

A COMPARATIVE STUDY BETWEEN CRIME AND PUNISHMENT DEFINED IN THE HOLY BOOKS OF RELIGIONS

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Abstract

Familiarity with the crimes and punishments defined in them can play an effective role in recognizing the benefits and legal challenges in different religions. The studies conducted show that there is a certain closeness between the crimes and punishments determined in the Holy Qur'an and the Old Testament, which are accepted by Jews and Christians. The fact is that the pattern of determining crime and punishment in the Avesta is far from the Old Testament and the Qur'an and cannot be compared. However, the similarities between the Qur'an and the Old Testament do not prevent us from ignoring the differences that exist in the field of proof of crime in the two religions of Islam and Judaism. These differences are particularly noteworthy in the two areas of matching the punishment with the crime and also the lack of acceptance of the principle of innocence in Judaism compared to Islam. In order to achieve such knowledge, it is necessary to review the crimes and punishments defined in the Qur'an, the Old Testament, and the Avesta and examine these methods.

Keywords: Quran, Torah, Bible, Avesta, Crime, Punishment.

INTRODUCTION

Determining the punishment for doing an act that is criminalized in terms of religious texts includes an important part of religious resources in many religions. This issue is especially true in Abrahamic religions, which have a divine origin and in which Sharia rules are the first word. The most important source for extracting rulings related to punishing criminals is the holy book. Holy books are written documents that, according to the followers of religions, have a divine origin and the meanings issued in them are unchangeable. In other words, the punishment provided for criminals in the holy books of different religions, whether Abrahamic or non-Abrahamic, includes a part of the criminal rulings of the followers of religions, which does not need to be studied in the books and narrative and jurisprudential documents of a religion. Issuing a verdict on those who have committed such criminal acts is not a matter of debate, and what happens in the courts that pass verdicts on the basis of religious texts is only a matter of finding examples; Because the criminal laws and rulings that are considered for committing a criminal act, cannot have a broad interpretation and the subject of the act must be carefully and "congruent" should be investigated and the final sentence, based on the ruling of the Holy Book, will be issued when the exact application of the act committed to the crime in question has been proven. It should be noted that despite the fact that the heavenly books are the main source in issuing judgments about criminal acts, not all topics that are criminalized in one religion can be found in any of the heavenly books. It is very possible that for some crimes

that have not been described and explained in the Bible, based on the sources of narration and jurisprudence of a religion, and otherwise, based on the principles and laws established by religious scholars. It will be compiled and presented, the punishment will be determined. As in the religion of Islam, in the discussions related to criminal law, in addition to the punishment of crimes such as adultery, murder and theft, whose punishment is defined under the title of Hudud in the Holy Quran, there are also unforeseen cases that the ruler of Sharia, for In such cases, he issues a ruling under the title of "Tazir".

The concept of crime

Before entering the main discussion, it is necessary to raise some issues about the concept of crime. In the word, "crime" means "guilt" and "crime" in Islamic jurisprudence is also interpreted as sin, transgression, sin, disobedience, and transgression. In legal terminology, crime is defined as an act or omission that is punishable by law or requires preventive and educational measures. Therefore, in the term of religious and jurisprudential texts, a crime is any type of work prohibited by the Shari'ah for which God has prescribed a worldly punishment (such as hadd, ta'zir, qisas, diya, expiation) or the hereafter, whether it is doing something that is forbidden in religion. (Bahri and Davar, 2010) According to this view, some actions or some actions that are left are only punishable in the Hereafter, and in fact, in this world, there is no punishment for them. For this reason, the word "crime" is not usually used for this type of actions or omissions, and they are generally interpreted as sin or sin, such as the sin of despairing of God's mercy, which is mentioned in the Holy Quran as a great sin. But for committing such a sin, there is no punishment in the worldly world. (Surah Yusuf, verse 87) Therefore, what we are trying to examine in this article are only the cases that are mentioned in the heavenly books, in addition to criminalization. And predicting the hereafter punishment, worldly punishment is also considered for them. Since in the Islamic Sharia, the followers of the three religions of Judaism, Christianity and Zoroastrianism are introduced as people of the book, in the following we will examine the crimes that have punishment in the holy books of these We will discuss three rituals and then, regarding this topic, we will have a passage on the concepts presented in the Holy Qur'an.

It seems that according to verse 16 of Surah Hajj, the Sabeans are also among the people of the book. However, since there are serious doubts about the origin of the people associated with this religion in our time, that is, the "Mundais" who live in southeastern Iran and southern Iraq, and also, because the access to the holy books of this tribe and the translation They were not possible for the author, so the issue of crime and punishment in the Saebi religion was omitted. (Hume, 2015: 241)

Crime and punishment in Judaism and Torah

Judaism is the oldest Abrahamic religion that is still alive. The Jewish Bible, that is, the Old Testament, which is commonly referred to as the "Torah", consists of three completely separate parts: the Torah (the Law or the 5 Torahs), the Navim (the books of the prophets) and the Ketoim (the Hagiographa or scriptures). (Ghafourinejad; 2009: 133) Torah, according to some researchers, is more than a sacred and heavenly book, it is considered a collection of historical

and literary treasures of the Jewish people. According to "Robert Hume", the Bible is the result of a literary activity of 10 centuries. So that he believes that since the entire Jewish Bible was not written in Hebrew; Half of the book of Daniel, some official texts of the book of Ezra and only one verse in the book of the prophet Jeremiah are in Aramaic. (Hume, 2015: 243) The main focus of describing the crime and determining the punishment is in the first part of the Jewish Bible, i.e. the 5 chapters of the Torah. The basis of criminalization in Judaism is based on the ten commandments of Prophet Moses (pbuh). These ten famous commandments are as follows: "1- Know that I am God, your creator, who freed you from slavery and slavery in Egypt; 2- You should not have any other god but me. Do not make any image of what is in the sky or on the earth or in the water and do not worship them; 3- Do not mention the name of God your creator in vain (don't abuse it); 4- Remember Saturday to keep it holy; 5- Respect your parents; 6- Don't kill; 7- Do not commit adultery; 8- Do not steal; 9- Don't give false testimony; 10- Do not be greedy for your neighbor's wealth and honor" (<https://fa.wikipedia.org/wiki/>) These ten commandments are mentioned in detail in the book of Leviticus and about its branches as well. , has been discussed. Therefore, it should be said that in the Torah, in its general sense, most of the topics related to crime and the punishments determined for it are in the book of Leviticus. This book is the third book of Moses' books, or the famous 5 books, which is at the beginning of the Holy Bible. In the book of Leviticus, in addition to some Shari'a rules about how to offer sacrifices and establish religious festivals and ceremonies, especially from the 20th chapter onwards, we are faced with explicit punishments for various crimes:

Punishment for insulting parents

In the 20th chapter of Leviticus, the punishment for insulting the parents of Eadan is determined: "Anyone who insults his parents (even after their death) will surely be killed. (Because) if he insults his parents and is killed, his blood is on his own neck". The fourth Sefer of "Exodus" (Shamut) has also been emphasized: "And whoever insults his father or mother will surely be killed." The issue of daring to parents in Judaism is an unforgivable crime and the guarantee of its prevention is the death sentence, which is considered a severe punishment. In paragraph 16 of the twenty-fourth chapter of Sefer "Exodus", we read: "And the one who insults his father or mother will surely be killed".

Punishment for the crime of adultery

In the book of Leviticus, the crime of adultery is divided into different categories and the punishment for each is explained:

"If a man commits adultery with a married woman, i.e. with a woman of the same sex, both the adulterer and the adulterer must be killed." (Ibid, verse 10)

"A man who sleeps with his father's wife has slept with his father's honor, both of them will surely be killed, their blood is on their own necks." (Ibid, verse 11)

If a man sleeps with his daughter-in-law, both of them will be killed. Because they have committed debauchery, they should be killed. Their blood is on themselves" (Ibid, verse 12)

The death sentence in the case of adulterers, in the next paragraphs (verses) of the book of Leviticus, in the case of sleeping with other incestuous women, including aunts, uncles, sisters (Abby, Ami, and Abouini) and non-incest women, such as cousins, uncles' wives and The brother's wife (if he has children) has entered. The severity of the punishment is greater for a person who is married to a mother and a daughter at the same time, and it seems that, according to the Torah, this crime, despite the apparent legitimacy of the act (marriage), is a more severe crime than adultery with incest:

"If a man takes a girl and her mother as his wife, it is immoral, both he and she will be burned until there is no immorality among you." (Ibid, verse, 14)

This type of punishment is also determined in the 21st chapter of Leviticus, paragraph 9, for the daughter of a priest who commits the crime of adultery.

Punishment for crimes against animals

"Whoever sleeps with Charpa must be killed and kill that Charpa."

"And a woman who approaches any charpa to have intercourse with her, kill that woman and that charpa. They will surely be killed, their blood is on their own necks" (Ibid, verses 155 and 16).

Punishment for the crime of Luwat

"And a man who sleeps with a male like his wife, both of them have surely committed an abominable act, they will surely be killed, their blood is on their own necks." (Ibid, verse 13)

Punishment for the crime of witchcraft

"And a man or a woman who is possessed by demons or witchcraft must be killed. Throw stones at them, their blood will be on their own necks" (Ibid, verse 27).

Punishment for the crime of blasphemy

"And whoever blasphemes God's name will surely be killed. The entire congregation must throw stones at him. Whether a stranger or a subject, when he blasphemes the name of God, he will be killed." (Levian's Travels, Chapter 24, Paragraph 16)

Retribution in the Torah

Retribution is one of the punishments that is fully accepted in the Torah and is mentioned in the Sefer "Exodus" (Shamut) and "Leviticus" (Vayqra). In other words, in Judaism as well as Islam, retribution has complete formality. In some paragraphs of Sefer "Lovian", chapter twenty-four, the issue of retribution is mentioned:

Paragraph 17: "And whoever attacks the life of a person (and kills him) will surely be killed." (Ibid, 17)

Paragraph 19: "And whoever causes a defect in the body of his fellow man, he should be dealt with in the same way as he has done." (Ibid, 19)

Paragraph 20: "A break for a break, an eye for an eye, a tooth for a tooth. If it causes a defect in a person, they should do the same for him" (Ibid, 20).

The issue of retribution, before the journey of Leviathan, has received serious attention in the journey of Exodus (Shemut). In the twenty-first chapter of this journey, several cases of the issue of retribution have been taken into consideration, some of which we mention:

Paragraph 12: "Whoever hits a person who dies will surely be killed." (Ibid, 12)

Paragraphs 24 and 25: "An eye instead of an eye, a tooth instead of a tooth, a hand instead of a hand, a foot instead of a foot* a burn instead of a burn, a wound instead of a wound, a bruise instead of a bruise." (Ibid, 24-25)

Diya in the Torah

Payment of dowry is also one of the topics that is official in the Torah. In the 21st chapter of Sefer "Exodus", some minor issues of Diya are mentioned, but the Torah is silent about the amount of Diya. In addition, some strict punishments are also foreseen in this section, which seems to be a bit strict and do not follow the principle of proportionality of the punishment to the crime. In order to avoid prolonging the word, we bring the topics related to Diyah in the Torah from the twenty-first chapter of Sefer "Exodus":

Paragraphs 18 and 19: "And when people quarrel and hit one another with a stone or with a fist, and he does not die and falls into a bed of illness, if he gets up (from the bed of illness) and goes to and fro in the street and the market with his own strength, it is ugly." He is exempt (from being killed). Just pay for his unemployment and treat him completely" (Ibid, 18-19).

Paragraph 22: "And when people quarrel with each other and hit a pregnant woman and her children are miscarried and (that woman) is not harmed, the husband of that woman shall pay a fine as much as the court decides." (Ibid, 22)

Paragraphs 26 and 27: "If a person strikes the eye of his slave or his maidservant and destroys it because of his eye, he should release him and let him go." and let him go." (Ibid, 26 and 27)

Paragraphs 29 to 32: "And if a cow gores a man or a woman who dies, that cow must be stoned, but its meat must not be eaten, and the owner of the cow must be punished. And if the cow has a history of goring, and the owner has been warned and taken care of if he kills a man or a woman, that cow will be stoned and its owner will also be killed. Let him be treated according to the same law if (that cow) gores a slave or a slave girl, (the owner of the cow) will give thirty shekels (shekels) of silver to the master (of that slave or slave girl) and that cow will be stoned. 29-32)

Punishment for the crime of theft in the Torah

The last crime for which we examine the punishment set in the Torah is "theft". In the Torah, a limit has been set for the thief and it has different branches. The range of punishments for thieves ranges from stealing people to stealing objects and animals. As an example, we will mention some of the punishments set for the thief in the twenty-first chapter of Sefar Exodus:

Paragraph 16: "And whoever steals a person and sells him, or who still has him in his possession, will surely be killed." (Ibid, Chapter 21, 16)

Paragraph 37: "If a person steals a cow or a lamb and slaughters or sells it, he should exchange five cows for that cow, and four lambs for that lamb." (Ibid, 37)

It seems that in the Torah, the punishment of Hudud is reduced to execution (in various forms) and there is no mention of flogging and its legal limit, as it exists in Islam.

Crime and punishment in Zoroastrianism and Avesta

Zoroastrian religion is one of the living religions of the world. Although some believe that this ritual dates back to the pre-Achaemenid period, many researchers believe that the Avesta that we have today was compiled in the Sasanian period and the points made about the Achaemenid Avesta are completely fake and unreal. (Christian Sen, 1998: 206)

However, it should not be forgotten that Zoroastrianism was the official religion of the country for a period of about 450 years, and Zoroastrian Mobdan and Hirbadan had assumed the responsibility of compiling penal laws, based on the sacred texts they had. However, our current information about the sentences and punishments that were considered for the punishment of criminals based on the Avesta text of the Sassanid period is not so clear and obvious. With the fall of the Sassanid government and the dominance of Muslims and the Islamic religion in the country, with the exception of the issues related to personal status, the rest of Zoroastrians' legal issues were almost unused and gradually forgotten. What is left of the Avesta today is "the oldest writings and poems of the Iranians, which was the encyclopedia of the Iranians and in the ancient times, it had twenty-one books and currently has five sections. The sections of the Avesta are based on: Yasna, which includes the words of Zoroaster, known as "Gahan", Yashta (prayer hymns), Vendidad, Vesperd and Churd Avesta."(<https://fa.wikipedia.org/wiki>)

Therefore, our information about criminal law issues in Zoroastrianism is limited. It is only possible to find some criminal rulings in this religion in parts of the "Vendidad" book. According to these documents, the punishments determined for various crimes, according to the Avesta texts, were very diverse and, of course, strict and sometimes inhumane, and it seems that they were formulated more based on the wishes and needs of the Sassanid priests and kings than according to the original Avesta texts: Religious subjects have been severely intimidated by religion and oppressed by clerical authorities, and they have been under surveillance in performing their duties. The punishment for big and small sins was different, some sinners were beheaded in a special way, or they were cut from the ropes, or they were tied to four nails and skinned alive, or their bones were broken."

Examples of crimes and punishments included in the Avesta

Since the classification of crimes and punishments, for the reasons mentioned, in Zoroastrian religion and their holy books, like Judaism and Islam, cannot be counted, inevitably, a selection of these rulings that are scattered in 5 nasaks The Avesta book has come, we mention:

Punishment for not participating in the "Gahanbar" religious festival.

In the book "Whisperd", the section related to the rulings of "Gahanbar", a severe punishment has been determined for not participating in this Zoroastrian religious festival: "If a Behdini (follower of the Zoroastrian religion) does not participate in the first Gahanbar and gives mizd (offering non-liquid food, bread and meat and fruit), he is not worthy of servitude among the wage earners, and if he does not participate in the second ghanbar and does not pay the wage, he is not a contract expert among the wage earners and one should not trade with him. If he did not participate in the third meeting and did not pay the fee, his claim will not be accepted in the judicial courts. If he does not participate in the fourth Ghanbar and does not pay the reward, he is condemned to the loss of the chosen store, i.e. his cattle, heifers and camels must be killed.

If he does not participate in the sixth ghanbar and does not pay the mizd, he is outside the religion and without it being a sin, he should be scolded and driven away, and without it being a sin, he is sentenced to death and should be killed."

Punishment for breaking the contract

In the fourth part of the book "Vendidad", we read about the punishment that awaits the covenant breakers: "If someone breaks his covenant, he has broken all other covenants. The punishment for breaking a covenant is three hundred blows with a riding horse whip (Espesh Ashtra) and three hundred blows with the instrument of obedience (leather whip: Sarucho - Charan). The punishment for breaking the handshake agreement is six hundred strong whips with a riding whip and six hundred whips with an obedience device. Punishment for breach of contract with big cattle, seven hundred strong whips with a riding horse whip and seven hundred whips with a leather whip. Punishment for breach of contract with a large stor, eight hundred lashes with a horse whip and eight hundred lashes with a leather whip. Punishment for breaking the contract with a big servant, nine hundred strong whips with a riding horse whip and nine hundred whips with a leather whip. Punishment for breaking the agreement with ten good elders, a thousand strong whips with a horse whip and a thousand whips with a leather whip. Boredom of this article.

Crime and punishment in Christianity and the Bible

The Christian Bible is a compilation of the Old Testament or the Torah scrolls and the New Testament, that is, the 4 Gospels and a number of other books, including the Acts of the Apostles and the letters of Paul. There are many doubts about the authenticity of these Gospels, as well as dozens of other Gospels that exist in the world, but the Church has not recognized them. Since Christians believe that Jesus (pbuh) came to replace love and friendship with enmity, in the texts of the New Testament, the subject of punishment and actions that should be limited are not seen. The fact is that even the Christians themselves have serious differences over what exactly should be called the Bible. It was related to Jewish religious foundations, and therefore, it should be accepted that the penal rules of this religion were in line with what was found in the Old Testament or the Jewish Asfar. According to what has reached us in today's 4 Bibles, Jesus (pbuh) did not claim to disturb the foundation of the Jewish religion and the instructions of the Torah: "You should not think that I have come to invalidate the Torah or

the books of the prophets. I have not come to invalidate; but to finish because I tell you every mirror, so that the heavens and the earth do not pass away, not a dot or a point of the Torah will never pass away until all of it is fulfilled. Therefore, whoever breaks one of these smallest commandments and teaches people like this, he will be considered the least in the kingdom of heaven. But whoever works and teaches, he will be called great in the kingdom of heaven. (The Gospel of Matthew; Chapter 5; Verses 17 to 19) He knew the way to salvation is to fulfill all the commands of the Old Testament, i.e. the Torah. (The Gospel of Luke; Chapter 18; Verses 18 to 21) Let's talk about the punishments mentioned in the holy book of Christians, i.e. the Bible, firstly, in the text of the book, we will not find a trace of such discussions, with the details that are mentioned in the Torah and the Qur'an or even the Avesta, and secondly, we will come to the conclusion that the prescribed punishments In Christianity, according to the Christian Bible, it should not be different from the instructions of the Torah; However, in the criminal approaches of Christian sources and texts, except for the Bible, we see punishments that are not found in the Torah. For example, the method of punishment used by Christian scholars in dealing with the crime of "apostasy" was different from that of the Jews; Especially in the way of execution, which was sometimes done by burning the criminal. In addition, the point of view of Christians in the definition of crime had fundamental differences with Jewish scholars and Torah teachings. "Thomas Aquinas" (died 1274 AD), one of the most prominent personalities of the Christian world, writes about this: "The Catholic Church burned or beheaded thousands of Christian heretics. Not only was the punishment for the apostate death; Rather, the punishment for keeping the book of apostates was also death". (Kong, 2014: 188-220)

The reason for this difference in sentencing for different crimes should be seen firstly in the lack of specified punishments for different crimes in the Bible and secondly, the constant effort of the church to move away from the foundations and religious orders of the Jews. The approach that underwent serious changes in the 15th century with the advent of Protestantism, and since then, we have seen Christians pay more attention to the texts of the Old Testament, for religious practices and, among other things, issuing punishments for various crimes.

The extent and punishment of criminals in the Quran

The Qur'an, compared to the holy books that we have examined so far, contains more general matters than the topics related to the punishment of criminals. However, out of the eleven crimes for which limits have been set in Islamic Shari'a laws, i.e. adultery, sexual immorality, adultery, adultery, begging, qadhaf, sab nabi, consumption of intoxicants, theft, muharibeh and corruption in the world, only 4 cases are limited. , it is explicitly mentioned in the Holy Quran that we will examine their evidence in the following.

Limit of adultery

Regarding the crime of adultery in the Holy Quran, we deal with 3 verses in 2 different chapters:

Verses 15 and 16 of Surah An-Nisa: "If any of your women commit adultery, ask four believing men to testify about their [deed], if they testify [to committing it], imprison them in their homes forever!" until their death comes or God makes a [legal] way for them [to save] 15. Those men and women among you who commit adultery [if both of them are without a wife], punish them [by enforcing God's limits]! If they repent of their bad deeds and correct [their misdeeds], forgive them [punishment]; because God is always very repentant and merciful. (Surah Nisa, verse 16)

Verse 2 of Surah Noor: "Give each adulterer man and woman a hundred lashes, and if you believe in God and the Day of Resurrection, then compassion for them should not prevent you from [implementing] the divine law, and a group of believers should witness their punishment." (Noor, verse 2)

Ejaculation limit

The punishment for criminals who commit adultery, i.e. falsely accuse others of adultery, is stated in a verse of Surah Noor: "Those who accuse chaste women [of adultery], then do not bring four witnesses [for their claim]. Flog them eighty times, and never accept a testimony from them, they are the disobedient deviants" (Surah Noor, verse 4).

Theft limit

The punishment for theft, in the Holy Qur'an, is explicitly mentioned in verse 38 of Surah Ma'ida: "Cut off the hands of the male and female thief as punishment for the [ugly] work they have done as a punishment from God. According to the expediency of humans] is invincible" (Surah Ma'idah, verse 38).

Limit of war

Imam Khomeini (may Allah be pleased with him) in "Tahrir al-Wasila" said about the definition of the word Muharebeh: "Muhareb is someone who prepares and prepares his weapon and tries to scare people and deprive people of security and create corruption in the society; Whether it is in the desert, or in the sea, or in the cities or on the roads, whether it is night or day, whether it is a woman or a man, in all situations it is called mohareb and the rules of mohareb with God are implemented in his case" (Hashemzadeh, 2010).) For the crime of war, in the Holy Qur'an, the punishment is explicitly considered: "The punishment of those who fight against God and His Prophet and try to commit crimes and sedition on earth is only to be killed with difficulty, or to be hanged." , or their hands and feet opposite [each other; that is, the right hand and the left foot, or the left hand and the right foot] are cut off, or they are exiled [from the homeland], this is a source of disgrace and humiliation for them in this world, and for them a great punishment in the Hereafter." (Surah Ma'idah, verse 33)

It is obvious that the implementation of each of these limits is based on the Shariah standards and according to the rules that Islamic jurisprudence is based on the Qur'an and the Prophet's Sunnah, as well as the hadiths that have reached us from the infallible imams (AS) they are beyond the scope of this article. In addition to these topics, the topic of retribution is also recognized in the Quran. In the Qur'an, the subject of retribution of the soul and... has been

mentioned with reference to what the Lord revealed in the Torah: "And in the Torah we commanded the children of Israel to retaliate soul for soul and eye for eye and nose. Nose to ear and ear to ear and tooth to tooth, and every wound will be retribution. Therefore, whoever forgives the right of retribution (does good), and his atonement (sin) will be made, and whoever rules against what God has sent, such a person will be one of the wrongdoers." (Surah Ma'idah, verse 45)

ANALYSIS AND CONCLUSION

From what has been presented so far, we can understand the approach of each of the 4 mentioned religions to the topic of punishment. There are many similarities between what is written in these books, especially in the Quran and the Torah. However, the main difference between the punishments imposed for different crimes in the holy books of religions is the challenge of matching the punishment with the type of crime. We know that matching between crime and punishment is one of the important legal principles and, in fact, one of the justice aspects in issuing criminal sentences. The comparison between the prescribed punishments shows that among the examined holy books, Avesta has the least compliance with the above principle. In this book, the will of the sovereign is fully manifested in the compilation and change of Zoroastrian Bible laws. We know that during that period, a small percentage of Iranian nobles and pious people ruled over a huge number of subjects, including farmers and artisans, etc. Therefore, it seems that the compilation of such laws and their inclusion in the form of scriptures was more to scare and control people than to establish justice. The pattern of punishment in Zoroastrian religion is also very harsh and, in today's so-called, inhumane; Crucifixion or execution in very brutal ways was abundantly seen in the patterns of punishment in the Zoroastrian scriptures, which sometimes evoke wonder.

In the approach of Judaism and, consequently, Christianity to the issue of punishing criminals, we see more adaptation of this approach to the principle of matching crime and punishment; The rules considered are decisive and firm, however, what makes the method of punishment in Judaism stricter than Islam is not the punishments prescribed in the Torah, but the manner in which these orders are carried out. For example, in Judaism, to prove the adultery of a woman, in addition to the testimony of witnesses, there is an unusual method that is mentioned in the 5th chapter of the Book of Numbers (Bamidbar), a method that seems to prove the crime of adultery. And the punishment of the criminal should be harsh, unfair and unjustifiable.

Using this method to prove the crime, which has similarities to the model of "Qassama" in Islam, is a bit unusual in proving the crime of adultery; because in this method, the probability of proving it unfairly is high and the possibility of justice is hard and difficult. It seems that in proving the crime, according to the Jewish religion, paying attention to the principle of innocence does not have much place in the Arabs, and a man can accuse a woman of adultery in such a way and escape from the consequences of this accusation.

However, in Islam, attention to the principle of innocence is serious, and proving the crime becomes more difficult depending on its magnitude. To prove a crime like adultery, at least 4 male witnesses or 3 male and 2 female witnesses or 2 male and 4 female witnesses are needed,

and in any case, two of the witnesses must be male and must have seen the perpetrators during the act of indecency, otherwise In this case, it is not possible to prove the crime, and the accusers are also sentenced to the extent of sexual harassment. In fact, the severity of the punishment in Islam is enhanced by the difficulty of proving the crime. But in the Jewish religion, the mere testimony of a witness or witnesses or the performance of an oath-like act by the priest is sufficient to prove the crime, and after that, the severe punishment stipulated in the Torah, whether burning or beheading, is immediately carried out. Therefore, it must be said that in the Old Testament, compared to the Qur'an, we are faced with more violence towards the execution of the rulings and more strictness to prove the accusations of an accused person; A subject that is not compatible with justice.

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