punishment for drinking alcohol, which are not part of God's commandments, are also like this. It can be claimed that the design of Islamic penal laws is generally aimed at removing the punishment of imprisonment from women. But it is not possible to find its jurisprudential basis explicitly. Rather, it can be found through a search from the heart of other laws, such as the replacement of imprisonment in the execution of natural apostate women, women's composition facilities, which can be considered as a basis for the complete elimination of women's imprisonment. The current research has been compiled in an analytical and descriptive way in order to achieve this basis. It tries to express the necessary information in this field by relying on the principle of family strength, and the rules mentioned in this field, such as socializing in a good way, adhering to a thick covenant as preventive measures against women's delinquency. It is worth mentioning that women, having special characteristics, play a fundamental role in providing the main goals of Shari'a. The goals that can be summed up by the acknowledgment of famous Sunni jurists and the confirmation of Imāmīyyah jurists in the five main axes of preservation of self, generation, intellect, religion and wealth and they are mostly possible in the shadow of forming and protecting family and preserving mother's dignity. Therefore, it seems that in many female criminals, the main reason for committing crimes is the feeling of failure in the field of marriage and motherhood, and the most important reason for this claim is the increase in the number of single criminals.

Keywords: *Criminal Population; Women's Prison; Family Strength Principle; Wifhood; Motherhood*

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Introduction

In the perspective of Islamic law, the family is a small society in which relationships between people are supposed to be based on kindness and mercy. Since the family is considered a system, the bond between its members is formed with the woman. The increase in the criminal population of women's prisons due to the increase in delinquency among them has turned into a global crisis. But the negative consequences of this issue are felt more in Iran due to specific cultural and religious conditions, since Iran is considered a family-oriented country. The best way to prevent women's delinquency and reduce the criminal population of women's prisons is to rely on the importance of family status. But the special work of women, i.e. as a wife and as a mother, especially if it is based on monotheism, has the greatest impact in the field of reducing the crimes of individuals, especially women. For this reason, these two bases are always threatened and destroyed by the enemies. Therefore, it is not an exaggeration to say that when the mothers of the society grow, the whole society will grow. If the women of the society are righteous, the whole society will be righteous.

Conceptology

Considering that it is necessary to know the fundamental concepts used in the article in order to draw its various dimensions, these concepts will be explained in the following.

1- Criminal population: All those who are subject to one of the criminal provisions, such as temporary detention, bail or other criminal provisions, and also all those who are sentenced to one of the types of punishments, such as punishment restricting freedom, physical and legal punishments, are called criminal population. (Mirkhalili, 2016, p. 99)

2- Women's prison: In the dictionary, prison means a place, where convicts and criminals are kept, and it also means jail. Literally it means caught, captured and imprisoned (Amid, 1984, vol. 2, p. 1326). Women's prison means the place of confining female criminals or where guilty women are deprived of their freedom and kept for a short or long time depending on the crime (Lengroudi, 2008, p. 4884, p. 618).

3- Consolidating the family: Taḥkīm (i.e. consolidation) is the infinitive of (Ḥa, Ka, Ma) and in the word Ḥukm means prohibition, this word is sometimes used in the meaning of "steadiness" and "Aḥkām" means to strengthen. The word Taḥkīm in the combination of consolidating the family is also the same. Family is a group consisted of people who are related to each other as husband, wife, children, mother, father, brother and sister through lineage, affinity, and breast-feeding and have created a common culture and live together in a special unit called family. Therefore, the purpose of consolidating the family is to take measures to strengthen the ties between relatives by lineage, affinity, and breast-feeding. (Hidayat Nia, 2017, No. 3)

In the civil law, it is also referred to the consolidation of the family, which is used with the term marriage or marriage contract, for example in Article (1102), as soon as the marriage took place correctly, the marital relations is established between the existing parties and the rights and duties of the spouses are set against each other.

4-Motherhood: In the Arabic dictionary, mother is translated as "Umm" and motherhood is translated as "Ummūmah". 'Umm is everything that is the origin of the existence of an object, or the origin of its upbringing and improvement, or the starting point of something. (Rāghib Isfihānī, 1997. p. 85)

Background

Many articles have been written about the prison sentence, generally about proving its legitimacy, and about the minimal use of this punishment using various measures including the revision of penal and legislative policies. Various articles have been written about the ways to prevent the delinquency of people (juveniles). But regarding women's delinquency with the combination of reducing the criminal population of female delinquents, almost no article has been written that looks specifically at the position of mothers and wives in order to reduce the criminal population.

Articles were found under the following headings in the search for the issue of reducing the population of women's prisons:

Nilofar Haidarnia has written an article titled "Prison Punishment and its Effect on Recidivism Prevention." Hadi Dajek is the author of the article "Alternative Punishments to Imprisonment and its effect on Reducing the Criminal Population." Abbas Mohseni has written an article about the role of the delinquent character and the educational method suitable for the criminal character from the point of view of Islamic teachings. Reza'i has written an article about "Reducing the Criminal Population and the De-Incarceration Process." In his article, Hassan Gholami has discussed the criminal policy of depriving the offender of his powers. "The practical and Theoretical Factors of the Ineffectiveness of Imprisonment" written by Qasim Moradi has also considered the subject of imprisonment from the point of view of criticism. But the superiority of the present article over the previous ones is in its special look at female criminals in prison and the investigation of the factors of reducing their criminal population by relying on two special elements of "Motherhood" and "Marriage" based on jurisprudence and law.

The Nature of the Family in Islam

Despite the fact that the family is of interest in most societies in the Islamic worldview, it is of considerable importance. In this worldview, the family is a group of people who have a civil, legal and spiritual personality based on marriage (a contract that legitimizes the relationship between a man and a woman). (Jawādī Āmulī, 2001, News code, 14235)

According to the Qur'an, the family is considered a sacred institution that is mentioned with special words and interpretations. One of these words is the word Bayt, which means dwelling, a part of the composition of poetry (Miṣbāḥ Al-Munīr, 1414, vol. 1, p. 68) and the family of a person, who is with them at night (Ibn Fāris, 1404 AH, vol. 1, p. 235). According to Rāghib, the word Bayt was originally the nocturnal shelter of man, and then it has been applied to the housing, without mentioning the nocturnal shelter and Ahl al-Bayt is customary in the family of the Prophet (PBUH). One of the most important uses of the Bayt in the Qur'an is a house. (Rāghib Isfihānī, 1412, Q, p. 151) "The house is the same especial environment for family life." (Kothari, 2015, vol. 1: p. 26) Another meaning mentioned in the Qur'an is about the house of the heavenly pavilion. Asia, Pharaoh's wife, in her prayer asked God to build her a house in heaven. The Holy Qur'an has given this prayer with the meaning of "Bayt" and said:

"And Allah citeth an example for those who believe: the wife of Pharaoh when she said: My Lord! Build for me a home with thee in the Garden, and deliver me from Pharaoh and his work, and deliver me from evil-doing folk." (Tahrim/11)

The beautiful expressions used about the family make us familiar with the importance of this heavenly center. They are people, whose behavior is formed based on this saying of God:

"O ye who believe! Ward off from yourselves and your families a Fire whereof the fuel is men and stones, over which are set angels strong, severe, who resist not Allah in that which He commandeth them, but do that which they are commanded." (Tahrim/6)

And they and their children will become heavenly. In Surah Al-Nisā' regarding the formation of this building, which begins with the marriage of spouses, God Almighty uses the expression "firm covenant". In Surah Talāq, in order to prevent the weakening of this firm covenant, it invites people to observe piety and divine limits, goodness, important moral principles, such as trust. For moral training and humane virtue attaining and socializing are all realized within family and with union among the family members. The statistics of the criminal laws also confirm that most of the crimes are committed by people who either do not have a family, or have a disordered family, such as the family of people whose one parent is in prison. (Modabber and Choupani, 2018, vol. 4) The role of spouses as the creators of this center is important, but the role of women is more important because they are the center of affection. According to the interpretation of Ayatollah Jawādī Āmulī, there is no university like the seven-year old university of parents. Because affection and love are not ordered, heaven is provided through the family. According to the Qur'an, some of the people of heaven ask others how to enter the heaven? They answer; we lived at home with the right family, with compassion. God said to us, "Strengthen yourself and your family", we did it and educated good children. (Jawādī Āmulī, 2016, News code 328809)

The Nature of Spouses in Islam

From the Qur'an's point of view, the essence of spouses is clarified by love and affection. "Love and affection between a man and a woman is a specific fact that is not possible between any two other facts. The main reason may be related to the necessity of realizing the survival of the human race, which has been arisen according to the supreme wisdom of God. Although these two live together and side by side, but they look at life from two different angles, according to Allameh Ja'fari's interpretation, "A woman tastes the taste of life and a man understands it." (Allameh Ja'fari, 1998, p. 89) Throughout human history, people with different philosophical ideas and different thoughts have appeared and they have presented opinions regarding the relationship between men and women and planning life affairs. Most of these comments have failed because their foundations are formed from a philosophy based on deficiencies, complications and even unusual events in the philosopher's personal life that were visible during his childhood or youth. For example, August Conte, one of the fathers of positivism, who is one of the founders of humanism religion, after a romantic relationship with Mrs. Clotleddo, wishes to find a philosophy based on feelings instead of rational philosophy. he also deviates from positivism and involves emotions in human sciences. Or, Schopenhauer, because of his discomfort with his mother, turns his hatred into a philosophy and lays the foundation of a pessimistic school. Suddenly, the anti-woman culture and the sensual feminist culture are formed in two extremes by these two theorists. (Allameh Ja'fari, vol. 4, p. 63)

But in the eyes of Islam, conjugality is formed by the marriage of a man and a woman that each of them has duties towards each other. These duties determine the roles of man and woman in the relationship of marriage. There are many positive indicators for the adequacy of roles in Islamic traditions that give a sense of satisfaction and perfection to man and woman in return for fulfilling the role. Therefore, Islam seeks to provide a correct model of conjugality to create healthy and constructive relationships. (Alāsawand, 2017, p. 216)

Maternal Nature

The religion of Islam considers motherhood as a sacred thing and assigns an important place to the mother. It is clear from the teachings of the religion that the mother has a great contribution to the happiness or vice versa, the misery of people, so that the great Prophet of Islam considers the beginning of a person's education from the mother's womb. In the place where it is said, "Happy is the person who is happy in the womb of his mother, and unhappy is the person who is unhappy in the womb of his mother." (Al-Āmadī, nd, p. 375) These precious sayings of the Holy Prophet, we can come to the basic conclusion that the upbringing of the good generation will be realized in the pure laps of mothers. And the emphasis of the Holy Prophet (S) on marriage and considering it as Sunnah indicates the importance of the purity of

the generation and its protection, the prohibition of adultery in Islam, and determining a limit for it is a reason for the importance of purity of the origin of human beings and that source is the mother's womb. We read in the *Ziyārat-e-Wārith* addressed to Imam Hussain (AS): "I bear witness that indeed you were a light in noble and great loins and pure wombs (Majlisī, 1401 AH, p. 101) Prophet Zakarīyā also says this in his request to God: "O God, grant me a pure generation from you" (Al Imrān/ 38). This prayer of Zakarīyā (PBUH) brings the message of purity to mothers in whose wombs generations are raised and countless fruits are born from the pure generation. (Mir Khani, 2011)

"As for the good land, its vegetation cometh forth by permission of its Lord; while as for that which is bad, only the useless cometh forth (from it)." (A'rāf: 58), in the sense that God has a special attention to the pure generation. Shahid Motahari considers the health of the generation, and the health of the society, and the education of the human spirit and humanization among the main goals of Shari'a in the philosophy of motherhood: "Knowing the philosophy of motherhood depends on the fact that we understand the social and individual aspects of motherhood from a natural point of view, that is, in terms of the impact of motherhood on the mother and child and from social aspects, that is, from the aspect of the mother's influence in improving the generation or corrupting it and educating the spirit of the children through extraordinary maternal emotions, and to give wisdom and philosophy to the mother's affection, which is the most distinguished of all the affections in the world" (Motahari, 2003, p. 59)

According to this saying of Shahid Motahari, accepting these roles prevents women from committing crimes. Although accepting custody of a child is not legally obligatory on the mother, in other words, among the three sayings regarding custody, the famous saying considers custody a right for the mother and a duty for the father. (Shahid Thani, vol. 1, p. 581) but the mother is more deserving of this matter. The civil law, based on the famous saying of the jurists, has pointed out that the children in their early years have custody with the mother due to their strong dependence on the mother, because this is based on the expediency of the child (1169 A.H.). Therefore, it seems that the legal laws of the family are aimed at strengthening the role of the mother. It is because of the importance of this role that today this role is attacked by opposition groups and feminists. It has been for years that feminists have attacked the base of the family by proposing harsh debates and questioning the role of motherhood and wifeness by proposing various alternatives, the harmful effects of which have covered the society to some extent. And the danger of threatening the generation with absurd slogans has made the supreme leader make the society familiar with the importance of the family by communicating general family policies and remind them of threats from the enemy. Today, many changes have occurred in the social position of women, and this has caused the change in the reality of motherhood, and in fact, modernity has caused us to face incomplete families all over the world, the most traumatic of which are families without a mother. It is worth mentioning that there are references in the religious texts that indicate that motherhood is considered a natural thing because it is rooted in human instinct. Like this narration from the Holy Prophet about a woman who, despite being hungry, gave her own piece of bread to her child. The Prophet said, "Mothers who are compassionate and kind to their children, if they have no problem with their husbands, they will be told to go to heaven without questioning" (Hurr Āmulī, vol. 15, p. 100)

With the help of this instinctive sense, it is natural that the mother can have the most important vital effects on her own happiness and that of her family members in the field of growth in various religious, intellectual, material and spiritual fields. For example, drinking alcoholic beverages is forbidden in Islamic Shari'a because of its many harmful effects, including intellectual impairment. On the other hand, a mother with her skill makes her child to think and Shahid Motahari says, "My mother's greatest service to me was that she created the ability of thinking in me" (Motahari, 2003, p. 146). However, the role of the mother is very important in maintaining wealth, but the special measures and protections of holy legislator from women and mothers in different formats of dowry, alimony, inheritance, have put her in a special position. So, in the sensitive position of motherhood, she must preserve the money to the extent that her family faces no harm. In Islam, no mother has the right to sacrifice important expedients of preserving the life, offspring, and intellect for the expedient of preserving wealth (Shakri, 2006, p. 40).

Certainly, paying attention to this position gives women a special image that they do not even think of sin.

1- The Role of the Family in Preventing People from Committing Crimes

Although the term "Affinity" is related to marriage and the term "Lineage" is related to kinship, but if there is no affinity, there is no lineage too. (Beheshti 2005, p. 19) According to this, the foundation of the family is formed by the marriage of spouses and in the world of nature, dependence, need, and movement it is visible from power to action. And this is the reason for the perfection and the relationship of birth between human beings creates kindness, mercy and sacrifice. The child is coagulation within its essence in the form of a sperm and grows as a fetus in her womb for a while and then grows in her lap until it reaches the stage of independence under her supervision. Two elements are involved in the birth of a child, one is the father and the other is the mother. They jointly produce the sperm, and then the mothers takes care of raising the fetus independently and after birth, the father and mother help each other to support and educate the child. Although the mother's effort is more in stages such as breastfeeding and custody, but in some stages, such as raising and moving the child from the family to the community, the responsibility and effort of fathers is more. The important and interesting thing about the relationship between parent and child is the sanctity and honor that the Holy Book considers for them, regardless of who the parent and child care and to whom it conforms. Being a parent and being a child is known as a manifestation of honor and holiness.

"Nay, I swear by this city. And thou art an indweller of this city. And the begetter and that which he begat." (Balad/1-3)

The city of Mecca is holy considering that the Prophet of God resides in it. The parent and the child are also sacred because they are sworn to it. They have said that the meaning of the father in this verse is Prophet Ibrahim (PBUH), and the meaning of the child is Prophet Ishmael, who renewed the building of Mecca. But God has mentioned the parent and the child without a person's name, and the role of Hajar, the mother of Ishmael (PBUH), should not be forgotten. And the word Wālid i.e. parent includes both father and mother. Therefore, what has holiness is the title of parent, whether it is father or mother, and the title of Walad i.e. child, whether it is a girl or a boy. The continuity of the system that governs nature is due to the fact that every natural being is a child in relation to the past and is a parent in relation to the future. The level of sanctity is also clear from here that it is placed in the row of "the holy city of Mecca". After the birth of a baby, mothers generally reach the sacred duty of taking care of and raising the baby and together with their husbands; they help the baby with sacrifice and selflessness. In this matter, animals act on instinct and therefore do not make mistakes and do not need experience and reasoning. But man is subject to reason, and reason needs experience, education and learning. When the intellect is immature and imperfect, and the environment of human life is dominated by false teachings, superstitious beliefs, and false customs, a person cannot be a good parent or a good child. (Beheshti, 2004, p. 20)

Therefore, the institution of the family is like a small society where the actions of each of its members have an impact on the other members. Due to the couple being the pillars of the family, the effect of their behavior on the children is doubled because the family is an interactive system. It is like the system of the human body that each of its members interacts with each other and is influenced by each other and the members that have a more important role and position, such as the heart and brain, has a greater impact on the system and the body as a whole. Therefore, when father and mother as the most central element of family interactions pay attention to moral teachings in their marital relationships and perform their duties, they can make their relationships healthy and attractive, and be an accepted and valuable model for transmitting moral concepts and instructions. "The family has irreplaceable functions such as reproduction and survival of the generation, natural supply of needs, emotional and spiritual development of members, education and development of individuals' nature, care of young members and

support of old members, consolidation of values, transmission of culture and inculcation of sociability culture, in fact, all rely on the central base of the mother." (Mir Khani, 2011, p. 141) Therefore, parents and especially women feel a sense of obligation and value only by using this important duty, and in order to be a role model, they avoid many abnormal behaviors and even useless norms, and this makes them avoid delinquency.

Reducing Women's Delinquency Due to Attention to Important Family Qur'anic Principles

A. Reducing Women's Delinquency Due to Attention to the Principle of "Mu'āshirat-E-Ma'rūf"

Before describing the works of "Mu'āshirat-e-Ma'rūf" i.e. good socializing in line with the strength of the family and examining its role in preventing women's delinquency, it is necessary to make a brief reference to the concept of the word Ma'rūf.

Ma'rūf is the name for any act whose goodness is recognized by reason or Shari'a. On this basis, it is said that Ma'rūf, as opposed to Munkar, means something that is known and informed. In such a way that the intellect knows it and does not deny it (Rāghib Isfihānī, 1412, p. 343) Idiomatically, Allameh Tabataba'i says about the definition of Ma'rūf, "Ma'rūf is that which includes the guidance of reason, Shari'a rule, virtues, good character, good traditions and manners." (Tabataba'i, 2014, Vol. 2, p. 228)

But using Ma'rūf is different in the Qur'an and in cases such as verses 2 of Mujādilah; 104, 110, and 114 of Āl Imrān; 157 of A'rāf and 67 of Tawbah, it is used as a religious term, that is, an action that originates from true faith and is in accordance with religion. And Munkar is against it, namely it is an action that is in conflict with God's commands. Some commentators, such as Ṭabasī, consider Ma'rūf as one of the things that are obligatory to do, and they are encouraged to do it rationally and by Shari'a, and they consider Munkar as something that is forbidden by Shari'a. (Ṭabasī, 1410 AH, vol. 5, p. 66) Here, it is better to refer to some famous examples to clarify its connection with the issue in question. What is mentioned in the verses of the Qur'an as the examples of Ma'rūf are numerous, all of which are somehow related to the issue of preventing delinquency, such as avoiding the ugly sin (Mumtaḥanah/12). If spouses try to observe this issue in their relationship, the darkness of their relationships will be prevented and the result will be the reduction of various crimes. More than twenty cases of using the word Ma'rūf are related to the legal parts of the Qur'an, especially in cases where the regulations are related to moral duties and obligations in family and social relationships. Like the relationship between husband and wife, father and mother, children and close relatives, but by thinking about the verses of the Qur'an, one of the most basic principles in the relationship between couples is the principle of "Mu'āshirat-e-Ma'rūf", which is clearly mentioned in verse nineteen of Surah Nisā'. Mu'āshirat, due to the literal structure (On the rhythm of Mufā'ila) is one of two-way social concepts that, if no suffixes are added to it, there are many options in it, the relationship of men with women in the family, men with men, women with women, men with women in the community, the most important of which is the first option (Jawādī Āmulī, 2010: vol. 18, p. 143) According to Ayatollah Jawādī Āmulī's interpretation, in this holy verse, the famous socializing is clearly addressed to husbands has. But certainly, such an address is never a reason that this moral principle in the Qur'anic belief about spouses is one-sided, considering the purpose of marriage and the philosophy of creation of spouses. And surely, the philosophy of marriage requires that each of the spouses treat the other in a loving way, and the important point that the great commentator has pointed out is that the behavior of one of the spouses alone cannot bring peace to the parties. The reason for the verse's address to men can be rooted in the tyrannical behavior of the ignorant Arabs of that time that was revealed for the purpose of creating a correct culture with the aim of protecting the value and dignity and ensuring the legal and moral rights of women (Jawādī Āmulī, *ibid.*, p. 145). They consider the famous to be two-sided and the reason for the verse's address to men is that because men's hands are more open in decisions related to marriage, and in the era when the Qur'an was revealed, most men did not behave in a good way (Ghorbanian and Hafizi, 2007, p. 107). According to the author of Tafsīr al-Manār,

participation lies in the concept of socializing. It means that men should treat women and women should treat men in a conventional way (Rashid Reza, 1995, p. 456)

Ṭabrasī, in explaining the verse "And treat them well" refers to some examples of socializing in a good manner, coexistence in accordance with God's command to fulfill the rights of women, such as the right to sexual productivity, payment of alimony. And beautiful speech means that it is not permissible to abuse a woman sexually and behave her in a good way. (Ṭabrasī, 1410: vol.3, p. 25). Ibn Kathīr has described the examples of good socializing on the part of a woman as follows: the wife should make herself up for her husband and be nice to him in a way she wants her husband to be with her. (Ibn Kathīr, 1417: vol.1 p. 466) Sheikh Ṭūsī considered good socializing in fulfilling the obligatory rights of a woman (Ṭūsī 1419, q. v. 3, p. 150) Qurṭubī also mentioned the examples of good socializing in the family and he wrote, good socializing can be summed up in a few things: a man should pay his wife's right from dowry and alimony, he should treat her kindly, and he should not express his desire to anyone else because good socializing makes the soul calmer and life more peaceful (Qurṭubī, 1405, Q, Vol. 5. p. 97). It is briefly clear that if a couple doesn't misbehave with each other and doesn't hurt each other, in fact they have good socializing. But the means of good socializing cannot be determined precisely. In addition, some jurists believe that in the privacy of the home, the influence of the law and the obligation to fulfill the provisions of the law without moral support is impossible (Safayi and Imami, 2010, p. 121). It can be said that all the things that are considered insults from the social point of view (such as cursing, arguments and humiliation) or things that are in conflict with the love for the family and the need for love between two spouses (such as leaving alimony, leaving the family, ignoring the wife and her wishes, and harmful addiction) are examples of misbehavior. (Ibid., p. 122) According to the belief of some legal scholars, the order of good socializing contained in (Article 3, law 11) and it is not only a moral order but has a guarantee of legal implementation (Safayi and Imami, 2010, p. 123). According to the interpretation of Allameh in *Al-Mīzān*, the safety of the life and soul of the mother must be protected by the father during pregnancy and breastfeeding of the mother due to the change in the condition of the woman (Tabataba'ī, 2010, p. 252) Virtuous women, those who support and protect the property of their husbands in his absence, will fulfill the wifhood duties and obey their husband. Of course, if her life is provided by the man because he gives alimony from his property (Qarā'atī: 2006, vol. 2, p. 62).

B- Reduction of Women's Delinquency Due to Attention to the Principle of "They Are Clothing for You and You Are Clothing for Them."

The law of marriage is a universal principle in the system of nature. In this system, spouses are each other's helpers in reaching the end of existence. (Alāsawand, 2017, p. 220) In the teachings of religion, there have been many recommendations regarding the position of wife and honoring it, which shows its value and position in the view of the holy law. One of the beautiful Qur'anic interpretations on spouses is the interpretation of clothing, which according to commentators, the attention of spouses to this beautiful interpretation is a fundamental factor in preventing the family from faltering and leads to its consistency and strength. Because "husband and wife should protect each other's honor based on the fact that they are considered to be each other's clothes and they should be private to each other and shouldn't tell their secrets to anyone. Just as clothes preserve a person's honor and protect a person from the cold and heat of time and the earth, husband and wife should also protect each other from the cold and heat of the times. These things have caused the Almighty God to form the framework of life on the axis of love and affection. Then a society, whose family is organized according to these principles; the members of the society also originate from these families. So, this society will be based on reason and love, because they are all from the family of love and wisdom. In this case, in such a society, neither corruption will be found, nor sin will be done. Neither embezzlement nor theft will be found, nor will it be against security, nor against trust." (Jawādī Āmulī, 2015, p. 230) Accordingly, there are some shared tasks and some specific tasks in the life of the spouses. The research of thinkers indicates that in performing these tasks, the hormones of the body are also trying to harmonize with the body of the spouse; the harmony of hormones is not something that two people struggle to achieve, it is done by itself. For that, you should

not change yourself or change your needs. A scientific comparison between the love of two adult couples and the love between a mother and an infant showed researcher that the hormones oxytocin, cortisol and testosterone can predict to what extent the love between two people is stable, and it can quell the initial crises in the first three months of their romantic period. The amount of oxytocin released in the blood of a newly in love couple is twice that of single people. Oxytocin in the body of a newly in love couple does not affect her but when a problem occurs to her, it encourages and prepares the other party to solve this problem. The lover, under the influence of the hormone secreted in the beloved's body, soon makes him a "Servant" to her. (Physiology of Ganong, 2019, Farrokh Shadan, Fereshteh Mo'tamedi, 1990, vol. 1, p. 787) Certainly, this type of accurate communication between couples is an important factor in motivating and moving towards the divine goals of the family and will have an important effect on keeping women away from delinquency.

Reducing Women's Delinquency Due to Attention to the Special Effects of Motherhood

Since the formation of feminist ideas, the confrontation between them and religious teachings has always been seen in a remarkable way. From a religious point of view, all high human concepts such as sacrifice, forgiveness, affection, patience, and dignity can be realized in the shadow of a mother. However, in feminist thought, motherhood is considered a kind of sacrifice for others, which leads to alienation from self at the individual level and the inferiority of women at the social level (Marzieh Afzali, Ali Intezari, 2000, p. 81) in religious teachings, the relationship between women and motherhood has been introduced an instinctive relationship. "The best children are the girls, those gentle people who are ready to do their father's and mother's work, and they are the recipients of blessings and caressers" (Al-Ḥurr Āmulī, 1995, vol. 15, p. 100). That is, the characteristics of girls are defined in several important and necessary things for the strength of the family, which are: compassion, tenderness, comfort, some consider motherhood as a manifestation of special qualities such as compassion and care. In this case, every girl, even if she is not married or every woman who has not even given birth to a child has the status of a mother by expressing these characteristics. (Tony Grant, Forozan Ganjizadeh, 2002, p. 53) In addition to these feminine characteristics, motherhood is considered a special situation that is formed in the shadow of childbirth, pregnancy and child care. These characteristics are in two biological and psychological aspects. They appear with the first pregnancy. The results of the researchers indicate that the maternal feeling of rising and caring for children is deposited in all women, it is rooted in the function of a set of chemical compounds common to all mammals. These functions are along with changes in the specific organs of women like womb. Estrogen and oxytocin are hormones that cause maternal behavior. Progesterone, which is considered a female hormone, plays a role in creating a sense of peace and tranquility in pregnant women. 1361, p. 115)

All over the world, women spend more time taking care of babies and children. The prolactin hormone is called the mother's love hormone (William F. Ganong, Farrokh Shadan, Fereshteh Mo'tamedi, 1990, p. 787). Due to the secretion of this hormone, women gain the necessary strength for any sacrifice for their child. Women have the ability to see at night, which is in harmony with their duties of feeding babies and soothing them at night. According to some neuroscientists, women are more sensitive to sadness on men's faces, and thus understand their inner feelings. It is possible to recognize facial expressions and understand people's inner feelings from it, in addition to making women more successful in being a good wife; it makes them aware of vital information related to the child's health at any moment and take care of him. (Alan and Bar Barapis, Mohsen Jeded Dost, 2003, p. 65)

According to scholars, the effects of motherhood on women are undeniable. Compared to non-mothers, mothers have a more evolved personality and the reason for that are the efforts that women make from pregnancy to delivery. Patience and tolerance towards children's behavior makes them patient people who are more able to face problems. The characteristics of forgiveness, flexibility, and the ability to access multiple solutions to solve problems gradually make them proud and perfect characters. (Alāsawand, 2017, p. 238) Perhaps it can be claimed that one of the reasons for mother's revenge in

killing her child is that mothers are never expected to kill their children due to their love and affection for their children but if a mother commits such an act, it is a sign of her cruelty. All these effects of motherhood place women in a special position and exalted status, so that in order to preserve this God-given dignity, they go towards sin less. That is, motherhood is an important factor in preventing women's delinquency.

Conclusion

The findings of the research show that the mission of women in the field of wifhood and motherhood is more visible than in other social fields. It can be claimed that the secondary formation of women takes place after marriage and motherhood. In other words, moral traits and virtues, such as self-sacrifice and anger control, which are all effective factors in preventing moral deviations, is formed faster in the shadow of wifhood and motherhood. In fact, a woman gives purity to all beings with her purity, so it can be concluded that the general principle raised in all problems and dilemmas is that prevention is more important than treatment. The study in the field of crimes committed by women shows that women are not violent criminals and the crimes they commit are more sexual crimes such as prostitution.

The cause of crime among women depends on several important factors, all of which are rooted in the family. Meeting women's rights by their husbands ensures their psychological security, on the other hand, compatibility between spouses and adherence to moral and religious issues in the field of ethics, make women interested in wifely and motherly duties. And the success of women in playing the above roles will create the purity and safety of the generation. As a result, women's delinquency will decrease and the criminal population of women's prisons will decrease. The superiority of the current research compared to similar studies in the same field is in the type of perspective towards the problem that considers prevention better than cure. Because in prevention, we mostly examine the problem with solutions outside the criminal laws and relying on the basic principles of the family, and this solution is easy, low-cost, accessible and universal.

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