



“Punishment of adultery in different religions”

Dr. Sajid Khan
Muhammad Yasar
Dr. Hassan Shakeel
Shah

Assistant Director, P&D, University of Science & Technology Bannu
Lecturer, Department of Humanities & Education, Faculty of Social
Sciences, Air University Islamabad at- myasar@au.edu.pk
Associate Professor, Department of Islamic Thought and
Civilization, University of Management and Technology, Lahore at-
hassan.shakeel@umt.edu.pk

Abstract

The rulings regarding adultery which are contained in the Holy Qur'an and the blessed hadiths of the Messenger of Allah will be kept constant, as well as the Sharia punishments and provisions derived from the Qur'an, Hadith, measurement (قياس) and consensus of the Muslim. If we ignore all these issues and remove the rules of juridical and prostitute from the middle or abandon the practice of marriage and adopt monasticism, then this system of nature will deteriorate. Similarly, there are many wrong results of its which are as the first is that this passion should be suppressed by various means. Whether it is from having a testicle or from eating too little. As do yogis, sadhus or monks. There is no doubt that this method is unnatural. And its greatest loss is the division of the human race, and its second loss is that obscenity will continue to seek the gates of fornication. Such people commit adultery under the veil of sanctity. Its practice was common in the Christian religion. Men and women of the dervish type, who were devoted to the service of the church all their lives free from sexual desires, were secretly involved in a wide range of adultery, and the adulterous children were disposed of in various ways. Countless such incidents are recorded on the pages of history even today.

Sanctity of adultery

The literati of the West spent more than a century campaigning to abolish marriage restrictions and finally succeeded in popularizing such obscenities. The reasoning of these people was that three basic human needs must be fulfilled: hunger, sleep and sex. If these are not fulfilled, the health of the person is adversely affected. Sleep, however, gets its due. The issue of hunger is that if he is not at home at the time of hunger, he fulfills his need from the market, from the hotel, from relatives and friends, wherever he is, and for this he does not need his home only. So the need for food is the need for hunger, so is the need for sex, so the concept of mating only with one's wife is unnatural. In the same way, if someone cannot afford a wife, what should he do? Because of all these evils, Allah has declared adultery as haram.

"الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ"ⁱ

An adulterous man shall marry only an adulterous woman or a polytheist woman, and an adulterous woman shall marry only an adulterous man or a polytheist man, and this (marriage) has been forbidden to the believers.

In this argument, nutritional appetite and sexual appetite are placed on the same level, although this is wrong in principle and the reasons for this are as follows:

1. Food for hunger. There is no cure for it except to fill the oven of the stomach with food, but the cure for sexual hunger has been done by nature itself. When the sperm count is high in a person, this substance is released through ejaculation and the sexual appetite decreases by itself.
2. Sexual appetite can be reduced by dieting and fasting, but there is no cure other than starvation diet.
3. Food appetite is self-generated while sexual appetite is largely self-generated. You can protect yourself from sensual thoughts and environment and if you engage yourself in other useful activities instead of being immersed in the environment of sensual feelings, this sexual appetite will not awaken. And if one continues to indulge in sensual thoughts and environment, read obscene literature and novels, then this sexual appetite will reach its climax. It is as if not creating, moderating and nurturing this sexual appetite is largely within the control of man, while control over food appetite is not within man's control.

A simple connotation of verbal adultery

The general meaning of adultery, from which every person is aware and is an act which has been known to all the people of the world since ancient times. The reason for this universal consensus is that human nature itself requires the adultery of adultery. The formation of human nature and human civilization depends on the fact that women and men are not free to meet and enjoy separately and then be separated, but each couple's mutual connection is a permanent and durable covenant. It is easy to understand that the human race cannot go for a day without being able to know the society and also get the guarantee of society, because the man's child has been suffering from many years of pain for his life and illness. Care and care are needed, and the woman can never be ready to take this time alone. In this case, the first conspiracy was committed, it was just because of the difference between adultery (Fornication) and Adultery, a minor mistake was attributed to a minor error, and only the last one was punished as a criminal offense.

Mathematical definitions in different religions

The definition of adultery which is found in different laws is that "a man who is a virgin or married, should marry a woman who does not belong to another person"

In this definition, men do not believe in the situation of women only. The woman is believed to be unfaithful if she is unfaithful, whether it is a male or female. His punishment was very light in

ancient Egypt, Babylon, Assyria and Indian laws. The Greeks and Romans adopted the same principle, and finally the Jews were also affected. This is just a crime in the Bible, which only manages to suffer financially.

Order of adultery in Torah

Here are the words "Exaltations" in the book:

"If a man kisses a virgin, in which he is not in front of him, then he should marry him and seize him, but if his father does not agree that this girl Give it to the virgin seal (as much as the seal is given to a virgin girl) give it to him. "ii

The book "Exodus" is described in the way that:

"And take it from the shekel of silver, and give it to the father of the girl, because she abominated an Israeli virgin girl.iii

In the same chapter of the book "Exodus", the same order has been described in many different words, and then it has been explained that fifty shekels of silver should be given to the girl's father.iv

But it is mentioned in "Talmud" that if a person adulterates the priest's priesthood, then the punishment is hanged in the Jewish law and burned for the girl.v

Order of adultery near the Hindus

This sentence is more relevant to the death sentence of Hindu religion, therefore, it is important to study the religious laws of the Hindu Munich "Dharma Shasta", as they write:

"The person who admits his own virginity with his consent is not entitled to any punishment. If the father of the girl agree, he should marry him and pay him, but if the girl is a high caste, the girl should be removed from the house, and the man should be punished.vi

The basis for being a crime for this act was not that a man and woman committed adultery, but it was that both of them had made a country vulnerable to a person who would be given to a child who Is not it Another place writes:

"And this punishment can be changed to the punishment of being burnt while the girl is blameless".vii

Women who are married or unmarried, while managing a woman who is another person's wife, in such cases, it is regarded as adultery in other laws as adultery is admitted. There is no belief in adultery in all these laws, but due to the risk of mixing the disorder, there was a serious crime which caused both women and men to be blamed.

Punishment in other laws other than Islam

His punishment in Babylon's ancient city of Egypt was that the man should be beaten with robbers and the punishment of the woman was to be sprinkled with dogs and sometimes it was buried on the warm bedside of the deadly iron. . A man in Greece and Rome had the right to kill him if he saw someone doing adultery with his wife, or if he could get financial compensation from him. Then in the first century BC, Caesarea Augustus set the law to confiscate half the male property, and be buried, and half a woman's segment should be disconnected and confiscated property property in a remote part of the state. Be shipped. Constantinople converted this law to death and death for both men and women. In the era of Leo and Marcus, he was constantly changed his sentence, then Caesar Justin made further rule in it and set the rule to stomach the woman with a whistle and put it to her husband. Be given the right to leave it within two years, or let the child stay there.

The laws of adultery in the Jewish law are:

(But) Whoever commits adultery with another wife, ie, his neighbor's wife, should also be killed, both maternal and female" .^{viii}

If a man gets caught in adultery with a husband, then both of them should be killed" .^{ix}

If a virgin girl is attached to a person (i.e. she is engaged in sexual intercourse) and some other man should take care of her in the city, then you should bring them both to the gate of this city and strike them to death. . The girl because she did not run in the city, and because the man dishonored her neighbor's wife, but if the same girl is expected to get married to a field or field, and she If a person intercourse with him, then he is the only person who should be killed, but do nothing to this girl" .^x

Now it is a matter of concern that Western laws of the present world, which are now being followed by most of the Muslims of India, are based on these different concepts. Regardless of their adulteress or abusive or sinful sin, nothing but sin. If a woman commits adultery commitments, then if she is complain, she is for his wife, whether he or she should get divorced by proof of it. And if a married woman is committed to adultery, her husband also complains not only against her but also a murderous man, and she can get a divorce from the wife and divorce her.

The Islamic law, instead of all these concepts, condemns adultery, instead of being punished as a crime, and extortion extends even more to the intensity of crime, not because the offender terminates a "pledge" Or on the other's bed, but because of that there was a valid source of fulfillment of his wishes, and he still adopted an unfair approach. The Islamic law sees adultery from the point of view that it is the act of freedom, on one side human nature and on the other hand, the root of human beings will be root.

Islam does not depend on the law of law enforcement only to protect human society from the risk of adultery, but also uses extensive reform and counter-measures, and this law enforcement has just as a last one recommended.

Establishing boundaries is the responsibility of the Islamic government and it is based on many Islamic teachings, the Muslim al-Multiline is capable of establishing its compassion and strength in the form of Cairo, by others, revival emotions are being created by others. Father and killing will start a series. But for the proof of crime, the conditions such as martyrdom or confession, their research may also be with the juridical Muslim or the Muslim Brotherhood. So shall we now sit in wait for anybody to be ruler of God, then he will implement the law?

Sharia's commands to marry stranger men with their wife in adultery

Here are some issues.

1. If a person finds an adulterous person with his wife and kills him, then he is unaware of the scholars, whether the person who knows the person who is in love with his wife According to Islamic law, according to Islamic law, whether or not it is worth mentioning whether death sentence is death or not? It is narrated by some of the falsehood that the person should take anecdotist, if the person is in evidence that adultery committed adultery with his wife if there were four testimony or the heirs of self-determination, they would not be punished in that case.
2. There are conditions for killing maternal and female funeral, but one of these important conditions is mentioned by the folks who differ in attitude and non-attitude. Do not see the order to see the parties while performing adultery. It is different because if a person considers an alien and non- forbidden with his wife, then if a person knows that he does not stop adultery, after killing or killing anything other than a weapon, then in his case It is permissible, but if the wife's consent was found as well, then it is permissible to kill both of them.

In Fataw e Hindiya:

سئل الهندواني رحمه الله تعالى عن رجل وجد مع امرأته رجلا أيجل له قتله؟ قال إن كان يعلم أنه ينزجر عن الزنا بالصباح والضرب بما دون السلاح لا " ^{xii}يجل وإن علم أنه لا ينزجر إلا بالقتل حل له القتل وإن طاوخته المرأة حل له قتلها

Al-Hindawani (may Allah have mercy on him) was asked about a man who found his wife with a woman who was not fit to kill him, he said that if he knew that he was being deprived of adultery by shouting and beatings without the weapon, it is not permissible to do so.

If a person is a wife, then one or both of them will be killed according to the condition mentioned, but in the same case, the words of 'Um Ma forbidden are also mentioned in "Syria". If a person is a wife or a forbidden, then one or both will be killed according to the condition mentioned, in Fataw e shami:

^{xiii}لو كان مع امرأته وهو يزني بها أو مع محرمة وهما مطاوعان قتلها جميعا"

"If he was with his wife and he is committing adultery with her or with his forbidden, and they are obedient to them,

And with the phrase "Tanveer al-Absar", when the phrase is given as the author, the other words will explain more about this problem.

"ويكون بالقتل كمن" وجدرجلا مع امرأة لا تحل له، ولو أكرهها فلها قتله ودمه هدر، وكذا الغلام وهبانية" إن كان يعلم أنه لا ينزج بصياح وضرب بما دون^{xiii} السلاح وإلا "بأن علم أنه ينزج بما ذكر" لا" يكون بالقتل "إن كانت المرأة مطاوعة قتلها"

If he knows that he is not mixed with joy and beaten without the weapon, otherwise" that he is aware that he is being berated by what is said "no" is to be killed, "even if the woman was killed"

It is very important for the people who have noticed the difference between the worship and the non-Sunnah. It is very important at this place. It is different from seeing the parties to see the parties while committing adultery. It is different if a person commits adultery. It is permissible for him to kill both of them. Similarly, if anyone saw the wife of another person after adultery and stopped crying (or another), he would not stop adultery. It is permissible to kill one or both, and it is also permissible to kill a Muslim. It is Muslim that there is no difference between the non- adultery if it is seen, it is permissible to kill both, and in that case there is no anecdotist for the killer, whether the wife is a wife or a wife.

In Bahr u raeq:

أنه لا فرق بين الزوجة والأجنبية، وقد أفصح عن ذلك في الخانية حيث قال رأى رجلا يزني بامرأته أو بامرأة رجل آخر وهو محصن فصاح به ولم يهرب ولم^{xiv} يمتنع عن الزنا حل لهذا الرجل قتله، وإن قتله فلا قصاص عليه

"There is no difference between the wife and the foreigner, and it was disclosed in al-Khanyah where he said he saw a man who owes his wife or another woman a man who is immune and he excuses him and does not escape and does not refrain from adultery.

Adultery is one of the most serious and heinous sins. Where Islam forbids adultery, it also prevents the causes of adultery from approaching. Because these are the sins that tear apart the strength and unity of the heart. This is the reason that the majority of those who enter them are polytheists. And when this impurity fills the heart with corruption, then surely a person will be far away from Allah and the Pure One. The religion of Islam prevents all forms of this wickedness and Condemns. Be it in full or in public, forever or for a moment, with freedom or with slavery, from one's own or from outsiders. allama say in "Tafseer e durr ul mansoor"

أخرج ابن أبي حاتم عن مقاتل: لما قدم المهاجرون المدينة قدموها وهم يجهدون إلا قليلا منهم والمدينة غالية السعير شديدة الجهد وفي السوق زوان متعانات من أهل الكتاب وأما الأنصار منهم أمية وليدة عبد الله بن أبي ونيسكة بنت أمية لرجل من الأنصار في بغايا من ولاءد الأنصار قد رفعت كل امرأة منهم علامة على بائعها ليعرف أمها زانية وكان من أخصب أهل المدينة وأكثره خيرا فرغب أناس من مهاجري المسلمين فيما يكسبن للذي هم فيه من الجهد فإشار بعضهم على بعض لو تزوجنا بعض هؤلاء الزواني فنصيب من فضول أطعمهم فقال بعضهم: نستأمر رسول الله صلى الله عليه وسلم فأتوه فقالوا: يا رسول الله قد شق علينا الجهد ولا نجد ما نأكل وفي السوق بغايا نساء أهل الكتاب وولائد من ولاءد الأنصار يكسبن لأنفسهن فيصلح لنا أن نتزوج منهم

فَنصِيبُ مِنْ فَضُولِ مَا يَكْتَسِبُونَ فَإِذَا وَجِدْنَا عَنْهُنَّ غِنًى تَرَكْنَاهُنَّ فَأَنْزَلَ اللَّهُ {الرَّائِي لَا يَنْكِحْ} فَحَرَّمَ عَلَى الْمُؤْمِنِينَ أَنْ يَتَزَوَّجُوا الزَّوْجَانِ الْمَسَافِحَاتِ الْعَالَنَاتِ
"xv" زناهن

Ibn e Abi Hatim narrated on the authority of, may God have mercy on him, that when the emigrants came to Medina, most of them were in poverty, but a few people were rich, and in Medina the prices were expensive and hard work, and some of the women of the People of the Book were declared immoral. the concubine of a man from among the Ansar, was the concubine of a man from the Ansar. Among the Ansari's concubines, the wicked women had put such signs on their doors so that it would be known that she was an adulteress and they were among the prosperous people of Medina. Some of the Muslim emigrants coveted the wealth of the women they earned in order to escape the hardship they were in. Some of them expressed their opinion to others that if only we could marry some of these adulterous women, then we would get their leftover food. When I consulted, those people came to your service and they said, O Messenger of Allah! We are surrounded by severe poverty and we cannot eat anything and there are some wicked women of the People of the Book in the market and they have concubines and the Ansar also have concubines they earn for themselves, it is proper for us that we marry them and we shall take whatever surplus wealth they have earned. When we become destitute of them, we shall leave them. Then Allah revealed this verse. Then it is forbidden for the believers to marry adulterous women (i.e. women who commit adultery openly).

Qualities required in a woman for marriage

The women whom Muslims should marry should have these three qualities: they should be chaste, they should not be wicked, and they should not secretly mix with bad people. The same three attributes have been described in men as well. That is why Imam Ahmad says that the marriage of a good and chaste Muslim with a wicked woman is not valid until she repents, but after repentance, the marriage is valid. In the same way, the marriage of careless, chaste, chaste women is not performed with adulterous and wicked people. Until he sincerely repents of his impure act because it is forbidden to the believers. A man asked the Holy Prophet for permission to marry a wicked woman named Umm e Mahzool, so he recited this verse. In another hadith, this verse was revealed upon his permission.

It is in book that a companion named Mursid bin Abu Mursid used to pick up Muslim prisoners from Makah and bring them to Medina. A wicked woman named Anaq lived in Makah. During the time of pre-Islam, he had a relationship with this woman. Mursid (may Allah be pleased with him) says that once I went to Makah Sharif to bring a prisoner. I reached under a garden wall. It was night time. The moonlight was pinched. By chance, came and saw me, but also recognized me and raised his voice and said, "Is there a martyr?" I said yes, I am a martyr. She was very happy and asked me to spend the night with me. I said, "Allah Almighty has forbidden adultery.

When she got frustrated, she started yelling at me to catch me saying, O people of the tent, be careful, see the thief has come. This is what steals away your prisoners. The people woke up and eight men ran after me to catch me. I ran through the trench with clenched fists and hid in a cave. These people also followed me to the cave but I did not meet them. They sat there to urinate, by Allah, their urine was coming on my head, but Allah blinded them. Don't let their eyes fall on me. After looking around, they went back. After spending some time, when I was sure that he would be asleep again, I left here, then took the road to Makah and reached there, put this Muslim prisoner on my back and ran away from there. Because they were heavy body. When I reached, I was tired, I took them off my waist, untied them and set them free. Imam Razi say in "Tafsee ul kabeer"

والألف واللام الداخلان على العذاب لا يفيدان العموم لأنه لم يجب عليها جميع أنواع العذاب فوجب صرفهما إلى المعهود السابق والمعهود السابق هو "xvi الحُدُّ لَأَنَّهُ تَعَالَى ذَكَرٌ فِي أَوَّلِ السُّورَةِ

Razi has written this in the context that the word "العذاب" is describing the punishment for the woman who refuses to curse, whether it refers to the worldly punishment or the punishment of the Hereafter, and what he means. This is that the first word of "العذاب" is referring to the same punishment i.e. worldly punishment which has been mentioned in the context of the word "العذاب". However, from the perspective of Arabic, the Al-Lam of "العذاب" refers not only to the nature of the punishment, but also to the specific form of the punishment, which is described in "العذاب".

The commentators, assuming the punishment of corporal punishment for married adulterers without any internal implication of the word, have generally explained the interpretation of this verse that since corporal punishment cannot be halved, therefore it is wrong to prescribe half the punishment for concubines.

statement instead of explaining it, because the statement It is clear from the style that Makala is not talking about choosing one of them by assuming two punishments for adultery, but talking about "العذاب" i.e. giving half the punishment of a fixed and agreed punishment for adultery. Doing. It is immediately clear that this alludes to the punishment described in Surah Noor where the same punishment for adultery is described without any distinction. Assuming that the difference between the punishment of married and unmarried adultery is already present in the mind of the scholar, still the words "نصف ما على المحصنت" imply that the punishment of married adultery is not fixed. This is because married slaves are ordered to be punished half as much as free women. Now, if there is a division of married and unmarried women in terms of punishment for adultery, then it is obvious that a married slave will be compared with a married free woman and not with an unmarried one. That comparison is meaningful in this case. If the speaker wants to convey a different meaning than this, then the requirement of rhetoric is to convey some kind of meaning in the word that is not present here.

Allah Almighty sent Muhammad (peace and blessings of Allah be upon him) with the truth and revealed the Book to him. The revelation that Allah revealed included the verse of stoning, so we read it, understood it, and memorized it. (Following this) the Prophet (peace be upon him) also imposed the punishment of stoning and after him we also followed it. I am afraid that after a long time someone will say that by God we do not find the verse of stoning in the Book of Allah. In this way, they will go astray by leaving a duty revealed by Allah. If a man or a woman commits adultery in a state of chastity, and witnesses are present, or the pregnancy becomes apparent, or if she confesses it herself, then the punishment of stoning is established for him in the Book of Allah.

According to the above mentioned traditions, the Prophet (peace and blessings of Allah be upon him) distinguished between married and unmarried adulterers and prescribed additional punishments of exile and stoning for both of them, which seem to be in violation of the Qur'an. What is the situation of the punishment described in the Holy Quran and the implementation of the mentioned traditions? This question has always been the center of attention of scholars. In Sadr I, the (خوارج) and some (معتزلة) refused to recognize stoning as a Sharia order, declaring it to be contrary to the Holy Qur'an. Their argument was that not only the generality of adulteress and adultery' requires that a hundred lashes be the Shari's limit for every type of adulterer, but the Qur'an has made the rules and laws related to adultery the subject of such detail. , did not make any other crime so much and if the punishment of stoning was included in the punishments for adultery, then the Holy Quran would have mentioned it.

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